



## Citizenship Education in Early Republican Era in Turkey

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### ABSTRACT

In Turkey, the Republican Era, which started in 1923, is a period in which state institutions were rapidly restructured and these institutions were reconstituted within the framework of the ideology of the newly established state. Education has taken its share in this reconstruction process as well. One of the important regulations in the field of education was the 1924 curriculum. The 1924 curriculum was quite important in terms of reflecting the Republic's perspective on education and the importance it attaches to education. Through this curriculum, it was aimed to raise patriotic individuals who are loyal to the philosophy and values of the Republic, have national consciousness, and understand the new state, institutions and organizations. The aim of the research is to examine the first citizenship education course of the Republic of Turkey, *Musâhabât-ı Ahlâkiyye & Malumât-ı Vataniye* [Conversations on Morality and Civics], which was included in the 1924 educational program. In the study, this curriculum was analyzed by employing the historical research method.

### KEYWORDS

History of education; citizenship education; Turkey; 1924 curriculum; republican era, historical research.

## INTRODUCTION

Historical developments are interpreted with facts and events that occur in connection with each other. Although the Republic of Turkey was a new state and a new regime in the 1920s, its system was built on the legacy and institutions of the Ottoman Empire. Therefore, in order to analyze the educational history of the Republic of Turkey and to understand its educational policies, it is necessary to know the Ottoman educational system.

In the Ottoman Empire, education was tried to be carried out through foundations for a long time. As there was no unity in education, it also showed differences according to regions. The basic education institution was *madrasahs* [Muslim seminary], and in time, *Sıbyan* Schools at the primary education level, *Rüşdiye* in secondary school status, and *İdadi* as today's high school were established. With the foundation of *Darülfünun* [University], it is now known that the Ottoman Empire carried out educational activities through all its institutions from primary education to universities (Akyüz, 2004).

As in other fields, the developments in the field of education had also gone through a long process. The Ottoman State did not attach sufficient importance to education until the 19<sup>th</sup> century. Although the *madrasahs* gradually deteriorated, they managed to maintain their existence until the Republic of Turkey. However, since this century, the *madrasahs* continued to exist, but the fact that education was seen as one of the tools to save the state led to the creation of modern educational institutions (Ergün, 2005). Such practices as bringing expert teachers from Europe and assigning them to military and medical schools and sending students to Europe to be informed about the developments in the world, were developments in line with this aim (Gençoğlu, 2020).

During the Ottoman Empire period, there were various problems in the field of education. The first of these was the increasing emphasis on religious sciences rather than positive sciences in *madrasahs*. The reasons such as giving the *Müderrislik* [Professorship] to unqualified people, the practice of being a *beşik [crib] ulema* (the son of a scholar becomes a scholar), and not following the scientific developments in Europe and the world were among the sources of the problems in education. Apart from these, the existence of schools funded by foundations or the wealthy besides public schools, the existence of schools established by minorities of Ottoman nationality as well as foreign states such as America and France led to a multi-headed education. The fact that the state did not subject these institutions to adequate supervision caused minority and foreign schools to become one of the centers of activities harmful to the country. All these problems in education were inherited by the Republic of Turkey. In the 1923 Treaty of Lausanne, a solution was sought for the issue of foreign schools and a decision was made to comply with the regulations. In addition, *tekkes* [dervish lodges], *zaviyes* [small, rural tekkes] and *madrasahs* providing religious education were also abolished. Thus, it was tried to prevent the undesired activities of foreign schools and to provide unity and solidarity in education (Somel, 2010).

On the other hand, some laws and regulations have been prepared in order to make education and training activities more regular. One of them was *Tedrisat-ı İbtidaiye Kanun-ı Muvakkati* [Primary Education Transitional Law] (1913), which was issued during the Second *Meşrutiyet* [Constitutional Monarchy] Period, and with this law, besides eliminating the financing problems, it was tried to make education compulsory and free of charge (Maarif Vekâleti, 1913). Another important development was the 1913 curriculum. With this educational program, primary education was divided into three periods and its duration was extended to six years. The monthly and weekly planning of the courses were clearly stated in this curriculum (Maarif Vekâleti, 1913). One of the important courses included in the 1913 curriculum was *Musâhabât-ı Ahlâkiyye & Malumât-ı Vataniye* [Conversations on Morality and Civics]. This course is important as it is the first and separately given citizenship education course in Turkish educational history; because, in the previous periods, citizenship education was given in History and Geography lessons in both Seljuks and Ottomans. By this course, the administrators of the period aimed to raise citizens who were ethical, respectful to national values, loving their homeland, tolerant, fair, obedient, in addition to being aware of issues such as morality, health, and environment (Kaya, 2020).

When it came to the Republican period, although the country was occupied and a struggle for independence was eventually successful, institutions and practices that were injured, problematic and outdated with all their elements remained. One of them was education. When the Turkish Republic was founded, even 10% of the society was not literate. The enrollment rate in primary education was around 20%. Even looking at these statistics alone, it is seen how problematic the society was in terms of education. In order to solve these problems without wasting any time, the Ministry of Education was established on May 3, 1920, while the national struggle was still going on. Again, in the most difficult period of the national struggle, the Education Congress convened in Ankara in 1921 and solutions were sought for the problems in education. These solutions were arranging the primary school curriculum and the education period of primary schools, training teachers for villages, arranging the curricula and courses of secondary education institutions (Cicioğlu, 1985).

While the administrators of the Republic of Turkey were trying to solve such problems inherited from the Ottoman Empire, on the other hand, they wanted to integrate some innovations into the national education system according to the developments in the world. In this respect, the 1924 curriculum as one of the important turning points in Turkish Educational History was prepared and put into effect. The program was published under the name of "Curriculum of Primary Schools". However, this program inspired by the French primary education programs did not last long and was abolished two years later. The reason for this was that it was designed quickly due to the conditions of the period and could not fully respond to the needs of the new regime (Maarif Vekâleti, 1924).

With the 1924 curriculum as the first educational program of the Republican Era, primary education, which previously consisted of six years and three periods, was reduced to five years.

Since some of the courses in the program only appeal to girls, separate course schedules have been prepared for boys and girls. The course hours are planned as three hours in the morning and two in the afternoon, for a total of five hours a day. It was decided to hold educational trips and meetings on Monday afternoon, and to suspend classes on Thursday afternoons. Lesson times are set for forty minutes, breaks for fifteen minutes, and lunch break for two hours. It was deemed appropriate to provide books for 4<sup>th</sup> and 5<sup>th</sup> grade students for the “*Musâhabat-ı Ahlakiyye & Malumât-ı Vataniye*” course, which is one of the courses included in the program, but no books were given to the early grades. As in the 1913 curriculum, citizenship education took place in this educational program again under the name of “*Musâhabat-ı Ahlakiyye & Malumât-ı Vataniye*” (Maarif Vekâleti, 1924).

