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Identity Construction in Social Studies Curriculums from 1968 to the Present

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Abstract

This research aims to reveal the identity desired to be built in the Social Studies Curriculum since 1968 and the change that has occurred. A case study, one of the qualitative research designs, was used. The research data sources consist of the Social Studies and Citizenship course curriculum from 1968 to the present. Research data were analyzed using by content analysis method. As a result of the research, it has been determined that eight different identity types, which have been created in the light of the data obtained from the Social Studies Curriculum since 1968, are included in the programs. It was observed that mainly national, social, and individual identities were included among these identities. It has been determined that the construction of national identity in Social Studies Curriculums since 1968 is desired to be formed on an ideological basis through history, geography, and national values. The emphasis is on living together for social identity. Individual identity increased in 2005 and after, and it has been realized based on the individual's awareness of his rights and responsibilities. In addition, in 2005 and after, it was determined that Social Studies Curriculum supports the formation of global and digital identity.

Keywords: Identity, identity construction, curriculum, social studies, citizenship.

Introduction

In the historical process, it is known that individuals are educated in line with values and beliefs, especially the family, in order to belong to a particular society. Although the focus of each period is different, the target situations are the same. The individuals who formed the social structure before the modern period constructed identity in line with the beliefs and values they had gained in the family, based on religion. Based on this situation, the political forces of that period ruled society with the help of religious dogmas. In the pre-modern period, it is challenging to talk about collective identities and identity struggles in today's sense. In today's sense, the struggle between collective identities, the tension between individual identity and collective identity, and identity politics are products of the modern and post-modern (Karaduman, 2010).

In the modern era, identity has changed its shape as meaning and perception. The French Revolution, which is accepted as the beginning of the modern period, brought a new breath to the concept of "citizenship" with the idea of nationalism. At the same time, humanism, positivism, secularism, and free thought began to dominate society and state life. For this reason, as a requirement of the French Revolution and the Modern Age, nation-states began the process of rebuilding society and the state by combining education and ideology (Marshall & Bottomore, 2000:47). It is stated that nation-states are the model for determining identity politics in the modern period. This model political organization style is built on the concepts of religion, language, culture, land, people, and state, which are appropriately articulated with each other (Duman, 2007: 17). The phenomenon that these concepts come together to form is citizenship. Citizenship is important in the identity construction process of nation-states in the modern period. Therefore, this construction process aims to transfer the ideology of power directly to individuals through schools for nation-states living under a single roof to raise citizens. Thus, it is stated that the process of nation-statization, which emerged as a product of the modern period, led to the emergence of the concept of "national identity" (Aydn, 1999:22).

It is seen that the end of the modern period and the transition to the post-modern period have diversified identities. In this period, it is stated that the border lines that make up the

identities became unclear. Compared with past periods, it is striking that people's identity acquisition processes have become easier in the post-modern period. For this reason, it is emphasized that fixed identities disappear. The phenomenon of globalization has developed as an extension of the post-modern process and has contributed to identity becoming variable and uncertain. The socialization process has moved to the global stage, and identities have begun to take shape with the effect of highly variable elements. In parallel, people have started to build identities according to the characteristics outside the dominant culture (Girgin, 2018: 204).

In the identity acquisition process of individuals, various identity options are offered by society. In this process, the individual chooses the one that suits him/herself among the options presented. However, it is seen that the individual adopts the identity chosen by society. Therefore, although individuals are thought to be free in their choice of identity, it is seen that they are not always completely free in their choices (Kurnaz, 2013:27). From this point of view, the vast majority of identities are created artificially. These artifacts manifest themselves in different levels of oppression, encouragement, or freedom. As Anderson (2020) states, identities are imagined selves; they reveal what we think we are and what we want to be, but we may not be able to use these identities in practice. Because all of them are to create imaginary communities that exist in writing and are thought to be content with what exists without knowing our own identity (Anderson, 2020:52).

The most remarkable identity transformation in Turkish society in recent history began with the establishment of the Republic of Turkey, starting from the last period of the Ottoman Empire. The process of losing the appeal of Ottomanism first, then of Islamism, and finally, the introduction of Turkish nationalism is often described as a logical elimination process. Ottomanism, which was still a motto in the 1908 revolution, lost value as the Ottoman Christian communities moved away from the Empire during the Balkan Wars. After the Arab revolt, it was necessary to eliminate Islamism to lighten the burden, so Turkism remained the only viable option (Zürcher, 2015:333). As a result, society was shaped by the state, and the foundations of the nation-state were laid.

Education has never been independent of the political structure. Each state shapes the society with its ideological tools, realizes social acceptance in the same society, and gains legitimacy (Kuş, 2020:22). Nation states adopt a national education approach and organize schools, education, curriculum, and courses in the direction of "nation-state building." Therefore, the national education system is an ideological institutional structure in which citizens define themselves and produce a sense of belonging (Caymaz, 2007:5), as well as ensuring national integration, giving individuals a sense of national identity and instilling a sense of "patriotism" by teaching them their common history (İnal, 2004:61). Based on this situation, the curriculum and courses that states want to create based on ideology have changed. Curriculums are tools to develop the individual ideologically and psycho-socio-culturally in accordance with the conditions of the age of nation-states at all levels of value and knowledge (İnal, 2008:129). From the modern age to the present, the type of citizen that the political power aims to raise with a national education through citizenship education programs has changed and evolved into a citizen who meets the values and skills of the age. The most significant change that meets this situation is found in the Citizenship and Social Studies curriculum.

Although citizenship education and identity construction in our country have continued since the Constitutional Monarchy, identity construction within the scope of Social Studies education started in 1968. Social Studies programs have been reorganized in constructing identity according to the political, social, and cultural structure that has changed in the historical process. The fact that identity construction is a process that cannot be completed by being affected by the changes is also reflected in the curriculum. In this context, Social Studies curriculum are based on the official state ideology and the conditions of the age in which we live; they enable the formation of new identities in individuals and traditional identities.

This research investigates the identity desired to be built through the Social Studies and Citizenship Education programs from 1968 to the present in the historical process. In order to understand the role of social studies courses in identity formation, the development and change process of the Social Studies Curriculum over time will also be discussed. When the literature is examined, it is seen that there are studies on history education and identity construction (Şıvgın, 2009; Turan, 2009; Pamuk, 2013; Yıldırım, 2014), geography and identity (Kuş and Mert, 2021) and in recent years, there are identity studies, especially in the field of social studies and citizenship education (Sertkaya, 2010; Keskin and Keskin, 2013; Türkcan and Bozkurt, 2015; Kayaalp, 2015; Kırıkçı, 2017; Avcı and İbret, 2018; Kuş and Ozan, 2020; Kurtdaş and Öteleş, 2021; Joppke, 2007; Gutorov, 2015; Pena, 2017). In line with this purpose, the problem sentence of the research, "What is the identity that is desired to be built in the Social Studies curriculum implemented from 1968 to the present?" has been determined.

Method

In this research, which aims to examine identity construction in Social Studies Curriculum since 1968, a case study, one of the qualitative research designs, was used. A case study is a method in which a single situation or event is examined in depth, data is collected systematically, and what is happening in the real environment is looked at. The results reveal why the event occurred in that way and what should be focused on in future studies (Davey, 1991).

Data sources

The data sources of this research are the Social Studies and Citizenship programs, which took the name of Social Studies in 1968 and took its final form until today. The preparation of citizenship education programs and their teaching as a separate courses may differ according to the semesters. While the citizenship course was taught as an independent course in some periods, it was integrated into the Social Studies curriculum in some periods. Since the citizenship course is intertwined with Social Studies, it was included in the data sources in this research.

In this context, 1968 Social Studies Curriculum, 1973 Social Studies Curriculum, 1985 National History, National Geography and Citizenship Curriculum, 1998, 2005 Social Studies Curriculum, 2010 Citizenship, and Democracy Education Curriculum, 2015 Social Studies Curriculum, Human Rights, Citizenship and Democracy Curriculum, 2018 Social Studies Curriculum, 2018 Curriculum, Human Rights Citizenship and Democracy Curriculum curriculum constitute the data sources in the research.

Data Analysis

The curriculum used in this study was analyzed using the content analysis method. The researcher analyzed the data collected in the study in four stages. The data obtained from the Social Studies curriculum within the period covering the research topic were examined and divided into meaningful sections. The conceptual meaning of each section was trying to be found. These sections, which form a meaningful whole in themselves, were coded by the researcher in line with the conceptual framework of the research. After all the data were coded, the code list obtained was transferred to the computer environment. The data set related to the code list in the computer environment was examined repeatedly, and the codes that are related to each other were classified and brought together (Yıldırım & Şimşek, 2018: 243). By determining the similarities and differences of the codes that emerged within the scope of the research, related codes were brought together, and themes were formed.

The researcher determined the main themes that constitute the scope of the content analysis in the research according to Table 1.

