

# A Living Example of Lifelong Learning: Prof. Dr. Necmettin Tozlu\*

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## Abstract

*The purpose of this study is to propound the views, thoughts and suggestions of Prof. Dr. Necmettin TOZLU related to lifelong learning. He is an academican and a doyen in education and philosophy fields who teaches in many universities of our country training students in the four corners of the country and is awarded by the Writers Union of Turkey "as intellectual of year" in 2015 by signing many original Works. The research is a special circumstances work. The research is conducted with Prof. Dr. Necmettin TOZLU who is one of the doyens in the training and philosophy fields teaching in many universities of our country. In the research semi-structured interview is used as a data collection tool to obtain views, thoughts and suggestions of Prof. Dr. Necmettin TOZLU related to lifelong learning. The data which is obtained in the study is commented by conducting descriptive analysis. The interviews which are realized by the researcher by face to face meeting are recorded by tape recorder by getting participant's approval. The data which is recorded after interviews are transformed into texts. Afterwards the records are verified as true and complete by the participants. In this way the data is supplied with credibility. Descriptive analysis is made by transferring data directly. When the findings are evaluated after they are obtained by data analysis it is well understood that Prof. Dr. Necmettin TOZLU, who dedicates his life to training and science, presents sections from his own life in relation with lifelong learning, compares his views about training system with the educational life in present day by telling his views and presents thoughts that are capable to make contribution to literature.*

**Anahtar Kelimeler:** Prof. Dr. Necmettin Tozlu, lifelong learning, interview.

## Hayat Boyu Öğrenmenin Yaşayan Örneği: Prof. Dr. Necmettin Tozlu\*

### Özet

*Bu çalışmanın amacı; eğitim ve felsefe alanının duayenlerinden biri olan, 2015 yılında Türkiye Yazarlar Birliği tarafından verilen "yılın fikir adamı" ödülünü almış, birçok özgün esere imza atmış, ülkenin dört bir yanında yetiştirdiği öğrencileri bulunan ve ülkemizin birçok üniversitesinde akademisyenlik yapmış olan Prof. Dr. Necmettin TOZLU'nun hayat boyu öğrenme hakkındaki görüş, düşünce ve önerilerini ortaya koymaktır. Araştırma, özel durum çalışmasıdır. Araştırma, eğitim ve felsefe alanının duayenlerinden biri olan ve ülkemizin birçok üniversitesinde akademisyenlik yapmış olan Prof. Dr. Necmettin TOZLU ile yürütülmüştür.*

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*Çalışmada veri toplama aracı olarak; Prof. Dr. Necmettin TOZLU'nun hayat boyu öğrenme hakkındaki görüş, düşünce ve önerilerinin elde edilebilmesi için yarı-yapılandırılmış röportaj kullanılmıştır. Röportajdan elde edilen veriler, betimsel analiz yapılarak yorumlanmıştır. Araştırmacının katılımcıyla yüz yüze gerçekleştirdiği görüşmeler, ses kayıt cihazıyla, katılımcının onayı alınarak kaydedilmiştir. Görüşmelerden sonra kaydedilen veriler, metne dönüştürülmüştür. Daha sonra metinler katılımcıya verilerek, kayıtların yanlışsız ve eksiksiz olduğunun doğrulanması istenmiştir. Bu yolla verilerin güvenilirliği sağlanmıştır. Veriler olduğu gibi aktarılarak betimsel analiz yapılmıştır. Verilerin analizi sonucu elde edilen bulguların sonuçlarına bakıldığında hayatını eğitime ve bilime adan Prof. Dr. Necmettin TOZLU'nun hayat boyu öğrenmeyle ilgili kendi hayatından kesitler sunduğu, günün şartlarındaki eğitim sistemi hakkındaki görüşlerini aktararak günümüzdeki eğitim sistemiyle kıyasladığı, hayat boyu öğrenmeyi yeniden tanımladığı, hayat boyu öğrenmeyi kendi hayatında ne kadar tatbik edebildiği hakkında bilgiler vererek, alanyazına birçok katkı sağlayacak fikirler sunduğu görülmüştür.*

**Anahtar Kelimeler:** Prof. Dr. Necmettin TOZLU, hayat boyu öğrenme, röportaj.

## 1. Introduction

Learning is an action having continuity that necessitates willing and motivation which are obtained by official or non-official ways. Learning does not mean to know all answers to the questions that are posed or to provide information from various sources as well as it does not measure easily by examinations or by any way. In the lexicon published by the Turkish Language Society learning is defined as “learning process (to obtain information, to receive information)” (URL-1, 2016). Learning process is an adventure beginning from preschool and goes on until the end of the life of the individual. Organization for Economic Cooperation and Development (OECD) adopts the same thought and expresses the lifelong learning as the activity that is plays endlessly an important role in the development of human. As well understood from the definition of OECD learning that begins at the moment of the opening eye to the world and realizes in an endless process in the life of the individuals.

