

Araştırma Makalesi/Research Article

A Guidebook For Ottoman Parents: How Should We Raise Our Children?

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Makale Gönderim Tarihi
26.07.2023

Makale Kabul Tarihi
22.09.2023

Atıf Bilgisi/Reference Information

Chicago: Erkek, M. S., "A Guidebook For Ottoman Parents: How Should We Raise Our Children?", *Vakanüvis-Uluslararası Tarih Araştırmaları Dergisi*, 8/2 (Eylül 2023): 1452-1480.

APA: Erkek, M. S. (2023). A Guidebook For Ottoman Parents: How Should We Raise Our Children?. *Vakanüvis-Uluslararası Tarih Araştırmaları Dergisi*, 8 (2), 1452-1480.

Abstract

This article focuses on "How to Raise Our Children?" written under the influence of Turkism by Ethem Nejat Bey, one of the most important educationist of 2nd Constitutional period. It was written in 1916, during the World War I, and it contained ideas beyond the era of its time. Ethem Nejat's suggestions are based articles both in the mentioned book in different journals and newspapers, and are for the elimination of diseases in children and negative situations of malnutrition in the last period of the Ottoman Empire. The article evaluates them by using historical research method that are supported by archival documents. Nejat's introduction tries to guide parents and fill a gap for educators and historians by explaining each developmental stage and strategy spanning from prenatal period, nutrition, clothing, games

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and study environment. The study of this book contributes to the history of the era genuinely since most of Nejat's suggestions were implemented in the field of physical education and public hygiene in the Republican period.

Keywords: Ottoman Modernization, Child Development, Ethem Nejat, Pan-Turkism Ideology, Turkish Pedagogy

Osmanlı Ebeveynleri İçin Rehber Kitap: Çocuklarımızı Nasıl Büyütmeliyiz?

Öz

Bu makale, II. Meşrutiyet döneminin önemli eğitimcilerinden birisi olan Ethem Nejat Bey'in Türkçülük akımının etkisi altında olduğu dönemde kaleme almış olduğu "Çocuklarımızı Nasıl Büyütmeliyiz?" adlı eseri üzerine odaklanmaktadır. I. Dünya Savaşı'nın devam ettiği 1916 yılında kaleme alınan bu eser döneme göre oldukça çağdaş görüşler ihtiva etmektedir. Ethem Nejat'ın hem bu kitaptaki hem de farklı dergilerde ve gazetelerde yazdığı yazılardan hareketle Osmanlı Devleti'nin son dönemlerinde çocuklarda görülen hastalıkların ve yetersiz beslenmeye bağlı ortaya çıkan olumsuz durumların giderilmesine yönelik önerileri, arşiv belgeleriyle de desteklenerek tarihsel araştırma yöntemi kullanılarak değerlendirilmeye çalışılmıştır. Bebeğin dünyaya gelişi öncesinden başlayarak, doğumu, beslenmesi, giyimi, oyunları, ders çalışma ortamı gibi hemen hemen tüm gelişim aşamalarını anlatarak ebeveynlere rehber olacak böyle bir eserin tanıtılması hem eğitimciler hem de tarihçiler açısından önemli bir boşluğu dolduracak niteliktedir. Çalışmamızın 1916 yılında Ethem Nejat'ın ileri sürdüğü önerilerin pek çoğunun Cumhuriyet döneminde beden eğitimi ve hıfzıssıhha alanında hayata geçirildiğini ortaya çıkarması özgün değerlerinden birisi olarak görülmektedir.

Anahtar Kelimeler: Osmanlı Modernleşmesi, Çocuk Gelişimi, Ethem Nejat, Türkçülük, Türk Pedagojisi

Introduction

John Tosh, after explaining value of biographies of important people for history in his book titled "The Pursuit of History", expressed the function of biographies of people who were in the background as follows: *'Biographies of not-so-extraordinary people, if supported by sufficiently rich documentation, can shed light on an aspect of the past*

*that would remain obscure if that biography was not written.*¹ Here Tosh reveals a very important truth. Apart from the leaders or important people, who are known by most people and for whom many works have been written, the writing of biographies of people who have been in the background is often overlooked. These individuals, although not very well known, have done as much important work as those at the forefront and left their mark on the period, but their stories have often remained in the dark." It will help to illuminate these points.

It is thought that Ethem Nejat Bey, one of the important intellectuals and educators of the Second Constitutional Era, is one of the people who remained in the background that John Tosh mentioned above. Ethem Nejat Bey, who understood his period and analyzed the ideas put forward to prevent the collapse of the Empire, worked at almost every level of education and offered solutions to problems. However, he is one of the intellectuals who did not see the necessary value in his period and in our time. "How Should We Raise Our Children?", which he wrote during World War I and on which no significant (notable) study has been done so far, will form the basis of our work. From this point of view, the study will make an important contribution to the literature and fill the gap. Ethem Nejat Bey, who actively participated in the Balkan Wars and the First World War, saw the deplorable state of the Ottoman soldiers, and diagnosed that the biggest deficiencies of these soldiers were malnutrition and diseases. He tried to ensure that future generations would be healthy and vigorous by preparing a guide book for parents in terms of child development and education, which was not given much importance in the Ottoman traditional structure. It seems that, according to the era suggested by Nejat Bey, the revolutionary ideas were not implemented much in the conditions of war, but they found application in the republican period. This article is also important in terms of showing which views of Ethem Nejat had a chance to apply in the Republican period. Before evaluating Ethem Nejat's book "How Should We Raise Our Children?", it would be useful to take a brief look at his life.

¹ John Tosh, *The Pursuit of History*, (Five edition), Great Britain, 2010, p. 69.

