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## An egalitarian teacher in the social memory of Antalya: Cavit Orhan Tütengil

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Article Information	Abstract
<p>DOI: 10.14527/edure.2025.02</p> <p><b>Article History:</b> Received 25 February 2025 Revised 15 March 2025 Accepted 30 March 2025 Online 02 April 2025</p> <p><b>Keywords:</b> Cavit Orhan Tütengil, Egalitarian education, Aksu Village Institute.</p> <p><b>Article Type:</b> Review</p>	<p>In this research, the teaching period of educator, writer, and faculty member Cavit Orhan Tütengil in Antalya (Antalya High School and Aksu Village Institute) was examined using oral history, document analysis, and systematic literature review methods. Tütengil, who studied philosophy in Turkey and sociology in France, conducted the Republic of Turkey's most comprehensive sociological rural research during that period. He conducted a comprehensive village field research with his students that lasted one year and suggested that his students, all of whom would become teachers, continue their village research in the future. Tütengil, who emphasized approaching people with love to human and interest in the country throughout his life, was assassinated in an armed attack in 1979. Within the scope of the research, 6 thematic interviews were conducted, and the views of 13 people were used; his understanding of education, teacher character, and educational approach based on individual equality principles were analyzed. The data obtained show that Tütengil was one of the important practitioners of democratic education and that he especially supported the cooperative learning approach in Aksu Village Institute.</p>



### Introduction

Cavit Orhan Tütengil, a significant figure in Turkish sociology and intellectual history, began his teaching career as a high school philosophy teacher at Antalya High School before continuing at Antalya Aksu Village Institute. He later completed his higher education on a scholarship in France, and upon returning to Turkey, he commenced his academic career at Istanbul University's Faculty of Sociology, eventually rising to the position of dean. However, this esteemed scholar, known for his progressive and enlightenment ideals, was assassinated at the age of 58 on December 7, 1979, by groups with reactionary ideologies (Kongar, 1981). This traumatic event significantly impacted Turkey's social memory, particularly within the educational, scientific, literary, cultural, and artistic communities familiar with Tütengil. The negative effects of this event on the memories of his students and family remain vivid, as evidenced in oral history interviews.

Cavit Orhan Tütengil, a prominent figure in Turkish sociology and thought history, began his teaching career as a philosophy teacher at Antalya High School and subsequently continued teaching at Antalya Aksu Village Institute. He later completed his higher education in France with a scholarship. Upon his return to Turkey, he started his academic career at the Faculty of Sociology at Istanbul University, eventually rising to the position of dean. However, this esteemed scientist, known for his enlightenment and progressive ideas, was assassinated on December 7, 1979, at the age of 58, by groups with conservative ideologies (Kongar, 1981). The assassination of Tütengil had profound effects on the social memory of Turkey, particularly within Turkey's intellectual community. Oral history interviews reveal the lasting emotional trauma experienced by his students and family.

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Social memory describes the process by which a society or social group collectively remembers and interprets its past. This concept examines how societies store, interpret, and transmit their past experiences to subsequent generations. Social memory has several fundamental characteristics: It is collective, being shared among members of a group or society rather than existing solely as individual memories. It is selective, focusing on specific events deemed important to society rather than encompassing all historical occurrences. It is constructed, with past experiences being reinterpreted according to current needs and perspectives rather than remembered exactly as they occurred. It is transmitted across generations through ceremonies, monuments, museums, education, and cultural products. Various media play crucial roles in forming social memory, including written sources, monuments, museums, ceremonies, rituals, oral histories, and mass media. This concept was developed primarily through the study of scholars such as Maurice Halbwachs, Jan Assmann, and Pierre Nora (Halbwachs, 2007, 2016, 2018; Assmann, 2001; Nora, 1989).

The fundamental distinction between historical science and social memory studies should be clearly understood when comparing their aims and characteristics. A primary objective of history is to provide a comprehensive, accurate, and unbiased representation of past events. This typically involves representing and comparing multiple perspectives and integrating these perspectives and details to provide a complete and accurate account. In contrast, social memory focuses on a single perspective, such as that of a particular social group, nation, or society. Consequently, social memory represents past events in relation to the values, narratives, and biases specific to that group (Wertsch & Roediger, 2008).

#### **Cavit Orhan Tütengil as a Teacher, Husband, and Father**

Cavit Orhan Tütengil, known for his deep commitment to humanistic education, was born in Sebil Village, Tarsus district, Mersin. He was the eldest of five children born to Ali Rauf Bey, a teacher from Cyprus, and Meryem Hanım from Tarsus. His grandfather chose the simple surname "Öz." However, in later years, Cavit Orhan Bey decided that his surname should carry more meaning. Believing that his surname should reflect a family characteristic or narrative, he changed it to "Tütengil" on March 20, 1946, while working in Antalya. This name originated from a nickname for his grandmother in Tarsus. Some sources indicate that this choice was made because of the expression "burnunda tütme, özlemek" (to miss someone deeply), used when family members traveled to distant places and were eagerly awaited to return. This choice demonstrated a matriarchal influence, as he selected a surname derived from his grandmother's story rather than his grandfather's (Kongar, 1981).

The Aksu Village Institute marked a significant turning point in Cavit Orhan Tütengil's life. He married Şükriye Urubay in 1952. It was at this institute that he conducted his first comprehensive experimental field study with students: the İhsaniye Village Sociology Research. This study was carried out by a group of 5A students during the 1949-50 academic year. Tütengil added the following comment at the conclusion of this research: "I would like to fondly remember my students who enjoyed working on the village topic and who eagerly participated in sociology studies outside the classroom. This path, which will lead us to better understand the country, also indicates a duty that falls to them as village teachers. We will rightfully expect them to examine, observe, and research various aspects of the regions of the country where they will teach." In other words, teachers trained in village institutes developed principles and ideas emphasizing their significant responsibilities in terms of understanding, examining, and researching the country. In subsequent years, many teachers conducted similar studies across various parts of Anatolia (Yurduseven, 1960; Mazlum, 2018).

