

EDUCATIONAL PHILOSOPHY ACCORDING TO BEDIUZZAMAN SAID NURSI

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ABSTRACT

Educational philosophy is a fact that guides the way in which education is presented. In this study, it's aimed to create a philosophy of education from the ideas and determinations of Bediuzzaman Said Nursi that are related to the education directly and indirectly. The starting point of the study is the lack of education philosophies that guide our past day-today education system and the inability of individuals to be trained in the desired quality because they cannot respond to the individual's needs. The research is designed as an eclectic study based on the literature. It has been tried to obtain data by using primary sources and secondary sources. In accordance to the topic titles, determined by preliminary source search and then the detailed topic search, Nursi's approach to humanity, the goal of the education, the learning and teaching process and the qualifications of the teachers were terminated.

Keywords: Educational philosophy, Said Nursi, Risale-i Nur

مستخلص

الفلسفة التعليمية هي الفكرة التي توجه الطريقة التي يتم تدريس التعليم بها. في هذه الدراسة نهدف إلى إنشاء فلسفة التعليم بشكل مباشر وغير مباشر من الأفكار والتعليمات المتعلقة بالتعليم للإمام بديع الزمان سعيد النورسي. تم تصميم البحث كدراسة تجميعية تستند إلى بعض المصطلحات. لقد تم محاولة الحصول على البيانات باستخدام المصادر الأساسية والمصادر الثانوية. وفي الختام تناول الباحث رأي الإمام النورسي تجاه البشر ، وهدف التعليم ، وعملية التعلم ، ومؤهلات المعلم وفقا للبحث المبدئي.

الكلمات المفتاحية: فلسفة التربية، سعيد النورسي، رسائل النور

1. INTRODUCTION

The questions such as “What should be the purpose of education?” and “What should be taught?” that shapes the education system are questioned and answers are sought since ancient times (Seker, 2013). The answers to these questions vary according to the adopted philosophy, ideology and thought system. Education, in the broadest terms, is the process of changing the behaviours of people. In this process, the chance that the changes in people’s behaviours are as were desired is based on the planning of education process. If an education process is planned, it means that it is established on a philosophy or ideality. In other words, all the components of education system, from educational goals and program to learning-teaching process, are structured in the direction of the adopted education philosophy in terms of “why we educate people”. On the other hand, it is apparent that, more than ever, today there is a greater need for an education system and, accordingly, for an education philosophy that are able to respond to the attempts of interpreting the world and to locate the place of human in the world.

Philosophy is an intellectual attempt to comprehend and systematize the society and human, that is, reality, as a whole (Sonmez, 2010). The basis of these intellectual attempts is made of “human”. If human is tackled as an intelligent creature, education can be seen as a process to reach to God; if tackled as a social being, then as a process to equip human with principal social values; if tackled as a bio-cultural being which undergoes social experiences, education can be approached as a process to deliberately create the desired changes of behaviour through one’s own way of life; if tackled as a self-existent entity, it can be regarded as a process to bring a person to a limited condition (Sonmez, 2010). As the mission assigned to this “human” changes, the goal of education also changes. At this point, education philosophy comes into play when “to whom, what, how, when, why and where” education should be given is on the agenda.

It is difficult to clearly define education philosophy as a concept. However, in the literature, education philosophy is considered to be a guide which plots everything what is aimed in relation to education. It analyses the assumptions, beliefs, decisions and criteria, and checks these in terms of consistency and meaning. It evaluates the comprehension of human which is in the core of education systems. It attempts to create new hypotheses that can be utilized in education (Ergun, 1999). Education philosophies are availed in the determination of the purposes and goals of the adopted education, in the control of the appropriateness and consistency of the determined goals, and in the prioritization of educational goals (Erturk, 2014). As one can see, education philosophy is a cornerstone and a filter. It operates as a set of ideas and principles that make education systematical.