A Radical Ottoman Intellectual: Ethem Nejat

Ethem Nejat Bey's date of birth is not certain. While there are those who claim that he was born in 1882 in the Ahmet Çelebi District of Üsküdar,² Istanbul, there is also information about his date of birth as 1887.³ While there is no information about where he received his primary education, he stated that he learned to read and write from his mother.⁴ Nejat Bey, who graduated from Üsküdar High School and Trade School, worked as a journalist during the Absolute Period. Nejat Bey, whose articles were published regularly in the Osmanlı Ziraat ve Ticaret Gazetesi, fled abroad forcibly before the Second Constitutional Monarchy, as he was in contact with the Committee of Union and Progress. Although it is not certain, it is thought that he went to New York, America when he first went abroad. It is known that Nejat Bey was in France before the proclamation of the Constitutional Monarchy.⁵

Nejat Bey, after staying in İstanbul for a while, returned home and was appointed as the manager of the Ellassona/Alasonya Private High School. There, he did great things (for example tree festival, fight against crows, educational trips) here with his close friend Ferid Bey a teacher of agriculture. Nejat Bey stayed in Ellassona/Alasonya between 1909-1910 and he was appointed to the Bitola/Manastır Darülmuallimin (Teacher Training School) together with Ferid Bey. Nejat Bey was the principal of the school and focused on agriculture and trade education in this school. He published a journal called "Yeni Fikir" with Ferid Bey. Nejat Bey established an observatory in the school in

² İsmail Hakkı Tonguç, "Ethem Nejat", *Öğretmen Ansiklopedisi ve Pedagoji Sözlüğü*, Bir Yayınevi, İstanbul 1952, p. 136.; Yahya Akyüz, *Türk Eğitim Tarihi (Başlangıçtan 1982'ye)*, Ankara Üniversitesi Eğitim Bilimleri Fakültesi Yayınları, Ankara 1982, p. 192.

³ Alpay Kabacalı, "Ethem Nejat", *Sosyalist Kültür Ansiklopedisi*, Volume VI, May Yayınları, İstanbul 1979, p. 434; Mete Tunçay, *Türkiye'de Sol Akımlar*, BDS Yayınları, İstanbul 2000), p. 148; Osman Kafadar, *Türk Eğitim Düşüncesinde Batılılaşma*, Vadi Yayınları, Ankara 1997, p. 292; Aclan Sayılğan, *Türkiye'de Sol Hareketler (1871-1972)*, Hareket Yayınları, İstanbul 1972; Necdet Sakaoğlu, *Osmanlı'dan Günümüze Eğitim Tarihi*, İstanbul Bilgi Üniversitesi Yayınları, İstanbul 2003, p. 316.

⁴ Mehmet Salih Erkek, *Bir Meşrutiyet Aydını Ethem Nejat (1887-1921)*, Kitap Yayınevi, İstanbul 2012, p. 305.

⁵ Mehmet Ö. Alkan, "II. Meşrutiyet Aydını Olarak Ethem Nejad", *Sosyalizm ve Toplumsal Mücadeleler Ansiklopedisi*, Volume 6, İletişim Yayınları, İstanbul 1988, p. 1839.

Bitola/Manastır, made measurements and prepared reports on the climate of the region and made innovations such as the convening of the Bitola/Manastır Teacher Training School Congress, sports competitions, walks, scientific excursions, and the establishment of scouts. He lived a life of captivity for a while after the Serbs captured the city during the Balkan Wars.

Ethem Nejat Bey came to Istanbul after this captivity and was appointed as the Director of Bursa Darülmualimin in September 1913. He carried out the same activities there. As a zealous Turkish activist he participated in the Türk Ocağı and the Türk Gücü associations.

İsmail Hakkı Tonguç was one of the Nejat Beys student from Bursa. In his memories about the primary education inspector B. Karatan , he gave many clues about Nejat Bey and his educational practices. According to him Nejat Bey was an educator who values his students, listens to their problems, and finds solutions, and is meticulous about physical education and sports.

Ethem Nejat Bey then became the Director of Izmir Darülmualimin in 1914. Ethem Nejat Bey gave great importance to scouting and sports competitions in this school, and he often had shooting exercises and marches with military equipment in the shooting ranges. Upon the start of the Dardanelles Wars, 60 of the students at the school and the schoolteachers, especially Ethem Nejat Bey, voluntarily participated in the war.⁶ Nejat Bey was appointed to Muğla Educational Directorate from here, and then he was appointed to Eskişehir Educational Directorate in the middle of 1915. Being the director of education in this city for about two years, he made many innovations in Eskişehir by bringing along young and non-government teachers with whom he had worked before or were his students, and brought vitality to the city in other fields, especially in education.

After being appointed as Adana Education Director in June 1917, Nejat Bey worked as a teacher at Darüleytam Industry Branch in Istanbul and also served as the Ministry of Education's Copyright and Translation Officer. Ethem Nejat Bey was sent to Germany in 1918 by the Ministry

⁶ İsmail Hakkı Tonguç, *Canlandırılacak Köy*, Remzi Kitabevi, İstanbul 1947, pp. 242-243.

of Education with the help of the Turkish Hearths, which he had been involved in for a long time. Europe and especially Germany were under the influence of a very strong movement in those years. The ubiquitous demonstrations and strikes of the Spartacists deeply affected the Ottoman youth who were in Germany to work or study. After a while, Nejat Bey was influenced by this movement and shifted to leftist thought and started to act together with the Ottoman intellectuals there . The young people who started to publish a magazine called Kurtuluş, established a party called “The Workers and Farmers Party of Turkey” in order to make their voices heard politically.

Ethem Nejat Bey returned home a year later and started to engage in politics within the “Turkey Workers and Farmers Socialist Party”. He had parliamentary candidacies in a very mixed environment because of the armistice period, but they were not successful. It is known that Ethem Nejat was first appointed to the Samsun Education Directorate after this date, and then fled to Russia a short time later. Nejat Bey, who was included in the group of Mustafa Suphi, who was in Russia at that time, first attended the "First Congress of Eastern Peoples" held in Baku on September 1-7, 1920, and then the "Congress of the Turkish Participation Party", which was also held in Baku in 1921 as Anadolu and Eskişehir representative. Ethem Nejat Bey, who was elected to the central committee of the Communist Party of Turkey led by Mustafa Suphi, participated in the efforts to move this party to Anatolia and came to Kars with Mustafa Suphi. However, as a result of the events, 15 people, including Ethem Nejat, from the convoy that had to go to Trabzon, were killed by Yahya Kaptan and his men on 28 January 1921 in the Black Sea coast.

A Guidebook for Parents: How Should We Raise Our Children?

