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An Evaluation on the Advantage and Disadvantage of Revolution History Teaching in Turkey in Light of Friedrich Nietzsche's Views on the Advantage and Disadvantage of History for Life

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The purpose of this study is to make an evaluation on the advantage and disadvantage of Revolution History teaching in Turkey in light of Friedrich Nietzsche's views on the advantage and disadvantage of history for life. In this research, a screening model was used to identify a past or present situation as it exists. The universe of this research consists of Higher Education Council National Thesis Center, ULAKBIM, the scanning model thesis and scanning model articles regarding teaching of revolution history in Google Academic Database. Purposive sampling method was used considering the inclusion criteria. The inclusion criteria of the study for postgraduate thesis are they are on teaching revolution history, conducted in scanning model, published between 2004-2018 and conducted in Turkey and are in Turkish. For the articles, the criteria are being about teaching revolution history, conducted in scanning model and being published in a peer-reviewed journal in Turkish. Such data were subjected to descriptive analysis and content analysis. The analyses yielded descriptive statistics as well as codes and themes concerning the advantage and disadvantage of Revolution History teaching. The findings indicate that Revolution History teaching is a need in Turkey, which can be said to be consistent with Nietzsche's views. On the other hand, that Revolution History teaching does not enhance student productivity is the primary problem on this matter. Descriptive research findings regarding Revolution History teaching in Turkey also reveal that approaching the past with a conception of monumental history would have a detrimental dominance over antiquarian and critical forms. The findings imply that critical form is needed in addition to monumental and antiquarian forms in Revolution History teaching, and this form (i.e. critical history) is not covered enough in practice.

Introduction

Friedrich Nietzsche (1844-1900) reveals the essence of the understanding of history with the quotation in Goethe's "On the Uses and Disadvantages of History for Life" which is "I despise everything, which merely instructs me without increasing or immediately enlivening my activity." From this sentence, it would be wrong to think that Nietzsche had a frame of mind

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that completely denied history. Nietzsche admits that people need history. In fact, history, in the eye of Nietzsche, is a source of benefit for human beings. Nietzsche emphasized that history should bring power to human life and bring vitality to his actions, and the understanding of history during his time began to prune the branches of life and negatively affect human actions. Such extreme history captivity and admiration, according to Nietzsche, is nothing more than the symptoms of a general disease (Nietzsche, 2011, p. 8). However, according to Nietzsche, every nation needs historical knowledge. The important thing is that history should not weaken the present and the future with the way it is handled. That is to say, the roots of the future should not be scraped by the past (Nietzsche, 2011, p. 63).

Nietzsche's aim is to open the eyes of everyone and guide them about history (Çetin, 2009). With the power to use the past for human life and through making history from what is happening, man becomes human; on the other hand, if he uses history excessively, then man is exhausted. It is necessary to go out of history in order to survive and to make new actions. Historicization of everything in human life is to condemn everything that is human and social to history (Nietzsche, 2011, p.42). This defines the boundary between what people will forget and what they will remember as Çetin (2009) named as "the boundary method". Nietzsche (2011) thought that history should be the history of today not the past and that people should move away from written history approaching towards occurring history. Nietzsche emphasizes that a historical understanding that historicizes everything is not beneficial, on the other hand, he states that there may be some historical understandings that are useful for human. According to Nietzsche (2011, p.47), history is something that is necessary in human life, but should not be over-used. In this respect, he mentions that people are interested in history for three reasons a) in the sense that they are those who are active striving to achieve something, b) that they are those who protect and respect, c) that they are those who suffer and need salvation. In history studies, these three connections correspond to three kinds of history. For this reason, it has been deemed appropriate to divide history into some kinds such as monumental history (monumentalische), history protecting the past (antiquarische), and critical history (kritische) (Nietzsche, 2011, p.47).

Monumental History

According to Nietzsche, people who are engaged in history are important people who shape the events of the related age. In the course of history, the place of major events and important people have their own places. Therefore, it is necessary to believe in their importance and size. According to Nietzsche, the idea that the great moments in the thousands of years of human development have formed a chain and that the highest part of these great moments belonging to the chain is still alive, bright and big is the view of the those who believe that the monumental history is necessary (Nietzsche, 2011, p. 49). According to Nietzsche, there may be important moments, people and events to be admired and imitated. A useful education can also be realized by giving examples of the great and important achievements of these people from the past (Cihan, 2006). From Nietzsche's point of view, monumental history offers people images of the glory of past events. It does serve as the "active and powerful" by revealing heroic examples. Watching the great monumental life once possible triggers the image of wings pertaining to the will of the active men (Ritter, 1944). Ritter (1994) interpreted this situation, which is frequently used by romantic historiography, as the fact that monumental paintings were created with the power of art rather than scientific discoveries and thus opened the reality/truth of this kind of history to debate. This viewpoint plays an important role in scientific historiography since there is the danger of beautifying everything rather than targeting objectivity, trying to justify everything said and done. This temptation to "worship" seemingly

resulted in success in a common manifestation, especially in German historiography, which comes from Hegel's dangerous phrase that "everything that is real is reasonable" (Ritter, 1944). This situation can also be seen in Turkish historiography from the same point of view. In this sense, monumentalization is a view that destroys the individual and directs the individual only to the results. Again, for Nietzsche, despite the positive aspects of evaluating history in terms of monumental, there is another negative aspect; the danger of making the past a myth. The reason for this is in such an approach, sometimes no distinction can be made between the monumental past and a mythological fabrication. Thus, at the end of the monumental examination, the great parts of the past are forgotten, only fancy facts emerge and are clung to (Nietzsche, 2011, Cihan, 2006; Çetin, 2009).