Educator, sociologist, and academician Cavit Orhan Tütengil (1921-1979) is recognized as a scholar who viewed education as the primary instrument of social transformation in Turkey's modernization process (Kongar, 2006; Üstün, 2010; Şanlı, 2017). According to him, education extends beyond the mere transfer of knowledge; it is a process founded on equality, critical thinking, democratic participation, and social pragmatism. As an educator, Tütengil operated not only within university settings but also as an intellectual sensitive to social issues. His perspectives on education's role in social development further highlight his identity as an educator. Tütengil maintained that education was not merely an individual endeavor but also a vehicle for social transformation, and he conducted various studies in this direction (Kongar, 1981; Tezcan, 1987; Kongar, 2006; Mazlum, 2018).

Looking at Tütengil's academic carrier, Tütengil graduated from Istanbul University's Faculty of Letters, Philosophy Department, in 1944 and subsequently taught at Kepirtepe and Aksu Village Institutes and various high schools. He began his academic career at Istanbul University as a sociology assistant in 1953, became an associate professor in 1960, and attained full professorship in 1970. Tütengil, who conducted studies on rural issues and underdevelopment,

published his book "Thoughts on the Village Institute" in 1948, which includes his testimonies and contains valuable sociological analyses of the institutes (Tezcan 1987, Kongar, 2006).

### **Tütengil's Philosophy of Education and Principles of Teaching**

Cavit Orhan Tütengil was a sociologist and educator who recognized education as the fundamental instrument of social transformation in Turkey's modernization process. In his view, education transcends the mere transmission of knowledge; it is a process grounded in critical thinking, democratic participation, and social equality. Although Tütengil's educational philosophy was influenced by Ziya Gökalp's emphasis on national consciousness, it was predominantly shaped by the principles of Westernization and Rationalism (Tütengil, 1977c; Tütengil, 1977a).

Tütengil defined education as a means to cultivate "individuals free from dogmas who question," and thus, he placed dialogue, equality, and mutual respect at the core of the teacher-student relationship. This approach shares similarities to Paulo Freire's "pedagogy of the oppressed": "The teacher is not one who imposes answers on the student, but one who seeks questions together with the student" (Tütengil, 1979b; Freire, 1968).

### **His Teaching Experience in Antalya and His Contributions to the Field of Education**

Tütengil's tenure as a philosophy teacher at Antalya High School in the late 1940s constituted a critical period during which he deepened his educational practice. During this time, he likely developed a deeper understanding of the importance of rural-urban dynamics by observing the socio-economic structure of Antalya. Analyzing the "center-periphery" contradictions in education and drawing inspiration from the ethos of the Village Institutes, he argued that inequalities in rural areas could only be overcome through education (Arayıcı, 2015).

During this period, while criticizing intellectual despotism, Tütengil, as an urban intellectual, reinforced his critical stance against intellectual elitism by directly confronting rural problems. He visited village schools and established dialogue with local communities to instill a "sense of social responsibility" in his students (Tütengil, 1955; Tütengil, 1977b; Ergun, 2002).

He aimed to develop students' critical thinking skills by employing the Socratic dialogue method in his lessons. According to his daughter Deniz Mazlum, this period marked "the beginning of the effort to understand society" (Tezcan, 1987; Arayıcı, 2015; Mazlum, 2018).

One of Tütengil's most significant contributions to education in Antalya is his research aimed at understanding the region's cultural and social structure. These studies can illuminate comparative analyses of current data in research processes designed to determine Antalya's educational needs. Some of the sociological data that Tütengil established through monographic studies remain highly important for developing educational plans appropriate to local needs today (Mazlum, 2018).

### **Traces in Antalya and Aksu School with Democratic Education Legacy**

The 1920s were marked by the settlement of immigrants from Greece, the Balkans, and Algeria in Antalya. While the global community was combating an intense malaria epidemic, Antalya established the first official institution for Malaria Control in 1924, founded the Antalya Electric Turkish Joint Stock Company in 1925, and introduced electricity to the city in 1928 (Ünsal, 2011).

Antalya also witnessed the modernization efforts of the Republic. Reflecting the era's perception of old as negative and new as positive, the municipality, supported by some merchants and prominent figures, began demolishing the historical city walls. In 1928, a silkworm school was established, and the first hotel, Park Hotel, opened. In 1929, the Leyla Cinema was inaugurated, and in 1931, a promenade named Atatürk Road was created in Karaalioğlu Garden. The Antalya Community Center was established in 1932, and in 1933, modern maritime, hunting, and equestrian clubs were opened in the city. As part of the quest for a modern landscape, 400 date palms imported from Cyprus in 1935 were planted throughout the city, contributing to its current appearance. By 1936, cotton cultivation areas had expanded to 4,000 hectares (Gönüllü, 2010).

In 1935, the Community Center's Çağlayan magazine (Alçitepe, 2012) began publication under Sitki Tekeli's ownership, and in 1937, the Community Center's TürkAkdeniz magazine was launched. In 1937, certain cemeteries were relocated to Andızlı, while construction work accelerated. Even in the 1940s, Antalya was a city where

"newspapers arrived several days late, and transportation and communication facilities were quite limited compared to today" (Özgül, 2019).

According to the authors of this study and Ünlü (2010), Tütengil's involvement in Antalya's educational landscape as a teacher in 1946 is as significant as the chronological information above and constitutes a development that should be documented for Antalya. Cavit Orhan Tütengil's connection with Antalya, which holds an important place in both his personal and professional life, is particularly related to his work in education. Tütengil, who supported educational initiatives in Antalya, focused especially on rural education challenges. Examining the effects of the village institutes model, he developed ideas on its applicability in Antalya and surrounding areas. Additionally, he conducted field studies to understand Antalya's socio-economic structure and shape educational policies accordingly (Tütengil, 1955; Yurduseven, 1960; Mazlum, 2018).

