An Exploration of the Anatolian Pedagogy in Relation with Two Alternative Pedagogies: Montessori Method and Waldorf Pedagogy

by

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A dissertation submitted to the University of Bristol in accordance with the requirements of the Degree of Master of Education in the Graduate School of Education.

September 2011

SYNOPSIS

This study is a library-based research which was conducted through intensive literature review of variety of academic and non-academic publications with the purpose of having an understanding in alternative pedagogies and specifically exploring Anatolian Pedagogy (AP). The study starts with an overview of the general definition of Pedagogy, then it is followed by a discussion that focuses on the current two of well known pedagogies, Montessori Method and Waldorf Pedagogy and why they became effective alternative pedagogies.

There will be a particular emphasis on Anatolian pedagogy as a new educational method which is yet to be recognised in Turkey. Moreover, to explore this pedagogy from the phase of custom and belief, and also from its relation to other alternative pedagogies and to discuss how parents and teachers can shape the life of children through Anatolian pedagogy; there will be a section that covers and analyse the factors of Anatolian pedagogy to show a new dimension of an educational method that stems from within culture and traditions.

Finally, there will be a description of Anatolian pedagogy with relation to alternative pedagogies and how culture can be a strengthening factor to any educational system. This study will highlight areas and encourage future research through experimental study to deeply investigate and throughly explore AP. I am optimistic that this study will pave the way for further studies on the effectiveness of AP on educational systems in Turkey.

ACKNOWLEDGEMENTS

Declaration

I declare that the work in this dissertation was carried out in accordance with the regulations of the University of Bristol. The work is original except where indicated by special reference in the text. And no part of the dissertation has been submitted for any other degree.

Any views expressed in the dissertation are those of the author and in no way represent those of the University of Bristol.

The dissertation has not been presented to any other University for examination either in the United Kingdom or overseas.

Signed: Date:15/09/2011

TABLE OF CONTENTS

CHAPTER 1

INTRODUCTION

Background Information

The main aim of this dissertation is to explore the meaning of Pedagogy and to evaluate two examples of alternative pedagogies, Montessori Method and Waldorf Pedagogy whereby the focus here will be on the Anatolian Pedagogy which so far has received very little attention in academia. Williams's (1976) linguistic explanation nicely captures the reason why I find the study of different concepts in pedagogy highly interesting and useful. 'To educate' originates from the word *educare* which means 'to rear or foster'. So I can say that due to my great enthusiasm for this field of study, I investigated *the best way of educating children and the ways of improving these systems*. There are a number of alternative pedagogical systems available in today's world and different societies follow different pedagogical paradigms. Two of the well known of are the Waldorf Pedagogy and the Montessori Method.

The Montessori Method was developed by Maria Montessori with reference to the 'secret of childhood' and the Waldorf pedagogy was pioneered by Waldorf Steiner based on the 'embodiment of the children's spiritual nature'. While they have distinctive features on their own rights in terms of methodology, they both aim to develop the child's body, cognition and soul.

Regarding the aforementioned 'Anatolian Pedagogy' aspect of this dissertation I must mention my own background, which is Anatolia, Turkey.

I will now outline the relevance of culture for education as the concept 'Anatolian Pedagogy' needs contextualisation. As the name reveals, this concept clearly refers to a certain geography and culture.

Culture is a perplexing term that can be defined in various ways. From a basic ethnographic perspective culture can be defined as a complex whole, which includes knowledge, belief, art, morals, law, custom, and many other capabilities and habits acquired by man as a member of society. The condition of culture among the various societies of mankind in so far as it is capable of being investigated on general principles, is a subject apt for the study of laws of human thought and action" (Nair, n.d.). With the above description, culture can be related to education whereby the emphasis is on the link between culture and education and that culture is "an historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic form by means of which men communicate, perpetuate, and develop their knowledge about and attitudes towards life"(Nair, n.d.).

On the other hand, it is hard to establish clear borders among still evolving educational systems and the culture they are derived from because globalisation surrounds the features of education like other fields of the daily lives of people.

There is no doubt that education is seen as a tool that should help children to acquire necessary modes of behaviour in order to be able to cope with the rapidly changing world. Although education conveys global norms and techniques, which increasingly transcend formerly isolated cultural spheres, there are, nonetheless, pedagogies which stick out with their distinctive features among the mainstream educational systems all

over the world. Briefly, they are aiming to raise individuals, who have sensitivity towards other people and the environment around them.

Present academic work tries to emphasise that educational systems are culturally embedded by finding differences in the values these systems are based on.

Aims of the Study

My interest to investigate non-standard pedagogical systems comes from my wish to draw attention to educational systems which have received little attention. Despite the limited time to throughly evaluate and critique conventional education systems, I will illustrate in the following chapters how children could be educated with respect to all developmental factors in these unconventional pedagogical systems and also I aim to show what makes them different, special and successful. I have a specific interest for the Anatolian Pedagogy because I want to contextualise the educational practices of my own culture.

My study will research the Anatolian Pedagogy in Turkey through investigating the idea of culturally sensitive pedagogy highlighting current focuses of pedagogical styles. This stems from the desire of making these systems more relevant for the needs of children and parents and to provide them with better opportunities. I find it desirable to equip children with knowledge, skills and attitudes which give them an inner power to deal with what their expectations might be for the future. Hereby, value education as well as traditional educational experiences plays a crucial role.

Present work will mainly look into pedagogical systems particularly with relation to pre-

school education. Quotations, which are given especially throughout the end of the work, will be taken from Anatolia reflecting cultural experiences. The central aim is to highlight the pedagogical rituals and beliefs in my own culture, which have been vanishing throughout the past decades rather than being normative or prescriptive.

Finally it could be said that being a student at the one of the UK's leading universities, Bristol University, gives me the chance to study my own cultural heritage and put it into perspective, making linkages with two other pedagogies which have a resemblance.

All in all, illustrating nontraditional pedagogical systems and drawing upon Anatolian Pedagogy is very much motivated by my own interest and by my wish to support introducing the concept of Anatolian Pedagogy in academic literature.

Outline of the Study

The study is based on literature which I have identified as being relevant, on pedagogy itself, on the Montessori method, the Waldorf Pedagogy and the Anatolian Pedagogy. The aim of the study is to gather information from research review articles, empirical research articles and books to provide general understanding about these three kinds of untraditional pedagogies.

My basic premise is that 'there is no common pedagogy for all individuals all over the world'. Although the main aim behind the all pedagogies is universal, the pedagogy itself can not be identical for all cultures in the world. Actually this study is built upon the premise of two main targets.

First target is to display the presence of the untraditional pedagogies and draw a general

picture of them by introducing them briefly.

The second target is to furnish an understanding of Anatolian Pedagogy based on the relation between culture and pedagogy.

In the premise of these, with the beginning of the third chapter the present study is intended to explain pedagogy by revealing what pedagogy is, its species and why it is important.

By the fourth and fifth chapters current work aims to investigate the most prevalent untraditional pedagogies which are called Montessori Method and Waldorf Pedagogy.

The following questions are also key:
 1- What are the philosophies behind these two untraditional pedagogies?
 2- Despite their considerable differences, what factors might make them 'untraditional' on the basis of their style of education, curriculum, the position of teachers in the classroom and the desired outcomes regarding children.

Following from these, chapter six illustrates the traditional child rearing styles of the Anatolian people. It might comes to mind that 'Why Anatolian Pedagogy?'. Actually, the question keeps the answer inside. Anatolian Pedagogy looks like a hidden power source, which people utilize it but can not describe it properly. It is a kind of conventional methodology, which shed light to people's child rearing practices. However, although it is very rich and useful, since both the political issues of Turkey and people's attitudes towards the educational system, it could not be put in words and fully theorized in academical arena so as to clarify it's goals, process and knowledge.

In order to get a sound understanding about the political and the attitudinal issues of people, it might be useful to look at the overall situation of Turkey (Anatolia)

Background and the Context

In general, although pedagogy could be defined as a science of the child (Aktuel, 2011), it is defined as a 'science of education' in Turkey (TDK, 2011). Pedagogy departments were invalidated at the universities in 1982 and currently there is no pedagogy department at Turkish Universities (Frmtr, 2011). So it becomes clear that pedagogy as a concept is not only problematic to define but controversial as well.

The pedagogue Gunes stated that even this definition shows the gravity of the situation. He added that the Science of Education is one of the subtitles of pedagogy. Ignoring pedagogy is a cultural disaster, since pedagogy's purpose to determine normal and a-normal behaviours is crucial. At this point the meaning of the 'norm' should be clarified as a term. Norm is a unit which is used to analyze and evaluate behaviours. From this point of view, norm could be regarded as a tradition infused by universal or cultural values on the basis of which it is decided whether or not certain behaviour is normal or a-normal. Gunes asserts that if you negate cultural norms, it might not be possible to evaluate people's behaviour accurately and that the assessment might be blurred. According to Gunes, being educated should not be confused with being equipped with manners which are regarded as culturally or otherwise suitable. That's why education should not be separated from culture (Frmtr, 2011). In the premise of these ideas he built a subsection of pedagogy which is called Antropedagogy and known as a transcultural pedagogy ("Antropedagoji", 2011). Anatolian pedagogy is derived from antropedagogy

and there have been attempts to bring it into the academic literature. Present work is sought to provide a general understanding of Anatolian Pedagogy based on the relation between education and culture.

CHAPTER 2

METHODOLOGY

It was necessary to study alternative pedagogies and conduct research based on literature to pave the way for further research. My research study was heavily based on literature reviews. Reading relevant books and research papers were my main source of investigating pedagogical methods and educational systems. Moreover, internet sources such as articles, interviews, websites are my secondary sources. On the other hand, I had a chance to access parents' problems and their views on general pedagogical methods but especially in Anatolian pedagogy via the mail group which is organised by parents.