Ethem Nejat's work, *How Should We Raise Our Children*, which he wrote while he was the Director of Education in Eskişehir in 1916, is one of the earliest works on child-rearing in the Ottoman Empire. When the First World War continued, it was written as a result of the bad situation of the Ottoman soldiers under war conditions. This book is a work that intensely emphasizes the thoughts of Nejat Bey. He was under the intense influence of the Turkism movement, and was suggesting raising healthy generations for the survival of the Turks in the articles he wrote

in various magazines and newspapers since the Second Constitutional Era. He saw the unhealthy and diseased nature of the soldiers who joined the army after the mobilization announced at the beginning of the First World War. Nejat explains the basic thesis of the book with these words: “Everyone is convinced, and all the doctors unanimously said that the health of the people and especially the children in our country is getting worse day by day. The ill health of parents is passed on to the children, and when the children born in an unhealthy way grow up, their children become weaker and weaker. Some children die before they reach school age due to malnutrition and poor parental health. Those of us who survived death often lead an anxious, sickly life. This bad situation becomes clearer when the twenty- and twenty-one-year-olds who are called up for military service are examined. It is seen that many young people do not have the physical maturity of the age of twenty and have a childlike structure. Many seem to lack the physical strength and health necessary to become soldiers.”⁷

One of the major problems experienced by the Ottoman Empire since the end of the 19th century is high child mortality rates. It is seen that children were exposed to traumas that result in death both at birth and after birth due to epidemics, malnutrition, and familial factors. The seriousness of the situation began to be revealed, especially with the start of keeping statistics on death records. According to the records of the 2nd Department in the capital city of Istanbul in 1900, 30 of 47 male patients and 26 of 35 females who died from diarrhoea were under the age of 19.⁸

It is seen that the situation is more dire regarding child deaths due to lack of food, which is one of the main issues Ethem Nejat emphasizes. It is seen that all of the children who lost their lives in Istanbul in 1900 due to this reason were between the ages of 0-4, and in total, 406 children lost their lives in 9 registered flats due to lack of food.⁹ Even after the proclamation of the Republic, child deaths seem to have remained on the agenda. Considering the bad economic and sanitary conditions in a society that has come out of long wars, this has been the

⁷ Ethem Nejat, *Çocuklarımızı Nasıl Büyütmeliyiz*, Liva Matbaası, Eskişehir 1916, p. 3.

⁸ *Administration Sanitaire de L'empire Ottoman 1900*, p. 10.

⁹ *Administration Sanitaire de L'empire Ottoman 1900*, pp. 5-59.

priority of governments. During the government program negotiations in the Grand National Assembly of Turkey dated 27 November 1924, Ali Fethi Bey stated the importance of the situation by saying that “the only solution is to fight against malaria and child mortality”¹⁰ and it is also known that there was a discussion in the press that the child mortality rate was around 75% in those years.¹¹ (Malkoç, 2018).

Ethem Nejat Bey's points regarding the situation of Turkish soldiers were also expressed by Liman von Sanders, one of the most authoritative figures, appointed to the Head of the German Military Mission and the First Army Command in the Ottoman Empire. Sanders described the situation of Ottoman soldiers during World War I as follows: ‘After this incident, Enver found other ways to mislead me. He would quickly send new clothes to the quartermaster's quarters, to the units I was inspecting, and had them taken back after my assignment was complete and I had left. I realized that I saw the same dresses everywhere I went, and I was revisiting the places I used to inspect before long. Not only were new clothes sent to the inspection places, but also weak soldiers were replaced, and healthy and strong troops were sent to replace them. The sick and the weak were hiding from me. Thus, the German Pasha was prevented from encountering ugly images that he would complain about’.¹² In the same book, Sanders adds that many of the Ottoman soldiers suffered from diseases such as typhoid fever, typhus, scabies, and so on, and that most of the hospitals were full of sick soldiers.¹³

This book, which was published in Eskişehir in 1916, consists of 23 pages and contains very reformist suggestions for that period. Ethem Nejat's educational goal was to prepare children for life in the best possible way. This preparation should be physical, moral and emotional, not just knowledge. Nejat thought that it is necessary to start work very early in order to raise children in this way, and parents have a great responsibility in this regard. Nejat begins to his work with the question

¹⁰ *TBMM Zabıt Ceridesi*, 10/406, 27 Teşrinisani 1340.

¹¹ Eminaalp Malkoç, “1927 Yılında Hararetli Bir Tartışma Türkiye’de Çocuk Ölüm Oranı”, *Toplumsal Tarih*, Issue 290, February 2018, p. 42.

¹² Liman von Sanders, *Fünf Jahre Türkei*, Berlin 1920, p. 20.

¹³ Sanders, *op.cit.*, p. 21, 54.

that he thinks on a lot, ‘Why are our children weak and sickly?’ and gives answers to this question in his own way. Right after that, he lists solutions to this problem under four chapters, starting from the prenatal period, so that the children are not weak and sickly. In the first part, Ethem Nejat enumerates what the parents should do before and immediately after the birth of the child. In the second part, he focuses on the child's nutrition. In the third part, he talks about the protection of the child's health, and in the last part, he talks about gymnastics and its effects.

Parent Before Childbirth

Nejat Bey first focuses on the reasons why our children are sick and weak and shows the remedies for the elimination of this bad situation. According to this, the first reason why the child is sick and weak is that the parents who gave birth to him are not healthy. When the children born to this unhealthy parent start a family in the future, their children become sick and weak. Recognizing this vicious circle, Nejat first emphasizes that the harmony and age difference between the man and woman who will marry is very important. Nejat objects to the high age difference between men and women, which was a very common situation in the years when the book was written, and he believes that healthy generations will come from healthy parents first. Again, he opposes the marriage of girls at a very young age, which was very common in those years, with the following words: “The offspring of women who became mothers at a very young age, at the weakest and most sick time of their lives, often become frail and chronically ill. Getting girls married at a young age, before their organs have matured, means trying to raise the people of the future small.”¹⁴

Ethem Nejat states that in addition to this harmony between men and women, physically strong children cannot be born from fathers who lead a life like vagrants and are drunk, and he is of the opinion that the children born from these marriages will not be able to grow up in accordance with the qualities of “strong like a Turk”. Nejat Bey says that a doctor says “a child's education begins a hundred years before he is born”, and he is also of the opinion that the care that parents take for

¹⁴ Ethem Nejat, *op.cit.*, p. 3.

physical training and sanitation will affect the offspring that will be born a hundred or two hundred years later. For this reason, great care should be taken before the child is born. Nejat Bey made a very modern suggestion for the solution of this problem for his period, stating that the young people who will become parents before marriage should go through a specialist doctor's examination and get approval for their marriage.¹⁵ It is seen that this suggestion of Nejat Bey was put into practice after the establishment of the Turkish Republic. Especially in these years, when tuberculosis and sexually transmitted diseases were quite common, the new regime stipulated that the candidates should be examined before the wedding as a precaution. According to the law published in the Official Gazette dated September 21, 1931 and entered into force, it is stated that those who get married will be subject to a medical examination and this examination will be carried out free of charge by government doctors, the examinations performed by private doctors will only be valid if the government doctor approves, the doctor will first look at the general appearance of the candidates and if they see no sign of any disease, men and women will be examined separately. Men's mouths, lips, cheeks, and throats will be examined first, and then their skin, stamens and knees will be examined. The oral examination of women will be done in the same way, and only the elbows of the virgins will be examined. Saliva samples will be taken from those suspected of tuberculosis, blood in suspected syphilis, semen samples in suspected gonorrhoea, and those suspected of leprosy and mental illnesses will be referred to a specialist doctor.¹⁶ Like many different ideas put forward by Ethem Nejat during the Second Constitutional Period, this idea was put into practice during the Republic period.

