



SCHOOLS AND SCHOOLING IN TEKİRDAĞ

IN THE PRE-REPUBLICAN PERIOD

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Abstract

The earliest remains of human settlement in Tekirdağ were found in Yatak near the village of Karansilli and in Balitepe near Malkara. It is widely acknowledged that Tekirdağ was established as a Greek colony. The first city, founded by settlers from Samos Island, was named Bisanthe. The region where the Egnatia Road, one of the crucial highways of the Roman Empire, passed through met some of the grain needs of the capital, Constantinople, especially during the Eastern Roman Empire. The Ottomans, marking their presence on the European continent with the capture of Çimpe castle, first seized Tekirdağ in 1357 during the reign of Orhan Gazi, led by Süleyman Pasha. At the end of the Ottoman period, Tekirdağ was a Sanjak centre under the province of Edirne. Tekirdağ, a city steeped in the rich tapestry of Turkish history and culture, has played a pivotal role from the days of the Ottoman Empire to the present. This research delves into the unique historical significance of Tekirdağ, particularly its role in education and training activities during the pre-Republican period. Information on schools and schooling in Tekirdağ is presented within the scope of the research.

Keywords: Tekirdağ, Ottoman Empire, Pre-republican period, Schools, Schooling.



CUMHURİYET ÖNCESİ DÖNEMDE TEKİRDAĞ'DA OKULLAR VE OKULLAŞMA

Öz

Tekirdağ'daki en eski insan yerleşimi kalıntıları Karansilli köyü yakınlarındaki Yatak'ta ve Malkara yakınlarındaki Balıtepe'de bulunmuştur. Tekirdağ'ın bir Yunan kolonisi olarak kurulduğu yaygın olarak kabul edilmektedir. Sisam Adası'ndan gelen yerleşimciler tarafından kurulan ilk kente Bisanthe adı verilmiştir. Roma İmparatorluğu'nun önemli karayollarından biri olan Egnatia Yolu'nun geçtiği bölge, özellikle Doğu Roma İmparatorluğu döneminde başkent Konstantinopolis'in tahıl ihtiyacının bir kısmını karşılamıştır. Çimpe kalesinin ele geçirilmesiyle Avrupa kıtasındaki varlığını hissettiren Osmanlılar, Tekirdağ'ı ilk olarak 1357 yılında Orhan Gazi döneminde Süleyman Paşa önderliğinde ele geçirmiştir. Osmanlı döneminin sonlarında Tekirdağ, Edirne vilayetine bağlı bir sancak merkeziydi. Türk tarihi ve kültürünün zengin dokusuyla yoğrulmuş bir şehir olan Tekirdağ, Osmanlı İmparatorluğu döneminden günümüze kadar çok önemli bir rol oynamıştır. Bu araştırma, Tekirdağ'ın eşsiz tarihsel önemini, özellikle de Cumhuriyet öncesi dönemde eğitim ve öğretim faaliyetlerindeki rolünü incelemektedir. Araştırma kapsamında Tekirdağ'daki okullar ve okullaşma hakkında bilgiler sunulmuştur.

Anahtar Kelimeler: Tekirdağ, Osmanlı İmparatorluğu, Cumhuriyet öncesi dönem, Okullar, Okullaşma.

1. INTRODUCTION

1.1. Tekirdağ from Past to Present

The earliest remains of human settlement in Tekirdağ were found in Yatak near the village of Karansilli and in Balıtepe near Malkara. These are open-air sites where tools from the Lower Palaeolithic Age were found. Typologically, they can be dated between one million and two hundred and fifty thousand years ago. Menekşe Streambed, located just east of Tekirdağ, was inhabited from the Chalcolithic Age to the Hellenistic Period (Işın, 2010).

It is widely acknowledged that Tekirdağ was established as a Greek colony. The first city, founded by settlers from Samos Island, was named Bisanthe (Ahmet Badi Efendi, 1911; Ateş, 2011). This name persisted even when the city fell under the rule of the Thracian Odrysian Kingdom. The archaeological remains from this period, including various Thracian tumuli and the ancient towns of Bisanthe and Heraion Teikhos, attest to the significant role of Thracian tribes and Greek colonists along the Marmara coast in shaping the region. These remains include pottery, tools, and structures that provide valuable insights into the daily life and culture of those who lived here (Atik, 2010).

The region where the Egnatia Road, one of the crucial highways of the Roman Empire, passed through met some of the grain needs of the capital, Constantinople, especially during the Eastern Roman Empire (Farooqhi, 1980). During this period, the city was known by the Roman name Rhaedestos, and during the Middle Ages, which coincided with the Eastern Roman Empire, it was known as Rodosto from this name (Satkin, 1996).

The Ottomans, marking their presence on the European continent with the capture of Çimpe castle, first seized Tekirdağ in 1357 during the reign of Orhan Gazi, led by Süleyman Pasha (Ateş, 2011). After the conquest, the city became a district centre under the Sanjak of Çirmen. The Sanjak of Çirmen would later form the core of the province of Edirne (Gökbilgin, 2007).

At its conquest, Tekirdağ had nine neighbourhoods, but it expanded over the Ottoman period, growing to thirty by the 17th century. Of these, twenty-two were Muslim, two were Armenian, and six were Greek neighbourhoods. The Armenian neighbourhoods were mainly established by migrants from Anatolia, fleeing the Celali rebellions (Ateş, 2009).

When the Ottomans first took the city, they used the name Rodosçuk for the city, which was derived from the name Rodosto. However, later, the city was known as Tekfurdağı (Gökbilgin, 2008). At the end of the Ottoman period, Tekirdağ was a Sanjak centre under the province of Edirne. During the War of 93, the city was occupied by Russians, Bulgarians during the Balkan War and Greeks after World War I. After the War of Independence, the city was permanently annexed to the Turkish territory in 1922 (Darkot, 1979). In the first years of the Republic, the name of the city was officialised as Tekirdağ because Tekir Mountain is located in the southwest.



Figure 1: Tekfurdağı Sanjak Map

1.2. In this Study

Tekirdağ, a city steeped in the rich tapestry of Turkish history and culture, has played a pivotal role from the days of the Ottoman Empire to the present. This research delves into the unique historical significance of Tekirdağ, particularly its role in education and training activities during the pre-Republican period.

