



Review Article

Gifted Education Program in Enderun System¹

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Abstract

This study aims to interpret the organizational structure, the determination of the students, the curriculums and the content of all by associating them with the educational conditions of today's gifted students and taking the general approaches into consideration. The Enderun school in the Ottoman period is the first systematic approach when considering the education of talented people. Enderun schools are a system based on the recruitment of non-Muslim children regarded as superior in body and mind. In this study, Enderun education was compared with today's gifted education by examining the Enderun Schools' history, theoretical and practical approaches in accordance with the aims stated above. The method of this study is the literature review. Primary and secondary sources were used in the literature search. The summary, synthesis, and examination of the information about the Enderun with the support of the literature have been influential in the selection of this method. The result of the literature study shows that Enderun Schools have similar characteristics in terms of cognitive, emotional and behavioral factors when compared to subsequent and today's high talent education institutions and practices. Applications in Enderun education system were not based on only academic skills, the system was established taking into consideration interests, abilities, and values of the students.

Keywords

Enderun, school, gifted, identification, program, organizational structure

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Introduction

Civilization has emerged thanks to the efforts of people who are inventors and developers of writing, paper, wheel, etc., who tamed the wild animals in the prehistoric period, who performed the first agricultural experiments by taking advantage of the cores of the fruits. Recognizing the importance of this particular power, countries have tried to create a number of special possibilities for outstanding individuals with creative, superior and special abilities in their communities. Changes in the political, economic and global goals of the countries in the following years have been and will be leading to changes in the politics of the education of highly talented students. (Borland, 2003; Sak, Ayas Sezerel, Öpengin, Özdemir and Demirel Gürbüz, 2015).

When the literature on the education of gifted individuals is examined, it can be seen that Enderun Schools operating in the Ottoman Empire period was regarded as the first educational institution in which the education of gifted individuals was applied systematically in the world. This system is based on the principle that selected students learn Turkish language and religion, adapt to Turkish culture, develop existing skills and utilize in administrative and political fields in the direction of their abilities. In this article, the organizational structure of the Enderun Schools, selection and education process in these schools were evaluated by taking educational process of gifted into account with today's point of view.

Organizational Structure

The second higher education institution of the classical Ottoman order was the Enderun School, which is a palace school. The history of the palace schools dates back to the times of the Umayyads and the Fatimids in the eastern empires. It has been further systematized in the Ottoman Empire compared to the earlier examples (Tekeli and İlkin, 1999, p. 18-19). Therefore, the children to whom the Turks call "İtch-oghlan" (page boy) and who will be in the hot seats of the empire later must be Christian children who have taken captured in the war or brought from far away as such (Ricaut, 2012, p. 39) The school which was based on novice boys furnace by the devshirme² law, started to accept slaves as students after that law was abolished (Özkan, 2014, p. 66). This school is placed in the Topkapı Palace. The Enderun ("Inner Service") term relates to that. Officers and servants who will serve in the palace, army or government are trained here (Ergin, 1977, p. 11).

Enderun education is expressed as an education in which various skills, fine arts, administrative and political knowledge are taught practically and ultimately the featured skills are identified. This training takes place in the various wards of Topkapı Palace in the third avenue after the Babüs's-Saade (The Gate of Felicity) (İnalçık and Renda, 2003, p. 358). These children are presented to the Sultan before being accepted. The Sultan pick out the ones to serve either in the Palace of Beyoğlu or in the Edirne Palace or the Topkapı Palace. The schools where the youngsters are educated are placed in these three palaces (Ricaut, 2004, 2012). According to Ergin (1977, p. 12), the novice boys represent the high school of Enderun, and they prepare the students. The state palace built by Sultan Mehmet the Conqueror is located in Sarayburnu. This palace consists of three great atriums, aligned along the axis of the first hill of New Rome and connected by three large gates (Miller, 1941,

p. 45) It goes beyond of a devshirme school by improving in the period of Sultan Mehmet the Conqueror and becomes a high-level school where the civilian and administrative staff were trained in order to protect and exalt the state (Ottoman Encyclopaedia 2, 1993, p. 111).

As the literal meaning of Enderun reveals itself, the school is located within the internal service part of the dual structured palace which is organized as "birun" (external services) and "Enderun" (internal services) (Tekeli and İlkin, 1999, p. 19). The youngsters (Itch-oghlan) who are taken to the Enderun school are raised in three units. These are (Özkan, 2014, p. 67);

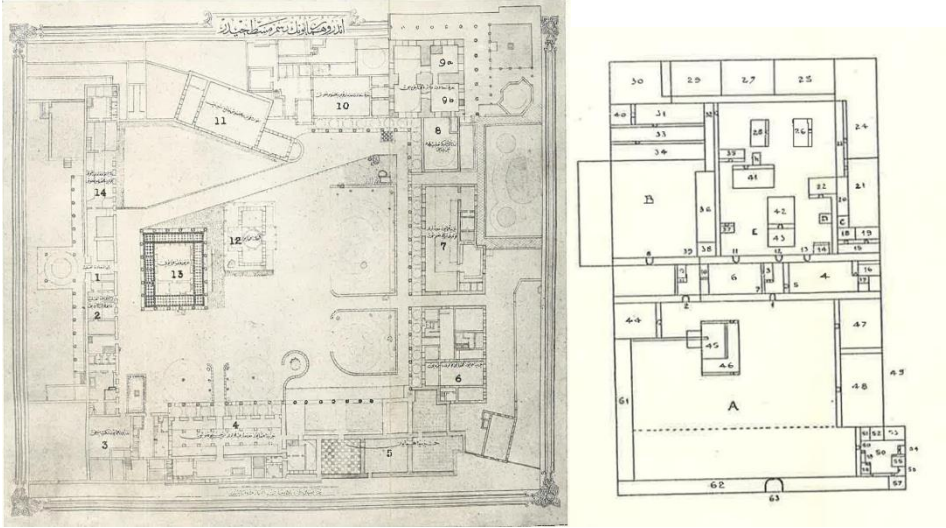
1. To learn the palace works by actually doing the palace service,
2. To have knowledge of Islam by having an institutional education and
3. To learn an art that can reflect those skills in the best way and to work out for physical education.