What to Do After the Baby's Birth

Nejat started his speech by saying that the parents should show special attention to the baby who is born, and he stated that the little guest tries to get used to the world and people in the first days after his birth. According to him, there are three things that need to be done

¹⁵ Ethem Nejat, *op.cit.*, p. 3.

¹⁶ Evlenme Muayenesi Hakkında Nizamname, *Resmî Gazete*, Issue 1904, 11682/1, 21 September 1931.

after the baby is born: bathing, wrapping, and breastfeeding. Asking the question of who will breastfeed the baby, Nejat Bey answers this question as “either a mother, a wet nurse or a pacifier filled with goat's or cow's milk”. Nejat Bey states that it is known that children fed with breast milk are more robust and stronger, and he attaches great importance to breast milk. Emphasizing that this is the most appropriate method in terms of health protection, spirit and pedagogy, Nejat stated that an unbreakable emotional bond will be formed between a mother who breastfeeds her baby by holding her baby in her arms, and that no one wants to say “Let a goat be my mother who raised me” or “Let a cow be my wet nurse”. Ethem Nejat states that how often babies should be breastfed can be learned from a doctor or a teacher who has received pedagogical training, and states that the child who is breastfed at certain hours will not cry or whine, will not have stomach-aches and will not have problems with order in his or her future life. Nejat Bey, who warns to be very careful when the time comes when the child will grow up and weaned from the breast, lists the foods that can be given to children to set an example for mothers as the following:

“Weaning. This is a very bitter day of separation... Before this terrible day comes, the children must be accustomed to food. For children's first meals, doctors recommend:

‘Fresh egg yolk, tirit, slurries made of clean flour, puddings, cream’ etc... It is unfortunate that children get used to food before their time or eat more than necessary and are led to scurvy. You see some children, they have a big head, their neck is as thin as a stick, their abdomen is swollen, their legs are stuck like a stork's or a goose's leg on the thighs, the waist, the abdomen. So have pity on these children, ladies and gentlemen... Humans who take such a strange shape when they are young either cannot be real people or they are always close to death, people who spend their lives with ah and oh. Mothers and fathers who raise children like this are considered to have never served our community life.”¹⁷

Ethem Nejat is seen to be against traditional methods in child education, and he recommends abandoning traditions and folk

¹⁷ Ethem Nejat, *op.cit.*, pp. 4-5.

remedies if it is desired to raise healthy and mentally competent children. He is also against the traditional swaddling of babies. He sees swaddling as the first thing that the child, who is confined to a closed area in schools and kept away from individual initiatives all his life, thinking that there are walls around him, is used to it. Nejat Bey states that there is a practice of swaddling in many parts of the world, but unlike the Ottomans, they gave up on this method. He also states that this method, which he does not approve because it will cause great harm to the children's bodies, should be abandoned and if it is to be applied, it should be done as follows: "There were baby swaddles in Switzerland, Normandy, Russia, in short, in many parts of the West. The children were snuggled into the bed like a bag; in some places it was wrapped in cloths attached to a board and hung on the wall like a plate. There were also babies packed in large sacks with windows; the paediatricians of the West have worked hard to make these bad practices stop, and it can be said that there is no trace of these bad swaddling.

In our country, the outbuildings of the swaddle suit still consist of numerous shirts, undershirts, cotton, changing cloths, cotton cloths for between the legs, oilcloths, aba cloths... In some parts of Anatolia, the soil that attracts water is kept between the legs of the children...

Children who are tightly tied and who become worthy of mercy in various cloths often have dry bodies and legs, their bodies cannot evolve freely because their bodies are not given the necessary freedom. Permission granted by nature to grow is rendered necessary. So how can we make the swaddling suit? Paediatricians' advice is just a bountiful robe: little folds, soft fabric... A long shirt: soft and sweat tempting... There is no need for extra wraps or cotton cloths. If attention is paid, if it is known to hold and carry a child, neither the back of the baby will be broken, or his body will be hurt with this dress."

Ethem Nejat draws attention to the importance of washing children with water immediately after birth and accustoming them to water. He states that the child who is bathed in warm water in summer and winter, in a room or bathroom with a temperature of 20-25 degrees, will be strong and tells parents how to do the washing job with the following words: "It is very helpful to put them in a clean bath, gently

rub their bodies with fluffy washcloths, then wrap them in fluffy towels and rub them in. Neglect to wash a child is not permissible at all. This must be the most urgent, the most memorable, the most serious task of the day. Because children who get used to cleanliness when they are young stay true to this good habit until the end of their lives.”

Nejat Bey gives information to parents how they should raise their children, and he is also aware that different factors play a role in the development of children. He writes that race, climate and heredity are of course important in the development curve of children, and that the development of a child living in Europe and a child living in the middle of Africa is naturally different from each other. He claims that while the people of countries with a temperate climate are large, the people of cold countries are small, and climate and race are the reasons why Deliorman people are huge, and Eskimos are tiny. Ethem Nejat, offering parents that the development of children can be understood by constantly measuring height and weight and the relationship between these two, emphasizes that one of the most important issues is nutrition. He states that children are included in the eating and drinking phase after weaning, but the meals of adults and children are very different from each other, especially the period called childhood, which lasts from the age of two to eight years, has a great importance in terms of nutrition. He asserts that the most important reason for today's generation's bodies to be devastated is that they were not fed enough when they were young. Ethem Nejat said that neither the villagers nor the citizens of the city knew how to eat, that the villagers led a life without milk, fat and eggs while producing milk, oil and eggs, and that the merchants who export eggs to Europe and the shopkeepers who sell these products in the market deprive their children of these nutrients in order to earn more money. He also reveals the disorder in nutrition with the following words: “The peasant remains without meat, without milk, without oil, without eggs. His only meal is stinky and oil-free beans and chickpeas... The city dweller is the same as the villager. Even if he buys good oil, he adds lard in order to reduce the price of the oil and ends the benefit of the oil. He buys a pound of meat for his household, and prepares a thousand kinds of dishes from it and does not let go of its value... Here, both the city dweller and the villager, the city child and the village child live so badly, so miserably... Living is already between

hunger and satiety for us. The conviction about winning, eating and being satiated is the trace of a very low and treacherous ease.”¹⁸ As it can be seen, Ethem Nejat states that neither the Ottoman villagers nor the tradesmen and artisans knew how to eat, so they could not benefit enough from the necessary foodstuffs for their nutrition by keeping the trade in the foreground, and they did not pay enough attention to the nutrition of both themselves and their children.

