



## Preschool and Primary/Secondary Education from the Ottoman Empire to the Republic According to Kâzım Nami Duru

*Kâzım Nami Duru'ya Göre Osmanlı'dan Cumhuriyet'e Okulöncesi ve İlk/Orta Öğretim*

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### MAKALE BİLGİSİ

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#### Abstract

With the Constitutional Monarchy that was re-declared in 1908, the Ottoman Empire underwent a great political, economic and social change. The Committee of Union and Progress, the revolutionary party that seized power, attached special importance to education. Kâzım Nami (1876-1967), who was a member of this committee and fought as an officer against the Abdulhamid II regime, moved to the field of education after leaving his job and became one of the radical educators of the Ottoman and Republican era. Kâzım Nami, who pioneered the beginning of pre-school education in the Ottoman Empire, opened the first kindergarten in the empire and tried to implement and promote the Froebel style education that he admired greatly. Kâzım Nami, who is the advocate of mixed and secular education based on national principles, has been influential in determining the education policies of the new Turkish Republic after 1923. In addition, he translated the books of educators such as Froebel, Jean Piaget, Angelo Patri and Jules Payot into Turkish and offered them to Turkish educators.

**Keywords:** Kâzım Nami, Education, Froebel, Ottoman State, Pedagogy, Preschool Education.

#### Öz

1908 yılında yeniden ilan edilen Meşrutiyet ile birlikte Osmanlı Devleti siyasi, iktisadi ve sosyal anlamda büyük bir değişim geçirmiştir. İktidarı ele geçiren devrimci parti İttihat ve Terakki Cemiyeti eğitime özel bir önem vermekteydi. Bu cemiyetin bir üyesi olan ve II. Abdülhamid rejimine karşı bir subay olarak mücadele eden Kâzım Nami (1876-1967) görevinden ayrıldıktan sonra eğitim alanına geçmiş ve hem Osmanlı hem de cumhuriyet döneminin radikal eğitimcilerinden birisi olmuştur. Osmanlı Devleti'nde okul öncesi eğitimin başlamasına öncülük eden Kâzım Nami imparatorlukta ilk ana mektebini açmış ve büyük bir hayranlık duyduğu Froebel tarzı eğitimi uygulamaya ve tanıtmaya çalışmıştır. Millî esaslara dayalı, karma ve laik eğitimin savunucusu olan Kâzım Nami 1923'ten sonra yeni Türkiye Cumhuriyeti'nin eğitim politikalarının belirlenmesinde etkili olmuştur. Ayrıca Froebel, Jean Piaget, Angelo Patri, Jules Payot gibi eğitimcilerin kitaplarını Türkçeye çevirerek Türk eğitimcilerinin hizmetine sunmuştur.

**Anahtar kelimeler:** Kâzım Nami, Eğitim, Froebel, Osmanlı Devleti, Pedagoji, Okul Öncesi Eğitim.



## Introduction

Kanun-u Esasi, which was shelved by Sultan Abdulhamid in 1878 as a result of the rebellions carried out by the members of the Committee of Union and Progress in the Macedonian Region, was put into effect again on July 23, 1908, and the Second Constitutional Period began. The notables of the Committee of Union and Progress, the architect of the Second Constitutional Monarchy, attached a different importance to education. There were three reasons for attaching such importance to education. The first reason was education, the area where they were most critical of the policies of the reign of Abdulhamid II. A policy of dissatisfaction and criticism was carried out by the Unionists, which included the organization of education, its budget, its purpose, administrators, philosophy, quantitative and qualitative characteristics of schools, in short, the entire educational structure. But now the old period was over and people were asking those who proclaimed the Second Constitutional Monarchy to restructure and change this criticized educational system. Due to the feeling of such a necessity, the Committee of Union and Progress started an activity in almost every field of education, especially in the organizational structure. The second reason was more vital for the society. Since the regimes need staff to sustain themselves, they have to train people to meet this need quickly. The same obligation was valid for the Committee of Union and Progress. Because the society did not have a staff to rely on other than young officers and junior officers, who were not too many in number. In addition, the public support was not sufficiently provided in the declaration of the Second Constitutional Monarchy. Although the Committee of Union and Progress was seen as the power that declared the Constitutional Monarchy, the people of the Empire living in the Anatolian and Arabian regions considered the Second Constitutional Monarchy as a blessing of the Sultan. The easiest way to reach the public in order to overcome this problem was schools; that means education. Apart from the ones listed above, there is a third reason, which is that most of the staff who proclaimed the Constitutional Monarchy consisted of people who struggled for this cause by perceiving the universal values brought by the French Revolution, especially the Enlightenment philosophy. These intellectuals and members of the civil bureaucracy were people who had read and learned ideas such as freedom, justice and equality from Ottoman intellectuals such as Namık Kemal, Ziya Pasha, Şinasi and even from European thinkers themselves. They were living in Rumelia because of their duty and this led them to learn more about Europe. In fact, many of them personally witnessed what the Balkan States achieved thanks to education, especially before and after the Balkan Wars. For this reason, they were aware of the need for educated manpower to save the state from collapse.

This period, in which Kazım Nami, a Unionist, spent his youth years, is important in terms of both revealing the historical background, and pre-school, primary and secondary education. With the proclamation of the Second Constitutional Monarchy, new educational institutions began to be opened in line with Western-style education understandings. One of these institutions is "Kindergarten/Children's Gardens". It seems that there has been a general agreement on the benefit of establishing these institutions since the beginning of the era. Sabah Newspaper considered kindergartens as "one of the most beneficial institutions that will ensure the renewal of the country".<sup>1</sup> Sabri Cemil Bey, one of the important educators of the period, said that kindergartens were highly placed a special importance in Europe, but these schools were not valued enough in our country, whereas "the most essential need of the Ottomans, who had to get a good education

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<sup>1</sup> "Ana Mektebi", *Sabah*, (17 Temmuz 1909): 4.

and whose life depended on the education they would receive, is such kindergartens".<sup>2</sup> The Committee of Union and Progress started to open kindergartens that were integrated with other school they founded in 1910. For example, as will be mentioned later, when the Club of Union and Progress in Thessaloniki took the Ravza-ı Sıbyan School under its protection, Kazım Nami Bey opened a kindergarten that gave education in the "Frobel Method". In addition, Beşiktaş Union and Progress School had a kindergarten for boys and girls aged 4-6. Kadıköy Union and Progress School had a one-year kindergarten, İzmir Hadika-yı Maarif School had a one-year kindergarten, Şark Mektebi had a two-year kindergarten, and Menba-ı Füyüzât School had a two-year kindergarten.<sup>3</sup> The main purpose of the Committee of Union and Progress to open such schools was to spread the idea of Ottomanism among the students.