The literature review that I have carried out covered two examples of pedagogies, called Montessori Method and the other is known by Waldorf Pedagogy. I have then compared these methodologies with the one I had in mind and which is traditionally used in Turkey - Anatolian Pedagogy. I also have studied the ancient meanings of pedagogy and their relevance in the modern world.

Early on, this chapter will make clear the reasons behind executing library-based research and the chapter finally tries to discuss the difficulties of doing this kind of work on the basis of limitations of the study.

Reasons for Undertaking Library-Based Research

This study was conducted with the premise of library-based research. A library-based study is done with the aim to recognise, scrutinise, evaluate and clarify particular topics

on the basis of published research with regards to its relevancy (Gash, 2000).

I preferred this methodology because of my personal experience. As a pre-school teacher, I completed my school years wholly in traditional education. In addition to that, I have graduated from a University which uses teaching methods of the traditional system.

With regard to the chapters related to Pedagogy, Montessori Method and Waldorf Pedagogy, library-based research provided an opportunity to reach published literature so as to get an insight into existing research about the above mentioned issues.

Furthermore, the reason behind conducting library-based research about the Anatolian Pedagogy is the scarcity of the practical sites on this pedagogy. It means there is no school in which Anatolian Pedagogy is applied as a educational system so that empirical research becomes impossible.

On the one hand, library-based research is very useful as Sharp and Howard (1996) claimed because dealing with published literature is more feasible. On the other hand it has some disadvantages such as difficulties to access a wide range of literature with limited time and word allowance. These limitations might lead to get deeper knowledge and handle a subject from different points of view. Moreover, bias could be mentioned as another concern. However objectivity is hard to achieve in library-based research because the author is under the effect of his or her culture, education, history and beliefs. Authors might prefer the sources which are reachable and suitable for them and interpret these sources according to their personal background.

CHAPTER 3

PEDAGOGY

What is Pedagogy?

The aim of this chapter is to compare the various meanings of pedagogy as a phenomenon and to highlight the variety of the types of pedagogy.

Pedagogy as a term does not have prevalent usage in daily life, and it is used as 'the way of education'. Knowles, (1980) stated that the term pedagogy is originated from Latin and French conversion of the Greek word 'παιδαγωγέω' (paidagōgeō); in which παῖς means "boy" and άγω means "lead"; so it literally means "leading the boy". Entz (2006) mentioned that in Ancient Greece a 'paidagogos' was a kind of reliable slave who partnered a child to his classes, checked and verified his good manners in public, responsible for his needs and mentored him with his homework. This definition can be regarded as usual for ancient Greece - where the formal education was not expected for girls. However, it does not refer to the ancient meaning, and therefore it does not fit the modern meaning of education (Knowles, 1980).

In modern times, pedagogy has gained broad definitions around western world. For instance, one of the Swedish academics defined Pedagogy as a discipline which extends to the consideration of the development of health and physical fitness, social and moral welfare, ethics and aesthetics, as well as to the institutional forms that serve to facilitate society's and the individual's pedagogic aims' (Marton and Booth 1997, p. 178). Moreover, McKenzie (2003) described pedagogy as the organisation and coordination of classroom learning by teachers, which fits well with the definition of pedagogy defined

by The National Board for Professional Teaching Standards (NBPTS) (2010) as a transmission of knowledge by teachers based on contents.

There are debates among academics on the meaning of pedagogy and whether or not to describe it as a set of principles or rules, or whether it should be described as an art or craft which is changing and adapting to the context and individuals (Stephen, 2010).

According to Alexander, we can exemplify definition of pedagogy as an 'act and discourse of teaching' (Alexander, 2004). If we think of 'pedagogy' as a reciprocal issue, students should be taken into consideration and there should be roles agreed with, and activities given to students (Martimore, 1999). From this point of view it would be better if we defined pedagogy as Mortimore did. He defined pedagogy as a 'contested term with changing connotations and pressures'. He has preferred to take the notion with less didactics and with taking into consideration the learner's position. He also emphasised that learning is a reciprocal phenomena and that it occurs successfully in a context, in which learners are 'active constructors of meanings'. While he was trying to define pedagogy he regarded learners not only as an information transmission agents but also he underlined that to reach effective pedagogy, teachers should deliver their knowledge in a clear way at the same time supporting learners to access other information sources. In the light of the above analysis Martimore defined pedagogy as 'any conscious activity by one person designed to enhance learning in another'.

Over the years the definition and perception of pedagogy has changed. It means that it gained different meanings among teachers and policy-makers because both groups reflect on pedagogy from divergent positions.

In the past, it was believed that teachers reflected their own beliefs and behaved according to their way of thinking. In addition, research conducted in 1980s regarding the designation of aspects of pedagogy (Barker Lunn, 1984; Galton, 1987) revealed that 'traditional' practices were still carried out in school settings conversely the belief that classrooms became more progressive and child centered and hence the notion arouse that teachers are affected considerably from their context (Martimore, 1999).

It clearly seems that 'pedagogy' refers to more than one meaning of a teaching style, classroom management and an issue of 'personality' and 'temperament'. To exemplify, Basil Bernstein (1990) sees pedagogy as a 'cultural delay'. Furthermore Alexander (2004) defines pedagogy as a multilayered structure and sees it as a "morally purposeful activity, of which teaching is a part, which we call education". Alexander added that 'morally purposeful activity' compensates getting knowledge about the wider culture (regarding teachers) and basic components of child learning (psychology and physiology etc.) and having deeper knowledge about effective learning (Galton, 2008). In the same research paper he considered the 'subject disciplines' which made reference to 'didactics'. He emphasised that pedagogy as a meaning comprises: 'general culture' including philosophy, ethics, history, economics, literature, art and politics; as well as components of child learning such as psychology, physiology, child development, child law and the features of subjects that are planning to be instructed which is known as 'didactics' (Alexander, 2004). Then he moves from here and Alexander redefined pedagogy as the act of teaching and its attendant discourse' (Galton, 2008).

Why Pedagogy is Important?

While people are trying to define and find the most accurate description for pedagogy, one could ask 'why is it important?'. Put briefly, pedagogy is significant, because it draws attention to the information process. It gives an answer to 'how' question of transference and construction of the knowledge. It enables us to find a link between 'what is being thought' and 'how one learns'. It sheds light on the process of the 'becoming knowledgable'. Furthermore, pedagogy makes it possible to elaborate on the cultural and dominant practices and assumptions about transmission and the production of knowledge (Lusted, 1986).

In the conventional definitions of pedagogy as a teaching process, it is presented as one-way transmission of knowledge – that is the teaching is understood under the responsibility of the teacher totally. Respondents do not have any influence. They are seen as a passive beings and high priority is given to the teachers as a knowledge transmission agents. Also, in some cultures pedagogy is seen as a transmission medium of ideas and beliefs.

On the other hand, from the view of pedagogy, it is believed that knowledge is not constructed in the conviction of the person who has the power over the knowledge transmission process. It is built through the process of interaction and mutual engagement (Lusted, 1986).

What Types of Pedagogy are there?

What follows to the 'why' question is the question about the 'types of pedagogy'. Pedagogy has four subfields: Educational Pedagogy, Orthopedagogy, Antropedagogy and Transcultural Pedagogy. In this thesis, pedagogy will be taken in the light of the definitions above and with a special focus on education.

Versions of pedagogy diversify according to context which they are used in, components which are culturally relevant or not, age of respondents, aims, stage of learners.

A number of people contributed to the theories of pedagogy, among these are Jean Piaget, Lev Vygotsky, Rudolf Steiner and Maria Montessori. In this study Maria Montessori and Rudolf Steiner's pedagogical style approaches will be discussed. The reason why the focus is on these two approaches is that their difference from 'general pedagogies'. It means The Steiner and Montessori educational movements both embody holistic approaches, which see young people with high respect and appreciation. Montessori and Steiner (Waldorf) educational systems are todays' two of the more well known pedagogical systems in the world in private and public sectors. They were both developed in war years during 1900s. So trying to compare these two approaches would look like comparing oranges to apples (Daniels, 2011). They both are built on intense respect towards children. When 'Inspired Self-Directed Learning' becomes an issue they complement each other like Ying-Yang energy in education (Gamper, 2009). Because of this complexity, we will try to elaborate each system individually.

CHAPTER 4

Montessori Method

"To work consciously for the child and to go deep down, with the tremendous intention of understanding him, would be to conquer the secret of mankind, just as so many secrets of nature have been conquered in the world about us." (Montessori, 1995)

The above phrase, which is by Maria Montessori reveals one of the core ideas of the Montessori Pedagogy. Maria Montessori composed an outstanding pedagogy for children, which take base reverence as a central point. Her educational aim was to create an environment for intrinsic motivation. She started to work with patients considered 'mentally retarded children' in roman insane asylums.

In 1899 Maria began to hold the role of the director of the State Orthophrenic School, and while she was working with retarded children, she noticed that their success level gained strength. Then she thought that "If these children who is labeled as mentally deficient, get higher performance with the help of the power education, why would not others do who is tagged as 'normal'." This idea empowered her to put education in the center of her life (Standing, 1962), and allowed her to build a new pedagogical method which main goal is to raise unconstrained children with the principle of freedom, which allows them to realise their own developmental potential in a prepared environment (Standing, 1969).

Montessori School

She established her first 'children house', which is called 'Casa dei Bambini', and educated children there according to elements of Montessori pedagogy. The method became increasingly popular (Enright, 1992).

In these institutions, children aged between three to seven are mentored according to Montessori methodology with Montessori equipment. There were no separate classes for girls and boys, she maintained that all pupils attended school together; and the classrooms had mixed age groups. Children's ages varying from 2,5 to 6, by this way they are covered with the broad range of learning possibilities. Also they learn to socialise and benefit from older ones and share knowledge with smaller ones.