Since ancient times, the leading philosophies that dominated education are Idealism, Realism, Pragmatism and Existentialism. And the projections of these philosophies are prennialism, essentialism, progressivism and re-constructionism. The characteristics of these philosophies are given in short as follows (Erkilic, 2008):

- Idealism is an idea which regards all reality as spiritual or intellectual and which reduces all our knowledge to consciousness processes such as image and thought. According to idealist philosophy, knowledge is only a product of the mind. The value of human is very high and this value can be improved by education. The goal of education is to search for the human, the truth, the right and the beauty. According to the educational program of idealism, programs should reflect the essential realism and the relevant metaphysical knowledge, and should contain universal values. Education should contain activities which can help human to use its mind and which can allow human to learn the cosmos. Development approach is adopted for the subject area and information-based education programs. Teacher is the centre of the relationship between a teacher and its students. In a sense, teaching process takes course by focusing on teachers. The actual function of teacher is to help its students to sense and discover the information. The evaluation process is performed according to an assessment based on norms which makes comparisons among student achievements, and renders the use of mind possible.
- Realism argues that the real is beyond the human mind and the real knowledge exists independently from an individual and beyond humans. The main goal of realist education is to ensure the rapport between an individual and the society. Based on the basic goal, the other motives are to transfer cultural inheritance to next generations and to prepare human to social life. Realist education assumes that study subjects are to be differentiated into different disciplines systematically and according to subject areas. Education aims to prepare individuals to a reality-driven life. It attempts to assess students through various activities such as application, observation and experiment.
- Pragmatism is a philosophical movement which determines the meaning and accuracy of principles or views according to their practical outcomes. According to pragmatism, education is a social labour performed in order to render individuals skilled, strong and efficient. Education programs should involve the acquisition of knowledge, skills and of behaviours for the solution of problems all of which can be practiced in life. Rather than a teacher-centred approach, it accepts a holistic and learner-centred approach. Rather than content, it is thinking, problem-solving, creativeness and utilitarianism that are important. Observation-, experiment- and scientific research-based teaching methods are availed. The priorities are to improve critical thinking, to internalize democratic behaviours and to make inferences based on benefits. The main principles are to adopt functional programs and to use student-based goals, contents, educational conditions and assessment. It a necessity to always subject these programs to change when required. Assessment and evaluation must be performed according to developmental skills and students' ability to transform what is acquired into social life.
- Existentialism is a philosophical movement which takes human as the centre and of which the destination is the liberation of human from its alienation. The purposes of education must be to create individuals, improve freedom and to neutralization of pressures. Existentialist education is based on activities that are centred on the development of individuals. It advocates that study subjects should be chosen based on

social sciences, art and philosophy. A student is not an object but a subject for a teacher; an individual is not a tool taken advantage of in order to afford the needs of a teacher, school or society. One of the basic principles of education should be to improve the cognitive and affective skills of individuals. The principles of education should always be established according to humanistic values and criteria. In this philosophy, knowledge is created for freedom and self-realization. Its target is to assess the individual whether such person has realized its existence. A student should be evaluated not by its school or teacher but by itself.

The philosophical and educational movements that have been put forth have always been criticized for their principles, views and suggestions (Alkan, 1983). In the shade of idealism, “Perennialism”, first of all, can prevent academically poor social classes from taking advantage of education facilities and can lead to the development of aristocratic and elite groups that are isolated from the society since it assumes a tough, academic and aristocratic education. Furthermore, transmitting only knowledge and creating intellectuals may result in the ignorance of social problems. Finally, invariability approach is considered to be meaningless before the incredible sociological, economic and technological developments of today. Similar to this, essentialism’s goal is to convey culture and knowledge alone and it is apparent that it cannot suffice for structuring the future. Firm and invariable principles render educational processes as conservative. A firm and disciplinary comprehension of management elicits undemocratic inclinations. The impositions on students hinder the free movement and critical thinking which are a must for democracy. Focusing only on teacher or subject can affect the motivation of students negatively.

Originated from pragmatism, progressivism philosophy argues that education should be the life itself but this concept is criticized and interpreted to be a fanciful understanding. It is quite difficult for schools to be life itself. In a way, the understanding that schools should be the life itself is totally an impracticable principle. An education based on the interest and desire of students may remain fanciful. Certain purposes of yet immature students may be unrealistic and may result in drawbacks. Besides, the determinative role of political system on education cannot be denied. In a sense, education cannot be performed in an environment abstracted and sterilized from social realism. For this reason, principles such as personal relativity and personal alacrity may not be able to find complete realization. In a similar way, one of the most significant criticisms that are attached to re-constructionism, which is developed out of pragmatism and existentialism, is that it assigns an extraordinary function to education. This opinion which assumes that education should aim to re-construct a society has no foundation. Certain purposes that are assigned at times democratically and in ideal measures may face difficulties to become realized in this educational movement. The aforementioned philosophical principles and their influences on education have been unable to function according to their motives, and have also been short of encircling and including the facts about defining human and being educated.

