



The evaluation of elements regarding family training included in the works of some Turkish scholars between IX.-XII. centuries

Pusat Pilten, H. A. Yassawi International Kazakh-Turkish University, Kazakhstan, pusat.pilten@ayu.edu.kz

ORCID: 0000-0001-6032-5526

Kalipa Atemova, H. A. Yassawi International Kazakh-Turkish University, Kazakhstan,

kalipa.atemova@ayu.edu.kz ORCID: 0000-0003-3676-6289

Aliya Kuralbayeva, H. A. Yassawi International Kazakh-Turkish University, Kazakhstan,

aliya.kuralbayeva@ayu.edu.kz ORCID: 0000-0003-3166-5104

Abstract It is seen that the main objective of the reforms realized in Kazakhstan and many Turkish societies especially about education is to ensure that the young generation adapts to the changing society in line with global demands. For the goals and objectives in this direction to be realized as a whole, it is clear that it would be appropriate to start the transformation with parenting education. When the history of pedagogy is examined, it is seen that the influence of Turkish culture is of great importance in the parenting education systems of Turkish societies. In this respect, today, the usage of extant parenting education elements in the education of future generation by examining the historical process in the formation of a spiritually developing consciousness and in reestablishing the tradition of humanitarian values should be accepted as a reality of the present. Accordingly, this study, which aims to evaluate elements regarding family training in the works of some Turkish scholars between IX.-XII. centuries was organized in the form of qualitative research. Document analysis was used as data collection method. In this study, the works of Al-Farabi, Yusuf Khass Hajib, Mahmud al-Kashgari and Hodja Ahmet Yesevi, who lived in the mentioned period, were considered as the main sources. In specified sources it was found that the personal aspect of training, the generalization of training, the optimism of training, the connection of training with nature, the connection of training with religion, the integrity and complexity of training, the age and peculiarities of the child in training were emphasized.

Key words: Turkish scholars, family education in Turkish societies, family, rules of education in family, characteristics of education

Received: 18.10.2018

Accepted: 26.05.2019

Published: 15.03.2020

INTRODUCTION

This research examines the formation and development of family training patterns in the Turkish world between IX-XII. Centuries. In the mentioned periods, the main opinions about the rules of child education in Turkish world families were tried to be evaluated within the framework of the works of scholars such as Korkut Ata (VII-VIII century), Al-Farabi (IX-X century), Yusuf Khass Hajib (Yusuf Balasagun) (XI century), Mahmud al-Kashgari (Mahmud Kaşkari) (XI century) and Hodja Ahmet Yesevi (XII century) and so on.

When the studies related to the education system of the Turkish world are examined in general terms, we are confronted with the important works of the scientists of Kyrgyzstan, Imayeva (1971) and Izaylov (1991); Uzbekistani scientists include Tillasev (1989), Safarov (1993), Nuritdinova (1989), Aleyov (1993), Muhametjanova (1992), Imonova (1998) and Sisova (1990); Azerbaijani scientists Akmedov (1967), Seydov (1957) and Gashimov (1970); Turkmenistan scientists Pirliyev (1991), Kurbanov and Kuzmin (1972), Tsariyev (1984), Kazakh scientists; Bercanov (1976; 1984), Umanov (1970), Seytaliev (1998), Madin (1972), Jarikbayev (1982), Jumataeva (1996), Ilysova (1997), Xrapchenkov (1998), Omar (2001), Tursinova (1998). Urunbasarova (2001), Ibrahimova (2003), Berkimbayeva (2003), Almuhambetov (2002), Igbayeva (2007), Ibrayimjanov (2007) and Baymagambetova (2003),

Turkish scientists Akyüz (1998; 2015), Erik (2010), Çubukçu (1985), Dağ and Öymen (1974), Dilaçar (1972), Kafesoğlu, (1980); Ögel (1984; 1985; 1979) and many other researchers.

When the pedagogical sources are examined in particular, it is seen that the works of the scientists who lived in the middle centuries constitute the main subject of some studies similar to this study. To give an example of these studies, Al-Farabi's views on pedagogy are found to be studied by Köbesov (1994) and Akyüz (2015); Yusuf Khass Hajib's pedagogical views are found to be studied by Kuşerbayeva (2004), Ahmetov (2003), Moldasan (2009); and the pedagogical ideas of Mahmud al-Kashgari are found to be studied by Kaliyeva (2003).

When the studies above are examined in general, it is seen that the issues of education found in the works of scientists who lived in the middle centuries are evaluated in general and that the ideas on family training are treated within this general structure.

This work is considered important in terms of particularly aiming at the evaluation of family training issues, which the Turkish scholars mentioned above, who lived in IX.-XII. Centuries included in their works. The main purpose of the inclusion of Korkut Ata (VII-VIII century) in research was to reveal the change in family training between the IX.-XII. Centuries.

At this point, it would be appropriate to define the concepts of family and family training. When the meaning, content and historical development of the concept of family is examined as a whole in the literature, it is seen that the concept is defined as the main element that enables the development of the concept as a part of society. Nurgaliyev (1990: 423) is observed to define the concept "family" as "Family is a kind of social structure. In other words, it is an important pattern of organizing private life based on the alliance between spouses and various relations between relatives doing joint works, where spouses, parents, sisters and siblings live together." As for Koyanbayev and Koyanbayevlar (2000: 327), they clarify the concept as "the group of relatives of the same blood who live together based on marriage."

Based on the definitions made above, it is possible to say that family is an institution, which consists of groups of people of various ages with various rights, which perform the domestic and foreign politics of the union during its movement and have an important role in the formation of the society.

The thinker, scholar Al-Farabi (1975a: 305), explained the concept of family with its structural parts as follows: "The family consists of certain parts and it is beautified by means of them. They are four in number: husband and wife, owner and servant, parents and children, properties and their owners. One who manages these parts and departments becomes the administrator or governor of this house. They call him the landlord." If the most important task of the family is considered as producing a new generation and educating them in accordance with the conditions of the society, family training can be considered as a pedagogical formation shaped by the task of institute of training a new generation for the society and by the objective effect of daily life by the parents.

In the Turkish world, the negative effects of Western culture, which is unfamiliar to our nature, and the inadequate training of young people in preparing for family life can be cited as the main reasons for the negative situations experienced due to global influences on upbringing. It is thought that setting forth the specific order and rules of family training of the Turkish world and forming a system based on these are important in ordering the education and training process of the Turkish world, in protecting the national consciousness also considering the global demands and in solving the problems related to developing family training in accordance with national-human values in order to solve these problems.

In summary, this study is considered necessary and important for the examination of the works of Turkish scientists in terms of family training, based on the historical data that have been preserved for many years and by way of a systematic and comparative analysis, because of the need for such studies in order to shape today's Turkish family training and the inadequacy of scientific methodological books in this field.

Regarding the solution of problems about family training, the systematic analysis of family training ideas found in the works of Turkish scientists and developing suggestions constitute the problem of this research.

METHODS

The research was carried out by using the “phenomenology” pattern, which is one of the qualitative research designs and is generally defined as the most effective pattern in the investigation of cases, aimed at revealing and interpreting perceptions or perspectives of a particular phenomenon (Yıldırım and Şimşek, 2005: 72, 78). It was thought that phenomenology pattern's providing the opportunity to put forth the judgments, prejudices and assumptions better compared to other qualitative research designs will provide a more in-depth understanding of the perspectives of the above mentioned Turkish scholars who lived between IX-XII centuries, regarding family training issues, which they included in their works (Finlay, 2008: 3). The phenomenon focused on in this research is the elements of family training that settled in Turkish societies between IX. and XII. Centuries. Document analysis method, which is one of the qualitative data collection methods, was used in this research. Document prioritization is defined as one of the most important methods in studying the characteristics of a culture or civilization's past (Yıldırım and Şimşek, 2005: 39, 188-189).

