Akhism(Ahilik) and Its Contribution on Child Education

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Abstract

Akhi (Ahi) institution is the common name of the associations of craftsmen and artists that were dominant particularly in Anatolia between the 13th and 20th centuries. Subsequent to the migration of tribes initiated with Mongolian invasions, Turkish tribes migrated from Asia to Anatolia. To the end of competing with Byzantine craftsmen immigrant Turkish tribes established Akhisystem in their new settlement Anatolia. Turkish tribes aimed with this system to obtain a higher rank in competition, to pervade professional ethics amongst people, to produce quality goods, to widespread cooperativeness, tolerance, integrity, social and economic stability amidst people. They had indeed reached the desired level of success in the end.

Key Words: Akhism (Ahilik), Child, Child Education.

Introduction

Each society possesses exclusive criteria of social and moral values. Given that such criteria of values are introduced during the times of insecurity, they bear even greater significance. During these periods cooperativeness, tolerance, generosity and similar qualities –though they differ with respect to each society- Turkish tribes excelled others with their desired qualities. Indeed cooperation, protecting the victim, intolerance against injustice[1]and similar humanitarian values have long been present in Turkish culture. These qualities have only changed form with the adoption of Islam and reshaped with respect to this religion.

Immigrant Turkish tribes who in the course of time settled in Anatolia started to get engaged in crafts and trade that were the professions of natives. However trade in those settlements was under the sovereignty of non-Turkish settlers mainly Byzantine guilds[2]. The way for Turkish immigrants to compete with these guilds was to found organizations against such associations. Thus it became possible for organized Turkish tribes to engage in active trade. As time passed, tradesman Turks have achieved great steps and secured a worthy and respected position in society. The early emergence of Akhi communities is related to this activity.

Akhi system is originally structured over this frame of mind. During those ages when the state fell short in meeting the needs of citizens, under the guidance of religious-men, this system provided individual or organized assistance to the youngsters and needy citizens in the name of state so that notion of social responsibility[3]was established in a positive and persistent manner.[4] Cooperativeness which was already a long-established notion in its cultural heritage enabled the Turks to organize under Akhi system. In time religious and moral acts have turned into tradition[5] and become norms in the works of men of religion.

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[1]NeşetÇağatay, AhilikNedir? KültürBakanlığıHalkKültürünüAraştırmaDairesiYayınları: 137, Ankara, 1990, p.178.

[2]The institution of craftsmen built in cities and towns to act as a bridge between state and craftsmen and control the craftsmen in the name of state. When united with Akhi organization it turned Ottoman economy upside down. It is Byzantium-originated. In Middle Age Europe, they were the professional associations composed of craftsmen performing the same profession. For detailed information visithttp://www.uludagsozluk.com/k/lonca-teskilati/Access: 06.10.2011, 13.00

[3]RukiyeŞahin, ŞafakÖztürk, Mehmet Ünalmış, "Professional Ethics and Moral Values İn Akhi İnstitution", Procedia Social and Behavioral Sciences 1, 2009, p.802.

[4]Mübahat S. Kütükoğlu, "OsmanlıEsnafındaOto-KontrolMüessesesi", AhilikveEsnaf, İstanbul 1986, p. 75-76.

[5]ErolGüngör, TürkKültürüveMilliyetçilik,ÖtükenNeşriyet, İstanbul 1995, s.124.

These works of norms were called "fütüvvetname". Fütüvvetname(rules and regulations of Turkish-Islamic guild) is in a sense the main document of principles for Akhi organization.

Akhism

Akhiis an Arabic word defined as "brother". In another resource it is stated that the word derived from "Akı" which means in Turkish language bravery, heroism and generosity[6].[7]The brotherhood culture prevalent in Akhism has also been effective in the formation of social order and spread of tolerance amidst people.

