



Workshop

Türken- und Türkei-Bilder in Pädagogik und Bildungspolitik im 19. und 20. Jahrhundert

Fakultät für Erziehungswissenschaft, Von-Melle-Park 8
Konferenzsprache ist deutsch, ergänzt durch türkisch und englisch

Donnerstag, 23. Mai 2019

12.00 – 13.45 Uhr	Registrierung
14.00 – 15.15 Uhr	Begrüßung und Eröffnung des Workshops Prof. Dr. Ingrid Lohmann (Universität Hamburg): Vortrag I <i>Turks over Levantines: German (Pedagogues') Views on the Ottoman Contact Zone 1750-1920</i>
15.15 – 15.30 Uhr	Kaffeepause
15.30 – 16.45 Uhr	Vortrag II Timm Hellmanzik, M. Ed. (Universität Hamburg): <i>'Turks' and the Greek War of Independence in German History Textbooks (1839-1870)</i>
16.45 – 17.00 Uhr	Kaffeepause
17.00 – 18.15 Uhr	Vortrag III Julika Böttcher, M.Ed. (Universität Hamburg): <i>Consolidating the German-Turkish Educational Space: The Negotiation Process in Wilhelmine Germany</i>
Ab 18.15 Uhr	Gemeinsamer Imbiss

Freitag, 24. Mai 2019

10.00 – 11.15 Uhr	Vortrag IV Dennis Mathie, M. A. (Universität Hamburg): <i>Discursive Narratives in the Construction of Knowledge about 'Turkey' and the 'Turks' between 1919 and 1933</i>
11.15 – 11.30 Uhr	Kaffeepause
11.30 – 12.45 Uhr	Vortrag V Prof. Dr. Andreas Hoffmann-Ocon & Prof. Dr. Norbert Grube (Pädagogische Hochschule Zürich): <i>„...where political parties [...] fight each other by using coups, military revolts, executions and murders“ – Images of Turkey in Swiss Geography and History Textbooks in the First Half of the 20th Century</i>
12.45 – 14.00 Uhr	Mittagspause
14.00 – 16.30 Uhr	Vortrag VI + VII Prof. Dr. Christine Mayer (Universität Hamburg): <i>'Shaping the Transnational Sphere' by Educational Experts: John Dewey's Visit to Turkey in 1924</i> Prof. Dr. Filiz Meseçi Giorgetti (İstanbul Üniversitesi-Cerrahpaşa): <i>Reform Pedagogy in Primary Schools in Turkey in the First Half of the 20th Century: An Evaluation in the Context of the Interaction of Turkish-German Educators</i>

16.30 – 16.45 Uhr	Kaffeepause
16.45 – 18.00 Uhr	Vortrag VIII Dr. Christian Roith (Universidad de Almería): <i>A Comparison of Educational Modernization Strategies in Spain and Turkey at the Beginning of the 20th Century</i>
18.00 – 18.15 Uhr	Kaffeepause
18.15 – 19.30 Uhr	Vortrag IX Sebastian Willert, M. A. (Technische Universität Berlin): <i>"Wie Bombenschlag überreicht die Kaiserl. Botschaft Noten an die H. Pforte."</i> <i>Translocations of Antique Objects as Factors of Conflict within the German-Ottoman Relations, 1890-1918</i>
Ab 19.45 Uhr	Gemeinsames Abendessen

Samstag, 25. Mai 2019

10.00 – 12.00 Uhr	Workshop-Abschluss - Diskussionsbeiträge - Offene Fragen - Publikationsplanung
Ab 12.30 Uhr	Mittagspause, Rundfahrt, Abreise

DiskutantInnen: Prof. Dr. Sylvia Kesper-Biermann, Prof. Dr. Tilman Grammes, Tevfik Turan (alle Universität Hamburg), Dr. Susanne Spieker (Universität Koblenz-Landau)

Abstracts

I Ingrid Lohmann

Turks over Levantines: German Pedagogues' Views on the Ottoman Contact Zone 1750 – 1920