With reference to answering this need and proposing a solution for the problem, we intended to offer a theoretical analysis on the educational judgments of Said Nursi, the author of Risale-i Nur the prescription for the material and spiritual illnesses of the 21st century, which he adopted in consequence of his remarks on knowledge and human and of the educational methods he practiced while teaching his students. Because Said Nursi could read well the century he lived in, and offered solutions for the problems of that century. In this context, it is of great importance to pay regard to the principles he put forth and applied to the society, time, conditions, future and, in particular, to education.

2. METHOD

This study is designed to be a study of compilation based on the literature. In this process, primary and secondary sources were used in order to gather data. According to Kara (2014), primary sources are original research studies or works. Empirical researches, scientific monographs, research reports and theses belong to this group. Secondary sources are the articles which summarize an original research and which can be found in journals and encyclopaedias. According to Colak (2012), literature review is the name given to data acquisition through analysing the sources and documents written on the research subject. During literature review, a researcher analyses, in parallelism to the subject handled, the works conducted on the same or similar subjects and thus finds out what will be the place of its own work in the body of literature. All the works such as books, journals and articles pertaining to a relevant area of specialization on which scientific study is carried out are reflected by the latter (Colak, 2012). In this study, we attempted to scrutinize the Risale-i Nur books penned by Bediuzzaman Said Nursi, and aimed to determine the basic comprehension of, approach to and principles on the concept of education as suggested by these books. Finally, the literature review was completed having attempted to benefit from books, journals and articles according to the titles determined in consequence of detailed literature review.

3. RESULTS

In the literature review, Nursi's views on human, the purpose of education, teaching-learning process, the qualities of a teacher and relevant other subjects are outlined and specified in terms of education.

The Human Concept of Bediuzzaman Said Nursi

The subjects such as the nature of human, the purpose of its life, its place in the universe and the communication with other creatures are each a significant matter in the science of philosophy. The important paradigms shaping the intellectual foundation of philosophical thought are how these thoughts view life and how they ascribe meaning to it. At this point, regardless of philosophical movements, the more correctly a philosophy defines human and the more it assigns the place of human in life, the more accurate will be the steps to render human happy.

According to Said Nursi, God placed the human in the centre of the universe as the most precious and glorious of all creatures, and humans came to this earth to mature through their art and worship. According to Nursi, the sole source of legitimacy is God, and it is this legitimacy with which humans can practically be valued as humans. God created human in the most beautiful temper and shape (the distinguished figure). Material and spiritual bliss can be attained only if the physical and spiritual contrivances bestowed upon human are exercised in a legitimate way. Besides, Bediuzzaman stresses that the primary *raison d'être* of human in this life is not “bliss” but “duty”. A human is a creature which is supplied with many prominent aptitudes, commanded with the most substantial duties and sent to this earth as a servant and guest. First of all, the first aspect of the duty is to observe that the creatures and the beings in the universe are the works of the power of God and to testify it duteously, and to contemplate and appreciate the excellence of the works of God. The second aspect of the duty is to respond with faith and merit to his Person, who wishes to demonstrate and communicate the miraculousness of His works of art, to feel affection to Him with the inspiration and benison acquired from the works of His mercy, and to affirm His greatness by mind and heart. Only through performing such duties a human can be regarded as a human in the strict sense.

While defining human as a servant in charge of duty, Nursi also describes it as a traveller. This journey is paced through the realm of souls, mother's womb, youth, old age, grave and the last judgment, towards the eternal world. Humans are given a great stock for their journeys. Having obtained a great capital of lifetime, humans have arrived to this world on duty and in order to struggle to achieve the felicity of an eternal and everlasting life. This capital shall end with the occurrence of death and humans will revert to another realm where they will be investigated how they had spent this presented capital. In this sense, Nursi purports that humans should acknowledge God in consciousness of their duty and the last judgment, worship God and hearken to the judgments of God, and that they will be able to advance and achieve the real prosperity only if they spend their lives for this purposes. On the contrary, they will descend physically and spiritually and will be deprived of felicity. Hence, the sole support of humans who, according to Nursi, are in the grip of an ascension and descension dilemma is to submit to the judgments of God.

