

## An exemplary book on the training of the mind through the eyes of a doctor: Terbiyye-i Akliyye and philosophical investigation


Seval YİNİLMEZ AKAGÜNDÜZ 

Kırşehir Ahi Evran University, Faculty of Arts and Sciences, E-mail: [sevalyiniz@gmail.com](mailto:sevalyiniz@gmail.com)

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## An exemplary book on the training of the mind through the eyes of a doctor: Terbiyye-i Akliyye and philosophical investigation

Seval YİNİLMEZ AKAGÜNDÜZ 

Kırşehir Ahi Evran University, Faculty of Arts and Sciences, E-mail: [sevalyinilmez@gmail.com](mailto:sevalyinilmez@gmail.com)

### Abstract

Important steps were taken at every stage of the educational policies implemented in the Second Constitutional Period. The use of textbooks and new educational materials and techniques constitutes only a few of these steps. All kinds of thoughts were discussed in the periodicals of the period. During the Second Constitutional Period, when intellectual life was revived, new developments took place in many areas of social sciences, especially psychology. During this period, the copyright and translation of many psychology books were brought into the literature. One of these books is Dr. Avni Mahmud's work titled "Terbiyye-i Akliyye" (Education of the mind) written in 1335/1919. The work has a unique denominator both in illuminating the course of the educational history of the period and in the development of interdisciplinary relations. The purpose of this research is to analyze what kind of philosophical inferences are used in the categories of mind, emotion, and training of the will in the work named "Terbiyye-i Akliyye". The work in question is enlightening at the point that the work in question is enlightening in that the period gives clues about education in general and philosophical approaches in education in particular. Document analysis approach qualitative research methods was used in the research. Based on the categories and sub-themes of "Training the Mind Power" and "Training the Power of Emotion and Will", the study concluded that it is not enough to train the mind alone, but that the mind can only be trained when the mind, emotion, and willpower are trained together.

**Keywords:** Dr. Avni Mahmud, Terbiyye-i Akliyye, the second constitutional period, philosophical perspectives in education, training of the mind.

### Introduction

During the Second Constitutional Period, as in other periods, important steps were taken to support the administrative and intellectual development of education. In addition to existing schools, new schools in the vocational and technical fields were opened during this period. While political conflicts have affected higher education, student activism has also become part of this period (Tekeli & İlkin, 1999). In addition, the Second Constitutional Period can be defined as the time in which most publications on education have been created, all kinds of ideas and thoughts have been discussed in newspapers and magazines, and associations/societies have increased rapidly (Ergün, 1996). With the declaration of the Second Constitutional Monarchy, new developments took place in the field of social sciences

and especially psychology. Although sociology was thought of as a panacea science during this period, psychology books were published earlier than sociology books. The development of psychology in the West coincides with the years when Wilhelm Wundt founded the first psychology laboratory at the University of Leipzig in 1879. Sociology was intertwined with psychology, philosophy, and similar disciplines until it became an independent discipline in the 19th century. This discipline has followed a similar course of development in Turkey. The multifaceted Ottoman intellectual, like his Western counterparts, had an intellectual interest in psychology as well (Odabaşı, 2016).

In the Islamic world, the hospitals referred to as *bimaristan* has a long history. While the name of the hospital was met by the names “*dârülâfiye*” and “*dârüşşîâ*” in Seljuks, in the Ottomans, it was met by the terms “*dârüssihhâ*, *şifâhâne*, *bîmârhâne* and *madhouse (timarhane)*” (Kılıç, 2014). Towards the end of the XX. Century, hospitals (*şifâhâne*) gradually began to transform into “*bîmârhâne*”s. The most important of these places where mad people live is Toptaşı Bimarhanesi, where Avni Mahmud served for forty years. However, the public's view of *bîmârhâne* is negative. These places were called *dârülfenâ (bad things)*, not *Dârulshifa*. It is also not inappropriate for the public to think this way because those sent to *bimarhanes* are usually criminals. The police have sent those who cause them difficulties to *bîmârhânes*, which they consider a prison (Artvinli, 2012). In the Ottoman Empire, in Darulshifas and *bîmârhânes*, where mental diseases are treated, treatment methods based on a holistic approach have been developed that include the unity of body, mind, and soul. In this approach, the environment in which the disease manifests itself would be weakened by determining the causes rather than the symptoms of the disease (Mossensohn, 2014). In this context, Avni Mahmud, who was the chief physician of Toptaşı Bimarhane for a long time, and then Mazhar Osman, made important contributions to the development of psychology and psychiatry in Turkey. The founders of modern psychology in Turkey are Luigi Mongeri, Avran De Castro, Avni Mahmud, and Mazhar Osman respectively (Odabaşı, 2016). The Toptaşı Bimarhanesi allowed the change of the concepts of the possession madman, mecânin or mecnun, which were directed at the mentally ill in the past. As a matter of fact, until the French Revolution, the view of psychiatry in Europe was moving on the axis of witch/devil crimes, and then this point of view changed considerably. Of course, these developments have also led to transformations in the meanings loaded into psychology and psychiatry (Koşar, 2016).