Table 1. *Identity construction content analysis main themes in social studies curriculum from 1968 to today**

<i>Main Theme</i>	<i>Description</i>
National Identity	It is the identity constructed over the commonalities of the dominant culture in the category of us as the product of the modern. It marginalizes individuals who are outside the dominant culture.
Social Identity	It consists of what our parents show us in the past or present orally and what is experienced in the social society.
Political Identity	An individual's political preferences, worldview, and ideology form his/her political identity.
Individual Identity	It is the repositioning of the individual in the face of a different event in a different context.
Global Identity	It expresses a holistic social structure by accepting the existence of different people and social groups, allowing us to perceive our own family, our country, and the world.
Environmental Identity	The environmentalist identity, developed based on the ideology of ecology, contributes to environmental problems occurring in the social field and in nature, to protect nature, to produce solutions to environmental problems, to perceive space, and produce solutions by addressing the economic and social dimensions of such problems.
Religious Identity	It is the identity that emerges by transforming the symbolic world's thinking into behaviors in the reproduction of social reality by individuals as theological thought.
Digital Identity	Virtual environments allow individuals to construct a self, self-presentation, and self-sharing.

*Pamuk, 2017: Identity and History Adapted from The Use of History in the Construction of Identity.

Table 1 shows a draft that has been created in light of the data obtained by reaching primary data sources from databases and literature. Each word, sentence, and paragraph in the Social Studies Curriculum and Citizenship programs included in the research process was analyzed by the researcher, and meaningful concepts were obtained. Sections and concepts with the same content were combined under a single roof, and the coding step was started. As a result of the coding, a framework was created.

Findings

1. National Identity

The national identity theme includes national history, homeland geography, national values, national economy, and Kemalism.

National History

The national history category is the most prominent in the theme of national identity. The national history of Turks, starting from Central Asia, is common to all curriculum from 1968 to 2018 social studies curriculum. Central Asian Turkish states, the first Turkish-Islamic states, the arrival of Turks in Anatolia and the Great Seljuk state, the period of principalities in Anatolia and the Anatolian Seljuk state, the Ottoman Empire, the First World War, the Armistice of Mondros, the War of Independence, the Lausanne Treaty, the declaration of the Republic, revolutions are among these topics;. The elaboration of these subjects may differ according to whether the curriculum is written in detail or not.

Homeland Geography

Another category that is prominently included in the national identity theme is the homeland's geography. In the curriculum, the homeland geography category includes topics such as Turkey's geographical regions and landforms, climate, vegetation, and rivers, which are the physical geography topics of Turkey. Although it varies according to the curriculum, it is aimed at children to get to know their city, region, and country starting from where they live. Another subject within the geography of the homeland is Turkey's strategic position and importance. The curriculum frequently emphasizes Turkey's strategic importance, mathematical position, and special position worldwide. The contents related to the geography of the homeland may vary in the curriculum. For example, in the 1973 Social Studies curriculum, statements about Turkey's landforms, places of touristic value, plains, straits, plateaus, and touristic values in the regional context in our country, as well as the distribution of the population in Turkey, were included. In the 2018 Social Studies program, Turkey's demographic characteristics are included based on the factors affecting the population distribution in Turkey.

National Values

The values of courage, hospitality, tolerance, and self-sacrifice of the Turkish nation are listed as national values in the curriculum. In addition, the values of patriotism, respect, and love for the Turkish flag, which is our national symbol, are emphasized in the curriculum. For example, in the 1968 Social Studies curriculum, values such as courage, hospitality, and tolerance are listed as the values of the Turkish nation. In the 1973 Social Studies curriculum, the Turkish flag and national anthem, which are our national symbols, and expressions related to the characteristics of the Turkish nation (sacrifice, courage, tolerance, etc.) were mentioned. In the 1998 Social Studies curriculum, the characteristics of the Turkish nation and the elements that make up the Turkish nation are mentioned, as well as the importance of raising individuals who love and protect their homeland.

Different from other curriculums, the 2018 Social Studies curriculum includes expressions within the category of national values, such as 15 July Democracy and National Unity Day, country independence, and the roles that an individual will undertake for country independence.

Kemalism

Another category within the theme of national identity is Kemalism. Within the Kemalism category, Atatürk's life, personality traits, Atatürk's system of thought, his words, and the importance he attached to reason and science are emphasized. For example, the 1973 Social Studies curriculum emphasizes Atatürk's life; the 1985 National History curriculum emphasizes Atatürk's life and personality traits; and the 1998 Social Studies curriculum emphasizes Atatürk's system of thought. However, in the Citizenship and Social Studies curriculum prepared in recent years, it is seen that Kemalism topics are very limited or not included at all.

2. Social Identity

Within the theme of social identity, there are categories of duty and responsibility, social life, social value, family, and culture.

Duty and Responsibility

In the Social Studies curriculum, a clear emphasis has been placed on duties and responsibilities in each term. In particular, there are many statements regarding the duties and responsibilities of citizens towards the state, administration, society, family, environment, and school. For example, in the 1968 Social Studies curriculum, the duties and responsibilities of citizens towards the state and administrative units; in the 1973 Social Studies curriculum, the timely payment of taxes, our responsibilities towards the family and the state; in the 1998 Social Studies curriculum, the duties and responsibilities at school, our duties in social life and our responsibilities in protecting the reforms were also included. In the 2005 and later Social Studies curriculum, unlike the other curriculum, expressions about the responsibility of humanity to keep the products of thought, art and literature, natural assets, and historical environments alive as elements of shared heritage, responsibilities against situations where rights and freedoms are violated or restricted, and the responsibility to protect the common goods of society are included.

Social Life

In the curriculum, under the category of social life, the curriculum until 2005 included statements about cooperation, division of labor, neighborhood relations, the necessity of living together, and social rules in the social field. For example, in the 1968 Social Studies curriculum, there were statements about the cooperation of the villagers with the mukhtar and the council of elders; in the 1973 Social Studies curriculum, there were statements about getting along well with people and respecting them, neighborhood relations in our neighborhood and village; and in the 1998 Social Studies curriculum, there were statements about solidarity within the society, the effects of choosing a profession on individual and social life, and democratic life.

In the 2005 and later Social Studies curriculum, there are statements about the culture of living together, the importance of effective communication, and that different views, thoughts, beliefs, understanding, and cultural values enrich social life.

Social Value

Until 2005, the Social Studies curriculum emphasized values such as not cheating, honesty, the importance of morality, respect, helpfulness, and cooperation within social values. For example, the 1973 curriculum emphasized honesty; the 1985 National Citizenship curriculum emphasized respect for thoughts and opinions; and the 1998 Social Studies curriculum emphasized social cooperation and helping others.

A large space is allocated for values in the 2005 Social Studies curriculum and after. For example, in the 2010 Citizenship curriculum, there are statements about protecting and developing the values that ensure the unity and solidarity of society, empathizing with disabled and elderly individuals and ensuring that they can live a comfortable life, showing sensitivity to non-discrimination by questioning various forms of discrimination, valuing oneself and those around them, that humanity will be protected and developed with human values, and that every human being is valuable and honorable. In the 2018 Social Studies curriculum, there are statements about respect for different cultures, values that make people human, participation in activities that support social assistance and solidarity, the value given to women in social life, and ways of carrying the responsibility of being human.

Family

Within the theme of social identity, there are expressions about the family, especially in the Social Studies curriculum of 1998 and before. For example, the 1968 Social Studies curriculum included respect for family members, rules governing family life, creating a family budget, trust between family members, and laws protecting the family. In the 1985 National Citizenship curriculum, there are expressions related to family understanding and family concept in Turks, division of labor in the family, population planning, and education within the family category. In addition, the protection of family reputation, the contribution of individuals to the family budget, and the place and importance of the family in society are also included. In the 1998 Social Studies curriculum, statements about the definition of family structure and the importance of family structure, democratic life in the family, social security in family life, family budget, and planning were included in the family category.

Culture

It is seen that the culture category, which is included in the theme of social identity, is emphasized, especially in the 2005 and later Social Studies curriculum. Within the category of culture in the 2005 Social Studies curriculum, there are statements about the oral and written elements of our culture, the relationship between the practices in celebrations and ceremonies and the features that make up our culture, and the similarities and differences in different cultural regions in our country.

In the 2018 Social Studies Curriculum, on the other hand, in the category of culture, there are statements about the cultural characteristics that vary in our country and the difference between the cultural characteristics in the environment where they live, the comparison of the cultural elements of different countries with the cultural elements of our country, the historical development of cultural elements, the comparison of traditional children's games with today's games, and the role of cultural elements in the coexistence of people.

3. Political Identity

Within the theme of political identity, there are categories of democracy, government, constitution, and regime.

Democracy

It is seen that the category of democracy is included in the curriculum as; democracy as a concept, the meaning of democracy, the basic principles of democracy, and the history of democracy. In these curriculum, it is seen that the idea of election is especially emphasized, and the right to vote and be elected is brought to the forefront in the context of democracy. As we get closer to the present day, it is seen that the place and importance allocated to democracy in curriculum have increased. In the curriculum prepared in the last 20 years, it is seen that democracy as a lifestyle is emphasized, and especially the qualities of active and participatory citizens are included in the curriculum. Within the democracy category, social participation, the right to live in democratic governments, the right to personal immunity, freedom of religion and conscience, the characteristics of the democratic individual and democracy, democracy as a way of life, non-governmental organizations and their functions, the concept of active citizenship, the work of foundations and their role in social life come to the fore. For example, in the 2015 Citizenship curriculum, democratic values, democratic institutions, social participation, justice and equality, freedom and responsibility, non-governmental organizations, active citizenship, and citizen responsibilities are included.