Lifelong learning means to understand the world and own self as well as to make investment in own. To obtain new informations, acquiring skills and power mean the real values that should never be lost. Lifelong learning means to form or create some things and to aware the new beauties in the world. The lifelong learning means getting into the hang of learning and a course of conduct (Koç, 2005).

Lifelong learning is defined as “every kind of activities in which individuals participate throughout their lives in order to develop their information, skill, interest and efficiency with a personal, social and employing approach (MEB, 2009, pp.7).

Candy (2003) describes lifelong learning as “a supporting process enhancing and strengthening informations, values, skills and understandings that are obtained by

individuals all along their lives and a capability with which they apply them in real life.”

Lifelong learning means to make a more investment in human and information, to encourage individuals to obtain core knowledge and skills involving digital literacy and enlarging the resilient and innovative learning potentialities (Akkoyunlu, 2008; Lambeir, 2005; Polat and Odabaş, 2008).

Grundtvig is considered as the founder of lifelong learning as he used the concept firstly in 1800s. On the other hand the views of Comenius underlay the concept of lifelong learning (Wain, 1984). The concept was used by John Dewey, Eduard Lindeman and Basil Yeaxle in 1920s. They adopted an understanding that training is the continuous dimension of daily life and the lifelong learning was formed in the concept of adult training until 1970s (Koç, Taş, Özkan and Yılmaz, 2009). In the later years the concept was perceived as a process involving all sectors of society and all stages of training system (Uysal, 2009).

Purpose of lifelong learning is to give humans in all age brackets access to qualified learning possibilities and various learning experiences equally and clearly. Lifelong learning assists individuals to get contact with the society in which they live by making contribution to individual development. In educational policies of the developed societies providing education and training possibilities to all citizens is one of the fundamental rights. Reflecting the educational policy on practical life it is seen that every citizen has the way of learning complying with his or her needs and interests. Globalization together with the developments in science and technology affect structure of today’s society and the individuals who form society as well. In this regard it is well understood that lifelong learning is compulsory for all individuals by interrogating the necessities of the time.

Our world is rapidly changing every passing day and it is an unavoidable fact that all nations must keep pace with globalization. This fact affects at the same time functions of schools and necessitates to create new values. Today’s societies in which lifelong learning is compulsory and education is not limited with training institutions have been obliged to interrogate the necessities of individuals again. Therefore need for reconstruction of schools has been gradually increased. In this sense, schools have to leave their traditional roles in order to raise individuals who comply with globalised world. On the other hand, teachers have to know and use new training approaches while schools which are capable to raise individuals who comply with the courses of conduct required by the modern life are leaving their traditional roles. The teachers who are informed of the new training approaches and capable to use these approaches will make contribution to raise students who are able to use technology, to develop creative behaviors, to think critically, to solve the problems they face, to structure every kind of information and to be aware of intelligence potentiality. This is possible

by lifelong learning. The following skills should be developed to maintain lifelong learning:

- To know how to manage own learning and how to motivate oneself.
- To know how to comply with changing world.
- To have a large strategical repertory in order to form an interaction with effective learning and individuals.
- Application of learned points and memory developing.
- Correction and developing by turning around (Day, 1999; as cited in Teyfur, 2007, pp.373).

The elements of Lifelong Learning are as follow:

1. Continuity: Process of study begins in the first years of life and continues until to death. For this reason schools should move away from their traditional roles.

2. Creativity: The primary goal of lifelong learning is to make individuals a part of life. Despite the successful individuals of the traditional schools it reveals creative potentiality of individuals.

3. Learning: One of the most important elements of lifelong learning is to learn by oneself. In this sense it is important for individuals to sustain meaningful learning throughout their lives and learning by themselves (Day, 1999; as cited in Teyfur, 2007, pp.373).