2. FINDINGS

2.1. Sibyan Schools

In the places conquered by the Ottomans, educational institutions such as mosques, schools and Medreses were built by the leading philanthropists of the society, especially the sultans and the dignitaries of the state, especially for the religious needs of the people (Taşkın, 2008). One of these educational institutions, which was previously known as Küttâb, is known as the Sibyan School in the Karakhanid, Seljuk and Ottoman states (Baltacı, 2004).

Sibyan means children, the plural of the word sabi, which means child in Arabic (Develioğlu, 2005). Sibyan School is where boys and girls aged 5-6 years receive 3-4 years of education. Rather than being schools opened in villages, towns and cities, neighbourhood schools were one-room places where people who were called hodja taught the recitation of the Qur'an and methods of worship (Sakaoğlu, 1991).

In the early days, schools did not have a specific school building. For this reason, education initially took place in homes and later in complexes or the vicinity of mosques and Medreses. This was because children received religious education in a spiritual environment. Later, these institutions were built as separate buildings by philanthropists next to mosques and masjids, and expenditures after construction were made from foundation revenues and weekly fees collected

from children (Günyol, 1972; İnalçık, 2001). Sıbyan Schools aimed to provide children with Qur'anic education, teach them how to pray, help them memorise the sūrahs and prayers to be recited in prayer, and teach them writing. Another critical issue related to the founding aims of Sıbyan Schools is that children learn the religious teachings that determine communication with people and social order, as well as being raised within the framework of respect for elders and love for minors (Gelişli, 2002).

The teachers of the Sıbyan Schools were generally religious men who worked as imams and muezzins in the mosque and were educated in the Medrese. However, the number of trained Medrese teachers was small. The teachers at the girls' schools were either wives of imams or older women. In addition to the teacher, there was a journeyman who assisted the teacher, a mubassir who took the children to and from their homes, and a bevvab, a cleaner. The mubassir would collect the children from their homes every morning and return them to their homes the same way in the evening (Şentürk, 2018).

Education in Sıbyan Schools would start with a morning prayer and end with an afternoon prayer. The children who attended school six days a week had Thursday afternoon and Friday off. While a group of students were studying in front of the teacher, the other children were free to play games among themselves. The children were not interfered with as long as they did not make noise. There were no breaks between classes, only a lunch break. At this time, the children would go to their homes in the same neighbourhood, eat their meals, perform their prayers, and return to school (Şentürk, 2018).

In the schools, lessons were taught by the conditions specified in the endowments under which they were established, and these conditions did not change. This meant that the Sıbyan Schools were not open to innovations. They did not have a specific programme. Since education was based on religious

principles and was conducted according to tradition. The curricula were designed to teach the Qur'an, suras, prayer and other basic religious knowledge (Bozdemir, 1991).

In Sıbyan Schools, lessons were given in three stages. These stages included 'elifbâ', which included children who had not yet started to read the Qur'an; 'cüzçüler', which included children who had learned to read and were trying to speed up their reading; and 'mushafçılar', which included those who had no problem with reading. Students who learned to read the Qur'an read the Qur'an from beginning to end under the supervision of the teacher and his assistant, the journeyman (Hızlı, 2001).

The starting age for children in Anatolia was four years, whereas it was usually five years for children in Istanbul. According to a directive issued in 1846, those who did not send their children to a Sıbyan School at the age of six would be penalised, and in 1868, it was declared that everyone was obliged to send their children to a Sıbyan School (Baltacı, 2004).

Children's education was also crucial in the Tekfurdağı Sanjak of Edirne Province. Especially after the 16th century, educational activities were emphasised with the increase in the region's economic prosperity. Sıbyan Schools were opened in certain parts of the town for children to receive religious education. In the 17th century, Evliya Çelebi, who visited the city, reported many Sıbyan schools.

According to the information about the Sıbyan Schools in Tekfurdağı Sanjak, girls and boys were educated together in the Sanjak Sıbyan Schools, no record of a Sıbyan School for girls. Very little information exists about the Sıbyan Schools in Tekfurdağı Sanjak and its districts. Information about some of the Sıbyan Schools in Tekfurdağı Sanjak and its districts that have survived to the present day is given below.

2.1.1. Tekfurdağı Sanjak Sıbyan School

In 1891, 31 male and 26 female students studied at Tekfurdağı Sanjak Sıbyan School, where Ahmed Efendi was the teacher.

2.1.2. Tekfurdağı Papa Nikola Sıbyan School

Since there was no school for boys and girls in the Tekfurdağı Papa Nikola neighbourhood, and it was difficult for Greek children to attend schools in other neighbourhoods, a school for boys and girls was requested to be built here. According to the licence request from the Greek Patriarchate, the school will be built on the land of the deceased Kırako son Mavridi as a stone building with a length of 19 metres, a width of 9 metres and a height of 7 metres. The construction cost of 200 liras was to be paid from the local church fund. A licence was granted with the will dated 8 June 1910 (Baksı, 2019).

2.1.3. Malkara Kara Murat Sıbyan School

For the Muhajirs that settled on the farm in Yörük Village of the Malkara District of Tekfurdağı Sanjak, construction started by collecting aid from the people, and supplies such as stone and timber were provided. Nevertheless, the construction was completed by meeting the other sums needed from the treasury (Baksı, 2019).

2.1.4. Çorlu Sıbyan School

Çorlu Sıbyan School was opened in 1872 to educate children for the Çorlu Mekteb-i Rüştîye. The Ministry of Education attached particular importance to the organisation and development of this school. It provided books, pamphlets and juzes that the school lacked (Baksı, 2019).

2.1.5. Hayrabolu Sibyan School

A girls' school opened in 1899 in the Hayrabolu district of Tekfurdağı Sanjak (Baksı, 2019).

2.2. Medreses

Medrese, a term encompassing education and training institutions in Islamic history, holds a significant place in the annals of time. Derived from the root of ders (dirase), meaning “reading”, “understanding”, and “repeating a text to learn and memorise”, Medreses were the cornerstone of education, culture, and science in the Ottoman Empire. Spanning a remarkable six centuries from 1331 to 1924, when the Tevhid-i Tedrisat law was adopted, Medreses spread across the vast geography of the State, particularly in Anatolia and Rumelia (Kocaman, 2017).