In the study, the aim was to address this situation as a whole and systematically for the change in the stereotyped rules of Turkish family training in Middle Ages to be seen clearly. Again, one of the main reasons for the selection of the period defined as Middle Ages in the study is that this period is the period in which the special aspects of civilization settled in the consciousness in the old Turkish world.

Another reason for treating the period mentioned in this study is that important changes based on religion occurred in the lives and generation training of Turkish societies of the era. The adoption of the Islamic religion left new traces in the lives of Turkish societies, the formation and development of family training. Turkish societies' understanding of morality, their view of the world, the human type valued by the society started to take new forms together with the effect of Islam; in other words, other values and morals started to change (Akyüz, 2015: 19). In this study, the works of Al-Farabi, Yusuf Khass Hajib, Mahmud al-Kashgari and Hodja Ahmet Yesevi, who lived in the period in question, were considered as the main sources.

Elements of Family Training in the Works of Turkish Scientists

In Korkut epics, regarding family training it is advised that education and training that can be an example to the younger generation always starts from parents and that the unity of husband and wife constitutes the beginning of training. It is within the customary traditions of Turkish societies to make wishes to God and to ask for the good. In addition to this, Korkut's works are found not only to depict the life style of the period he lived in, but also to indicate the role and place of woman and mother. When the stories are examined, the fact that women and children are emphasized in almost all the stories can be considered as an indicator of the constant role of women in maintaining a household although the head of the family is male in Turkish society. In his works, it is seen that the basis of peace and harmony between grandfather and father, brother and sister are directly related to the mind and behavior of the woman in the family. Korkut does not limit the law between the rich and the poor, the man and the woman and qualifies them all considering humanitarian characteristics. In this sense, it is possible to say that the main elements of family training in Korkut epics are formed on the basis of the equality between husband and wife. This situation can be interpreted as the prosecution of equality between men and women in the family as well as in social life (Arsev, 2009: 16). Establishing the relationship described above depends on the woman's acting in line with the wishes of the country, tribe and peoples. Women types in Korkut epics are important in terms of expressing the desires of Turkish societies of that period. Three types of women are mentioned in the stories: (1) Ideal spouse and mother type; (2) ideal lover type and (3) auxiliary type (Ekici, 1999: 125).

Another situation frequently emphasized in Korkut stories is the importance of raising a child well. A well-educated son is defined as "the ember of hearth" and "one of the two eyes of the father," a need that will provide the continuation of the hearth and the eyes of the father,

which are one of his most important organs (Binyazar, 1996: 42; Ergin, 1989: 74). The important point here is that the son raised to be non-virtuous does not have the same value for the society. Korkut describes this situation with the words, "It is better that a son who does not dignify the name of his father, who is ill-mannered and rude is not given the chance to be born" (Ergin, 1989: 74).

In Korkut epics, it is possible to explain the characteristics of good and virtuous people with the types of epic heroes. Three types of human models emerge in Korkut stories: (1) ideal value; (2) intermediate value; (3) counter value (Eliuz, 1999: 141). Two of these types can be considered as criteria for explaining the goals of being a good person, which is the basic principle in child education. Those of the ideal value-type, view life and society from a wider perspective, devote themselves to the society and the values they believe in, and are engaged in in all kinds of struggle for this cause. These people do not care about material power and prioritize the interests of the society. Those having the counter value type, which is its opposite are individuals who represent degeneration, have inherited this trait or subsequently degenerated. Apart from these, that the virtuous person is brave, defends his family, country and values heroically, is skillful, keeps his promise, is loyal and patient, is good-humored, not divisive but unifying, not arrogant, combatant, vigilant, does not give up, has a developed spirituality and is honorable are other features frequently emphasized (Uyumaz, 2012: 81).

In Korkut stories, it is seen that the basic method of child education used for the above-mentioned goals is that the child is often treated as an adult and this situation creates a positive side for the child's personality development by creating the feeling that s/he is a valued being (Yalçın and Şengül, 2004: 211). This also ensures the socialization of the child. Praising or criticizing the child's behaviors to this end is considered important. In stories, the child is always rewarded for his/her useful work. These awards constitute a strong reinforcement for the child. Again in Korkut stories, it is seen that as the family is established, there is commitment to customs and traditions and the spouses chose each other with their own consent. The forced marriage pattern is never encountered. It is even at stake that the young girl tries and accept the man she will marry. The consent of the elders should be obtained while establishing the family.

Opinions about marriage can also be found in Yusuf Khass Hajib's work entitled "Kutadgu Bilig," written in XI. century. Yusuf Khass Hajib emphasizes the importance of marriage in social life with his couplets such as "Wive for your son and give away your daughter/ Spend your life untroubled, happy person!" and "Marry the girl quickly, don't keep her at home for too long" (Akyüz, 2015: 35). That a man who wants to marry should pay attention to four points in selecting a girl is explained by mentioning the characteristics of girls that may mislead the man they will marry. The scholar stated the reasons misleading a man mostly in choosing his wife in the words "One wants a beauty like the sun, another wants someone famous and the third one chooses a rich lover" and made the warning that the valiant who chooses such girls will be unhappy in his family life; saying that "The fourth does not consider any of these and chooses the one who is pure minded and decent," he emphasized that the most appropriate girl is always the well-behaved one (Balasagin, 1986: 358).

As in the Korkut epics, in Kutadgu Bilig, every generation is considered as a special person in family training and respecting him/her and ensuring that s/he does the difficult works that are important in the society and have social importance is targeted. Yusuf Khass Hajib also emphasizes the importance of education in the family. It is possible to see this situation in his couplets "If the father raises his child under strict manners / his parents will be happy about it. / If the father gives rain to the child when s/he is small/ Misdemeanor and crime is not in the child but in the father." The works also emphasize the importance of ensuring the cooperation of social and family upbringing in repairing the deviations in the character development and character of the child. Al-Farabi mentions three types of educators who support this. The first is the head of the family who educates the family members, the second is the teacher who educates the children and young people, and the last is the head of state responsible for the education of the nation (Akyüz, 2015: 24).

Al-Farabi (1975a: 306), in his work "In the path to achieving happiness" states that the head of the family's being highly wise and perceptive has a very important role in ordering the

life there rightly and in the family members' leading a happy life. Al-Farabi relates this situation *to the property of grasping*. Stating that "The methods of managing the interior of the house are this grasping in the family. If the job is hard and important, there is the need for a little *strong* grasping. Normal people call grasping *wisdom* . If someone has such a power, s/he is called smart," he maintains that for the efficient management of the family is related to how smart the householder is. Even in the middle ages, "grasping" was treated together with the concepts of "wisdom" and "authority" of today and its content was defined with properties such as "science," "appreciation," "predisposition," etc. In terms of modern family training, these concepts have not lost their value as the capabilities that the householder should have.

Al-Farabi says that "If the main task of the family is to bring a new generation to life, the main task in life is to achieve happiness." In the modern scientific pedagogy theory, these views emphasize the necessity and importance of ensuring the happiness of the new generation born as well as the continuation of the generation included in family duties. Al-Farabi declares that the environment in which every individual will find his/her place in the worlds and develop the ability to access happiness is "family." His views on family training and his discourses in his writings in the style of will serve as the main source for his contemporaries and the studies of the next generation. His ideas continue in the poet Yusuf Khass Hajib's epic "Kutadgu Bilig" (Akyüz, 2015: 31). The poet says that "The strength of the family does not depend on the number of soldiers or the multiplicity of the armed soldiers, but on the peace and well-being of the family. The family is a structural part of the country" and emphasizes that each family life depends on the well-being of the husband and wife. Husband and wife can only serve as an example for their children thanks to this (Kurışcanulı, 2004: 56-60). According to the poet, the child's education should start at a very early age and s/he should undergo a strict and disciplined education. The ideal person can be achieved through practical knowledge and the instilment of public values. In this sense, according to Yusuf Khass Hajib, school is home and teacher is father (Akyüz, 2002).