Born in Istanbul on February 24, 1862, Avni Mahmud became a doctor at the age of 22. His father is also a doctor. He started working in the Department of Mental Health in 1883. Avni Mahmud, who was the chief physician for 11 years, died on September 19, 1922, while returning from a patient visit in Kasımpasa. Avni Mahmud worked as a psychiatrist and chief physician of the Toptaşı Bimâhânesi during the Second Constitutional Period. Avni Mahmud graduated from school with the title of the graduate of Internal Medicine, as there was no education in neurology and psychiatry departments in medical faculties during his student years. However, it should also be noted that although Avni Mahmud graduated from school as a graduate of Internal Medicine, it can be said that his expertise in mental illness is based on his interviews with his patients and his treatment experience (Özdiñç, 2019).

During his life, Avni Mahmud prepared two important works, namely "Muhtasar Emrâz-ı Akliyye" (Short Mental Illnesses) in 1910 and "Terbiyye-i Akliyye" (Education of the Mind) in 1335/1919. There are postgraduate studies and articles on his work "Muhtasar Emrâz-ı Akliyye". By Gözütok (2018), transcription of the work was carried out and analyses were made on the originality and content of the first chapter. According to Koşar (2016: 23),

Avni Mahmud translated Emmanuel Régis's work named "Préis de la Psychiatrie" into Turkish with the name "Muhtasar Emrâz-ı Akliyye" as its summary. The work titled Terbiyye-i Akliyye was transcribed by Özdiç (2019), but it was not translated into modern Turkish and no philosophical interrogation was made. In this research, all texts in Terbiyye-i Akliyye were divided into categories through content analysis and subjected to philosophical questioning.

Another contribution of Avni Mahmud to the history of Psychiatry in Turkey is his attempt to establish the first Psychiatric Association in 1914 with the participation of 12 people under the name "Tababet-i Akliye and Asabiye Cemiyeti". Avni Mahmud was appointed as the president of the association unanimously. However, when the government banned all association meetings during World War I, the war was expected to end before the association was officially established. The association in question was founded on May 18, 1918, under the president of Mazhar Osman. Until his death (1951), Mazhar Osman continued to be the president of the association, which continues its activities today as the Turkish Neuropsychiatry Association (Erkoç, 2001).

Based on all these explanations, the purpose of this research is to make a philosophical inquiry of the work named Terbiyye-i Akliyye. In the research, Avni Mahmud's "Terbiyye-i Akliyye", which he said he wrote as a medical ethics article to educate the mind, the explanations on the importance of mind, emotion, and willpower at the point of educating the mind, were analyzed by associating them with thinkers. In particular, the concept of mind is aimed to be philosophically questioned by integrating it with the concepts of thinking power, mind, reason, human substance. On the other hand, there are different studies in the field of psychology in the Second Constitutional Period (Artvinli, 2018; Gözütok, 2018; Odabaşı, 2016; Kılıç, 2014). For this purpose, answers to the following research questions were sought:

- What is the status of philosophy in the discipline of psychology in The Second Constitutional Period?
- How is the situation of philosophical thinking in this study written to educate the mind?
- How are the social and educational characters of the period included in the work titled Terbiyye-i Akliyye?

While the general dimensions of the discipline of psychology in the Second Constitutional Period were discussed in these studies, this study, it was aimed to contribute to the field of educational history by examining the philosophical dimensions of psychology, which was examined under the name of natural philosophy. The work "Terbiyye-i Akliyye", written by Avni Mahmud, has an important function because it reflects the social and educational character of its period.

## Method

### Research Model

This research, which examines the science of psychology with its philosophical aspects in the Second Constitutional Period, is a qualitative study. Measurements and observations of qualitative research, whose subject is human behavior, are not concluded. In qualitative research, in-depth observations and interviews are used to achieve the goal, and the induction method is often used (Arıkan, 2013). In qualitative research, the induction method is also used to synthesize data collected as a result of long-term studies (Büyüköztürk, 2009). Qualitative

research describes the meanings, definitions, characteristic features, metaphors, symbols, and descriptions of objects of the subject being studied.

#### **Data Source**

The digitized format of the work was obtained from the library of the Turkey Diyanet Foundation Centre for Islamic Studies (ISAM). This research is conducted based on archive documents and related literature, "Ethics Committee Approval" does not require.

#### **Data Collection**

The work named "Terbiyye-i Akliyye", which was used as a data source in this study was accessed from the ISAM library. The Second Constitutional Period was collected in direct or indirect research in the fields of psychology, sociology, and philosophy and used as a data source.

- No sample was used in the study. The entire work "Terbiyye-i Akliyye" was included in the work. After the work was translated by the researcher, its encodings were made. The data obtained as a result of the readings were compared with each other, interpreted, and inquired.
- The data obtained are presented directly to the reader as citations.
- The results were evaluated by comparing them with raw data by the researcher who did the coding.

#### **Analysis of Data**

Document analysis was used to analyze the work named "Terbiyye-i Akliyye". Document review consists of the analysis of written documents containing information about events or facts that are planned to be investigated. According to Yıldırım and Şimşek (2006), "if the documents at hand in document analysis constitute the entire data set to be used in the research, the documents are subjected to a comprehensive content analysis according to the purpose of the research" (p. 187). Methods such as expert review for credibility and detailed description for transferability are recommended (Yıldırım & Şimşek, 2006).