Learning, according to the discipline of lifelong learning, is important as much as it can not be leaved to schools only as responsibility of learning from life (experience) throughout life is belong to individuals. In this sense lifelong learning is sustainable learning. It depends on the competence of persons in terms of self-control and taking initiative rather than transferring the information by experts or a central authority (Knapper, 2006). For this reason the goal in the training provided by schools should be an agent which is able to make individuals as a sustainable learner and to develop the skills and competences serving to this goal.

A proverb in our culture which is obtained from life experiences is “It is never too late to learn” (Bulut, 2013). Individuals will never lose their will to live as long as they are able to learn until the last time of their lives. On the other hand, the societies that have individuals who are lifelong learners will ever be young and dynamic regardless their age average. In this way they will be producing societies not consuming societies. As it is well seen lifelong learning has an importance place both on an individual basis and on social basis.

When the literature is examined in relation with lifelong learning it can be found studies that are made in various levels. However, a study in which lifelong learning is applied on life experiences is not found out. It is considered that by this study views, thoughts, suggestions and life experiences of a scholar who took lifelong learning as a guide from the times when the lifelong learning has not been defined can be transferred in the literature and they will be an example for the next generations as well as they may guide other studies in this field.

### **1.1. Purpose**

Purpose of this study is to reveal the views, thoughts and suggestions of Prof. Dr. Necmettin TOZLU who has many Works and studies in the field of training and philosophy related to lifelong learning.

## **2. Method**

This study which is made to reveal views, thoughts and suggestions of Prof. Dr. Necmettin TOZLU on lifelong learning is a special circumstances study.

Yin (2003) specifies that special circumstances studies may be used in circumstances in which border between facts that are researched and relative context is not clearly definite. In the special circumstances studies answers are looked for he questions “how” and why” in order to examine the facts in the context in depths and in whole (Yin, 2003; Merriam, 1998).

When the purpose of the study is taken into consideration how and why the participant applies the lifelong learning into his or her life must be researched. When qualitative research approach is considered that it reveals opinions, experiences, perceptions and emotions of the persons it is well clear that compliance of research to qualitative approach is the most appropriate method in this approach.

### **2.1. Sample of Research**

The research is conducted with Prof. Dr. Necmettin TOZLU who is one of the doyens in the training and philosophy fields teaching in many universities of our country. He is an academician and a doyen in education and philosophy fields who teaches in many universities of our country training students in the four corners of the country and is awarded by the Writers Union of Turkey “as intellectual of year” in 2015.

### **2.2. Data Collection Tools**

In the study 4 open ended questions are used as data collection tools which are prepared in order to reveal the views, thoughts and suggestions of Prof. Dr. Necmettin TOZLU about lifelong learning. The open ended questions to be posed to the

participant are evaluated by applying expert views in terms of being clarity and comprehensible in content, language matters. In direction of expert views questions are put into final form by making necessary corrections. In this study in which semi-structured interview is applied interview is applied one-on-one by the researcher. The interview is conducted with Prof. Dr. Necmettin TOZLU by complying with the criteria that is determined by the researcher and lasted about 45 minutes.

### 2.3. Data Analysis

The data obtained from the interview that is made with Prof. Dr. Necmettin TOZLU is analyzed by using descriptive analysis technique. In the descriptive analysis data is reflected as it is without dealing with the content. The validity of the questions that are posed in the interview is made by benefitting from the literature related with expert views. In the next part of the study the findings obtained from the analysis are presented widely.

## 3. Findings and Discussion

The findings obtained from the analysis of answers which are given to 4 open ended questions that are prepared for revealing the views, thoughts and suggestions of Prof. Dr. Necmettin TOZLU related to the lifelong learning are as follow:

-Researcher:

Hi dear teacher,

Almost for five years I have been with you at the same University. I have the opportunity to get to know you in person and work with you at the same department for five years. Before 2012 I knew you by name from your Works and studies. I have observed that you have been hard working and creative. I have decided to perform this study in order to make your resolution for unending working and creation a guide for the next generations. I would like to have your views, experiences and suggestions about lifelong learning and transfer them to literature. If you want let us start the interview talking about the first years in which you have started education. Will you please talk about yourself and the process from the beginning your education to the present time?