In the related literature, there are also some other studies that are more critical of this early republication era and the educational efforts made during this early period such as the ones conducted by Salmoni (2004), Tütüncü (2007) and Yıldırım (2017).

Since the early Republican period was the process of nation-state building, one of the most important issues of the leaders and the Republican elite was to give a new identity to the Turkish nation (Yıldırım, 2017). In this respect, according to Yıldırım (2017), official history, which is one of the main transmission tools of the official ideology of the Republic, has played an important role in instilling a Turkish identity and a common memory into the nation. In this period, it is seen that education and history lessons, especially textbooks, served as the two main tools in having the official ideology adopted by the new generation (Yıldırım, 2017). According to Yıldırım (2017), 1930s for the Turkish Republic was a time span when the core principles of the new regime were formulized to ensure that they were publicly comprehended and possessed. Correspondingly, she states that formal and informal educational institutions were established for the dissemination of these principles, i.e. official ideology. Specifically, for her, the creation of a “new” Turkish history played an important role in formulation of “official history” which was one of the major means to install Turkish identity and a collective memory to the nation.

Likewise, Tütüncü (2007) argues that these efforts have stimulated the desire for pedagogical intervention in the Turkish context that will make it possible to create a strong, civilized and homogeneous nation. For her, the desire to create a homogeneous nation basically means to be connected to the new territorial unit with a new bond; which requires establishing a common Turkish identity, a unique national character and a strong love of homeland. Yet, this notion also makes it necessary to leave behind the old form of belonging and feeling, which was basically fed by religion and Eastern civilization (Tütüncü, 2007).

Similarly, according to Salmoni (2004) education is only one mechanism of socialization; yet, in Turkey, schools would disseminate this new “mentality” throughout Turkey as pupils emerged into adult society. He also states that the pedagogues and the state self-consciously deployed education as a central vehicle to inoculate new citizens with socio-political convictions in Turkey from 1923-50. Since Turkey’s larger socio-political context had influenced approaches

to democracy in education throughout the 1920s and 1930s, the 1924 curriculum featured an introduction focusing on pedagogical methods and the goal of civics (Malumat-ı Vataniye) was to introduce youth to the rights and duties which they possess as a citizen of the Turkish Republic (Salmoni, 2004).

Consequently, in this period, the main purpose of citizenship education was to raise citizens in accordance with the ideology of the Republic. After the Republic of Turkey won the independence struggle, it made an effort to create a common sense of belonging, especially through education. Atatürk, who is the founder of the new republic, developed an understanding of citizenship in this respect. Accordingly, he based his understanding of citizenship on language, culture and political unity, regardless of religion and race (Tanör, 2011). Within the framework of this understanding, the definition of citizenship in the 1924 constitution was made as follows: “*The people of Turkey are called Turkish by citizenship, regardless of religion or race*” (Kili & Gözübüyük 1982, p. 62).

As a result, citizenship education has been a subject that has been emphasized for the Turkish society to gain an identity in the process starting from the last period of the Ottoman Empire to the Republican Period. As a citizenship education course in the 1924 curriculum, *Musâhabât-ı Ahlakîyye & Malumât-ı Vataniye* [Conversations on Morality and Civics], which is important for the construction of national citizenship, is examined in this study.

### **Research Question**

The purpose of this study was to examine the first citizenship education course of the Republic of Turkey, *Musâhabât-ı Ahlakîyye & Malumât-ı Vataniye* [Conversations on Morality and Civics], which was included in the 1924 educational program. Therefore, the study historically sought the answer to the following research question:

- How were the effects of the ideological change in 1920s reflected in the course content of the first citizenship education course of the Republic in terms of “citizenship education” according to grade level?

### **METHOD**

#### **Research Design**

This study applied historical research as the research design (Brundage, 2014), a method for studying historical facts with the stages of heuristics, source criticism, interpretation, and historiography (Brundage, 2014; McCaffrey et al., 2012). Historical research was carried out through 5 stages, namely: topic selection, heuristics (source collection), verification (source criticism), interpretation, and historiography (writing) (Brundage, 2014; Gunn & Faire, 2016; McCaffrey et al., 2012). Qualitative research aims to investigate or describe an unquantifiable event or social manifestation. Thus, the current study was qualitative because it has data in the form of words, sentences, arguments, narrative logic and researchers express meaning based on the intent of the source (Creswell et al., 2011).

Data were collected from documents in the form of books, journals, papers, theses, dissertations, and research reports that were systematized as references to increase this research's pool of available data. Qualitatively, data were collected in the form of selected themes from historical documents, published articles and dissertations. After that, the data were analyzed using five stages of historical research, namely: choosing a topic, collecting sources (heuristics), verification, interpretation and historical rewriting (historiography) (Brundage, 2014; Gunn & Faire, 2016; McCaffrey et al., 2012).

As indicated above, historical research method, one of the qualitative research designs, was used (Büyüköztürk et al., 2017) in this study. Historical research is a study aimed at revealing a phenomenon and event in the past as explicitly, clearly and accurately as possible. This research method allows to examine the combinations of social factors that cause social change by leading to a certain result and to create theory by reaching general conceptualizations (Kaptan, 1991). The data of this research, in which the historical research method was employed, were obtained by using the document analysis technique. Document analysis is a technique in which all kinds of written materials containing information about the subject studied are examined and analyzed. These written materials that make up the documents can be various such as diaries, letters, official documents of the states (Balci, 2006; Şimşek and Yıldırım, 2016).

Document review has advantages in terms of quality, low cost, sample size, long-term analysis, lack of reactivity, individuality and originality (Balci, 2006; Şimşek and Yıldırım, 2016). The data of this research were obtained from the Ministry of National Education Ferit Ragıp Tuncor Archive and Documentation Library. The obtained data were first transcribed from Ottoman Turkish to modern Turkish, and after the transcription process was done, it was checked by those who are experts in Ottoman Turkish. After the control of the translations was ensured, the data were analyzed accordingly.

### **Data Analysis**

Document analysis technique was employed in this study. The findings obtained were analyzed by the content analysis method. In content analysis, it is tried to reach the concepts and relations that can explain the obtained data. The themes belonging to the concepts are determined after the conceptualization of the data. Content analysis consists of four stages: coding the data, finding the themes, organizing the codes and themes, defining and interpreting the findings (Şimşek & Yıldırım, 2016). In this direction, in the study, the data of the 1924 curriculum was translated from Ottoman Turkish to modern Turkish and understood. The findings obtained after the translation process were coded according to the objectives thought to belong, and then, the themes belonged the coded data were determined. As a result, the coding made was grouped under five main themes: These are "national and spiritual consciousness", "moral values", "rights and responsibilities", "environmental and health

awareness”, and “government and state bodies”. At the last stage, the coding and contents under the themes were given in the tables, discussed and interpreted.