The point of action in the study of Terbiyye-i Akliyye is the philosophical concepts mentioned in the work. Explanations in the work were examined in terms of sentences, and the concepts that make direct or indirect references to philosophy were focused on. The content analysis method was used to analyze the obtained data. "The fundamental process in content analysis is to combine similar data within the framework of certain concepts and themes and interpret them by editing them in a way that the reader can understand" (Yıldırım & Şimşek, 2006: 27). As a result of content analysis, the data is divided into categories called "Training of Mind Power" and "Training of Emotion and Willpower".

## **Findings**

#### **General Information About Terbiyye-i Akliyye**

Written by Avni Mahmud in 1919 and printed at the Şems printing house in Istanbul, Terbiyye-i Akliyye consists of 42 pages. The work in question contains 13 chapters, including the introduction and the conclusion. Since there is no list of contents in the work, the texts are shown in Table 1 according to the order of inclusion and page number based on the titles.

Table 1

## Texts in Terbiyye-i Akliyye

Row #	Title	Page #
1	Introduction	3
2	Brief Information on Psychology	5
3	Power of Emotion <ul style="list-style-type: none"> <li>- Impact (Pleasure and Pain)</li> <li>- Tendencies (Special Tendencies i.e. Personal Affection, Social Tendencies)</li> <li>- Passion</li> </ul>	6-9
4	Mind Power <ul style="list-style-type: none"> <li>- Understanding</li> <li>- Memory</li> <li>- Thinking</li> <li>- Imagination and Decision</li> </ul>	9-13
5	Knowledge	13
6	Willpower	15-19
7	Training of Emotion <ul style="list-style-type: none"> <li>- Sense of Lust</li> <li>- Choosing Friends</li> <li>- Homeland</li> </ul>	19-24
8	Training of Thought <ul style="list-style-type: none"> <li>- In-depth Examination</li> <li>- Public Opinion and Printing</li> </ul>	24-27
9	Training of the Willpower	27
10	Adaptation of Moral Science to Principles of Psychology <ul style="list-style-type: none"> <li>- Moral Beauty</li> <li>- The Basis of Humanitarian Duties</li> </ul>	29
11	Defining and Consolidating the Power of Duty	34
12	The Origin and Stages of Mind Deficiency	36
13	Conclusion	39-42

The titles given in Table 1 are mostly described in the text as short definitions. In the explanation of some titles, references and explanations were made to the period thinkers, and the researchers were guided. When the texts in Terbiyye-i Akliyye, written to educate the mind, are examined, it is understood that the work in question was written not only for field experts but also for the ordinary reader. The work is based on the argument that emotion, thought, and will be trained to educate or mature the mind. However, since it is considered that these alone cannot be enough, brief statements have been made about the relationship between morality and psychology. The rights and responsibilities of individuals are based on the dilemma of "strong citizen, strong state", with the idea of having moral beauty. Although at first glance, the concepts of morality, homeland, and duty seem to be randomly placed in the study, it is enlightening in terms of reflecting the educational understanding of the period. In the written sources written in the second Constitutional Monarchy and the first years of the

Republic, it is understood that the common theme is shaped around the concepts of citizen, homeland, land, and duty (Akagündüz, 2017; Akagündüz, 2020; Alabaş, 2018; Aslan, 2019; Üstel, 2009). It can be said that Terbiyye-i Akliyye, which constitutes the subject of the research, is a study written for similar purposes and reasons.