Government

In the curriculum, expressions are related to the local and central government within the government category. Regarding the local government, there are statements about village administration, district administration, municipality administration, duties and powers, organization, other administrative units affiliated with the center, and the basic duties of these units. For example, In the 1968 Social Studies curriculum, the district administration and the organization of the district, the duties and powers of the municipality, the duties of the governor at the head of the province, the duties of the headman and the council of elders in the village are included.

Regarding the central government, the concepts of legislative, executive, and judiciary are included in the governance structure of the Republic of Turkey. For example, in the 2015 Social Studies program, the principle of separation of powers and the fact that the legislative, executive, and judicial powers have their own powers and responsibilities, as well as the relationship between these bodies, are included.

Constitution

In the curriculum, specific points are highlighted within the constitution category. The first is democracy as a concept and the concepts related to democracy. Another point is the history of the constitution. According to the period in which the curriculum was prepared, there is information about which constitution existed in the past and at that time. For example, in the 1985 Citizenship curriculum, there are statements about the basic principles and general principles of the constitution, the provisions that will not be changed, the preparation of the new constitution, the submission of the constitution to the referendum, and the difference between the constitution

and other laws. In all curriculum, there is an emphasis on the obligation of all citizens to comply with the laws in the constitution as the rules regulating social life.

Regime

In all curriculum, the Republic, the proclamation of the Republic, and the meaning and importance of the republican administration are included in the regime category. For example, in the 2018 Citizenship curriculum, there is a statement about the contribution of the Republic and its values to the culture of living together.

4. Individual Identity

The individual identity theme includes the categories of individual rights and freedoms, individual differences, individual needs, and individual skills.

Individual Rights and Freedoms

It is seen that individual rights and freedoms are given more space in the curriculum as we approach the present day. Within the scope of individual rights and liberties, individual freedom and security, privacy and protection of private life, personal immunity, freedom of settlement and travel, freedom of religion and conscience, and freedom of thought and opinion are expressed. In addition, personal and social rights such as freedom of science and art, freedom of the press and broadcasting, property right, right to education and training, right to work, right to form trade unions, right to strike and lockout, right to housing, right to social security, right to education and training, school education and public education are also included. It is seen that this category is given more space, especially in the citizenship curriculum. For example, in the 1985 Citizenship curriculum, personal freedom and security, privacy and protection of private life, personal inviolability, freedom of settlement and travel, freedom of religion and conscience, and freedom of thought and opinion are expressed.

In addition, it is seen that children's rights were also given wide coverage in the curriculum after 1998. For example, the 1998 Social Studies curriculum directly includes statements on children's rights and the importance of protecting children.

Individual Differences

While individual differences were not emphasized in the previous curriculum, it is seen that individual differences are included in the curriculum prepared in recent years. The 2010 Citizenship Program includes statements that each individual has unique characteristics, recognizing individual differences and what their individual differences can contribute to society. The 2018 Social Studies Curriculum is expressed as respecting the different characteristics of other individuals and discovering their differences by recognizing their individual interests, needs and abilities.

Individual Needs

Only a few of the curriculum have a limited emphasis on individual needs. For example, the 2005 Social Studies curriculum includes statements on distinguishing wants and needs, making inferences about people's individual needs based on their needs, the individual needs of society and the institutions that serve these needs, designing unique products based on the needs

in the environment, associating needs with existing resources, and associating needs with occupations.

Individual Skills

An emphasis on individual skills began with the 2005 program. The 2005 Social Studies curriculum also includes expressions about communication and entrepreneurship skills, planning for professional preferences in line with their interests and abilities, and expressing their feelings and thoughts about different situations by comprehending the aim of education to acquire a profession.

5. Global Identity

The theme of global identity includes the categories of international relations, world geography, and European history.

International relations

The category of international relations is included in the 1968 Social Studies curriculum in the context of Turkey's economic and cultural ties with other countries. In this context, there are expressions such as Turkey's neighbors, countries with which Turkey exchanges (USA, United Kingdom, Germany, France, Italy, Sweden), Turkey's domestic and international tourism, and sports match between countries.

As we get closer to today, it is seen that the category of international relations has a broader place in the curriculum. In the 1998 Social Studies curriculum, there are statements about the social, cultural, and economic ties of Turks with their neighboring countries, the social, cultural, and economic relations of Turks living in Europe with their countries, and international organizations that Turkey is a member of. The 2005 Social Studies program contains statements about the economic exchanges between countries, the place of tourism in international relations, and the role of international culture, art, fairs, and sports activities in inter-communal interaction. In addition, our country's cooperation with other countries in natural disasters and environmental problems, the personal responsibility of the individual in realizing the solutions to global issues, and the establishment purposes of international organizations are also included.

World Geography

As the world geography category approaches today, it is seen that it has a broader place in the curriculum. The 1973 Social Studies curriculum includes the large and vital regions of Europe, Europe, the countries in Europe, and the Asian continent, and their importance. In addition, the American continent and its short history, the poles, and expeditions are also included.

The 1985 National Geography curriculum contains expressions about the continents and oceans in the world. These expressions are expressed as European continent and European countries, Asian continent and countries. The 2015 Social Studies program includes a geographical comparison of regions of the world with different levels of development, climatic characteristics of those environments based on human experiences in different natural environments of the world, the characteristics of various countries in the world, and global problems. In addition, statements about comparing our own culture with the cultural elements of different societies worldwide are also included.

European History

The category of European history can be found in curriculum in 1998 and later. For example, in the 1998 Social Studies curriculum, European innovations and developments are expressed as phenomena caused by the French Revolution. The 2018 Social Studies curriculum covers phenomena that deeply affect the world, such as Geographical discoveries, the Renaissance, the Age of Enlightenment, Reform, the French Revolution, the Industrial Revolution, and colonialism.

6. Environmental Identity

The environmental identity theme includes protecting and recognizing the environment and environmental problems.

Environmental Protection

Regarding the environment, the curriculum primarily includes statements about protecting the environment. In the 1968 and 1973 Social Studies curriculum, there are statements about the protection of trees and flowers, protecting forests, natural beauties, and the place and importance of trees. In the 2015 Social Studies curriculum, there are statements about activities to protect the natural environment, the importance of protecting the natural environment and cultural elements where we live, the necessity of conscious use of natural resources in the world, using the resources around them without wasting them, and the concept of sustainability.

Recognizing the Environment

The category of recognizing the environment was mostly shaped within the framework of perception of space and map literacy skills. These statements are related to map knowledge, map reading techniques, and recognizing and understanding the environment. In addition, there are statements about the importance of utilizing maps, address information, and the ability to use address information, direction information, and sketch information. For example, in the 2015 Social Studies curriculum, there are statements about the location of the home and school, classifying countries in terms of location characteristics using the geographical coordinate system, and sketching the route between two places/points within the category of knowing the environment.

Environmental Problems

In the curriculum, environmental problems include statements on the issues caused by environmental concerns, ways of protection from natural disasters, damages caused by natural disasters to our country, and measures to be taken to solve environmental issues. In addition, the duties of individuals in solving environmental problems and solution suggestions for eliminating the issues related to the settlements in our country are also included. For example, in the 2018 Social Studies curriculum, there are statements about questioning the causes and consequences of disasters and environmental problems and making necessary preparations for natural disasters.

7. Religious Identity

The categories within the theme of religious identity are Islamic history and Turkish-Islamic history. The most frequently expressed category among these categories is the Islamic

history category. Within the Islamic history category, it was concluded that the historical process of the birth and spread of Islam was expressed chronologically. These expressions were found in the 1973 Social Studies Curriculum, 1985 National History, 1998, 2005, 2015, and 2018 Social Studies Curriculum.

8. Digital Identity

The digital literacy category is included in the digital identity theme. It is seen that the theme of digital identity is given more space as we approach from the past to the present. For example, the 1998 Social Studies curriculum has a digital literacy category within the digital identity theme. In this category, there are statements about the effects of harmful publications on children and being able to choose useful publications for themselves. In the 2015 Social Studies curriculum, there are statements about the importance of using information-communication technologies correctly and safely, periodicals appropriate to the level of science and technology, and using technological products without harming themselves, others and nature. Finally, in the 2018 Social Studies curriculum, there are statements about the accuracy and reliability of the information obtained in the virtual environment, security rules when using the virtual environment, and the changes brought about by digital technologies in the production, distribution, and consumption network. In addition, e-commerce, e-government system and services provided through this system, and the role of media in social change and interaction are also included.

Discussion and Conclusion

When the 1968 Social Studies curriculums from 1968 to the present are examined, it has been concluded that the content related to the theme of national identity is primarily included. Within the theme of national identity, the categories of national history and homeland geography are mostly encountered. It is seen that the expressions in the category of national history are expressed chronologically in the period from Central Asia to the proclamation of the Republic. Pamuk (2017) states that history is the primary tool of national identity in forming the nation. Altuntaş and Budak (2013) state that the use of history in the formation of national identity, the transition to the nation-state stage, and the rewriting of history are simultaneous and that it is normal to use historical processes while creating a national state. Copeaux (2016) emphasized that the study of history provides national consciousness and that history instills a sense of belonging to a community, identity, and duty. Balta and Demir (2016) emphasized that one of the main areas where national consciousness and memory are established is past knowledge and national history, and the importance of memory in forming identity is the importance of the past.