My contribution seeks to reconstruct the semantic shift that the words "Levante" (Levant) and "Levantine" (Levantines) underwent in German until they ended with the derogatory and dismissive term "Levantine" at the end of the long 19th century. While the image of the Levantines gradually shifted towards the negative – from useful intermediaries in the trade with the Orient to a group of people bereft of all moral principle – German views of "the Turks" became more positive. By the mid-19th century, they began to appear less alien and by 1900, they were not seldom considered similar in character to Germans. At the same time, religious differences lost significance. The Levantines, a long-established, often legally privileged population of mostly Catholic Christians throughout the commercial centres of the Eastern Mediterranean, lost in prestige compared to the prospective new Muslim allies in a shared cultural and economic space ranging from Berlin to Baghdad. In a world of growing nationalist tendencies (both in the Ottoman and German Empires), new biopolitical measures (population homogenisation, requiring public declarations of loyalty, changes in legal status) had to be legitimised as new actors and political power brokers shifted old arrangements. To arrive at a modern nation state, the contact zone appeared to be in need of cleaning up.

II Timm Hellmanzik

"Turks" and the Greek War of Independence in German history textbooks (1839-1870)

The Ottoman Empire's perception in Europe made its final steps from the "Horror of the Occident" to the "Sick Man of Europe" in the 19th century. On the one hand, various events are decisively responsible for the specific European imagination of "Turks" and "Turkey" and, on the other hand, for the historical reform process of the Ottoman Empire. In the early stage of this century the *Greek War of Independence* (1821-1832) stands out in different dimensions as a significant military-political conflict which also found wide perception in European literature and media. Likewise, the conflict can be found almost immediately after its end in German history textbooks as well. My contribution analyses strategies of representation of the events called *Greek War of Independence*, also known as

Greek Revolution or *Greek Uprising*, in German history textbooks for higher education. The source material consists of 186 textbooks which have been analysed both quantitatively and qualitatively. Textbooks as an expression of *Zeitgeist*, especially history textbooks as a central medium for conservation of socially relevant knowledge, offer a special collective perspective regarding contemporary beliefs. Therefore, the sources were examined to identify semantic shifts as well as continuities and discontinuities in the underlying discourse. Main questions are: How are the events described, what is highlighted, what is not mentioned? How are the Turks portrayed in general and in relation to their opponents, the Greek insurgents? What reasons and motives were given for the emergence of the conflict? My contribution is in the context of postcolonial studies. Referring to Said's *Orientalism*, the representation of "the other" turns out to be a strategy of self-assurance and empowerment which characterizes collective identity, also in Germany. Thus, it will also be taken into consideration how "Europe" is constituted in my sources. First results suggest that the textbooks primarily show one-dimensional notions of the conflict. The Turks are described completely different to the Greeks, being despotic barbarians and exclusively re-acting. In contrast, the characterization of the Greeks is thoroughly positive, as a freedom-loving and civilized nation. Moreover, the concept of Europe is outstanding in the source material and a tension between Islam and Europe is frequently constituted. Islam is cited as being incompatible with the Enlightenment and the European civilization. Europe acts as a guardian, who is preserving peace and civilization. The Greek independence is only possible due to Europe's intervention as a main protagonist who finally defeats the Muslims.

III **Julika Böttcher**

Consolidating the German-Turkish Educational Space: The Negotiation Process in Wilhelmine Germany