In 1913, the Ministry of Education took over pre-school education. The task of establishing and disseminating these schools was given to the Director of Darülmualimât, İsmail Mahir Efendi. İsmail Mahir Efendi brought regulations and instructions for these schools from Europe and gave orders to Europe for the tools and equipment to be used in the school. The first kindergarten that was affiliated to the Ministry of Education started education in 1914 with 50 students.<sup>4</sup>

Rüşdiye schools (junior high schools), which were established just before the Tanzimat period to prepare students for higher education but were turned into the lowest level of secondary education with the regulation made after the Tanzimat, were included in primary education with an important decision in this period and even combined with ibtidai schools (primary schools).<sup>5</sup> For this reason, it would be more accurate to examine the primary education of the Second Constitutional Period in two parts, namely ibtidais and rüşdiyes.

Although the number of schools opened during the reign of Abdulhamid II increased in number and the characteristics of modern education began to be followed, the legacy of the Second Constitutional Monarchy was not at all encouraging. While there were 1,270 official ibtidai schools throughout the country before 1908, 2,668 schools were opened after 1908, thus the total number of official ibtidai schools in the country reached 3,938.<sup>6</sup>

Since 1910 great importance has been given to primary education. However, the biggest problem in primary education was the lack of sufficient number of teachers. Along with the teacher problem, there was a serious problem in the number of schools. The Committee of Union and Progress started a school mobilization at this point and schools started to be opened in different centres under the auspices of the society. One of the biggest problems in these schools was the textbook to be used. Especially in the provinces, the biggest problem was the lack of books and the parents were saying that they were tired of giving money for books every year. While there were no history, geography and account books, the children were reading the spelling and recitation books published twenty years ago.<sup>7</sup> After the declaration of the Second Constitutional Monarchy, the Ministry of Education opened a book writing competition to be used in primary

<sup>2</sup> Sabri Cemil, "Çocuk Bahçeleri", *Yeni Fikir*, III/16, (October 1913): 495-496.

<sup>3</sup> Mustafa Ergün, *II. Meşrutiyet Devri Eğitim Hareketleri*, (Ankara: Ocak Yayınları, 1994), 192-193.

<sup>4</sup> Ergün, *ibid*, 193.

<sup>5</sup> Yahya Akyüz, *Türk Eğitim Tarihi (Başlangıçtan 1982'ye)*, (Ankara: Ankara Üniversitesi Eğitim Bilimleri Fakültesi Yayınları, 1982), 174.

<sup>6</sup> Şamil Mutlu, "II. Meşrutiyet Devrinde İstatistik Bilgileriyle Eğitim", *Belgeler*, XVII/21'den Ayırbaşım, (1996), 134.

<sup>7</sup> Ergün, *ibid*, 291.

schools in order to meet this need.<sup>8</sup> The traces of the old period began to be erased from the schoolbooks of the new period. Except for a couple of textbooks, the books no longer started with the Basmala and there was no prayer to the Sultan.<sup>9</sup> Another change seen in the textbooks is the inclusion of words such as homeland, nation, freedom, civilization, constitutionalism and more. A period in which military nationalism predominated in schools was beginning.<sup>10</sup>

In 1913, “Tedrisât-ı İbtidaiye Kânûn-ı Muvakkâtı” was published as a result of the educational activities that had started since 1908. Although this law, which was enacted during the period of Şükrü Bey's Ministry of Education, seemed to bring about regulations on primary education, it also contained some general statements and articles pertaining to children in need of preschool education and special education.<sup>11</sup> As the name suggests, the law was temporarily enacted, but with some changes, it remained in force until 1961.

Tedrisat-ı İbtidaiye Kanun-ı Muvakkatı consists of ten chapters and one hundred and one articles. First part includes schools and their organization, second part includes courses, third part includes tedrisat-ı İbtidaiye officer committees, fourth part includes committee of education, fifth part includes tedrisat-ı ibtidaiye income, expenses and salary, sixth part includes attendance, police and punishment, seventh part includes supply, eighth section includes inspections, the ninth section includes joint provisions, and the tenth section includes temporary provisions.<sup>12</sup>

According to the first article of the law, primary education is compulsory and free of charge. For the first time in the Ottoman Empire, primary education was compulsory with the edict issued during the reign of Mahmud II.<sup>13</sup> However, this decision could not be fully implemented due to reasons such as low educational income, insufficient number of buildings and insufficient number of qualified teachers to teach. This obligation was repeated in Article 114 of the Kanun-u Esasi, and in the reform movement initiated by the Minister of Education, Haşim Pasha in 1904, it was requested to pay maximum attention to this issue. It is known that after the proclamation of the Second Constitutional Monarchy, a more meticulous approach was taken on this issue and layihayı kanuniye (a legal statement) was prepared regarding the obligation of primary education.<sup>14</sup>

Rüşdiye schools were opened just before the Tanzimat and their general purpose was to train students for higher education. However, until the Second Constitutional Monarchy, this institution had undergone many changes and regulations were made in various dates. During the reign of Abdulhamid II, these schools only aimed to train clerks for government offices, and the emphasis was on writing and spelling lessons in their curriculum.