-Prof. Dr. Necmettin TOZLU:

In such kind of interviews praises are given to the questions and what a nice question, what a serious question or what a difficult question is said to approach the questions. I do not want spoil that tradition. Your questions are really depth and comprehensive. They have been earlier thought well. And the subject is seriously taken. Every work that is seriously taken gives successful results and they are invariably fruitful. I hope they will be beneficial and fruitful in this interview. A voluminous work was published about me by the Van Yüzüncü Yıl University: From Training to Philosophy. In this work I talked about my life under the title of "Once Upon a Time". When you read this work you can quote some passages in here. Nevertheless let me talk about something. I

was educated in challenging conditions. Poverty, loneliness, desperation was our destine as it is case for every Anatolian souls. Particularly middle school period spent in these negative conditions. I just wish give an example: We had not even a cheap, wooden board to study mathematics. I used to get in bed in winter and pulled the quilt up to my throat and I read the book by holding it up. There is no library; there is no subsidiary and instructive books. When I began to study in boarding teacher education school the conditions have been a bit better. When I was elected to education in Higher Teacher Education School of Ankara conditions got better highly. If state had not such a school system we would have been disappeared off the face of the earth. Here we must say that we have debt of gratitude for the state. Such kind of possibilities must embrace everybody. Now I have to underlie that our training system, teachers are not moralistic and humanist. A fractious fray was called education. We have not been able to set an optimal system. But we have been stayed away from that kind of human eating system. S. Zweig talked about the education system in mediaeval christian period: "I do not remember I was happy even in one day". I was a smart student, I had got clever in every classes (primary school, middle school amd teacher education school). But I am not happy about training and the applied method in these schools. I was not happy because neither school nor training was humanistic. The only way for the teachers and inspectors was violence about the way of training. This is, for my part, a reflection of political system. The system was established on the power in these all institutions. Structuring was against to human. But humanity is looking for truth since original times. In this perspective human is warrior for truth. Science, philosophy and art is the work of this querie. It is clear that school is fermentative for that world of values. This kind of school has not been settled in West and East. This is the main problem in our time. Russell says that "contemporary crises have been prepared in schools". In a nutshell our problems have not been taken into consideration in our schools and educational systems. What are these problems?

- A human problem,
- A life understanding,
- A moral understanding and
- A world perspective.

If school, education and doctrines remould humans and societies by such radical causes they last lifelong and continue. "To know" means to gain altitude intellectually or to make it gained. Any training-education that is not able to earn a better cognition is wasted.

Unfortunately our training, school is much dexterous in this sense. What souls, values and worlds have been wasted and ignored. This devastation which is initiated in the name of reforms, raising generations who are enemy to its own values costed an empire and to crown it all the ones who came from those schools intend to give damage the Republic of Turkey. The ones who make the schools initiated by Sultan Abdülhamid center of westerner- positivist world perspective in the past now make executive actions in the name of West in the today's Southeastern schools, raise

terrorists. We should reconstruct schools with its content, world perspective and method. This is an inevitable task for the ones who want to renew world and themselves.

In the first question of the interview Prof. Dr. Necmettin TOZLU is asked to tell all his experiences about his all educational life beginning from the first years of his life. In the first part of his answer Prof. Dr. Necmettin TOZLU mentioned the challenges he experienced in the beginning of his educational life, struggles he made despite these challenges and the opportunities provided by the state to the all citizen just like him he voiced the gratitude he feel for the state. When the work published by Van Yüzüncü Yıl University under the title of “*From Education to Philosophy*”, particularly in the section under the title of “*Once Upon Time*” it is well seen that the progress with resolution in the direction of his targets despite the challenges and conditions of the present day (Taşdelen, Yayla and Karaca, 2011).

In the second part of the answer he mentioned the mercilessness of the training system applied at that time and all elements in that system he made compare them with our present day educational system. On the other hand, he talked about the school in his own imagination and the reality that it has not realized by any civilization. He also underlined that the condition of lifelong learning is in schools, training and doctrine by saying if school, education and doctrines remould humans and societies by such radical causes they last lifelong and continue.

In the last section of the answer he talked about the educational policies and the reforms that have been realized for training.

-Researcher:

In the body of literature various definitions are made about lifelong learning. Some of them are as follow:

-Lifelong learning means to learn the world and oneself.

-Lifelong learning is every kind of learning activities in which individual participate with an approach in regard with personal, social and employment in order to develop information, skill, interest and efficiency of an individual.