According to some sources, the employment of the novice boys in the Ottoman court started from the period of Bayezid I (Uzunçarşılı, 2014, p. 289). The organization of the school has evolved over time and got into its final form in the 17th century by dividing it into seven rooms, namely the classes. Each room or class has its own chief "agha". Those who are admitted to the Enderun School continue their education by moving from a lower level to a superior level in "rooms" and "wards" separated into graded ranks. In addition, according to the clothes the training students wear, they are divided mainly into two degrees, "dolamalı" (wrapped) and "kaftanlı" (wearing a kaftan) (Tekeli and İlkin, 1999, p. 189). Those in big and small rooms are named as wrapped, those in the other room named after "kaftan" (Güven, 2012). According to Akkutay (1999, p. 189) Enderun School is organized in a hierarchical manner and is completely a specialty school. The education at Enderun consists of seven nested levels which are;

- Small room (Hanei sagir)
- Big room (Hanei kebir)
- Falconers Room (Hanei Bazbazan)
- Expeditionary room (Seferli odası)
- Pantry room (Kiler odası)
- Treasure room (Hazine odası)
- Privy room/chamber (Has oda) (Ergin, 1977; The Islamic Encyclopedia, 1995; Akkutay, 1999).

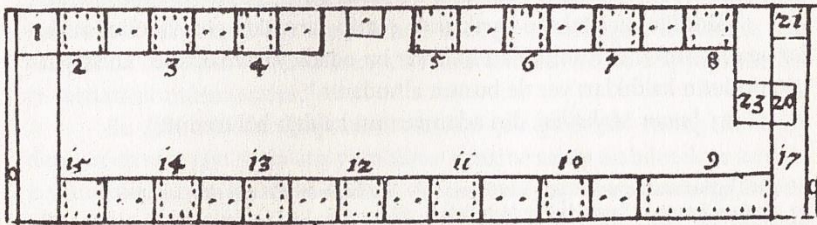
However, it is not necessary to complete these seven stages. The students expected to fail to fulfill the duties and responsibilities in the next class/room according to their abilities and achievements are assigned to their main works in the palace according to the contents of their duties and responsibilities in the room. Nevertheless, every stage that is successfully completed is undoubtedly regarded as a measure of success (Özbilgen, 2007). Each trained individual has a salary book that shows the amount of his monthly wage by name and personal record. Their salaries like any other service pay in Ottoman Empire are paid every three months. The needs such as clothes, shoes and underwear are always met by the palace (Uzunçarşılı, 2014). The barred upper floors called "Shirvan" and hammams are built

in Enderun rooms(wards), mats are laid in each room (Baykal, 1953). However, graduating from Enderun schools takes 7-8 years (Şimşirgil, 2005).



Sketch 1. and Sketch 2. A plan of the Enderun Courtyard

The Sketch of Enderun-i Hümayun: 1. Bâbü's-saâde or Bab-üs Saâdet (The Gate of Felicity/White Aghas Door/Supply Door), 2. The ward of Bâbü's-saâde aghas, 3. The imperial Enderun school, 4. The ward of servants of imperial treasury, 5. Hazine-i Hümayun (The Sultan Treasury/The Conqueror mansion), 6. Pantries' ward, 7. First ward of the imperial treasury, 8. Treasury of Sacred Relics, 9. Sacred Relics Office(Room of the cloak of Mohammed), (9a - Private room, 9b - Supply room), 10. Special Ward of Sacred Relics Guard, 11. Aghas Mosque, 12. Enderun Library (The 3rd Ahmed's Library), 13. Chamber of Supply, 14. Babu's-Saade (Aghas Door / Harem Gate) (Miller, 1941; Enç, 2005; Necipoğlu, 2007; Gülen, 2012).



Sketch 3. The sketch/plan of Great Hall (Miller, 1941).

1. Sand Gate/Door, 2. Esfel ward (lowest place in the hierarchy-ward of new arrivals), 3. Algeria Ward from Berberia, 4. Gate ward, 5. Flea ward, 6. Flea ward, 7. Louse ward, 8. Custodian ward, 9. Stoker ward, 10. Bathing cubicle, 11. Furnace for bathing water, 12. The ward where the sons of the rulers were educated before reaching the age to be appointed as a provincial ruler, 13. The imam ward, 14. The ward where the foreman stays, 15. The ward of assistant foremen, 17. The ward of

furnace conveying heat for bathing cubicle, 20. Fountains (Necipoğlu, 2007; Noyan, 2013).