When we look at the Medreses in the Ottoman period, we see that the Ottoman Empire, as previously described in the Turkish states in Anatolia, gave due importance to scientific structuring from the first years of its establishment; it took its predecessors as an example in terms of both organisation and administration in the Medreses it established during its political existence (Halaçoğlu, 1999). In this respect, the first Ottoman Medreses are considered a continuation of the Seljuk period Medreses in terms of organisation and administrative structure (Karakök, 2013).

Medreses, characterised as the Ottoman Empire's secondary and higher education institutions, were the most widespread educational institutions in religion and law in the Ottoman Classical Period (Tekeli & İlkin, 1999). The first Medrese in the Ottoman Empire was opened in Iznik during the reign of Orhan Bey as a foundation institution, and its first professor was the famous thinker

Davud-i Kayseri (Akgündüz, 1997). Male students who had graduated from or had received at least the same level of education as those who had attended Sibyan Schools were enrolled in meditation. Although the number of students varied according to the foundation's conditions and the building's size, the number of students in a Medrese did not exceed twenty or thirty (Akyüz, 2012).

The influence of state authority on the Medrese education system was profound, as evidenced by the high-level statesmen, particularly the ruler, who founded Medreses and set the standard for others in the Ottoman Empire. This underscores the significant role of political control in shaping the Medrese system (Kocaman, 2017).

In Ottoman Medrese education, the muderris played a pivotal role. This is evident from the books taught and the icazetnames, or diplomas, in which the name “muderris” is mentioned. The muderris was not only responsible for the selection of students and the distribution of resources but also for the management of the Medrese. Their scholarly specialisation, knowledge, personal preference, and worldview influenced the selection of course texts to be taught in Medreses, underscoring their importance in the educational system (Kocaman, 2017).

Medreses were founded for three main reasons. These are;

1. Training teachers,
2. Training statesmen,
3. Training members of the judiciary

Accordingly, Medreses aimed to eliminate illiteracy in the Ottoman Empire.

The classical period Ottoman Medreses consisted of grades such as “hâşiye-i tecrit”, “miftah”, “forty and excluding fifty”, “including fifty”, “sixty”, and “sahn”. According to these grades, the courses offered at each level also differed. The

courses were divided into three categories: “religious and legal sciences”, “positive sciences”, and “instrumental sciences”. Middle and lower-level Medrese students were called “softa”, and upper-level Medrese students were called “danışment”. The teaching staff of the Medreses consisted of the “muderris” and his assistant “muid” (Tekeli, 1999).

After the Medrese students were busy with their studies for nine months, they travelled to cities, towns, and villages during the three months of Recep, Şaban and Ramazan to preach to the public, and the public helped the students meet their various material needs. With this practice, which was called “going out to the mosque”, Medrese students had financial opportunities, performed internships, and mingled with the public (İspirli, 1993; Hızlı, 1997).

In the second quarter of the fifteenth century, the second largest number of Medreses in the province of Edirne, after Edirne Sanjak, was established in the Malkara district of Tekfurdağı Sanjak. Four Medreses operated in Malkara during the reign of Murat II. These include Kassabzade Mahmud Bey, Kassabzade Ali Bey, Gazi Turhan Bey and İbrahim Paşa Medreses.

2.2.1. Kassabzade Mahmud Bey Medrese

The foundation of the Kassabzade Mahmud Bey Medrese, which was organised in Turkish, is dated 1434. According to the endowment, the muderris was paid ten akçe per day. The Medrese had five students who each received half an akçe. In addition, the students studying Medrese and the imam, muezzin, câbi, nazir and kitchen nakîbs were given a shinik of wheat, meat, soup, and bread to be cooked daily after the afternoon.

2.2.2. Kassabzade Ali Bey Medrese

Following his father's example, Kassabzade Mahmud Bey's son Ali Bey established the Kassabzade Ali Bey Medrese bearing his name. According to the 1455 endowment of the Medrese, its principal was paid five akçes per day.

2.2.3. Ibrahim Pasha Medrese

It is unclear by whom and when Ibrahim Pasha Medrese, another Medrese established in Malkara, was founded.

2.2.4. Gazi Turhan Bey Medrese

In Gazi Turhan Bey Medrese, ten akçes a day was paid to the muderris. Turhan Bey, the son of Pasha Yiğid, had endowed shops and caravanserais in Malkara for this institution.

As of 1902, there were 48 Medreses in the province of Edirne. Twenty-four of these Medreses operated in Edirne Sanjak, twenty-one in Gümülcine Sanjak, two in Kırkkilise Sanjak, one in Gelibolu Sanjak and one in Tekfurdağı Sanjak (Maarif Nezareti, 1903).

The Turhan Bey Medrese in the Malkara district of the Tekfurdağı Sanjak was the only Medrese that remained in operation until this period. Turhan Bey Medrese had fifteen students in this period, and Hafiz Emin Efendi was its muderris (Maarif Nezareti, 1903).

2.2.5. Rüstem Pasha Medrese

Another Medrese of Tekfurdağı Sanjak that has not survived to the present day is Rüstem Pasha Medrese, which is located within the complex built by Rüstem Pasha, the son-in-law and grand vizier of Suleiman, the Magnificent, in his name.

The date of the Medrese, built in the 16th century by Mimar Sinan, is unknown but thought to be 1553 (Aslanapa, 1992). In addition to the Medrese, the complex consists of a mosque, library, double bath, bedesten, caravanserai and imaret. Rüstem Pasha Medrese was forty in 1565-1566 and fifty in 1591-1592. Accordingly, it is thought that the daily wage of the muderris was forty akçes. There are six Medrese rooms in the Medrese (Yüksel 1995). It consists of cells and classrooms. The cells are lined up on both sides of the rectangular porticoed courtyard, while the classroom in the northwest remained independent from the porticoes (Kuran, 1988; Aslanapa, 1989).

The Medrese was built parallel to the qibla wall, approximately thirty metres east of the mosque, on thick, high walls. In the 1590s, its murshid was Mevlâna Abdüsselam Bey. His daily income was twenty akçes. After his duty expired, he was replaced by another Medrese muderris in Istanbul with twenty-five akçes. 1681 Mehmed Naşı Efendi was appointed the muderris (Devlet Arşivleri, 1681).