It is very important to recognize the homeland, know its strategic importance, and love and own it in forming a national identity. Regarding this situation, there are many emphases on homeland geography in curriculum. Smith (2013) explained that one of the primary conditions for the formation and survival of national identity is "a historical land/country or homeland." Understanding these lands with all their geographical features by the citizens and realizing that they are unique in the world has a significant place in constructing national identity. In his study, Aksoy (2003) stated that the idea of homeland is important in the formation of national identity and that the development and rooting of patriotism can be possible with geography education, as

"homeland is geography itself." Akinoğlu and Sarı (2009) concluded in their study that geography education will increase the love of individuals towards their country and nation. At the same time, while creating the idea of being a citizen thanks to the country's awareness, the individual has determined that he sees himself as a part of the society in which he lives. In his study, Yörü (2007) concluded that homeland geography education gives individuals patriotism and citizenship awareness. Based on this result, Okur (2013) determined in his study that the learning of homeland geography in Social Studies teaching is effective in learning Turkey's position in the world, the formation of a sense of ownership of the homeland, the need to protect natural, historical and cultural heritage, transferring the values of nature and human beings to future generations, and using the space correctly and effectively. Thus, it was concluded that geographical knowledge is an effective course in creating national identity awareness in students.

Another result reached in the research is the statements about the national economy. These statements occupy a prominent place in the curriculum. Regarding the national economy, the importance of our national income sources is mentioned by recognizing Turkey's human and economic activities. In addition, statements about the importance of raising qualified personnel based on the resources of our country were also identified. In his study, Çiftçi (2007) states that the formation process of national identity is possible with a modern state system that will keep up with the age requirements for the state to survive and live forever. In this context, Karakoç and Yıldırım (2021) emphasized a strong and independent economy in the international arena by talking about the formation of a modern state, especially in the fields of economy, politics, education, culture, art, and agriculture; a state that is capable of competing with other states equipped to keep up with the age and self-sufficient.

Another result of the research is the statements related to national values. It was concluded that the Social Studies Curriculum includes statements about national symbols and our love for them. At the same time, mentioning the characteristics of the Turkish nation and including national days and national values were important in national identity formation. Turan (2009) concluded in his study that national symbols are used in textbooks and programs by nation-builders to excite the masses, to arouse national feelings, and to gather the nation around a lofty goal, that is, to give the nation a national identity. It is known that national symbols (flag, national anthem, national holidays, national monuments, inns, bridges, etc.) are parallel to nationalism, which is the feeling of attachment to a homeland, common language, shared ideals, traditions, and values.

In addition, it has been determined that the subjects of Kemalism are mentioned in the expressions related to the theme of national identity. It is possible to list the programs in which these expressions are included in the 1973 Social Studies Curriculum, 1985 National History, 1998, 2005, and 2015 Social Studies Curriculum. The idea of Kemalism in the formation of national identity has taken place in Social Studies Curriculum as an indispensable ideology or model. However, this does not apply to the most recent 2018 Social Studies Curriculum. In his study, Keskin (2002) stated that the Kemalist worldview should be brought to individuals through education programs and Social Studies courses. Because the Kemalist worldview has a national character, he emphasized the importance of the idea of Kemalism for the formation of national identity by expressing that the emergence and establishment of the Republic of Turkey as an idea

is based on the idea of nationalism. In the study of Ozan (2020), it was determined that in the Citizenship Education Programs from the Constitutional Period to the Republic, a national identity was tried to be built in line with Atatürk's principles and reforms. From this point of view, it has been seen that the national identities built from the past to the present are shaped around the Kemalist thought system. Still, this situation was more dominant in the curriculum that existed in the past.

According to the research results, another identity included in SST programs is social identity. It is seen that there are expressions related to duties and responsibilities intensively within the theme of social identity. These duties and responsibilities may differ. For example, intense emphasis is placed on the individual's duties towards himself, his environment, his family, and his state. However, there were primarily statements about duties and responsibilities towards the state. In Demirkaya Güler's (2015) study, one of the characteristics of the individual and society that the Republican regime wants to construct is a society that is aware of its duties and responsibilities. In his description of the acceptable citizen, Üstel (2016) stated that individuals who give up individual interests and are aware of their duties and responsibilities for the interests of society, and act in a spirit of benevolence and solidarity should be raised.

As a result of the research, it is seen that there are many expressions related to values within the theme of social identity. These values are mainly respect, sensitivity, helpfulness, honesty, and scientificness. While there are indirect statements about these values "before the 2005 Curriculum", it is seen that the values are expressed directly, and value education is aimed at the 2005 Social Studies curriculum. There is an increase in the number of values in the 2018 Curriculum. In the curriculum, the family has an important place in the theme of social identity. Regarding the family, there are results related to the content of the concept of family, the importance of the family, unity, and distribution of duties within the family. Karpaz (2006) stated in his study that the family is the most important institution that protects and transfers the culture to the next generation and the foundation of society in gaining social identity. In the curriculum, it has been determined that the family is essential in the construction of society. In the study of Üstel (2016), it was emphasized that the structure of social identity would take place based on the family. Accordingly, individuals should act in harmony with the feelings of mutual love, respect, and cooperation.

According to the research results, political identity is another identity included in the Social Studies curriculum among identity types. It has been determined that there are expressions related to the category of democracy, constitution, government, and regime within the theme of political identity. In the category of democracy, it was seen that there were expressions related to democratic principles, democratic values, democratic institutions, democratic administrations, and democratic concepts. In the constitution category, the constitutions of the Republic of Turkey and their features are mentioned based on many concepts related to the constitution. Within the government category, there are expressions related to administrative and local administrations. Within the regime category, it was determined that the republican administration was emphasized based on the state and the forms of administration. It has been determined that the emphasis of the republican administration in the formation of political identity is mainly in the Social Studies curriculum in 2005 and before.

In general, it was found that the theme of political identity was included in the Social Studies curriculum with an emphasis on the subcategory of democracy. In addition, the programs in which no statements on the theme of political identity and its subcategories were found were the 1985 National History and Geography programs. With the 2018 Social Studies curriculum, the political literacy skill that emerged supports the formation of political identity. However, despite the existence of this skill, it was found that only knowledge-based statements were included in the construction of political identity. In his study, Görmez (2018) emphasized that the Social Studies curriculum includes many topics and concepts such as constitution, law, human rights, freedom, independence, social participation, respect for differences, right to participation, freedom of thought, freedom of communication, duties, and responsibilities of citizens, taxation, conscious consumer, children's rights, democracy, democratic and non-democratic forms of government, etc., which form the basis of political literacy skills. In addition to this information, the existence of environments conducive to applying this information is also very important in acquiring political literacy skills. In order to increase the participation of individuals in politics, political education is a must. He emphasized that the aim of political education is not to provide students with basic political knowledge.

In the Social Studies Curriculum examined, individual rights and freedoms, individual needs, individual differences, and individual skills categories were included within the theme of individual identity. Among these categories, it was observed that the expressions related to individual rights and freedoms took place the most. It has been determined that the expressions within the individual rights and freedoms category are shaped around fundamental rights and freedoms. It has been determined that individual rights and freedoms are directly involved in the Social Studies curriculums, and their importance has increased over time. Civan (2007) emphasized in his study that when the change of individual rights and freedoms from past to present is examined, economic, political, and social obligations were in question before the Republic, and individuality was not mentioned. Today, this situation has changed with the development of individuality. It has been determined that importance is given to raising individuals who are aware of their rights and freedoms and know how to use them.

According to the results of the research, another category in the theme of individual identity is the category of individual differences. It has been determined that the expressions in this category are expressions about discovering the individual's unique features based on the individual's common and different aspects with other living things. The curriculums in which these statements are included are only the 2010 Citizenship Curriculum and the 2018 Social Studies Curriculum. From this point of view, the emphasis on individuality is a topic that has emerged recently and has become the subject of programs. The formation of individual identity has also developed in this direction. Pamuk (2017) emphasized in his study that while trying to be himself, on the one hand, the individual has to be the 'me' that society wants. On the other hand, the individual should consider the wishes of society while discovering his individual differences. In addition, Ozan (2020) states in his study that the individual, as a citizen, should be aware of his differences with his own will, which is the purpose of individual identity construction in curriculum.

Among the mentioned identity types, another identity in Social Studies Curriculums is global identity. The categories within the theme of global identity are international relations, world geography, the Turkish world, and European history. Among the mentioned categories, the most expressed is the international relations category. It has been determined that the expressions in the category of international relations are shaped around the political, cultural, and economic relations of our country with other countries. Although all curriculums have expressions about global identity, it has found a vast place, mainly with the 2005 program. Aytaç (2011) stated in his study that with the "Global Connections" approach that came to the fore in the 2005 Social Studies curriculum, an effort was made to harmonize the education programs with the European Union. In the study of Öcal and Yakar (2015), it was determined that geographical awareness, global economic relations, and social-cultural interaction, in short, international relations, were given importance in the aims of the 2005 Social Studies course. In their study, Çakmak and Bulut (2019) state that with the realities brought by the 21st century, it is aimed for the individual to be active in the global world, to make sense of the world, to acquire knowledge, skills, attitudes, and behaviors that can gain an international identity as an active and global citizen, in short, to become global literate. Thus, with the effect of globalization, the importance of Social Studies education in raising both national and world citizens has increased.