Tütengil's position at Antalya Aksu School served as a laboratory where he concretized his educational practice. Visits to village schools with village institute students provided him the opportunity to observe rural problems firsthand while inspiring his future writings in terms of social sensitivity. During these village and environmental visits, he may have naturally employed practices that align with the "out-of-school learning" approach (Şen, 2019), which is quite popular today. These practices may have enabled him to recognize the necessity and importance of democratic participation in learning environments.

A teaching approach that considers student input in field studies may have led him to establish open discussion environments in groups or classrooms based on the principle that "no one's idea is belittled," according to Arıcı (2015). Similarly, his attitude prioritizing democratic participation and a critical approach explains his emphasis on "critical pedagogy" and social justice in the teacher training workshops he organized (Tütengil, 1979a). Such experiences can be viewed as practical manifestations of Tütengil's ideal of "democratization through education." His time at the Aksu Village Institute was not merely a teaching assignment but an effort to "understand the concrete reality of the Anatolian people" (Kongar, 1981).

Democratic education is defined as an educational approach whose purpose, programs, and methods are determined according to democratic principles and rules, which values the dignity and integrity of students as individuals in teaching practices, teacher-student relations, and educational activities, and which emphasizes collaboration, mutual tolerance, and respect (TDK, 2007).

Democratic education is characterized as an educational approach that respects human rights, is founded on principles of equality among students and other stakeholders, and is based on a broad learning philosophy organized to allow students to plan their daily activities and make democratic decisions. In a democratic educational environment, individuals have the freedom to think independently not only in political matters but in all aspects of life. Within this framework, the design and organization of all extracurricular and curricular activities are structured according to democratic principles.

This approach fosters the habit of democratic thinking in individuals, and through this skill, the development of their fundamental interests and abilities is facilitated. The free-thinking and decision-making environment helps individuals develop an entrepreneurial spirit and self-confidence that enables them to readily demonstrate their talents and abilities (Bakır, 2007).

Democratic education must have an educational philosophy and curriculum that aligns with the essence and spirit of democracy. However, the readiness levels of those receiving such education and the adaptation challenges that may arise from their cultural context should also be considered. This situation is among the obstacles to implementing democratic education (Konak et al., 2023).

## Method

This study aims to examine Tütengil's teaching methodology, his approach to students, his communication style with students outside the classroom, and, particularly, his rationale for preferring practical lessons, through the analysis of oral history data. As a hypothesis, it is assumed that certain descriptions in oral history documents serve as indicators of Tütengil's educational philosophy.

This study draws upon summaries of 860 hours of oral history interviews conducted with 235 individuals by the Antalya Urban Research Center between 2007-2025, and educational articles published in the press by Tütengil's students, relatives, and colleagues, to address the research questions.

To achieve the research objectives, thematic oral history interviews (Table 1.) conducted between 2018-2025 with five individuals were examined using a document analysis approach. These individuals include Sami Karaören (1924-2022) and Ahmet Akalın (1927-2019), both students from Antalya High School in 1944; Recep Baylı (1933) and Naci Budakoğlu (1934-2023), both students from Aksu Village Institute in 1950; and Zeliha Çatallar Karakapıcı (1924-2020), a colleague from Aksu Village Institute. Additionally, valuable insights for the research were obtained from an interview record with Tütengil's daughter, Deniz Mazlum. The visuals presented in the appendix section of this study and most of the oral history interviews have not been previously published elsewhere.

## Oral History

Oral culture and history are like siblings with very similar characteristics. Although they have different perspectives, they share the same source: people. It can be said that history begins to be created as a communication medium from the moment interaction occurs between individuals. Oral history represents living memory, autobiographical memory. The life stories that each person possesses about their own experiences contain valuable information for contemporary history. These narratives directly recount periods of change through the perspectives of those who experienced these changes.

Oral history is a scientific method rather than a scientific discipline. However, as a discipline, it is closely related to history and sociology and also shares similarities with anthropology. A common definition of oral history is as follows: "Oral history records, preserves, and transmits verbal culture that would be lost when a person passes away, through memories and testimonies" (Özgül, 2019).

The epistemological nature of reality encompasses infinite variations in an n-1 dimensional framework. The oral history approach focuses on the forms of representation present in individual memories and narratives, rather than the inaccessible essence of reality itself. This study comparatively examined oral history interviews conducted with individuals who were students of Tütengil during the 1944-45 and 1949-50 academic years. The consistency and potential divergences among different narratives were meticulously analyzed.

The research methodology is based on the integrated evaluation of multiple data sources. The "knowledge of memories" obtained through oral history methods was cross-checked with various interview records and written sources to ensure scientific credibility and reliability.

According to Arıkan (2011), oral history is the systematic collection and examination of historical information about past events through interviews with living individuals who have accumulated memories. Oral history must be distinguished from folklore, gossip, or legend. Oral historians endeavor to verify, analyze, and contextualize their findings within a suitable historical context. Oral history projects involve a reporter or narrator recounting an event for an interviewer, who records the conversation to establish a historical record. Oral history can be understood as a self-conscious, disciplined conversation between two individuals about aspects of the past considered to have historical significance. This conversation takes the form of an interview, but oral history is fundamentally a dialogue.

Oral history also refers to written publications-published or unpublished-based on information collected through this method, typically archived in libraries and large repositories. Oral history has evolved into an international movement in historical research. There are various approaches to creating and conducting oral history studies. Before interviews are conducted, an interview framework based on non-verbal sources should be developed. It is necessary to identify relevant groups of information and determine criteria for selecting informants to interview.