-Candy (2003) describes lifelong learning as “a supporting process enhancing and strengthening informations, values, skills and understandings that are obtained by individuals all along their lives and a capability with which they apply them in real life.”

In your part what is lifelong learning?

-Prof. Dr. Necmettin TOZLU:

All these definitions are made exteriorly. They are the definitions based on learning for explanations the facts in human life and social life. It can surely be mentioned some evaluations made by academicians in ascertain frame. However, they are not able to explain learning, especially



lifelong learning completely. Because learning in itself is inner situation. Why do I learn? I can surely answer to this question by using my cognition, understanding in a way that I should combine myself, world and relations etc. with somethings. I can answer in another way as well. All this fall short of requirement of lifelong learning. Here we face the inner texture of learning that I mentioned originally. This is a strong emotion, a feeling which throw human into a wrapping action. For example this may be a concern, curious, resolution of learning existence. It may also be struggling to earn a living, a desire for accessing reality. It may be beyond the matter, a spiritual reality that it is the divine secret within all facts. All of them may be main motives forcing human to regulate his own self or life. This may be gift. This may be God's gift. It is granted to everybody. Less in someone, more in someone. The ones who have more should praise. This main structuring may be developing. This may be blunted. The place of human in training system is pretty efficient. If this gift is developed human may earn a sensitive structure in which human feels himself responsible for himself and all happenings. This is a responsibility that it can even be all out efficient and guiding in daily life. For example I always move before predicted time to catch flight, bus etc. But I came across such students that they may give answer as due we sleep we failed to be in exam in time. Look here! Does a student sleep who has to sit an exam? Then such a responsibility learns human to use time available. Whereas time is less and unfruitful thing. There is no turnaround in the time. Accordingly time should be used attentively. And such a responsibility gives opportunity to human to use time in the best way. These are the main equipments that bring success.

In the second question of the interview Prof. Dr. Necmettin TOZLU is asked to define lifelong learning by his own expression by giving several definitions from the body of literature. Prof. Dr. Necmettin TOZLU redefined the lifelong learning mentioning its material and non-material values, whys and hows. On the other hand, he underlines the value of time by presenting sections from his own life.

-Researcher:

In our age it is much emphasized that learning should be continued lifelong and this process is called learning lifelong. This is, by and large, perceived by everybody. Notwithstanding in the lifelong learning I have not come across a source giving information about performance and continuity of this learning in the stages in which individuals experiences. Will Prof. Dr. Necmettin TOZLU, as a living example of the lifelong learning, transfers his experiences about changes in the stages of the individuals and experiences about changes in learning lifelong?

-Prof. Dr. Necmettin TOZLU:

We live in a strange world. We have no information about many things. A writer says "Age of Masses". They degrade human into herd and mass. They make human unaware of happenings and make human unconscious. They call "Lifelong learning" but they talk about its word. They degrade it into concept. They create a huge concept of a world that is altogether empty. Just like democracy, human rights, justice, women's rights etc... They are used only as intervention means. Accordingly all brains are bewitched and hypnotized and a value destruction, a pillage and

alienation appears immodestly. This scene has been played for 250 years before the eyes of human. Muslim world suffers from them; they give major damage to the Islam. Time is gone by, time is spent and lives are ended together with time. We must be vivid and strong in this destruction. We must not be unwary. Muslims should worry about the time spent aimlessly. We should be aware that we are in an exam world. We also should be aware of our loss and happenings. We should get a conscious from the cradle to the grave. We should devote our lives to something. That is our whole life. That is to say we should not spend the life aimlessly. That such responsibility, such ideal necessitates lifelong learning and action. In mysticism it is called “ibnü'l-Vakt”. We should be “ibnü'l-Vakt”. “ibnü'l-Vakt” has a function beyond the lifelong learning. When you internalized this doctrine you will have to account for “every moment” not only for periods, years. Ibn Arabi says about internalization as such: “We are living an endless present time.” When you set relation with limitless and when you percept it you can understand the present time. Accordingly you can evaluate it.

I would like draw attention to something: Contemporary world locks humanity to the mundane problems. Accordingly the thing that is vital is hidden. Existence, the reality about why we are created is covered in this way. Humans should probe that, we should return to the reality of existence, for what we are created. This can prevent us to get lost in things.