When these ideas are evaluated in general, it is seen that in the middle ages, raising the individuals in accordance with the demands of the society, which is the main purpose of family training is an issue treated by the state. Likewise, Al-Farabi emphasizes the need for providing the child's character development, considering the individual model necessary for the society to attain civilization. According to Al-Farabi, the main aims of education are to find happiness and to render the individual beneficial to the society (Akyüz, 2015: 24). For this purpose, Al-Farabi listed the twelve abilities that exist in the child's nature or were created at a young age. These are that there should be no deficiencies in human organs, and these organs must be well trained to complete the task they need to do; s/he should be someone who understands all that is said to him/her by creation, and who grasps the spoken word as in the speaker's head; someone who is able to protect the states s/he understands, sees, hears and realizes and does not forget any of them; s/he must have the subtle wit and the perception to maintain the symbol of the moment when s/he realizes any clues or signs; s/he must have sharp words and must be a preacher who is able to communicate all that s/he thinks clearly; s/he should be enthusiastic about art and science, s/he should have a character that does not get tired of learning, should not have difficulty in the effort to be spent for this, s/he should be someone who can easily reach his/her goals; s/he should be complacent when eating; s/he must love truth and realistic people and hate liars; hate the issues of the world that are meaningless by creation, love justice and those who are fair by creation, hate injustice and bullying; do good and set an example with his/her deeds; s/he should be fair, not stubborn, be moral as a supporter of justice; s/he should not be inclined towards injustice and ignorance, s/he should show the ability to find solutions until the work s/he needs is done and be brave to this end. Al-Farabi states that, it is only through the formation of these abilities in the child that the "perfect individual" can be brought in the society (Al-Farabi, 1975b: 305-327).

However, considering that it is rare to find all of these abilities in one person, Al-Farabi says that if "five or six of the conditions mentioned above became stereotyped within the child, s/he will then become the famous ruler of this city because there is no one like him in terms of imaginative ability."

It is seen that the opinions of Yusuf Khass Hajib's views stem from the views of Al-Farabi in the molding of the maturity of the child in family training (Kurişcanulı, 2004: 555; Akyüz, 2015: 31). Yusuf Khass Hajib treats the educational objectives of the mature person in relation to the skills he deems necessary to govern the state. To this end, he focuses on four talents: justice, reason, property and conviction, explaining their societal and social content. He privatizes willingness to attain "Justice", "Reason" and "Happiness" as mature human abilities. He states that people with such talents will be ideal managers who realize the goals of the country (Kurişcanulı, 2004: 555).

Considering the views of Mahmud al-Kashgari, another Turkish scholar, about life, the idea treated is found to be human's purpose of being in this world to do good (Beketayev and Ibatov, 1993: 64). In this respect, the process of raising mature people in the family should be directed to goodness. According to the scientist who thinks that living means leaving good legacies to the next generation, the movements of the mature person must be related to spiritual values. Because Mahmud al-Kashgari perceives material wealth as temporary. The poet expresses these thoughts in verses such as "After coming to this world no one is permanent, it is only the Star and the Sun that shines and is reborn." It is therefore necessary to develop the child's interest in good goals starting from his/her infancy. Skills to be acquired for this purpose: good character, learning science and art, entertaining guests, finding good friends, respecting parents, learning the culture of speech, being compassionate and patient (Kononov, 1972: 3-17).

Mahmud al-Kashgari states that another skill that should be established in family training is leading the children towards courage, heroism and determination. It is maintained that if the level of this is not set correctly, the negative effect and result will occur. As an example, he says, "although courage is a good character, excessive courage leads to blind eye heroism, and its decline leads to cowardice".

The Turkish scholar Hoca Ahmet Yesevi (XII century) discusses the issues of raising mature people in his book *an Divan-ı Hikmet*, considering family training *in terms of the thought of taking religion as a basis* and explains it as enabling the individual to reach perfection (Yassauı, 1993: 260). He comments that "Since the main purpose of humanity is to reach the truth, human being reaches the summit of humanity through self-recognition and self-improvement." According to Hodja Ahmet Yesevi, the main purpose of family training is to teach the child faith and to bring in the children the conditions of living by performing moral behaviors that are reasonable for Allah in their own behaviors. To this end, the scholar proposes a four-stage lifestyle that will ensure that the mature person reaches the spiritual perfection, that continue in harmony and where human has the right to choose. The first of these is the way of Sharia accepted *by* all. This is to live by the rules of Islam by fulfilling the religious duties that are stated in the Qur'an according to the creator's word. The second is *the way of sect*. This stage is not compulsory for any person, but it is not possible to reach the truth without entering the way of sect. To this end, the child must work hard to adapt to the society with the help of the parents and the master. S/he should aim to learn and recognize him/herself and the society in which s/he will live by making a great effort and working hard. The third is *the way of ingenuity*. This is an individual's learning the properties and characteristics of the society in which s/he lives by working very hard. This happens in relation to learning wisdom and science, and with the development of human culture. The fourth is the way of *truth*; one who reaches this stage reaches perfection and matures through it. Hodja Ahmet Yesevi lists the characteristics that must be found in one that reaches perfection as follows: learning positive features; controlling that one's self, body and soul are clean and pure; developing the inner world with good thoughts; being patients faced with any situation; being sinless; serving one's people with sacrifice.

The systematic version of the opinions on family training included in the works of Turkish scholars Korkut, Al-Farabi, Yusuf Khass Hajib, Mahmud al-Kashgari, Ahmet Yesevi etc. were presented in Figure 1.