History protecting the past

According to Nietzsche, another conception of history that people use is referring to it for the sake of protecting the past. According to him, with this kind of history, someone, who protects, respects and looks back to the place where he lives and he comes from with love and affection, is interested in history; with this backward love, he also pays the debt of gratitude for his own existence. Such a person wants to protect the conditions in which he was born for those who will be born after him by coddling on what existed in the past, thusly he serves life (Nietzsche, 2011, p.55). History protecting the past serves life by teaching people and nations how to always be proud of their past; and attaches a holy importance to the customs inherited, to the leaders and elders of the family and citizens (Cihan, 2006).

Those who care about the sense of history protecting the past make very positive connections between past and present. Because according to them, the past must be known, protected and re-lived. In this respect, the history protecting the past can be seen as a positive understanding of history. But Nietzsche (2011) criticizes those who are casually connected to the conception of history protecting the past as for him, what is important is not the old formations, but the new ones. Hence, it is wrong to connect to the old history and the history protecting the old unless today's life is revived and energized. The studies of the past are meaningful and valuable to the extent that they serve the present and they are useful for the present. However, when they start to hinder the progress and development of today, they degenerate and become negative (Cihan, 2006). To put it in a different way, ancestral values and adherence to them should not be obstructing or dulling the present life. According to Nietzsche, this is the greatest drawback of the history protecting the old. Since the understanding of history protecting the past only emphasizes past values and constantly strives to preserve the existing structure, it affects daily life, which is innately new and dynamic, in a negative fashion. The past can be preserved, but it should not mean capturing life into the past. History should always be resorted to in the service of life. This type of history emerges, especially during the establishment period, from the efforts of states to connect with the archaic communities who lived in that land in the meaning of connecting to the civilization from the past with firm roots and protecting the geography (Webb, 2011). The historiography and history teaching approach in the early years of the Republic of Turkey reflect this very mentality.

Critical History

Nietzsche thinks that problematic situations encountered in monumental and history protecting the past understandings can be resolved with the historical understanding entitled "critical understanding". Nietzsche thinks that people can be freed from the captivity of history by the understanding of critical history and believes that they should maintain a life being away



from compelling and oppressive traditions (Cihan, 2006). According to Nietzsche, critics who do not need the history protective of the past or who do not develop love to the past are those who know the greats although they could not realize the great as they tend to become alienated and degenerated in their own lands. Criticism and critical historical perspective are essential in these respects. According to Nietzsche, critical history may be useful to life. The main kind of history that Nietzsche is inclined to embrace is "critical history" (Ritter, 1943). With the critical history approach, all elements of the past are examined critically and questioningly. Meanwhile, the past is cleared of all the elements that will prevent the advancement and development of life. Nietzsche who shows the drawbacks of over-interest in history, does not accept the upbringing of youth with too much knowledge of history. Because for him, one has to learn life before everything else. History should only be referred to in the service of life in a way that to learn means to live (Cihan, 2006). Critical history plays a crucial role in determining what the past is. In this understanding of history, what is expected is that the previous policies and failures are taken into account.

The newly established states will certainly need critical history to consolidate the rupture with the past. This kind of history, which is the instrument of rupture with the past, should serve to connect the society to the land, to the borders and to the new state. To that end, it would be fair to state that to create a new policy, revealing the role models and actualizing the collective will (Webb, 2011) are among the basic paradigms in the establishment of the Republic of Turkey. Teaching the revolution history has a unique place in the formation of the intellectual and affective accumulation necessary for the realization of these actions all along the process: from the establishment of the new state to the present day.

In this context, the aim of the research is to search for answers to the following questions in light of Friedrich Nietzsche's thoughts about the necessity of history and the modes of history:

1. Does the education system of the Republic of Turkey need to teach revolution history?
2. What are the findings of the teaching of the revolution history regarding the discourse in monumental history?
3. What are the findings regarding the discourse of revolution history in antiquarian history?
4. What is the finding related to the teaching of the revolution history regarding the discourse in the critical history?

Method

Research Design

In this research, a screening model was used to identify a past or present situation as it exists. The screening model is suitable for research aimed at describing a past or present situation as it exists (Karasar, 2018).

Data Collection

The universe of this research consists of Higher Education Council National Thesis Center, ULAKBIM, the scanning model thesis and scanning model articles regarding the teaching of revolution history found in Google Academic Database. Purposive sampling method was used considering the inclusion criteria. The inclusion criteria of the study for postgraduate thesis are they are on teaching revolution history, conducted in scanning model, published between 2004-2018 and conducted in Turkey and are in Turkish. For the articles, the criteria are being about teaching revolution history, conducted in scanning model and being published in a peer-reviewed journal in Turkish.

During the literature review, 62 postgraduate theses that were allowed to be used were reached. First of all, the research methods of all these theses were examined and the studies outside the scanning model were excluded. At the end of this classification, the number of the postgraduate theses to collect the data of the study was determined as 36.

57 articles on teaching revolution history were reached through ULAKBIM and Google Academic Database, 39 articles that were not theoretical or experimental i.e. the ones constituted scale development studies were included in the data collection of the research.