According to the results of the research, another category within the theme of global identity is the category of world geography. It has been concluded that within the category of world geography, there are statements about global problems and the effects of these problems on people, shaped around the continents and oceans of the world. İbret and Avcı (2018) state that with the acquisition of global identity in individuals, individuals will take responsibility and have accurate information about different cultures. In this way, world citizenship will be formed.

Among the mentioned identity types, another identity included in Social Studies Curriculums is the environmentalist identity. The categories within the environmental identity theme are environmental protection, environmental problems, and environmental awareness. It was concluded that the expressions related to the environmental protection category were the most among the mentioned categories. It is very important to educate young people to raise citizens who respect the environment, use the environment consciously, know environmental problems, know how these problems can be solved, and are also environmentally literate. While many programs include statements about environmental education, environmental protection skills are provided under environmental literacy in Social Studies Curriculums. In the study of Öztürk and Öztürk (2015), it is seen that among the objectives of the Social Studies curriculum, there is the expression "raising citizens who are sensitive to the environment they live in," which meets environmental education.

Another category within the environmental identity theme is the category of environmental problems. It has been concluded that the expressions in the category of environmental problems are related to the environmental problems that occur in our world and around us and their effects. The programs with these statements are included in the 1998, 2015, and 2018 Social Studies Curriculums. In Erten (2004) study, there are statements about increasing positive attitudes and thoughts about the environment, which is the main point in the formation of environmental awareness within the environmental education of the individual. Thus, the

individual will not be indifferent to the environmental problems that cause the deterioration of the environment and will start to produce solutions for them. For this reason, the content, scope, and quality of education about the environment within the social school system are extremely important. In addition to environmental education, it is possible to cope with pollution and produce solutions to environmental problems by forming an environmentalist identity that internalizes it (Kılıç and Tok, 2013). In light of the results obtained in the study of Karatekin, Kuş, and Merey (2014), it has been determined that teachers and pre-service teachers are not sensitive to environmental problems and do not engage in an active process for their solution. However, within the scope of the renewed Social Studies curriculum, it has been seen that environmental education and sustainability are emphasized within the scope of the problems of the age, and it is desired to instill an environmentalist identity in individuals. However, insufficient knowledge of teachers and curriculum about these subjects negatively affects the identity formation process.

According to the research results, another category within the environmental identity theme is recognizing the environment, which includes space perception and map literacy skills. In addition, Özunal and Özer (2016) used the statement that individuals with a developed sense of space will be a citizen who is loyal to national values, protects their homeland, takes responsibility for the protection of the world, and humanity develops and implements methods of carrying nature and human values to the future by using geographical knowledge and skills in the context of recognizing the environment.

According to the research, another identity included in Social Studies curriculum among identity types is religious identity. The categories within the religious identity theme are Islamic history and Turkish-Islamic history. The most frequently mentioned category among these categories is the Islamic history category. Within the Islamic history category, it was concluded that the historical process of the birth and spread of Islam was expressed chronologically.

Religion has been seen as the basic building block in identity formation from the past to the present. While expressing himself, the individual usually expresses religious identity. Social Studies is interested in historical processes concerning human beings and every social field. Since religion is a social phenomenon, it appears in the process of identity formation in the Social Studies Curriculum. At the same time, it is seen as a tool in shaping the Muslim identity and conveying the historical development of the religion of Islam. Karpas (2006) states that the dominant identity among Muslims in gaining national identity is religious identity. Also, Heywood (2015) states that religion is another element of being a nation, expressing shared moral values and spiritual beliefs. According to the research results, the Turkish-Islamic history category is another category within the religious identity theme. It has been concluded that the expressions in Turkish-Islamic history, within the scope of the effects of Islam on the Turkish states, include the expressions about the chronological emergence of the states that make up Turkish-Islamic history. Pamuk (2017) states in his study that the relationship between religious identity and history is direct and uses the reference points of history.

Among the mentioned identity types, digital identity is another identity that is included in Social studies Curriculums. In the digital identity theme, it was determined that there are expressions related to digital literacy. Based on the statements in the digital literacy category, it was concluded that there are statements about the use of technological products and networks

based on the development and changes in the information and communication society and that identity is desired to be created accordingly. Kavut (2020) stated in his study that considering that we use the internet and digital communication technologies more and more every day and that dependence on digital systems is increasing, the importance of digital identity will increase in the future and that identities have entered a serious transformation process and that this transformation process will continue in the future. This situation shows that the tools that will enable the use of technology in terms of content to benefit from the digital environment and consequently gain digital competencies are education programs, and among the programs, the Social Studies curriculum is the most prone to digital identity formation (Kuru, 2019).

In summary, it has been observed that the Social Studies curriculum from 1968 to the present has undertaken an important mission in identity construction. Based on the data obtained, it was determined that the existence of eight identities was clearly expressed in the curriculum, and among these identities, national and social identities were given the most weight. It has been seen that the curriculums have been updated each time, and new identities have been added according to the requirements of the age. In the curriculum prepared in recent years, it was seen that Global, Environmentalist, and Digital identities were emphasized.

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1968'den Günümüze Sosyal Bilgiler Öğretim Programlarında Kimlik İnşası

Giriş

Tarihsel süreç içerisinde bireylerin belirli bir topluma ait olması için aile başta olmak üzere; değer ve inanç doğrultusunda eğitildiği bilinmektedir. Her dönemin odak noktası farklı olmasına karşın hedef durumları aynıdır. Modern dönem öncesinde toplumsal yapıyı oluşturan bireyler, ailede kazanmış olduğu inanç ve değerler doğrultusunda kimlik inşasını din odaklı gerçekleştirmiştir. Bu durumdan hareketle o dönemin siyasi güçleri dini dogmaların yardımıyla toplumu yönetmiştir. Modern öncesi dönemde bugünkü anlamda kolektif kimliklerden ve kimlik mücadelelerinden bahsetmek oldukça zordur. Bugünkü anlamda kolektif kimlikler arası mücadele, bireysel kimlik ve kolektif kimlik gerilimi ve kimlik politikaları, modernin ve post-modernin ürünüdür (Karaduman, 2010).

Bireylerin kimlik edinim sürecinde toplum tarafından çeşitli kimlik seçenekleri sunulmaktadır. Bu süreçte sunulan seçenekler içinden birey kendisine uygun olanı seçer bununla birlikte toplum tarafından seçilen kimliğin bireye benimsetildiği de görülmektedir. Dolayısıyla bireylerin kimlik seçiminde özgür olduğu düşünülmesine rağmen aslında seçimlerinde her zaman tamamen özgür olmadığı görülmektedir (Kurnaz, 2013:27). Buradan hareketle kimliklerin büyük çoğunluğu yapay bir şekilde oluşturulur. Bu yapaylıklar farklı düzeylerde baskı, teşvik ya da özgürlük koşullarında kendini gösterir. Anderson (2020)'ın ifade ettiği üzere kimlikler düşlenen benliklerdir; ne olduğumuzu sandığımızı, ne olmak istediğimizi ortaya koyarlar ancak uygulamada bu kimlikleri kullanamayabilirler. Çünkü hepsi yazıda var olan ve kendi kimliğimizi bilmeden var olanla yetinmemiz gerektiği düşündürülen hayali topluluklar meydana getirmektir (Anderson, 2020:52). Yakın tarih sürecinde Türk toplumundaki en büyük kimlik dönüşümü Osmanlı Devleti'nin son döneminden başlamak üzere Türkiye Cumhuriyeti'nin Kuruluş süreci ile yaşanmaya başlamıştır. Önce Osmanlıcılığın, daha sonra ise İslamcılığın çekiciliğini kaybetmesi ve

en sonunda Türk milliyetçiliğinin getirilmesi süreci genellikle mantıksal bir eleme süreci olarak tasvir edilmektedir. 1908 devriminde hala bir düstur olan Osmanlılık, Osmanlı Hıristiyan topluluklarının Balkan Savaşı esnasında İmparatorluktan uzaklaşmaları nedeniyle değerini kaybetmişti; Arap isyanından sonra İslamcılıktan da, yükü hafifletmek için, kurtulmak gerekmişti, dolayısıyla geriye tek elverişli seçenek olarak Türkçülük kalmıştır (Zürcher, 2015:333). Bunun sonucunda toplum, devlet tarafından biçimlendirilmiş, ulus devletin temelleri atılmıştır.

Ülkemizde vatandaşlık eğitimi ve kimlik inşası Meşrutiyet'ten günümüze kadar sürse de Sosyal Bilgiler eğitimi kapsamında kimlik inşası 1968 yılı itibariyle başlamıştır. Tarihsel süreçte değişen siyasal, sosyal, kültürel yapıya göre kimliğin inşasında Sosyal Bilgiler programları yeniden düzenlenerek günümüze kadar gelmiştir. Kimlik inşasının meydana gelen değişimlerden etkilenerek tamamlanamayan bir süreç olması öğretim programlarına da yansımaktadır. Bu bağlamda Sosyal Bilgiler öğretim programları resmi devlet ideolojisinin yanında yaşanan çağın koşullarını da temel alarak; bireylerde geleneksel kimliklerle birlikte yeni kimliklerin oluşumunu sağlamaktadır.