### **Ensuring validity and reliability**

In qualitative research, the concept of persuasiveness comes to the fore as opposed to internal validity. In order to increase the credibility of the data in the document review, the obtained data should be presented clearly and consistently and the confirmation of another expert researcher should be obtained during the data analysis process. In this respect, the data to be examined in the data analysis process were presented in a clear and understandable way, and the opinions of experts who knew Ottoman Turkish were taken. For the reliability of the research, the collected data were compared with each other, interpreted and discussed with a critical point of view. Within the scope of the research, it was ensured that the data obtained by reaching people with knowledge on the subject were checked, and finally the reliability of the data was ensured by comparing the results obtained with the raw data (Cansız Aktaş, 2014). Expert opinions were taken into consideration while collecting the data.

The originality of the received data was checked together with the expert. It was checked again with the expert during and after the transcription was made. While transferring the data, it was presented with direct quotations without adding comments and keeping the originality of the data, and the comments were added later in the light of the important events of the period.

## **FINDINGS**

The purpose of this study was to historically examine the effects of the ideological change occurred in 1920s as reflected in the course content of the first citizenship education course of the Early Republican Era in terms of “citizenship education” according to grade level. Therefore, as a result of the study, research findings were given under two main headings as “citizenship education” and “citizenship education in the course content” according to grade level.

The objectives, themes and topics that are aimed to be taught according to grade levels in the *Musahhabât-ı Ahlâkiyye & Mâlumât-ı Vataniye* course, which was decided to be included in the 1924 curriculum about citizenship education, are presented in Table 1 below.

**Table 1.** The learning objectives, themes and codes in the 1924 Musâhabât-ı Ahlakiyye & Mâlumât-ı Vataniye course.

Grade	Objectives	Themes	Codes
4	Individual and society; Blessings of the individual to the society	National and Spiritual Consciousness	Solidarity
4	Differences between primitive people and today's people	National and Spiritual Consciousness	Solidarity
4	The importance of hard work, its social and moral value	Rights and Responsibilities	Diligence
4	Cooperation and solidarity	National and Spiritual Consciousness	Solidarity
4	Right and duty	Rights and Responsibilities	Sense of Duty
4	Liability	Rights and Responsibilities	Sense of Duty
4	Good and evil	Moral Values	Beneficence
4	Virtue and disgrace	Moral Values	Beneficence
4	Rights and responsibilities (to ourselves, our family, our nation, humanity); Citizenship duties	Rights and Responsibilities	Sense of Duty
4	Municipalities; Duties of municipalities, measures to be taken by the municipality to ensure the health of the people of the city	Government and State Bodies	Local Governments
4	Collection and disposal of garbage	Environmental and Health Awareness	Cleanliness
4	Sewers	Environmental and Health Awareness	Cleanliness
4	Cleaning the streets	Environmental and Health Awareness	Cleanliness
4	Clean water system in the city	Environmental and Health Awareness	Cleanliness
4	Prohibition of unhealthy things in bazaars and markets	Environmental and Health Awareness	Health
4	Sanitary measures in various shops and stores, restaurants, inns and hotels	Environmental and Health Awareness	Health
4	Duties of citizens in response to the duties of municipalities regarding the health of the city	Government and State Bodies	Local Governments
4	Compliance with hygiene at home	Environmental and Health Awareness	Health
4	Body hygiene	Environmental and Health Awareness	Health
4	Clean water and fresh air inside the house	Environmental and Health Awareness	Health
4	Attention to physical discipline	Environmental and Health Awareness	Health
4	Nutritious and healthy food, clean water	Environmental and Health Awareness	Health

4	Moderate striving and working, keeping the body clean	Environmental and Health Awareness	Health
4	Sanitary cleaning inside the home	Environmental and Health Awareness	Health
4	Utilizing substances that are the opposite of bad odor	Environmental and Health Awareness	Health
4	Sanitary storage and disposal of garbage	Environmental and Health Awareness	Health
4	Fighting against germs in all aspects	Environmental and Health Awareness	Health
4	Measures against mosquitoes entering homes	Environmental and Health Awareness	Health
4	Fight against flies, fleas, lice, bedbugs and mosquitoes	Environmental and Health Awareness	Health
4	Cooperation with municipalities; Strict compliance with the warnings of the municipalities regarding the sanitation	Environmental and Health Awareness	Health
4	Not to spit on roads, in places such as cars, trains, trams, tunnels, and ferries	Environmental and Health Awareness	Health
4	In case of jaundice, immediately notifying the concerned officers about it	Environmental and Health Awareness	Health
4	The importance of the fire department; Precautions against fires at home and outside	Rights and Responsibilities	Precaution
4	Not playing with matches and lamps	Rights and Responsibilities	Precaution
4	Cleaning the hobs frequently	Rights and Responsibilities	Precaution
4	Not to light a fire in wooded areas	Rights and Responsibilities	Precaution
4	Paying attention to barbecues and stoves	Rights and Responsibilities	Precaution
4	Streets and avenues: Construction, repair and maintenance of streets and avenues	Environmental and Health Awareness	Environmental Awareness
4	Benefit of sidewalks	Environmental and Health Awareness	Environmental Awareness
4	Illumination, cleaning, irrigation of streets and avenues	Environmental and Health Awareness	Environmental Awareness
4	Clearing snow and mud in winter	Environmental and Health Awareness	Cleanliness
4	Planting trees on the sides of streets and avenues	Environmental and Health Awareness	Environmental Awareness
4	Giving names to streets and numbers to houses	Environmental and Health Awareness	Environmental Awareness
4	Duties of children for the good preservation of streets and avenues: Not to throw fruit peels, papers and garbage on the street	Environmental and Health Awareness	Environmental Awareness
4	Not to do things that will spoil the streets and avenues	Environmental and Health Awareness	Environmental Awareness
4	Not destroying the walls	Environmental and Health Awareness	Environmental Awareness
4	Not to harm the trees on the streets and avenues	Environmental and Health Awareness	Respect for Nature