Data Analysis

36 postgraduate theses and 39 articles which were in Higher Education Council thesis scanning system and which were accessible were examined with the descriptive analysis method, the findings were edited and interpreted (Yıldırım & Şimşek, 2016). The systematic studies in which the studies on a specific subject are dealt and the tendencies and research results are evaluated in a descriptive dimension are called as descriptive content analysis. In the descriptive content analysis, the main purpose is to identify the trends (Çalık & Sözbilir, 2014).

The result of the postgraduate theses and articles examined within the scope of the research were evaluated with content analysis which gives the opportunity to review and define the general trends and research findings in a particular discipline. The data summarized and interpreted in the descriptive analysis was subjected to a deeper process in the content analysis and the concept and themes that could not be noticed by descriptive approach were discovered through this analysis. The basic process in content analysis is to bring together similar data within the framework of certain concepts and themes and to interpret them in a way that the intended reader can understand (Yıldırım & Şimşek, 2016). In order to be able to ensure the validity and reliability of the research, two academicians who are experts in history education and qualitative research methods, together with the researcher, analysed whether the research in the study group was thin in the scope of the research or not. The consensus in the analysis was taken into account, a commission evaluation study was carried out for the studies for which a consensus could not be reached, and then the consensus was reached.

Findings and Interpretation

The first question in the study to be answered is about the existence of the need for teaching revolution history in the Republic of Turkey. Table 1 contains the findings of the needs of the education system of the Republic of Turkey in relation to the teaching of revolution history.

According to Table 1, the studies carried out at primary, secondary and higher education levels reveal the belief of the student population in Turkey in terms of the necessity of teaching the revolution history. The participants expressed that all Turkish citizens should take this course, not only themselves.

The second question that is tried to be answered in the research is to reveal the findings related to the transfer of teaching the revolution history into monumental history mode. Table 2 contains the findings regarding the teaching of the revolution history in the mode of monumental history.



Table 1. The findings re. the needs of the education system of the Republic of Turkey for teaching revolution history

Theme	Finding	Source
Necessity of Teaching Revolution History	While 809 people answered "yes" to the question as to whether Atatürk's Principles and History of Turkish Revolution (APHTR) is necessary or not, 190 students stated that the course should not be taught.	Gülmez (2003)
	55% of the students stated that they would take this course even if it were not compulsory.	Taş & Sanalan (2004)
	The majority of the students believed in the necessity of Atatürk's Principles and the History of Turkish Revolutions course.	Akbaba (2008)
	The students were in favor of teaching the APHTR course as a compulsory course.	Doyran & Doyran (2013), Akbaba, Demirtaş, Birbudak & Kılcan (2014)
	Contrary to popular belief, students studying in higher education showed a serious interest in the subjects covered by the course.	Babaoğlu (2013)
	82.3% of the history teacher candidates stated that they were moderate and highly interested in APHTR subjects.	Akbaba, Demirtaş, Birbudak & Kılcan (2014)
	Candidates of history teachers saw the APHTR course as one that every Turkish citizen had to take, explaining the importance of national unity and solidarity.	Akbaba, Demirtaş, Birbudak & Kılcan (2014)
	79,2% of the history teacher candidates wanted the APHTR course to be taught at tertiary level.	Akbaba, Demirtaş, Birbudak & Kılcan (2014)
	64.4% of the history teacher candidates wanted the course to be taught as a compulsory course.	Akbaba, Demirtaş, Birbudak & Kılcan (2014)
	The history teacher candidates who stated that APHTR course should not be taught constituted a group of 5.5%.	Akbaba, Demirtaş, Birbudak & Kılcan (2014)
	The ratio of candidates who stated that APHTR course had no meaning for them was 12,2%.	Akbaba, Demirtaş, Birbudak & Kılcan (2014)
	Secondary school students stated that it was necessary for every citizen of the Republic of Turkey to take the Republic of Turkey Revolution History and Kemalism (RTRHK) course.	Erginer Özyurt (2014)
	The rate of those who thought that it was a course that every Turkish citizen had to take was 52,6%.	Akbaba, Kaymakcı, Birbudak & Kılcan (2016)
	77.8% of the participants wanted the APHTR course to be taught at tertiary level.	Akbaba, Kaymakcı, Birbudak & Kılcan (2016)
	The rate of those who stated that the APHTR course had no meaning for them was 10.7%.	Akbaba, Kaymakcı, Birbudak & Kılcan (2016)
	The participants who said there should be no APHTR course constituted a group of 6.2%.	Akbaba, Kaymakcı, Birbudak & Kılcan (2016)
	87.4% of the prospective teachers in the study group wanted the APHTR course to continue to be taught at tertiary level.	Akbaba, Demirtaş, Birbudak & Kılcan (2016)
	66.4% of the teacher candidates wanted the course to be taught as a compulsory course.	Akbaba, Demirtaş, Birbudak & Kılcan (2016)
	Social studies teacher candidates who said APHTR course should not be taught constituted a group of 4.8%.	Akbaba, Demirtaş, Birbudak & Kılcan (2016)
	59.7% of the candidates of social studies teachers evaluated the APHTR course as a course that every Turkish citizen had to take.	Akbaba, Demirtaş, Birbudak & Kılcan (2016)
844 (77.85%) of the 1084 students stated that The APHTR course should certainly be taught.	Kalelioğlu (2017)	
All 480 students expressed that APHTR course should be taught in universities.	Kalelioğlu (2017)	
The students of the Faculty of Medicine stated they would willingly and fondly take the APHTR course even if it were an elective course.	Çençen (2018)	