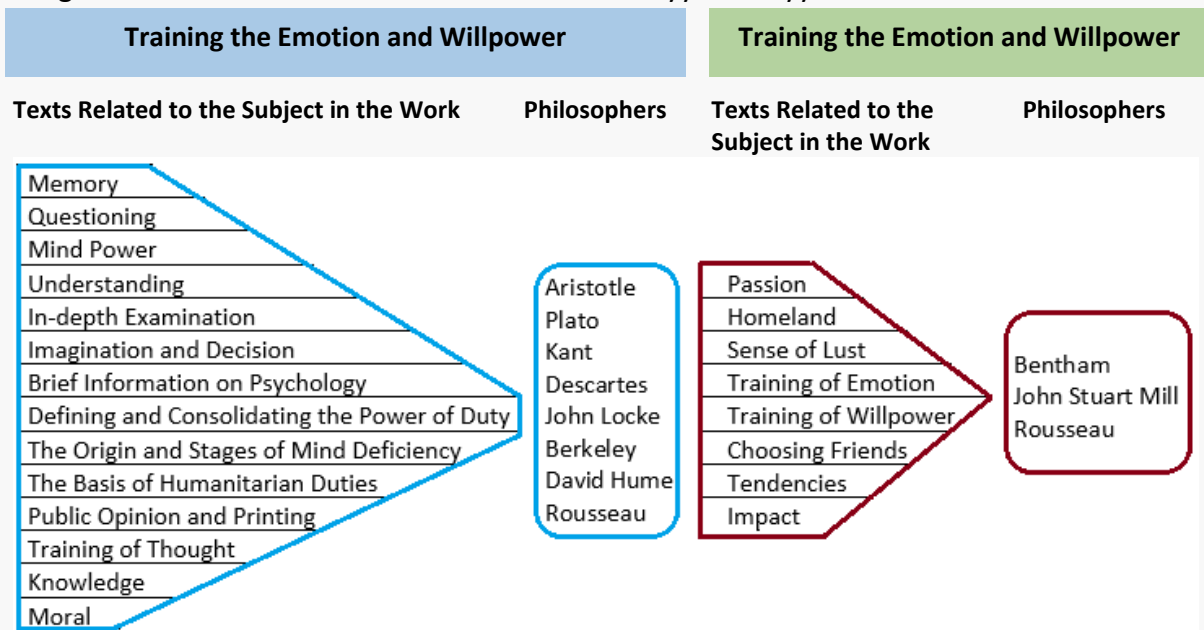
In this context, Avni Mahmud claimed in the introduction of his work that not only being intelligent beings could distinguish us from animals, but also emphasized that the mind should be trained or matured. According to him, if we do not train our minds, it will cause social disasters and difficulties along with the intellectual separation and conflicts between individuals. It is not enough that the mind exists in the Kantian sense, but also the mind must be used with all its might, that is, the mind must be matured by using it in the right way so that a new society consisting of courageous thinkers can be built (Kant, 2007; Kant, 2005) On the other hand, if we think in a Rousseau sense, we can accept people as innately good. However, the external environment, conflicts, private property, competition, and the laws have caused the naturally good person to hide behind masks by marginalizing his consciousness (Rousseau, 2008; Rousseau, 2009a; Rousseau, 2009b). Avni Mahmud believes that these intellectual divisions and disputes in people can be eliminated by proper education of the mind, and in this sense, the mind should be trained. Therefore, social welfare and peace are possible with the maturation and training of the mind. This study, written by Avni Mahmud to educate the mind, is, according to him, medical ethics research, that is, it was not written solely to create a resource for medical education. In the last sentence of the introduction section of Avni Mahmud's work, he says that for the mind to be trained, it is necessary to ensure measure and balance between the basic elements of the mind, which are emotion, thought, and will (Mahmud, 1335/1919).

### Philosophical Implications in Educating the Mind in Terbiyye-i Akliyye

In Terbiyye-i Akliyye, each text has been analyzed by content analysis to determine the explanations that are intended to be acquired by readers and which are thought to have direct or indirect relevance to philosophy. The table of content analysis formed because of examining the contents of the texts in the work is shown in:

Figure 1

Categories and Themes Determined Based on Terbiyye-i Akliyye



As seen in Figure 1, after the content analysis was applied to the texts in Terbiyye-i Akliyye, the subject study was grouped into two categories as "Training of Mind Power" and "Training of Emotion and Willpower". The text and philosophers that meet each category are paired and, in this way, the philosophical questioning of Terbiyye-i Akliyye was made.

### **Training of Mind Power**

In the category of training the mind power, the value of effective use of the mind power in individuals and the individual and social effects of mental disability are listed. In the text, the category in question is shaped around philosophical inferences based on the science of psychology. Avni Mahmud says that the science that speaks of spiritual events is called psychology. The spiritual events that make up the subject of psychology are combined in the mind under the name of emotion, thought, and mind power. Therefore, these three powers must be used correctly and in moderation for the mind to be matured and used correctly. Avni Mahmud explains the power of emotion in the continuation of his article as follows (Mahmud, 1335/1919):

There are two types of events of this force that serve the initial nurture of the mind. The first is the body emotion, in another sense, physiology. The second is the emotions about one's inner world, that is, psychology. Five senses enable physiology to inform the human soul of events occurring in the outside world. ... The objects that make up the outside world and the events that occur have a material effect on our sense organs and move into our brains, and that obvious effect is called sensation (p. 6).

After briefly defining psychology and the power of emotion in the work, the mind power, which has an essential denominator in the training of the mind, is detailed. According to Avni Mahmud, there are four components of the mind's power that supports and informs the human soul: Understanding, memory, thinking, imagination, and decision (Mahmud, 1335/1919) From these, understanding is explained as a dispatch of emotion. Let's think about it like this, we see a tree in front of us, but before that, we have an example of the idea of a tree in our minds. Just like Plato, who finds reality beyond the image to the realities of the visible world, it is not the images we see in the outside world that are the real truth; is the image or concept of the image that occurred in our mind before (Platon, 2002). In Plato's philosophy, the author also benefited from a different discourse of the binary structure, which is considered a world of ideas and images. However, according to Aristotle, what was real were visible facts of the visible world (Aristoteles, 1996). This point, in turn, clarified Avni Mahmud's concept of "understanding" with a Platonist discourse. Avni Mahmud summarizes the process of transferring our emotions to the physical object as follows (Mahmud, 1335/1919):

The startle that occurs when the tree, which is illuminated by sunlight, reaches our eyes, goes to the brain through the ability to see. This is the feeling. This state is completely physical... So if the dream of a bright object in front of us becomes understood in our senses, then the feeling is complete. Then the understanding is a complete feeling (p. 9).