Until the 19th century the Medrese, which served the city until the 19th century, was ruined in 1880, and a wooden school was built on it. The wooden building, which was used as a Rüştîye and İdadî for a period, was later named the Cumhuriyet Primary School during the republican period (Çevik, 1949; Sümer, 1970; Demir, 2009). The building used at Cumhuriyet Primary School for a while was found dangerous and demolished in 1958 (Sümer, 1970). None of the Medreses that operated in Tekfurdağı Sanjak have survived to the present day.

2.3. İptidais

Sıbyan schools, which had existed since the foundation of the Ottoman Empire, stood out as the most widespread educational institution at the beginning of the Tanzimat period. Although some reforms were made, Sıbyan Schools remained inadequate regarding education level (Bilim, 2002). The edict issued by Mahmud

II in 1824 was the first official document that made Sıbyan Schools compulsory in Istanbul (Berker, 1945). After the 1869 Maarif-i Umumiye Ordinance, the state pursued a policy of opening İptidai Schools in primary education and adapting the Sıbyan Schools to the methods of modernisation. In this period, primary education was closely monitored, and efforts were made to ensure that it reached a level in terms of quality and quantity.

Although Sıbyan Schools provide nonformal education at the primary level, not all children are sent to these schools. For this reason, Mahmut II issued the Ta'lim-i Sıbyan edict in 1824, stating that primary education was compulsory, but the enforcement of this edict was limited to Istanbul (Arıbaş, 2000). This edict ensured that children had enough knowledge to fulfil their religious and worldly duties without being assigned to a master. However, it was challenging to say that the students attending these schools learned to read and write well. The Sıbyan Schools primarily focused on religious education, teaching children to read and understand the Quran and basic arithmetic. Because of the teaching methods used in these schools, which relied heavily on memorization and repetition, the teaching staff employed, and the schools' physical facilities were insufficient to provide the desired level of education. Therefore, İptidai Schools were opened at the same level as the Sıbyan Schools but with new teaching methods and a broader curriculum.

Thus, from the reign of Abdülhamid II onwards, two types of primary schools were established in the Ottoman primary education system, one with the old method and the other with the new method, and debates started between the proponents of these two methods. The İptidais, which provided primary education, were established in district centres and villages. Without discriminating between Muslims and non-Muslims, İptidai Schools were opened in many villages in the Sanjak.

In the face of this old and new teaching method, the state's rulers favoured the supporters of the new method. They started to open Iptidai Schools in addition to the Sibyan Schools that continued education in the old method. They also tried to transform Sibyan Schools with good physical facilities into Iptidai Schools. The state's preference for the new method was influenced by the belief that it would better prepare students for the changing world and contribute to the modernization of the empire. Although these efforts were partially successful in Sanjak and district centres, they were not as successful in villages. The Iptidai Schools in the villages continued to provide education in the old style, while those in the district centres continued to provide education in the new style. The challenges in implementing the new method in the villages included a lack of resources, resistance from traditionalists, and the difficulty of reaching remote areas.

The new method was defined as an innovation in the education system, teaching aids and materials, and especially teachers' abandoning traditional teaching methods in favour of new and effective teaching methods. The new method used the phonetic method instead of the long and challenging spelling method in teaching reading. The new type of school was equipped with tools and equipment such as desks, blackboards, chalk, globes, and teacher's lecterns (Nurdoğın, 2005; Akyüz, 2012).

After the publication of the Maarif-i Umumiye Ordinance, while efforts were made to establish and expand the number of schools, the first Iptidai, which provided education according to a new method, was established in 1873 in the school building inside the Nur-ı Osmaniye Mosque (Cevat, 2001). Until the 1880s, the term Sibyan School was used in a general sense to include Iptidai Schools. After this date, the term Sibyan School was used for Qur'anic schools, and those

using traditional methods, and Iptidai School was used for public schools established by the Ministry of Education.

According to the statistical data, in 1895, 21,654 Sıbyan Schools in the Ottoman Empire used the old method, and 5,093 Iptidai Schools used the new method. Approximately one-quarter of the first schools throughout the empire consisted of institutions providing education via the new method.

In Tekfurdağı Sanjak of Edirne Province, Iptidais, which provides primary education, was established in districts and villages. Schools were also opened in many villages, both Muslim and non-Muslim.

The Iptidais that were opened in the villages of Tekfurdağı from the early years of the reign of Abdülhamid II and whose names can be identified are as follows: Iptidais in the villages of Yukarı Kılıçlı, Aşağı Kılıçlı, Yaya Başı, Bazir, Karahisar, İpşur, Örcekli, Benados, and Ayvatfakı in the central district; Kadriye Village Iptidai in the Hayrabolu district; and Muratlı, Karamehmet, Maksutlu, Sevindikli, Çevrim Kaya, Sazılar, Kırk Kepenkli, Dere Gündüzlü, and Balabanlı Kadın Çiftliği Iptidais in the Çorlu district (Kanal, 2015). The number of Iptidais in Tekfurdağı Sanjak in 1893 and the number of students involved are given in Table 1.

Table 1. Iptidais and Number of Students in Tekfurdağı Sanjak (Kanal, 2015)

<i>Community</i>	<i>Iptidai Number</i>	<i>Number of Students</i>	
		<i>Boys</i>	<i>Girls</i>
Muslim	129	3358	935
Greek	46	3249	702
Armenian	6	821	487
Protestant	2	38	34
Bulgarian	5	81	-
Catholic	1	15	-
Jew	2	150	50
Total	191	7712	2208

The table shows that 191 Iptidais were in the Sanjak in 1893. By 1902, this number had increased considerably. As mentioned above, according to the letter sent by Mutasarrıf Şeref Pasha to the Rumeli Inspectorate, only seven villages in the Sanjak did not have Iptidai as of 1902, and Iptidai was opened in all other villages. If we accept that the number of villages in the Sanjak in 1902 was 261, it can be said that 254 villages had Iptidai Schools (Kanal, 2015).