This system was dominant in Anatolia as of 13th century till the 19th century. Upon the settlement of Turks "fütüvvet" has been adopted amongst craftsmen as a form of association. In the course of time this association has emerged as "Akhism". The institutionalized Akhismhas turned into a thought system reflecting the combination of Islamic-Turkish customs and traditions.[8]

Viewed in a general framework, the system is defined as a Turkish Association of Craftsmen and Artists where artistic and professional education is offered.[9]This association also played vital role in those periods in the adoption of urban life in cities, towns and villages.[10]Its objective has been to form an association of craftsmen, to provide assistance to the victims, to cooperate, to train laborforce who would be on duty during day and present in Akhi lodges at nights[11]where they would receive social and moral enlightenment.

Arrival of Akhism to Anatolia

Arrival of Akhism to Anatolia is in consequence of Mongolian invasions which pushed immigrant Turkish tribes towards Anatolia. With the arrival of Turks to Anatolia in 1071 immigrant Turks settled in the towns and districts within the region. Nonetheless Turks who were at that time craftsmen in the urban locations inTurkistan did not participate in the migration. Craftsman Turks settled in commercial centers in the region ofHarezmî;yet these settlers were also forced to migrate from Harezmîregion to Anatolia in the aftermath of Mongolian invasions.
The second wave of Anatolian migration included craftsmen and artists. Since during that age craftsmanship and artisanship were under the control of Byzantines, in order to compete and excel in artistry Turkish migrants were forced to get organized under an association which became possible with the formation of Akhism.

Akhismcould secure competitiveness, quality production,[12]art, moral values required in any artist, financial autonomy of Turks, keeping language, literature and music alive. In that specific ageHacıBektaşiVeli[13] (1210-1270) took an eminent place as a distinguished akhi leader who helped the establishment of Akhismtradition in Anatolia and protection of Turkish culture and preventing the assimilation by Byzantium and Persian cultures.

Akhismthat originated during Seljuk period played remarkable role in the formation of Ottoman Empire and securing the unity of public. ŞeyhEdebali[14]is another Akhi leader who was given great importance by Akhis. In that period Akhis united the craftsmen and tradesmen and this organization turned into a structure greatly effective over local citizens. With its current organization and powerAkhismenabled social, economic and cultural development in the settlements they existed in.

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[6]AznavurDemirpolat, GürsoyAkça, "AhilikveTürkSosyo-KültürelHayatınaKatkıları",
SelçukÜniversitesiTürkiyatAraştırmaDergisi, 15.Sayı, 2004, p..356.
[7]MikailBayram, AhiEvranveAhiTeşkilatı'nınKuruluşu, DamlaMatbaacılık, Konya 1991, p.131.
[8]Yusuf Ekinci, Ahilik, SistemOfset, 2.Baskı, Ankara 1989, p.22.
[9]http://www.sesob.org.tr/index.php?sayfa=ahilik&sayfa_no=21. Access: 06.10.2011,15.30.
[10]Mustafa Şanal, Mustafa Güçlü, "BirToplumsallaştırmaAracıOlarakAhilik",
ErciyesÜniversitesiSosyalBilimlerEnstitüsüDergisi, Sayı:23, 2007/2, p.388.
[11]In the past the lodges served as guest houses and schools. Akhis were engaged in agriculture around the lodges. Through practicing agricultureakhis were not only setting an example to the locals nearby but also providing food for the travelers. Akhis were not only engaged in agriculture; they were busy with husbandry as well. That way, they managed to finance the lodges with their own self-resources.
[12]BillurÜlger, GürdalÜlger, "Akhism as a Non-Govermental Association Model in the History of the Turkish Nation and Assesment of Today's Business Ethics: A Relationship or a Contradiction?", Journal of Human Values,11:1, 2005, p.53.
[13]For detailed information visithttp://tr.wikipedia.org/wiki/Ahilik. 21.01.2012.
[14]Father-in-law of Osman Bey; the founder of Ottoman Empire.