Table 2. Findings regarding the teaching of revolution history in the mode of monumental history

Theme	Findings	Source
Monumental History Mode	28% of the individuals who believed in the necessity of teaching the course stated that such a course was needed in raising a good citizen and Atatürkist youth, 20% agreed on this by saying "one who doesn't know the history cannot know the future".	Gülmez (2003)
	It was determined that we need to know particularly the recent past in order to understand today (89%), that we had an Independence War in the recent past and as a result of this War, the Republic of Turkey was established (92%), and that this was such a course that was didactical from this aspect (87%).	Taş & Sanalan (2004)
	It was very important that the course was interesting (80%) and that these topics were useful for every Turkish citizen (91%).	Taş & Sanalan (2004)
	78% of the participants perceived the APHTR course as "Modernization".	Taş & Sanalan(2004)
	89% of the participants believed that the topics of the APHTR course were enhancing national thinking.	Taş & Sanalan (2004)
	RTRHK course was perceived as a political cultural tool at primary level.	Gencer (2007)
	The course would be very important for students to gain national identity, national target as well as the knowledge and skills necessary for their future lives.	Delen (2007), Alperen (2008)
	APHTR course fulfilled its function to learn the past, to understand the present and to guide the plans for the future which were the main objectives of history courses.	Akbaba (2007)
	The APHTR course had an important role in the formation of national identity.	Akbaba (2007)
	The APHTR course aimed to raise citizens who knew their duties and responsibilities to the Republic of Turkey and who internalized these as natural behaviors.	Akbaba (2007)
	The students disagreed with the opinion that the course was taught with a political tendency.	Akbaba (2008)
	While the homeland, state, nation, folk concepts and how the relations between state and citizens had to be and actually were very important in the History IV book, the first course book of Turkish History Thesis taught in 1932 for the first time, this importance increased or decreased in a direct proportion to the political atmosphere in Turkey.	Namlı (2011)
	In all the course books, Turkism was considered as a cultural issue and no racist approach exhibited in any way.	Namlı (2011)
	The most common visuals in the history course books were the visuals of Mustafa Kemal Atatürk.	Yurteri (2012)
	APHTR course was effective in the formation of political ideas.	Gülnahar (2012), Özyurt (2014)
	The APHTR course was effective on the formation of thoughts about Mustafa Kemal Atatürk.	Gülnahar (2012)
	The APHTR course was seen as an effective element in the formation of thoughts about the future of our country.	Gülnahar (2012)
	The majority of the students approved that the course was compulsory and emphasized that this was important for us to know our history.	Doyran & Doyran (2013)
	RTRHK course was effective in educating conscious citizens.	Erginer Özyurt (2014)
	Approximately half of the participants (51.2%) wanted to keep the course content unchanged.	Akbaba, Demirtaş, Birbudak & Kılcan (2014)
63.9% of the participants did not want to change the name of the course.	Akbaba, Demirtaş, Birbudak & Kılcan (2014)	
Among the general aims and learning outcomes of the secondary education RTRHK course, it was concluded that a sufficient number and content of learning outcomes related to nationalism was given.	Arsal (2015)	



72.2% of the participants wanted the course content not to be changed.	Akbaba, Kaymakçı, Birbudak & Kılcan (2016)
85.9% of the participants did not want the name of the course to be changed.	Akbaba, Kaymakçı, Birbudak & Kılcan (2016)
86.5% of the participants did not want the name of the course to be changed.	Akbaba, Demirtaş, Birbudak & Kılcan (2016)
The ratio of those who considered the APHTR course as a course in which the importance of national unity and solidarity was taught was 58.8%.	Akbaba, Demirtaş, Birbudak & Kılcan (2016)
The ratio of the candidates of social studies teachers who considered the revolution movement realized by Mustafa Kemal Atatürk as the rebirth movement of the Turkish citizens was 60.6%.	Akbaba, Demirtaş, Birbudak & Kılcan (2016)
65% of the students did not want the course content to be changed.	Akbaba, Demirtaş, Birbudak & Kılcan (2016)
86.5% of the participants did not want to change the name of the course.	Akbaba, Demirtaş, Birbudak & Kılcan (2016)
It was found that males had a higher level of interest in the course. The prominence of male gender in historical events might have led to the idea that men had given and would give the direction to history and thusly this idea might have increased the interest of males in this field.	Özcanlı (2018)
The APHTR course had an important place in gaining citizenship awareness and the formation of national identity.	Ezer, Ulukaya & Kaçar (2016)
The importance of Republican regime and the necessity to sustain it was accepted by a significant number of the students participating in the research.	Ezer, Ulukaya & Kaçar (2016)
The importance of APHTR courses was that the course ensured this sensitive period was filled with the most accurate information and positive ideas.	Kalelioğlu (2017)
The participants stated they did not think that the course included ideology and politics, and they highly agreed on the expression that the course played a positive role in developing citizenship awareness.	Çençen (2018)

According to Table 2, teaching the history of revolutions continues to be taught in monumental mode. The findings of the research show that the teaching of the history of revolution is unique in this sense with its difference from other courses, and that the necessity to preserve the content and the name and has an important role in the construction of the future of the country. The history of revolutions taught in the monumental mode offers examples of bravery, reveals the power of the portrait of Mustafa Kemal and in this regard, it is in service to the founder and the founding philosophy of the Republic of Turkey.