Montessori Curriculum

Montessori sub-divided and supported child development within four developmental areas. Individual and group activities are enabled for children to prosper 'perceptual skills, body coordination and language and mathematic competence' of them. Also In addition to that, child development looked at from the 'practical-life exercises' and 'being sensible towards environment', which are seen as an other desirable features of the Montessori curriculum. All are there to empower children to gain responsiveness in regard of themselves and the environment (Oren, 1971).

The children stayed at school all day and sequential didactic materials and activities were provided to improve sensory, motor and intellectual education. Also, they acquire

the knowledge of 'routine chores of daily living'. Montessori methodology uses a prepared learning environment and surroundings and sequentially served learning events. Diligently chosen materials and a 'didactic apparatus' can be cited as basic elements of the 'prepared environment'; alongside with teachers educated in accordance with Montessori perspective. The use of these materials was first taught by a Montessori 'directress'. After this, 'auto-education' and 'self-corrective' learning occurs.

Directress: Montessori Teacher

The main duty of 'directress' is to mentor children. Her role is to indicate the use teaching equipment, follow the procedure and keep records of children in as a portfolio. The directress does not stay at her desk, she moves flexibly and hardly noticeably in the classroom, and operates just like a student at child-sized tables or on the carpet. She has an observer role in the class and intervene when her guide and help is needed (Malloy, 1974). Students are free to select the areas of their individual interest. There is no strict hierarchy in the classrooms run by the Montessori method. Students have a say in deciding topics to study. A substantial amount of time is unstructured and students have plenty of time for peer interaction (Rathunda & Csikszentmihalyi, 2005).

Montessori Philosophy

Freedom

As mentioned above, the Montessori method was established on the basis of 'freedom'. However it should be made clear that this is not a freedom that allows the child to take

or have whatever she/he wants. This 'freedom' in Montessori method enables the child to make use of intrinsic concentration while it is getting a sense of order, work habits and self-control in a context of 'liberty within limits' (Orem, 1971).

Sensory Education

Montessori began to teach children with 'sense education' (Burnett, 1962); that it is conventionally thought that people contact with the world is through their five senses, and get acknowledged about the environment via these senses. On the other hand Montessori believed that there are eight senses helping us to experience the world. These are: 'visual/seeing, auditory/hearing, olfactory/smelling, tactile/touch, gustatory/taste and additionally chromatic/colour, baric/weight, thermic/temperature and stereognostic/tactile senses.

Visual Sense is understood via eyes and the learning activities improve this sense to help in getting perception in size, form and colour. Chromatic sense is taught by 'colour tablet activities, children can differentiate colours from basic ones to complex. For example, they learn primary colours at first and then secondly they learn gradations of them. Stereognostic/ Tactile- Muscular sense reveals that children can learn best both seeing and touching. At this stage, children are supported to feel and experience what they are engaging in with open eyes in one process and with there eyes closed in another, because Montessori believed that hands have direct connection with the brain. Tactile sense is felt by the skin. In the Montessori method, sensitivity of the perception is made more responsive to different materials. Children start with touching divergent kinds of sandpapers and then proceed with different things in the environment. Thermic sense is

getting more sensible to temperature. Children are led to distinguish different levels of temperature by means of touching different kinds of stones and bottles. Baric sense means making a distinction between different weights. Children can feel the weight of materials alongside with using tactile sense. It is taught by 'weighted' tablets in school and children can learn to differentiate 'heavy' and 'light'. Auditory sense is a way of understanding world through the ears. Firstly, silence is taught and then children can match and grade sounds. Olfactory sense is a way of interpretation of the world by way of smelling. There are games that enable children to smell thing and associate things to them. In Montessori schools children get to differentiate and match different smells with herbs. Gustatory sense is getting knowledge about the world by the tongue with tasting. Children learn different tastes like sweet, salty, bitter and sour. Activities are performed as a group or individually. Sensory education is done in 'sensorial area' in schools and children's ability to interpret and understand the world are promoted (Coventry, 2009).

Absorbent Mind and Planes of Development

Maria Montessori mentioned in her book called 'The Absorbent Mind' that "We know how to find pearls in the shells of oysters, gold in the mountains, and coal in the bowels of the earth, but we are unaware of the spiritual gems, the creative nebulae, that the child hides in himself when he enters this world to renew mankind." Montessori (1967).

  With the highlight of the above phrase we can continue with the developmental stages, which Montessori called 'Planes of Development'. Montessori mapped out four planes of development. Each plane includes six years, and is then further split into two sub-planes of three years. These planes are:

Infancy 0 - 6 years: This plane has strong importance in development of children. It has two stages.

A - Conscious Creator: children in this stage are zero to three years old. Montessori called children a 'spiritual embryo' in this stage because the infant has the "potentialities, which determine his or her development."(Montessori, 1936).

B - Conscious Creator: At the age of three a new conscious level emerges and children become curious about the surroundings. Individually developed abilities turn into working together in integration with the guidance of mind. If the environment serves grounds for 'constructive activity', children can develop normally and the personality of child forms up. Montessori called this as 'normalised' child. At the end of the normalization period character of a child gets constructed naturally. All these stages are called 'embryonic period of formation', which endures from three to six years old.

Childhood 6 -12 years: This stage called 'calm phase of uniform growth' and in this period 'abstract mind' is structured. According to Montessori broadened education could be applied on children. Children can improve social ties and learn culture and be opened to environment. At this plane children are full of inclination and desire to discover world around them. Abstract reasoning is developed at this stage and they try to understand through abstract thought, imagination and physical strength.

Adolescence 12 - 18 years: "… It is just because this is the time when the social man is created, but has not yet reached full development, that in this epoch practically every defect in adjustment to social life originates." (Montessori, 1973).

This stage begins with the puberty. There is a huge transition and change in psychology and physiology of children. Then they discover that they need to build self-esteem. They notice that they are living in a society and so they become sensitive to social issues. They build a sense of justice and become socially conscious individuals.

Maturity 18 - 24 years: Moral conscience and responsibility fully developed in people at this stage and hence they gain intro-versional and extro-versional balance (Montessori, 1969).

Twelve Elements of Montessori Method

As it is mentioned in (Orem, 1971) Montessori method could be researched under twelve elements. These fundamental components are giving a brief overview about the Montessori method. These are:

Training in Observation for Perceptual, then Conceptual Proficiency

According to Montessori "what the hand does, the mind remembers". She gave higher importance to 'hands on ' activities. Montessori children first get the knowledge of the concept with concrete materials in hands on learning during the sensitive years. By the years they move on to more complex stages and build their own awareness about the abstraction.

Programmed Preparation, Practice, Precision, and Perfection

In Montessori schools, environment is designed in ways to promote children's individual and social skills. 'Didactic apparatus' which includes ' sensory, motor and intellectual exercises' are given to children to built sensory education, muscular synchronisation and mental maturation.

Self-Processes and Individuality

According to Montessori, discipline is self-derived process which gives rise to self-control. (Zimmerman and Schunk, 2003). Montessori said that 'normalised' (physically and psychically healthy and self-confident) children have the power of receiving auto construction, self-development and self-discipline by means of auto education with playing in her/his own area of pace while interesting on preferred Montessori materials and exercises.

Movement, Activity and Work

Montessori believes that 'learning to do by doing' is crucial while including children in 'sensory training for perceptual efficiency, movement in muscular education' and the processing of knowledge, which is acquired by intellectual exercises.

Freedom and Spontaneity

In Montessori method, children have the independence to choose and play with exercises

and material while indicating their spontaneous individuality to improve their self-development.

Prepared Environment

'Prepared environment' is a context, which enables experience of concentration and realization of normalization to children. In this kind of environment, exercises or games are not directed by caregivers. Children choose their activities as they interests. Montessori claims that providing 'unneeded help' is an example of interruption of children. She added that too much adult intervention might prevent children to realise their full potential of concentration and success (Lloyd, 2008).

Sensitive Periods

Montessori believes that human beings have a spectrum, which includes crucial phases, which should be passed in sequence. She called these periods as 'sensitive periods'. In this time-span, a person acquires certain abilities, which is particular to that time. This certain sensitivity endures in a specific time period and cannot reappear. When this certain sensitivity comes into action, the child shows inclination to obtain that specific ability. There are four main sensitivity periods that are leading child development, and these are:

- Sensitive period for movement
- Language
- Development of sensory perception and order

Rhythm- Balance- Order

Well-designed environment, which is planned to foster children's development helps children to understand order. Also, music helps children to acquire the rhythm, concentration and balance.

Discovery and Development

Montessori said about children in her book that: 'These starving minds, which have been thrown into an environment which, alone by themselves, they can not understand or master, when given means to acquire mastery, hurl themselves on it like hungry lions, and devour whatever will help them to survive, and adapt themselves to the civilisation that has evolved to date' (Montessori, 1989).

Montessori believes that if the children are observed without any prejudice and stereotype they are full of reserve to 'scientific pedagogy' that helps to rise 'new mankind' who are capable of master the environment.

The Child as Man-to-be

The Montessori method supports children for being independent within limits. The 'Prepared environment' is seen as a teaching aspect in itself, and adults are perceived as responsible of designing the classroom (Malloy, 1974) and providing hygienic and other prerequisites to support children's inner drive and self-discipline to actualize the 'man to be'.

New Teacher as an Example

Montessori teachers' main aim is to direct children inconspicuously while children are engaging in activities individually or in a small group. They are called as 'directresses' and observe children carefully. They should communicate with children effectively and provide and sustain a 'calm' environment, which enables children move along their self-initiated learning with intense concentration to reach self-confidence (Edwards, 2002).

To Know, Love and Serve

The basic idea of the Montessori method is that 'To know, love and serve children'. It is believed that humans have a conscious and unconscious level. People are aware of their conscious level like intellectual and physical needs and of the demands of society but they need to discover their unconscious side like collaboration with others working for the environment – in another words, victory in self-fulfillment. Montessori assumed that 'new men' have an inclination to balance his/her conscious and unconscious level by acting through 'to know, love and serve'.