What is required for the satisfaction of these feelings in human is to acknowledge the supplier of these organs and contrivances, to appreciate His kindness and to obey His (c.c) orders. Nursi claims that only thus human can wipe out its weakness and destitution and can be the prince of the universe. While defining human in the 23rd Word of the book of Words, Nursi specifies that it is essential to take refuge under the power of God:

“Human is in need of and associated with the most entities of the universe. Its needs are spread all around the universe and its desires reach to eternity... It may claim the great Spring just as it may desire a flower. It may desire the eternal Heaven just as it may wish a garden. It may yearn for the Glorious God just as it may crave for seeing a friend. Just as it needs to open

the door of a destination where its beloved lives, it is in want of taking refuge in the convent of the Almighty, who will close the door the great earth and will open the door of the other world and who will remove the earth and will establish the other world, in order to visit ninety-nine per cent of its fellow men who migrated to the intermediate realm. Under such circumstances, a real God can only be the One that holds everything in His hand, possesses all the treasures there are, gathers every creature before Him, is present in every place, exempt from space, free from weakness, immune from fault and released from shortness. For it can only be an Omnipotent and Omniscient who can perform the endless needs of human (p. 111)”

According to Nursi, it is essential to ask “Of whose sovereign power guides me such? Under whose grace I am tamed affectionately?” and to take refuge under the power of the Proprietor, who manages Himself and who gives everything to the service of human for all their weaknesses and poverties. Nursi further claims that the natal duty of human is to reach maturity with knowledge and to take refuge under the power of God with prayers, and specifies that humans are in need of learning and lack the notion of the rules of life. They need to utilize the bestowed material and spiritual tools in order to eliminate such darkness, and to acknowledge their creator. He claims that if such purpose is achieved, humans can find their real value and honour and freedom in the strictest means. In his book called *Debates*, he puts forth that “The shinier a faith is, the brighter a freedom will be (p. 119)”, and stresses that it is faith in God which can free humans.

The two most significant concepts in Nursi’s definition of human are “weakness and poverty”. The weakness and poverty of human, whose requirements never ends and who takes interest in everything, cannot rule the necessities required for sustaining its life and cannot procure its physical and spiritual wants, and therefore should take refuge under the power of God, who has eternal power and grace. The One who can provide the needs of human can only be the possessor of an endless power and knowledge. For this reason, human should take shelter in Omnipotent and Omniscient God in order to advance in such awareness. Otherwise, human will fall lower and powerless than animals if it commits arrogance counting upon itself, its selfishness and power. Furthermore, according to Nursi, what increases the weakness and poverty of human is the mind, opinion and senses that are in human, and he elaborates this claim in his book *Words* as follows:

“The senses and emotions of human created much growth and extension owing to mind and opinion. And there occurred many a feelings due to the abundance of needs. And such feelings much diversified and resulted in countless intentions and directed desires in consequence of the greatness of the nature; and its tools and contrivances led to too much extension since it has many a natal duties. (p. 117)”

One of the most important contrivances bestowed upon human is the mind and consciousness. If human exercises and spends this mind and consciousness as well as all other physical and spiritual contrivances for the earthly life and the enjoyments of the world, its privative and malignant side takes shape. This, in its turn, leads to a spiritual descent for human. Besides, if such great contrivances are spent for the enjoyments of the world, human falls a hundred times behind animals. Because, what comes as enjoyment may contain thousands of anguishes. The anguishes of the past and the fears of the future and the anguishes remaining from the decadence of each enjoyment disrupt its pleasures and leave a bitter trace in its taste. Yet, if we observe animals, we can see that they always enjoy a torment-less taste and lead a non-dolorous pleasure. Neither the torments of the past wounds the animals nor the fears of the future scare them. At this point, although human is a hundred times above animals by its nature and profundity, it falls a hundred times lower in pleasure compared to a small animal such as sparrow. For this reason, if human tames itself in the light of the port of Islam and faith, accords with the rules of Koran and directs its material and spiritual contrivances towards real purposes in order that the beneficence and constructive aspects placed in the nature of it may develop, it can have endless virtues and boons that will give fruits and prove efficient both in this world and the other.