In the specific age Akhismwas dominant, this association became a strong influence that empowered and developed the state to a certain extent, offered solutions to potential inner -threats,built appropriate relations amidst all the citizens and institutions in society and aimed peace amongst all people[15]. Therefore it would be right to allege that during that period Akhis also possessed a political authority as well. This authority became dominant till the 15th century when the rise of Ottomans was witnessed. Subsequent to this period however,Akhismwas transferred to Ottoman guilds and dervish institutions and kept its existence as charity organizations within Ottoman lodges.

Socio-Economic, Political and Cultural Practices of Akhism

Socio-economic practices in Akhism are originally based on learning through experience and practicing,[16]as well as real life.Through these practices it is particularly emphasized that learning a skill to sustain life and using mind in any profession is necessary. Once the practices of Akhisminstitution which was kept alive for centuries within a specific system are analyzed, it surfaces that the system functioned properly during that age.

- Akhism is a noteworthy institution which also assisted Turkish youth in improving their life attitudes.[17] It was during that specific age men could -under a definite system[18]-reach to a certain level in their profession.[19]In this specific structuring, masters raised their apprentices through providing a fatherly compassion[20] and sincere affection.[21]In that manner masters could structure the specific profession on a sound moral base in addition to keeping youngsters busy and distant from negative influences. That was secured by improving master-apprentice system.[22]
- Akhileaders aimed to unite artists under the roof of an association.[23] Indeed during that age only the craftsmen who produced and sold solid products and master artists were entitled to receive license of competency fromAkhisminstitution. In that way craftsmen and artists were forced to fully obey the principles of akhi system in order to be granted the required license of work.[24]
- Akhi system proved to be substantially successful by strictly controlling craftsmen and artists in terms of public health[25].
- During 13th century, particularly the wars that were effective in the foundation of Ottomans developed Akhism system in political aspect. This association, based on its public influence, was also helpful in mustering the required men of arm at wars. On the other hand the Europeans were facing hard times in recruitment for Crusades.[26]Thanks toAkhi system, Ottomans went through no such difficulty. In shortAkhismwas effective in not only commercial but also political organization and development of citizens.

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[15]Ekinci, Akhism, ibid, .p.22.

[16]HulusiDoğan, "The Search of Tacit Knowledge in Akhism Culture", KocaeliÜniversitesiSosyalBilimlerEnstitüsüDergisi, (12) 2006, s.32.

[17]MuhittinŞimşek, TKY veTarihtekiBirUygulaması, Ahilik, Hayat Yayınları: 134, YönetimDizisi:21, İstanbul 2002, s.25.

[18]Apprentice- foreman- master hierarchy.

[19]For detailed information seeYahyaAkyüz, TürkEğitimTarihi: Başlangıçtan 1988'e, (Genişletilmiş 3. Baskı), Ankara ÜniversitesiEğitimBilimleriFakültesiYayınları No: 160, Ankara 1989, p. 192-194.

[20]Ekinci, Akhismibid, .p.41-42

[21]İrfanGündüz, OsmanlılardaDevlet-TekkeMünasebetleri, SahaNeşriyat, İstanbul1983, p. 102-104. MuallimCevdet, İslam TürkTeşkilat-ıMedeniyesindenAhilerMüessesesi, BüyükMecmua, No: 5 (Nisan) ve 10 (Haziran), 1335/1919, p. 122-123.

[22]AysunEnginer , "A Relational Analysis Between Mentorship and Akhi Organization", Procedia Social and Behavioral Sciences 1, 2009, s.226-227.

[23]The introduced norm aimed to protect the rights of both craftsmen and consumers. In case of any conflict the council in akhi system * gathered (home meetings) and reached to a decision upon discussions.

*The participants of this council were members of eminent professions amongst whom were teachers, laborers, apprentices, women, preachers, governors, commanders and doctors. (For further information please seeÇağatay, Neşet, BirTürkKurumu Olan Ahilik, SelçukÜniversitesiYayın No. 1, Konya 1981, p. 147-151.)Nonetheless in order to be a member of council it was not sufficient alone to be a leading professional but also to be moral, generous and benevolent. In the face of any disagreement, experts in this council got together to resolve the argument.