4	Keeping the front of the house clean	Environmental and Health Awareness	Environmental Awareness
4	Not playing games in the streets and avenues	Environmental and Health Awareness	Environmental Awareness
4	Service to public parks: Benefit and importance of municipal gardens, public gardens, parks and promenades	Environmental and Health Awareness	Environmental Awareness
4	Sports fields and playgrounds	Environmental and Health Awareness	Environmental Awareness
4	Duties of children in public gardens and parks: Not to harm trees, flowers, grass	Environmental and Health Awareness	Respect for Nature
4	Complying with politeness and manners around public places	Moral Values	Good Manners
4	The social organization/institution available to assist the poor and needy: Duties of citizens towards this organization	Rights and Responsibilities	Non-Governmental Organizations
4	Organization that serves the public interest: city waters, city lighting, transport, telegraph and telephone, bazaars, slaughterhouses, wholesale market halls; Citizens' interest in such establishments and affairs of public interest	Rights and Responsibilities	Welfare State Mentality
4	The organization to protect and save the lives of citizens: Police	Rights and Responsibilities	Security Forces
4	Duties of the police	Rights and Responsibilities	Sense of Duty
4	Responsibilities of children to facilitate the duties of the police	Rights and Responsibilities	Sense of Duty
4	Not to fight	Moral Values	Humane Relations
4	Not destroying other people's property	Rights and Responsibilities	Respect for Property
4	Not wandering off like a vagrant	Rights and Responsibilities	Sense of Duty
4	Not to make unnecessary noise	Moral Values	Good Manners
4	Not writing on the walls	Environmental and Health Awareness	Environmental Awareness
4	Not touching other people's property	Rights and Responsibilities	Respect for Property
4	Not to torture animals	Moral Values	Love of Animals
4	Not playing with bad kids	Moral Values	Humane Relations
4	Not to torture others in order to get a seat in means of transportation such as trams and ferries	Moral Values	Good Manners
4	Respect the queue at the ticket offices	Moral Values	Good Manners
5	Homeland	National and Spiritual Consciousness	Patriotism
5	Nation	National and Spiritual Consciousness	Patriotism
5	The State	National and Spiritual Consciousness	Patriotism

5	Government	Government and State Bodies	Government
5	Various forms of government; National sovereignty	Government and State Bodies	Forms of Government
5	The government of the constitutional monarchy and the republic	Government and State Bodies	Forms of Government
5	Why is a republic the best form of government?	Government and State Bodies	Forms of Government
5	Benefits provided by the Republic to the public	Government and State Bodies	Forms of Government
5	Enemies of the people and national independence	National and Spiritual Consciousness	Patriotism
5	The history of the national liberation and independence struggle	National and Spiritual Consciousness	Patriotism
5	Establishment of the Grand National Assembly of Turkey	Government and State Bodies	Council
5	Proclamation of the Republic of Turkey: The superiority of the Republic of Turkey over the previous administrations and the reasons for preference	Government and State Bodies	Forms of Government
5	<i>Teşkilat-ı Esasiye Kanunu</i> [Turkish Constitution of 1921] and the explanation of its most essential articles	Rights and Responsibilities	Legal Consciousness
5	Political rights provided by the Republic to the citizens: Freedom, equality, protection, conscience, contemplation, theology, publication, travel, contract, labor and deeds, appropriation and savings, association, society, company rights and freedoms, right of choice and its importance.	Government and State Bodies	Rights Brought by the Republic
5	Voting: Municipal elections; General elections	Government and State Bodies	Election
5	Grand National Assembly of Turkey: Legislative and executive duties; How are laws made?	Government and State Bodies	Council
5	What is the state budget?	Rights and Responsibilities	Economic Consciousness
5	President: Mode of selection; Duties and Authority	Government and State Bodies	President
5	Council of Ministers: Duty, authority and responsibility; Concise information about various powers of attorney	Government and State Bodies	Ministries
5	Duties of the state to ensure security and order: police, gendarmerie, courthouse; Forms of activity; Limit of their duties and powers	Rights and Responsibilities	Security Forces
5	Crime and punishment: Concise information about the various courts of the Republic of Turkey; How to follow cases in various courts	Government and State Bodies	Laws
5	Duties of states in economic life	Rights and Responsibilities	Economic Consciousness

5	The life and health of the people; State intervention in economic life on behalf of the general public	Rights and Responsibilities	Economic Consciousness
5	The state's relations with institutions such as post office, telegraph and telephone, lighting, water, slaughterhouses, roads, canals, ports, mines	Rights and Responsibilities	Welfare State Mentality
5	Adoption of measures in favor of the people against the cost of living, the black market, and the housing crisis	Rights and Responsibilities	Economic Consciousness
5	Institutions for orphans and widows, children of martyrs, children of the poor and veterans; Orphanages; Hospitals, Nursing Homes; Kindergartens	Rights and Responsibilities	Welfare State Mentality
5	Duties of citizens; Obedience to the laws of the Republic of Turkey	Rights and Responsibilities	Obedience to the Law
5	Tax	Rights and Responsibilities	Economic Consciousness
5	Military service	Rights and Responsibilities	Sense of Duty
5	National Defense, its necessity and importance	National and Spiritual Consciousness	Patriotism
5	Respect for the Turkish flag	National and Spiritual Consciousness	Patriotism
5	Patriotism	National and Spiritual Consciousness	Patriotism
5	Self-devotion to the country	National and Spiritual Consciousness	Patriotism
5	Self-sacrifice to defend the republican administration	National and Spiritual Consciousness	Patriotism
5	Compliance with the National Economic Pact	Rights and Responsibilities	Economic Consciousness
5	Administrative organization: Province, county, township	Government and State Bodies	Local Governments
5	Provincial General Assembly	Government and State Bodies	Local Governments
5	Duties and powers of governor, district governor, town manager, city trustee, mayor	Government and State Bodies	Local Governments
5	A concise information about the administrative organization of the city where the school is located	Government and State Bodies	Local Governments
5	A brief comparison of the provincial, district and township organizations	Government and State Bodies	Local Governments

Table 1 indicates that, according to the curriculum, *Musahabât-ı Ahlakiye & Malumât-ı Vataniye* course was planned to be taught for one hour a week.

In the program, the topics to be covered in the fourth and fifth grades in the *Musahabât-ı Ahlakiyye & Mâlumât-ı Vataniye* course and what was expected from the students in these grades were specified in more detail. These were included in the program as follows:

This discipline system, which started from the first grade, will be expanded more in the upper classes, and children would be more or less actively participating in the public life and disciplinary responsibility of the school. The school, which demands blind obedience and renunciation from children, restricts and binds them with a strict order and discipline that they do not understand the need and wisdom of, does not allow the development of their personalities and characteristics, and does not allow the establishment of feelings of dissent and solidarity, can only manage the individuals of the absolutism it desires. It is necessary to involve children in the discussion and settlement of all issues related to the material and spiritual life of the school, to entrust them with duties according to their understanding and abilities, to use their freedoms and to provide opportunities and facilities that will develop their personalities. In this way, children gain the habit of freely expressing their ideas and thoughts, defending their rights and fulfilling their duties, taking their share of social responsibilities, being interested in public affairs, sacrificing their personal interests against the common interests of the community, and obeying laws and regulations in a conscious manner; and thus, they grow up as free, active entrepreneurs, dutiful and competent citizens of the Turkish Republic. Young people who grow up in this way in our schools will have learned through their own experiences that the most appropriate and perfect form of administration is the republic, and they will not hesitate to make any sacrifices to defend and protect it, if necessary. (Maarif Vekaleti, 1924, p. 29).