Finally, as a conclusion it can be said that the Montessori methodology tries to develop and support the whole being of children and not merely intellectual capacity of the children, but rather it reinforces innate power for children, independent preferences. Providing a nurturing environment and making them fruitful members of society.

CHAPTER 5

Waldorf Education

Philosophy of Waldorf Education

"In school the question is not of receiving a complete education, but rather of preparing oneself to receive it from life". The owner of the this phrase, Rudolf Steiner, built an education system, which aims to initiate the child's hidden capacity while helping her/him to integrate in the environment with the conscious of individuality (Rao, 1997).

Rudolf Steiner was born in 1861 in Kraljevec. When he was fifteen he started tutoring in various schools. Steiner noted in his biographical work "this experience compelled me at an early age to concern myself with practical pedagogy. I learned the difficulties of the development of human minds through my pupils."(Mazzone, 1999). He received his first degree in 'natural sciences, mathematics and chemistry' at the university of Vienna. He improved his knowledge in literature and philosophy, which probably lead to a deepening of his knowledge in the philosophy of education. (Ogletree, 1974).

Before delving into the Waldorf education system, it would be better to look at the situation of where and how Steiner began his work. His educational history started in 1919 with foundation of a school, which was established for children of factory workers. The educational programme of the school was grounded on 'Spiritual Science or Anthroposophy' (Mazzone, 1999). Antroposophy means "knowledge of the true nature of the human being" (Kotzsch, 1990). The literal meaning is, 'antropos' (man) and 'sophia' wisdom. At this point, there are three key points, which need further discussion.

Firstly, Steiner believed that there is a spiritual world and it is inter-pervaded by the world of sense. According to him existence of the spiritual world is undeniable. He believed 'psychophysical double aspectism' which was described by Steiner as 'That the mind and body are inseparable: What affects the body is experienced in the mind, consciously and unconsciously, through emotions or thoughts'. The second point, which must be understood in order to comprehend Anthroposophy is that humankind has the inner source to realise and deal into the spiritual world. Steiner claimed that entering the spiritual world becomes available after spending time and effort by years to emerge 'spiritual organs' with the help of the 'Imagination and Inspiration and Intuition'. The third pivotal doctrine of Anthrosophy is that when individuals reach the unconscious level of 'apprehension' they intentionally reach an 'objective spirit'. Along with the process of formation of thoughts, eventually Steiner proposed 'comprehensive, complex and spiritually' grounded ideas and put his thoughts in a real life as a philosophy of Waldorf pedagogy (Uhrmacher, 1995).

He taught teachers according to this philosophy (Mazzone, 1999). By 1918 Germans were tired of war conditions, which is the point in time when Waldorf education started. Steiner has elaborated on the 'spheres of social life'- the spiritual cultural, legal- political and economic- must be de-consolidated in modern state. He mentioned an ambition of new social world system and possibility of this within education. Steiner discourage shaping people to fulfill the requirement of the industry, he supported education of individuals to enhance their own innate abilities (Uhrmacher, 1995).

Aims of Waldorf Education

Steiner wanted to build an education system which promotes "just and peaceful society".

This was the initiating idea of the Waldorf education system. The first original Waldorf school started as a first grade school in Stuttgart (Edwards, 2002). The Waldorf pedagogy stands out by its holistic feature from traditional schooling system. In the Waldorf education system, the main aim does not depend solely on the academics. Not only children's mind is educated, their soul and hearts are taken into consideration as well. Academic skills are put in harmony and given to child within the integration of social knowledge and moral education so as to help grow both academically and well-balanced children (Christensen, 2007).

There were four areas that made Waldorf education distinctive from others. First of all, in Waldorf schools, both girls and boys were educated in the same classroom. Children from families with different income levels were all welcomed. Also it was inclusive, children were educated from pre-school through high school. Lastly it had a self-governing direction; hence it was independent from external regulations (Edwards, 2002).

Steiner believed that genes and the context are not merely only determining elements of the children's development. He saw 'the self' was the most important factor for human's developmental awareness and understanding. He claimed that if the self can be educated in a 'balanced way' it would be a decisive element throughout the lifetime. Barry Sanders who is an author and educator defined the self as 'the concept of the self that shapes our lives from behind the scenes' and no one questions its presence - no one doubts its importance. Most people would agree that it is almost impossible to imagine life without self' (Schmitt-Stegman, 1997).

Waldorf Curriculum

In his book called Practical Advice to Teachers, Steiner emphasised the non-existence of ideal curriculum and he preferred to compare accepted curriculum with the ideal one in he always desires (Riccio, n.d.).

'This much I must tell you before I will construct for you the ideal curriculum; and then I will proceed to compare this ideal curriculum with the curricula which will play a role in your classes because we are in fact surrounded on all sides from the outer world and its constructs (p. 171).

Rudolf Steiner believed that the main aim behind the educational curriculum and creative educational system should reveal the Self inside of children (Schmitt-Stegman, 1997).

He shaped such a pedagogy, which depends on Anthroposophy that serves feasible option for alternatives in his time era. Waldorf method made education possessed of renovated responsibility in regards of 'political manipulation, intellectualism and dilettantism' so as to cover education with human values which lies along with spiritual, social and economic life (Mazzone, 1999). He positioned 'man' in the middle of the 'universe'. He explained 'man' from the view of both 'spiritual' and 'scientific' sides and he gave an explanation for the connection of man between 'world and cosmos'. That's why he thought that 'education begins with the study of man'. It presents a comprehensive curriculum which incorporates both of scientific themes such as 'reading, writing, arithmetic, history, geography, science, etc.' and 'arts and crafts' so as to help to

develop 'well-balanced' children (Roy, 1975).

Steiner divided his education model into three stages based on learning needs of children. Every stage has its own characteristic requirements - these are seven years cycles.

To begin with, in the first seven years old child manifest himself along with practical activities, which should be experiential, imitative and sensory based. Children younger than seven years old acquire knowledge through imitation. That's why 'imaginary play' is so crucial for children in these ages to support intellectual, emotional and physical development of young children. In this stage, curriculum depends on mainly 'exploration, constructive and creative play, and oral language (never written), story and song' (Edwards, 2002). Harwood (1977) made clear in his book the notion that 'uncommon existence of text book' in Waldorf schools with these words: 'Going into the classrooms, most visitors will be surprised by the infrequent appearance of textbooks. The teacher does not read to the children out of a book even when he is teaching them a poem - he knows it by heart; and the lesson is often a conversation, with teacher and children talking together about the world.'

In the first stage, on a daily basis, children might perform the activities of singing songs, painting, walking around the nature or garden, cooking, story listening with puppets, playing with wooden blocks so as to have concentration and motivation. Teachers do not interfere while children playing imaginary play. Teachers prepare schedule in premise of day, week, month and year and follow this plan in their activities to be able to provide children 'rhythm' and quite, calm and dynamic environment.

Physical environment of the Waldorf kindergartens have distinctive features. Domestic material such as example of furniture that would give them the feel of belonging. Large classrooms and big playing grounds would help to welcome the children to play freely. Natural materials are used in the schools. Children's imagination is supported through playing opportunities and stimulating environment with the help of the multi-sensory experience opportunities. They might have a chance to listen to the nature and feel seasons via told stories by teacher. Also the kitchen is part of the children's area so they can help cutting fruits and vegetables, understand the importance of cleaning and hygiene and baking bread and cakes. With the help of these kinds of activities children's several developmental areas are being supported. So by utilising these activities and others, the children's skills and awareness will develop further.

The second phase of Steiner Pedagogy endures the years between approximately 7 - 14. At this stage, a considerable amount of change has taken place in the children's inner world. The soul and heart-centered comprehension about the natural environment is grasped by the children (Schmitt- Stegman, 1997). And also at this stage greater significance is given to reading and writing, because it is thought that children are more capable for 'inner picturing and conceptualisation' which enables the child to enjoy communication.

At the beginning of the second seven years period, which is corresponding to grades 1 - 3, children begin to the day with 'rhythmic activity' such as singing songs, walking, clapping, and skipping. Through these activities, the children can get the pleasure of using their native language and also they can encounter in 'rhythm, rhyme and melody'.

Another important component of early years of second stage is that story telling. Stories are not read from books, but rather told to children orally by their teachers. Issues in stories make children aware of moral issues. It gives a change to children to make interpretation about the story and tell it to friends. This fosters children's ability for social interaction and language abilities as well as vocabulary knowledge (Schmitt-Stegman, 1997).

During this stage children do not change teacher and classroom. Hence, unity among children can easily develop while they are attending learning activities so as to improve their 'imagination' and 'feeling intelligence'. There is set curriculum but there is no textbook co-existence along with lectures. Through this way great attention is given on to listening and the ability to remember, and therefore, this would foster learning and expression of thoughts.

Literature, mythology, rhythmic musical movement (eurythmy), practical crafts, natural sciences, foreign languages, art and music are taught to children during this second period (Edwards, 2002).

Steiner told about two major changes during this stage. First change it takes place in 'consciousness' around nine to ten years old. We can call this something like a crisis which correspondence with emergence of 'astral feelings' (Glocker, 2002). During this period children differentiate themselves from the environment. 'Subject - Object' separation occurs first time in these days. Steiner explains this relation in his book with these words: 'subject is what belongs to oneself, object is what belongs to another person or a thing' (Steiner, 1924). Children might feel much loneliness. It looks like the return

of puberty. This feeling of loneliness might lead to 'insecurity'. Steiner thought that 'practical activities' with blocks help children to cope with this feeling. Children waste time and energy with blocks or in 'house building, farming, clothing and cooking activities so they maintain 'love for nature and responsibility towards it' and also he get the connection with world again and acquire the feeling of belonging as well. (Schmitt-Stegman, 1997). In the age twelve or thirteen the second crisis take place. They feel an 'abstract cause-effect relationship' which gives them independence. So they might have an inclination towards physical sciences.