[24]Kütükoğlu, ibid, , p.60. Muallim, ibid, p. 122-123.

[25]In these inspections, the weight and bakery method of bread, animals that could be cut and their sale prices, sanitary conditions, cooking materials to be used in restaurants and mess halls and cooking methods, hygiene of the cooks and servers, sanitary conditions of meat and meat products, sanitary conditions of fruits were rigidly controlled.

[26]HasanGüneş, The Negative Turkish Identity in the Münchhausen Stories and the Resulting Hazards Concerning Child Literature Australian Journal of Basic and Applied Sciences, 5(8): 530-538, August 2011, ISSN 1991-8178

- Turks who settled in Anatolia moved and settled to Rumeliain time. Similar to Anatolia, they established lodges in these territories.[27] In these locations lodges provided comfortable and safe trips for travellers. Turkish locals who settled in Rumelia were organized similar to the system in Anatolia and developed Akhism system here too.
- Taxes paid to Akhiorganization were collected in craftsmen saving fund then used for social celebrations such as the marriage, child births or deaths of the members.
- Regardless of the nationality of craftsmen and artists no hostility was tolerated amidst the members.[28]In case of hostility men of respect acted as negotiators.[29] Therefore the rise of nation-based conflicts was prevented at the very start.
- Akhism paved the way to securing charity system in society hence craftsmen and artists organized and opened bazaars[30].
- Akhism system checked the goods manufactured by craftsmen and artists to secure the production of healthier and solid products.
- Akhism system opened the gate for more effective use of national resources. That became possible by functioning craftsmenandartists within a definite system.

Akhiinstitutions- despite their non-governmental autonomous structure- not only contributed to the socio-economic structure but also to the educational structure as well.

Educational Practices of Akhism

Another social mission shouldered by Akhi institution is child education. To comprehend this mission better it is necessary to review child-oriented activities of Akhism and its contributions on child education.[31] In Akhism the main principle is to teach children honesty, to avoid misappropriation,[32] to respect the right,[33]to abstain from adultery,[34]to be pious and to survive with no assistance.[35]To that end children are trained in both lodges and workplaces. This way, children receive education in lodges till they reach a certain competency and trained by their masters till they learn a particular profession. The students within Akhiinstitution enrich their knowledge and skills. Children could therefore take their place in continuous education. One of the primary reasons Akhiinstitutions give importance to child education is to bring an individual to perfection. That is the reason it has a distinctive perspective and analysis on humans. Akhism institution -when it was powerful- assisted families greatly in child education. This institution shouldered the responsibility of parents' task that included training children for future, enabling children to act more stabile in their natural habitat and adopt quickly to their surrounding and respect others' right in particular.

Contribution of Akhism on Social Moral Codes Education

Social moral codes which keep their validity even present day have always been practiced in every surrounding and social gathering. That way the codes that were aimed to be established soundly have been structured and turned into habits. In order to change these codes into habits courses were given even on Saturdays. On the weekends in lodges unwritten yet greatly significant laws of social life were taught and transmitted to younger generations. These unwritten laws declare that while eating right knee in particular should be raised high, the bites should be chewed well and slow, the bite should be small, no talking should be allowed, no one should stare at others' bites, no leftovers should be on the table, no noise should be made while eating, water should be drunk after breathing, glass should be hold with both hands, no noise should be madewhile drinking water, water should be drunk while sitting. Other than these laws, interpersonal communication and interaction have also been connected to social codes.

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[27] Lodges were founded during the final years of Seljuk State and served as guest houses. The personnel in lodges were engaged in agriculture or husbandry around these places and set an example for the locals and provided the food to serve in lodges.