Ethem Nejat, like a food engineer, gives parents information about which foods are beneficial for our body and which ones should be consumed more. First of all, Nejat, who divides the foods into two, states that some of the foods are mixed with the blood and some are thrown out of the body, sometimes we feel full when we eat, but the food we take is of no use to our body and complains that most of the meals we have are like this. He adds that we and our children should consume more of what is beneficial to the body and less of what is useless, otherwise we will commit a great betrayal to future generations and mentions that children need energy to grow up and play games, run, and jump. Right after that, he asks what is a good meal, spinach, dry beans, cabbage, leek, meat or rice pudding, and writes whether these meals are useful or useless, and the energy amounts of foods whose names we do not know very well but are very important. He points out that the foods that will develop our body and keep it vigorous are albumin, fat and protein, and adds that every child should get the nutrients necessary for their development and growth. After this point, he starts to list the foods necessary for the development of children, in order: “What foods are good for children? If we count these, we will understand what kind of food it is necessary to feed our children. Meat, especially mutton, sugar, rice, butter, eggs, potatoes, dried beans, chickpeas, bread.” Nejat, who continues to enlighten the parents about the foods on this list, demonstrates in detail how to consume these foods, starting with meat: “Meat is the most important food to keep alive. If meat does not enter a house, that house has no life. Like the big ones, the little ones want to eat meat that is undercooked on the grill, with blood flowing from it. This is the best food. Foodstuffs of meats such as roast, cold cuts and boiled meat have become more lost. Meat

¹⁸ Ethem Nejat, *op.cit.*, p. 12.

broth is not as nutritious as one might think; However, people have a misconception about broth. The broth is only quick to digest, it gives people a little more pleasure; however, they are all highly recommended foods.

Milk is a very useful food. But it is necessary not to make children tired of milk. I know that many children are disgusted with milk... If we give milk to children in various styles and forms, they will not get bored. Coffee and cocoa milk, plain milk, pudding, rice pudding are the best types of milk.”¹⁹ Nejat Bey favours the preference of foods with high protein content such as meat and milk, and he warns parents against ready-made foods. He states that special bread should be given to the children instead of biscuits and similar things that are unknown how they are produced, and even more crust should be preferred in the bread, and the butter to be spread on the bread is one of the best and nutritious foods. It is best to make the egg alacoccus. Even if there are those who recommend raw, they should prefer softwood in order not to get bored. Provided that it is not heavy, omelette, scrambled egg changes the shape of the egg. In our country, eggs are cheap and easy to supply for only children, so they can be the food of even the poor. Potatoes, beans and chickpeas are called poor meat in Europe. Although this name may be true for places like Istanbul where meat is expensive, it is not for our Anatolia. It can be said that the price of meat in Anatolia seems to be cheaper than potatoes. Sometimes it is preferred to meat when a change of mouth is required. Giving mashed potatoes and similar dry foods will facilitate digestion and will also be more beneficial.

It seems that Ethem Nejat attached so much importance to the upbringing of the generations that would save Turkishness that he did not miss any point from their diet to their food types. Indeed, considering the conditions of 1916, it is remarkable that Ethem Nejat made such meticulous and detailed suggestions for parents. Nejat continued to explain with examples what kind of dishes could be cooked with the materials mentioned above, and he stated that parents could get an opinion from a chef on this subject, but he still had some suggestions: “Meat dishes: chops, shish kebab with blood, grilled meatballs, minced and shredded mutton and veal, light-fat

¹⁹ Ethem Nejat, *op.cit.*, p. 14.

‘kadınbudu’, etc. Other dishes: dried vegetable soup with meat, fried potatoes, mashed potatoes with meat, assorted dishes of dried beans, purslane, green beans, pasta with fresh cheese, etc. Desserts: milk desserts, compotes, especially fresh fruit compotes, fresh grapes and jams, sweet cakes.”²⁰

Considering the period, these thoughts of Ethem Nejat are not the points that families take into consideration very much in Ottoman society. Because of the wars, first the Tripoli and Balkan Wars, and then the World War I, the society had serious difficulties in obtaining food. It may seem strange that Nejat Bey makes such suggestions in a society that barely needs to be fed in order to survive in war conditions. However, Nejat does not act on “what is” but on “what should be”. In addition, Ethem Nejat develops an unusual discourse at this point, perhaps because he knows that these criticisms may come. Nejat states that in a society where there are many children, since Islam supports having many children as a general tendency and Ottoman/Turkish families, who are agricultural societies, see every child born as a labour force, families that cannot implement the above-mentioned diet should not have children. This discourse was a radical view for that period, but it was consistent within itself. Since the main purpose of the author in writing the book was to show the ways to prevent most of the children of parents living in the Ottoman Empire from being born sick and frail, it was preferable for Nejat to "have no children" instead of giving birth to "weak, sickly and frail children" and the parents who do the vice versa are committing a murder.

Another thing Ethem Nejat gives as much importance to children's nutrition as food is beverages. He is absolutely against giving drinks to make children fat, especially appetizing syrups that only serve to upset children's stomachs by being deceived by advertisements. Nejat Bey is in favor of giving children clean and beautiful waters, which exist all over our country, not mineral waters, as some families do. Nejat states that water should be given to children after boiling, because the sources of water in Eskişehir, where he was the Education Director, and places like

²⁰ Ethem Nejat, *op.cit.*, p. 15.

that are not clear, and he adds that this will take some time, but it will not take longer than making börek and baklava.

What Meals Should Children Have and How Should Table Manners Be?