Serai Enderun (cioe Penetrabile dell'Seraglio detto nuovo dei G. Sri e Re Ottomani, la descrizione del loro vivere e costumi, et altri essercilii) by Albert Bobovius (Bobowski or Bobrowsky), is the most extensive and competent source of information on the Palace School, which has been revealed in recent studies. It contains a plan supposed to depict the palace before 1665, and this plan is the only known plan before the great 1664/1665 fire (Miller, 1941, p. 47)

As you can see from the above sketches; when you enter Babu's-Saade, the big room is seen on the right side; the small room places on the left side between the private room and "kushane" (The kitchen where the sultan's meal is cooked). The big room was founded by Sultan Mehmed the Conqueror; the small room by Sultan Suleyman the Magnificent. These rooms are the preparatory classes of the Enderun School. The class size of these two rooms is bigger than the others (Kırpık, Ünal, Işık, Demirtas, Tokdemir, Bırbudak and Akyol, 2016, p. 131). The difference between these two rooms is due to their size as their names speak for themselves (Akkutay, 1999; Yakuboğlu, 2006). Those who study in these two chambers are also working under the command of the chief white eunuch (Özkan, 2014). The chief white eunuch is always beside the Sultan in the battle or in the peace. Key, towel and sherbet services are duties of those in the big room (Ergin, 1977). While the size of the Big Room is 100 and the size of the Small Room is 60, the total size has reached to 258 in the 17th century. It is stated that these rooms were abolished in 1675 with the organization of Edirne Palace, Galata Palace and İbrahim Paşa Palaces (İslam Encyclopaedia, 1995; Yakuboğlu, 2006). Boys in these rooms that have not been transferred to an expeditionary duty in due course, in other words, not a "kaftanlı" yet, are sent to armourer and cavalry sections (military units). They are called as "çıkma" (ascended, detached) and their daily wage is around 18-20 akçe (coins) (Köç, 2013; Uzunçarşılı, 2014). There are twelve assistant masters called as caliphs in the Big Room and the Small Room. There is no seniority system between them but they are highly regarded boys in classes. These caliphs both study with extramural masters and also teach in classes of 5-10 students from around the room (Uzunçarşılı, 2014, p. 298-299).

As well as all Turkish tribes including the ones in pre-Islamic period, Ottoman Turks also value the hunt organization (Kazıcı, 2014, p. 140). The size of the Falconers ward ("Hane-i Bazyan") is 40 people consisting of "kaftanlı"s corresponding to the fifth grade of the Enderun School. The Falconers ward was completely abolished in the time of the Sultan Mehmed IV (Köç, 2013; Uzunçarşılı, 2014).

Formerly, the duty of the boys in The Expeditionary Room (Hane-i Seferli) is to wash and organize the clothes of Enderun people. As the organization gets wider, it becomes an art school in which many successful pundits, poets, and musicians along with wrestlers, barbers and rubbers are trained (Uzunçarşılı, 2014, p. 300). Those students who failed in this ward where about 100 people were educated, were directed to the cavalry sections (Danışman, 1985; Köç, 2013). The Caliph Mahmud, who grew up in Enderun in the 17th century, put himself and the Caliph Ali forward

as an example of the scientists who grew up in this institution in his book "Tarih Gilman-i". He emphasizes that the science students in the Expeditionary Room are more skilled than the others. The Expeditionary Room is upper from the Falconers Room with the Big Room and the Small Room in ranking while the Pantry Room is one level higher than the Expeditionary Room (Sakaoğlu, 2002, p. 165; Uzunçarşılı, 2014, p. 301). Food service is operated in the Pantry Room (Kayra, 1987). It is higher than the Expeditionary and lower than the Treasure. The ward is placed between the Internal Treasure and the Treasure Ward.

In Enderun, the promotion was carried out in two types; horizontally and vertically. Aghas rise from the lower to the higher both in rooms or in duties. For example, a çuhadar (lackey) agha can be a silahdar (arms-bearer) agha. In the meantime, desirable masters selected from the Galata Palace, which is a second-class Enderun, are sometimes taken to the Enderun School (Kayra, 1987, p. 21). The Treasury Room is a level higher than the Pantry Ward. Likewise, the Treasury Room is one level lower than the Private Room. Since the members of the Treasury Ward are assigned to protect a great fortune, they are selected from closelipped, highly trustworthy, credited persons of absolute reliability (Köç, 2013, p. 46-47). Those in the Pantry and Treasury Rooms begin to their duties as governor of a sanjak in case of "çıkma" (appointed to a duty outside of the Palace) (Gülen, 2012, p. 108). The Private Room which is the highest room in ranking in Enderun School also constitutes the highest level of education and training (Akkutay, 1999). The Private Room consists of 40 masters with tresses who are the private servants of the sultan for day and night (Ergin, 1977, p. 13). Those who pass the Private Room graduates and are assigned to important duties outside of the palace in every 5-7 years or whenever a new sultan rises to the throne. The impact of this school on the system and society proves itself by the fact that 79 grand viziers, 3 shaykh al-islam, 36 chief admirals and countless statesmen in sensitive positions are graduated from there till the 1850s. The viziers of Mehmed the Conqueror, Admiral Mahmut and Admiral Gedik set good examples in this respect (Özkan, 2014, p. 68). Moreover, it is said that Admiral Sokullu and Admiral Köprülü Mehmed moved from the Pantry Room up to the Private Room and they are raised to grand viziership (Enç, 2005).