After the proclamation of the Second Constitutional Monarchy, temporary programs with the phrase "only for this year" were written about the rüşdiye schools as well as in primary education. In 1909, the assembly handed over the establishment of rüşdiye schools -like the iptidais- to the

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<sup>8</sup> “Meşrutiyet İdaresi İçin Kitap Müsabakası”, *Sabah*, (28 Mart 1909): 4.

<sup>9</sup> Nuri Doğan, *Ders Kitapları ve Sosyalleşme (1876-1918)*, (İstanbul: Bağlam Yayınları, 1994), 71.

<sup>10</sup> Mehmet Ö. Alkan, “İmparatorluk’tan Cumhuriyet’e Modernleşme ve Ulusçuluk Sürecinde Eğitim”, *Osmanlı Geçmişi ve Bugünün Türkiye’si*, (Der. Kemal H. Karpat), (İstanbul: Bilgi Üniversitesi Yayınları, 2005), 205.

<sup>11</sup> Hasan Ali Koçer, *Türkiye’de Modern Eğitimin Doğuşu ve Gelişimi (1773-1923)*, (İstanbul: Millî Eğitim Bakanlığı Yayınları, 1991), 190.

<sup>12</sup> *Düstür*, İkinci Tertip, Volume 4, (23 Eylül 1913): 804-823.

<sup>13</sup> Necdet Sakaoğlu, *Osmanlı’dan Günümüze Eğitim Tarihi*, (İstanbul: Bilgi Üniversitesi Yayınları, 2003), 59.

<sup>14</sup> “Tahsil-i Mecburi”, *Sabah*, (24 Mayıs 1909): 4.

provincial education councils. As an innovation, history, civics and civilized knowledge were added to the programs of rüşdiyes in this period.<sup>15</sup>

We see that these schools, which were in the secondary education level when they were first established, were gradually included in primary education with the Second Constitutional Monarchy. In the "Tedrisat-ı İbtidaiye Kanununu Layihası" prepared by Emrullah Efendi and presented to the parliament in 1910, he described rüşdiye school as the upper level of primary education and said that "these schools complete the knowledge of primary schools and prepare students for secondary education." According to him, rüşdiye school was a bridge between primary schools and high schools. In accordance with the Tedrisat-ı İbtidaiye Kânûn-ı Muvakkatı in 1913, rüşdiye schools were accepted as primary education institutions.<sup>16</sup>

Continuing on the road as the heir of a collapsed empire, the young republic inherited a great wreck as educational institutions and teaching staff. However, Mustafa Kemal and his friends, who were aware of education, especially primary education, started a serious education campaign in order to train staff who would adopt the new regime and continue the reforms. In the first five years of the Republic, it was aimed to move to a modern education by taking steps on issues such as reforming the educational organization, ensuring unity in education with Tevhid-i Tedrisat Kanunu, transition to coeducation and creation of new curriculum programs.<sup>17</sup>

While it was stated in the government program on August 14, 1923, before the republic was declared, that the education programs would progress on the basis of general education, vocational training and unity, Mustafa Kemal stated that education had three main tasks: educating children, educating the public and preparing the necessary means for raising distinguished people.<sup>18</sup> In order to create a modern education system, to get to know the methods applied in the west and to determine the current education situation in the country, the American educational scientist John Dewey in 1924, the German Alfred Kühne in 1925, and the Belgian Ömer Buyse in 1927 were invited to Turkey and important steps have been taken in line with the reports they have prepared.<sup>19</sup>

### 1. Kazım Nami Duru's Life [1876-1967]

Kâzım Nami Duru was born in Üsküdar in March 1876, about five months before Abdulhamid II ascended the throne, and was given the name Mehmet Kâzım.<sup>20</sup> Nami is Mehmet Kâzım's nickname given later. He started to be called by this name when he became interested in literature while still in military school. Kâzım Nami learned to read and write from his mother before he went to school. He describes this situation as follows: "Forty years ago, I started to read the elifba juz, which are still taught in these neighbourhood primary schools. I was memorizing it without realizing it. I learned the actual reading from Selim Sabit's Elifba-yı Osmanî about a year later;

<sup>15</sup> Osman Ergin, *Türk Maarif Tarihi*, III-IV, (İstanbul: Eser Matbaası, 1977), 1416.

<sup>16</sup> Arzu M. Nurdoğan, *Modernleşme Döneminde Osmanlı'da İlköğretim*, (İstanbul: Çamlıca Yayınları, 2016), 169-172.

<sup>17</sup> Hayrunisa Alp, "Erken Cumhuriyet Dönemi Eğitim ve İlköğretimine Bir Bakış (1923-1929)", *Türkoloji Kültürü*, IV/7, (Winter 2011): 97.

<sup>18</sup> Nurdan Kalaycı, *Cumhuriyet Döneminde İlköğretim*, (İstanbul: Milli Eğitim Basımevi, 1988), 18.

<sup>19</sup> Ülker Akkutay, *Milli Eğitimde Yabancı Uzman Raporları (Atatürk Dönemi)*, (Ankara: Avni Akyol Kültür ve Eğitim Vakfı, 1996), 26-33.

<sup>20</sup> Feriha Baymur, "Kâzım Nami Duru", *Cumhuriyet Dönemi Eğitimcileri* Editör Hüsnü Ciritli&Bahir Sorguç, (Ankara: Unesco Türkiye Milli Komisyonu Yayınları, 1987), 165.

however, I know that I benefited from my deceased mother rather than school”<sup>21</sup> He started primary school in the neighbourhood school on the corner of Valide Mosque in Üsküdar, but when he graduated from there, he says that he could not combine two numbers yet and tried to achieve something only with his own efforts.<sup>22</sup> The fact that Kırklareli, where he attended primary school, is a place with beautiful vineyards and gardens, affected the education approach that Kâzım Nami would adopt when he became a teacher in the future. The tours they took with İbrahim, who was his father's aide, in these vineyards and gardens left a very permanent mark on him. İbrahim, whom he called "My Teacher of Life", would introduce him to the trees and grasses they encountered in the countryside, and taught him the names of wildflowers. These rural trips created a feeling of love and interest in nature in him, and the village dinners he attended with İbrahim from time to time gave him the opportunity to get to know the village and the villagers.<sup>23</sup> The love of nature and the influence of nature on learning led him to understand the role of nature in the education of children and later he became a supporter of this type of education.