In the third question of the interview Prof. Dr. Necmettin TOZLU is asked to give his views and information about any change may be made in individual's performance when lifelong learning is transmissioned into the phases of life into consideration. Prof. Dr. Necmettin TOZLU took the point from a different point of view emphasized that all the moments of life should not be wasted. By specifying that learning and awareness should be continued in changing phases of life without being interrupted he said that life should be continued with a conscience that is gained from cradle to grave. He underlined that life should not be wasted by having responsibility and ideal and specifying the concept called “İbnü'lVakt” in mysticism he declared that all moments in the life of individual are valuable and should not be wasted. In the second part of his answer he specified that contemporary world wastes individual's time with mundane and simple problems and shadows the values that has vital importance and when it is returned to the existence reason and why they are created it would be possible to return to a life convenient to the purpose of existence by coming out of material entity.

-Researcher:

As a scholar who is practicing lifelong learning duly will you mention what it has provided you with and the contributions of the learning that you have obtained lifelong to the creation of scientific knowledge in terms of your career?

-Prof. Dr. Necmettin TOZLU:

Truth is that I have not been able to perform “lifelong learning” duly all my career. A lot challenges have prevented that. I was born in a problematic life. Such a life gets human into daily problems, making living problems and inefficiency of the school in opening horizon and as well as ideological roadblocks as the most efficient and challenging problem. Being Muslim and not to hide this entity made me being at loggerheads with system. Whereas that is the most sure lock for the real unity of the nation and the existence. The semi unwaries, full unwaries, traitors and self-seekingings have always been reacted that. They have persecuted the people, us, our children and families. I do not want to get into details. However I would like to mention that the bulk of our lives have been gone to waste by giving answers to the questions in the courts. Despite I have been an academician in Turkey who had the title firstly in Turkey in the field of Educational Philosophy they did not permission to open a doctorate in my department. Therefore I have not been able to devote myself to scientific, cultural and other studies during my task as an academician. However I have not been away from studies, readings and other academical activities. As construction of a civilization commanded by Islamic justice has always been my passion I have made efforts as soon as possible. You can consider me as a person who has made some things in his life. They are the reflection of the ideal. I call everybody to be united in this ideal if they really want to change the world from the tears and blood to goodness. When our hands are united the hand of the God will be on their hands. That is victory! As long as we maintain this belief the future will be in our hands. This means that to know ourselves, to know the world, and in this sense to protect, develop the Islamic heritage, and to transform it to a single civilization. What are the things that give me all things I can say that to comprehend all of things and the conscious of to transform them into action.

The last question of the interview is what lifelong learning supplied Prof. Dr. Necmettin TOZLU and what the knowledge he required by lifelong learning contributed him in producing new information. The participant preferred to answer to this question in modest way and said that he could not realized lifelong learning duly. The reason of this statement is explained by him by giving sections from his life. In the last portion of the interview he invited us to get together and when we succeed to get together our future will be shined.

#### **4. Results**

Starting out from the findings of the study it is well seen that Prof. Dr. Necmettin TOZLU has been faced challenges from the first years of his life but he succeeded to overwhelm these challenges by the resolution for reading and work and benefitted from the opportunities provided by the state.

It is also seen that Prof. Dr. Necmettin TOZLU who was annoyed by the elements embedded in this system (teachers, principals of the schools, supervisors etc.) and the training system in his boyhood period imagined a school which is far away from problems, he would have a humanely training but this school has never been instituted and put into effect by civilizations. On the other hand, the condition of lifelong

learning is supplied by school, training and doctrine". This is transferred into the body of literature.

It is well seen that Prof. Dr. Necmettin TOZLU refines the lifelong learning with his own statement. In this definition hows and whys of the lifelong learning as well as the material and nonmaterial values is taken into hand. Despite the fact that lifelong learning is realized in a process the facts of process are made of moments, a moment is most valuable is overlooked in plethora of the concepts. However, in the lifelong learning every moment is of great importance and humans should never spend them in vain. This declaration is well and clearly seen in the declaration pf Prof. Dr. Necmettin TOZLU.

We conclude that lifelong learning can not be applied even by Prof. Dr. Necmettin TOZLU who is the living example of lifelong learning; therefore we should maintain the lifelong learning incessantly from the cradle to the grave without fearlessly.