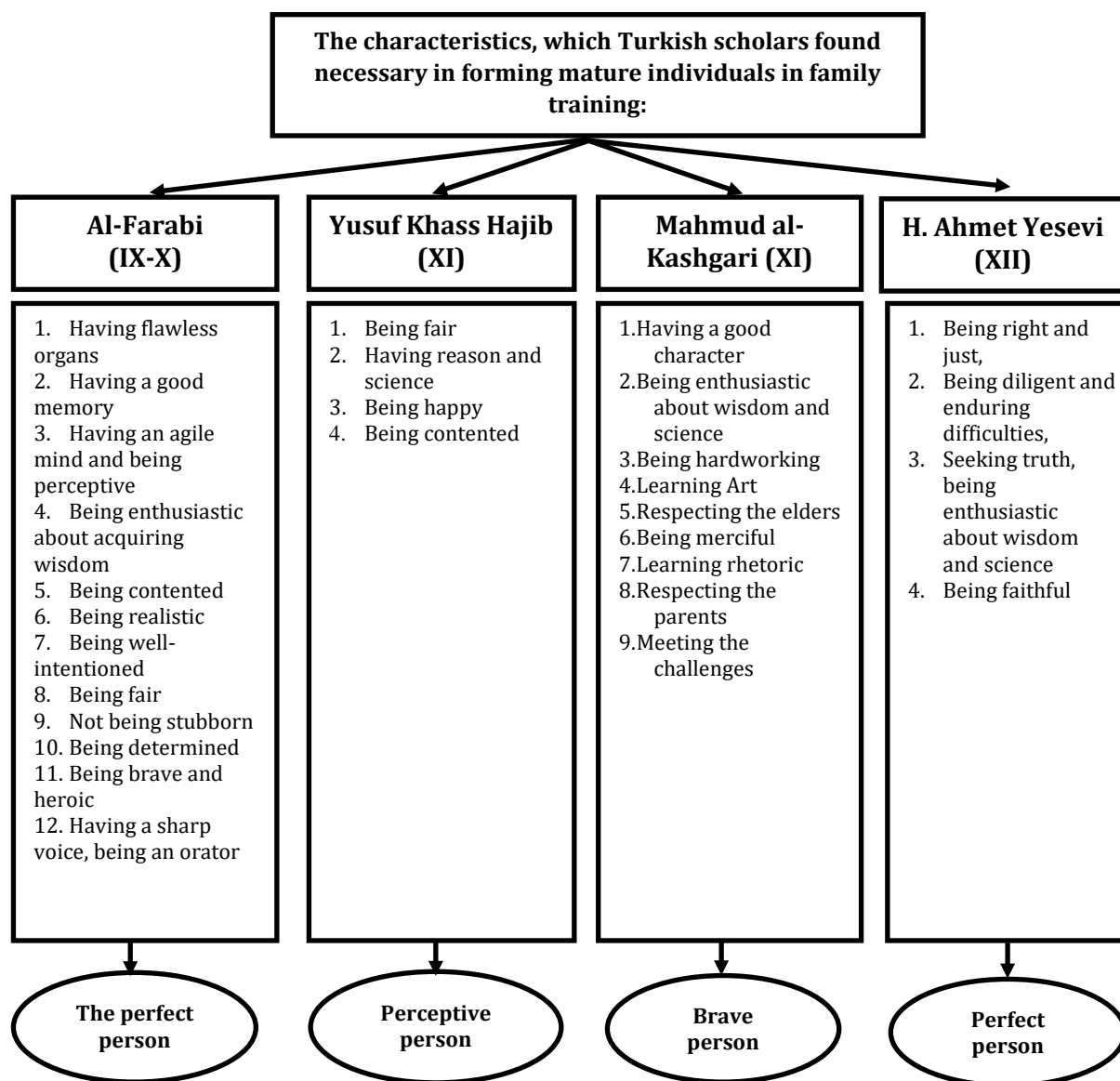


FIGURE 1. *The formation of mature people in family training in the works of Turkish scholars*

When Figure 1 is examined, it is seen that Turkish scholars have similar opinions about family training in forming a mature person. For example, in the views of all scholars, it is seen that one of the common characteristics that determine an individual's being a perfect person is his/her art of being able to entertain the guests.

According to Yusuf Khass Hajib, the manner of calling the guests constitute a basic part of human life (Saparalin, 2000: 14). Because it is not possible to establish friendship without giving gifts to each other in the thought system of steppe people. Therefore, they considered bidding farewell to any guest who came to their houses by giving them what they wanted and giving gifts as a symbol of friendship and peace. Learning rhetoric is another common point in the works of scholars. It is stated that the child's mind and science can be understood from his words. However, according to all scholars, it is seen that in crowded places, the conditions for learning the culture of establishing relations between people are the same. Yusuf Khass Hajib explains this situation with the words "the word is a mirror of human soul (Mırzahmetov and Köşerbayeva, 2004: 34). He goes on saying that "It is befitting the valiant to say the proper words in place and to say them effectively." The scholar advises the young people that the meaning of figures of speech is talking befittingly, in the words "If you talk too much they hate you because you are a babbler and if you don't talk they swear, saying you are voiceless.

Thereby, if you find a happy medium and have mastery of your language, your authority will also rise."

In addition, it is seen that the other important factor affecting the formation of the child's character in family training is the genetic characteristics that children inherit from their ancestors. Regarding this issue Al-Farabi stated that "Compassion and bad habits are not inherently in the child. But s/he may be inclined to create a sense of compassion and a state of bad habit by creation, in that case it becomes easy to perform the actions stemming from the above mentioned state, considering other tasks. Therefore, if another intention from outside does not orient it towards the opposite direction, s/he performs the action that is inherently in him/her and is easy to do for him," and indicates that the genetic nature of the child plays a major role in his/her movements (Köbesav, 2002: 176). Regarding this issue Yusuf Khass Hajib said that "*All those who were born as good from their mothers, who were breastfed and were raised to absorb it, If they make friends with the good, they start to be good, and if they make friends with the evil, they will not escape cruelty*" (875.couplet), and maintained that the ability given by nature will be shaped by the interests and behaviors in the environment lived in (Jamirova, 2002: 215).

Stating that the role of the family is very important in the education of children, Al-Farabi maintains that the family serves as an environment of child upbringing and that learning the skills necessary for the child to be happy in the future will not develop spontaneously. He thinks that a special training environment should be provided for this. He emphasizes that such an environment is very important and that the education institute, where the abilities that will be necessary for the child to reach happiness *are formed* in the family atmosphere. He reveals that in the family environment, only when the support of the family members and the peace between the generations is established, will it be possible to achieve the common goal and by this means each family member will access their own purpose and happiness.

In the works of Turkish scholars, it is seen that science is another factor that leads the child in family upbringing to happiness. Listening to the words of the elders who have experiences in life, getting ideas from them is the element mainly emphasized in these works. This can be explained by the statement of Mahmud al-Kashgari's words "educating the child with enthusiasm for science is the right way to live" (Kuriscanov, 1994: 56). Mahmud al-Kashgari says in his work that science is a necessity as a testament to young people. Likewise, Yusuf Khass Hajib says "Dear son, take the wisdom from me and use it for good, distribute your science to your people as a scholar and notable" and advises him not only to learn the science but to convey what he learned to the society (Mirzahmetov, 1989: 215). The scholar explains the importance of education by saying "There is always a difference between the one who knows and the illiterate ignorant like the earth and the sky." You should always listen to the mind of the individual who has wisdom and walk the path s/he leads. Nevertheless, he emphasizes the importance of learning by saying "If you listen to the word of the one who knows your power will increase; practice what you have learned before it disappears."

Turkish scholars also emphasize the importance of choosing friends and allies, which is another side of the impact of social life in training. In this regard, Mahmud al-Kashgari mentions that the valiant's friends' personal characteristics, the environment in which s/he lives and the relations s/he establishes with them are important in the formation of his/her personality and s/he advises parents that the milieu in which the child establishes intimacy is positive (Ongarsimova, 1985a: 48).

According to the views of the Turkish scholars, organizing the child's leisure time efficiently in creating the social environment of the child also has great importance. Because it is not only a precaution aimed at directing the child towards working but also one of the responsibilities that parents should be careful about. It is possible to see this situation in the verses of Yusuf Khass Hajib such as "Watch your son, so that he doesn't walk idly, he reaches impertinence if he walks in vain" (Mirzahmetov, 1985: 7).

When we look at the basic functions of the family included in the works of Turkish scholars in comparison with the family functions in today's field of pedagogy, we can see that

the thoughts are closely connected with each other. Although the form and content methods and techniques have been developed in parallel with the flow of time, it is clear that the real purpose and meaning are included in the views of Turkish scholars. Family functions defined in today's pedagogy are presented comparatively with the family functions in the works of great Turks in Table 1.

Table 1. *The connection between the basic duties of family upbringing and the current family functions in the works of Turkish scientists*

| Expressions regarding the basic duties of the family in the works of Turkish scientists | Basic tasks of today's family |
|--|--------------------------------------|
| Find a wife and bring children to the world joyfully; a life without a son is an emptied house. (Yusuf Khass Hajib) | Generation continuity |
| "Generosity occurs in a certain amount in saving and spending money. Excessive savings or underspending leads to stinginess, which is not a good feature in human beings. Excessive spending and not saving enough brings waste. Necessary behaviors arise from these features of human beings. (Al-Farabi) | Economic - industrial |
| An exemplary, perfect human being for son and daughter is parents, Everything is on us, right or wrong? (Yusuf Khass Hajib) | Upbringing |
| For the relationship between parents and children to be based on mutual understanding, the relationship established by adults should not be too hard or too soft. (Al-Farabi) | Relationship |
| "Watch your son, so that he doesn't walk idly, he reaches impertinence if he walks in vain" (Yusuf Khass Hajib) | Ordering leisure time and resting |

All that is presented in Table 1 reveal that that in the middle ages, family upbringing was organized based on strict guidelines. For example, Al-Farabi recommends that the principle of considering the age and different characteristics of the child should always be considered in family training. In this respect, he states that "Each child should be assigned a task according to his or her own characteristics. Because a man may not be prone to any work. Not another person, but only that person is inclined to not any other task but that task; secondly, s/he should be the master of this task; thirdly, it takes a lot of time to perform many tasks on an equal level. Therefore, when assigning tasks to children, one should not demand them to performs all kinds of tasks at the same time but to perform a single task orderly until the end." and puts forth the ways of increasing the efficiency of raising children in the family.