In the 19th century, Muslim Copts also lived in Tekfurdağı. In 1893, an Iptidâi School was opened for Muslim Coptic children. Most of the students attending this school were poor and orphaned. A teacher and a bevvab were appointed to the school opened for Copts living in the Can Paşa neighbourhood, and their salaries were paid from the Cemâat-i İslamiye Fund. A salary of 250 kuruş for the teacher and 100 kuruş for the bevvab was deemed appropriate (Baksı, 2019).

It is understood that the Iptidai Schools targeted by the Maarif-i Umumiye Ordinance cannot transfer education from the provinces to the villages to the desired extent. According to the new method, reasons such as an insufficient state budget, building problems, a lack of teachers, and a lack of a curriculum are considered adequate.



Figure 2: Malkara Iptidai and Rüştîye School

2.4. Rüştiyes

Educational movements that paved the way for the opening of Rüştiye Schools started at the end of Mahmud II's reign (Öztürk, 1997). In this period, when it was realised that the Sıbyan Schools were inadequate, these schools were reformed in 1838. In the meantime, it was decided to open sınıf-i-sani schools above the Sıbyan Schools. However, the Sultan later changed these schools' names to Rüştiye. Immediately afterwards, the Rüştiye Schools Ministry was established, and a minister was appointed. The 'Mekteb-i Maarif-i Adli', accepted as the first Rüştiye School, was opened in 1838. In 1839, another school was opened under the name 'Ulûm-u Edebiye'. Considering the purpose of the opening of both schools and the courses taught, it can be seen that they were vocational schools. However, as the schools opened at this level were called Rüştiye in later years, these two schools were accepted as Rüştiye (Kodaman, 1991).

The first Rüştiye was opened in 1847 at the Davud Pasha School in Istanbul with the efforts of Kemal Efendi, the Minister of Public Schools. Education and training were carried out in this school according to new methods. At the end of the academic year, the number of Rüştiyes increased to five the following year after the students showed outstanding success in the exam held in the presence of the Sultan at Babiâli (Öztürk, 1997). Until 1869, the number of Rüştiyes increased rapidly and formed the basis of the Tanzimat education system. In 1868, 31 more Rüştiye opened doors to education in various provinces (Kodaman, 1991).

The Maarif-i Umumiye Ordinance is essential because it is the first systematisation and legalisation movement in Turkish education life. The regulation made the administration and organisation of education subject to a legal provision (Keçeci Kurt, 2011). Articles 18-32 of the Maarif-i Umumiye Ordinance clarify the status of Rüştiyes, which we call today's secondary schools. Accordingly, if the population of a town with more than 500 households is

entirely Muslim, an Islamic Rüştiye will be opened, and if it is Christian, a Christian Rüştiye will be opened. In towns where Muslims and Christians lived together, Christians had to have a population of more than 100 households to be able to open a school. The provincial education administration fund paid construction costs and teachers' and janitors' salaries for the schools. The education period of the schools was four years, and those who completed the Iptidai School and received a certificate of graduation could enrol in these schools (Bilim, 2002; Kanal, 2015; Baksı, 2019).

In 1879, Grand Vizier Sait Pasha introduced French lessons to the Rüştiyes. The aim was to ensure students could quickly learn about trade, agriculture, art, and even civil services through French. In the same year, 14 teachers with a salary of 500 kuruş were appointed to teach French in Rüştiyes in Istanbul, Izmir, Thessaloniki, Beirut, Damascus, Edirne, Trabzon, and Manastır (Kodaman, 1991).

Articles 25 and 26 of the Maarif-i Umumiye Ordinance regulated school holidays and graduation requirements. The holiday period for Muslim and non-Muslim Rüştiye Schools was 22 days from the beginning of August until the end of the third week. Accordingly, each school would have a holiday at the beginning of July. The first 15 days of July were devoted to discussions, and the next 15 days were devoted to examinations. At the end of the examinations, all schools closed and reopened on the 23rd day of August (Kanal, 2015).

Another significant aspect of Rüştiye Schools was their contribution to Turkey's social and cultural development. These schools played a crucial role in training the civil servants needed to support the state organisation changes, which were being restructured like that of Western states. To meet this demand, darülmualimin-i Rüştî was established to train the teachers required for the courses to be taught in Rüştiyes. This school, primarily for boys, aimed to train teachers for primary schools. In 1870, a similar school was opened for girls,

further expanding the reach and impact of Rüştiye Schools (Koçer, 1983). The salaries of the teachers and other staff in the Rüştiyes were paid by the educational administration, the finance ministry, or the community to which they belonged, highlighting the societal support for these institutions.

Like all educational institutions, Rüştiye Schools also underwent significant changes over time. A major shift occurred in the reign of Abdülhamid II after the Maarifi Umumiye Ordinance. Since 1881, reports have advocated for a change in the curriculum, as the 1869 Regulation no longer met the evolving educational needs (Keçeci Kurt, 2011). Initially established as secondary education institutions to prepare students for higher education, Rüştiyes gradually transitioned towards primary education.

In the 1880s, Rüştiyes was established as the first level of the civil Idadis, the first of which was opened in 1874 (Öztürk, 1997). Idadis, which also included Rüştiye, opened widely between 1882 and 1890. In the II. Meşrutiyet period, efforts to include Rüştiye within the primary education level increased. With the 1913 Tedrîsât-ı İbtidâiyye Kânun-ı Muvakkatî, Rüştiyes were brought under the umbrella of İbtidai schools, whose education period increased to six years (Öztürk, 1997).

Within Tekfurdağı Sanjak, there were one girls' and three boys' schools belonging to Muslims. The girls' school was in the central district, and the boys' schools were in the Çorlu, Malkara and Hayrabolu districts. The School of Tekfurdağı Girls was opened in 1884. Hayrabolu and Malkara Rüştiyes were opened in 1884 and 1886, respectively. The number of students and teachers of the schools in Tekfurdağı Sanjak in 1901 is given in Table 2.

Table 2. Number of students and teachers of the schools in Tekfurdağı Sanjak in 1901 (Kanal, 2015)

<i>Rüştiyes</i>	<i>Number of Students</i>	<i>Number of Teachers</i>
Tekfurdağı Girls' Rüştiye	50	1
Çorlu Boys' Rüştiye	37	2
Malkara Boys' Rüştiye	45	1
Hayrabolu Boys' Rüştiye	30	1
Total	112	5

In addition to these schools, there were two Greek schools in the Tekfurdağı district and one Greek school in the Çorlu district. In these Rüştiyes, girls and boys were educated together. Regarding the number of students, the largest Greek school in the Sanjak was the Çorlu Greek School in Çorlu, with 599 students.