Although multidisciplinary, oral historians adhere to common ethical standards and practices, the most crucial being obtaining informed consent from interviewees. This is typically achieved through the preservation of copyright ownership, which is essential for both publication and archival integrity. Analogous to journalism, oral history aims to reveal truth and compile narratives concerning people, places, and events.

In recent years, oral history has been integrated into the 4th-grade primary school social studies curriculum in Turkey. Educators instruct students to conduct video interviews with their oldest family members and write summaries of their recollections from these interviews. This task gives children the responsibility of interacting with family members through a recording medium beyond their memories for the first time and provides experience using technological devices for specific purposes, reasons, and limitations.

Furthermore, a wide array of entities in Turkey, encompassing individuals, institutions, and various organizations such as civil society groups, associations, unions, clubs, platforms, and groups, have become familiar with the concept

of oral history. Through city museums or urban memory centers being established across Turkish cities, everyone will have opportunities to engage more deeply with contemporary events, people, and places; observe changes and transformations; and experience their impacts, including those of unnamed individuals.

Apart from interviews published in newspaper and magazine columns, the most significant oral history archive in Turkey consists of the Turkish Radio and Television Corporation (TRT) documentaries on society and politics. Unfortunately, the raw materials of these documentaries containing crucial historical data are typically destroyed after the documentary is finalized, making subsequent use impossible (Metin, 2002; Özgül, 2019).

### Document Analysis

In document analysis, alternatively referred to as documentary review, existing records, and documents are examined to obtain data. Document analysis includes the processes of finding, reading, taking notes on, and evaluating sources for specific purposes (Karasar, 2005). In other words, document analysis comprises a series of processes involved in examining and evaluating printed and electronic (computer-based and internet-accessible) materials. This process is also defined as the examination of written materials containing information about the phenomenon or phenomena targeted for research (Yıldırım & Şimşek, 2013).

Document analysis involves the collection, systematic examination, and evaluation of official or private records (Ekiz, 2015). According to another definition, document analysis is the collection, review, questioning, and analysis of various written text formats as sources of primary research data. In brief, the collection and examination of various writings, documents, productions, or artifacts written, prepared, or created by other people or institutions about the research topic constitutes document analysis (Seyidoğlu, 2016; Sak et al., 2021).

### Purposive Sampling

This sampling method is appropriate for research conducted on individuals with distinctive, limiting, and difficult-to-reach characteristics. Currently, the number of living Tütengil students is quite limited (only two people), making purposive sampling the preferred approach.

According to Sak et al. (2021), the purposive (monographic) sampling selection technique is explained as follows: in some cases, the sample is selected based on information about the characteristics of the universe and according to the purpose of the research. This type of sampling is called purposive sampling. In purposive sampling, the researcher selects a subgroup that represents the universe and serves as a typical example of it. This approach is especially useful when the sample frame is not clear and the researcher possesses knowledge about the universe. For example, a village with average characteristics of rural areas in Türkiye can be selected using purposive sampling techniques. All residents of this village can be interviewed. Additionally, a second sub-sample can be created by selecting only certain families from the chosen village for interviews (Sak et al., 2021).

### Findings

In the findings section of this research, data related to the field of education were examined from oral history studies conducted between 2007 and 2025 with former students of Cavit Orhan Tütengil. Additionally, excerpts from press articles reflecting Tütengil's egalitarian approach to teaching were quoted. Some excerpts from oral history, newspaper, and book studies could not be included in their original form as they were direct transcripts of conversations. Table 1 presents anecdotes related to Tütengil's role as an educator from these oral history texts, and interprets the educator/teacher character revealed through these anecdotes. Methodologically, this approach is similar to qualitative analysis (Özdemir, 2010), a method widely used in social sciences, particularly in educational sciences.

### Qualitative Analysis

Qualitative analysis, which involves non-numerical data, is conducted by collecting and evaluating information. Its basic principle is to understand and evaluate the experiences of the study subjects. This non-mathematical and verbal method is predominantly used in social sciences. In other words, qualitative data analysis encompasses a collection of activities in which data obtained through methods such as observation and interviews are organized, categorized, and thematically analyzed before being presented in a report. The principal aim of qualitative data analysis is to reveal

information hidden within social reality. In this process, the researcher utilizes their subjective perspectives and constructs social reality through an inductive approach (Özdemir, 2010).

According to faculty member Toygar (2024), who has written scientific articles and newspaper pieces about Tütengil, just as the teachings of Socrates—whose thoughts formed the cornerstones of Western philosophy—have survived 2500 years, Tütengil's enlightening ideas will also be transmitted to future generations through his students and books. Cavit Orhan Tütengil's sole purpose was to open new horizons for humanity, to train scientists, and to show the truth to the public. Toygar believes that Turkey will eventually become a nation of contemporary, progressive, egalitarian, and enlightened people, thanks to the historical legacy of immortal intellectuals like Tütengil who "become more exalted and monumental" with each passing day. He was a hardworking, devoted, meticulous, and respected thinker; a principled and honest citizen who sought answers to the question "How will the country develop?" throughout his life through scientific studies, books, and articles in the Cumhuriyet newspaper.

**Table 1.**

Anecdotes and Evaluations about Cavit Orhan Tütengil's Character as an Educator.