Rooms or wards have the regulations that everyone is a strict observer of; wake up hours, breaks and free times are all scheduled. Soldiers of the rooms pay great attention to the education and training of the novice boys. The silahdar agha controls and inspects the soldiers in disguise whether they duly perform their duties (Uzunçarşılı, 2014, p. 318). While the Enderun is a very strict and firm institution of discipline, it is stated that it has relaxed to a certain extent during the period of Ilyas Agha. According to Yakuboglu (2006, p. 138), Enderun education manifests itself by the importance given to science and scientists by the Enderun graduates who occupy important positions such as governorship of governors or governorship of a sanjak, and grand viziership particularly. Thus, it affects the scientific performance of the Ottoman madrasahs positively.

The person responsible for the administration of the Enderun is the Silahdar Agha, except the rulers. His assistant is the Expeditionary Odabashi (head of chamber). There are always two teachers who are in charge of teaching the Enderun students to read, write and the requirements of Islam. Apart from these, elite people

mostly among from ulemas and craftsmen of its time, also contribute to the educational process in the palace on certain days. It is stated that these teachers are well-known mathematicians, poets, musicians and in the year of 1612, Enderun school had 800-900 students in five rooms and 40 lecturers came from the city to work in the palace every day (Enç, 2005). In addition to the Turkish, Armenian and Jewish scholars, physicians and health professionals, artisans such as instrumentalists, jewelers, watchmakers, carpenters, and bricklayers give lectures to students in order to convey their knowledge (Bobovius, 2013).

The fact that the salaries of the instructors assigned among from the scholars and artisans are below the salaries of the boys of the rooms prevents the efforts of inadequate individuals to become an instructor. That is why it can be expressed as an important element in terms of the quality of education (Enç, 2005).

Education Process in Enderun

During the period of Murad I, one fifth of prisoners of war are the Sultan's share according to the Penchik Act and made use of in internal services of the palace. The Enderun is established in the period of Murad II and students are taken according to the Devshirme Act (Enç, 2005; Yakuboğlu, 2006; Ataman, 2014). The Enderun School which is institutionalized in the time of Mehmed the Conqueror (Gündüz, 2016), enrichs its activities by the addition of new buildings during the reign of Selim the Grim (1512-1520) and Suleiman the Magnificent (1520-1566) (Yakuboğlu, 2006).

The importance given to superior ability in Ottoman becomes evident beginning from the selection process of gifted individuals. Devshirme occasion is carried out once in three, five or seven years, depending on the need. The officials gather the children with the guidance of the priest in the places that are announced as the location of the devshirme process. The necessary precautions are taken to avoid abuse and the children are carefully selected in accordance with the devshirme criteria (Güler, 2014; Gündüz, 2016).

During the devshirme, the notable executives such as governor of a sanjak, Kadi, and cavalryman of the region have the authority to supervise the occasion that it is in line with the rules. Baptism records are taken into account in the devshirme process and the selected children are recorded carefully with their new names, birthplaces, ages, parental statuses. They are brought to Istanbul in groups of 100 persons by taking the necessary security measures (Enç, 2005; Yakuboğlu, 2006).

The fact that the children with the best physical and mental abilities are preferred in the selection for the Enderun (Ortaylı, 2012) and that many selection criteria are similar to the current ones that are in use to evaluate the gifted children, give strong clues about the position of Ottoman Empire on superior abilities in that period. When the selection criteria are examined, the qualities that foretell superior abilities together with the criteria that these children who will have a voice in senior management of the state must have certain values, also imply that the process is evaluated with an integrated approach. Some of the criteria are; (Gökbilgin, 1977, p. 145; Akgündüz, 2000, p. 123-125; Enç, 2005; Yakuboğlu, 2006)

- Primarily, the candidate must be healthy, vigorous, handsome and resourceful,
- He should not have baldness, strabismus or any other disabilities and handicaps,

- He should not be too short or too long,
- Priority should be given to Christian families' nobles and children of priests,
- One boy should be taken from every 40 houses in villages,
- The age of the boy must be between 8 and 18,
- At least one boy must be selected from two brothers,
- Those who speak Turkish, those who have come to Istanbul and those who produce a work of art should not be preferred,
- Albanian, Serbian, Bosniak, Bulgarian, Croatian children should be preferred for the devshirme; while Turkish, Jewish, Kurdish, Persian, Russian, Georgian and Gypsy children should not.

There are also some practices in the form of practical intelligence tests during the selection process. For example; they ask the candidates to eat the rice in a large cauldron with long-handled spoons (Enç, Çağlar and Özsoy, 1975; Akkutay, 1984).

After the selected children settle in the leading families of the Ottoman Empire in order to learn the Turkish language and religion and be orientated to the culture, they continue to the preparatory schools for six years in Edirne Palace, Galata Palace, İbrahim Paşa Palace and Iskender Çelebi Palace (Enç, Çağlar and Özsoy, 1975; Enç, 1979; Akkutay, 1984; Yakuboğlu, 2006). According to Ortaylı (2012), the Enderun system is not a school system with the classes as it is today, but it can be expressed as a process that one raises through the wards by training various skills. According to Akkutay (1984), it can be considered as an institution that each class in it is on top of another and each class functions as a segregating unit. In this context, those who fail the class are assigned to various state services at the end of that class, while the most talented ones among them move up in the classes (Akkutay, 1984). As mentioned before, the first two levels of Enderun are the Small Room and the Big Room. Students who have demonstrates outstanding success in the school of conscript boys are taken into these rooms and are primarily educated in literacy and trained physically. Then, applied training on palace work and theoretical education on Islamic knowledge are included in the Enderun. After the Islamic education that the students receive, they are transferred to a process in which they acquire deep knowledge in various fields according to their interests and abilities (Kömür, 2010).