Third stage of the Waldorf pedagogy take place in the ages around 14 - 21. One of the major features of this era is that the 'authority of teachers'. Curriculum is more set compared to other stages. In this stage, it is important to provide more opportunities for children to see the world from another point of view and to direct them to liberal arts, which helps them to express themselves originally in an independent way.

Elements of Waldorf Pedagogy

What makes Waldorf schools distinctive are the following characteristics.

Learning by heart

In Waldorf schools teachers aimed to teach themes while focusing on mind as well as heart. That's why art education is very important in Waldorf education system. It is thought that artistic work provides children to aquire more knowledge about the world inside and outside of them. By this way they can focus on details of piece or whole of

the world around them and so then they can explain their own thinking (Easton, 1997).

Growing up as a construction of consciousness

In the contradiction of the belief that our conscious level increases during the early years of life; Steiner believes that our consciousness is 'contracting' in the childhood era. According to Waldorf pedagogy, 'the child, as he grows, does indeed become abler in his understanding of his physical environment and accordingly, in the forms of consciousness connected with the brain: but in the process of so doing he loses his dream like perception of the creative world of spiritual powers which is hidden behind the phenomena of the senses' (Harwood, 1977). Based on the Waldorf education, opening eyes to 'physical-sense world' results in losing consciousness.

The rhythmic pattern of child development

Steiner emphasised the 'rhythmical processes and the phases' in children's life lives. As stated by Waldorf pedagogy there are three major rhythmical processes in people's lives, which are separated by clear physical changes in the human body. These two changes are losing of teeth around seven years old and the second one is puberty around 14 years old. At the first seven years of life children do whatever they want. They behave according to their desires. There is no distinction between their ideas and movements. They learn through modeling. Then after seven years children become aware and use the faculty of thinking before doing. The child enters the world of emotions. But this entrance makes children unconfident about the world they see. This may lead to mixed emotions, for instance, on one day children may feel loving and the other day they may

feel hatred. They become happy when adults pay them attention and show they care. All these ideas relate the need of admiration, reverence and obeying which recently have been understood by modern education systems (Harwood, 1977).

The education of feeling

During childhood children want to experience a variety of feelings. Sometimes they are afraid of something, the other time they are brave. They are full of capacity of feeling and because of this reasons the teachers educate children in regard of considering a range of feelings.

The continuing teacher

One of the distinctive features of the Waldorf Methodology is that it lets teachers educate their students within the middle period of childhood.

Growth as a process of metamorphosis

According to Waldorf education system, making healthy decisions in adulthood hugely depends on sound reverence for authority and during childhood. Also, making logical and reliable judgments rely on leading the child to take decisions and enables him/her to judge on things during childhood.

Psycho- physical unity

Steiner believes that core place of 'rhythmical process' of the body is located in the heart and the lungs, as a center of 'life of feeling'. Humankind can be developed by the performance of organs. On the other hand, physical and psychical systems are very interrelated in human beings. This is why Steiner emphasised the importance of unity in child's 'active, intellectual and imaginative' powers. According to Waldorf pedagogy it means that while children are learning general themes, the movement and activity and their imagination should be regarded and integrated in the learning process by teachers (Harwood, 1977).

CHAPTER 6

An Introduction to Anatolian Pedagogy

Children of Today

While remarkable changes are taking place in today's world, child education is becoming an issue for people who try to make contributions in order to improve society. As Montessori said in her book: " Today it is impossible to go deeply into any branch of medicine or philosophy or sociology without taking into account of the contribution brought by knowledge of children".

With improving technology, more stimulus environment challenges children's mind and leads them to be more sophisticated and complex beings. It means while they are absorbing information around them they become hungrier for knowledge and stimulants. This is directly linked with the education issue. As the American educator Horace Mann mentioned that: "As an apple is not in any proper sense an apple until it is ripe, so a human being is not in any proper sense a human being until he is educated". At this point parents become overwhelmed about the issue of their children, and this is an acceptable fact that they have a crucial role on the way of education of their children. They are first knowledge transmission agents between the world and individual child. Also they are an invaluable source of information about the child for educators in means of leading, modeling, monitoring and evaluating children's behaviours. As Crouter, Macdermid, McHale and Perry-Jenkins mentioned their book 'Parents who are good monitors have made the effort to establish channels of communication with their child, and as a result of their relationships with the child, they are knowledgeable about the child's daily

experiences. In order to be an effective monitor, however, parental interest is not enough; A child must be willing to share his or her experiences and activities with the parent. Seen in this light, parental monitoring is relationship property.' (1990).

Parental monitoring can be defined as a 'set of correlated behaviours involving attention to and tracking of the child's whereabouts, activities, and adaptations.' (Dishion& McMahon, 1998). In the heart of Anatolian Pedagogy lies the idea of 'being a parent' and 'being a leader' for a child during her/his life span (Gunes, 2011). The inevitable consequence of being a leader is that you improve yourself in the field to which you dedicate yourself. As it can be understood from their endless patience and love, parents are symbols of altruism as well. They try to ameliorate their parenting skills and find the best way to educate their children. With the help of the international standards of knowledge all over the world people can reach the information whenever they want about the subject whatever they try to get. This goes parallel with the research of parents for the best way of education. They investigate the species of the educational methods and try to apply them into their educational process on child. They behave in this way to be able to cope with their guiding responsibilities towards their children with the most benefit of their children. Eventually they find themselves at the door of the pedagogues to raise a child without facing a problem. But they miss children's mysterious being. It means although everything is seems alright, problems could appear in the future during adulthood, which are grounded during childhood. Gunes (2011). Also mentioned in his book with a focus on his country (Turkey) is that the child of today, problems are originated from the lack of the study about pedagogy, which belongs to our culture.

It can be said that there is no definition for the most beneficial pedagogy which is

compatible with all cultures around the world, yet all cultures should benefit from their own sources and cultural and historical heritage to raise a child which can get the most harmony and adaptation with his/her environment and reach his/her total potential in means of self-improving skills.

What is Anatolian Pedagogy?

Background Information and Context

The name Anatolian pedagogy originates from the land called Anatolia which is located in Turkey. Anatolia means 'east or '(sun) rise' in Greek. In modern Turkish it is called 'Anadolu'. The region hosted various civilisations such as Hitites, Phrygians, Lydians, Persians, Greeks, Armenians, Romans, Georgians, Anatolian Seljuks and the Ottomans. Eventually, the region became an indispensable source for archaeologists. Such a built up of civilisations must have had an effect on people's education in general and children in particular. On the other hand, it should be remembered that such a region with its many socio-cultural systems cannot be thought independent from the notion of education, and therefore, the impact on the educational heritage if you will must be very significant. The amount of archeological sights shows how much cultural heritage was accumulated in this region making it richer and very diverse. At this point we ought to consider one of the most important touchstones of human development which we call 'education'. Education allows civilisations to sustain, survive and transmit their knowledge to next generations even if it is not written down in books. Anatolian Pedagogy is an example of this. The pedagogy of Anatolia was not put into words and was not recorded as a hard copies, however, it reached us today with the help of the

'living transmission agents' that I call the people and their cultural daily practices. Moreover, In 1982 The Government Institute of Higher Education closed Pedagogy Departments within Universities, and they were replaced with Counseling in Education pathway, although in my opinion, they cannot be substitutes for each other. This in turn had huge consequences on the relationship between the ongoing cultural pedagogy, peoples' practices and academia. The people became deprived of the knowledge of their pedagogy academically and literature. Furthermore, it should be mentioned that people of this region were not used to write their child rearing systems and pedagogical practices. Indeed, they assumed that performing these practices would be sufficient to preserve them.

However, with the world becoming smaller, the concept of local and global became blurred. Hence why people are beginning to raise their children according to instructions of pedagogical systems which they find or hear around them. This is why this work introduces the concept of Anatolian Pedagogy to academia.

Why Anatolian Pedagogy?

Anatolian pedagogy initially emerged from the idea that 'education can not be thought distant from culture' (Gunes, 2011). Covering 'culture' in his article, Schein stated that culture is more related with the 'mental models' and 'underlying assumptions'. According to Schein, culture highlights the importance or 'conceptual sharing' and he stressed that 'culture, in any of its meanings, is a property of a human group (Godwyn & Gittell, 2011). If we take the culture phenomena from this point, it could be said that the region of Anatolia is one of the most suitable piece of land in the world to study conceptual

sharing. It has seven regions with distinct features which are particular to them. Also, people from these regions have vivid relations between them via marriage and other occasions.

Apart from these, with regards to the recent ignorance about pedagogy, this culture was known of their good treatment for children and care towards them. It considers the child as a gift from heaven (Gunes, 2011). French historian and journalist, Jean-Henri-Abdolonyme Ubicini who has comprehensive observations and studies about the Anatolian culture and tradition in the nineteenth century described the relationship of a father to his son with these adoring words: 'On fridays and feast days, fathers take their son outdoors. While they are hand in hand, he walks keeping pace with his child's steps. When he sees his son getting tired, he seats his child at the same level of him. He speaks with his son with full of attention and care about the all movements of the child. When they sit, in coffee shop, other people around them, stop smoking and greet the child and smile to him ' (Topbas, n.d).