Although the program aims to raise children as participants in society, issues such as blind obedience, strict discipline and punishment, which will limit the development of their personality and character, are not welcomed. It had been stated that such a situation could only occur in the management of a single person. Citizen characteristics targeted by the new administration were also explained. According to this, young people should acquire behaviors such as freely expressing their ideas and thoughts, seeking their rights, doing their duties, taking responsibility in the society, dealing with the affairs of general interest, sacrificing their personal interests against the interests of the society, understanding and obeying the laws and regulations. Thus, they grow up as free, hardworking, entrepreneurial, diligent and competent citizens of the Turkish Republic. Young people who grow up in this way would have learned by experience that the best form of government is the republic, and they will not abstain from making any sacrifices in the way of defending and protecting it when necessary.

In addition to this, some of the topics to be taught in the fourth and fifth grades and what was expected from primary education are expressed as follows:

Most of the children who will drop out of the primary school will put an end to their education life. These young people need to be able to give a specific direction to their activities when they do not come across them at school or when they are faced with various and diverse events, issues and situations that are out of the question for them in their childhood. It is imperative that young people who start life after a five-year education and training learn the mechanism of social life, the meaning and importance of the moral, political and economic institutions with which they will come into contact with, at the expense of what sacrifices the Turkish Republic is established and its true friends and enemies, the principles on which the state machine is built and how it works, as thoroughly and comprehensively as possible. It has been deemed appropriate to give this information, which is very educational and at the same time a vital practical value and benefit, only in the last two years. (Maarif Vekaleti, 1924, p. 29).

One of the benefits expected from the five-year primary education in the curriculum was to provide children with the ability to set a direction for themselves when faced with a situation or problem that they had not seen before. The other is to learn in as much detail as possible the functioning of social life, the meaning and importance of cultural, political and economic institutions, the sacrifices in the foundation of the Republic of Turkey, the true friends and enemies of the state, the foundations of the state system and how it works. However, it has been deemed appropriate to give this information, which is very educational and at the same time vitally valuable and useful, only in the last two years.

Although it is not given in the unit in the program but in the introduction part of it, the topics that will be covered for the first, second and third grades are stated as follows:

In the first, second and third grades, *Musahabât-ı Ahlâkiyye* lessons will be given in the form of sincere conversations that will keep the moral principles alive in the conscience of the children. During these conversations, the teacher will show examples of high morality and virtue, tell the stories of great national heroes, the life, activities and adventures of great scholars, inventors, explorers, especially child heroes, in the form of attractive stories.

Children's spiritual and intellectual life for a few years in such an atmosphere of virtue and sincerity in their school life will have a great impact on their moral and spiritual destiny. The lively adventures of great men and heroes who honor humanity provide an effect that dry and lifeless moral codes cannot provide. It not only opens the minds and hearts of children to higher humane feelings, but also encourages them to be virtuous. (Maarif Vekaleti, 1924, p. 27).

As it can be understood from these statements, *Musahabât-ı Ahlâkiyye* lessons will be given to first, second and third grade children in the form of conversations that will keep moral

principles alive in their conscience. Teachers are asked to give examples of virtuous and moral scholars, inventors, explorers and heroes, especially child heroes. In addition, the importance of this environment in the school in the development of children's morality and spirituality has been pointed out and telling the life stories of great personalities and heroes has been adopted as a more effective method than simply telling moral principles. It is emphasized that by teaching spiritual values, children's hearts and minds will become open to high humane feelings and will lead them to be virtuous. In summary, it is seen that the aim of this course is to teach moral values, and it is recommended to use the conversation and exemplary method in the lessons.

Besides, in this period, it was aimed to teach children moral and social habits rather than teaching abstract moral rules, and teaching some awareness such as cooperation and solidarity, cleanliness, courtesy, honesty, and diligence was emphasized. This was included in the program as follows:

In this period, it is necessary to teach children moral and social attitudes rather than teaching abstract moral principles. For this reason, the material and spiritual life of the school should be arranged and organized in a way that can establish the habits of cleanliness, order, kindness, honesty, cooperation and solidarity in children, love for good and good things, and dutifulness. Involving children in the public life of the school from the very first grade and being assigned small tasks according to their age and level of comprehension, measures such as the joint creation of the collections, the classroom museum, the library, the school garden, the joint execution of some works, the joint manufacture of some goods serve to develop and reinforce the highest moral and social abilities in children such as order and activity, cooperation and solidarity, and the sense of personal and joint responsibility. (Maarif Vekaleti, 1924, p. 27).

One of the important issues emphasized here was to ensure that students could work and generate together through various activities as well as their individual abilities. Accordingly, it was aimed that they learn to take individual and social responsibility. Here again, they were expected to learn by doing and practicing.

During the lecture and conversation hours, which serve to bring the teacher closer to the student, to endear them, and to develop moral feelings in children, the teacher will talk about the student's activities, including those in and out of school, and will attract the attention of children on good and bad actions. The remarkable event of the day can be the subject of lively conversation and discussion. The teacher should always take advantage of such coincidences. (Maarif Vekaleti, 1924, p. 28).