In their works, Turkish scientists state that family upbringing should also be supported by the society. As an example, the verses in the work of Mahmud al-Kashgari, which go "Son, let me tell you, know the one who has wisdom and follow his lead. Learn wisdom from the scholar, do not think of anything else, serve, bend your head, leave your arrogance," advise that the child should not only obtain knowledge from his/her parents but any elder in the village and even foreigners (Tomanov, 1964: 153). In addition, in the works of Turkish scholars, it is seen that kindredships are based on the principle of respect for the elder. Showing respect to the elders, honoring them at all times is a characteristic of the nature of Turkish societies. Regarding this state, Mahmud al-Kashgari, in his verses such as "If a naughty son is advised by his elder, he will settle down; if you shall be notable in your nation, share your science with the public!" emphasized the importance of legends, stories and tales that the elders in the family will tell their grandchildren in training (Ongarsimova, 1985b: 48). For instance, he indicates that honoring the parents is a must for children saying, "Whatever you do to your elder gets back to you," and emphasizes that the authority of parents is important in the training of children and that it is necessary to warn children and tell them misdeed is not the right behavior, saying "If a child is good, s/he will glorify his/her father. If a child is bad s/he will vilify his/her father." In

addition, the responsibility of the older child in the family is always at the forefront. It should be remembered that the older child in the family is a model to others and an example to his/her younger siblings.

In the works of scholars, it will be seen that the final point in family training is the creation of good characteristics in children. In Al-Farabi's (1975b: 327) work entitled "On the way to achieving happiness," his words "What we call training is the stereotyping of good deeds and arts in terms of ethics based on wisdom for societies" serve to support this assessment. In this statement, we also see that the principle of goodness is always considered as the basis for organizing family training. In addition, we can say that Turkish societies evaluate the good in relation to religious conditions. In this regard, Hodja Ahmet Yesevi makes evaluations comparing the good or bad behavior of an individual (Jamişuli, 1995: 208). These behaviors are: stinginess and generosity, pride and humbleness, compassion and mercilessness, hardness and softness, joy and sadness. When we look at the idea of creating a good society through the creation of good character traits in each person, Yesevi's views and interpretations are identical to those of Al-Farabi. There are only changes in the ways of stereotyping these. In summary, it may be asserted that in the works of Turkish scholars of IX-XII century, regarding family training, goodness, maturity, age and other properties are considered and that in training socialization and similar principles are considered.

Methods and Techniques Used in Family Training Revealed in the Works of Turkish Scientists

When the expressions about family upbringing in pedagogical works of Turkish scholars who lived in IX-XII centuries are examined, it is seen that the methods and techniques in raising mature people comply with each other. Concerning this issue, Al-Farabi states that there can be no generation that does not accept training, but one should not get tired of educating them. The scholar states that, in family training, character habit can also be shaped by recognizing some changes and bad habits in the child's character in time and checking whether his/her character is in the same state at all times. He recommends using different training techniques for this purpose. These are hard, soft, correcting by warning, practice, persuasion, habit making, setting an example, self-regulation methods. For instance, in family training, the method of finding the "intermediate level" that involves mentoring in shaping the character of the child does not only serve as a training technique but also regulates the style of relationship between parents and the child. According to al-Farabi, for the relationship between parents and children to be based on understanding one another, the style of relationship established by elders should neither be hard nor soft. While this is a family training technique, it also constitutes a role model in intrafamilial relationships. Because if the relationship is too harsh, children get scared, hate the grown-ups and start disbelieving them. However, since the relationship is obligatory, this creates hypocrisy in them. Al-Farabi, in his expression "If relations are too soft, then the demands of the elders are not fulfilled by the children, respect for parents is reduced," suggests that the relationship should be normal.

Yusuf Khass Hajib, in his verses "Branch rob is more stubborn than the tuber, that which teaches the son and daughter science by beating," (1490. couplet) expresses that "strict methods" provide high efficiency in the training of the child (Shalekenov and Shalekenov, 2004: 143). The scholar who says that raising a child by enabling him/her to show excessive coyness will backfire and suggests that a strict order will improve attentiveness in the words "Do not enable him/her show coyness, let him/her learn order, submission, a child who has strict submission is happy" (1950.couplet). Yusuf Khass Hajib emphasizes the importance of choosing the right methods of education according to the character and talent characteristics of children by saying "Many kinds of children are born from a father, like many answers given to a question" (980. couplet). In this regard, the poet maintains that verbal influence will be sufficient in educating a child whose character is soft and is decent and a child who forces his/her parents should be educated by reacting harshly. In addition to these, regarding the efficiency of the son's training, the poet says that "Those who educate sons should listen to the advice of the elder and the old." However, the poet states that the way to mold the feelings of

compassion in children is to realize the child's training in the family. Because if the child leaves the house early, s/he will grow away from his/her mother, father, siblings and relatives.

In brief, they were found to use the techniques setting an example, chatting, practice, making a habit, finding the middle level, correcting by warning, praising, punishment, etc. in the training of Turkish societies as put forth in the works of Turkish scholars.

Basic Characteristics of Family Education in the Turkish World revealed in the Works of Turkish Scientists

The characteristics of family training, the principles, methods and techniques of which are peculiar to Turkish societies, seen in the thoughts of IX-XII. century Turkish scholars concerning family training included in their works are as follows:

- The first property of family education peculiar to Turkish societies *is that it is regulated* based on maturity. All scholars whose works are examined emphasize in their works that raising children in the personality of the ideal president who leads the people to live happily is the main goal of family training;

- The second property of family training *is that it* requires social interaction. Because Turkish societies always want to have a large number of children, which renders the task of family training difficult. Children are not only trained by parents, grandfathers and grandmothers but also village elders, the old, neighbors, relatives, friends and allies, even guests, etc.

- The third property of family training *is the orientation* of the child towards goodness. Everything in the family, relationships, national holidays, and traditions and customs should provide children the opportunity to teach goodness.

- The fourth property of family training *is ensuring that* s/he is directly related to nature. All of the techniques used by Turkish societies in training require the child to interact with the natural environment.

- The fifth property of family training *is that it is* associated with religion. In the works, convincing the child that there is a managing and supervisory power starting from early childhood, the necessity of providing that s/he weighs all of his deeds with the scale of honor are emphasized.

- The sixth property of family training *is related to* its uniqueness. In the training of children, many features such as greeting, sitting, walking, character, laughing, establishing communication are considered.

- The seventh property of family training *is that* it is a whole and is complex. In Turkish societies, children's upbringing includes starting from one's own child and also upbringing the neighbor's children. It is aimed to reach perfection by evaluating the child's maturity symptoms as a whole.

The systematic structure concerning the evaluations above is shown in Figure 2 and Figure 3.