As we read from the description of Ubicini, people of Anatolia try to consider the child's rhythm and behave so as not to disrupt rhythmic pattern of children's world (Gunes, 2011). The rhythm notion could be recalled from the Montessori Method. It could be remembered from the Montessori Method section that 'rhythm' is very important for children to acquire concentration and balance (Standing, 1969). However, according to Gunes (2011) there are some key points of Anatolian Pedagogy which make it differ from Western Pedagogies; these key points are outlined bellow:

Elements of Anatolian Pedagogy

Sensitive Child and Feeling of Being a Family

In modern pedagogies, it is believed that the world is not trustable place and children should be raised to gain resiliency towards all of possible event and behaviours from the outer world. Hence, being emotional is not seen as an acceptable manner and children obliged to be less sensitive but more suspicious about the environment around them and liberty is over-emphasised. This notion can easily be understood when we compare eastern and western family types. (Reher, 1998) stated that 'The way in which the relationship between the family group and its members manifests itself has implications for the way society itself functions'. It means family ties itself is a clear indication of the societal understanding of family issues. For instance, it is particularly prevalent in the western world that young people who are 18 years old prefer not to live with their families. In contrast Anatolian families, young people live with their families until they get married. Mac Innes (2010) emphasised in his article that young people wish to move out from the family house so as to be able to be more independent and also it is mentioned that 'living together' is seen as an achievable thing for many western families, however, in Anatolian Pedagogy leaving home before marriage is not considered as a convenient option.

Be yourself

Anatolian pedagogy indirectly guides children to 'be yourself'. It does not accept to build an 'artificial personality'. It helps children to uncover his 'disposition' for being himself.

It is believed that this is achievable when respect is available from the environment. That's why child up bringing is not seen as a mere duty of only parents but also society. Anatolian pedagogy emphasises that bringing up a child is only achievable when it is considered as part of the 'social consciousness'. To give an example, when a child is born, family members and neighbours come to greet the child and to congratulate the parents. They give a piece of gold to the new family member to show as a symbol that they value the child. This is a prevalent tradition all around the Anatolian region, which has been and still practiced as a tradition for decades if not centuries practicing by years. Gunes (2011) grounded and explained 'being as yourself' pedagogy on four themes. These are:

1. Childhood Secret and Internal Guide
2. Dignity based on Confidence
3. Serenity

1. Childhood Secret and Internal Guide

Anatolian pedagogy, believes that parents are not more than a guide for children to reveal childhood secret into their children. Every child has unique features and it should be uncovered within a supportive environment. All children are born with the capacity of realising their own capabilities and discover her/his personality, which is hidden in his/her personal codes. It is believed that every child has a different nature and they behave on the basis of this temperament. For instance, some children might be more persistent or stubborn, but some others can easily get along with, and also some others might be more shy or more extroverts. These characteristics are not learnt from the environment, these are all originated from children's secrets within them. Unveiling this secret is only possible when parents are full of respect towards children's being and

natural characteristics.

It is important that parents should let their children be themselves and should not force them to behave with manners which they do not have in their nature. It means they should not expect from the introvert children to behave in extroverted manners. Because this approach leads to strained personality in children's being. There is story told by Anatolian people to show the importance of 'being yourself'. It is told that there was a rook, which imitated a sparrow. The rook liked the walking style of the sparrow and wanted to be like it. So the rook started to walk like sparrow by hopping.

When it understood that it can not manage to walk like a sparrow, it quitted imitating but then it could not walk as before in its own old ways. Hence there is an idiom settled into public language that 'While the rook trying to imitate the sparrow's way of walking, it forgot its own.' That is why not forcing children to imitate others is very important in Anatolian pedagogy. It is believed that children are let to be free in being themselves, otherwise if they feel they are not accepted as they are, they begin to behave not like themselves, and the tragedy begins. Children embark on behaving in different ways and become disingenuous. At this point, Gunes (2011) stressed that if the child begins to conduct as a stranger of his inner personality and if he can imagine to be different inside and outside of his/her being, this is a signal of a disaster in terms of child's nature. Because while he makes happy and let his parents feel with satisfaction toward her/his 'desired' behaviours, the child's mere intention might be to make his parents happy with him/her without taking into consideration his/her conscious. He might be cruel around others when he becomes older. However, disciplining children's these kinds of behaviours would not be acceptable by Anatolian pedagogy. On the other hand, children

might have false personality not only because they are afraid of their parents, but also because they want to get their attention. Children might show predisposition or suffer for a particular condition to act desired behaviours by environment to be rewarded. Malary et al. (2000) claimed in their book that a reward is a very significant source of power to alter the behaviour. This reward is not always material, as it is mentioned in (Skinner, 1953) reward might be in a form of social reinforcement to get from individuals desired behaviours and can be achieved through or with the help of 'attention, approval (praise or acceptance), affection (physical gestures and verbal statements), submissiveness and tokens'.

Children quit to behave as themselves and act within aspiring manners to obtain one or more of the above kinds of rewards from the environment. Anatolian pedagogy believes that children can be themselves when there is no need to cover his own personality. Even the thought of causing misery in their families with a behaviour, might make them stop behaving as they feel so as not to loose their family's love and affection. Because of this reason parents should show and emphasise that their love is unconditional and they should let the child know and feel this.

On the other hand, it might come to mind that 'How could parents trust their children by revealing their that they reveal childhood secret within them?' At this point, Anatolian Pedagogy declares that all children born with an internal guide in their own being. It means children are not put in their parents hands completely, they have an intrinsic motivation to do something without any exterior mentor. For instance, (Gunes, 2011) mentioned that an infant sucks its mother's breast without learning it, he learns to speak, to eat when they are hungry and he falls in love in teenage years. Gunes emphasised that

even if caregivers force children or they try to teach children to learn the mother-tongue before the age of natural time, children can not learn to speak. On the other hand, according to Anatolian pedagogy the main reason behind curiosity of children is internal guide. With the help of their curiosity they try to explore exterior world and learning occurs gradually. It is suggested to parents that do not be authoritative teachers for children, instead try to be observers and collaborative towards them without judging and intervening into their natural order and time of development.

2. Dignity based on Confidence

In the resemblance of a seed, which can only grow up when the environmental factors are provided and sustained, a child can uncover his/her own 'childhood secret', when he feels 'trust' especially from his instant environment. In other words, the child can reveal his real being, when he senses the unconditional acceptance from his parents. This wholehearted love without any conditional attachments; this would give the child a feeling of 'trust' towards his family and in later period towards his environment. People build up vocabulary of words, which they will use, or perhaps need, in their life-time. It means, the number of the words which match into same meaning might be derived from the immense usage and need of it on a daily basis. Markova, Gillepsie & Gillepsie (2008) mentioned semantics of the feeling of trust and stated various names it such as 'confidence, reliability, credibility, counting on, mistrust, trustworthiness, faith.' According to Anatolian Pedagogy, the feeling of 'dignity' is built on all of the above meanings of 'trust' - therefore establishing sensible trust can only exists when these three needs are met: 'emotional availability of caregivers', 'being patiently responsive towards questions' and giving regards to biological rhythm.

Emotional availability of parents is crucial for children. They learn to trust towards micro and macro environment with the relation to their caregivers. Gidden's (1990) findings which is mentioned in Markova, Gillepsie & Gillepsie (2008) match well with the core point of trust in Anatolian pedagogy that Gidden encourages 'the opening of an individual to the other' so as to establish and maintain 'through reflexive appropriation of knowledge, the sense of self-identity.

Secondly, Anatolian Pedagogy exhorts parents to be flexible and sensitive towards children's questions. It is believed that questions are the way of discovery of world. However, Anatolian pedagogy denies mandatory modeling behaviours of parents. Gunes (2010) stated in his experiences as a pedagogue that some caregivers regard their parenting role as didactic way of teaching life to children and force children to walk on the same way with them. However, according to Anatolian Pedagogy, such kind of approach may not be useful to discipline children, as this may cause to damage their childhood secrets. Although the children may act in the way they are disciplined or taught by their caregivers, but Anatolian pedagogy still considers that such a discipline may not have sunk in within the child. On the contrary, the child may be just trying to imitate his/her parents for the sake of imitation.

That is why 'regarding biological rhythm' of children is essential for Anatolian Pedagogy. It is emphasised that, before manners education, children should receive 'silence education' in regard of their biological rhythm. These themes will be mentioned in further sections, but Anatolian pedagogy stresses the importance of the build up construction of inner (spiritual) world before the construction of external (social) world (life). He might just acts, until the child internalise the discipline in his mind and heart.

Because of this, parents should educate them without domination. As an example, while they are trying to gain children washing hands, they should not tell a lot to do this all the time because dominative attitudes, damages children's identity and lead children to be assertive. Hence, 'power wars' might begin between parents and children since both sides desire to retain the control. Parents believe, if they loose control over the child, they could not be educated and disciplined well, on the other hand child believes that, if he loose the control, his dignity will be impaired. In such a kind of situation, children might begin to show temper tantrums. Anatolian Pedagogy requires that, parents should behave towards children with respect and with the awareness of the fact that they are the custodian and responsible over them before God. They should not see their children as a source of gratification, which fills their delight and feelings of 'being a parent' and the desire to control.

3. Serenity

Babies have a distinctive life in their mother's womb. Recent research shows that they are far beyond than we thought. For instance, Hopson (1998) stated that fetus could hear and recognise mother's voice from other sounds. The fetus enjoys what the mother is eating and so he adjust to his culture's taste. Also, he is not alone because mother's heartbeats are accompanying to him in his safe nest. These beats will be the biological rhythm of the fetus at a later stage. This sound 'tik tik' makes the baby feel secure. Anatolian pedagogy call this feeling of security a 'serenity'. It is a balance for the fetus and the baby for later periods of his life. Gunes (2011) mentioned that the tune of the biological rhythm is appointed during the life of fetus in his mother's womb. Speed of his balance rhythm composed in this era. That's why the tune of the mother's speech and

sounds around the mother and baby are very important even during the pregnancy. Anatolian pedagogy emphasizes that it is important to speak softly around babies and even while they are just fetuses. Loud speaking is not welcomed so as not to unbalance babies inner rhythmic balance. Caregivers should speak and act slowly and they should not expect from children to be fast.