[28]SebahattinGüllülü,AhîBirlikleri, ÖtükenYayınları, İstanbul 1977, p. 32.

[29]ZiyaKazıcı, "Ahilik", TDV İslamAnsiklopedisi, C.1, İstanbul, 1988, p. 539-541. Çağatay, ibid, (1981), p. 59-84.Bayramibid, p.92.

[30]Uzunand KapalıBazaar are the examples.

[31]AhmetTabakoğlu, TürkİktisatTarihi, DergâhYayınları, İstanbul 1986, p. 418.

[32]AbdulbâkîGölpınarlı, "İslâmTürkillerindeFütüvvetTeşkilâtıveKaynakları" İstanbul ÜniversitesiİktisatFakültesiMecmuası, XI No: 1-4, İstanbul 1949-1950, p. 209.

[33]Gölpınarlı, ibid, .p. 252-253.

[34]Gölpınarlı, ibid, .p. 240,

[35]Gölpınarlı, ibid, .p.90.

1. Manner of Talking in Akhism

Akhisminstitution has based the manner of talking of its apprentices on certain codes. Accordingly a student should not be rude since anyone speaking tough and bewildered would unintentionally spit around. It has also been advised that a man rendering speech should look in the eye of the other person. While talking one should not commune but talk within the framework of mutual respect and courtesy; while talking on a particular subject one should not move hands and arms repeatedly but remain calm. Aside from these codes of talking, even the manner of walking has been structured on certain laws.

2. Manner of Walking in Akhism

This code states that a man walking on street should not walk in the center of the road; take steps attentively, not stare at the person walking before, not walk in front of an elderly person, not walk alongside streets unless he has something to do, not gaze through open windows and doors while wandering around streets, avoid hitting others while on the move, not shout to call someone, not spit, not burst into laughter, not eat on streets.

Such social codes and many others have been attempted to teach any akhi through natural methods. Thus Akhismeducation aimed to train akhi- the person in need of training- by keeping him under surveillance for 24 hours. At the end of this regular training Akhismcontributed to a person's maturity eventually.

Contribution of Akhism on Education and Training

One of the most salient tasks of Akhi institution is to gain profession to its members and motivate the individuals to act cooperatively in society. HenceAkhism occupies a noteworthy position in the history of Turkish education. It is of everyone's knowledge that Akhism- since the day it emerged- has contributed significantly on education and rendered training for its members and also paid particular attention to training activities[36]. Despite the fact that Akhismis considered to be an institution of craftsmentraining merely, it actually provided great contribution on child education too. Therefore a research on the contributions ofAkhicommunities on education shall bring light to the form of training in particular age and educational activities in today's world.

Education is an Arabic originated word and meant politeness in that time. It also encompassed meanings such as increasing, raising, upbringing, correcting, reforming[37]. In another literary resource education term is defined as "providing the required information for a specific purpose"[38], in another resource it is stated as "the art of influencing a person's acts"[39].

Regardless of the same direction yet different meanings, education and training are two concepts complementing each other. Therefore these two concepts are not independent of one another but acquire meaning once together which underlines that there is no education without training and no training without education.

According to Akhism, education is "offering hand to the ignorant" or in other terms "the art of raising good humans".

Education-Training Types and Methods in Akhism

Akhiinstitutions have been active within three different branches; moral education, military education,professional education. Military education of Akhiinstitution was forgotten with the institutionalization of Ottomans. The area it was active most intensely has been "moral education" since the ultimate goal in Akhism was raising honorable individuals. Moral education of Akhisminstitution which basically aimed raising good people teaches how individuals should act in society. The principle of this education underlines learning and putting what is learnt into practice. To that end, below-listed methods have been employed.

1- Tedric- (Education Method from the Easy to Difficult)

Tedricis an inherent method of learning for humans.