While non-Muslims in Tekfurdağı opened mixed schools for boys and girls, the situation was different for Armenians. In these schools, they provided separate education for boys and girls. At this time, there were four Armenian schools in Tekfurdağı. The largest Armenian school in the Sanjak regarding the number of students was the Tekfurdağı Armenian School named Surup Ohanyan, which had 550 students.



Figure 3: Rüstem Pasha Mosque and Wooden Rüştiye Building from the Tekirdağ Coast

2.5. Idadis

The 1869 Maârif-i Umûmiye Ordinance, a pivotal document in Ottoman education history, clarified the term Idadi, defining it as a civilian education institution at a secondary education level. Idadis, the secondary schools between Sultanis and Rüştiyes, were given a clear status in Articles 33-41 of this ordinance. It was stated that Muslim and non-Muslim children who had completed Rüştiye could enrol in Idadis. The decision to open Idadis, which we can call today's high schools, in towns with more than a thousand households and in towns deemed necessary by their status and position, was a significant step in the development of the Ottoman education system.

The establishment of Idadis, as envisaged in the Education Regulation, was not a smooth process. It was marred by financial inadequacies and a shortage of teachers, which posed significant hurdles. These challenges led to a delay in the opening of Idadis until 1873. However, the determination and resilience of the education system were evident in the Minister of Education's memorandum to the Grand Vizier, urging the immediate opening of Idadis, and the subsequent conversion of the Dârülmaârif school in Istanbul into an Idadi.

The efforts of Grand Vizier Münif Pasha played a crucial role in shaping the Ottoman education system. His initiatives, such as the closure of the Rüştiyes in towns without Idadi Schools, the transfer of the financial means of the Rüştiyes to Idadis, and the Idadis assuming the duties of the Rüştiyes, not only expanded the reach of education but also enriched the curriculum of Idadis.

Before the proclamation of the II. Meşrutiyet, the number of Idadis throughout the country was only 35. The only Idadi within the border of Tekfurdağı Sanjak was opened in the central accident with the name 'Mekteb-i Idadi-i Mülki'. The official opening of Tekfurdağı Idadi, one of the first Idadis of the Abdülhamid II

period, was held on 22 September 1893, coinciding with the sultan's birthday. On 13 April 1893, Kamil Efendi, a graduate of the Mekteb-i Mülkiye and Deputy Director of the Edirne Mekteb-i İdadi, was appointed as the principal of the Idadi. In addition to his duties as principal, Kamil Efendi also taught calculus, history and historiography. After Kamil Efendi, who remained in this position until 1897, Hayri Bey (1897), İsmail Bey (1898-1900) and Abdülkerim Nadir Bey (1901-1908) served as the principal of the Idadi. Among the day and boarding Idadis opened during the reign of Sultan Abdülhamid II, Tekfurdağı Idadi was one of the daytime Idadis (Kanal, 2015; Baksı, 2019).

Idadis were divided into two categories, five and seven years. Since seven-year Idadis could not be opened in every region due to financial inadequacies, five-year Idadis were opened, especially in Sanjaks or places with low education income. Tekfurdağı Mekteb-i Idadi was also a five-year Idadi. The building of Tekfurdağı Mekteb-i Idadi was not sufficiently suitable for education. Mekteb-i Idadi was opened on the building of a dilapidated Medrese adjacent to Rüstem Pasha Mosque in Tekfurdağı. The building, which was initially used as a Rüştîye, was later converted into an Idadi. The Idadi, which continued education with four classes until 1894, needed one more class from 1894 onwards and reported this to the Ministry of Education, and the Ministry allowed the opening of one more class (Kanal, 2015; Baksı, 2019).

In 1901, Tekfurdağı Mekteb-i Idadi had nine teachers and one hundred twenty students. Eight teachers were Muslim, and one teacher was non-Muslim. Dimestokli Efendi, a non-Muslim, was teaching the Science of Things and Calculus. In addition to the teaching staff, the school had a mubassir and two janitors. During this period, Arabic and Persian lessons at Tekfurdağı Mekteb-i Idadi were taught as a supplement to Turkish lessons. Arabic lessons were mainly used to teach grammar, improve vocabulary, and help students understand the

words translated from Arabic into Turkish. In 1906, Armenian language classes were also taught at high school. Dikran Efendi was appointed as the Armenian instructor.



Figure 4: Armenian Idadi School

3. CONCLUSION

In the places conquered by the Ottomans, educational institutions such as mosques, schools and Medreses were built by the leading philanthropists of the society, especially the sultans and the dignitaries of the state, especially for the religious needs of the people. Educational institutions known as Sıbyan Schools are one of them. Sıbyan Schools refer to institutions where girls and boys aged 5-6 receive 3-4 years of education. Sıbyan Schools aimed to teach children the Qur'an, how to pray, memorise the sūrahs and prayers to be recited in prayer, and how to write. Children's education was also crucial in the Tekfurdağı Sanjak of the province of Edirne. Sıbyan Schools were opened in certain parts of the town so that children could receive religious education. In the 17th century, Evliya Çelebi, who visited the city, reported many Sıbyan Schools.

Medreses, which were the most important educational, cultural and scientific institutions of the Ottoman Empire, continued their academic activities by spreading over the vast geography of the State, especially in Anatolia and Rumelia, for approximately six centuries from 1331 until 1924, when the law of Tevhid-i Tedrisat was adopted. Medreses, characterised as secondary and higher education institutions in the Ottoman Empire, were the most widespread educational institutions in religion and law in the Ottoman Classical Period. The fact that the founders of the Medreses, which set an example for other Medreses in the Ottoman Empire, were high-level statesmen, especially the ruler, shows that the state authority greatly influenced the Medrese education system. In the second quarter of the fifteenth century, the second largest number of Medreses in the province of Edirne, after Edirne Sanjak, was established in the Malkara district of Tekfurdağı Sanjak. Another Medrese of Tekfurdağı Sanjak that has not survived to the present day is Rüstem Pasha Medrese, which is located within the complex built by Rüstem Pasha, the son-in-law and grand vizier of Suleiman, the Magnificent, in his name.