Because culture encompasses religion a quote from a story of the Prophet's life exemplifies the importance of calmness practiced generally by Anatolian population. It is narrated by Abu Sa'idi'l-Hudri that: "Once we were sitting with the Prophet Muhammad he said: 'the committee sent by Abdulqays tribe came to you'. Surprisingly, none of us saw any arrival of a committee yet. But in fact, they really came and stayed. Then, they came to the Prophet. One of them named Eshejj el-Asari stayed at the guesthouse and he came later, went to an inn and rested his camel. He left his clothes of the journey aside, wore a new dress before he went to meet the Prophet.

The Messenger of Allah said, Ay Eshejj! There are two good characteristics in you that Allah, the most merciful and the most compassionate like: hilm (to hurry up) and act with teenni (patience/calmness)'. Eshejj went on to ask, Allah's Messenger: are these characteristics inherited in me or are they acquired later? The Messenger of Allah said, No! They are inherent in you the birth!' (Canan, 1998).

According to Anatolian pedagogy, the birth of the infant is just physical detaching, children's development continue around the age of 4. Until this time the inward dependency will maintain by the mother. Since children become just ready to leave partly from their mothers, the age of starting to school was 4 years old in Anatolian pedagogy. Leaving the child before this time from his mother, make him to feel

unconfident because mother is only source and trustable person for him in the world. When he face with any anxiety and he can not find his mother, he falls in trouble and feel insecure. This situation leads to increase in his biological rhythmic balance. Gunes (2011) stated that such a kind of acceleration in children's inner world's weaken the child's perception. Feeble recognition makes lessened the emotional perception bring about child to be less concerned about the other people and the environment. Anatolian pedagogy call this kind of insensitivity as a 'impudence'. Because of this reason, Anatolian pedagogy advocates doing with feeling without rush whatever is done. For instance, Anatolian people are favour smiling than laughing in a noisy manner. Even they are sensitive to eating and drinking slowly to feel its taste, for example, they are diligent to drink water at least three separate sips. Being sensible even to what you drink and what you eat is crucial for Anatolian Pedagogy, because it is believed that to be being a good person is only available with being to be sensitive courteous towards his own being and towards other individuals.

Moreover, Anatolian pedagogy recommends to parents that they give plenty of time to their children if children are busy with their things. For example, parents should not say 'be quick, hurry up' while children are brushing teeth or wearing shoes. Instead of this, they should watch children and let them be excited and enjoy what they are doing even if it is a basic thing such as brushing their teeth or wearing their clothes. of doing something one by one with feeling it.

Personality Development process

Anatolian pedagogy believes that children delight in getting help from an exterior guide.

They select their own guide who seems more helpful towards them. However, if the parents give the impression that they are helping their children for a return of gratitude, them this may have a cause on effect. The child may lose the peace and feel obliged to be obedient by showing a continuous unquestionable collaboration.

In Anatolian culture there is a saying, which advocates not to do anything for gratefulness of the other person; 'The left hand shouldn't see the thing given by the right hand.' Anatolian pedagogy claims that this kind of emotions and thought results in 'constrained personality'. Constrained personality is a personality whereby children develop according to external pressures from their environment. The only aim of these children is to satisfy their parents. On the other hand they loose their control mechanism of their own life and become passive observers of their life. The only thing is for them is to obey. However. The aim of the Anatolian pedagogy is to raise an active child who is able to realise their childhood secret with the guidance of his internal guide. This is possible when the child feels the sense of confidence from especially her mother. It is believed that the mother is the key factor to nurture the child's confidence in its own being. If children get unconditional love from their mothers on time, confidence is established between mother and child soothe child learns that mothers do not 'harm, compel, dominate or hurt' him and so he trust her without any suspicion. On the other hand, fatherhood is crucial because Anatolian pedagogy believes that child learns to be sapient and and insistent from his father. If the father utilizes his power insensitively and does not place himself in the child's world as a source of 'justice and perseverance' and does not spend sufficient time with it, the child, can no learn to be sapient and insistent and so he might not be an active and sensitive child towards his own being and environment (Gunes, 2011).

Elements of Identity: Id, Self, Control Mechanism of Dignity

Humans are multi-dimensional beings and they are fully composed of physical characteristics as well as spiritual essence; this spiritual essence helps his nature and helps him to be in control of his inner world. According to Anatolian pedagogy, humans always look for pleasure but without any consciousness. It neither thinks about right or wrong nor regards any rule of safety. The duty of the self is to guide the child to live a moral life. On the one hand, it always pursuits pleasure and satisfaction but on the other hand the ego always tries to put him on an honorable way. Furthermore, a person should be protected from exterior dangers. In this viewpoint Control Mechanism of Dignity comes to the arena and guides a person to keep going on right and safe path. The Dignity Mechanism preserves the prestige and respectability of the person in outer world. In Anatolian pedagogy it is believed that this mechanism cannot fully be developed until the age of four. Until this age, children are not aware of their surroundings and the child at this age range does not have concern for others. For example, the child may wet himself regardless of other people. When the child is four, he begins to socialise and the feeling of shyness starts to be developed. With the maturation of these awareness children wants to keep safe his dignity. Anatolian pedagogy emphasises that at this point parent's role is that not to put out of use the children's Self and let him to guide himself. It does not mean that parents should not do anything. Anatolian pedagogy emphasises the importance of modeling and not to educate children with emotional pressure and threat kind of punishments. Anatolian pedagogy aspires child behave in a good manner neither for the obedience to parents nor to get the love from his caregivers. The only reason behind having good character should be one himself. Otherwise, if children detects any threat towards of his own being, if he does not feels reverence for his

behaviours he begins to built defense mechanisms to keep safe his own being and dignity mechanism. In Anatolian pedagogy the child is regarded as a holy guest from God and also all human being deserve respect. The Defense mechanism is run by internal guide to preserve being. Moreover, it is emphasised that if parents do not perceive defense mechanisms in children they place themselves such a war with their child to take control over the child. This is a vicious circle, since unless parents do not keep managing their child to cover their domination on him, the child will continue practicing defense mechanisms to protect himself. Anatolian pedagogy suggests that parents should not assault the child, not to accuse the child, not to confuse their parenting role with rule-ship and not to give advice in a public area instead of them enforce child's being to manage himself in an honorable way (Gunes, 2011).

Defense Mechanisms

1- Suppression

It is this protection method that the child may perform when he/she feels worried and anxious. When he faces a potentially troublesome event, he might prefer to disregard and repress it to be able to defend his personality.

2- Regression

Regression appears when the child cannot adjust in a new situation. For example, newborn sibling, feeling pressure, attention desire are the some reasons behind this mechanism. The child behaves as in his 'happy days' in such memories that makes him

pleased.

3- Sublimation

Sublimation is a kind of behaviour transmission. It means, when child's behaviours are not acceptable and he feels this, he began to channel his manners in more tolerable way. For instance, a child who finds himself in a fight usually enjoys it, and feels that this situation is not allowable, then might wish to learn karate. This is a way of getting rid of criticism and punishment and also taking some compliments as well as a result the child may turn to becoming two-faced.

4- Displacement

Displacement is the most prevalent defense system. Children who experiences undesired conditions, but can not cope with it because of lack of power, might want to make others suffer who have less power than him, to protect his own personality. For instance, if parents violate a child, the child might display his anger not towards his parents but against his friend or siblings. Violence is regarded here not as a maneuver action. In Anatolian Pedagogy, 'Muffing to child, insulting, slobbering, ignoring or punishing' are kinds of violence and all these are restrained. Because, according to Anatolian pedagogy 'Violence is the seed for more violence'. It is believed that if one is subjected to violence, for sure one day it will appear in his personality.

5- Reaction Formation

In some conditions, even a child senses detrimental feelings so that it might prefer to display his feelings in the opposite way. For instance, when a newborn sibling has greater appeal to its parents, even though the child does not like his sibling, he might be shown as loving his sibling. This is an example of the ' Stockholm syndrome'. It is a term to describe the inclination to show affirmative feelings towards captors in such an abuse event. (Auerbach et al., 1994). it could be exemplified as that even teacher behaves rudely towards a child, he might love his teacher to protect his inner being so as not to be assaulted.

6- Denial

Denial is a mechanism that concealing and suppressing of truths in order to preserve being. For example, if someone pass away in family, child might deny this and continue his life regardless of this event.

7- Lie

Lying is a personality disorder in adults but it is accepted as a defense mechanism in children. According to Anatolian pedagogy; pressure, feeling of gratefulness, fear of loosing love could be considered as reasons to lie for children. That's why parents should be very careful in getting communication with children.

8- Rationalisation

If the child senses any criticism towards his own being in a condition, he might guard himself, justifying his situation. This viewpoint can be illustrated through this story that happened to a Turkish historical character known as with the help of the quotation from Hodja Nesreddin who lived in Anatolia around 13th century. Once upon a time Hodja Nasreddin was riding his donkey and suddenly he passed by a group of children. The children saw him and to their excitement they irritated the donkey until it dropped the poor man. They did not leave Hodja alone. While they were walking around Hodja, the donkey got annoyed and Hodja fell down to ground. They started to laugh at him, so this has made him angry to defend himself against their laugher and asks - Why are you laughing at me? I was about to get down' (Gunes, 2011). According to Anatolian pedagogy rationalisation is a sort of acquirable defense system and it is recommended that parents should not initiate children to justify their behaviour (Gunes, 2011).

Overall Aim of the Anatolian Pedagogy

Ultimate goal of the Anatolian pedagogy is to rear an 'active and collective' child which is the opposite of a passive child. Anatolian pedagogy defines active and collective child as someone who can stand one by one and has a conscious that he is living in an environment. Active and collective child knows that he is surrounded by other living and non-living things such as nature, plants, animals and universe and so he take consider the importance of 'living together' with all of these things without damaging them. Anatolian pedagogy emphasises that humankind is a social being, so it seems operating by one's lonesome might results in hazardous situations. For instance, as it is mentioned above

sensitivity towards other people and environment is crucial for Anatolian pedagogy, however if child can not get the importance of this, he does not care about his environment and family sufficiently and might harm them. Just an example he might behave cruelly toward animals and might harm them.