Bu araştırmanın amacı, tarihsel süreç içerisinde 1968'den günümüze kadar olan Sosyal Bilgiler ve Vatandaşlık Öğretim programları aracılığıyla inşa edilmek istenen kimliği araştırmaktır. Sosyal bilgiler dersinin kimlik oluşumundaki rolünün anlaşılması için ise Sosyal Bilgiler Dersi Öğretim programlarının zaman içindeki gelişim ve değişim süreci de ele alınacaktır. Literatür incelendiğinde özellikle tarih eğitimi ve kimlik inşasına yönelik çalışmaların yer aldığı (Şıvgın, 2009; Turan,2009; Pamuk, 2013;Yıldırım, 2014) son yıllarda ise özellikle sosyal bilgiler ve vatandaşlık eğitimi alanında kimlik çalışmalarının yer aldığı görülmektedir (Sertkaya, 2010; Keskin ve Keskin, 2013; Türkcan ve Bozkurt, 2015; Kayaalp, 2015; Kırıkçı, 2017; Avcı ve İbret, 2018; Kuş ve Ozan, 2020; Kurtdaş ve Öteleş, 2021; Joppke, 2007; Gutorov, 2015; Pena, 2017). Bu amaç doğrultusunda araştırmanın problem cümlesi, "1968'den günümüze kadar uygulanan Sosyal Bilgiler öğretim programlarında inşa edilmek istenen kimlik nedir ?" olarak belirlenmiştir.

Yöntem

1968'den günümüze Sosyal Bilgiler Öğretim Programlarında kimlik inşasını incelemeyi amaçlayan bu araştırmada nitel araştırma desenlerinden durum çalışması kullanılmıştır. Bu araştırmanın veri kaynaklarını, 1968 yılında Sosyal Bilgiler adını aldığı ve günümüze kadar olan süreçte son halini alan Sosyal Bilgiler ve Vatandaşlık programları oluşturmaktadır. Bu kapsamda;1968 Sosyal Bilgiler Öğretim Programı, 1973 Sosyal Bilgiler Öğretim Programı, 1985 Milli Tarih, Milli Coğrafya ve Vatandaşlık öğretim programları, 1998, 2005 Sosyal Bilgiler Dersi Öğretim Programı, 2010 Vatandaşlık ve Demokrasi Eğitimi Öğretim Programı, 2015 Sosyal Bilgiler Dersi Öğretim Programı, İnsan Hakları Yurttaşlık ve Demokrasi Dersi Öğretim Programı, 2018 Sosyal Bilgiler Dersi Öğretim, 2018 Programı, İnsan Hakları Yurttaşlık ve Demokrasi Öğretim Programı Öğretim programları araştırmada veri kaynaklarını oluşturmaktadır. Bu araştırmada kullanılan öğretim programları içerik analizi yöntemiyle analiz edilmiştir.

Bulgular

1. Milli Kimlik

Milli kimlik teması içerisinde milli tarih, vatan coğrafyası, milli değerler, milli ekonomi ve Atatürkçülük kategorileri yer almaktadır.

Milli Tarih

Milli kimlik teması içerisinde en belirgin olarak milli tarih kategorisi yer almaktadır. Türklerin milli tarihi orta Asya'dan başlanarak kronolojik 1968'den 2018 sosyal bilgiler öğretim programına kadar bütün öğretim programlarında ortak yer almaktadır.

Vatan Coğrafyası

Milli kimlik teması içerisinde belirgin olarak yer alana bir diğer kategori vatan coğrafyasıdır. Öğretim programlarında vatan coğrafyası kategorisi içerisinde Türkiye'nin fiziki coğrafya konuları olan, Türkiye'nin coğrafi bölgeleri ve yer şekilleri, iklim, bitki örtüsü, akarsular gibi konular yer almaktadır.

Milli Değerler

Öğretim programlarında milli değerler olarak Türklerin milletinin sahip olduğu cesurluk, konukseverlik, hoşgörü, fedakârlık değerleri sıralanmaktadır. Ayrıca öğretim programlarında vatanseverlik, milli sembollerimiz olan Türk bayrağı istiklal marşına karşı saygı ve sevgi değerleri vurgulanmaktadır

Milli Ekonomi

Milli kimlik teması içerisinde milli ekonomi kategorisine ilişkin ifadeler de yer almaktadır. Milli ekonomi kategorisi içerisinde, milli kalkınmada ekonomin önemi, milli gelir kaynaklarımızın korunması ve geliştirilmesi, yurdumuzun kaynakları kısacası Türkiye'nin beşeri ve ekonomik faaliyetlerine ilişkin ifadeler yer almaktadır.

Atatürkçülük

Atatürkçülük kategorisi içerisinde Atatürk'ün hayatına, kişilik özelliklerine, Atatürkçü düşünce sistemine, O'nun sözlerine, akla ve bilime verdiği öneme vurgu yapılmaktadır. Örneğin; 1973 Sosyal Bilgiler öğretim programında Atatürk'ün hayatına; 1985 Millî Tarih öğretim programında Atatürk'le ilgili olarak Atatürk'ün hayatı ve kişilik özelliklerine; 1998 Sosyal Bilgiler öğretim programında ise Atatürkçü düşünce sistemine yer verilmektedir. Ancak son yıllarda hazırlanan Vatandaşlık ve Sosyal Bilgiler öğretim programlarında Atatürkçülük konularının oldukça sınırlı yer aldığı ya da hiç yer almadığı görülmektedir.

2. Toplumsal Kimlik

Toplumsal kimlik teması içerisinde görev ve sorumluluk, toplumsal yaşam, toplumsal değer, aile ve kültür kategorileri yer almaktadır.

Görev ve Sorumluluk

Sosyal Bilgiler öğretim programlarında her dönem görev ve sorumluluklara belirgin vurgular yapılmıştır. Özellikle yurttaşların devlete, yönetime, topluma, aileye, çevreye ve okula karşı görev ve sorumluluklarına ilişkin çok sayıda ifadeler yer almaktadır.

Toplumsal Yaşam

Öğretim programlarında, toplumsal yaşam kategorisi içerisinde 2005 yılına kadar öğretim programlarında toplumsal alanda işbirliğine, iş bölümüne, komşuluk münasebetlerine, bir arada yaşama zorunluluğuna, toplumsal kurallara ilişkin ifadeler yer almaktadır.

Toplumsal Değer

2005 yılına kadar Sosyal Bilgiler öğretim programlarında toplumsal değer kategorisi içinde hile yapmamak, dürüstlük, ahlakın önemi, saygı, yardımseverlik, işbirliği gibi değere vurgu yapılmaktadır. Örneğin; 1973 Programında dürüstlük; 1985 Milli Vatandaşlık öğretim programında düşüncelere ve kanaatlere saygı; 1998 Sosyal Bilgiler öğretim programında ise toplumsal yardımlaşma ve başkalarına yardım etmeye yönelik ifadeler yer almaktadır.

2005 Sosyal Bilgiler öğretim programı ve sonrasında ise değerler ile ilgili geniş bir yer ayrılmaktadır.

Aile

Toplumsal kimlik teması içerisinde özellikle 1998 ve öncesi Sosyal Bilgiler öğretim programlarında aileye ilişkin ifadeler yer almaktadır. 1985 Milli Vatandaşlık öğretim programında aile kategorisine içerisinde Türklere aile anlayışı ve aile kavramına, ailede iş bölümü, nüfus planlaması ve eğitime ilişkin ifadeler yer almaktadır. 1998 Sosyal Bilgiler öğretim programında ise aile kategorisi içerisinde aile yapısının tanımlanması ve aile yapısının önemine, aile içerisindeki demokratik hayata, aile hayatındaki sosyal güvenceye, aile bütçesi ve aile planlanmasına dair ifadeler yer verilmiştir.

Kültür

Toplumsal kimlik teması içerisinde yer alan kültür kategorisine özellikle 2005 ve sonrası Sosyal Bilgiler öğretim programında arında belirgin vurguların yapıldığı görülmektedir. 2005 Sosyal Bilgiler öğretim programında kültür kategorisi içerisinde kültürümüzün sözlü ve yazılı öğelerine, kutlama ve törenlerdeki uygulamaların kültürümüzü oluşturan unsurlarla ilişkisine, ülkemizde yer alan farklı kültür bölgelerindeki benzerlik ve farklılıklarına ilişkin ifadeler yer almaktadır.

2018 Sosyal Bilgiler Öğretim Programında ise kültür kategorisine ilişkin, ülkemizde çeşitlilik gösteren kültürel özelliklere ve yaşadığı çevredeki kültürel özellikler arasındaki farka, farklı ülkelere ait kültürel unsurlarla ülkemizin sahip olduğu kültürel unsurların karşılaştırılmasına, kültürel unsurların tarihî gelişimine, geleneksel çocuk oyunlarını günümüzdeki oyunlarla karşılaştırılmasına ayrıca kültürel öğelerin insanların bir arada yaşamasındaki rolüne ilişkin ifadeler yer verilmiştir.

3. Politik Kimlik

Politik kimlik teması içerisinde demokrasi, yönetim, anayasa ve rejim kategorileri yer almaktadır.