The third question to be handled in the research is about revealing the findings about the transfer of the teaching of the history of revolutions in the history protecting the past mode. Table 3 includes the findings about the relevant transfer.

According to table 3, teaching of the revolution history in antiquarian mode continues to exist. Primary school, secondary school and higher education students state that they have the knowledge of the past with the history of revolution course. The research findings on the subject reveal the desire of the primary school, secondary school and higher education youth to preserve the commitment with the history of revolution and underpin their positive connections with the past. The revolution history from the late Ottoman period to the present and the founder and the founding philosophy of the Republic of Turkey are presented together, and it is aimed to protect this heritage in both cognitive and affective manners by informing the youth in this field. When the mode of history protecting the past is considered, this aim seems to have been realized.

The fourth question to be answered in the research is to display the findings regarding the transfer of teaching the revolution history into the critical history mode. Table 4 presents the findings related to the positive situations in the transfer of history of revolution teaching in critical history mode, and Table 5 presents the findings related to the negative situations of the process that has just now been mentioned.

According to Table 4, positive situations for the presentation of the history of revolution in the critical history mode are revealed by teachers and individuals who are studying at primary school, secondary school and higher education levels. The fact that students are active, that knowledge contributes to life, that the existence of constructivist understanding is useful, that there is a contribution of resource usage, that making use of high level thinking skills and that internalizing the ideas of Mustafa Kemal Atatürk are of utmost importance all form the positive situations for this mode.

Table 3. The findings about the transfer of the teaching of the history of revolutions in the history protecting the past mode

Theme	Findings	Source
The History Protecting the Past Mode	94% of the participants believed that this mode contributed to learning about their past.	Taş & Sanalan (2004)
	The APHTR course informed the Turkish youth about the mentality of Mustafa Kemal Atatürk who was one of the unique heroes of the Turkish history and about his role in the existence of the Republic of Turkey with the great success he achieved.	Akbaba (2007)
	The APHTR course paved the way for determining the policies in the international arena and the role undertaken by the Republic of Turkey by the geopolitical position.	Akbaba (2007)
	The primary cognitive objectives of RTRHK course in the primary education outweighed the affective objectives.	Gencer (2007)
	The teachers stated that the last period of the Ottoman Empire, particularly in the search for renewal and the catching up with the time were given as the infrastructure would be more useful.	Delen (2007)
	It was understood that 11th grade students saw RTRHK course as an important course for them to know the establishments history of our state.	Kont (2008)
	It appeared that the students liked this course because they learned about their history and Atatürk.	Kont (2008)
	The students pinpointed the importance of knowing about their past and obtaining accurate information about the history of the Republic of Turkey.	Doyran & Doyran (2013)
	The candidate history teachers evaluated the APHTR course as a series of lessons that contributed to the recognition of Mustafa Kemal Atatürk and in which the importance of national unity and solidarity was taught.	Akbaba, Demirtaş, Birbudak & Kılcan (2014)
	The students of secondary education directly considered the subjects of RTRHK course necessary for citizenship.	Erginer Özyurt (2014)
	The ratio of the those who thought that it was a course in which the importance of national unity and solidarity were taught was 45.1%.	Akbaba, Kaymakçı, Birbudak & Kılcan (2016)
	The APHTR course informed the unique Turkish youth about the unique struggle of the Turkish nation against the colonial powers and also about the great innovation movements and the results that were initiated by Mustafa Kemal in order to raise the Turkish nation to the level of contemporary civilizations.	Ezer, Ulukaya & Kaçar (2016)
	Since the National War of Independence was taught with only the political dimension and these subjects were very intense, the students seemed not to have fully comprehended the topic.	Sever (2017)

Table 4. Findings related to the positive situations in the transfer of history of revolution teaching in critical history mode

Theme	Findings	Source
Critical History Mode Positive Situation	It is seen that approximately 50% of the students think that the method of teaching the course was sufficient and 60% of them were satisfied with that the current issues were related to the historical process.	Doğaner (2005)
	It was agreed on the contribution of the course to the intellectual structures of the students and on the fact that the course taken as part of higher education was more sufficient than the one in secondary education.	Doğaner (2005)
	It was possible to say that the course ensured the Turkish revolutions to be understood and had the quality to contribute to the future lives of the students.	Doğaner (2005)
	The participants correctly perceived the objectives regarding the existence of the course and the basic features in the content.	Akbaba (2007)
	At the end of the evidence-based history teaching application, it was discovered that the students developed an understanding in their perception on history, history teaching, aims of history teaching, historian and historical proof in accordance with the history methodology and constructivist education.	Doğan (2008)
	The teachers stated, in the section of "learning outcomes" of RTRHK course curriculum, that the learning outcomes could be realized in the educational environments offered in their schools, and that they were aimed at developing high-level thinking skills in students.	Adalar (2010)