Bediuzzaman Said Nursi reveals his view of human and of its place and duty in this world, and makes recommendations about the things he experienced in relation to its education and civility. It will be of prominent use to tackle these factors in expressing the education philosophy of Said Nursi.

Educational Goal and Ideal According to Bediuzzaman Said Nursi

In order to realize his final purpose of creating a good society, Said Nursi produces certain values and principles from Koran which will reconstruct the society. In the book “Damascus Speeches” compiled after the lectures Nursi had given in Damascus, the author specifies “ignorance, want and disaccord” as the three greatest enemies of humanity. He further encourages that “merit, vocation and alliance” should be used as means to defeat this three great enemies (p. 203). It is assumed as per the inferences out of these emphases that educational systems and processes are in the foreground of these words.

It can be understood that Nursi took into consideration the conditions of the time and the environment he lived in while putting forth his views and other opinion about education. Because it is impossible to free human from environmental context. For this reason, it is also impossible for human not be affected by the contemporary century in the micro sense and by the social conditions of the environment in the macro terms. If we take a look at the characteristics of the century Bediuzzaman Said Nursi lived, it can be seen that materialism and communism were at their peak and also the psycho-social condition of the world was at a disturbing level. On the other hand, there were many advances in the modern and scientific areas and these scientific advancements were used as a tool to create doubts in the minds of

Muslims, Christians and Jews about religion. The most prominent concern that takes place in the discourse of Nursi was that materialism “disrupted morally and spiritually” both the individual and the society. One of the most disturbing facts in the moral life of that age was that there was a contrast between the private and collective interests of morality. Human lost its desire to be a part of a congregation and became a selfish and egoist creature. Thanks to an individual-based education, Nursi commenced to reform and transform individuals (Horkuc, 2016). That being the case and while the tenets of Islam were under attack, Bediuzzaman set out to write Risale-i Nur works that contained the essences of faith so that he would repair these tenets and make them even more stronger. The people who read these penned books were finding and discovering their self, and were struggling to convey such to other people. One’s finding its self and the education style, knowledge, love and faith, all of which help one to find the meaning of life and the secret of existence are interrelated facts. This interaction establishes the foundation of the educational view of Nursi.

Nursi states in his book Debates as follows: “The light of conscience is religious scholars. The light of the mind is contemporary science. The harmony of both reveals the verity. These both create the zeal of the student. In case they recede, bigotry appears in the lack of the first and doubt is born in the absence of the second. (p. 152)” Today, in which time the spiritual void caused by the positivist / materialist educational approaches are filled with anarchy and terror and gave result to extreme bloodshed and tears, it gain importance once more to provide two-dimensional education to the people. Having laid emphasis on the cultivation of both the mind and conscience, Nursi attempts to help human/humankind behave as regardful to the general rules of the universe, as searcher, questioner, communicator, self-discoverer, “lover of the creature through the Creator”, constant learner, exerciser of what is learned, principled, sensitive, open-minded, risk-taking, balanced, thoughtful, knowledgeable, well-educated and contemporary individuals (URL-1).

According to Nursi, learning is a rank that makes a person valuable and honourable. Nursi accepts that the source of all the sciences is the Names of God. Sciences are only tools to the appearances of the names and the capacities of God. In the book of Words, the 32nd Word expresses this situation as follows:

The verity of all the existence and the verity of the entire universe rely on the Names of God. The verity of each and single thing relies on a single or more than one Names of God. Even the art of the goods rely on a Name. Moreover, the true science of philosophy relies on Judge, and the science of medicine relies on Saver, and the science of geometry relies on Measurer. Likewise, as each science relies on a name and ends in it, all the sciences and the knowledge of the people and the community of the greatest people rely on the Names of God. (p. 297)”

When we look at Nursi's project of Medresetuzzehra, we can see what kind of an education he dreamt of. Long term education should help people acquire an extensive vision and contribute to its being "a literate of the universe". In his book *Debates*, Nursi says "*to contain and collect the new sciences with the sciences of madrasah*" (p. 151) and believes that such purpose can be realized only if religious and technical sciences are taught together and if a schooling/syllabus/program is applied for the students in this direction. Besides, it is clear that Medresetuzzehra was not an individual or regional project but it had many other missions. It had visions, in particular, to establish the brotherhood of Islam, that is, to place the brotherhood of Islam to the minds and hearts of people through education.