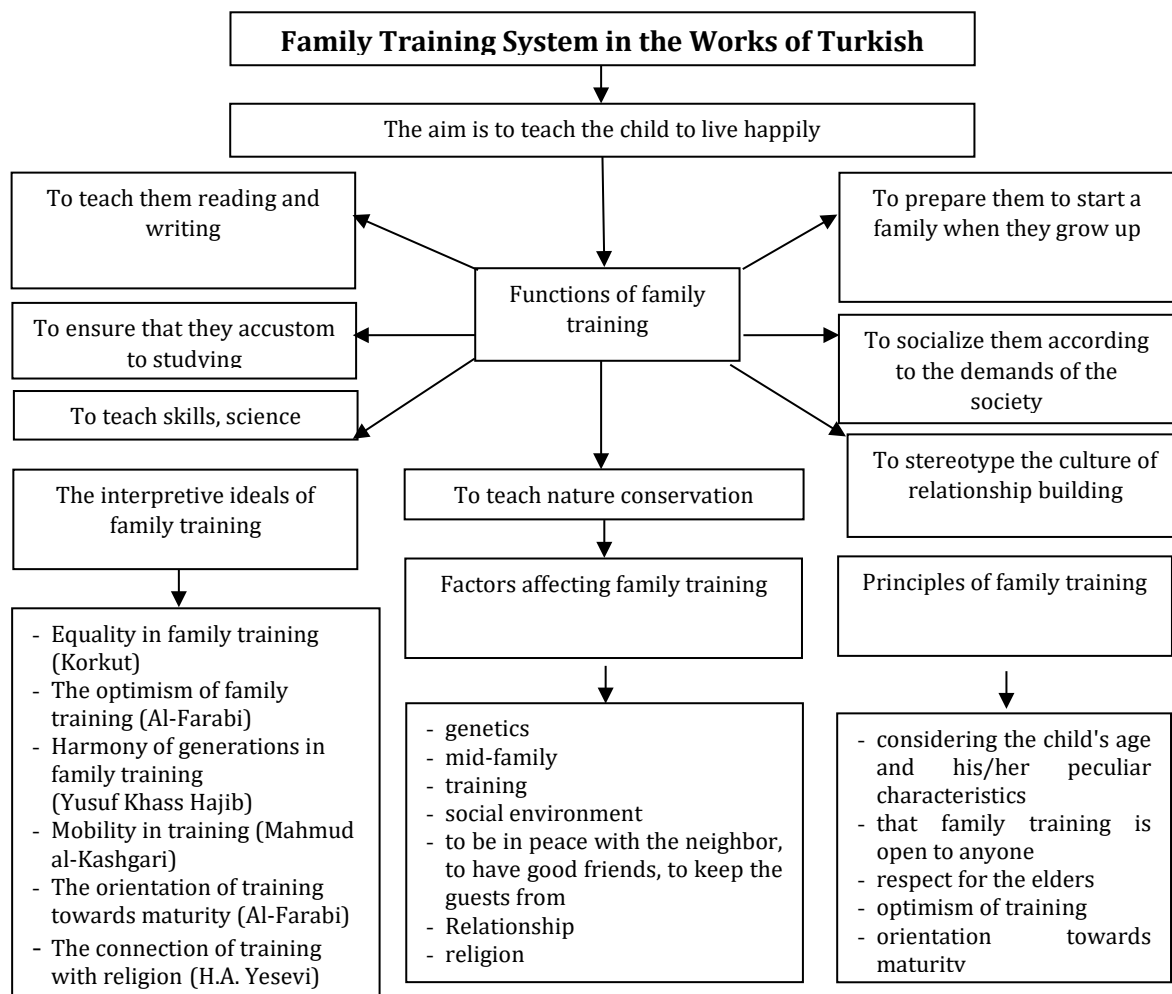


FIGURE 2. Family Training System in the Works of Turkish Scholars

DISCUSSION and CONCLUSIONS

IX-XII. As a result of the analysis of the opinions of Turkish scholars on family upbringing in their works, the following evaluations were obtained:

It is seen that there is a relationship between the development of art and culture, the development of education and family training in the middle ages. The development of culture and civilization, the construction and the art of architecture required the creation of scientists, educated people, that is experts and mature individuals who would make new changes in society. This situation gradually accustomed nomadic Turkish societies to settled life. Thus, the gradual development of economic and social states in the country and the development of culture led to the establishment of a new opinion in regulating family upbringing. GÜNGÖR (1999) considers this as a natural situation that occurs with changing political geographical conditions.

The adoption of the Islamic religion brought along the need for a new change in the family training of Turkish societies. It shows that the understanding of Theism up to then differentiated training and related opinions in many tribes of Turkish societies. Although women were respected in some tribes during this period, in some tribes, girls were not even considered as children. If this situation is evaluated considering the period, it can be interpreted that women are valued in terms of Turkish society. GÖKALP (2005) states that Turks gave women rights and respected them more compared to other tribes. At the same time, the existence of monogamy at that time, woman's having the right together with her spouse and

equally in the state administration, domestic and economic life serve to support this interpretation (Avcı, 2010). Nevertheless, it is possible to say that the religion of Islam leads to the orientation of family training towards goodness and conduces to the realization of family training in a single system.

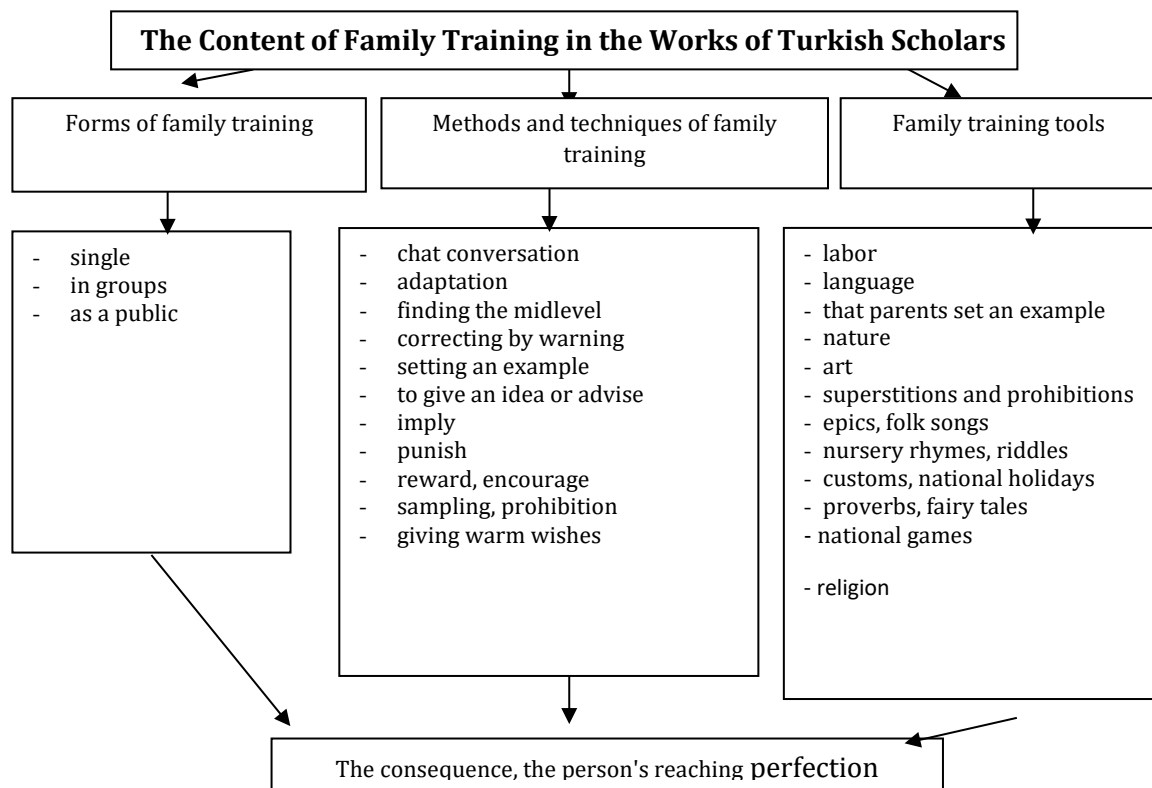


FIGURE 3. *The content of family training in the works of Turkish scholars*

The publication of the works of Turkish scholars Korkut, Al-Farabi, Yusuf Khass Hajib, Mahmud al-Kashgari and H. Ahmet Yesevi, who lived in the IX-XII centuries, provided scientific clarification and continuity of the content of family training. The transformation of Arabic, which is the language of the Holy Quran, into scientific language led to the writing of valuable pedagogical works in this language. The pedagogical views in the content of the great works are in line with the demands of the Qur'an. The family structure of this period was described by Coparal (1982) as the "extended Muslim family,, pointing to a family structure in which the lineage passed from father to son and the father was undisputedly superior to all individuals in the family.