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[36]AhmetVehbiEcer,"AhmetYeseviDervişiAhiEvrenveKayseri'deAhilik",ErciyesÜniversitesiSosyalBilimlerEnstitüsüDergisi, Sayı:11, Kayseri 2001, p.11.
[37]Mehmet FarukBayraktar, "İslâmEğitimindeÖğretmen-ÖğrenciMünasebetleri", M.Ü. İlahiyatFak. VakfıYayınları İstanbul, 1984, p. 1.
[38]T.D.K. "TürkçeSözlük", Ankara, 1974, p. 257.
[39]AyvazGökdemir, "EğitimeDair", OcakDergisi, Sayı 3, Ankara 1972, p. 8.

This method underscores that aimed information should be rendered step by step with repetitions. That is because humans naturally learn slowly and abandon bad habits in the same manner; slowly. Hence bad habits should also be abandoned in the course of time. That way new information can be structured deeper and bad habits can be abandoned necessarily.

Newcomers in lodges or workplaces start to work through simple deeds and knowledge. This particular method attaches individuals to lodges and also enables them to gain knowledge much easily. People who spend considerable amount of time in lodges can therefore leave their bad habits which eventually remove undesired traits from any person.Starting the education with the simplest step is an effective method that proves right not only for practical courses but for theoretic lessons equally.

2- İsticvab (Question-Answer Method)

This particular method has mostly been applied on theoretic courses. In this method the planned subject is given to students beforehand so that they can get prepared. During lesson, previously given subject is introduced through key questions; answers are discussed for analysis of the subject and target is reached in the end. Complementary questions are not randomly selected. These questions are both preparatory and directory for the participants.

Question-answer system has two major effects on people. The first one has the quality of attention getting and the other one is measuring the present level of knowledge in any person. Course teacher –upon detecting knowledge levels- tries to transform the aimed information according to the detected level. Akhiinstitutions proved successful in employing this method.

3- Method of Setting Sample Models

Another course teaching method effectively used in moral education methods is setting sample models from respected personalities. The deeds of related people are narrated to set an example. With this method a model is drawn for the feta (student)[40] and student is advised to follow this sample model. Sample setting method is the most appropriate one for human nature since humans as a general rule desire to resemble the higher ones.

4-Method of Exhorting

Exhorting is one of the educational methods employed for moral education of students. Generally speaking it aims to correct the bad conducts. Exhorting is a method underscoring the necessity of not to repeat a misconduct and correct any faulty behavior.

5-Method of Preaching

Method of Preaching is based on repetitions. Akhism institution tries to teach its unique principles through this method since the more repeated any knowledge the more permanent it becomes. Towards this end method of preaching has been effectively implemented.Nonetheless the personality of the person to preach matters substantially. That is why preaching method is conducted by elevated and qualified names.

6-Darb-ı Mesel (Method of Symbolization)

Symbolization is another teaching method used in Akhism. This particular method has been widely employed in the verbal expression of topics.In all relevantfütüvetnâmes, it is possible to come across symbolizations.[41]

7- Emr-ibi'l-maruf, nehy-ian'il-münker (Method of Ordering Goodness, Prohibiting Evilness)

Method of Ordering Goodness, Prohibiting Evilnessmakes it possible to abandon an evil deed through warning. Even if a particular conduct is not corrected despite warning, at least it becomes possible to avoid evilness. This method is also listed amongst the preconditions of Akhism.[42]

8-Semâ

It is stated in İbnBatutaseyahetnâme (travel book) that the form of entertainment called Semaisalsoanother teaching method of Akhism.[43]

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[40]Student.
[41]Burgazî, "Fütüvetnâme", (Çev. A. Gölpınarlı, İ.Ü. İktisatFakültesiMecmuası, Cilt XV, Sayı 1-4, İstanbul, 1954, p. 128-129.
[42]Gölpınarlı, ibid, .p. 217.

In Akhisminstitution Semahas served the purpose of education rather than entertainment. It became possible to teach self through this method which was one of the ways of reaching and uniting with Allah.