It was determined that the learning outcomes were suitable for the developmental characteristics, that they allowed students to learn how to learn, not to solely reach the information, that they had a qualifying nature which was national, moral and humanistic in relations with people, and that they ensured the students to be raised as conscious citizens who would be useful for the society.	Adalar (2010)
Atatürk's principles and reforms made it possible to grasp the importance of the social, economical and cultural development of the Republic of Turkey.	Adalar (2010)
The students stated that they agreed on the fact that the RTRHK course was such a course that allowed them to develop their skills of applying democracy both in school and in the daily life and that the course provided them with a novel perspective by associating RTRHK course with the other courses.	Adalar (2010)
It was observed that the students were able to work on the first and second hand sources like "a social scientist" in this course.	Adalar (2010)
The RTRHK course which was prepared in line with a constructivist approach supported historical learning positively.	Kaya (2012)
It was understood that the RTRHK course which was prepared according to constructivist learning approach exerted a positive effect on the cognitive and affective development of the students.	Kaya (2012)
It was understood that the RTRHK course which was prepared according to constructivist learning approach increased the development of Atatürkism and citizenship awareness.	Kaya (2012)
It was understood that the RTRHK course which was designed parallel to constructivist learning approach contributed to the development of students' social and communication skills.	Kaya (2012)
The perceptions of prospective teachers on the subjects of the APHTR are at a positive level.	Gülnahar (2012)
Prospective teachers adopted APHTR subjects.	Gülnahar (2012)
A large majority stated that the course contributed to their lives and stated that this contribution would continue for a lifetime.	Doyran & Doyran (2013)
It was concluded that the RTRHK course had a positive effect on the development of national identity awareness among students.	Tabur (2014)
The fact that the RTRHK course was effective in educating conscious citizens was inferred from the answers of the students participating in the research.	Erginer Özyurt (2014)
When it was considered that the learning outcomes of the RTRHK course reflected the universal values and Atatürk nationalism that contained a peaceful understanding as well as being reflective of the national values, it could be articulated that the course had a contemporary insight.	Arsal (2015)
The social sciences teacher candidates in the study group believed that the realization levels of the aims of teaching the APHTR course were high.	Akbaba, Demirtaş, Birbudak & Kılcan (2016)
The importance of the Republican regime and the necessity of survival of the Republican regime was accepted by a significant number of the students participating in the research.	Ezer, Ulukaya & Kaçar (2016)
It was concluded that Atatürk's principles were adopted by the majority of students.	Ezer, Ulukaya & Kaçar (2016)
The concept of democracy, which was one of the most fundamental elements of RTRHK course, were digested by the majority of the students.	Ezer, Ulukaya & Kaçar (2016)
The candidates of social studies teachers in the study group thought that the realization level of the objectives of teaching the APHTR course was high.	Akbaba, Demirtaş, Birbudak & Kılcan (2016)
In general, university students' interests in, attitude towards and awareness levels of APHTR course were found to be high.	Özcanlı(2018)

Table 5. Findings related to the negative situations in the transfer of the teaching of the revolution history in critical history mode

Theme	Findings	Source
Critical History Mode Negative Situation	49.2% of the individuals in the research group stated that they had never read any books other than course books on Atatürk's Principles and History of Turkish Revolution. 19.6% percent of the students stated that they read one book, 16.7% read four books and more, 10.3% read two books, 4.1% read three books. Being a memorization course, a common problem for the social courses, is also the case for APHTR course.	Gülmez (2003) Taş & Sanalan (2004), Doğaner (2005), Gülnahar (2012)
	It was found that the APHTR course was enjoyed (83%) but the ratio of the students who considered themselves as successful in this course was not as much as the rate of those who liked the course (66%).	Taş & Sanalan (2004)
	The lessons were carried out depending on the course books and workbooks.	Gülmez (2003) Yılmaz (2004), Delen (2007), Adalar (2010), Gülnahar (2012), Karademir (2015)
	Most of the students expressed their opinions about bringing the content of the course to the present day.	Doğaner (2005), Akbaba (2008)
	The fact that the method of teaching the course was mainly based on transferring caused a decrease in the interest in the course.	Doğaner (2005)
	Another difficulty encountered in the course was the language problem. A significant number of students had difficulty understanding some of the concepts used in the course and this made it difficult to understand the subjects.	Doğaner (2005)
	It was no longer satisfying both for the students and for the society to consider Atatürkism in such a discourse in which Atatürkism was seen as only loving him and approving of his achievements. The concept of Atatürkism-used by different groups in different ways-confused the society and the young people in schools.	Doğaner (2005)
	It was seen that RTRHK course remained at the level of just giving information.	Gencer (2007)
	The majority of the teachers participated in the study stated that the RTRHK curriculum was mainly based on political and military history and that the social aspect was lacking.	Delen (2007)
	It was stated that since the RTRHK curriculum was completed in 1945, information about the recent periods was lacking and thereupon, the curriculum had to be altered addressing the needs of social life and the age.	Delen (2007)
	It was determined that it was a necessity to revise the curriculum of the revolution history course in a way that would improve the critical thinking skills of the students.	Delen (2007)
	It was determined that the objectives and behaviors of the curriculum of RTRHK course did not bear in mind the affective or cognitive skills of the students.	Delen (2007)