He completed his education in Edirne and Thessaloniki Military High School and Bitola/Monastir Military High School, respectively. After completing his education there, he came to Istanbul Harbiye and was influenced by the idea of the Constitutional Monarchy in this school, and joined the movements opposed to Abdulhamid II. Kâzım Nami, who graduated from the Military Academy in 1897, was appointed to Tirana, Albania, where he became a member of the Committee of Union and Progress. Kâzım Nami, who was looking for a way to spend his spare time because his military service was not very busy in Tirana, a small place, started to teach some classes in secondary school. According to Kâzım Nami, who took the first step in the profession of teaching, which he would be passionate about in the future, his love for teaching started from those days.<sup>24</sup> He learned Albanian while he was working in Tirana.

Kâzım Nami, who was later appointed to Thessaloniki, the most powerful city of the CUP (Committee of Union and Progress) members who opposed Sultan Abdulhamid, continued to teach while he was an officer there. He learned French with his own efforts and had the opportunity to read the works of many French writers in those years. After reading the topics related to pedagogy from a few French journals he followed, he became interested in this field, and for this he first started to learn anatomy and psychology. As can be seen from the pedagogy books he wrote after leaving the military, he trained himself very well in this field. The patriotic and libertarian officers gathered in Thessaloniki, including Kâzım Nami, desired to continue these activities as a political committee. In September 1906, ten friends reaped the fruits of their long-term meetings and established the revolutionary "Ottoman Freedom Committee" in a place called "Beş Çınar".<sup>25</sup> Except for four of the ten people who founded the Osmanlı Hürriyet Cemiyeti (Committee of Ottoman Freedom) -Bursalı Mehmet Tahir, Ömer Naci, Hakkı Baha and İsmail Canbolat - were freemasons before the committee was founded.<sup>26</sup> Kâzım Nami, who undertook important duties in Thessaloniki when the Constitutional Monarchy was declared in 1908, played the leading role in the demonstrations, gave speeches and even played the leading role in one of the plays. Meanwhile,

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<sup>21</sup> Kâzım Nami, *Türkçeyi Nasıl Öğretmeli?*, (İstanbul: Matbaa-ı Amire, 1925), 7.

<sup>22</sup> Kâzım Nami, *Türkçeyi Nasıl*, 7.

<sup>23</sup> Kâzım Nami Duru, "Bir Otodidakt", *İlköğretim*, 98 (1942): 1251-1252.

<sup>24</sup> Kâzım Nami Duru, "Bir Otodidakt", *İlköğretim*, 114 (1942): 1477.

<sup>25</sup> Sina Akşin, *Jön Türkler ve İttihat ve Terakki*, (İstanbul: Gerçek Yayınevi, 1980), 57; Tarık Zafer Tunaya, *Türkiye'de Siyasal Partiler*, Cilt I, (İstanbul: Hürriyet Yayınları, 1988), 21.

<sup>26</sup> Kâzım Nami Duru, "Hatıralarım", *Büyük Doğu*, I/XIII (1943): 12.

Kâzım Nami started to teach physics and geometry at the Hamidiye Industry School, and by improving his pedagogical knowledge thanks to the French journals and books he read, he began to write articles on pedagogy in the “Bahçe” journal published by a friend.

Kâzım Nami, who participated in a trip of two hundred and fifty people to the Austria-Hungarian regions in 1909, preferred to visit educational institutions instead of factories while wandering around Pest, Vienna and Prague. During his visit to a kindergarten in Budapest, he was very impressed by this school and when he returned to Thessaloniki, he opened a kindergarten in the Ravza-i Sıbyan School.\* Thus, he became the founder of the first kindergarten within the borders of the Ottoman Empire.<sup>27</sup> Kâzım Nami, who continued to work as an education director, education inspector and teacher in various branches after 1908, published a newspaper called "Türk Dünyası" in 1919. Kâzım Nami, who was elected as a member of the parliament from the CHP in 1927 and 1931, later joined the Democratic Party. Kâzım Nami, who has 45 books, 18 of which are translations, has nearly 600 articles in various journals. Kâzım Nami, who took the surname Duru, given by Atatürk after the surname law in 1934, spent the last moments of his life traveling around the places of his country he had not visited and writing poems. He died on 14 October 1967 in Istanbul.

## 2. Kâzım Nami's View on Preschool and Primary Education from the Ottoman Empire to the Republic

One of the main points that Kâzım Nami attaches importance to in pre-school and primary education is the teacher's getting to know the students. If a good teacher wants to be successful, first of all, he should be familiar with the interests and wishes of his students, who are his target audience. According to him, the teacher has to know his class and the children assigned to his class, regardless of boy or girl. For this, the teacher does not need to have a deep knowledge of psychology. In order to get to know them, it is necessary to think as if they are the same age as them and to understand their every move. What is called discipline in the classroom is achieved by the teacher, who loves and understands children, not by acting harshly, but by attracting the attention of all children and gathering them at the desired point.<sup>28</sup>

Kâzım Nami states that the education to be given to children can change the features in their disposition. But it puts as a prerequisite that the education to be given should be in accordance with the characteristics of the subject. According to him, in order for the training to be effective, the physiological, psychological and social status of the subject to be applied must be known. According to Kâzım Nami, the body, spirit and social environment of the child we are going to discipline have to be known. If they are not known, how can a child be disciplined? Discipline is not an abstract effect, but a concrete action.<sup>29</sup>

We can clearly see in his work “Türkçeyi Nasıl Öğretmeli? (How to Teach Turkish?)” that Kâzım Nami started to work by taking into account the characteristics of the children he would teach in primary education. Kâzım Nami begins the introductory part of his book as follows:

\* Word meaning of “Ravza-ı Sıbyan” is kindergarten.