In the education process, the instructors are either teaching specific students in the room or giving a lecture for all students. Apart from these, the academic and behavioral content desired to be given are presented to the students with the daily course meetings. It is reported that the most senior and talented students are grouped separately from others and have been specially trained by the instructors and scholars on Tuesdays (Enç, 2005). This practice demonstrates that the training of the gifted individuals is supported with a richer academic content suited for their abilities.

The education program of the Enderun system enables the multi-directional development of individuals who take lessons such as literature, poetry, grammar, Arabic, Persian, mathematics, geography, history, logic in addition to religious lessons like Quran, interpretation, hadith, kalam. Ottoman Palace traditions, code of conduct, and bureaucracy are also included in the academic program. The inclusion

of applied courses in addition to academic courses means that the education is evaluated as a whole and students develop all these aspects.

Period of study in each room in the Enderun take one to two years. As individual differences in learning are taken into account, each student can graduate from the room in two years or less according to their learning speed. In the educational evaluation process of the individuals in the Enderun school, individual differences in their interests and abilities are taken into consideration, along with 12 exam results. In addition to all educational processes, intellectual together with moral education imply an emphasis on affective education and values education, which constitute the important dimensions of the education system (Özbilgen, 2007). Although many janissary rebellions have been witnessed in the historical process, betrayal among the people of Enderun has been very rare, and these individuals have endeavored to defend the sultan or his relatives at the cost of their own lives (Enç, 2005).

While all the students have to take Turkish, Arabic, Quran and physical education courses, it seems that they also take courses such as literature, poetry, mathematics, geography, and logic in accordance with their abilities. In addition, students have to choose one of the art workshops such as horticulture, construction, weaving, and carving, because the school program includes applied courses and hand skills (Enç, 2005).

In general, there are five main areas in the Enderun system. These are (Kayra, 1987):

1. Islamic fields: Qur'an, religion lessons, Arabic grammar and sequence, interpretation, Islamic jurisprudence, history of prophets.
2. Humanities: Turkish Language and Literature, text writing, Persian language and literature, poetry and construction, history, arithmetic, geometry, algebra.
3. Fine Arts: Music with instruments, ornamentation, calligraphy, military and civil music.
4. Physical training, sports, and military skills: Horsemanship, use of combat vehicles such as swords, maces, spears and arrows and activities to increase body power such as tipcat, wrestling, weight lifting and javelin throwing.
5. Vocational training: Maintenance and preparation of clothing, craftsmanship, leather works, construction, ornamentation, jewelry, dispensing various medicines and ointments and strength pastes.

Table 1.*Example of the Training Program Organized according to the Stages in Enderun*

Mekteb-i İbtidaiyye (Primary Education) (38 Students)					
Course	Subject	Weekly Hours	Course	Annual Hours	Course
The Qur'an	Practise and Recitation of the Qur'an	5		180	
Religious Sciences	Catechism (İlm-i hal-Dürr-i Yekta)	3		108	
Morals Booklet	Morals (Risale-i Ahlak) and Duties (Vazaif-i Etfal)	2		72	
Thuluth Practice	Writing	1		36	
Mekteb-i Edebiyye (Decency and courtesy) (First year lessons) (53 Students)					
Course	Subject	Weekly Hours	Course	Annual Hours	Course
Religious Sciences	Memorize the book of the Prophet (Dürr-i Yekta Mesal-i Esasiye)	5		180	
Reading in Turkish	Introduction to the bases, Ahmet Cevdet Pasha (Medhal-i Kavaid)	5		180	
Thuluth Calligraphy	Writing	1		36	
Second Year Lessons (23 Students)					
Course	Subject	Weekly Hours	Course	Annual Hours	Course
Arabic grammer	New word derivation (Maksudun ikmalı, Sarf-ı cedid)	3		108	
Persian	Persian Advices (Kavaid ve Nasayih-i Farisiyye)	2		72	
History of the Prophet	Lives of the Prophets	2		72	
Arithmetic	Four Operations (A'mal-i Erb'a)	1		36	
Geography	Planisphere (Kürre-i Musattaha)	1		36	
Drawing	Drawing	1		36	
Thuluth Calligraphy	Writing	1		36	
Ruq'ah script	Lead Pencil	1		36	
Third Year Lessons (24 Students)					
Course	Subject	Weekly Hours	Course	Annual Hours	Course
Arabic	Syntax of Arabic (Avamil ve Mi'yarü'l-kelam)	3		108	
Persian	Gülistan (Sadi-i Şirazi's best poem)	2		72	
Ottoman History	Fezleke (Summary)	2		72	
Arithmetic	Four Operations (A'mal-i Erb'a)	1		36	