No	Person	Anecdote About Cavit Orhan Tütengil	Evaluation
1	Deniz Mazlum (his daughter)	"....Teacher Tütengil, while stating that the research plan was decided together with the students, exhibits a democratic and sharing structure..." (İhsaniye monograph volume-2 preface, Mazlum, 2018; audio recording transcript. Göktuğ Özgül)	Egalitarian teacher Joint decision making with the student, that is, democratic education approach
2	Sami Karaören (his Student)	".....These two teachers treated me like friends by showing me closeness. [...] Cavit Orhan Tütengil and I used to have dinner together at the same table in the same restaurant." Oral History Interview OHI (Oral History Interview) goktugozgul@gmail.com, 12.06.2018.	Egalitarian Teacher Behaving like friends and sitting at the same table at dinner
3	Ahmet Akalın (his Student)	"...the harmony of the visiting group of teachers, their exemplary behavior in friendship and education; after I said goodbye to them, I thought, "Ahmet, you should be a teacher in Aksu!"..." (Akalın, 2013) and OHI, in 2018 by Özgül G.)	Model Teacher Perception of a 14-year-old student watching a group of teachers including Tütengil
4	Mustafa Şanlı (his Student)	"....our sociology teacher was Cavit Orhan Tütengil. He said, "The learning area of the course is society, parties, associations, institutions" and explained the first topic: "Ultimately, your book will be society. You will observe events. You will note your observations, your textbook is in the last place. You will listen to radio news, you will compile news from newspapers and magazines. Our school itself is also a sociology topic." I will not forget his words.. (Şanlı, STG*/OHI in 2011 by Özgül G.)	Socialist Teacher An approach that advises students to focus on information from all social components of life, not from textbook or curriculum content
5	Recep Baylı (his Student)	"...he was a democratic, very gentlemanly and dignified teacher towards the student. We did not see any wrongdoings. He has one hour of lessons per week. We did not see any negative behavior from him." OHI*	Democratic and Guidance Teacher. A positive approach that makes the individual feel valued.
6	Naci Budakoğlu (his Student)	Özgül, goktugozgul@gmail.com, 12.26.2024. ..."Our teacher Tütengil had established a very serious library in Aksu" Cavit Orhan Tütengil had a single room, we would knock on the door and enter, he would turn on the radio during the national match..it was a tiny room, the radio was there on the table, we would listen to that radio and the match with excitement (and a crowd) one after the other..." OHI* Özgül, goktugozgul@gmail.com, 03.26.2019.	Accessible, Egalitarian Teacher A teaching approach that combines book reading, radio, sports-arts and philosophy activities and experiences
7	Fahrettin Sazak (his Student)	"...Our teacher who used his time best was Cavit Orhan Tütengil..." <a href="https://siirsofrasi.blogspot.com/p/unal-sohret-dirlik-httpblog_27.html">https://siirsofrasi.blogspot.com/p/unal-sohret-dirlik-httpblog_27.html</a>	Model Teacher The ability to model time management in terms of behavior, punctuality and course management
8	Hüseyin Türe (his Student)	"My name is Hüseyin Türe. I was in Aksu between 1947-1951. After Aksu, I worked as a teacher for 30 years. Cavit Orhan Tütengil was an exemplary teacher in Aksu. (Türe, 2013).	Model Teacher A student of his who has 30 years of teaching experience describes Tütengil as a model teacher
9	Yaşar Gürlü (his Student)	"...He would also ask handy students like me to matte and glass the printed photographs of scientists, most of whom we did not know. He was small and stocky, but it was immediately obvious that he was a very gentlemanly and gentlemanly person..." (Gürlü, 2013).	History of Science and Teacher Who Directs to Culture and Art The effort to frame the photographs of scientists and display them on the school walls and to show kindness and gentlemanliness to the students at that time is a special situation
10	Zeliha Çatallar	One of our friends was Cavit Tütengil, whom we respected. We worked	Respected Teacher



	Karakapıcı (his Colleague)	together with his wife Şükriye (Tütengil). Cavit Bey and I would get together once a month as teachers. The aims of the village institutes were; "To eliminate ignorance and illiteracy, to establish Atatürk's reforms in Türkiye and to make citizens understand Atatürk's principles, to make our country and resources loved, and to be beneficial to the village in every way." (Karakapıcı, 2013).	A person who is respected among his colleagues for his knowledge and teaching skills, even though he does not have a teaching background (he graduated from Philosophy)
11	Mehmet Başaran (Author)	"..Cavit Orhan Tütengil, a Sebil villager from Mersin, was a brand new vocational course teacher at Kepirtepe Village Institute. He was a teacher twenty-four hours a day and with his attitude that encouraged diligence, meticulousness and continuous development, he taught his students how to teach..." (Başaran, 2013).	The Teacher Who Taught Teaching  M. Başaran's article also stated that C.O. Tütengil was a meticulous, hardworking and qualified teacher.
12	Ali İhsan Yücel (his Student)	"...Cavit Orhan Tütengil, who said, "You cannot love a person or a country without knowing them, regardless of the situation" while taking me on a tour of different geographies of my country and the world in his class..." (Yücel, 2013).	Humanist Teacher A social teacher character that distances one from prejudice by suggesting that people, geographies or cultures can only be loved as they get to know each other.
13	Ünal Şöhret Dirlik (his Student)	"...We cannot forget the late Cavit Orhan Tütengil, who used to take our classes during the hours left over from the older classes. I don't know that he ever had a sad face. He used to give very nice speeches on Saturdays. He would extend it a little bit, and the families of teachers who were going to Antalya to go shopping would wait at the bus..." (Dirlik, 2013).	Unforgettable, positive and leader teacher A teacher who makes room for every class in his program, who wants to reach every student and whose speeches are listened to respectfully by all teachers and students at Aksu Village Institute

### Discussion, Conclusion & Suggestions

Based on the oral history interview data presented in the findings section, it is evident that Tütengil, as a high school teacher, made a significant impact on the memories of his students at Antalya High School and Aksu Village Institute. We can identify several key aspects of his influence:

He provided students with a multi-faceted perspective through his profound knowledge of social sciences and philosophy. The foundations of some of his studies published in the 1950s and 1970s, particularly on social development and founder of Turkish Republic Atatürk's revolutions, may have originated from his observations in Aksu Village Institute classes (Tütengil, 1977a). With his analytical thinking abilities and rational approach, he encouraged critical thinking among his students. As an enlightenment educator, he instilled a questioning attitude rather than a dogmatic one. Considering his studies on village development and Anatolian realities, he taught his students to be sensitive to social problems. His contemporary and secular worldview contributed to his students developing a modern perspective. His tragic death left even deeper impressions in the memories of his students, making his thoughts and ideals more valuable to them. For more comprehensive information about Tütengil's teaching experience, additional memoirs and biographical studies from his former students (though few remain today) need to be uncovered.