By the mid-19th century, wars with Russia and independence movements in the Balkans had considerably weakened the Ottoman Empire, making the "sick man of Europe" the target of imperialist ambitions by the great powers of the day. Young Emperor Wilhelm II., who unlike his father did not agree with Bismarck's cautious approach to international relations, was ready to underpin the newly minted great power status of the German Empire by advancing hegemonial claims to ensure he would not be left out of any gains in the Middle East. Competing with other European powers for influence and market access, Germany soon developed a strategy of power projection that relied less on colonial expansion and naval armaments and more on aiding the development of the Empire through cultural and economic engagement abroad. This 'new course' especially impelled educational experts and teachers who – recalling their contribution to the creation of a German nation state – sought to assume a key role in Germany's cultural influence on the Ottoman Empire. This contribution outlines how cultural imperialism was deployed in support of the expansionist schemes Wilhelm II. harbored for the Ottoman Empire. The process is understood according to *Kesper-Biermann* (2013) as the consolidation of a German-Turkish educational space that will be explored using the example of three of its protagonists. All three actors I will present – the writer Ernst Jäckh (1875-1959), senior education official Franz Schmidt (1874-1963) and the head of a teacher training college Otto Eberhard (1875-1966) – were born in the mid-1870s and experienced their school socialization when the German Empire was already firmly established. Their university years saw the transition from Bismarck's policy of stabilizing past gains to a Wilhelmine ambition of global reach. The then popular and much read colonial policy advocate Paul Rohrbach (1869-1956) informed their aspirations for cultural policy. Their visions, practices and networks illustrate how adjoining spaces overlapped and that grand policy is never independent of social history, but also how simultaneous, often contradictory perceptions, expectations and ideas stabilized the emerging German-Turkish educational space in a process of continual negotiation.

IV **Dennis Mathie**

Discursive Narratives in the Construction of Knowledge about 'Turkey' and the 'Turks' between 1919 and 1933

In my contribution, I will attempt to give insights into my ongoing project, which deals with the knowledge about 'Turkey' and 'Turks' in textbooks between 1919 and 1945. I will focus on the period

from 1919 to 1933, the so-called Weimar Republic, to illustrate the design of my research, the most important questions, theory, methodology and method of my approach of a discourse analysis, and I will show concrete working steps and results of the ongoing analysis. The intensive collaboration, most intense in military and educational contexts, between the Ottoman and the German Empires until the end of World War 1 leads to the main question of my project. We have to ask, if, with the sudden end to all foreign diplomacy between those empires, these developments led to a change in the knowledge about 'Turks' and 'Turkey'. Can we find the ups and downs of the changing relationship mirrored in the textbooks, or do we still witness the use of old allocations and metaphors like the "sick man of Europe"? Therefore, it is important to take the ambiguous form of the historical context into account because my work deals with texts that describe events that happened in the past and are objects of a historical environment themselves. Theoretically, my research is based on an understanding of the term discourse in the tradition of Foucault. Further, I will use Höhne's concept of 'Schulbuchwissen', which provides a sound foundation for my analysis of textbooks which (especially of the subjects history and geography) are my main sources. I did extensive research at the Georg-Eckert-Institute (GEI) in Brunswick, where these sources are collected and made useable for academic projects, in order to build a corpus of the most common and important textbooks of the era. I understand a discourse built out of 'énoncés', which are connected by discursive narratives. Therefore, the main attempt of this work is to identify those narratives, to find their traces in the sources, their development, their possible end in the tradition and the upcoming of new ones. In my presentation, I will focus, first, on the image of 'Turkey' and 'Turks' as enemies of Europeans. Second, I will consider the question, in what way Turkey was seen as part of Europe or not. Finally, I will interpret first general findings about those imaginations in the textbooks.

V **Andreas Hoffmann-Ocon, Norbert Grube**

„...where political parties [...] fight each other by using coups, military revolts, executions and murders“ – Images of Turkey in Swiss Geography and History Textbooks in the First Half of the 20th Century

Numerous studies have shown that Swiss history textbooks on the threshold of the 20th century contain tendencies supporting the image that a mythically grounded history of progress leads to the foundation of a proper national state. But do these attributions also apply to the depiction of Turkey in Swiss textbooks for the subjects of geography and history? What significance did the narrative form, which was well known as a didactic principle, have in the construction of the image of Turkey? Were narratives of instability and insecurity activated with recurring formulations? According to first source references, the political movement of the Young Turks played a special role in the attempt to teach the complex constellations of various protagonists and interests in "latest state formations". With regard to geography teaching aids, the question arises as to how Switzerland's self-placement influenced its description and evaluation of Turkey within the contexts of the European Balkans, of Asia, or both. To what extent did the metaphor of the bridge between Orient and Occident determine scholastic geography knowledge? The source-based approach to images of Turkey is carried out predominantly on the basis of Swiss German textbooks for elementary and secondary schools.