Geography	Planisphere (Kürre-i Musattaha)	1		36	
Drawing	Drawing	1		36	
Thuluth Calligraphy	Writing	1		36	
Ruq'ah script	Lead Pencil	1		36	
Fourth Year Lessons (17 Students)					
Course	Subject		Weekly Hours	Course	Annual Hours
Arabic	Exhibition		3		108
Persian	Gülistan (Sadi-i Şirazi's best poem)	2			72
History	General History, History of Islam	2			72
Arithmetic	Simple fractions and exponents (Küsürat-ı adiyе and Adad-ı mürekkebe)	2			72
Geography	A piece from the Divan (Kıtat-ı hamse)	1			36
Drawing	Painting, concrete painting	1			36
Thuluth Calligraphy	Writing	1			36
Ruq'ah script	Lead Pencil	1			36
Orthography					
Fourth Year Lessons (7 Students)					
Course	Subject		Weekly Hours	Course	Annual Hours
Turkish Literature	Orthography (Kavad-i Osmaniyye) and Translation (Mi'yarulKelam)	3			108
Persian	Bostan (Book of Şeyh Sadi Şirazi)	2			72
History	General History	2			72
Construction	Sketching	1			36
Arithmetic	Length and weight measurements	1			36
Geometry	Length and weight measurements	1			36
Drawing	Concrete Painting with Colours	1			36
Thuluth Calligraphy	Writing	1			36
Ruq'ah script	Lead Pencil	1			36

As seen in Table 1, when the curriculum of the Enderun School is examined, it is emphasized on religion education along with language education (Arabic, Persian), arithmetics, geography and history education, and the books of the leading scholars in the period are included in the program especially for moral development of the individual as well as physical and aesthetic understanding (Painting, calligraphy, physical education, etc.).

In the preparatory school, skills in fields such as military and war, language and literature, various handicrafts are being developed in accordance with the interests and abilities of the students. According to the performance of the students, they are

either directed to the upper education level or they are utilized in the sections such as Janissaries, cavalymen or in construction and replenishment of the army (Kömür, 2010). One of the important applications in the Enderun education system is compulsory and elective course practice. The selection of lessons according to the individual abilities of the students, except Turkish, Arabic, Quran and religion courses, reveals the potential of the individuals. It shows that Enderun education system is far ahead its time, especially considering that period.

Students who graduated from the school are able to understand the latest scientific developments as well as speak, write and read in three languages. They need to succeed in at least one art field with excellent military skills (İpşirli, 1995). It is among the priorities of the education system that these individuals who will lead the Ottoman Empire are good in personality beside the science, art and military fields (Çorlu et al., 2010).

The lessons taught according to years are given in the program in Table 1. In addition to these, Albert Bobovius, recruited in the name of Ali Ufki Bey, states that books giving information about syntaxes such as Avamil, Misbah, Ecurrumiyye, Cami books and the grammar books such as Nasara, Bina, Maksud, Izzi and Merrah as well as books about belief and religion were read along with Qur'an. These are the books under the names of Shurûts'-salât, Mukadime, Kuduri, Sadr-i Jeri, Mouhekah, Hidaye, Durer and Gurer. It is stated that while students learning Persian reads the books like Dânisten, Şahidi, Pend-i Attar, Gülistan, Bostan and Nafir, they are also reading books written in Turkish such as Mülemma, Kırk Vezir, Hümayûnname, Kelile and Dimne, Elif Leyal, Seyyit Battal, Kahramanname (Bobovius, 2013).

It is known that Sultan Mehmet the Conqueror had a library made for the Enderun and ordered many Greek classics including mathematics and geometry to be translated into Turkish. It is stated that this library is one of the richest of its age and that during the conquest of Istanbul, the precious Greek classics were taken over by the Turks. However, when the library was open to review with the proclamation of the republic, it was seen that the books mentioned were not there. One of the reasons for this could be that they were burned in one of the four major fires in the palace that mentioned before. The second reason is that when Beyazıt, the son of Mehmet the Conqueror, ascended to the throne, he removed portraits of the famous Italian painters such as Bellini in the palace and sold them in the Istanbul markets, extracted all foreign language works except for Arabic and Persian. The information on the contents of the library is said to be the result of that a Venetian named Abette Toderi bought the entire list of the books from one of the Enderun students. According to this list, there are books in the following areas: interpretation of Qur'an, law, philosophy, logic, astronomy, geometry, mathematics and arithmetic. For example, Gülistan and Bostan which are frequently read books of Sadi today appear to be among the textbooks (Enç, 2005).

Evaluation of the Enderun Schools in terms of Education of Gifted

It is thought that Enderun School practises, which are accepted as the first in history in terms of education of gifted people, will be beneficial for the future structuring of

educational programs for the children in Turkey. Therefore, the organizational structure and the educational process of the Enderun Schools have been evaluated considering the point of view of today's education of gifted.