Demokrasi

Demokrasi kategorisi, öğretim programlarında bir kavram olarak demokrasi, demokrasinin anlamı, demokrasinin temel ilkeleri ve demokrasinin tarihçesi şeklinde yer verildiği görülmektedir. Bu öğretim programlarında özellikle seçim kavramına yoğun bir vurgu yapıldığı ve demokrasi bağlamında seçme-seçilme hakkının ön plana çıkarıldığı görülmektedir. Günümüze yaklaştıkça öğretim programlarında demokrasiye ayrılan yerin ve önemin arttığı görülmektedir. Son 20 yılda hazırlanan öğretim programlarında bir yaşam tarzı olarak

demokrasiye vurgu yapıp özellikle aktif ve katılımcı vatandaşın niteliklerine öğretim programlarında yer verildiği görülmektedir.

Yönetim

Öğretim programlarında, yönetim kategorisi içerisinde yerel ve merkezi yönetime ilişkin ifadeler yer almaktadır. Yerel yönetim ile ilgili olarak köy yönetimi, ilçe yönetimi, belediye yönetimi, görev ve yetkileri, teşkilatlanmasına ayrıca merkeze bağlı diğer yönetim birimleri ile bu birimlerin temel görevleri ilişkin ifadeler yer almaktadır.

Merkezi yönetim ile ilgili olarak ise Türkiye Cumhuriyeti Devleti'nin yönetim yapısını yasama, yürütme ve yargı kavramlarına yer verilmiştir.

Anayasa

Öğretim programlarında, anayasa kategorisi içerisinde belirli noktalar ön plana çıkarılmaktadır. Bunlardan ilki bir kavram olarak demokrasi ve demokrasi ile ilgili kavramlardır. Diğer bir nokta anayasa tarihidir. Öğretim programının hazırlandığı döneme göre geçmişte ve o dönemde hangi anayasa varsa ona ilişkin bilgiler yer almaktadır.

Rejim

Bütün öğretim programlarında rejim kategorisi içerisinde cumhuriyet, cumhuriyetin ilanı, cumhuriyet idaresinin anlamı ve önemi yer almaktadır.

4. Bireysel Kimlik

Bireysel kimlik teması içerisinde bireysel hak ve hürriyetler, bireysel farklılıklar, bireysel ihtiyaçlar ve bireysel beceriler kategorileri yer almaktadır.

Bireysel Hak ve Hürriyetler

Öğretim programlarında günümüze yaklaştıkça bireysel hak ve özgürlüklere daha geniş yer verildiği görülmektedir. Bireysel hak ve özgürlükler kapsamında kişi hürriyet ve güvenliği, özel hayatın gizliliği ve korunması, kişi dokunulmazlığı, yerleşme ve seyahat hürriyeti, din ve vicdan hürriyeti, düşünce ve kanaat hürriyeti şeklinde ifade edilmektedir. Ayrıca bilim ve sanat hürriyeti, basın ve yayın hürriyeti, mülkiyet hakkı, eğitim ve öğretim hakkı, çalışma hakkı, sendika kurma hakkı, grev ve lokavt hakkı, konut hakkı, sosyal güvenlik hakkı, eğitim ve öğretim hakkı, okul eğitimi ve halk eğitimi gibi kişisel ve sosyal haklara da yer verilmiştir. Özellikle vatandaşlık dersi öğretim programlarında bu kategoriye daha fazla yer verildiği görülmektedir.

Bireysel Farklılıklar

Daha önceki hazırlanan öğretim programlarında bireysel farklılıklara vurgu yer almazken son yıllarda hazırlanan öğretim programında bireysel farklılıklara yer verildiği görülmektedir. 2010 Vatandaşlık programında her bireyin kendine has özelliklerinin olduğu, bireysel farklılıkları tanımaya ve kendi bireysel farklarının topluma neler katabileceğine dair ifadeleri içermektedir. 2018 Sosyal Bilgiler Öğretim Programında ise bireysel ilgi, ihtiyaç ve yeteneklerini tanıyarak farklılıklarını keşfetmeye, diğer bireylerin farklı özelliklerini saygı şeklinde ifade edilmektedir.

Bireysel İhtiyaçlar

Öğretim programlarında sadece birkaç öğretim programında bireysel ihtiyaçlara sınırlı vurgu vardır.

Bireysel Beceriler

Bireysel becerilere 2005 programı ile birlikte bir vurgu başlamıştır. 2005 Sosyal Bilgiler öğretim programında iletişim ve girişimcilik becerilerine ayrıca eğitimin meslek edindirme hedefini kavrayarak ilgi ve yetenekleri doğrultusunda meslekî tercihlerine yönelik planlama yapabilme, farklı durumlara ait duygu ve düşüncelerini ifade etmeye dair ifadeleri de içermektedir.

5. Küresel Kimlik

Küresel kimlik teması içerisinde uluslararası ilişkiler, dünya coğrafyası ve Avrupa tarihi kategorileri yer almaktadır.

Uluslararası İlişkiler

Uluslararası ilişkiler kategorisine 1968 Sosyal Bilgiler öğretim programında Türkiye'nin diğer ülkelerle olan ekonomik ve kültürel ilişkileri bağlamında yer verilmektedir. Bu kapsamda Türkiye'nin komşuları, Türkiye'nin alışveriş yaptığı ülkeler (ABD, Birleşik Krallık, Almanya, Fransa, İtalya, İsveç), Türkiye'nin iç ve dış turizmi ve ülkelerarası spor karşılaşmaları şeklinde ifade edilmektedir.

Günümüze yaklaştıkça uluslararası ilişkiler kategorisinin öğretim programlarında daha geniş yer tuttuğu görülmektedir. 1998 Sosyal Bilgiler öğretim programında Türklerin komşu olduğu ülkelerle olan sosyal, kültürel ve ekonomik ilişkisi, Avrupa'da yaşayan Türklerin ülkeleriyle olan sosyal, kültürel ve ekonomik ilişkisi, uluslararası kuruluşlar ve Türkiye'nin üyesi olduğu uluslararası kuruluşlara ilişkin ifadeler yer almaktadır. 2005 Sosyal Bilgiler programında ise ülkeler arasında gerçekleşen ekonomik alışverişlere, turizmin uluslararası ilişkilerdeki yerine, uluslararası kültür, sanat, fuar ve spor etkinliklerinin toplumlar arası etkileşimdeki rolüne ilişkin ifadeler yer almaktadır.

Dünya Coğrafyası

Dünya coğrafyası kategorisi de günümüze yaklaştıkça öğretim programlarında daha geniş yer bulduğu görülmektedir. 1973 Sosyal Bilgiler öğretim programında Avrupa'nın büyük ve önemli bölgelerini, Avrupa ve Avrupa'da yer alan ülkeleri, Asya kıtası ve önemini içermektedir. Ayrıca Amerika kıtası ve kısa tarihine, kutuplar ve keşif seyahatlerine de yer verilmiştir.

1985 Milli Coğrafya öğretim programında dünya üzerinde yer alan kıtalar ve okyanuslara ilişkin ifadeler yer almaktadır. Bu ifadeler Avrupa kıtası ve Avrupa ülkeleri, Asya kıtası ve ülkeleri şeklinde ifade edilmektedir. 2015 Sosyal Bilgiler programında dünyanın gelişmişlik düzeyleri farklı olan bölgelerini coğrafi açıdan karşılaştırması, dünyanın farklı doğal ortamlarındaki insan yaşantılarından yola çıkarak o ortamların iklim özellikleri, dünya üzerindeki çeşitli ülkelerin özellikleri ve küresel sorunlara ilişkin ifadeler yer almaktadır.

Avrupa Tarihi

Avrupa tarihine kategorisine öğretim programlarında 1998 ve sonrasında rastlanmaktadır. 2018 Sosyal Bilgiler öğretim programı Coğrafi keşifler, Rönesans, Aydınlanma Çağı, Reform, Fransız İhtilali, Sanayi İnkılâbı, sömürgecilik gibi dünyayı derinden etkileyen olguları kapsamaktadır.

6. Çevreci Kimlik

Çevreci kimlik teması içerisinde çevreyi koruma, çevreyi tanıma ve çevre sorunları kategorileri yer almaktadır.

Çevreyi Koruma

Çevre ile ilgili olarak öğretim programlarında en fazla çevreyi korumaya ilişkin ifadeler yer almaktadır. Çevreyi koruma 1968 ve 1973 Sosyal Bilgiler öğretim programında çevresindeki ağaç ve çiçeklerin korunmasına, ormanları korumaya, tabiat güzelliklerine, ağacın yeri ve önemine ilişkin ifadeler yer verilmektedir. 2015 Sosyal Bilgiler öğretim programında doğal çevrenin korunmasına yönelik faaliyetler, yaşadığı yerdeki doğal çevrenin ve kültürel unsurların korunmasının önemine, dünyadaki doğal kaynakların bilinçli kullanılmasının gerekliliğine, çevresindeki kaynakları israf etmeden kullanmaya ve sürdürülebilirlik kavramına ilişkin ifadeler yer almaktadır.