Vocational Training and its Method

There are two kinds of vocational training methods in Akhism system which are respectively "tedric" and "on-the-job training".

1- On-the-job training

This training system is also called "Master-Apprentice Training". Students who enter Akhi system also become apprentices who are dispatched to masters to the end of learning a skill. This way the apprentice learns to perform a particular work and moves towards self-improvement. The apprentice who finally gains certain skills is then given a significant mission. Provided that he achieves a particular mission then he is awarded in a ceremony with the rank of foreman.[44]This training form is continued till the level of mastership. Any master is entitled to open his own workplace only if akhi seniors grant license.

2-Tedric Method

Tedric method has been equally effective in vocational training just as moral education. This method is employed from the simple to the difficult according to the competency, knowledge and skills of the apprentice.

When the apprentice is placed under the control of a master to learn profession he is given tasks that become increasingly harder in time. This way, the apprentice enjoys and adopts the profession. The particular practices are gained to the apprentice within the frame of a definite system and order. Thus the master becomes capable of checking the learning level of apprentice. Vocational practices in Akhisminstitutions are not merely related to work training but include inter-human relations and relations with other artists as well.

Professional Ethics

In Akhism, professional ethics bears great significance. Professional ethics hereby relies heavily on honesty, integrity, truthfulness towards customer, avoiding lies to sell a product, being righteous on scale measuring, acting polite to the customer, keeping one's hand, mouth and reproductive organ under control.[45]These principles have in time turned into life philosophy of akhis. Another principle that turned into life philosophy is respect for the master which is a primary principle that should never ever be ruled out inAkhism. Akhiis devoted to his master.[46]Akhiacknowledges the fact that respect towards his teachers is a remarkable moral code and virtue.

Conclusion

Akhisminstitution and tradition that became dominant from the 13th century till the onset of 20th century has been influential in financial, social and cultural aspects within the territories they existed in. During the time it was dominant, this institution has organized craftsmenand artists under one roof and placed everything within a definite system and order. Within the framework of this system even centuries earlier, the basis weight of one loaf of bread was preset. Akhisminstitution has introduced its own system and order to all the migrated territories. Lodges were one of these places which served during those ages both as guesthouse and also school. Akhisearned their living through agriculture and husbandry around lodges and set an example to other with their conducts. The exemplary conducts Akhis performed around lodges motivated others to model their acts, to socialize and participate in social life. Aside from this influence lodges also provided safe accommodation for the merchant travelers. This feature secured safe travel and trade for thecraftsmen and artists.

Akhismhas taken on remarkable cultural tasks for the sake of society. The young trainees who came to receive training get prepared for life through a variety of activities and methods and gained profession in their natural living environment which points to the fact thatAkhism was not merely related to craftsmen andartisteducation but child education likewise.

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[43]İbnBatuta,SeyahatnamesindenSeçmeler, MilliEğitimBasımevi, İstanbul 1971, s.16.
[44]Yusuf Ekinci, AhilikveMeslekEğitimi, MilliEğitimBakanlığıYayınları: 862, MilliEğitimBasımevi, Ankara, 1989, p.25.
[45]CemalAnadol, Türk-İslam MedeniyetindeAhilikKültürüveFütüvvetnameler,
KültürBakanlığıHalkKültürünüAraştırmaDairesiYayınları: 150, Ankara, 1991, p.94.
[46]Gündüz, ibid, p. 102-104; Teacher,ibid, p. 122-123.

Akhisminstitution has trained the child trainees who were left in lodges for training by the methods they developed throughout time. Children too received courses even on Saturdays through natural methods appropriate to human nature. Apprentices who were raised in those places opened their own workplaces and performed their profession once they reached professional and moral maturity.

To sum up Akhismwas an institution that tried hard to elevate people to a certain level, to gain consciousness and establish social justice to the end of carrying humanity to an effective level. Once the history is analyzed it surfaces that the institution achieved in establishing this system and carried humanity to the desired level.

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