According to Toygar (2015), Cavit Orhan Tütengil "conducted in-depth studies across a wide range of areas, from Village Institutes and perspectives on Turkey's rural issues to Turkey's highways; from the social structure of underdeveloped countries to Turkish journalism in England. He was a scientific researcher and an Atatürkist writer and scientist who examined the ideas of Prince Sabahattin, Ziya Gökalp, Rıza Nur, Prince Lütfullah, and Montesquieu" (Toygar, 2005).

In this study, Tütengil's educational philosophy and his character as a teacher were examined. A methodological synthesis was necessary because the oral history data consisted of detailed, lengthy descriptions and statements emphasizing various aspects of Tütengil's personality. This synthesis was conducted considering document review and qualitative analysis approaches. According to Özdemir (2010), the purpose of qualitative data analysis is to unveil the latent information embedded in social reality. In this process, researchers employ their "own subjectivity" and interact directly with the social reality under examination. During this interaction, multiple data collection techniques are utilized, and information with similar characteristics is categorized. In this process, categories are named and organized around specific themes.

The evaluation column (last column) in Table 1 was created to categorically indicate Tütengil's teaching characteristics. When the qualifications given in the categories in the last column of Table 1 are combined, it becomes evident that Tütengil exhibited an egalitarian approach with his students in his lessons and school life, fostered a democratic learning environment, promptly implemented student suggestions (particularly in field activities) (Yurduseven, 1960; Mazlum, 2018), and demonstrated teaching performance that could serve as an exemplary model

for his students. Additionally, the anecdotes reveal that he was accessible, community-oriented, respected by students, and a guide with whom they could discuss cultural, social, and scientific issues.

Similar observations regarding Tütengil's teaching qualities were also found (partially) in Özbay's unpublished master's thesis from 2019. In this study, "Tütengil based his educational philosophy on Durkheim's views. Tütengil also accepted that education's purpose is to prepare new generations for social life. Thus, education was considered as a process of 'adaptation to society' or 'adaptation to the environment.' Tütengil acknowledged that this definition was appropriate for societies that were settled and free from internal contradictions" (Özbay, 2019).

Tütengil, one of the prominent figures in Turkish sociology, was also an educator. Tütengil was not formally an educational scientist or educational sociologist. He did not receive academic training in these fields. Therefore, he did not develop a theory in educational science. However, he was interested in educational problems and approached these issues from a sociological perspective. His thoughts on education were not merely theoretical; he had opportunities to express them when addressing contemporary educational challenges. Tütengil is renowned for his works in sociology. Additionally, he was a scientist and faculty member in the education community who contributed unique perspectives (Tezcan, 1987).

Tütengil's areas of interest in education can be listed as follows: Social structure and education-training problems, university issues and Atatürkist principles of education, the role of teachers in education and teacher-related challenges, Village Institutes, and the responsibilities of intellectuals and young people in rural education (Kongar, 1981). These issues have been extensively examined by both Tütengil himself and numerous researchers and writers over the years (Tütengil, 1977a; Kongar, 1981; Hatipoğlu, 2006; Yurduseven, 1960; Özbay, 2019).

Although Tütengil did not develop scientific approaches to education specifically, he maintained a close interest in education and focused on educational problems. For example, the İhsaniye village study conducted by Aksu Village Institute 5-A students during the 1949-1950 academic year and published in a sociology journal in 1954 represents the first comprehensive village field research and village monograph conducted by a teacher with his students in Anatolia, serving as a guide for subsequent studies (Yurduseven, 1960; Mazlum-Tütengil, 2018).

Tütengil approached educational problems with an innovative, progressive, and humanistic attitude. Therefore, although considered an amateur in educational science, he was as productive as an education scientist, addressed educational problems, and provided rational solutions. Tütengil's success in addressing educational issues stemmed from his background as a sociologist and his thorough understanding of Turkish society's social structure. Additionally, as a faculty member, he was involved in educational practices. Thus, he was a thinker aware of the problems, conscious, Kemalist, and progressive, who illuminated Turkey's educational challenges and made positive contributions (Özbay, 2019).

Tütengil's educational philosophy represents a call for ethical and political responsibility against the technically focused approaches of neoliberal systems. His experiences in Antalya emphasize education's role in overcoming inequalities between urban and rural areas. This vision, which aligns with today's sustainable development goals (SDGs), serves as a guide for quality education (SDG-4) and social justice (SDG-16) (Taner, 2025). Tütengil's legacy reminds us that education is not merely vocational training but a process centered on human dignity.

According to Özbay (2019), Tütengil believed the Republic project remained incomplete. The majority of society still lived in adverse conditions and did not receive sufficient benefits from reason and enlightenment. Although decades had passed since the Republic's foundation, most of Turkish society awaited enlightenment to internalize industrialization, contemporary living standards, and the guidance of reason in all aspects of life. Everyone and every institution had a significant role in achieving this goal—completing Atatürk's legacy. In this respect, the role Tütengil assigned to education was of crucial importance. Tütengil, who advocated for transforming society through education, held a view that could be summarized as "education should be the foundation of everything" and assigned decisive roles to education in social change. For example, he believed that villages and villagers should be revitalized through education, indicating his strong belief in the Village Institutes education system.