Çevreyi Tanıma

Çevreyi tanıma kategorisi içerisinde daha çok mekânı algılama ve harita okuryazarlığı becerileri çerçevesinde şekillenmiştir. Bu ifadeler harita bilgisi, harita okuma teknikleri ile çevreyi tanıma ve anlama ile ilgilidir. Bunun yanı sıra haritadan yararlanmanın önemi, adres bilgisi ve adres bilgisini kullanabilmeye, yön bilgisi ve kroki bilgisine ilişkin ifadeler yer almaktadır.

Çevre Sorunları

Öğretim programlarında çevre sorunları içerisinde çevre sorunlarının doğurduğu sorunlar, doğal afetlerden korunma yolları, doğal afetlerin ülkemize verdiği zararlar, çevre sorunlarının çözümünde alınacak önlemlere ilişkin ifadeler yer almaktadır. Ayrıca çevre sorunlarının çözümünde bireylerin üzerine düşen görevlere, yurdumuzdaki yerleşim yerleriyle ilgili sorunların giderilmesiyle ilgili çözüm önerilerine de yer verilmiştir.

7. Dini Kimlik

Dini kimlik teması içerisinde yer alan kategoriler İslam tarihi ve Türk- İslam tarihi kategorileridir. Bahsedilen kategoriler arasında en çok ifade edilen ise İslam tarihi kategorisidir. İslam tarihi kategorisi içerisinde İslamiyet'in doğuşu ve yayılışına dair tarihsel süreç kronolojik olarak ifade edildiği sonucuna ulaşılmıştır. Bu ifadeler 1973 SBÖP, 1985 Milli Tarih, 1998 SBÖP, 2005 SBÖP, 2015 SBÖP ve 2018 SBÖP içerisinde yer aldığı görülmüştür.

8. Dijital Kimlik

Dijital kimlik teması içerisinde dijital okuryazarlık kategorisi yer almaktadır. Dijital kimlik temasına geçmişten günümüze yaklaştıkça daha geniş yer verildiği görülmektedir. 2015 Sosyal Bilgiler öğretim programında ise bilgi-iletişim teknolojilerini doğru ve güvenli kullanmanın önemi,

bilim ve teknoloji ile ilgili düzeyine uygun süreli yayınlara, teknolojik ürünleri kendisine, başkalarına ve doğaya zarar vermeden kullanmaya ilişkin ifadeler yer almaktadır. En son olarak ise 2018 Sosyal Bilgiler öğretim programında sanal ortamda ulaştığı bilgilerin doğruluk ve güvenilirliğine, sanal ortamı kullanırken güvenlik kurallarına, dijital teknolojilerin üretim, dağıtım ve tüketim aşında meydana getirdiği değişimlere ilişkin ifadeler yer almaktadır..

Tartışma ve Sonuç

1968 SBÖ programından günümüze kadar geçen süreç içerisinde yer alan öğretim programları incelendiğinde en fazla milli kimlik temasına ilişkin içeriklerin yer aldığı sonucuna ulaşılmıştır. Milli kimlik teması içerisinde ise en fazla milli tarih ve vatan coğrafyası kategorilerine rastlanmaktadır. Araştırmada ulaşılan bir diğer sonuç milli ekonomiye dair ifadelerdir. Bu ifadeler öğretim programlarında geniş yer tutmaktadır. Milli ekonomi ile ilgili olarak Türkiye'nin beşeri ve ekonomik faaliyetlerini tanıyarak milli gelir kaynaklarımızın öneminden bahsedilmektedir. Ayrıca yurdumuzun kaynaklarından hareketle nitelikli eleman yetiştirmenin önemine ilişkin ifadeler de tespit edilmiştir. Araştırmada ulaşılan bir diğer sonuç ise milli değerlere ilişkin ifadelerdir. Bu ifadeler Sosyal Bilgiler Öğretim Programlarında milli sembollerimiz ve onlara duyulan sevgiye ilişkin ifadelerin yer aldığı sonucuna ulaşılmıştır. Ayrıca milli kimlik temasına ilişkin ifadelerde Atatürkçülük konularına değinildiği de tespit edilmiştir. Bu ifadelerin yer aldığı programlar 1973 SBÖP, 1985 Milli Tarih, 1998 SBÖP, 2005 SBÖP ve 2015 SBÖP şeklinde sıralamak mümkündür. Milli kimlik oluşumunda Atatürkçülük düşüncesi ve fikri vazgeçilmez bir ideoloji veya model olarak SBÖ programlarında yer almıştır. Ancak bu durum en son hazırlanan 2018 SBÖP için geçerli değildir.

Araştırma sonucuna göre SBÖ programlarında yer alan bir diğer kimlik toplumsal kimliktir. Toplumsal kimlik teması içerisinde yoğun olarak görev ve sorumluluklara ilişkin ifadelerin yer aldığı görülmektedir. Bu görev ve sorumluluklar farklılık gösterebilmektedir.

Araştırma sonucunda, toplumsal kimlik teması içerisinde değerlere ilişkin çok sayıda ifadelerin yer aldığı görülmektedir. Bu değerler ağırlıklı olarak saygı, duyarlılık, yardımseverlik, dürüstlük ve bilimsellik değerleridir.

Araştırma sonucuna göre kimlik türleri içerisinde SBÖ programlarında yer alan bir diğer kimlik politik kimliktir. Politik kimlik teması içerisinde demokrasi, anayasa, yönetim ve rejim kategorisine ilişkin ifadeler yer aldığı tespit edilmiştir. Demokrasi kategorisinde demokratik ilkeler, demokratik değerler, demokratik kurumlar, demokratik yönetimler ve demokratik kavramlara ilişkin ifadelerin yer aldığı görülmüştür

İncelen Sosyal Bilgiler Öğretim Programlarında bireysel kimlik teması içerisinde, bireysel hak ve hürriyetler, bireysel ihtiyaçlar, bireysel farklılıklar ve bireysel beceriler kategorileri yer almıştır. Bu kategoriler içerisinde en fazla bireysel hak ve hürriyetlere ilişkin ifadelerin yer aldığı görülmüştür.

Bahsedilen kimlik türleri içerisinde SBÖ programlarında yer alan bir diğer kimlik küresel kimliktir. Küresel kimlik teması içerisinde yer alan kategoriler uluslararası ilişkiler, dünya coğrafyası, Türk dünyası ve Avrupa tarihi kategorileridir. Bahsedilen kategoriler arasında en çok ifade edilen ise uluslararası ilişkiler kategorisidir. Uluslararası ilişkiler kategorisi içerisinde yer

alan ifadeler ülkemizin diğer ülkelerle olan politik, kültürel ve ekonomik ilişkileri etrafında şekillendiği tespit edilmiştir.

Bahsedilen kimlik türleri içerisinde SBÖ programlarında yer alan bir diğer kimlik çevreci kimliktir. Çevreci kimlik teması içerisinde yer alan kategoriler ise çevreyi koruma, çevre sorunları ve çevreyi tanıma kategorileri yer almaktadır. Bahsedilen kategoriler arasında en fazla çevreyi koruma kategorisine ilişkin ifadelerin yer aldığı sonucuna ulaşılmıştır. Çevreye saygılı, çevreyi bilinçli kullanan, çevre sorunlarını bilen ve bu problemlerin nasıl çözülebileceğinin farkında olan, aynı zamanda çevre okuryazarı olan vatandaşlar yetiştirmek için insanları küçük yaşlarda eğitmek büyük önem taşımaktadır.

Araştırmaya göre kimlik türleri içerisinde Sosyal Bilgiler öğretim programlarında yer alan bir diğer kimlik dini kimliktir. Dini kimlik teması içerisinde yer alan kategoriler İslam tarihi ve Türk- İslam tarihi kategorileridir. Bahsedilen kategoriler arasında en çok ifade edilen ise İslam tarihi kategorisidir. İslam tarihi kategorisi içerisinde İslamiyet'in doğuşu ve yayılışına dair tarihsel süreç kronolojik olarak ifade edildiği sonucuna ulaşılmıştır.

Bahsedilen kimlik türleri içerisinde SBÖ programlarında yer alan bir diğer kimlik dijital kimliktir. Dijital kimlik temasında temel olarak dijital okuryazarlığa ilişkin ifadelerin olduğu tespit edilmiştir. Dijital okuryazarlık kategorisi içerisindeki ifadeler bilgi ve iletişim toplumu içerisindeki gelişim ve değişimlerden yola çıkarak teknolojik ürünlerin ve ağların kullanımına ilişkin ifadelerin yer aldığı ve buna bağlı olarak bir kimlik oluşturulmak istenildiği sonucuna ulaşılmıştır.

Özetle; 1968'den günümüze Sosyal Bilgiler öğretim programlarının kimlik inşasında önemli bir misyonu üstlendiği görülmüştür. Elde edilen verilerden hareketle ortaya çıkarılan sekiz kimliğin varlığı öğretim programları içerisinde açık bir şekilde ifade edildiği ve bu kimlikler arasında ise en çok Milli ve Toplumsal kimliklere ağırlık verildiği tespit edilmiştir. Günümüze kadar gelen programların her seferinde güncellenerek çağın gereklerine göre yeni kimliklerin eklendiği görülmüştür. Son yıllarda hazırlanan öğretim programlarında ise Küresel, Çevreci ve Dijital kimliklere ağırlık verildiği görülmüştür.