Teaching – Learning Process

The teaching – learning process is a key stage in terms of having students acquire the goals of education. No matter how better goals are established, the goals will not be achieved if a goal-driven education process is not adopted. In this context, it is necessary to design a teaching – learning process which centres on individuals. Because, individual should be taken to forefront in teaching – learning process in this age where "the era is centred on individual". Bediuzzaman Said Nursi claims that education should be centred on individuals, be accordant with abilities and shall never sacrifice an individual or the abilities of an individual. Otherwise, as it is mentioned in the book of *The Reasoning*, "If a person gives up to what it is skilled and able and if such person attempts to take interest in what it is not competent", "It will be a great disobedience towards the rules of creation (p. 46)." In his work *Flashes*, Nursi puts forth that "If those who mark an era in the human society do not act in accordance with the laws of nature in the universe, then they cannot achieve in good deeds and development. All their actions side with harm and disruption (p. 178)." For this reason, it can be inferred that it is necessary for education system to be structured in a way that it will take individual differences into account. In this sense, it is of great importance to use various teaching – learning processes which can ensure that individual is the centre and is active and that individuals are coalesced with the learning process for both cognitive and affective aspects are considered. With reference to such prominence, it will be easier to achieve the desired goals which are to be contributed to students, and individuals will take pleasure from learning.

What course should be followed during teaching – learning process? We attempted to answer this question by the inferences made from the approaches Nursi adopted in *Risale-i Nur*. It is seen that *Risale-i Nur* avails of various teaching techniques (such as representation, illustration, comparison, question-answer) while the subjects of *Risale-i Nur* are presented to the reader. Similarly, the use of introductory short and gist sentences which mentions to the readiness of individual towards learning and the consideration of the cognitive and affective intellectual background of the addressee both of which cases are given *Risale-i Nur* give strong clues to what kind of a manner should be undertaken for teaching – learning process. The information that is not reduced to the world of meaning of individual cannot go beyond being scholastic information. At this point, it is significant to organize the information according to

cognitive, affective and kinestatic conditions. Following this, the use of various techniques such as representation, illustration, comparison, persuasion, question-answer, summarizing ideas based on repetition and inspiring individual to make researches help the learners to pay attention and to maintain their motivation. Furthermore, the fact that Nursi distinguished exchange of information in terms of letting people speak their ideas and exchange them is another factor which will ensure the persistency of learning. Another key point is that repetitions should not be performed in a boring and monotonous way but, on the contrary, in a systematical and spiral approach; this will make great contributions to the adjustment of cognitive balances. It is evident that the spiritual senses are not omitted while addressing the mind of a person in the contents of Risale-i Nur. In terms of absorbing a relevant verity, Nursi addresses the individual by letting that person do reasoning and, on the other hand, makes such person dream and speaks to its spiritual senses. Therefore, not only mind-centred activities but also affective activities should be designed while furnishing people with information during teaching – learning process.

In Risale-i Nur, the justification of the adopted tone is defined while elaborating the verities and the reasons of acknowledgement is expressed while guiding people to directly accept a verity. In other words, the information is given in the books that the mind should accept, and logical justifications are presented which feed the mind during the intellectual structuring process. Moreover, in addition to the acknowledgement of an information, the fact that the benefits which might be obtained in case an information is executed is depicted, and this presentation accelerates the acknowledgement process and the period of action through such information since the aforementioned benefits flatter senses and address the soul. The elaboration of this kind of a tone gives us a clue about teaching – learning process as follows: Grounding and justifying the information while offering it to learners during teaching – learning process will ensure that students can accurately organize their cognitive schema and that further studies will be built upon a firm foundation. As a secondary design, distinguishing the pragmatic dimension of the information and transmitting the short- and long-term benefits of it will increase the enthusiasm and attempt to learning.