Repeating subjects starting from the primary education caused problems.	Alperen (2008)
The APHTR course was generally studied for exams.	Akbaba (2008)
The expression that there were problems arising from the repetition of subjects starting from primary education had a level of high participation ($x=3.74$).	Alperen (2008)
The ratio of participation in the statement regarding the lack of teaching materials and teaching methods used in the courses was high.	Akbaba (2008)
Approaches that would help the students to access the information by studying the sources were not used.	Tüzün (2008), Yurteri (2012), Akman (2015)
Many of the lecturers stated that the content of the course was not sufficient as it was studied and that the course had to be given face to face as much as possible.	Eraslan & Kaşkaya (2011)
Objective and multiple perspectives on history could not be presented in course books.	Yurteri (2012)
Expression that would allow students to make interpretations were not used, the information was given as if it were certain and a barrier was put in front of the students' thinking and criticizing process.	Yurteri (2012)
Most of the students did not find the methods of the course appropriate or efficient. What was emphasized mostly was the use of more visual materials and executing interactive lessons.	Doyran & Doyran (2013)
Although the majority of the students found the content of the course appropriate, the number of those who stated that the course was interesting was much less. The fact that the content was not interesting was generally associated with the method of the course and the style of the narration.	Doyran ve Doyran (2013)
So as to make the course more efficient and to eliminate the current problematic situation, it was necessary to re-construct the subjects dealing with the Republican period in terms of economic, social, intellectual and psychological aspects.	Babaoğlu (2013)
The course content had to be updated in light of new research and findings in the history literature.	Babaoğlu (2013)
The most widely used teaching material in teaching of the APHTR course was the course book. The ratio of the history teacher candidates who stated that no other teaching materials were used to contribute to the teaching of the course was 30% and more.	Akbaba, Demirtaş, Birbudak & Kılcan (2014)
Among the problems faced in the teaching of APHTR course, uniformity in teaching methods and the use of teaching materials prevailed.	Akbaba, Demirtaş, Birbudak & Kılcan (2014)
In the ranking of the elements influencing the formation of the ideas of the history teacher candidates who represented a 5.5% consisting of 23 people who did not want the course to be included in the curriculum, the fact that the course was a tool to reflect	Akbaba, Demirtaş, Birbudak & Kılcan (2014)

a formal ideology and was in a non-objective structure ranked in the first position (69.6%). These two reasons were the causes of the course not being desirable and they were followed by the belief that it was a course without discussion and criticism (52.2%).

The fact that teachers were not able to give the students the right to speak due to the concerns re. RTHTR course e.g. to comply with the program was evident and the qualitative and quantitative findings on that the course was teacher centered supported each other. Karademir (2015)

Even though the RTHTR course curriculum was designed according to the constructivist approach, owing to the barriers identified in the research, it was still traditional, teacher centered, enabling merely rote learning, was knowledge based and exam oriented being far from the principles of the constructivist approach. Karademir (2015)

Among the problems experienced in APHTR course; the inadequacy of the teaching methods used in the course (56.3%), teaching the course for the sake of exams (49.1%), and inadequacy of the teaching materials used in the course came forward. Akbaba, Kaymakçı, Birbudak, Kılcan (2016)

Among the problems in APHTR course; teaching the course for the exams (59.3%), inadequacy of the teaching methods used in the course (57.7%), and inadequacy of the teaching materials used in the course (54.2%) came forward. Akbaba, Demirtaş, Birbudak & Kılcan (2016)

The number of the students who read more than 21 books about the subject is 13. This group represented a 2% participant. In the study group who took APHTR course online, the ratio of the group who read between 0-5 books about the subject was 72%. Akbaba, Kaymakçı, Birbudak & Kılcan (2016)

The most preferred method of teaching in distance education was also the narrative method. Akbaba, Kaymakçı, Birbudak & Kılcan (2016)

In distance education courses, the main source used by the students was also the course book. The ratio of the participants who stated that no other teaching materials that would contribute to the teaching of the course was ever used was 34.6% and above. Akbaba, Kaymakçı, Birbudak & Kılcan (2016)

The number of books social studies teacher candidates in the study group read about the APHTR subjects was very limited. The number of books that 54.5% of the participants read about the topic was between 1-5. The number of students who read more than 16 books was 22. This group represented the 5% social studies teacher candidates. Akbaba, Demirtaş, Birbudak & Kılcan (2016)

Among the opinions of the prospective social studies teachers in the study group about the problems that stimulated the idea of excluding the APHTR course from the curriculum were the lack of multiple perspectives in the lessons was in the first place with a ratio of 4.3%. 3.9% of the social studies teacher candidates in the study group stated that the APHTR course was a course to reflect a formal ideology, and 3.7% of them stated that the course was nothing more than just repetition of the former education. Akbaba, Demirtaş, Birbudak & Kılcan (2016)

Among the elements that were effective in forming the opinions of the group of 40 participants-with a ratio of 6.2%-who did not want the APHTR course to be included in the curriculum, were: that the course was not effective in achieving academic success, that there was a lack of multiple perspectives in the course and that the course itself did not create any room for criticism. Akbaba, Kaymakçı, Birbudak & Kılcan (2016)

It was seen that constructivist approach could not be implemented in the program. Sever (2017)

The content of the course, the method and the importance given to the course were not satisfactory. The arguments about Atatürk who was the only leader accepted by the world, about whom more than 22 thousands books were written, whose statue and busts were located in 72 countries, whose name was given to countless streets and parks, were among the evidence exhibiting that the course was not taught properly. Kalelioğlu (2017)

According to Table 5, inability to facilitate active learning in the lessons, time constraint, monotony and limitations in teaching methods and teaching materials, the development of the perception of the course as one full of memorization, not being able to use higher level thinking strategies, not being able to link the course content to the present can all be considered among the findings that hinder the realization of turning the revolutions history teaching into critical mode.