Meals and table manners are one of the titles Ethem Nejat gave in his book *How Should We Raise Our Children*. Nejat starts this episode with the question “How many times a day and when should one eat”, as he does in almost every episode, and he answers this question as follows: “Four times food is eaten all over the world. Two of them are big and two are small. Some people may reduce two minors. You can also come across those who want to make an economy by reducing their lunch. There is no greater betrayal of humanity than not eating to save money. We call large meals lunch and dinner, and small meals morning and evening breakfast. The time of the meals is determined according to the lunch hour. Lunch is always eaten at twelve o'clock. According to the season, evening breakfast is taken between four and five o'clock in the European style, dinner between six thirty and eight o'clock according to the season, and breakfast is taken when you get out of bed in the morning. Breakfasts consist of milk, butter, bread, fine cheese, chocolate, cocoa. It cannot be a correct and sanitary condition for children to participate in tea parties and afternoon teas by drinking tea. In these four meals, the child should be well fed.”

Considering the years the book was written, it can be seen that Ethem Nejat's approach to this subject is quite elitist. Ethem Nejat attaches great importance to the formation of the bourgeois class, which he sees as the greatest deficiency of the Ottoman society. Therefore, he offers meals similar to those of the Westerners, like the bourgeois, to a society that does not have the habit of eating anything other than the traditional meal eaten in the morning and dinner. In Ottoman society, when a classical family wakes up in the morning, they consume more soup than breakfast. Breakfast is mostly a meal for wealthy and cultured families. Ethem Nejat wants to introduce this meal, which we think he saw there during his time in America and Europe, to Ottoman families.

Nejat thinks that the cleanliness of the place to eat and the utensils and covers have a direct effect on the health of the child, so he says that

the dirty and unformed food will suppress the appetite and adequate nutrition cannot be provided, and diseases will occur if there is not enough nutrition. According to him, the cleanliness of the place to eat is as important as the cleanliness of the children sitting at the table. The child sitting at the meal should wash his hands and face with water and clean his dirty clothes, because dirty clothes and dirty body turn off the appetite of both the person and the others. The child who is cleaned and dressed up while sitting at the table will make it a habit in the future.

Children's Clothing and Studying Environments

Ethem Nejat attaches great importance to the physical and mental development of children, and he is also in favour of paying great attention to their clothing and studying environment in terms of health. Ethem Nejat, who warns that children should be dressed cleanly and that they should not be taken out without shoes or clothes, writes that there are not poor people in our country to do these things. However, he says that when you go around the cities and villages, you come across many children barefoot, shirtless, rolling in mud. Nejat Bey sees the use of domestic goods as the most important step in economic life, and he warns families about this issue and says that mothers can sew them at home instead of buying clothes from outside, and the hardworking mothers of Europe sew them themselves at home.²¹ He says that in fact mothers sewed these clothes at home in the past, and adds, "If you add a cloak to the street dress of the child while creating short trousers, a blouse, short socks, and a shoe, you will make the winter dress as well. Dress in this style is very inexpensive, it also makes the child agile. The willing parent can easily make several such dresses."²²

According to Ethem Nejat, the most important duty of a parent is to teach their children to dress cleanly, to take care of their clothes, and to tidy up their clothes and attitude. A mother should not get tired of dressing her child, because the man who takes care of his clothes takes care of himself. A child who can't take care of himself can't take care of his class. From a young age, there is irregularity in his work. A child: he

²¹ Ethem Nejat, *op.cit.*, p. 18.

²² Ethem Nejat, *op.cit.*, p. 18.

dresses with care, washes his hands, washes his face, combs his hair, cleans his clothes, polishes his shoes, then comes to his mother's presence and asks, "How did I dress well, mommy?" The mother looks at her son with affection and corrects the mistakes. "The necktie is in the form of a butterfly (bow tie) but not well tied. Tie it like that again, is it okay, son?" she says. She lets him go out when she's finished all his arrangements. Cleanliness and elegance give children a sense of aesthetic.

One of the most important ways for children to be successful in their classes is to have a comfortable environment where they can study. In the houses where traditional Turkish families live, it does not seem possible for children to have their own rooms, especially study rooms. In Ottoman society, it can be said that the concept of private room did not develop much in families other than wealthy families, due to reasons such as the high number of children in families, living with grandparents, living in a room where the barbecue/stove is lit in cold months. In families where such a reality exists, Ethem Nejat still brings up issues such as making a separate study room for children, the height of the table to work and the height of the chair to sit on. In fact, Nejat is aware of how bad the children's study conditions are. First, he provides a situation analysis and then offers some solutions: "Where do children work at home? Do parents think about this? There are neither special rooms nor special desks in our homes for children, rich and poor – with very few exceptions – to work.

The child returns from school to prepare many lessons and duties for tomorrow, comes to the room where his mother and so on in the evening is sitting, taking his book, on the edge of the mat, taking advantage of the light of the lamp, and starts to look at the book. Meanwhile, either the neighbour ladies have come, or a conversation has started in the room. The poor child becomes fascinated by this conversation, listens, the lesson flies.

There is no sound in the room as an exception for some times. The child is happy that evening. He also wants to work hard. He always reads books; his eyes are tired from the bad light of the lamp. He starts writing. He puts the inkwell, the pen on the cushion, writes, his back gets tired, his back gets hunched, he gets hurt, sometimes the ink bottle

spills on the cushion, he experiences either a beating or a scolding. However, the quality of studying remains broken and anxious, not in a regular activity. Working irregularly becomes a habit. When children grow up and become men, they work irregularly again. We are always deprived of getting good results like now."²³

It can be stated that giving personality to children has an important place in Ethem Nejat's understanding of education. Nejat argues that it is pedagogically important to listen to children as seriously as necessary to show love and respect, to fulfil their reasonable requests and to value them, and that children who feel valued by their parents will have a more positive outlook on life. He recommends that a study room should be allocated to children in order to give them an identity. He also recommends supplying a study and writing desk, having a glassed-in bookcase to put his books, and providing chairs suitable for their height. He states that the height of the tables and chairs should be suitable for children not only in homes but also in schools, otherwise the hunchback, which is common around us, will continue to increase, and recommends the table and chair heights for children up to and over the age of seven to be as follows:²⁴

For Children Up to 7 Years (cm)

	<u>Smallest</u>	<u>Average</u>
<u>Large</u>		
Height of the chair from the ground 0.30	0.21	0.25
Height of chair back 0.43	0.25	0.37
Height of the table from the ground 0.50	0.41	0.45
Table length minimum	0.40	0.45
Table width minimum. 0.45	0.40	0.40

²³ Ethem Nejat, *op.cit.*, pp. 19-20.

²⁴ Ethem Nejat, *op.cit.*, p. 20.