In the chapter titled “The Stages of Sciences in the Mind are Various and Complicated” (p. 331) of “The Lights”, it is claimed that a person should think analytically and multi-dimensionally. Activities should be designed for teaching – learning process which should ensure analytical thinking skills. Analytical thinking is a method which handles a problem by separating it into its components. It aims to reveal the hidden reasons of a problem and to comprehend its inside (MEB Talim Terbiye Kurul Baskanligi, 2016). Therefore, if a person acquires this multi-dimensional thinking skill, then it can use the obtained information in an efficient way.

Nursi warns people in his book “Debates” saying that people should filter the information to be acknowledged through their minds and hearts and, for that purpose, says “Do not accept before you tackle it to touchstone” (p. 113). Hence, education should ensure that

people acquire an intellectual “filtering” and skill for eluding traditional clichés; bringing more practical, beneficial and economic solution instead of the current methods and formulas; creating new syntheses out of the information in use; and seeking for different solutions to problems.

Additionally, the phrases “You know that what provokes man most is curiosity... (p. 263)” and “Curiosity is teacher to knowledge” point out that education process should whip up the curiosity of human and should inspire it to learn. On the other hand, the traits of human are defined in Signs of Miraculousness as “The First: Bestial lust for the invitation and attraction of interests. The Second: A sense and power to avert hazardous matters. The Third: The power of the mind in distinguishing benefit from harm and good from bad (p. 29).” Such defined and expressed traits should be regulated by education system to assign direction and golden mean to them.

Another salient subject among the views of Bediuzzaman on education is multi-language education. The structures of different languages reflect various cultural backgrounds and, therefore, affect how people understand and respond to social occurrences (Whorf, 1952; quoted by Gay, 2014). Besides, it is claimed that language is not only a production mechanism that verbalizes ideas but also guide that helps individuals to analyse their mental activities. In “Debates”, Nursi argues based on his experiences and expresses his ideas on language which is the main power in the shaping of thinking and world views of individuals:

“The language reserve of a nation is the mirror of its feelings just as the trait of a nation is the origin of the feelings of that nation. The traits of nations differ from each other and even their eloquence in their language is not the same of the other (p. 86).”

It is clear fact that each language has its own unique grammar structure and particularity of vocabulary. These diversities are also reflected on individuals. Therefore, the power of language on the thought and logical development of an individual cannot be denied. A language in which thoughts and ideas come to life is the essential dimension of education. For this purpose, in his books “Debates”, Bediuzzaman states that in the education centre Medresettuhzehra “...We should render Arabic obligatory, Kurdish permissible and Turkish necessary”, and points out to the importance of having more than one language. Education in one’s native language is not only a right of education but, beyond being a right, is also the way to respect one’s identity, culture, language, religion and, in short, that individual. According to Cummings (2010), refusing the language of a child in a lecture given in school is to refuse that child. Directly or indirectly, if children are told to ‘leave their language and culture outside and then enter to the school’, children will leave their most fundamental knowledges and identities outside and then enter to the school. In consequence of such deprivation of rights, it is unavoidable for children to undergo a depression. In Debates, Bediuzzaman draws attention to

the points to take into consideration while choosing the teachers that will give multi-lingual education in Medresettuhzehra, and elaborates as follows:

“... chooses Ekrad Scholars, who are bi-lingual and the trusted by the Kurds and Turks, or the knowledgeable of the local language as professors in order to establish familiarity. (p. 152)”

It is believed that instructive performances of teachers increase based on the skills in language and communication towards their students. Dandy (1991) states that if teachers establish firm relations with their students, they will have power to shape the future of them; otherwise, they will miss such chance. It can be purported based on the views of Bediuzzaman that an education given by the teachers who know the local accent and culture will produce the most efficient results. On the other hand, learners’ interest, positive attitude, motivation and sense of belonging towards school and learning will also increase in consequence of such.