<sup>27</sup> Kâzım Nami Duru, *İttihat ve Terakki Hatıralarım*, (İstanbul: Sucuoğlu Matbaası, 1957), 38.

<sup>28</sup> Kâzım Nami Duru, “Öğretmenlik Üzerine, *Emekli Öğretmen*, II/5 (1960): 13.

<sup>29</sup> Kâzım Nami Duru, “Eğitim Üzerine”, *Yeni Kültür*, XV (1937): 130.

“I have nine children ahead of me: six boys and three girls. With the first letters of their names, I write their ages and the schools they attended until they came to me:

1. N.D.- Girl, thirteen years old; She studied at Malhatun, Nilüfer and Mihrimah Sultan Schools in Istanbul. She came to me after she passed her sophomore year of middle school.

2. F.M.- Girl, twelve years old; She studied in Çanakkale. She came to me when she was in her freshman year of middle school.

3. N.N- Girl, twelve years old; She studied in Amasya, Samsun and Maltepe. She came to me when she was in the first grade of middle school.

4. Ş.- 9 years old. He studied at Büyükkada, Kuruçeşme and Ortaköy Schools. Middle school freshman.

5. N.- 11 years old; He studied at Anadolu Hisarı, Çengelköy Schools. Middle school freshman.

6. H.H.- 8 years old; From Kâzım Karabekir Pasha School in Tirebolu. From the sophomore year of primary school.

7. M.- 13 years old; From Zincirlikuyu, Reşitpaşa. Middle school freshman.

8. H.H.- 9 years old; Büyük Reşit Paşa School from the first grade of primary school.

9. M.N.- 13 years old, Mahmut Şevket Paşa School Second year of secondary school.”

Kâzım Nami, who stated the ages and schools of his students, continued to try to determine their social, physiological and psychological conditions.

“Student Number 1: Last child of an elderly father, tall for her age; there is nothing big in her face, only her lower jaw is forward; Her health is not bad, she is distracted, left-handed, has low ability, medium zeal.

Number 2: She has a solid constitution, and she has not learned anything because she has not lived in only one place; she has no attention, her ability is limited; she has no effort.

Number 3: Naive, very irritable, talented, diligent, attentive.

Number 4: Orphan, he has a stepfather, his body is not bad, but he suffers from malaria, his abilities are limited, he has no zeal, and he is distracted.

Number 5: His constitution is strong, he has no spiritual defect, he is talented, but lacks attention and effort.

Number 6: Small. His body is not bad, but under the influence of measles, he has talent, little effort, and is distracted.

Number 7: He is in good health, he has got exceptional ability, his attention is moderate, and his zeal is irregular.

Number 8: he is in good health, his body is fit, and he has attention, but it is not enough, he has difficulty in changing what he is used to. His talent is sufficient, his effort is on point.



Number 9: He suffers from malaria a lot, is weak, distracted, has sufficient ability, little effort.”<sup>30</sup>

Kâzım Nami made opinions about education levels from pre-school education to universities. Undoubtedly, the fact that he teaches in almost all of these educational institutions, except universities, has an effect on this.

Kâzım Nami, who we see attaching special importance to pre-school education, was interested in this subject after 1908. The Committee of Union and Progress attached great importance to education and schools after the proclamation of the Constitutional Monarchy, and it was decided that each club of the committee would take a school under its protection. The first club, of which Kâzım Nami was a member, also took the “Ravza-i Sıbyan” school in Thessaloniki under its protection. Kâzım Nami was appointed as the head of the committee established for the administration of the school. At the request of the Austrians and the Committee of Union and Progress, who wanted to rectify the deteriorated relations with the Austria-Hungarian Empire, a large trip was organized to Hungary, while the majority of the participants visited the factories, Kâzım Nami visited the schools. Among these schools, he visited a school that trains kindergarten teachers, and was amazed by the “Froebel Style” education given in this two-class school. Kâzım Nami took advantage of this visit and, after returning to Thessaloniki, had the honour of opening the first kindergarten in the Ottoman Empire by opening a kindergarten in the “Ravza-i Sıbyan” school.<sup>31</sup>

Kâzım Nami, who was particularly affected by Froebel's\* view that nature is an important factor in the education of children,<sup>32</sup> made the following comments about Froebel in the book titled “The Froebel’s Style of Education of Young Children” which was translated into Turkish by him in 1924: “Pestalozzi (1746-1827) is the great educator who founded the education of emotions. Froebel is both his student and follower. Our personal traits deceive us unless they are subjected to careful training. The phenomenon known to everyone as colour blindness is a clear proof of this. However, the Froebel-style education does not only aim at educating and revealing our personal characteristics. Perhaps religious and moral education was also intended to be provided in this way. Froebel has made a very important, very big step in the education of children that his schools, which he called “Children's Garden”, are scattered around the world.”<sup>33</sup> Kâzım Nami, who stated that France did not like this method and did not apply it, states that in the Ottoman Empire, the Armenians were the first to apply this method, and the Bulgarians were the second ones who followed them. Nami Bey complains that during Şükrü Bey's Ministry of National Education period, kindergartens started to be established in the Ottoman Empire, but there were not qualified instructors who knew the Froebel Method and who would introduce it to teachers.

<sup>30</sup> Kâzım Nami, *Türkçeyi Nasıl Öğretmeli?* (İstanbul: Matbaa-yı Amire, 1925), 4.

<sup>31</sup> Kâzım Nami Duru, *Cumhuriyet Devri Hatıralarım*, (İstanbul: Sucuoğlu Matbaası, 1958), 38.

\* Friedrich Froebel: He was born 1782 at Oberweissbach, a village in the Thuringia, in the mountainous forest of Germany. He is the person who established the first kindergarten with the school he founded under the name of ‘Kindergarten’. Froebel pioneered teaching through play and emphasized the educational value of play. He included songs, finger games, educational toys and materials in his educational programs. Froebel, who argued that raising children with the principle of self-government is important in giving them personality, stated that education in nature is a healthy style.