VI **Christine Mayer**

'Shaping the Transnational Sphere' by Educational Experts: John Dewey's Visit to Turkey in 1924

The collapse of the Ottoman Empire and the rise of Mustafa Kemal Paşa (1881-1938, later known as Atatürk) to lead what would become the Turkish Republic in 1923 marked the beginning of intensive efforts to transform state and society through a series of radical modernising reforms. The unification and reform of schools and education towards secular, modern schooling was widely seen as central to this drive. The Turkish government hoped to gain access to the knowledge and experience of the Western world to build its national education system by inviting internationally recognised experts on education. John Dewey (1859-1952) was the first to visit Turkey on an educational mission in 1924. His stay of several months (June-September 1924) was arranged and financed by the rich American businessman Charles R. Crane (1858-1939), an expert on Arab culture. Dewey presented his educational survey in two reports (*Preliminary Report on Turkish Education* and the later

Report and Recommendation upon Turkish Education) and also wrote further articles on the development and problems in Turkey, which appeared in the American political magazine *The New Republic*. In recent years, Dewey's visit to Turkey has been examined in numerous works from different perspectives. On the basis of Dewey's writings and reports as well as the available findings, I will explore the role Dewey played in the transnational circulation of educational knowledge in Turkey and the influence that is ascribed to him. In addition, a comparative view will have to be taken of how Dewey's reports differ from recommendations on the Turkish school and education system of other internationally recognised educators, which have so far hardly been noticed.

VII **Filiz Meşeci Giorgetti**

Reform Pedagogy in Primary Schools in Turkey in the First Half of the 20th century: An Evaluation in the Context of the Interaction of Turkish-German Educators

The Grand National Assembly of Turkey opened in 1920 and determined as educational aim: to educate the people to ensure that they became modern and productive citizens. At the Economics Congress 1923 in Izmir, the development of technical education was considered one of the main goals of the country. Several works were done in order to develop technical education and to convert schools to 'work schools'. Teachers and educationists were sent to Europe by the Ministry of Education for training and observations on schools and education institutions. International experts – John Dewey (1924), Alfred Kühne (1925), Oskar Frey (1926), George Stiehler (1926), Geheimrath Oldenburg (1927), Omer Buyse (1927), Albert Malche (1932), Beryl Parker (1934) and others – came to Turkey in order to make recommendations and write reports about the Turkish education system and schools, among them German experts with important contributions on work school principles. In 1925, with the advice of Georg Kerschensteiner, Alfred Kühne was invited by the Turkish Ministry of Education. His report provided recommendations on vocational education, but also for the reform of education in general. At the beginning of 1926, a School Museum Department was established in Ankara on the advice of John Dewey. Its purpose was to provide good examples of school and education, to help the education tools and equipments to be obtained in the cheapest way, and to introduce new tools to teachers. İsmail Hakkı Tonguç was appointed director of this department; in 1926, the new primary school curriculum was prepared under his guidance. With this, principles of reform pedagogy (work school and *Pädagogik vom Kinde aus*) started to be implemented in primary schools in Turkey. Tonguç invited his former teachers at Leipzig University, Oscar Frey and George Stiehler, to Turkey to give teacher trainings about active learning. Oscar Frey wrote a report on how to implement the concept of work schools in Turkey. In 1936 the primary schools curriculum was revised, taking the principles of work schools more detailed. I will explore the process of implementation of the principles of reform pedagogy (work school) in primary schools in Turkey during the first half of the 20th century, referring to reports by Kühne, Frey and Stiehler, the 1926 and 1936 elementary school curricula, archival documents, and biographies.

