

Andreas M. Kazamias, *Education and the Quest for Modernity in Turkey*. London: George Allen and Unwin Ltd., 1966. Pp. 304. [In the U.S.A published by the University of Chicago Press].

Dr. Kazamias, who is the author and editor of a significant number of book-length studies in the fields of comparative education and the history of education and whose teaching and research experience ranges from Cyprus, Oberlin College, the University of Chicago, and now the University of Wisconsin, has drawn upon his knowledge, talents, and experience to produce a much-needed study of Turkish education. This reviewer, who last spring and summer himself spent some time investigating the contemporary status of Turkish education, is very favorably impressed with the scholarly care that has gone into this book and the facile and graceful style with which it is written. No doubt, there will be conclusions and even some observations with which some readers will find fault, but the objective observer will appreciate the work, the detail, and the brilliant analysis that have gone into this book.

The idea for this book originated in 1961 when the author was on the staff of the Comparative Education Center of the University of Chicago. In 1962-1963 the author found himself in Turkey with a leave of absence and financial support from the University of Chicago and a Fellowship in International Education from the Kappa Delta Pi Honor Society in Education. On the American side too, A.I.D. officials and the Cooperative Research Branch of the U.S. Office of Education, along with American scholars, provided both encouragement and assistance. In Turkey Turkish governmental agencies cooperated to bring this project to realization.

Education and the Quest for Modernity in Turkey is a book that demonstrates the wisdom and effectiveness of a study made by a scholar who knows the country, its history and culture as well as modern historical and sociological techniques. This is a study involving schools and their relationship to social, political, and economic institutions of Turkey and reflects the successful use of instruments of analysis used in Philip J. Foster's *Education and Social Change in Ghana* (University of Chicago Press, 1965). But Professor Kazamias's book is not merely a study of Turkish education in the narrow sense; it is a study in depth of Turkish history and culture in its most meaningful sense or to adapt the late Werner Jaeger's vocabulary, it is a study of Turkish *paideia* and could readily serve as an excellent introduction to Turkey itself.

There are three basic parts to this well written book. The first part (17-112), in succinct but well digested fashion, prepares the stage for the next two and is necessarily historical in nature. It is called simply "The Ottoman Islamic Background." Here especial attention is paid to traditional Ottoman Islamic educational institutions, ideas, and practices; to the formation of schools like the Galatasaray *Sultani* (secondary academic school); attention is given to the *Mülkiye* (School of Civil Service); administrative measures like the codes of 1869 and 1913 are dealt with in educational as well as historical terms; and the effects of these movements and innovations on later educational and historical developments prior to the revolution of Atatürk are carefully analyzed and placed in proper perspective.

Parts Two and Three deal with the period since the proclamation of the Turkish Republic and will be of particular interest to students of "emerging nations" or to scholars of the process of development (both economic and political). This is not to imply that students of education will profit less from this book than students of international relations, but rather to emphasize what to this reviewer may be an approach that may be in the long run much more important than an undue emphasis on economic and political development first. Educational development would seem to be a key of the greatest magnitude in solving or at least improving the lot of any country but particularly an undeveloped one. Turkey has tremendous potential but is classified as undeveloped and is some forty years behind Japan in this respect (p. 180) for comparative purposes. This study, it seems to me, points quite clearly to a way in which other countries and cultures can be studied fruitfully and practically.

To return to the general description of the modern part of the book: Part Two (115-182) entitled "From Mekteb to Okul: Towards a National System of Education" centers on the development and present structure of the educational system and curriculum, the nature and function of the schools, and the general growth of the educational enterprise. Part Three (185-266) entitled "The Schools and Aspects of Socio-Cultural Change" deals beautifully with the interconnections between education and certain aspects of Turkish society and culture, including, naturally enough, recruitment of elites, nationalism, secularization and laicization, the occupational structure, values, and the like. Not only does Professor Kazamias use documentary materials, research conducted by other scholars but also field research that he himself has employed for historical and sociological analysis. No study like this has ap-

peared prior to this one that examines the educational situation in Turkey empirically and in detail.

The author clearly states that "the purpose of the present study is to shed more light on the modernization movement in Turkey and on the present place of education in Turkish society, thus filling certain gaps in a fast-growing enterprise. Specifically, the focus here will be on two interrelated aspects of education: (a) the modernization of the legally sanctioned system of schooling; and (b) the relationship between education and the socio-political development of Turkey" (p. 21). The author fulfills his proclaimed purpose, and appendices of diagrams, graphs, and tables support his text and a glossary and index make the book usable even by the general reader.