<sup>32</sup> Froebel, *Autobiography of Friedrich Froebel*, transl by Michaelis and Moore. (London: Swan Sonnenschein, 1886), 72-73.

<sup>33</sup> Kâzım Nami, *Froebel Usulüyle Küçük Çocukların Terbiyesi*, (İstanbul: Matbaa-yı Amire, 1924), 5.

He mentions that when he wanted to open a kindergarten in Izmit when he was the Director of Education, he did not seek help from Armenian female teachers because they disrupted the language development of children due to their bad Turkish, and that he gave lessons to a Turkish teacher from the book he translated, saying that she passed the exam and became a kindergarten teacher.<sup>34</sup> As can be understood from here, Kâzım Nami has made every effort to implement the Froebel-style education.

The kindergarten that Kâzım Nami opened in Thessaloniki and the Froebel kindergarten he founded in Izmit, have been a great revolution in the understanding of Ottoman education. Kâzım Nami argued that pre-school education should start from the age of three. This idea was a very contemporary proposal for its period. In any case, Kâzım Nami's education principle envisaged a process from the cradle to the grave. To him, the earlier the education of children started, the more successful they would be. The child is born with innate creative abilities and wants to reveal and use these abilities. After a certain age, the friendship of his mother is no longer enough for the child. Here, Kâzım Nami talks about the role of the street in pre-school education. The streets, where preschool children also learn negative things, are still a better educational place than home, despite this bad feature. Therefore, he states that life is on the street where the child feels free with all its good and bad aspects. The child falls, stands back, laughs and cries there. He makes and implements decisions on the street with his will, without anyone's help.<sup>35</sup>

Indeed, Kâzım Nami was in favour of primary education to be compulsory and to last for eleven years. Considering the first years of the Republic, it is an indisputable fact how progressive this view was. As can be understood from the example given above, Duru says that the sociological, psychological and physiological conditions of the child in primary education should be known first. He enquires that the information received from the families of the children who come to primary education is based on superstitions and that the schools aim to replace this information with a modern, humanistic and Kemalist philosophy. He recommends that the educational philosophy of primary schools be as follows:

“The school that demands blind obedience and submission from children, threatens and restricts them with a strict order and punishment that they do not understand the necessity of, does not allow their personalities and characters to emerge, and does not allow the formation of feelings of cooperation, can only raise individuals desired by the absolutist administration. It is necessary to include children in the discussion and solution of all issues related to the material and spiritual life of the school, to give them duties according to their understanding and abilities, to prepare opportunities to use their freedoms and to reveal their personalities. In this way, children gain the skills to freely express their ideas and thoughts, to defend their rights and to fulfil their duties, to take their share of social responsibilities, to be interested in public affairs, to sacrifice their personal interests against the common interests of the community, to obey the laws and regulations and they grow up as free, active, dutiful, authorized citizens of the Turkish Republic. The young people who grow up in this way in our schools have learned through their own experience that the most appropriate and perfect administration is the Republic administration, and they will not hesitate to make any sacrifices to defend and protect it if necessary.”<sup>36</sup>

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<sup>34</sup> Kâzım Nami, *Froebel Usulüyle*, 4.

<sup>35</sup> Kâzım Nami Duru, *Ankara Radyosunda Söylediklerim*, (Ankara: Ulus Basımevi, 1937), 22.

<sup>36</sup> Kâzım Nami, *Mekteplerde Ahlâkı Nasıl Telkin Etmeli?*, (İstanbul: Kanaat Kitabevi, 1925), 17-18.

## 2.1. National and Co-Educational Education

According to Duru, primary school, which is an example of a community, should be a place where children's national feelings will be cultivated. For this reason, an education system should be followed according to the needs of the society in primary education. Drawing attention to two fundamental changes in the primary education program that came into force in 1936, Duru indicates that the first amendment is the same as the CHP (The Republican People's Party) program, which is not separate from the state, and that the new program is the same, and that the second innovation, unlike other programs, provides information about teaching methods and techniques, as well as the objectives of the courses. Kâzım Nami welcomes these changes in the new program.

Kâzım Nami is in favour of coeducation in primary education. Republican Turkey had inherited a very small amount of literate population from the Ottoman Empire. Particularly, girls started to attend school at a late time, but those who went were educated in separate schools for boys and girls. It is known that especially in secondary schools and high schools, education between boys and girls started during the ministry of Mustafa Necati. Kâzım Nami has never been conservative, has been open to the new, and has advocated mixed education in line with the principle of revolutionism. He tried to emphasize the importance of this both in terms of the healthy development of social and sexual life and in eliminating the inequality between men and women.<sup>37</sup>

Kâzım Nami states that during the Constitutional Era (1908-1918), families did not see any harm in actually schooling boys and girls together until a certain age, but when they reached the age of 13-14, they sent their children to schools separately.<sup>38</sup> Kâzım Nami states that a similar practice continued for a while during the Republic period and that he could not understand the mentality that allowed girls and boys to be together in primary and university schools and compare children in secondary and high schools to fire and gunpowder. He said, "No, I only see the necessity of showing that living of the two sexes separately from each other is not based on any natural or social basis, and that the best education is to train boys and girls together at all ages."<sup>39</sup> He put his stance in favour of co-education by saying in another article that he wrote, "The first thing to do is to accept co-education in schools, that is, not to separate primary schools under the name of boys and girls, to try to teach them all together, then to increase the number of girls' teacher schools as much as possible or to look after them in separate buildings, to create mixed teacher schools."<sup>40</sup>

## 2.2. Kâzım Nami and Froebel Style Education

Kâzım Nami, who sees the biggest deficiency in the Ottoman education system as not being aware of the educational trends and the views of educators in Europe, reveals this situation with the following words: "Today, in the West, there are scholars whose names we have not even heard of. Educational sciences have advanced so much in the West and they have been divided into such branches that our educators remain students next to them. The West is as close to us as we are. The rays of knowledge shining there illuminate even here. Until yesterday, we were creatures that would run away from light like bats. However, the Constitutional Monarchy yesterday, today the

<sup>37</sup> Kâzım Nami Duru, *Kemalist Rejimde Eğitim ve Öğretim*, (İstanbul: Kanaat Kitabevi, 1938), 154-158.