In the curriculum, teachers were suggested to draw attention to good and bad behaviors by talking about the behaviors of students in and out of school during conversation hours; it was

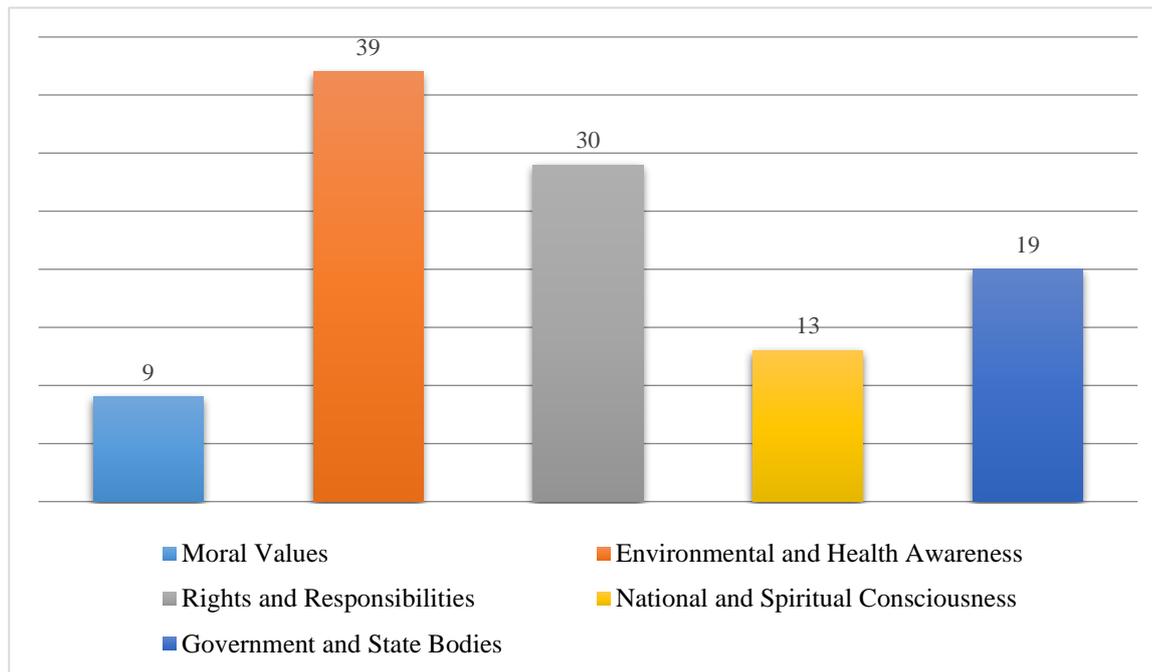
stated that some important current events could be discussed, and then they were always asked to make use of such current events.

In the 1924 curriculum, citizenship education was organized under the name of “*Musahabat-ı Ahlakiye & Malumat-ı Vataniye*”. In today’s Turkish, it means moral conversations and civics. *Musahabat-ı Ahlakiye & Malumat-ı Vataniye* lessons are planned as one lesson per week for the first, second, third, fourth, fifth and sixth grades. Information on first, second- and third-year topics in the content of the curriculum was discussed in a single text in it. The curriculum had a didactic style. In the introduction part of the curriculum, the objectives were given, besides stating the method and examples of the lessons.

There is no separate text stating the philosophy of the educational approach. The concepts, skills and values in the curriculum were not clearly stated, only the titles were included in the table of contents. Which topics would be taught under which headings in the fourth and fifth grades were specified (Maarif Vekâleti, 1924).

Graph 1 indicates the citizenship topics that were aimed to be taught to students in the *Musâhabât-ı Ahlâkiyye & Malumât-ı Vataniye* course.

**Graph 1.** Citizenship topics in the 1924 curriculum of *Musâhabât-ı Ahlâkiyye & Malumât-ı Vataniye* course



When Graph 1 is examined, it is seen that the environmental and health awareness issue is mostly covered with 39 codes. Rights and responsibilities 30, government and state bodies 19, national and spiritual consciousness 13 and moral values 9 times.

### Moral Values

The first of the values that were aimed to be taught to students in the *Musahabât-ı Ahlâkiyye ve Mâlumât-ı Vataniye* course was the moral values theme and its codes such as beneficence, good manners, love of animals, and humane relations.

**Table 2.** Codes Belonging to the Moral Values Theme

Codes	f
Beneficence	2
Good Manners	4
Love of Animals	1
Humane Relations	2
<b>Total</b>	<b>9</b>

When Table 2 is examined, it is seen that the “moral values” theme was included in the program with a total of 9 codes. In this, good manners was the most mentioned value with 4 codes. Beneficence and humane relations were mentioned twice, and love of animals once. It is planned to instill a value in students, especially in terms of good manners, with content such as respecting the rights of others and not disturbing them in public transportation, ticket offices and public places. Likewise, humane relations such as not fighting and making noise, staying away from bad friends and how children should behave towards each other were stated. It was aimed to teach the love of animals to children as a value from an early age by including how to behave towards animals in the curriculum.

### Environmental and Health Values

The second of the values that were aimed to be taught to the students in the *Musahabât-ı Ahlâkiyye & Mâlumât-ı Vataniye* course was the “environmental and health values” theme and its codes.

**Table 3.** Codes Belonging to Environmental and Health Values Theme

Codes	f
Environmental Awareness	15
Health	17
Cleanliness	5
Respect for Nature	2
<b>Total</b>	<b>39</b>

Table 3 indicates that health awareness with 17 codes and environmental awareness with 15 codes were the most coded topics, followed by the topic of cleanliness with 5 codes. Atatürk gave importance to health and the protection of health. Within the framework of this

understanding, the Ministry of Health was established on 2 May 1920. The main reason for giving importance to health-related issues in the first years of the Republic is that hunger, poverty and epidemic diseases emerged with the effect of war. The emergence of important diseases such as malaria, tuberculosis, trachoma, syphilis and rabies as a major problem in this period made it necessary for the state to give importance to health. The issues included in the curriculum, such as the use of clean food and water, cleaning the body, house and street, combating mosquitoes, avoiding spitting on the streets and in public transportation, informing the authorities when there is a contagious disease, were all aimed at raising health-conscious citizens.

One of the priorities in the curriculum was the environment, and the protection of the natural environment had been given importance, and afforestation studies had been carried out in different regions of the country. Atatürk Forest Farm (1925), founded by Atatürk in this period, also supports this argument. Works making cities and community life more modern, such as opening and lighting new streets and avenues, giving names to streets and numbers to houses, had also been included in the content of citizenship education. In addition, the construction and protection of public parks and gardens could be seen as examples of this perspective.

### **Rights and Responsibilities**

Among the values that were aimed to be taught to students in the *Musahabât-ı Ahlâkiyye & Mâlumât-ı Vataniye* course, there were also codes with the theme of “rights and responsibilities”.

**Table 4.** Codes Belonging to Rights and Responsibilities Theme

<b>Codes</b>	<b>f</b>
Diligence	1
Economic Consciousness	6
Sense of Duty	7
Security Forces	2
Obedience to the Law	1
Legal Consciousness	1
Respect for Property	2
Non-Governmental Organizations	1
Welfare State Mentality	3
Precaution	5
Rights Brought by the Republic	1
<b>Total</b>	<b>30</b>

In Table 4, it is seen that the topics of economic consciousness 6, sense of duty and precaution were coded the most with 5 times each. Security forces were mentioned 4 times, welfare state mentality 3 times, and respect for property 2 times. It was seen that non-governmental organizations were added to the programs for the first time in this period. As an exercise of the welfare state mentality, institutions such as *Darüleytams* [Orphanage] and hospitals established for widows and orphans, veterans and children of martyrs are included. In addition, *Irzahanes* [nursing homes], which were established to provide the breast milk and shelter for orphans, were also another topic included in this curriculum for the first time.