The Sibyan Schools, which had existed since the foundation of the Ottoman Empire, were the most widespread educational institutions at the beginning of the Tanzimat period. Although some reforms were carried out, Sibyan Schools remained inadequate in terms of their level of education. Because of the teaching methods used in these schools, the teaching staff employed, and the schools' physical facilities were insufficient to provide the desired level of education. Therefore, Iptidai Schools were opened at the same level as the Sibyan Schools but with new teaching methods. In the Tekfurdağı Sanjak of the province of Edirne, Iptidai Schools providing primary education were established in the districts and villages. Schools were also opened in many villages, both Muslim and non-Muslim.

Educational movements that prepared the ground for the opening of Rüştiye Schools started at the end of Mahmud II's reign. In this period, when it was realised that the schools were inadequate, these schools were reformed in 1838. In the meantime, it was decided to open Rüştiye Schools on top of Sibyan Schools. One girl and three boys in the Sanjak of Tekfurdağı belong to Muslims. Apart from these schools, there were two Greek and four Armenian schools in Tekfurdağı district and one Greek school in Çorlu district.

Idadis, defined as institutions providing civilian education as secondary education, are middle-grade schools between Sultanis and Rüştiyes. Muslim and non-Muslim children who had completed Rüştiyes could enrol in Idadis before the declaration of the II. Meşrutiyet, there were only thirty-five Idadis throughout the country. The only Idadi within the border of Tekfurdağı Sanjak was opened in the central town under the name of the Mekteb-i Idadi-i Mülki. Tekfurdağı Mekteb-i Idadi was also an Idadi providing five years of education. Since the Tekfurdağı Mekteb-i Idadi building was not suitable for education, it was opened in the Mekteb-i Idadi building, which was built on the ruined Medrese building adjacent to the Rüstem Pasha Mosque in Tekfurdağı.

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GENİŞLETİLMİŞ ÖZET

Giriş

Tekirdağ'daki en erken insan yerleşimi kalıntıları, Karansilli Köyü yakınındaki Yatak ve Malkara yakınındaki Balıtepe'de bulunmuştur. Bu açık hava alanlarında Alt Paleolitik Çağ'a ait araçlar bulunmuş ve bunların yaklaşık bir milyon ile iki yüz elli bin yıl öncesine tarihlendiği belirlenmiştir. Menekşe Dere Yatağı, Kalkolitik Çağ'dan Helenistik Dönem'e kadar yerleşim görmüştür. Tekirdağ, Samos Adası'ndan gelen Yunan kolonistler tarafından kurulan Bisanthe adlı şehirle anılmıştır ve Trak Odrys Krallığı döneminde de bu isim kullanılmıştır. Bu döneme ait Trakya tümülüsleri, Bisanthe ve Heraion Teikhos gibi antik yerleşim kalıntıları, bölgedeki Trak ve Yunan topluluklarının etkisini göstermektedir.

Roma İmparatorluğu'nun önemli yollarından Egnatia Yolu'nun geçtiği bu bölge, Doğu Roma döneminde İstanbul'un tahıl ihtiyacını karşılamıştır. Şehir, bu dönemde Rhaedestos ve daha sonra Rodosto olarak bilinmiştir. Osmanlılar, 1357'de Süleyman Paşa önderliğinde Tekirdağ'ı fethederek Çirmen Sancağı'na bağlamışlardır. Osmanlı döneminde Rodosçuk olarak adlandırılan şehir, zamanla Tekfurdağı ismini almıştır. 17. yüzyıla gelindiğinde şehirde 30 mahalle bulunmaktaydı: 22'si Müslüman, 2'si Ermeni ve 6'sı Rum. Şehir, Osmanlı döneminde Edirne vilayetine bağlı bir sancak merkeziydi.

93 Harbi, Balkan Savaşları ve I. Dünya Savaşı sırasında Rus, Bulgar ve Yunan işgallerine uğrayan Tekirdağ, Kurtuluş Savaşı sonrası 1922'de Türkiye topraklarına katılmıştır. Cumhuriyetin ilk yıllarında, adını güneybatısındaki Tekir Dağı'ndan alarak Tekirdağ olarak resmi hale gelmiştir. Bu çalışma, Tekirdağ'ın eğitim ve öğretim faaliyetlerindeki tarihsel rolüne odaklanmaktadır.

Bulgular

Osmanlı döneminde fethedilen bölgelerde dini ve eğitim ihtiyaçlarını karşılamak amacıyla cami, medrese ve sıbyan mektepleri gibi eğitim kurumları inşa edilmiştir. Sıbyan mektepleri, çocuklara dini eğitim veren birincil okullardır. Çocuklara Kur'an okumayı, dua etmeyi ve yazı yazmayı öğretmek amaçlanmıştır. Sıbyan mektepleri genellikle mahallelerde bir oda şeklinde kurulmuş ve eğitim masrafları vakıf gelirleriyle karşılanmıştır. Öğretmenler genelde imam ya da medrese eğitimi almış kişilerdi ve öğrenciler elifba, cüz okuma ve Kur'an'ı hatim etme aşamalarında eğitim görürdü. Bu okullar, dini geleneklere bağlı kaldıkları için yeniliklere kapalıydı.

Medreseler, Osmanlı'nın orta ve yükseköğretim kurumları olup dini, hukuki ve pozitif bilimlerde eğitim vermiştir. İlk Osmanlı medresesi Orhan Bey döneminde İznik'te kurulmuş ve devletin siyasi yapısını güçlendirmek için önemli bir rol oynamıştır. Medreselerde dersler, müderrisler tarafından yürütülmüş ve ders içerikleri müderrislerin uzmanlık alanlarına göre belirlenmiştir. Medreseler, öğretmen, devlet adamı ve yargı mensubu yetiştirme amacı taşımış ve halk ile öğrenciler arasında bağ kurulması için dini vaazlar verilmiştir.