Organizational Structure

While Enderun Schools are evaluated from the point of view of the education of today's gifted students, it is first necessary to compare these schools with the schools of their age. Given officials who are educated in Enderun Schools as warlords and statesmen, good Muslims and intellectuals, gentlemen and men of high moral standing; a similar system appears to have been used in the education of gifted children in the battlefields in Athens, Rome, China and Japan (Davis and Rimm, 2004). Among them, the Japanese Samurai system training children from the early ages in terms of moral values, loyalty and obedience as well as fighting and martial arts in the schools which have been founded by some scholars is quite similar to the Enderun Schools. Compared with the madrasahs, which are thought to serve for the education of the gifted people and which are other institutions of the education system of the Ottoman Empire, it can be said that Enderun Schools are closer to the understanding of progressive education in terms of both organizational and curriculum (Tekeli and İlkin, 1999). Moreover, education policies of highly talented individuals today are determined and implemented correspondingly with the policies of the country. However, the high quality of the education given during the ascendancy of the Ottoman Empire by the Enderun Schools begins to decline while the power of the Ottoman Empire began waning, and finally, it is concluded with the closure of Enderun Schools in 1909. Considering the today's changes in education politics of gifted children, it can be said that they are similar to the practices of the Ottoman Empire period (Borland, 2003; Sak et al., 2015).

It is stated that the structuring of the Enderun schools can be considered as the origin of today's "state sciences" or "political sciences" faculties. As a matter of fact, the Faculty of Political Sciences and the Faculty of Economics and Administrative Sciences established for the purpose of raising the qualified human power and public employees needed in the first years of the Republic of Turkey set the best examples of the educational institutions providing services to meet the needs in this area. It is also seen that the history of these institutions refers to Enderun Schools. The institutions such as Faculty of Political Sciences, Galatasaray High School, Science and Art Centers, which are included in the Turkish Education System, are also associated with the Enderun School today. It is identified in some sources that similar associations have been established with Anatolian Fine Arts High Schools, Anatolian High Schools and Social Science High Schools (Kömür, 2010). In general, it can be said that the institutions mentioned have similar characteristics in terms of purpose, philosophy, and function even though they do not have an organic connection with Enderun Schools today (Sönmez, 2006).

Discipline and rules have an important place in the education system established in Enderun. This is a consequence of that the people of Enderun are trained to do good in the state and nation affairs and in the military field. In addition, it is seen that the students who study in each room are different from each other in terms of

their clothes and the duties for the responsible persons in each room are declared clearly. Although there are some debates in this regard, the Enderun includes seven rooms with sequential ranks from lower to higher, similar to the class understanding of the present day. In this context, those who succeed move up to higher classes while those who fail are directed to work that they can do in state or military units depending on the stage they are in (Güven, 2012). Considering the diversity of today's schools, the classification of the schools that can be attended by the students who succeeded and the schools/institutions that other children can attend is determined by the Ministry of National Education. The Enderun, which joined the process to train officials to be employed in the palace, met the need of military and civilian personnel who will work at the highest levels of the state over time (Yakuboğlu, 2006). Considering the practices for the education of today's gifted children, it can be seen as an institution where the future leaders of the country can be trained in the fields of military, science, and technology.

Training Process

Considering the student selection for the Enderun Schools, the person with good looking physical appearance is also judged to be a good person in the Ottoman palace. In many of today's studies, the parallel opinions are emphasized by the study results that the talented individuals are born longer and heavier than their peers and that they have many common physical advantages (Ataman, 1974; Whitmore, 1980; Merrill and Orlansky, 1984; Davaslıgil, 2009). At the same time, giving priority to the transfer of nobles of Christian families and children of priests to Enderun Schools is similar to the results of many research papers, verifying that individuals coming from the families of upper class turn out to be more gifted (Terman, 1925; Vaivre-Douret, 2004).

The children to be selected for Enderun Schools are aged between 8 and 18 years old. As a result of the researches conducted with intelligence tests coming to the table since the beginning of the 1900s, individuals with superior mental performance are defined as those who can enter the top 1-3% of the standard tests (Terman, 1925). Given the student ratios preferred for Enderun, one child is chosen from 40 families, and the rules such as not organizing the devshirme every year resemble each other. In addition, the last selection process of Enderun schools in the selection system, which are alike intelligence tests, is regarding not only their physical characteristics but also their cognitive characteristics. They refer to the intelligence and ability tests used in the identification strategies used to identify gifted children (Merrill and Orlansky, 1984; Renzulli, 1986; Friend, 2008).

However, children who are enrolled in Enderun Schools in the age of 8-18 must be separated from their own families and places and integrated into a place with a different culture and family order. This situation leads to negative outcomes in identifying and developing both personal and progressional skills and interests, considering today's conditions and education system. As a matter of fact, gifted children are now regarded as children with special needs. In this context, when the basic principles of special education are addressed, one of these principles is that education services must be planned without separating the individuals who need special education from their social and physical surrounding (Ataman, 2003; Aral

and Gürsoy, 2007). Another principle is that the parents are an inseparable part of the education process (Dowland, 2002; Davis and Rimm, 2004; Aral and Gursoy, 2007). Taking these principles into consideration, it shows that the selection of children for Enderun Schools and their separation from their real family may have different effects on children. However, considering the educational opportunities and the prevalence of schools in the Ottoman Empire period, it requires a more cautious interpretation of the detachment of children from their families for such an educational opportunity for talented children. On the other hand, one of the basic principles of special education is the early identification of children with this potential and the early beginning of the education (Aral and Gürsoy, 2007). From this point of view, the identification of the children with high potential at the age of 8-18, and the education they receive in accordance with their talents and interests can be regarded as very important developments for the 15-16th centuries.