Topics related to economy had a large place in the curriculum and there were some reasons for this; for instance, the Republic of Turkey had taken over the bad economy of the Ottoman Empire. With the spread of capitulations in the Ottoman period and the establishment of the *Düyun-ı Umumiye* [General Debts] Administration, the state, which gradually lost its economic independence, entered a difficult period when the heavy burden brought by the National Struggle Period was added. Atatürk gave importance to this issue because he knew the importance of economic independence as well as national independence. For this purpose, he tried to eliminate the problems in the economy by convening the İzmir Economy Congress between February 17 and March 4, 1923. Economic targets were determined with *Misak-ı İktisadi* [pact of economics] published at the end of the congress. It is possible to see the issues related to these objectives in the course content (Table-1). In addition to these, topics such as the intervention of the state in economic life for the benefit of the general public and taking measures against the black market are also included.

On the other hand, it was understood in the topics of our rights and responsibilities (to ourselves, our family, our nation and humanity) and citizenship duties that individuals with a sense of right and duty and a high sense of responsibility were wished to be raised from an early age. The duties and responsibilities of the police, gendarmerie and courthouse organizations and security forces, and the rights and responsibilities of children towards these institutions were other important issues in the curriculum. Because the rebellions that broke out in this period were shaking the authority of the state. The state had tried to strengthen its authority by instilling this consciousness from an early age. It could be said that the topics of obedience to the law and respect for property were included in the curriculum in order to strengthen the authority of the state. In addition, the importance of fire department was also emphasized with measures to prevent house and forest fires. This was undoubtedly one of the rights and responsibilities related to the protection of life and property.

### **National and Spiritual Values**

The theme of “national and spiritual values”, which is another value that was aimed to be taught to students in the *Musahabât-ı Ahlâkiyye & Mâlumât-ı Vataniye* course, is shown in Table 5 below.

**Table 5.** Codes Belonging to National and Spiritual Values Theme

Codes	f
Solidarity	3
Patriotism	10
<b>Total</b>	<b>13</b>

It can be seen in Table 5 that the subjects of patriotism and solidarity were covered. In particular, the inclusion of patriotism in the course in the form of 10 separate headings shows how important this subject is. In this period, on the one hand, loyalty to the state and state authority were desired to be strengthened, on the other hand, patriotism and self-sacrifice were emphasized. The importance of the republic adopted as a result of the struggle of the newly established state was emphasized, and loyalty and love towards the new regime were tried to be created. While creating national consciousness by using such concepts as nation, homeland and state, it was tried to provide unity and solidarity in all aspects by teaching concepts such as the feeling of *teşarık* [cooperation] and *dayanışma* [solidarity], the blessings of the individual to the society. In other words, some of the economic and social problems experienced in the first years of the Republic Period were desired to be solved by raising individuals with a high sense of national and moral solidarity. The following words of Atatürk also support this:

The most valuable asset of a homeland is the maturity of the senses and abilities of national unity, getting along and hardworking among its citizens. Deciding to put forth the life and everything of all citizens in order to protect the nation's existence and the maturity of the country is the most invincible weapon and means of protection of a nation. For this reason, in the administration and protection of the Turkish nation, national unity, national feeling, national culture is the ideal that we look forward to at the highest. We shall work harder in the coming years to reach a high and revolutionary level of culture. (Kocatürk, 1999, p. 205).

### Government and State Bodies

Finally, the codes of "government and state bodies" as one of the values that were aimed to be taught to students in the *Musâhabât-ı Ahlâkiyye & Mâlumât-ı Vataniye* course have been presented in Table 6.

Although the Republic of Turkey was a state built on the legacy of the Ottoman Empire, a new governance approach was adopted and new institutions were established in accordance with the criteria required by it. Since reforms such as the opening of the Grand National Assembly of Turkey, the way the government was established, the proclamation of the republic, the creation of the prime minister's office and the presidency were realized, it became a necessity for the state to determine what their duties and powers were and the society to know them in every aspect. For this reason, the topic of "Government and State Bodies" was given a wide coverage in the course. Besides these changes in the central government, this issue has

been the most mentioned topic with 7 times, since the local governments were also reorganized. In particular, the duties and responsibilities of municipalities and the responsibilities of children and citizens towards the municipality were stated. Government forms were the second most repeated topic with 5 times. In this period, introducing a newly established regime and explaining it to the public correctly was among the priorities of the educational program. Moreover, although the sultanate was abolished and a republic was declared, it was not easy for the new regime to be adopted and accepted by the society. Therefore, by comparing the previous sultanate and meşrutiyet [constitutionalism] regimes with the republic, it was emphasized that the republican regime is the best form of government and its necessity.

**Table 6.** Codes Belonging to Government and State Bodies Theme

<b>Codes</b>	<b>f</b>
Ministries	1
President	1
Government	1
Laws	1
Council	2
Election	1
Local Governments	7
Forms of Government	5
<b>Total</b>	<b>19</b>

## DISCUSSION AND CONCLUSION

Although the *Musâhabât-ı Ahlâkiyye & Malumât-ı Vataniye* course in the 1924 curriculum was the first citizenship education course of the Republic of Turkey, the necessary detailed analysis was not made on this course or only the course and course hours in the program were briefly mentioned. There has been no specific research on the topic in the related literature. What the content of the citizenship education course of a newly established state is, what subjects and concepts the state wants to teach to the children who are the citizens of the future are especially important.

One of the studies on this topic was Dilek's (2016) research on primary and secondary school programs in the 1924 period. In this research, Dilek did not study the content of the school programs and only provided information about the course schedules.

Likewise, in his research on education in the Republican era, Alp (2011) talked about the works of Atatürk and the national education ministers of the period in the first five years of the Republic. *Musâhabât-ı Ahlâkiyye & Malumât-ı Vataniye* course was not mentioned in the 1924 curriculum.

Similarly, Özkan (2008) discussed the history textbooks in the curricula of the period in his research on primary education programs from 1924 to 1936. The researcher stated that the focus of the textbooks was the issue of ensuring national unity and solidarity by having children comprehend the republican ideology and did not provide any information about citizenship education.

Another important study on the subject was done by Aslan (2011) on the 1924 primary education curriculum. Aslan examined the 1924 curriculum in general terms and provided little information on the contents and aims of the courses. Another research on the topic was carried out by Arslan (2000). In this investigation, the researcher made a general study on the educational programs of the Republican Period and discussed the curricula from 1926 to 1968 in general terms. Arslan (2000) talked about the preliminary preparations for the curricula, the preparation of the curriculum drafts and the implementation stages but did not cover the 1924 curriculum.