## 5. Suggestion

Setting out from the results of the research we can say that a biographical work may be made in order to transfer the experiences of Prof. Dr. Necmettin TOZLU to the larger masses just because he has a lot of experiences in regard with lifelong learning. On the other hand, a symposium may be held by participating our values whose lives dedicated to learning and producing whatever they have branches and special ties for guiding the young academicians and to keep the subject on agenda.

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### Extended Abstract

Bizim kültürümüzün bir parçası olan ve hayat deneyimlerinin birleşiminden elde edilmiş olan atasözlerimizden biri de “öğrenmenin yaşı yoktur” atasözüdür (Bulut, 2013). Bireyler hayatlarının son demine kadar öğrendiklerinde ve öğrenebildiklerini gördüklerinde yaşamının hevesini kaybetmeleri mümkün olmayacaktır. Diğer taraftan hayat boyu öğrenen bireylere sahip olan toplumlar, yaş ortalaması ne olursa olsun hep dinamik ve hep genç kalacaklardır. Bu sayede tüketen değil üreten toplum olacaklardır. Görüldüğü gibi hayat boyu öğrenme hem bireysel bazda hem de toplumsal bazda oldukça önemli bir yere sahiptir.

Hayat boyu öğrenme ile ilgili alanyazın incelendiğinde çeşitli düzeylerde yapılmış çalışmalara rastlanılmıştır. Ancak hayat boyu öğrenmeyi hayatının tüm evrelerine uygulamış yaşayan bir örneğin hayat tecrübelerini aktardığı bir çalışmaya rastlanılmamıştır. Bu çalışmanın hayat boyu öğrenmenin akademik tanımının dahi henüz yapılmadığı tarihlerden başlayarak hayat boyu öğrenmeyi hayatına rehber etmiş bir bilim adamının görüşlerini, düşüncelerini, önerilerini ve hayat tecrübelerini alanyazına kazandırarak hem gelecek nesillere örnek teşkil edebileceği, hem de bu alanda yapılabilecek diğer araştırmalara yol gösterebileceği düşünülmektedir.

Bu çalışmanın amacı; eğitim ve felsefe alanında birçok eseri ve çalışmalarını bulunan Prof. Dr. Necmettin TOZLU’nun hayat boyu öğrenme hakkındaki görüş, düşünce ve önerilerini ortaya koymaktır. Eğitim ve felsefe alanında birçok eseri ve çalışmalarını bulunan Prof. Dr. Necmettin TOZLU’nun hayat boyu öğrenme hakkındaki

görüş, düşünce ve önerilerini ortaya koymak amacıyla yapılan bu araştırma özel durum çalışmasıdır.

Yin (2003) özel durum çalışmalarının olguları doğal ortamında ve özellikle araştırılan olgu ile ilgili bağlam arasında sınırların açıkça belli olmadığı durumlarda kullanılabileceğini ifade etmektedir. Özel durum çalışmalarında araştırılan olgunun bağlam içerisinde derinlemesine ve bütüncül olarak inceleyebilmek için “nasıl” ve “niçin” sorularına cevap aranır (Yin, 2003; Merriam, 1998). Çalışmanın amacı, göz önüne alındığında katılımcının hayat boyu öğrenme hakkındaki görüş, düşünce ve önerilerini ele alırken hayat boyu öğrenmeyi hayatına niçin ve nasıl tatbik ettiği araştırılmaktadır. Nitel araştırma yaklaşımının kişilerin kanaatleri, tecrübeleri, algıları ve duyguları gibi subjektif verileri ele aldığı göz önüne alındığında çalışmanın doğasının nitel yaklaşıma uygunluğu ve özel durum çalışmasının bu yaklaşım içerisindeki en uygun yöntem olduğu açıktır.

Araştırma, eğitim ve felsefe alanının duayenlerinden biri olan, 2015 yılında Türkiye Yazarlar Birliği tarafından verilen “yılın fikir adamı” ödülünü almış, birçok özgün esere imza atmış, ülkenin dört bir yanında yetiştirdiği öğrencileri bulunan ve ülkemizin birçok üniversitesinde akademisyenlik yapmış olan Prof. Dr. Necmettin TOZLU ile yürütülmüştür.