At this point, comparing and classifying Cavit Orhan Tütengil's and İsmail Hakkı Tonguç's educational ideas adds depth to our discussion. Although Tütengil and Tonguç agreed on viewing education as a tool for social development, their methods and focal points differed:

**Table 2.**

Comparative situation table for Cavit Orhan Tütengil and İsmail Hakkı Tonguç's ideas on education.

Criteria	İsmail Hakkı Tonguç	Cavit Orhan Tütengil
Focus Area	Rural development (Village Institutes)	Urban intellectuals and intellectual transformation
Education Method	Practical skills (agriculture, carpentry)	Critical theory and social sciences
Political Context	State-centered, in line with CHP policies	Left intellectual movements, fighting class inequalities
Basic Source	The Concept of Primary Education (1947)	Understanding and Completing Atatürk (1977)

Table 2 reveals both similarities and differences. The main similarities include: the theme of secular and scientific education. Indeed, both emphasized that education should be free from dogmas. Additionally, both embraced the Republic's ideal of fostering a "free mind, free conscience" generation guided by Kemalist principles. The differences are that Tonguç integrated villagers into production using a "top-down" development model, while Tütengil advocated a "bottom-up" awareness approach. Furthermore, Tütengil's educational philosophy aimed to "democratize" intellectual accumulation in cities (Tütengil, 1979b).

### Suggestion

Tütengil advised that his former student, who was then a new village teacher, research after a decade. After Mehmet Yurduseven was appointed as the head teacher of İhsaniye Village Primary School in 1958, he published a monographic study of the village in 1960. This study by Yurduseven, a former student of Tütengil, is an important reference for future researchers. Therefore, conducting a similar monographic study in İhsaniye village in 2025 and beyond will be scientifically valuable in terms of monitoring the social, cultural and demographic changes of the village.

Consequently, Mehmet Yurduseven re-examined İhsaniye, a Cretan immigrant village with a Greek-speaking population, and published his findings as "Antalya İhsaniye Village Review." He expressed this in the following words:

"During the 1949-1950 academic year, a group of 5-A class students from Aksu Teachers' School conducted a study of İhsaniye Village, supervised by Cavit Orhan Tütengil, a vocational course teacher. At that period, there was no school in İhsaniye Village. When a school was opened in the village during the 1958-1959 academic year, I was assigned as the head teacher of the school. Encouraged by my esteemed teacher Cavit Orhan Tütengil, I decided to examine some significant changes that had occurred in the village since 1950. I will not examine the village from the beginning, I will focus on identifying developments in İhsaniye based on the existing monograph."

All documentation belonging to Tütengil's students should be brought together in a special project, and original images and yet unattained information and memories that will feed the social memory should be compiled, as presented in the appendix of this study.

The Village Institutes continue to be recognized as a unique and critical model within Turkey's educational system. These institutions' historical and pedagogical legacy possesses significant potential for contributing to contemporary educational paradigms.

Established in the 1940s to disseminate education in rural Anatolia and support socioeconomic development, the Village Institutes remain emblematic of persistent societal requirements. The ongoing educational and socioeconomic disparities in Turkey's rural regions necessitate a refined and updated version of this educational model.

The Village Institutes presented a distinctive approach by emphasizing practical skill acquisition alongside theoretical knowledge. By facilitating education for students from diverse social backgrounds, they embodied a participatory and liberatory educational philosophy that reinforced national unity.

Nevertheless, a literal application of this model is not feasible. Technological advancements, globalization, and evolving educational dynamics mandate a contemporary reinterpretation of the Village Institutes model. Considering the prevailing demographic trend of urban populations significantly exceeding rural populations, this model demands a thorough revision.

The model's future lies in its enrichment through modern educational approaches such as "new era urban institutes" or "metropolis institutes". The core philosophy, centered on cultivating principled, disciplined, democratic, and collaborative educators, retains its universal paradigmatic value.

Ultimately, the Village Institutes' legacy should be evaluated as a dynamic and innovative model capable of integration into contemporary educational systems, bridging historical educational innovations with present-day pedagogical requirements. Nevertheless, for all these transformations, innovative, civilized and democratic teachers are needed.

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## Appendix



**Photo 1.** Tütengil with a group of Antalya High School 1944-1945 graduates. Tütengil maintained contact with some of these students throughout her life. Deniz Mazlum Archive





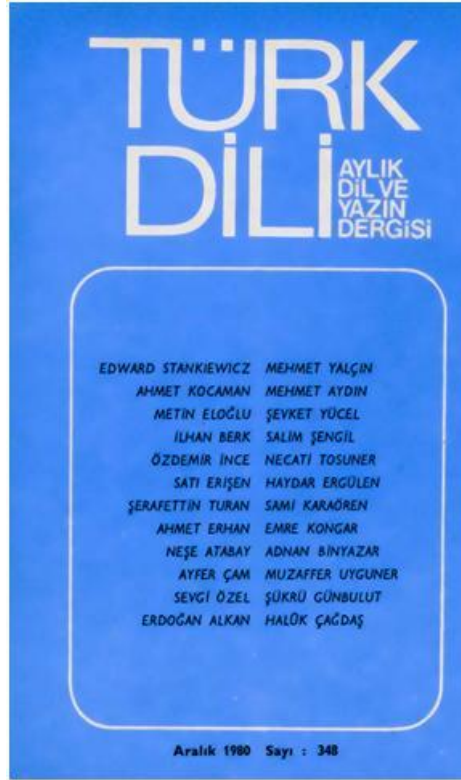
**Photo 2.** Tütengil, in front of an orange tree at Aksu Village Institute. Deniz Mazlum Archive



**Photo 3.** Tütengil with a group of teachers from the Aksu Village Institute at the ruins of Perge. Deniz Mazlum Archive