The text quoted above is a reminder of Plato's description, also known as the "cave metaphor" in the book *State*. Let's think about the people who were chained to the cave wall from the moment they were born and the only thing they know is the fire reflected on the cave wall. One day, one of the prisoners breaks his chain, and when he goes outside, the



sunlight dazzles him at first, and only then does he realize that the images reflected on the cave wall are not real (Platon, 2002). For Plato, the real truth is not the image, but the concepts that exist in the mind beyond the image. Avni Mahmud also suggests that the image of the tree illuminated by sunlight is an understanding of the emotion left in the brain. Sunlight, in Plato's philosophy, is how the brain meets the facts in the world of ideas by illuminating the dark, that is, the world of images. In fact, in Plato's philosophy, the sun is symbolized by the ideal of good, located at the top of all the other ideals.

Memory, which is the second element of mind power, has been defined as the depiction of the mind and the recollection of ideas (Mahmud, 1335/1919). Avni Mahmud speaks of two kinds of memory. The first is emotional memory, which consists of what we receive from the outside world, and the second is the memory of the mind. The memory of the mind is the memory of emotions with time and place. Avni Mahmud, on the other hand, also refers to connotation when explaining memory in his work: *"Connotation is that ideas affect each other and create new ideas. New ideas are kept in memory to create mixed ideas by mixing with old ideas, that is, by associating them in our brain"* (p.11). Similarly, in his work "A Treatise on Human Nature", David Hume mentions that complex ideas combine with simple ideas to create connotations in our minds (Hume, 1997). Avni Mahmud wanted to clarify the concept of connotation in his work with an example as follows (Mahmud, 1335/1919):

Taking into account the whiteness of one paper, this quality is different from the other papers by its long shape. In this way, a stand-alone idea called whiteness emerges. However, the division of thoughts in our minds occurs without thinking. Embodying is mixing certain things with another and attributing the qualities common to all of them into the understood type of class (p.12).

Avni Mahmud discusses the concepts of "Imagination and Decision", which are considered the last element of mind power, in two stages. According to him, the talent and power that bring out ideas that have never been seen or heard from anyone are called imagination. However, the ideas created by the imagination are shaped by the power of creation in person.

Avni Mahmud's descriptions of the topics that he introduced to readers as the four elements of the mind power, "understanding", "memory", "thinking", "imagination and decision", are a reminder of the steps that Descartes, John Locke, and Berkeley used to achieve knowledge. Descartes, who fictionalized man as a pure consciousness, associated the essence or core of man with thinking. He believed that the intelligent soul, although it doubts everything, cannot doubt that it is currently thinking (Descartes, 1994). Descartes attributed the ability to think to the soul, unlike the body, that is, a material substance, and (Descartes, 2002) quoted (1999) : "In things that are the subject of thought, what needs to be investigated is not what someone else thinks or what we will do ourselves, but the exact inferences that we can see or make with intuition clearly and distinctly. Science cannot be done otherwise" (p. 14). On the other hand, Locke, who designed the mind as a blank state, believes that, unlike Descartes, our knowledge comes from experimentation through sensations. Thinking of the mind as a blank white paper, Locke believed that knowledge stems from experience. At the heart of knowledge is experimentation. He divided the experiment into two parts: internal and external. According to him, the mind is blind without a stimulus from the senses (Locke, 1992). As can be seen from the statements of the mentioned thinkers, the main problem at the point of explaining the mind is shaped at the point of how to obtain information.

Berkeley, on the other hand, asked himself this question: “Can an external objective reality be mentioned without a subject?” Berkeley gives clear answers to this question (1996): “*Objects cannot exist without the mind. “All sensible things are directly perceivable and directly perceivable things are ideas; they exist only in the mind”* (p. 46). For Berkeley, a physical object that we perceive in the outside world is nothing different from the sum of sensations that we experience at the same time. Because for Berkeley, information is different from perception. But this perspective should not mean that physical objects exist as long as they are perceived. Berkeley argues that because all our experiences are related to our perceptions, we cannot know for sure the physical nature of objects. What we know is only what we perceive about these objects (Schultz, 2001). Hume, who is noted for his emphasis on the mind, sees man as a being of reason rather than a being in action. According to him, what should be shaped is not the behavior of a person who is an intelligent being, but his ability to understand. Because to find the principles that guide our ability to understand, stimulate our emotions, and lead us to approve or blame a particular object, action, or behavior, it is necessary to examine the natural structure of the human mind, that is, the activities of the human mind (Hume, 1997).

Although the stages of acquiring knowledge are almost identical, it can be said that thinkers who draw attention from different perspectives in experiencing knowledge can meet in a common denominator about the basic functioning of the mind. According to them, a person thinks, feels, decides, takes action, and implements. In short, in the real world, we explore our minds and their ideas. Because science only examines physical data, it can't get into physical events. Physical events can only be exposed to mental reality. At this point, Avni Mahmud also appears to describe the functioning of the mind with similar explanations in his work. Avni Mahmud described the concept of knowledge in the continuation of his work and briefly mentioned the types of knowledge. According to him, to obtain information, the mind must first reach the level of readiness. In other news, social life and the rules that come with it allow people to make comparisons between their inner and outer worlds. In this way, people first understood the time they lived by examining the events and facts, later made sense of it, and finally formed the concepts we use today by naming them. Avni Mahmud calls all of these stages “knowledge”. And according to him, there are three types of knowledge: ordinary, scientific, and philosophical (Mahmud, 1335/1919).