Araştırmada, Prof. Dr. Necmettin TOZLU’nun hayat boyu öğrenme hakkındaki görüş, düşünce ve önerilerini ortaya koymak amacıyla hazırlanan 4 açık uçlu soru, veri toplama aracı olarak kullanılmıştır. Katılımcıya sorulacak açık uçlu sorular kapsam, dil, soruların açık ve anlaşılır olmaları açısından uzman görüşlerine başvurularak değerlendirilmiştir. Uzman görüşleri doğrultusunda gerekli düzeltmeler yapılarak, sorulara son şekli verilmiştir. Yarı yapılandırılmış röportajın uygulandığı bu araştırmada röportaj birebir araştırmacı tarafından uygulanmıştır. Röportaj araştırmacı tarafından belirlenen kıstaslara uygun olarak Prof. Dr. Necmettin TOZLU ile yürütülmüştür ve yaklaşık 45 dakika sürmüştür.

Prof. Dr. Necmettin TOZLU ile yapılan röportajdan elde edilen veriler, betimsel analiz tekniği kullanılarak analiz edilmiştir. Betimsel analizde veriler olduğu gibi içeriğine dokunulmadan yansıtılmaktadır. Röportajda kullanılan sorularının geçerliliği; uzman görüşleri ve ilgili literatürden yararlanılarak sağlanmıştır. Çalışmanın bir sonraki bölümünde, yapılan analizlerden elde edilen bulgular geniş bir şekilde sunulmuştur.

Araştırmadan elde edilen bulgulardan yola çıkarak Prof. Dr. Necmettin TOZLU’nun hayatının ilk yıllarından itibaren çeşitli zorluklarla karşılaştığı, ancak okuma ve çalışma azmiyle bu zorlukların üstesinden gelirken devletin sağlamış olduğu imkânların oldukça etkili olduğu görülmüştür. Çocukluk yıllarındaki eğitim sisteminden ve bu sistem içerisinde yer alan unsurlardan (öğretmenler, okul müdürleri, müfettişler vb.) rahatsız olan Prof. Dr. Necmettin TOZLU’nun

olumsuzluklardan uzak ve insanca bir eğitimin sağlanacağı bir okul hayal ettiği, ancak bu okulun henüz hiçbir medeniyet tarafından hayata geçirilmediğinden yakındığı görülmüştür. Ayrıca, hayat boyu öğrenmenin şartının “köklü davalarla yoğrulmuş okul, öğretim ve öğreti” den geçtiği gerçeği alanyazına kazandırılmıştır.

Prof. Dr. Necmettin TOZLU hayat boyu öğrenmeyi kendi cümleleriyle yeniden tanımladığı görülmüştür. Bu tanımda hayat boyu öğrenmenin maddi ve manevi değerlerinin, nedenlerinin ve niçinlerinin ele alındığı sonucuna varılmıştır.

Hayat boyu öğrenme teriminde öğrenmenin bir süreçte gerçekleştiği herkes tarafından bilinmesine rağmen, o sürecin anlardan oluştuğu ve her bir anın çok değerli olduğu belki de kavramlar çarkının arasında ezilip gözden kaçmaktadır. Ancak hayat boyu öğrenmede her anın değerli olduğu ve insanoğlunun hiçbir anını boşa harcama lüksünün olmadığı sonucu Prof. Dr. Necmettin TOZLU’nun cümlelerinde açıkça görülmüştür. Hayat boyu öğrenmenin yaşayan örneği olan Prof. Dr. Necmettin TOZLU’nun dahi öğrenmeyi hayatına yeterince ve hakkıyla uygulayamadığını dile getirmesinden; beşikten mezara kadar hiç durmadan, yılmadan ve yeter demeden insanlığın yararı ve insan olmanın gereği için sürekli öğrenmeliyiz sonucuna varılmaktadır.

Araştırmadan elde edilen sonuçlardan hareketle hayat boyu öğrenmeyle ilgili bu kadar çok yaşanmışlıkları ve tecrübeleri olan Prof. Dr. Necmettin TOZLU’nun bu yaşanmışlıkları ve tecrübelerini daha geniş kitlelere ulaştırabilmek için biyografik bir eser ele alınabilir. Ayrıca hem genç akademisyenlere rehberlik etmek hem de konuyu canlı tutmak için ülkemizin yetiştirmiş olduğu, branşı ya da ihtisası ne olursa olsun hayatını öğrenmeye ve üretmeye adanmış yaşayan değerlerimizin de katılımcı olarak davet edileceği bir sempozyum düzenlenebilir.