For Children Over 7 Years Old (cm)

Child's height	<u>115-130</u>	<u>130-140</u>
	<u>140-155</u>	<u>155-170</u>
Height of the table	54-56	59-61
	65-67	71-73
Minimum table size	50	55
	55	60
Minimum width of the table	37	40
	45	50
Height of chair	33	36
	40	44
Width of chair	25	27
	29	32

Play in the Development of the Child

Another subject that Ethem Nejat attaches great importance to is educational games. Nejat Bey says that until now, our teachers have banned children from the game and when they are successful in this, they say, "Mashallah, our students are very good!" trying to praise themselves, and he states that this tradition has spread to all our schools, and that even good schools are considered quiet schools where children do not play. However, Nejat says that this is the worst evil that can be done to children, and adds that in some schools, children are not allowed to go out even during recess, and that it is thought that if the child goes out for recess, their spoilage cannot be prevented. Nejat Bey is sad today to see that many of them are incapable of answering, cowardly, self-conscious, and dead when they go to schools and children are asked questions. Nejat states that play is as necessary for children as eating and drinking. Ethem Nejat explains the mental, physical and moral benefits of the game by giving examples from important personalities as follows:

"The game first trains the child to be active, diligent and enterprising. It serves to reinforce the body with exercise and movement. Games are of great importance in terms of physical training and hygiene. Just as a child who does not run, does not jump, or sits

cannot digest his food; he cannot properly achieve growth as much as one would like; he cannot prepare a body that can work for the future. All connoisseurs of sports are sure that the most important way of physical education is play.

The game also has very important services in terms of morality. Here we see and understand the high impact of physical education on morality: Play is a practical moral lesson. Play encourages children and young people to struggle, toil, to work. It is proven with much evidence that children who play well serve the community more. Napoleon, the British Admiral Nelson, Bismarck, all the most enterprising people we know in our time, who we see in the highest positions today, used to play the most in schools and were the most mischievous children.

The child does not deal with unnecessary things during playtime; those who are always idle, not busy are prone to bad ideas. The only reason for children to engage in bad things is that they are idle for a long time during recess and vacation times. Vagrants, those who spend their free time in neighbourhood cafes, are a very good example in this regard. Children who are busy with the game cannot find time to do something bad, to learn cheeky.

The game opens the intelligence; makes children industrious and enterprising; makes merry and chatter; it keeps the blood strong and provides permanent circulation. If children are left without play, they will become cold-blooded, expecting service from a cold-blooded man and expecting benefits is like waiting for a job from the dead.”²⁵

Nejat advised parents to play games with their children, expressing the time that the child will spare for the game and the child’s need for the game in the following words by stating that some children ran away from the game and were looking for a cupboard to hide while their peers were playing, and that the old people said "Mashallah, how well behaved" to such children, whereas well behaving is not a very good thing: “Children need play as much as bread, water, hammam and cleaning. If we give the child little food, he will become weak, sluggish and poor, just as if the parent does not play with him, he will become sluggish, stupid and pathetic. Those who play little games in their

²⁵ Ethem Nejat, “Mektebler ve Oyun”, *Tanin*, 19 April 1911, p. 3.

childhood are shy and far from being able to work in society, when they grow up, they are almost semi-wild. However, children who play a lot and play mischief are the most successful in life. Here, history introduces us to many great and successful men that their youth has always passed with mischief. But it should not be thought that we will quit everything and give all the power to the game. Playtime is play, lesson time is lesson, duty time is duty, cleaning time is for cleaning, resting hours are for rest. We will inculcate this in the child. The punishment for the child who spends the cleaning time with the game is deprivation from the game. Children who do not study and do their duty should not be allowed these hours to be spent playing games.”²⁶

Ethem Nejat wants teachers to play various games for children and supervise them while they play, and he encourages parents to buy various toys for their children and take them to playgrounds: “What is the game? Children learn the most useful and educational games from their teachers in schools. We have some old educational games, which teachers prohibit. Do not hesitate to buy toys for your children. Where the money you give for bread, sugar and eggs goes, this money goes. Take colourful rubber balls, for example. Buy a garden pick, a wheelbarrow, shovel, rake, bucket. Get your children used to moving soil with them, playing in the sand, falling and getting up, and encourage children who don't work like this.

This game makes children love the land. There is nothing more important than people's love of the land. Because only God Almighty makes those who love the land attached to the land and homeland. Take children to gardens, vineyards and meadows often. If they don't play there, teach them to play. If they run, if they fall, if their hands come off, don't pay attention to it. Teach the method of falling, falling and getting up without hurting a part, instead of saying “don't run again, don't fall” when something hurts. If the teacher does not play the children in the school, just as you beg him to “teach my son a good lesson, teacher”, say “teach my child a good game, teacher.”²⁷

²⁶ Ethem Nejat, *Çocuklarımızı Nasıl Büyütmeliyiz?*, p. 19.

²⁷ Ethem Nejat, *op.cit.*, pp. 21-22.

Stating that adults should play games as well as little ones, Nejat Bey said that there are no games in our higher education because there are no games in Sorbonne University in France and we take the French education style as an example, whereas adults play games at Oxford and Cambridge Universities in England, Columbia and Chicago Universities in the USA, and he tells with envy that they play and maintain their health in this way. Nejat Bey, who says that if the grown-ups play, we say, “Oh! That big man is playing games with his beard and moustache without any shame”, also emphasizes that it is very important for all Ottomans to play games and act, regardless of whether they are adult or young, in terms of maintaining our existence and creating healthy generations.²⁸

Ethem Nejat, in his report to the Aydın Provincial Assembly, insisted on the inclusion of games in school programs and wanted inter-school competitions (Concours Interscholaires) to be held between schools in a province or district centre.²⁹ With the Education Law, the games in the schools were considered together with the physical education lesson and entered the curriculum. It was decided that the students would play games at each break, and it was stated that the purpose of these games was to channel the child's energy in a good way.³⁰

Crafts and Gymnastics

Ethem Nejat mentions that some schools complain about the handicraft lessons in the curriculum, and he says that if families know the benefit of this lesson to the mind, morals and body, they will not make these complaints and that a child who cuts paper and cardboard with his hands will benefit mentally four or five times more from the mathematics lesson. In fact, he adds that a famous pedagogue claims this lesson should be called “mind work”, not handicraft, and states that each of the Ottoman sultans learned an art, and that the knowledge that children will gain through this course will have a very serious impact on their future lives.

²⁸ Ethem Nejat, “Mektebler ve Oyun”, *Tanin*, 19 April 1911, p. 3.

²⁹ Ethem Nejat, *Terbiye-i İptidaiye Islahatı*, Çiftçi Kütüphanesi, İzmir 1915, p. 15.