In the continuation of his work, Avni Mahmud explored the concepts of mind, reason, thinking power, ability to make logical inferences, and the differences between human and animal minds. According to him, while animals perceive only what they see with their eyes, humans can form concepts because they perceive them differently from animals. It is the mind that creates these concepts. Avni Mahmud, who believes that emotions can be easily directed and managed when ideas can be matured with reason, has said the following on this subject (Mahmud, 1335/1919): “*If ideas mature with the power of the mind, emotions can be easily guided and managed, and even violent desires can thus be easily controlled. On the contrary, if the mind remains dysfunctional or deteriorated, false feelings and weak ideas arise*” (p. 20). These descriptions of Avni Mahmud remind Aristotle, similarly, he said that man is an intelligent animal. Aristotle, who believes that the main feature that distinguishes human beings from other beings is the ability to think, believes that people, whom he regards as thinking beings, can bring their mind to an actual, functional, or creative position by using the mind in a potential state, that is, by "training the mind" in Avni Mahmud's words and thus "maturing the mind". Descartes, on the other hand, says "cogito ergo sum" with his emphasis

on mind, saying that he exists because he does not doubt that he is a thinking entity (Descartes, 2002); (Kant, 2005). Kant, on the other hand, has defined man as a smart but courageous being who dares to use his mind with his emphasis on the mind.

After Avni Mahmud explained the concept of the mind, which can be considered an abstract example of human use of the power of the mind, he went on to explain thinking training. He proposes two ways to train the harmony and contrast found in our thoughts. The first is to feed thoughts that are appropriate to the verbs that we want to apply, and the other is to produce thoughts that are appropriate to the actions that we do not want to apply. Avni Mahmud recommends that deep investigations and interrogations be carried out before immediately accepting the accuracy of the information presented to us. The author describes this point in his work as follows: "When we think deeply about our thoughts, we should be able to make the most appropriate and strongest decisions by arousing love for what is acceptable in our soul and hatred for what is unacceptable" (p. 24-25). According to Avni Mahmud, the more a person moves away from his primitive feelings, the more he will progress and develop.

In the continuation of his work, Avni Mahmud included the subject titles of "Morality, Moral Beauty, The Basis of Humanitarian Duties" According to him, the spiritual structure of man in terms of his creation focuses on all three points: emotions, ideas, and activities. To have a beautiful mind or to train the mind, these three points must be balanced. That is, we must integrate our thoughts with reality while preserving our feelings. Avni Mahmud said that he does not accept maturation for humanity other than this. For him, morality is a science that speaks of man's duties. Selected emotional ideas and social structure constitute the subject of moral science. In other words, the purpose of morality is to give the individual a mature soul, a mental balance, and social and personal happiness. In his work, he says: "It is the science of morality that shows us the path of good and evil, teaches us what equality is, determines the direction in which the soul will go. Protecting our soul from various diseases is an advanced area of knowledge that eliminates the points that disrupt our spiritual health" (p. 29). Avni Mahmud, on the other hand, fictionalizes moral beauty in the form of devotion to good deeds and avoidance of bad deeds and states that the best source of moral science is the balance between man's duty and self. For him, the most sacred and happy time of the individual is when he fulfills his duty. Saying that man has two duties, namely personal and social, Avni Mahmud divided personal duties into two as mind-spirit training and physical training. According to Avni Mahmud, mental training is also gathered in three points (Mahmud, 1335/1919):

- Emotional training, that is, the adaptation of the soul with emotions.
- Thought training, that is, enrichment of the soul with science.
- Training of the will, that is, the exercise of the soul in a balanced life.

Avni Mahmud believes that the most peripheral point of man is to serve good and avoid evil. For him, love and hate are quality, because man is innately prone to goodness and beauty and always chasing well. So when we look at Avni Mahmud's thoughts from Rousseau's point of view, we can say that man is good by birth, and then the environment distorts the natural good in man (Rousseau, 2009b). Avni Mahmud also briefly mentioned the origins and stages of lack of intelligence in his work. Avni Mahmud, who believes that there are differences between people in an intuitive sense, has separated people into three classes based on these differences (1335/1919):

The first is wild people who act by their instincts, the second is civilized people who dominate their emotions, and the third is civilized people who have reached high places in the world of thought. The main reason and origin of these differences between people are that the skills brought by human creation and education and training do not have a certain style (p. 36).

Avni Mahmud, who classifies people as wild and civilized, also puts the concept of morality into philosophical questioning in the continuation of his work. When thinking about the concept of morality, it is thought that the first thing that comes to mind is the beliefs, principles, and practical actions of cultural communities. Let's think about it this way, when a person is socializing, he learns by experiencing the beliefs and principles of the community in which he was born. In research on ancient societies, the opinions of the studied community about what they value, how they live, their dilemmas of good and bad, right and wrong or beautiful and ugly are questioned. At this point philosophy; unlike social sciences such as psychology, anthropology, and sociology, asks questions such as "What is value?", "Who is the valuable one?", "How or according to what can we determine the value?" or "How can we live a good, beautiful, true or virtuous life?" based on information about how communities live and what they value. Going back to Avni Mahmud, we can say that in his work he shared a few general thoughts about the concept of morality and did not give detailed explanations. In short, for Avni Mahmud, morality is considered to be the same as people fulfilling their duties, following the rules, and adapting to the principles set by the community (Mahmud, 1335/1919).