**Photo 4.** Tütengil's page from the Antalya High School Archive, 1935-1950 Teacher Information Book.



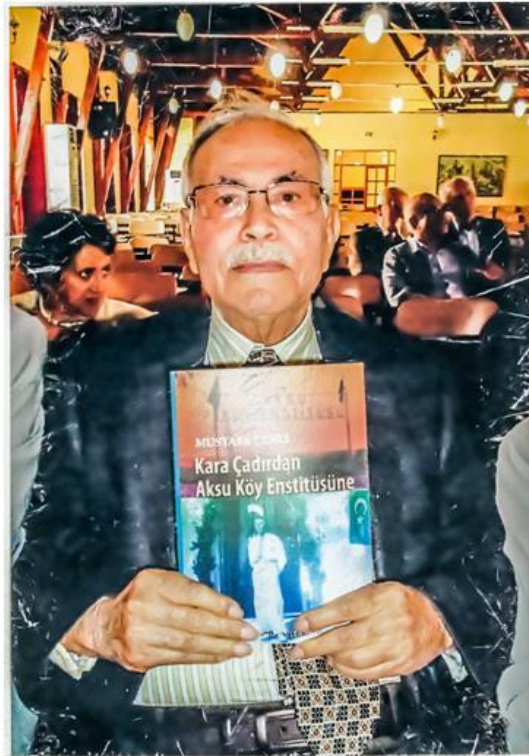
**Photo f 5.** Sami Karaören wrote a deeply emotional, literary and striking article about Tütengil in the Turkish Language Monthly Language and Literature Magazine, December 1980, issue 348.



**Photo 6.** 2018 Tütengil Commemoration, 08.12.2018. Tütengil's children, Prof. Dr. Deniz Mazlum and Kaya Tütengil were there. Beyoğlu, Istanbul.



**Photo 7.** Oral history interview between Sami Karaören and oral history researcher Göktuğ Özgül. Sami Karaören was 100 years old at the time of this interview. (6.12.2018).



**Photo 8.** Mustafa Şanlı holding the book "From Black Tent to Aksu Village Institute" written about Aksu Village Institute. On the back of the photo, there is a note that reads "17.4.2013. We worked in the construction of the meeting hall where this photo was taken in 1947." Mustafa Şanlı Archive.





**Photo 9.** Tütengil's Tombstone: "Let us focus on making our world more beautiful. The cost of living after the death of dear friends lies in our efforts to make the world more beautiful. Cavit Orhan Tütengil."

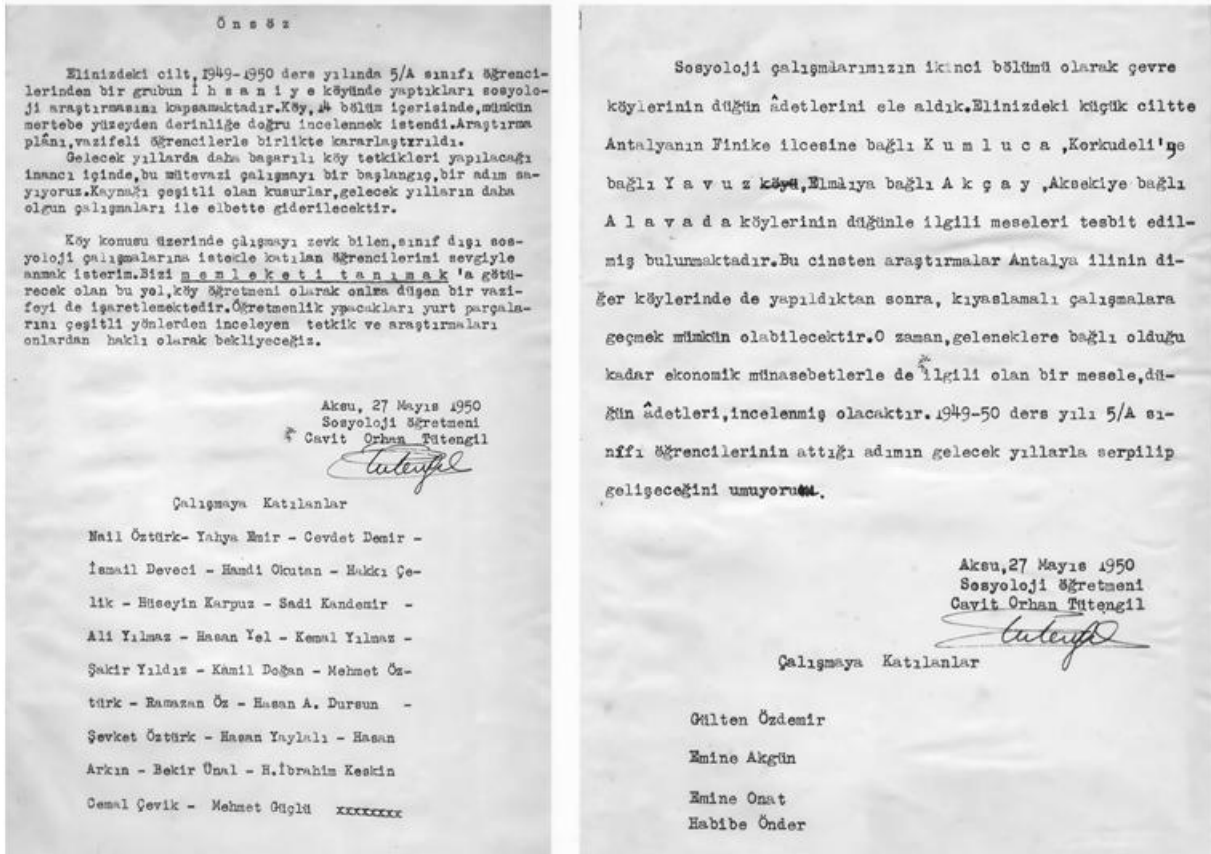


Photo 10. Entry to the İhsaniye Village Research and another research introduction from Tütengil's typewriter. Deniz Mazlum Archive