Teacher characteristics

A teacher’s quality, adopted education style, background of knowledge, learning and positive attitude towards the profession etc. are among the factors that increase the efficiency of education process. Therefore, it is of prominence that teachers play a role as “educational leader” and structure the process taking into consideration the nature and developmental levels of students. In his books of Words, Nursi states that “*If an ignorant handles unreal, he makes it verity. If unreal falls from the hands of knowledge to the hands of ignorant, it also transforms into verity.*” It can be understood from these words that to provide knowledge by considering the cognitive and affective developments of learners is critical. According to Bediuzzaman, a teachers should disciplined and abstain from punishing students. In his book of Words, Nursi says “*The real instructive scholar is not a bird but a sheep; such scholar gives an education without provision. It is sheep who give their purified milk to their lambs. And then it is birds who throw up spittled vomit into the mouth of their babies.* (p. 331)” These words determine the most significant motive a teacher should undertake, and lay emphasis that teachers should abstain from giving an internalized doctrine to their students.

Nursi says “The eyes of obstinacy behold an angel as a devil (p. 334)” in Words, and also states “The biggest mistake is to consider oneself as impeccable” in The History of the Life of Bediuzzaman. It can be inferred from these statements that teachers should avoid an “obstinate” manner, question his knowledge of things if necessary, have an investigating habit, be self-critical and update themselves in terms of information and knowledge. Besides, one of the affective criteria that teachers should possess is that they must be purified from “arrogance and pride”. With reference to Goethe’s remark that a person only learns something from a beloved person, it should the priority of teachers to have themselves loved by their students. In this context, an impassable wall becomes erected and the spirit and harmony of rapport proves to be spoilt if a teacher is arrogant and proud. On the other hand, it is another affective expectation

from teachers to be balanced in terms of having themselves loved and feared by their students. What is more, a teacher's attempt and philosophy to cultivate its students may boost educational process thanks to the self-sacrifices to be performed on commitment level, and may form the basis of high level efficiency.

In the course of educational process, teachers should be able to help students improve themselves by leading them to a positive competition in order that their motivations towards certain targets are maintained and continued. In Damascus Speeches, Nursi states "*...that teaches sublime intentions to human by competition, leads people and shreds pressures in such direction and that excites divine senses... and with the joy of competition and inclination of refreshment and desire of civilization...* (p. 168)", and accepts that a way to ensure progress is to lead the natural and integrated sense of competition to beneficence. Furthermore, it is necessary to take precautions in order not to excess personal rights and the limits of law while inspiring students with the sense of competition.

Having said "*I took the mountains and the deserts as a madrasah and have given lectures there* (p. 202)", Nursi acknowledges a point of view that a school is not only a place encircled by walls, that learning can take place anytime and anywhere and that, in particular, human can have inspiration from the events that are happening in the universe. In this sense; while guiding their students to build their knowledge, teachers should pay regard to demonstrate the practical equivalents of the knowledge obtained by a philosophy that extends beyond school walls instead of simply loading them with theoretical information, and should help their skills develop by offering a stimulating and visioning perspective.

4. CONCLUSION

In relation to what has been said about the main principles, or, in broadest terms, the philosophy of the education method of Said Nursi, the content of education should be based on the Koran and the sunna of Mohammed the Prophet, who are two the primary resources of Islam; educational process and elements should address with the mind, heart and soul; it should be referred that the statements to be used and the laws and theories to be conveyed in relation to lectures are realized through the power of God, who has an eternal will; in other words, it should be referred not by accepting the tools and servants as the holders of power which perform the real work but by showing that everything that is created is a creature and a representation of the power of God. Similarly, inviting students to receive education in the laboratory of nature and to have lessons of wisdom from the book of the universe in order to establish a connection with God, the creator and the possessor of everything, by using the contemporary scientific and modern methods; availing of teaching methods, and, in particular, of behaviour language, preaching and advice, in gradually explaining parables, representation and other verities; these all help students to assign meanings to the events of the world and to become self-sufficient.

As a result, it can be observed that the voids caused by Idealism, Realism, Pragmatism and Re-constructionism philosophies and the deep cracks opened in human soul by these vanities are repaired in the education philosophy of Said Nursi, and that this education philosophy contains the facilities to balance the mind, soul and heart in terms of precise discovery of the self and to form a healthy personality. In achieving goals, it will prove most productive to use teaching methods and techniques in a way that is in rapport with the physical contrivances and spiritual senses and by taking the abilities of human into consideration. Having balanced the world and the afterlife, the individuals who will be subject to an educational process that is based on these philosophies and principles will procure peace in both worlds, will give up their egocentrism and will become each a conscious member of the society that is shaped by a morality based on faith.

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