The fact that the school system composes of seven staged classrooms indicates that each class acts as a sort of stepping-stone. At the end of that class, those who are supposed to be unable to pass the class are assigned to various state services; while the most talented ones are moving up to a higher class in order to serve in the upper levels (Akkutay, 1984; Kömür, 2010). Such an approach is very similar to today's view of individuals' progress in the direction of their potentials, their individual talents, interests, and competencies. Also, each student can graduate from the room in two years or less, depending on the individual differences in learning. In this system, practices such as the accelerated schedules or the altered schedules which are commonly used in the education of today's gifted students who learn fast in the class are notable for delivering suitable education according to their individual interests, abilities and capacities (Sak, 2013; Şahin, 2015; Chih, 2015).

Today, there is a similar educational process that will continue beyond the normal school period in the Science and Art Centers for the gifted children in the fields of science and art starting from elementary school to university. When the students are admitted to Science and Art Centers, first, they are basically starting with the integration education which includes support tasks such as communication skills, scientific study methods, problem-solving techniques, group working techniques, research techniques, learning methods, social activities. Then, the activities that emphasize their creativity and talents, that make them recognize their personal abilities through the preparation and implementation of programs responding to individual differences are carried out based on academic knowledge. And finally, a program is teaching them to use their talents at the highest level by raising awareness in attitudes and behaviors, and by upskilling them in any discipline with in-depth or advanced knowledge and skills (MoNE, 2015). From this point of view, it bears striking similarities with the Enderun System.

In the education process, the instructors are teaching specific students in the room and also the most senior and talented students are grouped separately from others and are specially trained by the instructors and scholars. Considering today's education system, it shows that the training for gifted children is given in a grouping model. In addition, senior and older students are assigned as student negotiators or as assistant masters in the education process. Nowadays, it is equivalent to peer

education and peer counseling (Enç, 2005). Those students who do not have enough knowledge, skills and equipment for the education process in the next room are employed in the palace according to their education process in the last room. This procedure can be considered as vocational guidance at present. Also, bringing together different students from academic and other aspects can mean that the students will enrich each other and that the students in the lower grades will be able to take them as a model.

When we look at the education programs of the Enderun system, the program is based on the personal, academic, social and physical development of the individual. In today's education system, it is aimed to have an educational atmosphere in line with the interests and abilities of the individuals. Moreover, studying practical courses along with the academic courses also means that the education is evaluated as a whole and developed by all aspects of the students. It is seen that many textbooks have been added to support the program. In addition to all educational processes, the provision of information together with morality draws attention to the practices of affective education and value education, which constitute one of the important dimensions of the education system. These individuals who will lead the Ottoman Empire, are not trained only to be good in the field of military service but also in the field of science and art as well as to be a good person. Those are the outstanding important features of this education system (Çorlu et al., 2010). When the Enderun education process is evaluated as a whole; thanks to contextual and spatial contributions, the reflections of progressive education approach are obvious in the Enderun education system. When the program is analyzed from the contextual point of view, it reveals that the religious and scientific contents are presented in a rich way and the importance is given to the value development as well as the academic development of the individuals. The sociocultural model in which the individual is involved affects the mental development of the individual positively. It shows similarities to the collaborative learning method which is one of the currently recommended teaching methods (Vygotsky, 1985). In particular, contributions of assistant masters to the students in the lower classes make a good example. In addition, because the school program requires the development of practice and handicrafts, students have to choose one of the art workshops such as gardening, construction, weaving, carving. It seems that the personal skills are taken into account in the program applied to the students.

In Enderun Schools, elite people mostly among from distinguished ulemas and craftsmen of its time, also give lessons in the palace on certain days. Although these tutors are well-known mathematicians, poets, and musicians, it is stated that their salaries are not very generous in order to prevent them from using it for different purposes (Enç, 2005). Today, it remains the same. The people who will teach the gifted children must have certain characteristics (such as success in candidanship, having a good record, publishing nationally and internationally about the field, etc.) and those who are teaching in these institutions are not paid much differently than those in other institutions (MoNE, 2017).

The Conclusion and Suggestions

As a result, the facts that Enderun Schools' select the students according to their general or special abilities, and that a balanced educational program in which the humanities, natural sciences, mathematics, physical education and vocational educations are integrated, and that the strategies (like grouping, acceleration, personalisation, the inclusion of areas such as physical education, the recognition of freedom of choice according to the interests and abilities of the learners, the relationship between associated learning and living environments) are great examples to take a model. In addition, it is essential to look for certain characteristics in students, to diagnose and start an early education, to perform some test-like activities to identify their abilities, to assign students who can not be successful at a higher level for related duties in the palace. They are the milestones to identify and develop personal talents and interests of today's students. Also, it is seen that cognitive, affective and motor fields are given equal importance and values education occupies an important position in the system. When we look at the education of gifted people, it is seen that many strategies such as grouping, acceleration, peer education, cooperative learning are used in the education of these children in Enderun Schools. However, the practice of separating students from their family and integrating them with a completely different culture, family and environment is the only negative feature of Enderun Schools but considering the features and educational possibilities of that age, it necessitates a more careful interpretation.

It is now a recognized fact due to its proven results that a systematic educational structuring for gifted children brings more benefits than expected, not only to the educational system but also to the fields of science, art, industry, and technology. It is not possible to calculate the upper limit of the social supplementary value of the return on the investment to the talented students. It is thought that the evaluation of the Enderun Schools, one of the first examples in history, from the point of view of gifted education will contribute to the educational programs planned for the future gifted children in our country.

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