Therefore, examining this course is important in terms of learning the history of citizenship education in the Republic of Turkey. In other words, it is very important to reveal what the citizenship perception of a newly established state was, what subjects and concepts were tried to be taught about national unity and solidarity, and what impacts the events of the period had on raising citizens. Since the meaning and content of the concept of citizenship from the establishment of the Republic of Turkey to the present day had been based on the philosophy of the Republic, it was thought that examining this first citizenship education course would contribute much to the history of citizenship education and local literature.

Unlike the studies summarized above, Yıldırım (2017) argued that the official history, which is one of the main transmission tools of the official ideology of the Republic, has played an important role in instilling a Turkish identity and a common memory into the nation. In this respect, she stated that formal and informal educational institutions were established for the dissemination of these principles, i.e. official ideology. Similarly, Tütüncü (2007) argued that these educational efforts have stimulated the desire for pedagogical intervention in the Turkish context that will make it possible to create a strong, civilized and homogeneous nation. For her, the desire to create a homogeneous nation basically means to be connected to the new territorial unit with a new bond; which requires establishing a common Turkish identity, a unique national character and a strong love of homeland. Likewise, according to Salmoni (2004), in Turkey, schools would disseminate this new “mentality” throughout Turkey as pupils emerged into adult society and the goal of civics was to introduce youth to the rights and duties which they possess as a citizen of the Turkish Republic.

In conclusion, in the present study, both the 1924 curriculum was evaluated and the course of *Musâhabât-ı Ahlakîyye & Malumât-ı Vataniye* related to citizenship education in the educational program was examined. Because nations indicate the state model, they desire to build with citizenship education programs and courses. In this respect, the examination of citizenship education in the 1924 curriculum, the first educational program of the Republic of

Turkey, showed what kind of a citizen model was intended to be revealed in the early periods of the republic, as well as how the developments brought about by the conditions of the period and their relations and how it was reflected in the contents of the citizenship lesson. With these aspects, it is thought that the current study would make a remarkable contribution to the local literature.

Also, the *Musahhabât-ı Ahlâkiyye & Malumât-ı Vataniye* course in the 1924 curriculum has been significant in that it was the first citizenship education course of the Republican regime. In this period, a five-year system was introduced in primary education, and education was nationalized within the framework of the principle of equality and made free of charge. Both this change in the educational system and the establishment of a new regime are vital issues. The new state, which was established as a result of a national struggle under difficult conditions, wished to raise citizens who understand, care, protect and loyal to the republican regime through citizenship education.

The objectives of the *Musahhabât-ı Ahlâkiyye & Mâlumât-ı Vataniye* course are briefly stated in the introduction as follows:

The aim of the *Musahhabât-ı Ahlâkiyye & Malumât-ı Vataniye* courses is to introduce young people to the rights and duties they have as a citizen of the Republic of Turkey, to instill the moral principles that should prevail in all their actions, in short, to enable them to appreciate and perform their national and humanitarian duties. (Maarif Vekaleti, 1924, p. 27)

Correspondingly, as can be understood from these statements, the 1924 curriculum of the *Musahhabât-ı Ahlâkiyye & Malumât-ı Vataniye* course aimed at teaching the students citizenship rights and duties. By including this part at the beginning of the educational program, losing importance of the term *reaya* [people under the rule of a sultan] and gaining importance of the concept of "citizenship", it was aimed that the new Turkish society would be aware of their rights and responsibilities.

Besides, one of the issues emphasized in the curriculum was that children should be ethical in all their behaviors. For this reason, a crucial mission had been assigned to the school, and it had been determined as the aim to raise individuals who knew their national and humanitarian duties and had the competence to implement them. Likewise, raising free individuals who do not obey blindly, do not hesitate to express their opinions, do question and do research were among the aims of the curriculum. In other words, children who have completed five years of education were expected to be individuals who have universal and national values, are aware of their social responsibilities, put the interests of society before their personal interests when necessary, and have developed problem-solving skills.

In addition, raising well-nourished and healthy generations was also among the goals of the republican administration. As a matter of fact, Atatürk stated this goal in a speech as it follows: "*The health, strength and robustness of the nation, its youth and children is a very important health issue that the state should undertake*" (TBMM Zabıt Ceridesi, 1935, p. 25).

Furthermore, since healthy generations could only grow up in a healthy environment, issues related to these matters were included in the curriculum of citizenship education.

Moreover, one of the areas targeted by the administration of the Republic in citizenship education was the field of economy. It is aimed to raise citizens who comply with the economic measures taken, contribute to the development of the country's economy and have economic consciousness. Important developments such as the establishment of İşbank in the first years of the Republic (1924), the abolition of the *Aşar* [Tithe] tax (1925), the establishment of the Turkish Industry and Mining Bank (1925) and the enactment of Industry Encouragement Law (1926) were carried out in parallel to these economic goals in citizenship education. Additionally, the abolition of the capitulations and the *Duyun-ı Umûmiyye* [General Debts] Administration, which would restore the economic independence of the country, were developments that are directly related to the increase in economic awareness.

Furthermore, in the first years of the Republic, the state aimed to raise obedient/passive citizens. As a matter of fact, in this period, a good citizen is generally defined as a law-abiding, obedient citizen. Additionally, the new state struggled both to prevent reactions and to ensure that the people adopted the new regime, and to raise new generations with an understanding of the importance of the Republic. For this reason, the form of government and the concepts related to it were included intensively in the citizenship education course. On the other hand, the society gained new rights in many areas during the Republican period as well. The rights brought by the republic in the concerned course were freedom, equality, protection, conscience, contemplation, theology, publication, travel, contract, labor and deeds, appropriation and savings, association, society, company rights and freedoms, right of choice and its importance.

Ultimately, Atatürk aimed to transform the society in line with the republican ideology. In this respect, a unitary nation integrated with western civilization, civilized, secular, valuing science, having a positivist perspective had been desired to be built (Gioretti and Batır, 2008). In fact, the book "Contemporary Information for Citizens", which Atatürk would later have Afet İnan write in 1931, within the framework of this understanding of citizenship, was also a product of his efforts to build a modern, unitary nation.

Last but not least, important steps had been taken towards transforming the Turkish society into a self-governing citizen community that is free from the status of a servant, whose rights are guaranteed by the constitution. The 1924 primary education curriculum and the *Musâhabât-ı Ahlâkiyye & Mâlumât-ı Vataniye* course made a critical contribution to this perspective as well.

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