The opinions of Turkish scholars on family training, included in their works were determined as equality in training, goodness, maturity, intergenerational compatibility, religious foundation, considering age and genetic characteristics and activity.

When the opinions of Turkish scholars on family training were analyzed from a historical-pedagogical point of view, it was determined that the primary purpose of family training was related to the stereotyping of the "Perfect Individual," in line with the demands of the state.

The main principles to be included in management in ordering family training provided the shaping of national characteristics of Turkish societies. These were classified as: personal aspect of education, generalization of education, optimism of education, connection of education with nature, connection of education with religion, integrity and complexity of education, taking into account the age and specific characteristics of the child in education.

REFERENCES

- Ahmetov, T.A. (2003). *Jusip Balasagunidin telim - terbiyelik ideyaları: pedagogika gıl.kand...* avtoref. 13.00.01. – Astana.
- Akmedov, G. M. K. (1967). *İstoriyi şkol i narodnogo obrazovaniya v Azerbaydjane (XIX v.) // Materiyalı I naučno-teoriticheskoj konfedensiyi prepodavatelskogo sostava vuzov Sovetskogo soyuza nosyaşık imeni V.İ.Lenina.* Baku.
- Akyüz, H. (2002). *Kutadgu Bilig'de Sosyo-Pedagogik ve Siyasal Söylem*, Erzurum.
- Akyüz, Y. (1998). Farabınin Türk ve Dünya Eğitim Tarihindeki Yeri. *Eğitim Bilimleri Fakültesi Dergisi*, 15(2).
- Akyüz, Y. (2015). *Türk Eğitim Tarihi*. Ankara: Pegem Akademi
- Almuhambetov, B.A. (2002). İstoriye stanovleniye i tendensii razvitiya sistemi povışeniya klassifikatsii pedagogičeskix kadrov v Kazakistane: diss. ... dokt.ped.nauk. –Almatı.
- Arsev, S. (2009). "Dede Korkut Hikâyelerinde Sosyal Hayat". *Bize Göre Dede Korkut*, 25, 16-17.
- Aleuov, U. (1993). *Stanovleniye i razvitiye pedagogičeskoy misli v Karakalpakii* – Nukus: Bilim.
- Avcı, M. (2010). İslam Öncesi Türk Devletlerinin Sosyal Hayatında Kadının Rolü, Yayınlanmamış Yüksek Lisans Tezi, Marmara Üniversitesi, Türkiyat Araştırmaları Enstitüsü, İstanbul.
- Aynabekov, T. (1992). «Kabusnama». *Özbek tilinen audargan jane algısözün jazgan* - Almatı: Balausa.
- Aynabekov, T. (2002). *Kabusnama : ösiyet sozder*. Astana: Audarma.
- Balasagun, J. (1986). *Kuttı bilim*. - Almatı: Jazuşı.
- Beketayev, K. & İbatov, A. (1993). *Mahmud Kaşkari*. "Tubı bir turkı tılı". Almatı: Ana-tılı,
- Baymagambetova, J.T. (2003). *Kazak akın- jıraular muralarındağı jas erekşelik kezenderine katıstı melim – merbiyelik oy - pikirler (XVIII-XIXg.g.)*: ped. gıl. kand... avtoref.: 13.00.01. Almatı.
- Berkimbayeva, Ş. K. (2003). *Jalpı bilim beretin kazak mektepterindegi oku terbiye urdısının damı (1980-2000 j.j.)*: ped. gıl. kand. ... avtoref.: 13.00.01. Almatı.
- Bercanov, K. B. (1976). *Oku agartudagı kalıktar dostığı*. Almatı: Mektep.
- Bercanov, K. B., (1984). *Musin S. Pedagogika Tarihi*. Almatı.
- Binyazar, A. (1996). *Dede Korkut*. İstanbul: YKY
- Çariev, G. O. (1984). *Iz istoriyi obşestvennoy misli Turkmeniye*. Aşkabad: Znaniye.
- Coparal, Berdand, (1982). *Kemalizm ve Kemalizm Sonrası Türk Kadını (19191970)*, Türkiye İş Bankası Kültür. Yay., Ankara, , s130.
- Çubukçu, A. (1985). Türk Filozofu Farabi ve düşüncesi, *Belleten XLIX* sayı 194.
- Dağ, M. & Öymen, H.R. (1974). *İslam Eğitim Tarihi*, Ankara.
- Dilaçar, A. (1972). *Kutadgu Bilig İncelemesi*. Ankara.
- Eliuz, Ü.(1999). *Dede Korkut Hikâyelerinde Tipler*. Uluslararası Dede Korkut Bilgi Şöleni. Ankara: Atatürk Kültür Merkezi Başkanlığı.
- Ekici, M. (1999). *Dede Korkut Kitabı'nda Kadın Tipleri*. Uluslararası Dede Korkut Bilgi Şöleni. Ankara: Atatürk Kültür Merkezi Başkanlığı
- El-Farabi. (1975). Kayırımdı kalaturgındarının közkarastarı. Aleumettık-etikalık traktattarında. Almatı: Gılım.
- El-Farabi (1975). *Bakıtka jetu jolında. Filosofiyalık-aleumettık traktatında*. Almatı: Gılım.
- Ergin, M. (1989) *Dede Korkut Kitabı*, Atatürk Kültür Dil ve Tarih Yüksek Kurumu, Türk Dil Kurumu Yayınları, 2. Baskı, Ankara
- Erik, N. (2010). *Dünden Bugüne Kadın Çocuk Aile*. Esen Yayınevi.
- Finlay, L. (2008). A dance between the reduction and reflexivity: Explicating the "phenomenological psychological attitude". *Journal of Phenomenological Psychology*, 39(2008), 1-32.
- Gaşimov, A. Ş. (1970). *Azerbaydjanskaya narodnaya pedagogika*. Baku.
- Gökalp, Z. (2005). *Türkçülüğün Esasları*. (Haz. Kemal Bek). İstanbul: Bordo Siyah Yayınları
- Güngör, E. (1999). *Tarihte Türkler*. İstanbul: Ötüken Yayınları.
- İbrahimjanov, K.T. (2007). *Kazakistandagı bastauış mektepterdin kalıptasu men damı*: ped.gıl.dok. ...diss. –Türkistan.
- İlyasova, A. N. (1997). Problemi razvitiya pedagogičeskoy teorii Kazakistana (1900 - 1960 gg.) avtoref. ... doktora ped. nauk: 13.00.01. – Almatı.
- İğibayeva, A.K. (2007). *Genesis i tendensii razvitiya sistemi obrazovaniya v Kazakistane (konets IX-serediny XX vv.)*: ped.gıl.dok. ... diss. –Almatı.
- İbraimova, J. K. (2003). *Stanovleniye i razvitiye v Vostočno - Kazakistanskom regione (1917- 1930 g.g.)* : diss. ... kand. ped. nauk: 13.00.01. – Almatı.
- İmaeva, N. (1971). *İdeyi vospitaniya v tvorçeskom naslediyi Toktogula*. Frunze: Mektep.