### **Training of Emotion and Willpower**

Avni Mahmud explained the importance of the individual's effective use of emotion and willpower in his work based on social structure. According to Avni Mahmud, who explains the concept of pleasure and pain with the concept of "effect", pleasure is positive, and pain is not negative. When people suffer, they don't repeat their actions, they mature their minds. Painful negative action prevents the individual from repeating the same mistakes by gaining experience. According to him, people do things they believe will make them happy by weighing their sense of pain in order not to get caught in the things they will suffer from (Mahmud, 1335/1919).

According to Avni Mahmud, in the distinction between pleasure and pain, pain is a defining criterion in reaching self-consciousness or self. At this point, the theory known as utilitarianism comes to mind in the philosophical literature. For example, according to the Epicureans, the sense of pleasure is good on its own, whereas for Jeremy Bentham and John Stuart Mill the concept of the good is described as "the most happiness or pleasure for the greatest number of people" or as the "principle of maximum utility". Bentham, unlike Epicureans, interprets pleasure and pain as two masters who dominate man (Özkurt, 2013). Mill, on the other hand, unlike Bentham, limits the notion of pleasure within itself. He believes that sensual or physical pleasures are not good alone, they are intertwined with other values that accompany them, such as good, beautiful, knowledge, power. Mill argued that when compared with intellectual, emotional, and imaginary pleasures, bodily pleasures, which can also be shown as primitive pleasures, are at a lower level (Mill, 2017). What makes Avni Mahmud different from utilitarian is that he prioritizes the concept of pain to the concept of pleasure. According to him, people avoid similar actions by learning from the actions they experience wrongly through pain.

Avni Mahmud presents statements on "emotion training" in the following pages. To him, emotion is man's honor, value, and best privilege. Just training our minds is not enough for the maturation of the mind. Emotions must be trained along with the mind as well. Some of our emotions are so effective that they influence our perception and direct our decisions. On the other hand, while educating our emotions, we should always stay away from extremes and find the middle in everything. Just as Aristotle stated in his *Nicomachean Ethics*, the key to a virtuous life is being moderate in all our emotions, that is, finding the middle (Aristoteles, *Nicomakhosa Etik*, 1997). Avni Mahmud also established a connection between finding the middle and emotional training with similar, but different discourses: "Our most special emotions between extremism and recklessness go from good to evil. Therefore, it is always important to examine our soul, which is a world in itself, and not to lose sight of those times when our emotions fall into extremism or recklessness" (p. 19-20).

After his comment on the concept of pleasure and pain, Avni Mahmud made short statements about emotional training. Avni Mahmud, who first mentioned that lust should be kept under control, thinks that not controlling this feeling will eliminate the differences between humans and animals. (Mahmud, 1335/1919). In the work, in short, he emphasized that the choice of friends should also be paid attention to and not left to chance. Avni Mahmud also included a short subject titled "Homeland" before passing on to the training of will in his work. He added that the greatest love is the love of homeland and that he is responsible for serving his country until the last minute of his life.

In his work, he assesses emotion training as well as the training of the will. Avni Mahmud says that the will is a product of different ideas and emotions and that the will must be trained to determine which emotion will prevail. According to him, will acts on the orders of conscience on the path shown by thought. Will is the foundation of morality. Good morality is earned by training the will. Avni Mahmud states that being a good person is not enough to be a perfect person, the concept of a good person should be shaped by the training of the mind, emotion, and will. Avni Mahmud, who believes that instinct affects social actions just as in the concept of will or faith, says that instinct, which changes from person to person, shapes our personality over time and turns into a concept that we call "temperament". He described the concept of temperament in his work as follows: "*Temperament is the sum of our spiritual tendencies, which are found in each of us to various degrees*" (p. 21).

Avni Mahmud, in the continuation of his work, says that some authors divide people into three according to their characteristics. Accordingly, they described those with strong emotions as sensitive, those who had a strong power of thought as knowledgeable, and those who mastered their will as determined. However, Avni Mahmud says that even if it is accepted that each of these character traits is very valuable alone, these three character traits should form a balanced unity in the person at the point of training the mind. Avni Mahmud finally interpreted the concept of will as a decision formed in the mind about its realization before any action occurs, and the realization of this decision. For him, the will is free, because our choices are free and require certainty. There is a great law that governs our sensory ideas and relationships. According to this law, a thought accepted by the brain attempts to take action immediately (Mahmud, 1335/1919).

In the conclusion part of his work, the author summarized what he described in the previous sections. In particular, under the purpose of his work, he focused on the concepts of moral science and moral beauty. In fact, in his work, he compared human beings to a steam-powered ship with a description as follows: The ship's captain is thought, the helmsman is

conscience, the engineer is the act of will and choice. These three must be in harmony and balance so that the ship does not hurt itself or others. He concluded his words by saying that for the ship to proceed on the right path, it is necessary to know the captain, helmsman, and mechanic.