<sup>38</sup> Kâzım Nami, "Muhtelit Terbiye", *Resimli Şark*, 13, (Ocak 1932): 10.

<sup>39</sup> Kâzım Nami Duru, "Birlikte Eğitim," *Yeni Kültür*, XXII (1938): 34.

<sup>40</sup> Kâzım Nami, "Muallim Buhranı", *Cumhuriyet*, (30.06.1928): 3.

republic opened our eyes, we can see the light”.<sup>41</sup> Kâzım Nami, who wants to implement pedagogical programs similar to those in Europe and America in schools in Turkey, emphasizes that the programs held there are excellent and that these programs should be promoted in Turkey as well with the following words:

“In America, a man named Washburne makes a program according to his own pedagogical system. He finds it beneficial that the lessons are taught by teachers in practice. Decroly comes out in Belgium and opens a school named “Hermitage” according to his own system. In Italy, a pedagogue named Montessori puts new methods in education. All world educators read and follow them.”<sup>42</sup>

Kâzım Nami believes that democracy is the best form of government. The environment in which young people can develop themselves best is democracy. These thoughts of Duru, who was against a strict understanding of discipline and authority, also affected his thoughts on education. Especially the strict and disciplined education at the Military Academy in Istanbul led him to adopt a more liberal education system. He stresses the fact that the oppressive regime and beating, which he cannot reconcile with human dignity, should be removed from family and school. In the introduction to Angelo Patri's “Vers l'école de demain; souvenirs d'un maître d'école Américain”, which he translated into Turkish in 1934, stating that as educators and families, they were brought up with the orders "do it this way, do it that way" in their childhood, he explains why he chose the principles that form the basis of his education philosophy by telling ‘We will not give orders to our children, we will not raise our children as puppets, we will not raise our children as ourselves. Whatever they will be, they will be themselves, whatever they will do, they will do it themselves. We will only respect them. We will respect their freedom and works.’<sup>43</sup>

Kâzım Nami is passionately attached to the Self-government principle developed by Jean Piaget\*, which helped shape his education philosophy. He translated Jean Piaget's book "Self-government" into Turkish and tried to apply this system, which he learned considerably, during his teaching and administration years. While he was the Director of the Orphans' School in Izmir, he converted a large mansion into a school in Bornova and tried to give the children of the art department a 'self-government' system. He asked the children he gathered in the garden that he was trying to make them into a youth republic and asked them to choose an administrative committee by making an election, and the elected administrative committee and the chairman carried out the affairs very well and regularly.<sup>44</sup> While he was applying this method in Izmir in 1928, the Managing Director of the American Near East Relief Delegation, Mr. Jaquith, came to visit him and asked him about the method he followed. When he said what he was doing on his self-administration style, he said that it was the American system, and Kâzım Nami said, "Yes,

<sup>41</sup> Kâzım Nami, “Terbiye Buhranı”, Cumhuriyet, (28.07.1924): 3-4.

<sup>42</sup> Kâzım Nami Duru, “Deneme Okuluna Lüzum Var mı?”, *Emekli Öğretmen*, IV/44 (1963): 10.

<sup>43</sup> Kâzım Nami, *Vers l'école de demain; souvenirs d'un maître d'école américain*, translated by Angelo Patri, *Yarıncı Mektebe Doğru, Bir Amerikan Mektep Mualliminin Hatıraları*, (Ankara: Devlet Basımevi, 1934), 2.

\* Jean Piaget (1896-1980). Although he was educated in biology, he later became interested in psychology and made important contributions to developmental psychology by applying the principles and methods of biology to psychology. Piaget's philosophy places play directly in the context of cognitive processes and cognitive development. Piaget outlined the evolution of children's play during the first seven years of life by describing three successive systems—practice play, symbolic play, and play with rules.

<sup>44</sup> Kâzım Nami Duru, *Cumhuriyet Devri Hatıralarım*, (İstanbul: Sucuoğlu Matbaası, 1958), 23.

although it is the American system, I made minor changes for Turkish children according to our national character' and says that the man left school happily.<sup>45</sup>

Kâzım Nami states that the basis of the upbringing to be given to children should be “to raise them in a society in nature and naturalness” and states that the purpose of being natural is “to raise the child with real things in a real environment, away from pretence and showing off”. Kâzım Nami, who says that he learned more from the trips he made in Kırklareli with his father's aide İbrahim in the countryside and nature than schools, argues that the best education is the Self-government system that establishes a direct relationship with nature and gives freedom of behaviour.<sup>46</sup>

Kâzım Nami, who seems to have been highly influenced by Piaget like Froebel, claims that children who are intertwined with nature are more successful in having character and expresses the role played by schools as follows: “Why is the school? Just to try to fill the mind with some information? Unfortunately, until recently, our schools were thinking about knowledge, not character. I still came across fathers and parents of children who complain that the school does not train the child enough, they say that they do not understand anything about gymnastics, excursions, sports, handicrafts. They still do not understand the fact that “a sound mind is in a sound body” and that physical training is specific to creating a healthy power. However, character cannot occupy a place in sick bodies. A strong body requires strong nerves. This is one of the conditions that the character will hold on to. Walks show nature and life as it is to the child. A young person who is accustomed to living in nature with nature tends to acquire character, because nature cannot allow artificialities that are the opposite of character.”<sup>47</sup>

Kâzım Nami, who made forward-looking advice and suggestions about the national education system and teaching methods in his articles, was in favour of the “single school” system in terms of populism and democratic education, and suggested opening trial schools to better prepare students for life. If such schools were opened, students would be tested and better equipped for life.<sup>48</sup>

Kâzım Nami regards the “collective education” method, which entered our education life with the primary school program accepted in 1927, as a very positive development. He thinks that this development is more meaningful than a method. Collective education is a way of life and practice for him; it is necessary to collect various information at a relevance-centred point, and especially in the life-studies course, the topics should be relevance-centred. For example, the harvest is not mentioned when it is snowing; snowfall is the main topic for the life-studies lesson in winter. The life-studies lesson of that day is devoted to the topic of snow, although it is not in the plan or scheme. If the snow is felt to be explained on the day shown in the plan and it does not snow that day, that lesson does not make much sense for students.<sup>49</sup> In other words, Duru supports that the curriculum and lesson plans should not be too rigid and should be able to change in accordance with the conditions of time, situation, and psychology. Teacher is the only person who plans and adapts these changes.