- İnomova, M. O. (1998). *Pedagogiçeskiye osnovy i ispolzovaniya nasionalnik sennostey v dukavno – npravstvennom vospitaniyi detei v semie*: avtoref. doktora. ped. nauk. : 1300.00.01. Taşkent.
- İzmailov, A. E. (1991). *Narodnaya pedagogika: pedagogiçeskiye vozzreniya narodov Sredney Aziyi i Kazakistana, Pedagogika*.
- Jamirova, U. C. (2002.) *Balasagunnın "Kutti biliktegi" car tandau maselesi*. İzdenis. Gumanitarlık gılmıdar seriyası. №3.
- Jamişulı, A. (1995). Koca Ahmet Yassauı: Hikmetter. Almatı: Öner.
- Jarıkbayev, K.B. (1982). *Razvitiye pedagogiçeskoı mısli v dorevalitsionnom Kazakistane*: diss. ... doktora ped. Nauk:13.00.01.- Kiyev.
- Jumataeva, Ş. (1996). *Dulat Babatayulının telim - terbiyelik ideyaları*: ped. gıl. kand. ... diss.: 13.00.01. – Almatı.
- Kafesoğlu, İ. (1980). *Kutadgu Bilig ve Kültür Tarihimizdeki Yeri*, İstanbul.
- Kaliyeva, K.K. (2003). *Mahmud Kaşkaridın pedagogikalık ideyaları: pedagogika gılmıdarının kandidatu...* diss.: 13.00.01. –Almatı.
- Kononov, A.N. (1972). *Mahmud Kaşgarskiy i ego "Divani lugat at- turk*. Sov. Tyurkologiya, №1.
- Koyanbayev, R.M. & Koyanbayev, J.B. (2000). *Pedagogika*. – Almatı.
- Köbesov, A. (2002). *El –Farabidın aşılmağan alemi*. Kömekşi oku kuralı . - Almatı: Sanat, 176 b.
- Kubesov, A. (1994). *Pedagogiçeskoıye naslediye Al-Farabi*: diss... doktora ped.nauk. 13.00.01. - Taşkent, 314 s.
- Kurbanov, A. A. & Kuzmin O. D. (1972). *Oçerki po istoriyi razvitiya pedagogiçeskoı mısli v Turkmenistane (1886-1941)*. Aşkabad: Turkmenistan.
- Kurişcanulı, A. (2004). *Balasagun Jusip: Kutadgu Bilik*. Türkistan: Turan.
- Kurişcanov, A. (1994). *Mahmud Kaşkari cane onın « Diuanıy» turalı*. Kazak tarihi, № 4.
- Kuşerbayeva, A.N. (2004). *Razvitiye idey gumanizma v pedagogiçeskom nasledii Yusufa Balasaguni*: diss. ... dokt.ped.nauk. 13.00.01.- Almatı.
- Madin, İ.B. (1972). *Razvitiye pedagogiçeskoı mısli v kazakistane za sovetSKIYI period*. – Almatı.
- Mırzahmetov, M. (1989). *Jusip Balasagun*. Sönbes culdıvdar, - Almatı.
- Mırzahmetov, M. A. (1985). *"Kutadgu bilikkr katısı jayında: [Jusip Balasagunnın "Kutti bilik" dastanı men Abaydın tanistıgi]*. Bastaus mektep, №8.
- Mırzahmetov, M. & Köşerbayeva, A. (2004). *Balasagunıdın «Kutti bilik» dastanının manı*. Kazakstan mektebi.
- Moldasan, K. (2009). *Jusip Balasagunnın pedagogikalık muralarındağı izgilikti baskarudın negizderi*: ped.gıl.kand...avtoref.-Almatı,
- Muhamedjanova, M. P. (1992). *Formirovaniye nauçnogo mirovozreniye starşeklassnikov v prosesse vzaimosvyazi şkolıy i semii*: avtoref.... Dok. Ped.nauk. Taşkent.
- Nurgaliyev R.N. (1990). *Filosofiyalıq sözdik*. Almatı.
- Nuritdinova Z. G. (1989). *Pedagogiçeskiye ideı Abu Raykona Beruni*. Taşkent: Fan.
- Omar, E. O. (2001). *Kazakistandağı mektepten tıs mekemeler: kalıptasuy men damuy*. – Almatı.
- Ongarsınova, F. (1985a). *Mahmud Kaşkari: Curekter tildeskende*. Almatı.
- Ongarsınova, F. (1985b). *Mahmud Kaşkari: Caz ben kıstın aytısı*. Almatı.
- Ögel, B. (1979). *Türk Kültürünün Gelişme Çağları*, Ankara
- Ögel B. (1984). *İslamiyetten Önce Türk Kültür Tarihi*, Ankara.
- Ögel B. (1985). *Türklerde Bilgi Öğretme, Bilgi Teorisi ve Bilgelik*, Milli Kültür ve Gençlik Sempozyumu, Ankara.
- Pirliiev, K. (1980). *Nekotoriye voprosıy etnopedagogiki turkmenskogo naroda*. Aşkabad.
- Pirliiev, K. (1991). *Progressivniye Tradisiyi Narodnoı Pedagogiki v sovremennom vospitaniyi şkolnikov na materialak turkmenskoy SSR*: avtoref... doktora ped.nauk: 13.00.01. Taşkent.
- Safarav, H. (1993). *Progressivnie ideı i opit narodnoı pedagogiki Uzbekistana*: diss... doktora. Ped.nauk: 13.00.01. Samarkand.
- Saparalın, B. (2000). *Tıyım: Jusip Balasagunnın kız bala terbiyesine katısı traktattarına taldau*. Kazakstan ayelderi, №2.
- Seydov, A. Y. (1957). *İz istoriyi pedagogiçeskoı mısli v Azerbaydjane*. M.
- Seytaliev, K. B. (1998). *Kazakistanda cogarı pedagogikalık bilim berudin kalıptasuyı men damuyı (1920-1991)*: ped. gıl. dok.... avtoref: 13.00.01. – Almatı.
- Şalekenov, U. X. & Şalekenov, M. U. (2004). *Balasagunnın jumbagı şeşildi*. -Almatı,
- Şışova, L. V. (1990). *Vzaymodeystviye şkolıy i semı v antialkogolnom vospitaniyi uçaşiksiya*: diss... kand. Ped.nauk: 13.00.01. Taşkent.
- Tacın, M. & Ayaganov, B. (1993). *Sotsiologiya negizderi*. - Almatı: Ana–tili.

- Tllaşev, K. K. (1989). *Obşepedagogiçeskiye i didaktiçeskiye ideyi uçenik – ensiklopedistov Blicnego i Srednego Vostoka epok Srednevekoviya* Taşkent: Fan.
- Tomanov, A. (1964). *Mahmud Kaşkari. // Kitapta: Orta Aziya men Kazakistannın ulı gulamaları (IX -XIX g.g.)*. – Almatı.
- Tursinova, A.B. X. (1998). Dosmuhamedulının pedagogikalık murası: ped. gılımdarının kand... avtoref.: 13.00.01. – Almatı.
- Umanov, G. A. (1970). *İstoriya Sozdani i razvitiya professiyonalno-tekniçeskogo obrazovaniya v kazakistane*: avtoref... doktora ped. nauk.
- Urunbasarova, E. A. (2001). *R teorii nnavstvennogo vospitaniya şkolnikov v istorii pedagogiki Kazakstana (60-e g XIX - 90-e g.XX. v)*. – Almatı.
- Uyumaz, G. (2012). *Dede korkut hikâyelerinde çocuk eğitimi*. Yayımlanmamış Yüksek Lisans Tezi. İzmir: Dokuz Eylül Üniversitesi
- Xrapçenkov, G. M. & Xrapçenkov V.G. (1998). *İstoriya şkolny i pedagogiçeskoy misli v Kazakistane*. - Almatı: Nauka.
- Yalçın, S. & Şengül, M. (2004). *Dede korkut hikâyelerinin çocuk eğitimi açısından öne sürdüğü değerler ve ortaya çıkarmak istediği tip üzerine bir değerlendirme*. Fırat Üniversitesi Sosyal Bilimler Dergisi. Cilt 14.Sayı 2.
- Yassauı, Koja. (1993). *Diyuanıy hikmet*. - Almatı.
- Yıldırım, A & Şimşek, H. (2005). *Sosyal bilimlerde nitel araştırma yöntemleri*. Ankara: Seçkin Yayınları