VIII **Christian Roith:**

A Comparison of Educational Modernization Strategies in Spain and Turkey at the Beginning of the 20th Century

At the beginning of the 20th century, the reform efforts in the education sector of Spain and Turkey, two countries on the periphery of Europe, showed astonishing parallels. During this period, both Spanish and Turkish progressive intellectuals diagnosed considerable progress deficits in their respective countries, which they hoped to remedy or at least mitigate by reforming the national education system. These analyses were supported by historical contexts that were different in detail but similar in impact: In Spain, the final loss of world power status in 1898 led to a crisis and subsequently to a pessimistic and thus more realistic assessment of the country's actual situation, which was characterised by considerable modernisation deficits compared with other European countries, while the enormous territorial losses of the Ottoman Empire towards the end of the 19th century, beginning of the 20th century, led to similar assessments of the country among Turkish intellectuals. Based on the principle that orientation towards the education theory and practice of the successful

and politically dominant European countries was a promising way of reforming their own education systems, both countries sent education experts with partial institutional support to study progressive educational theories and practices in the host country and then transfer them to their own country. German reformist educational theory was an important object of study in this context. In Spain, a state institution founded in 1907, the so-called *Junta para la Ampliación de Estudios* (JAE - Board for the Extension of Studies), organised and financed the studies of Spanish academics at foreign universities. Only a very small group chose to visit German universities, but some of its members would gain extraordinary influence on educational reform in Spain, among them Manuel Bartolomé Cossío, Lorenzo Luzuriaga Medina, Ángel Llorca y García and María de Maeztu Whitney, whose intellectual biographies will be reconstructed in the present study. The Ottoman Ministry of Education sent education experts to European countries between 1910 and 1916, such as Mustafa Satı Bey, İsmail Hakkı Baltacıoğlu and Halil Fikret Kanad, who started experimenting with New School methods after their return to Turkey. The study intends to examine the extent to which parallels can be established between the educational reform processes that have taken place in both countries; the acquisition of theoretical and practical reformist educational knowledge in Germany by Spanish and Turkish education experts and their subsequent adaptation for their own country will be examined in detail. Insofar, this research tries to contribute to a better understanding of transfer mechanisms of educational knowledge.

IX Sebastian Willert

"Wie Bombenschlag überreicht die Kaiserl. Botschaft Noten an die H. Pforte." Translocations of Antique Objects as Factors of Conflict within the German-Ottoman Relations, 1890-1918

In the late 19th century the German Empire strengthened its economic, military and cultural activity in the Ottoman Empire. For museums concerned with the acquisitions of objects, Berlin quickly became a key global player. Simultaneously the directors of the *Müze-i Hümayun* (Imperial Museum), Osman Hamdi Bey and later Halil Edhem Eldem, established protectionist campaigns against Western access to antique sites and the exploitation of the Ottoman cultural heritage. Nevertheless, the Berlin museums aimed on acquiring objects and used different strategies to circumvent the protectionist measures. For this purpose, at the beginning of the 20th century, the German consul Julius Harry Löytved-Hardegg was inaugurated into clandestine museum services by the Berlin museums. German and Ottoman archaeologists enjoyed close relations but disputes over the protection of cultural heritage and the translocations of objects also created a distinct rivalry. Disputes simmered over issues such as the control over cultural assets, the dispossession of antiquity collections, the acquisition of artefacts, a common understanding for collaborative archaeological activities and even the protocols for the protection of monuments. Notwithstanding these disagreements, the Ottoman Empire joined the Central Powers in August 1914. In 1916, museum director and archaeologist Theodor Wiegand travelled to the Near East and became head of the German Turkish Commando for Monument Protection (*Deutsch-türkisches Denkmalschutz-Kommando*) under Ahmed Cemal Paşa. In 1917 and 1918 cultural assets were transported from Damaskus to Constantinople and even Berlin and acquired by museum collections. My contribution focusses on the translocation of artefacts and is guided by several questions: Did the transportation of cultural assets from Syria to Constantinople occur under joint knowledge of the Ottoman authorities? Did the Ottoman museum director, Halil Edhem Eldem, know about these plans? Which role did Löytved-Hardegg play, and what was the agenda of the German museum director Theodor Wiegand?

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Workshop des DFG-Projekts *Das Wissen über Türken und die Türkei in der Pädagogik. Analyse des diskursiven Wandels 1839-1945*, <<http://gepris.dfg.de/gepris/projekt/375424509>>.