³⁰ Halil Aytekin, *İttihâd ve Terakkî Dönemi Eğitim Yönetimi*, Gazi Üniversitesi Yayınları, Ankara 1991, p. 71.

It is seen that gymnastics has an important place in Ethem Nejat's philosophy of education. The history of gymnastics practice in schools in the Ottoman Empire is not very old. The real big development in gymnastics, which started to be taken into account after the declaration of the Second Constitutional Monarchy (1908), started before the Balkan Wars. In fact, the development in this field was directly related to the idea of nationalism. With the spread of the idea of Turkism among the intellectuals, the principle of nationality began to show itself in almost every field related to the state. From this point of view, it is seen that militarism had a great influence on the physical training of this period. When the necessity of a country going towards war to engage in an all-out struggle, not only with its soldiers, arose, physical discipline became a necessity. The treatise named "National Gymnastics" published by Genç Kalemler Journal in 1911 is an important example in this regard. In this treatise, references are made to Ottoman Turkish and Turanian Turkishness, and the motto of "be strong, fight" is emphasized. The treatise recommended sports such as javelin, wrestling, jogging, swimming and gunslinging, which were inherited from the ancestors of the Turks, instead of European-style sports.³¹

Ethem Nejat thinks that gymnastics was not given enough importance in the Ottoman Empire and for this reason, the new generations were weak and powerless in body. As the children who will be the soldiers of the future grow up weak and powerless, this will determine the fate of a country, so this bad course requires a solution. Saying that one of the biggest problems we face as a nation is the decrease in Turkishness and the Turkish population day by day, Nejat Bey states that diseases increase due to a sedentary life in closed areas, and the first reason why we cannot get rid of these diseases is that we do not give the necessary importance to gymnastics. So a solution must be found for this bleeding wound. According to Nejat Bey, that solution passes through schools: "Isn't it poor Turkishness? The birth rate is declining. Poor... poor... But who's working? Where should we start in order to give the Turks excellent physical education, to prepare strong bodies, to train agile defenders? The answer to this question is very

³¹ Y. Tolga Cora, "II. Meşrutiyet'te Beden Terbiyesi; Genç Kalemlerin 'Milli Jimnastik' (1911) Adlı Risalesi Üzerine Notlar", *Müteferrika*, 13/29, Summer 2006, p. 189.

simple: From school! If we want to defend the future with reliable weapons, if we don't want to see characterless officers roaming our streets sluggishly during the war, sleeping in their homes and comfortable beds, let's start from school, from small.”³²

Stating that the Balkan Wars revealed the danger that has been waiting for us for years and gave us a painful experience, Nejat Bey explains the situation we fell into during the Balkan Wars, stating that they had been shouting for physical education for years, but nobody cared and laughed: “Let's admit that we've grown up until now weak, mean, ruthless. We are always sick because we do not train our bodies well; We are too tired to move at the slightest impact. The current war, which gave us many lessons, showed that we could not tolerate the slightest discomforts of the war, the officers who were cold and sick during the war wandered lazily in the streets of the cities, stayed in beds in their homes. They couldn't bear it, they couldn't stand the cold, running, lying on the ground. Because, without exception, no other education has been seen in our country, either in the family or in the school.”³³

Ethem Nejat stated that gymnastics is thought to be done only by those who want to be strong, whereas everyone needs gymnastics more or less, there are gymnastics movements specific to young people and the elderly, as well as movements for children up to the age of seven, twelve and sixteen. However, according to him, the important thing is that parents and schools understand the importance of gymnastics lessons to be given to their children to be mentally and physically strong. Ethem Nejat Bey reveals what people's general view of gymnastics is by saying, “I have seen many schools that sneer at gymnastics, games, and physical education as a whole, and they look at those who harbor this feeling with evil, nasty eyes.”³⁴

³² Ethem Nejat, “Müdafaa-i Milliye ve Terbiye I”, *Yeni Fikir*, 11/8, February 1913, p. 244.

³³ Ethem Nejat, *op.cit.*, p. 244.

³⁴ Ethem Nejat, “Terbiye-i Bedeniyeye Nasıl Ehemmiyet Veriyorlar! Bizde, Avrupa'da”, *Yeni Fikir*, 1/3, February 1912, p. 70.

Conclusion

The declaration of the Second Constitutional Monarchy, one of the most important periods of Ottoman/Turkish Modernization, brought about important changes in the structure of the empire. The territorial losses that took place in the days following the declaration of the 1908 Constitutional Monarchy caused the Young Turks to evolve from Ottomanism, which was the policy of uniting all ethnic and religious elements under the Ottoman identity, to Turkism as a political idea. During the Balkan Wars, the independence movements of the Balkan nations against the Ottoman Empire, like many Young Turks, also caused a change in the ideas of Ethem Nejat, one of the intellectuals of the period. Ethem Nejat, who started to think about raising physically and mentally healthy generations with the influence of the Turkism movement, saw the weak, unhealthy and diseased structures of children who would become soldiers in the future as a fact of being an educationist, and believed that the state and the Turks could not continue to exist in this way.

Ethem Nejat put forward ideas on the reasons for this situation and the measures that can be taken, and he thought that the only way to reverse this bad trend is to turn children into healthy and physically strong citizens from birth to adulthood, and states that the most important task falls to the parents to do this. "How Should We Raise Our Children?", which he wrote in 1916 at a time when World War I continued and the Ottoman army suffered defeats on many fronts, is one of the earliest works on raising children in the Ottoman Empire. Nejat, who draws attention to many issues that are not paid much attention in the traditional Turkish family structure, prepared a guide book for parents on topics such as prenatal and postnatal nutrition, additional foods, clothes that the child should wear, table manners, working conditions of the child, games and gymnastics, most of which he saw in Western societies.

Ethem Nejat is a person that makes a difference in this respect, suggesting methods that have not been applied until then in order to raise healthy generations in a period when traditional and religious ties are strong. He makes reformist suggestions with ideas such as getting parents examined by a doctor before marriage, parents not giving birth

to children they think will have difficulty in feeding well, having children enough for families to take care of, frequency of meals, type of clothes to be worn, giving value to gymnastics and play. The fact that many of the ideas he put forward during the Republican period were put into practice is proof of how far-sighted Ethem Nejat Bey was. One of the most important results reached in this study is that an Ottoman intellectual, feeling responsible for the current situation, put forward ideas that were revolutionary but difficult to realize under the conditions of the period, but his ideas were put into practice after he was killed in 1921.

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