How can we raise a child to become active and collective? Anatolian pedagogy explicates that if children is raised by parents who provide him an environment which nurtures the child's sensitivity without any kind of conditional situation like reward and punishment, the child would have collective conscious towards his environment and other people. Punishment and reward are unacceptable disciplining methods for Anatolian pedagogy. Because it is believed that children are controlled via these kind of conditional ways, their education and purposefulness would depend on incentives or sentences. Hence, they will not be educated entirely because of the lack of self control. Inner discipline is pivotal for Anatolian pedagogy because 'freedom in emotions, discipline in behaviour' touchstone element of Anatolian pedagogy. It is believed that children do not know to obey rules in the first 4 years of their life, they just imitate parents. However, some parents force children to comply with the rules unconsciously which are dictated to children. This looks like learning a language. While children are learning a language they will wait until the time has come. Before this time no one can teach him to speak clearly. Similarly, there is a time to learn to social rules for children, and it is four years old for Anatolian pedagogy. On the other hand, as it is mentioned above, children have inner guide and this let him to discover the world around them curiously. If parents misunderstood this curiosity and do not know and wait child's natural timing, they might desire to capture children's behaviours and intervene them.this looks like a vicious chain. It means, although parents try to interfere in children's

behaviour, child will follow his own way and prefer to learn when to time is come. When parents face with this deviancy they will discipline the child with punishing him or giving rewards. However when these incentives disappear the child would continue to like before and cannot be fully disciplined. Anatolian pedagogy anticipates all this and advises parents not to struggle with their children, respect the child's being and to be a model for him. According to Anatolian pedagogy, neither parents nor children will be exhausted in this power struggle, when parents try to investigate the child's temperament and behave with an awareness of this and consider natural timing of children to learn something and let them trust their parents (Gunes, 2011).

CHAPTER 7

CONCLUSION

The nucleus of every good society stems from a good family structure, formed from parents and children. Pedagogy is a science, which is mainly concerned with child's education. The science of education denoted flatly by the term Pedagogy has developed dramatically over hundreds of years. And as far as the term is concerned in relation to modern times, it was coined in the 1900s as a term related to 'the method and practice of teaching'. In this study, I have tried to research the different types of pedagogies and I compared the Anatolian method of teaching in the light of the modern world. I have also analysed whether it is relevant today for modern Turkey (and the world) as it was relevant in The Anatolian region centuries ago.

Modern societies are gradually becoming detached from their cultural heritage due to modernisation – with all its advantages and disadvantages. Humanity in general has developed a common global identity which inspires educators to develop research ideas and methodologies. Perhaps all this may lead to a global pedagogical system.

Before the late 1950's, there were no experimental pre-school intervention methods, hence childhood education programmes were not widespread. By 1965 early childhood curricula studies were promoted (Goffin, 2000). Among the well known models, Creative Curriculum, Montessori Method, High Scope Curriculum and Waldorf Curriculum could be cited as pioneering teaching methodologies and practices.

In my study, three pedagogies have been investigated with contrasting philosophies and comparisons. Montessori method, Waldorf pedagogy and Anatolian pedagogy have been discussed in this thesis by means of the key elements of the developmental process of children. As it was mentioned in the previous chapters, both methods aimed to develop children's potential and help them to realise it fully. Montessori emphasises this with these words: *'Awareness of the personality of the child of something is the highest importance'* (Montessori, 1936). Their aims have signs of the post war period. Montessori stresses the importance of peace and intense spiritualization in education whereas Steiner tried to erase post-war effects and intended to rebuild society by educating children with a new approach (Coulter, 1991). Both believe a need for respect for the child's individuality, spirituality and creative being and welcomed children from different cultures and backgrounds and, served as an alternative approach in different countries with their growing school numbers for many years. Similarities between all three pedagogies discussed in this work include abstinence from punishment and rewards. Furthermore the focus on the child's individuality during the educational period is a key premise in all three pedagogies. Another crucial parallel is the weight of avoiding artificiality during child education. Most importantly all three highlight that children should gain the abilty to judge and limit themselves by means of their inner discipline as opposed to outside factors imposing sanctions.

Although, they seem indistinguishable at a first glance, they are discernable in some ways. Steiner was a man in a 'masculine country' which was battered by war and disorientation, and he was looking for a inner and outer peace by rekindling arts and 'heart forces. That's why, especially until the age of seven children are not occupied with academic subjects, as it was mentioned in Waldorf Pedagogy. They are generally busy

with 'exploration, constructive and creative play, and oral language (never written), story and song' during this period (Edwards, 2002). Now in contrast with Steiner, we find Montessori in a 'feminine country' which was already full of arts. She was trying to help children to be 'normalised' with the help of the sensory education which are known as 'visual, auditory, olfactory, tactile, gustatory, chromatic, baric, thermic and stereognostic senses' which were mentioned in Montessori Curriculum section (Coventry, 2009). For instance, on the one hand, Montessori directresses (teachers) emphasise much on the 'materials, environment, structure, building, play, exercise, concepts, specificity, order and practicality; but on the other hand, Waldorf teachers give more emphasis on the 'essence, aspects, feeling elements, context, imagination and beauty' (Coulter, 1991).

'Variations among curriculum models reflect differences in values concerning what is more or less important for young children to learn, as well as in the process by which children are believed to learn and develop' (Goffin, 2000). According to Anatolian Pedagogy, culture could be regarded as one of the important elements among the determinant factors for the achievement of the success of the pedagogies. That's why Anatolian Pedagogy was studied and tried to be introduced in this study as means of philosophy, relativeness of the culture and other key components. For instance, if we think of culture as a layered ground which is accumulated throughout the centuries; religious, spiritual and moral values should be regarded as layers which culture can not be thought without the contributions of it. As it was stated in Pedagogy chapter, Waldorf and Montessori Education could be regarded as holistic approaches. They handle children's education based on their moral, emotional, physical and spiritual beings (Martin, 2002). Interestingly, the differences between the Anatolian Pedagogy and the two western paradigms reflect the different cultural backgrounds in which these education systems

have developed. Whereas in the Anatolian Pedagogy the collective has a special role, the western systems highlight the individuality of a child and adult-to-be. The motivation of the western 'educator' is derived mainly from humanist premises, whereas the Anatolian Pedagogy is inspired by religious conceptions. This difference is also obvious when looking at the purpose of education according to the western systems and the Anatolian system. The latter sees certain abilities of a child as desirable in itself, whereas the two western origined systems see an operational purpose in an 'able' child, namely the capacity to 'do well' in school and career.

Apart from this, if we think about what makes Anatolian pedagogy worthwhile investigating, we then could understand that the idea of 'pedagogy can not be envisaged without culture' (Gunes, 2011). Moreover, if the question is 'what makes this culture distinctive?', the most important answer is the emphasis of family ties'. In this pedagogy, the child is discerned as part of the family until it dies. Apart from these, the aim is to raise 'active and collective' child who cares about both his inner and outer world and respect his environment. This can be considered to be another peculiarity of Anatolian Pedagogy. Also as it was elaborated in previous sections, accentuation on the 'unconditional love' without any reward and punishment towards the child to initiate his internal guide should be stated as one of distinguishing characteristics of Anatolian Pedagogy, which is what makes it worthwhile to be studied.

Limitations

Because the Montessori Method and Waldorf approaches are progressive methods in the area of Early Childhood Education, I could easily find plenty of literature related to them

during my literature review and writing up stage. However, because of word limitation and time constraint, I only had a chance to look at relevant literature by adopting a bird's eye-view. I could not branch up and highlight other areas. Furthermore, I could not describe other experts' views on these topics and write about the disadvantages and the limitations of these pedagogies.

On the other hand, even in decision making process on topic, I was worried about the resources on Anatolian Pedagogy since there are no rich sources as is the case for the Montessori and Waldorf methods. Pedagogue Adem Gunes is the only academic source available for Anatolian Pedagogy.

On the other hand, my knowledge and experience on Anatolian Pedagogy were very helpful, because they provided me with information relevant for this dissertation. Therefore the sections on the Anatolian Pedagogy are necessarily one-dimensional.

My Perspective and Future Implications

The reason behind preferring this topic are my observations during my internships in pre-school settings. Since, these settings apply ongoing popular traditional pedagogical systems in the world, I witnessed the impacts of these educational systems on children and parents on a wider platform. Undoubtedly, these pedagogies assisted teachers/parents to raise children physically, give them social awareness and developed their cognitive system in terms of remembering, thinking, solving problems and understanding language. However, there is something absent in these pedagogies. And during my study, I come across several pedagogies and decided to narrow down my investigation to cover two of

the most prevalent ones called Montessori and Waldorf pedagogies. In the premise of these alternative pedagogies and the knowledge of what makes them different, then I decided that this one thing that is absent was the cultural tie between education and the pedagogical system applied in my country [Turkey].

Anatolian Pedagogy was practiced throughout the centuries in Anatolia not as a known science but as an integral part of the local culture and it is not put in words and thus there is an urgent need to investigate and work academically on the relationship between culture and pedagogy and also further studies can be conducted to throughly investigate pedagogy by doing field work and take case studies.

From my point of view, if someone tries to compose alternative forms of education, this would foster the educational awareness of people. The 'One model fits all' mentality would not be useful to promote education of children which is why alternative education models should be supported. The emphasis should be given to the integration of pedagogy with culture and it should be investigated in terms of suitability to cultural values and fitting issues with the expectation of cultural norms and morals rather than 'blind-imitation' educational systems from different cultures and countries. Such awareness will enable children to adapt to an educational system and helps parents and teachers to to raise culturally aware young citizens.

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