<sup>45</sup> Kâzım Nami Duru, “Pedagoji ve Sosyoloji”, *Sosyoloji Dünyası*, I/3 (1953): 3.

<sup>46</sup> Kâzım Nami Duru, *Ankara Radyosunda Söylediklerim*, (Ankara: Ulus Basımevi, 1937), 69.

<sup>47</sup> Kâzım Nami, *Pedagoji Önünde Gazi*, (Ankara: Devlet Basımevi, 1928), 9.

<sup>48</sup> Kâzım Nami, *Terbiyevî Yazılar*, (İstanbul: Kanaat Kitabevi, 1931), 32.

<sup>49</sup> Kâzım Nami Duru, “Öğretim Yolları Üzerine”, *Yeni Kültür*, XXVI (1938): 164.

Kâzım Nami shows that the prerequisite for the development of positive attitudes by students towards a lesson is to attract the attention of the student. There has been a close link between the biological ages of the students and their attention. Children of all ages are interested in other things. Kâzım Nami Duru states that it would be healthier to know the attention level of the child before starting education and to choose the subject accordingly, and generally expresses the age groups and interests of children as follows:<sup>50</sup>

“Here I am content to indicate the (distracted attentions) phase or (game period) which is really well analysed and explained by the inventor (Madame Montessori) of the (Children's house-Cese dei Bamblini) from the age of 4 to the age of 6.

From 7 to 9 years old, the child is in the age of unmediated interests. Particularly, he shows interest in something that arises spontaneously. He puts his world, which consists of his own interests, at the centre. The child likes to do more than to see, to see rather than to hear. First of all, it is active and utilitarian, which is natural. The events of nature also attract his attention.

From the age of 10 to 12, we come across the age of specialized concrete interests, which we can call the age of Monographs in pedagogy. The child's mind begins to leave from itself, from the present tense and space. For example, he deals with the expeditions of a real, or fictitious person who lived in other places (this is where the interest in travels arises: geography), at other times (from which the interest in biographies arises: history). That is to say, the field of relations is growing and expanding quite a lot. Indeed, younger children are also interested in these stories, but this interest is not yet as strong: there is only one attraction, however. On the contrary, a child between the ages of 10 and 12 works spontaneously on concrete, useful things, namely history, geography, nature.”

As can be seen, Kâzım Nami puts the student in the centre of education and determines an education style according to their interests and abilities. Kâzım Nami, who states that the education of children who enter secondary education should be different, emphasizes that in this period, students have come out of childhood and become adults, therefore, there should be an orientation towards research and areas where the student will be successful. He is in favour of conducting education according to Kemalist principles so that the young people to whom the Republic is entrusted can acquire a secular, peaceful and contemporary quality.

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<sup>50</sup> Kâzım Nami, *Mekteplerde Ahlâkı Nasıl Telkin Etmeli?*, (İstanbul: Kanaat Kitabevi, 1925), 28-29.

## Conclusion

Kâzım Nami (Duru), one of the important personalities of the Second Constitutional and Republican era, is a name that has left his mark on the recent history of Turkey with both his soldier and educator identity. Kâzım Nami, who served in almost every level of education after resigning from his military service, played an important role in the beginning of pre-school education in the Ottoman Empire. In addition, he was an educator who applied the educational methods of Froebel and Piaget, and especially the Montessori style. Kâzım Nami, who closely followed the European education systems during his tenure in Albania and Thessaloniki, closely followed the developments in the field of pedagogy, especially the systems applied there, and made efforts to implement these systems in the Ottoman lands. In particular, his views on the instructive effect of nature on children and the fact that education should not be limited to school buildings set an example in the education models from the Second Constitutional Era to the Republican period and were put into practice.

One of the ideas defended by Kâzım Nami Bey, who was deeply devoted to the ideas of Turkism and Turanism after the defeats in the Balkan Wars, is national education. According to him, an education model based on Turkish culture and history is an important step to save the Ottoman Empire from collapse. Therefore, the close friendship he established with Ziya Gökalp (1876-1924), one of the ideologists of Turkism, shaped his understanding of education based on Turkish culture.

Kâzım Nami is known for putting forward radical ideas in both the Ottoman and Republican periods. While the first step of the classical Ottoman education system was the institutions called 'sıbyan mektebi' (primary school), Kâzım Nami suggested opening kindergartens that could be called 'çocuk bahçeleri' (children's garden). His opposition to the education of boys and girls in separate buildings and his assertion that co-education should be given in the same classroom can be described as a revolutionary opposition in a society where Islamic traditions are quite strong. We can also say that Kâzım Nami had a great influence on the establishment of the new Turkish Republic in 1923 as a nation-state and the design of its education in Atatürk's nationalism and secular style. In a period when the personal traits and developmental stages of the students are not taken into consideration in traditional education methods, the character analysis of each student and choosing learning methods according to personal differences is one of the aspects that distinguishes him from other educators of the period. Kâzım Nami, who wrote many literary works such as poetry, stories, theatre plays and criticism in his 90 years of life, and who wrote numerous articles, works and columns on education, especially pedagogy, seems to be worth examining and researching in many ways.

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