There is so much in *Education and the Quest for Modernity in Turkey* that could be highlighted but only a few points will be made here. Turkey is the modern nationalist heir of a once mighty and proud Ottoman Empire that spanned three continents and ruled for four centuries over a goodly portion of the civilized world, but more than being politically and militarily powerful the Turkish sultan was also religiously the leader of the world of Islam. The multi-racial and millet-organized Ottoman Empire is not a part of Turkish history that could be eradicated overnight and the miracle of Atatürk and his followers was that Turkey could be forged out of the dying and decaying Empire and given a rebirth as a Republic that sought mightily to become Westernized and modernized, that disestablished Islam as a state religion, and "Turkicized" the people, their language and their culture, all of which were and are reflected in the Turkish curriculum, one of whose main purposes is 'to train a Turk who is committed to the Turkish language, the principles and policies of the Turkish revolution and in general to Turkish ideals' (p. 148). Nationalism is still strong in the Turkish educational system but the 1949 revamping of the lise course saw the Shura change the orientation somewhat by (a) the introduction of tutorial classes or seminars; (b) the provision of electives to be elected from art, history of art, or music; (c) a somewhat lesser emphasis on Turkish ideals and history; (d) a revision of Turkish language and literature courses with more emphasis on composition and folk literature and less on history. There is much from the past that has influenced and will influence the course of Turkish education. The "meritocracy" inherited from the Ottoman system has produced a very wide chasm between the rulers and the ruled. Authoritarianism is still strong in the Turkish system and the place and power of centralized authority in the Ministry of Education in Ankara is no acci-

dent. Disturbing are the high attrition rates of students and the decline in literacy in recent times (in 1960, 54.5% of the males were classified as literate but only 25.2% of the females). Frightening disparities occur among the sixty-seven Turkish provinces. There is a highly literate and educated ruling elite (political and civil service) that represents less than 1% of the population and overrepresents the legal profession. Racism, at least according to one observer, is still a strong element in Turkish nationalism that perniciously attempts to extirpate "all 'foreign' elements which in any sense are felt to compete with *the one and only Turkish Nationalism*." Harsh treatment of minorities is matched by the argument of others that minorities have no place in Turkey. To quote the author of the book under review, "...modern democratic policy in Turkey has yet to be obtained" (p. 225).

There is great regional, urban, and rural variation in education with the lise definitely an urban and local school. The majority of the lise students are drawn from the relatively well educated segments of Turkish society and education is probably the most important single factor in determining an individual's place in Turkish society.

It is interesting to note that mathematics and science are strongly favored by lise students and that business, though more acceptable than in the past still lags behind the so-called "free professions."

Severe problems remain for the Turkish nation and Turkish education. The closing of the gap between the political and educated elite and the illiterate masses is a major barrier to general communication and real political participation. Despite educational expansion the high educational requirements for politicians widen the gap. Islam, an all embracing religion, though disestablished officially, blocks secularization of Turkish society and "secularization means a more scientific or national approach to life" (p. 265). The tradition of Ottoman disdain for business, commerce, and industry and for certain technological pursuits, though less powerful than in the Ottoman past, still persists.

Turkish revolutionaries had intended that education be completely ly secularized and state-controlled with a graded and balanced system; that education assume the responsibility of politically educating the new generation in accordance with Turkish nationalism; and that a 'populist' system of government extend political participation to all members of Turkish society. Professor Kazamias has dealt with these matters intelligently and frankly.

Education and the Quest for Modernity in Turkey is a good book that will provide the reader with a wealth of information meaningfully

organized and an analysis of the Turkish educational system that could well serve as a model for other comparative studies in education.

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Dumbarton Oaks Papers Number Nineteen. Washington, D. C.: The Dumbarton Oaks Center for Byzantine Studies (Trustees for Harvard University), 1965. Distributed by J. J. Austin, Publisher, Locust Valley, New York. Pp. xi + 265.

The Dumbarton Oaks Papers have achieved a high reputation for the publication of articles concerning late classical, early mediaeval, and Byzantine civilization in the fields of art, architecture, history, theology, literature, and law since they were inaugurated in 1941 and the current volume is no exception. One particular distinction of the current volume is that it contains some of the articles that were presented to or at the Dumbarton Oaks Symposium of 1964 that was entitled "The Byzantine Mission to the Slavs: St. Cyril and Methodius" (May 1964) and dedicated to Cyrillo-Methodian studies, but these are certainly not the only articles that would be of interest to readers of *Balkan Studies*.

It would be useful, then, to classify the articles as the "Slavic" ones and the "non-Slavic" ones. The first of the Slavic ones is by the Yugoslav Byzantine historian Professor George Ostrogorsky and is entitled "The Byzantine Background of the Moravian Mission" (3-18). In this article Professor Ostrogorsky raises the question, "What were the reasons for the powerful interest exerted by Byzantine culture upon the Slavic world at that particular time?" and seeks to answer it by studying the historical situation of the epoch and particularly the development of the previous centuries which preceded it. It is noted that the mission to Moravia was impressive evidence of Byzantine religious and cultural expansion and in the slow process of regaining *Sclavinias*, the organization of the Thessalonian region as a Byzantine theme in the early ninth century was an important accomplishment. Thessaloniki was the chief gateway from the Empire to the Slavic world, and in the remarkable Constantine the Byzantine Empire and Church found an unusual person to make the Slavs aware of themselves.

In his heavily documented article the late Professor George Soulis of the University of California (Berkeley) deals with "The Legacy of Cyril and Methodius to the Southern Slavs" (21-43) and demonstrates