Tekfurdağı Sancağı özelinde, sıbyan mektepleri ve medreseler özellikle ekonomik kalkınmanın ardından 16. yüzyılda önem kazanmıştır. Tekfurdağı'nda ve çevre bölgelerde birçok sıbyan mektebi ve medrese açılmıştır. Öne çıkanlardan bazıları Malkara'daki Gazi Turhan Bey Medresesi ve Rüstem Paşa Külliyesi'dir. Ancak, Tekfurdağı Sancağı'ndaki medreseler 19. yüzyılın sonlarına doğru kullanım dışı kalmış ve günümüze ulaşmamıştır.

Osmanlı İmparatorluğu'nda Tanzimat Dönemi'nde Sıbyan Mektepleri en yaygın ilköğretim kurumlarıydı. Ancak eğitim düzeyleri yetersiz kaldı. 1824'te II. Mahmut'un yayımladığı Talim-i Sıbyan fermanı, İstanbul'da ilköğretimi zorunlu hale getirdi. Daha sonra 1869 Maarif-i Umumiye Nizamnamesi ile modernleşme çabaları çerçevesinde Sıbyan Mektepleri İptidai Okullara dönüştürülmeye çalışıldı. İptidai Okullarda modern öğretim yöntemleri, okuma yazma eğitiminde ses yöntemi ve yeni eğitim araçları kullanıldı.

19. yüzyılda, Tekfurdağı Sancağı'nda Müslüman, Rum, Ermeni, Bulgar, Katolik ve Yahudi toplulukları için köylerde ve kasabalarda İptidai Okullar açıldı. 1895'te İptidai Okulların sayısı 191'e ulaştı. Bu okullarda eğitim olanakları ve öğretim kadrosu yetersizdi, özellikle kırsal bölgelerde yeni yöntemin uygulanmasında zorluklarla karşılaşıldı.

1838'de II. Mahmut döneminde Sıbyan Mekteplerinin yetersizliği nedeniyle Rüştîye Okulları kuruldu. 1869 Maarif-i Umumiye Nizamnamesi, bu okulları sistematik hale getirdi. Rüştîye Okulları, modern yöntemlerle eğitim vererek devletin ihtiyaç duyduğu memurları yetiştirmeyi amaçladı. 1870'te kız Rüştîyeleri de açılarak kadınların eğitimi teşvik edildi. Tekfurdağı Sancağı'nda Müslüman ve gayrimüslim topluluklara ait Rüştîye Okulları faaliyet gösterdi.

1869 Nizamnamesi'nde İdadi Okulları ortaöğretim kurumu olarak tanımlandı. Ancak finansal yetersizlikler ve öğretmen eksikliği nedeniyle açılması gecikti. 1873'te ilk İdadi açıldı. İdadi Okulları, Rüştîyelerden sonra öğrencilere daha geniş kapsamlı bir eğitim sağladı. Tekfurdağı Sancağı'nda bir İdadi Okulu açıldı.

Bu eğitim kurumları, Osmanlı'da modernleşme ve eğitim reformlarının temel taşları olmuştur.

Sonuç

Osmanlıların fethettiği bölgelerde, halkın özellikle dini ihtiyaçlarını karşılamak amacıyla sultanlar ve devletin ileri gelenleri tarafından cami, medrese ve sıbyan mektepleri gibi eğitim kurumları inşa edilmiştir. Sıbyan mektepleri, 5-6 yaşlarındaki kız ve erkek çocukların 3-4 yıl eğitim aldığı okullardır. Bu okullarda çocuklara Kur'an-ı Kerim, namaz kılma, sure ve duaların ezberlenmesi, yazı yazma gibi temel dini bilgiler öğretilirdi. Edirne vilayetinin Tekfurdağı Sancağı'nda da çocukların dini eğitimi önemsenmiş, farklı bölgelere sıbyan mektepleri açılmıştır. 17. yüzyılda Evliya Çelebi, şehirde birçok sıbyan mektebinin bulunduğunu aktarmıştır.

Osmanlı'nın en önemli eğitim, kültür ve bilim kurumları olan medreseler, 1331'den Tevhid-i Tedrisat Kanunu'nun kabul edildiği 1924 yılına kadar yaklaşık altı asır boyunca eğitim faaliyetlerini sürdürmüştür. Medreseler, Osmanlı Klasik Dönemi'nde din ve hukuk alanında yaygın eğitim kurumlarıydı. Medreselerin kurucularının genellikle yüksek rütbeli devlet adamları olması, medrese eğitim sisteminin devlet otoritesiyle şekillendiğini göstermektedir. Tekfurdağı Sancağı'nda Edirne Sancağı'ndan sonra en fazla medrese, Malkara'da kurulmuştur. Ayrıca Tekfurdağı'nda Rüstem Paşa Külliyesi içinde yer alan Rüstem Paşa Medresesi de bu dönemin önemli eğitim yapılarındandır.

Tanzimat dönemi başlarında, sıbyan mektepleri yaygın olmakla birlikte eğitim seviyesi açısından yetersiz kalmıştır. Bu nedenle İptidai Mektepleri adıyla, sıbyan mektepleriyle aynı seviyede fakat modern yöntemlerle eğitim veren okullar açılmıştır. Tekfurdağı Sancağı'ndaki köy ve ilçelerde de bu okullar yaygınlaştırılmıştır. Müslüman ve gayrimüslim çocuklar için birçok köyde okullar kurulmuştur.

Rüştiye mektepleri, Sultan II. Mahmud döneminin sonlarında sıbyan mekteplerinin yetersizliğinin fark edilmesiyle açılmıştır. 1838'de reformlarla güçlendirilen bu okullardan Tekfurdağı Sancağı'nda bir kız ve üç erkek rüştiyesi bulunmaktaydı. Ayrıca bölgede iki Rum, dört Ermeni ve Çorlu'da bir Rum okulu da mevcuttu.

İdadiler, orta dereceli eğitim veren ve Sultaniler ile Rüştîyeler arasında yer alan okullardır. II. Meşrutiyet öncesinde, tüm ülke genelinde yalnızca otuz beş idadi bulunmaktaydı. Tekfurdağı Sancağı'ndaki tek idadi olan Mekteb-i İdadi-i Mülki, merkezdeki Rüstem Paşa Camii'ne bitişik harabe bir medrese binasında açılmış ve beş yıl eğitim vermiştir.