### Conclusion

The increase in the number of copyrighted and translated books especially in the field of psychology during the Second Constitutional Era is striking. The effect of freedom of thought, which emerged with the Second Constitutional Era, after the oppressive policy of the II. Abdulhamit Period had a great impact on this increase. The period intellectual closely monitored developments in the West and synthesized many social sciences, including psychology. Avni Mahmud was the president of the association, which continues its existence today with the name of "Turkish Neuropsychiatry Association" (founded in 1914 under the name of the Ottoman Tababet-i Akliye and Asabiye Association). In this sense, it would not be wrong to say that Avni Mahmud was one of the first Turkish thinkers who opened the door to modern psychology. Written by Avni Mahmud, "Terbiyye-i Akliyye" was published in Istanbul in 1919 by Hüseyin Bey, the owner of İkbâl Library, in Şems Printing House. As the author pointed out, the work was constructed as a medical ethics study. Given the transformations in the education system during the Second Constitutional Period, it can be said that Avni Mahmud also watched the educational transformations of his age while writing his work.

Avni Mahmud built his work called Terbiyye-i Akliyye on three basic concepts. The first of these is the "mind". The history of the concept of mind, paired with the concepts of reason, intellect, spirit, or thinking, dates back to Ancient Greece. For example, for Plato, who believes in soul migration, the soul (Mind) is an immortal spirit. Unlike Plato, Descartes accepted body and mind as two separate substances and proceeded along a dualist line. Unlike Plato and Descartes, materialist thinkers have accepted a single substance. It is matter, that is, body. According to them, the mind cannot be accepted as an independent substance, because the mind is inside the brain and has a material structure. Today, these and similar debates on the mind continue to diversify. Similarly, Avni Mahmud questioned the concept of mind in his work to train the mind. Just like materialist thinkers, we can say that Avni Mahmud accepts a material prologue that exists inside the brain of the mind. As can be seen from the explanations in the findings section, for him, the mind is a mechanism that contains the answers to the questions of how he sees, how he hears, how he smells, how he understands and explains. In his work, Avni Mahmud especially fictionalized the concept of the mind as a bracket between humans and animals. According to him, to the extent that we use our mind correctly, we get the ability to control our mind, our emotions, and our will. This ability will make us superior to all living things that contain other forms of existence. In the study, the texts related to the mind from the topics in Terbiyye-i Akliyye were coded and associated with the ideas of philosophers such as Plato, Aristotle, Descartes, John Locke, Berkeley, David Hume, and Rousseau.

The other two concepts that Avni Mahmud built his work on are emotion and willpower. In his study, it was found that his explanations of the training of emotion and willpower include less space than the training of the mind power. Avni Mahmud focuses on the concepts of pleasure and pain at the point of training the power of emotion. According to

him, it is not the pleasure or the patterns of actions and behaviors that give us happiness. On the contrary, actions that cause pain or sadness guide people and shape their character. Avni Mahmud believes that by learning from the actions that cause them pain, people will discover the limits of their self-consciousness. In the work, the category of training the power of emotion was coded based on the topics, and a philosophical questioning was made by correlating it with the views of Jeremy Bentham and John Stuart Mill. In the work of Avni Mahmud, it has been found that he prioritizes the concept of pain, unlike Bentham and Mill. Finally, Avni Mahmud also mentioned the training of willpower in his work. According to Avni Mahmud, who interprets the concept of will as acting with conscience on the path shown by thought, if we control our will, we can be good people and good citizens who are aware of their duties and responsibilities.

Based on all these, it can be said that, in the narrations and cited sources in the Terbiyye-i Akliyye, it is frequently emphasized that it is not enough to educate the mind alone in training or maturing the mind and that the emotion and power will be trained together with the power of the mind. On the other hand, Özdiç (2019, 221) similarly says that Terbiyye-i Akliyye is a systematic work and reflects the scientific accumulation of the period. Although Avni Mahmud spoke about the functioning and rules of modern psychology with his work, he also did not forget the importance of morality and religion. Although the mind, will, and emotion are of great importance to him in the training of the mind, it can be said that he wants to indirectly say that a person who does not have good morals and religious rules will never fully mature his mind.

As a result, in the last years of the Second Constitutional period, Terbiyye-i Akliyye, written by Avni Mahmud, is an important work in the process of entering modern psychology into Turkey, because it provides a concrete knowledge of this field and contributes to the field of educational history. In Terbiyye-i Akliyye, it is understood that values are tried to be taught in the training of the mind, emotion, and will be based on the mental development of the young generation, which is considered as the heir to the future, and while conveying these values, the importance of love of the homeland, moral beauty, and religious commandments are also paid attention. In fact, according to Alkan (2004), the motto of the educational understanding of the period is "National Upbringing". Although the concepts of Islam and Turks were used together at the beginning of the period, the concept of Turks was given priority over time. The title "Homeland" in the work named Terbiyye-i Akliyye also supports this explanation.

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