Conclusion and Discussion

The result of the research reveals the need to teach the revolution history in Turkey sharing the beliefs of the addressees in the necessity and function of the specific course. In the process starting with the establishment of the Republic of Turkey with the leadership of Atatürk, teaching the revolution history gains importance for the struggling to situate both the state and nation within the frame of democracy (Bolat, 2012, p.250). The revolution history course becomes a field of beliefs when what is expected is considered, and raises itself to an "intellectual discussion ground" when certain historical period concentrated upon is not very "distant" from the period it is dealt with as an extent of the Turkish history. It then gains the qualities of what make a field of study more academic. With respect to that the history of revolution is both scientific, historical and political/sociological, and is no longer just an object of educational science or sociology or history (Safran, 2004, p.112). The multidimensionality of the issue increases the stakeholders in the academic community on the topic. The first of the focal points of the discussions about the history of revolution teaching that many academicians working in particular in the area of social sciences are involved in is the perception of these courses as one aiming indoctrination and the other point to consider is acknowledging that this course is a matter of science coping with the course with the methods of history (İnan, 2012, p.55). In spite of the problems in the teaching of the course, excluding the APHTR course from the curriculum, a suggestion time to time focused upon on various media by people including academicians, is something that the higher education youth does not want. The results of the studies dwelled upon in the recent research that unearthed the opinions of the higher education youth about the subject assure the necessity of the continuation of the course and the importance that the youth attribute to this course (Aksoy, 2003, p.77).

According to the result of the research, the history teaching method in Turkey includes all the three history modes presented by Nietzsche. Research on the subject reveals that the history of revolutions is presented in a monumental style and that this style of presentation is widely accepted by its addressees. The fact that the teaching of revolution history is an important element for the existence of the Republic of Turkey, the necessity to interiorize the founding philosophy of this state, and that the leadership of Mustafa Kemal Atatürk who is the father of the state, is monumentalized are reflected onto the results. What is concluded from these studies is the urge for preserving the content of revolution history courses and sensitivity towards the name of the course. In the context of the official discourse of the sectors building the revolution history course, constantly praising one side and vilifying the other side to the extent of hostility are the reflections of the understanding of monumental history. This situation which is common in German historiography spread to the content of the Turkish History Thesis that was revealed in the establishment period of the Republic of Turkey. The Turkish History Thesis has indeed made important contributions to the ideological structure of the republic. The Turkish History Thesis is the absolute belief in the greatness of Turkish society by recognizing the fact that Anatolia is Turkish homeland and that Turkish nation has the qualities of civilization that gave its direction to national historiography. On the other hand, the new history understanding



expressed that Turkish History Thesis is not actually independent of the cyclical factors of the period. The formation of Turkish History Thesis, national historiography and understanding of history were shaped within the regional and national conditions of the period being contextual. Under these circumstances, expansionist policies in Europe and Asia were also influential at the time. The state's attempt to integrate with a nation on the path of modernization opened the way to discover history, which is an indispensable element of nation building. The encounter between the text supported by the communication opportunities of the new history and the narratives carried on by the traditions of the old history lived together in the process until the dissolution of the tradition. In his process, the narratives that constitute the collective consciousness of the religion-centeredness were replaced by the narratives based on state-centered ones of the upper ethnic identity of the nation. While academic and popular history is built on Turkish identity, the references are based on Turkishness (Özcan, 2011, p.85). The Turkish History Thesis, which is manipulated based on the latest findings of archaeology, anthropology, linguistics and historical sociology for the reconstruction of national and secular Turkish history (instead of the Islamic-Ottoman history tradition) using interdisciplinary information is shaped as a reaction to imperialism and opposition to modernity. It also puts forward moral values in Turkish identity to meet trust, belief and ideological-bond needs. This thesis, in light of the information revealed by the nation-based and independent history research, brought up an original and new history writing technique and teaching (Metin, 2006, p.48). Romanticism, positivism and German historicism inspired the first decade of republican history writing. Romanticism created a moral force for historians to develop their national ideal, positivism contributed to the realization of the utilitarian and secular goals of short-term politics, and German historicism contributed to the idea of "ideal-state-power" identity (Aksoy, 2003, p.43). The effects of Romanticism, positivism and German historiography in history writing and history teaching since the initial years of the Republic have been experienced deeply and this situation has contributed to the continuation of the genre that Nietzsche called as monumental history.

According to the findings of the studies about revolution history that were checked through the related screening model revolution teaching in Turkey continues in a way that is protecting the past. The findings of the current research reveal that the stakeholders of the problem protect the revolution history course through issues such as the National War of Independence, history of revolution, history of modernization, Mustafa Kemal Atatürk and the squad who established the Republic and the ideologies of this squad. The students, prospective teachers, teachers and academics who participated in this body of research protect the history of revolution; the founding philosophy transferred in the content of this course and the history of modernization and underline their belief in the necessity of preserving these for the next generations. The accumulation in the history of revolution course is meaningful and valuable as long as it serves today, and is useful. However, when it starts to block the progress and development of today, it degenerates and becomes negative. Performing the teaching of the history of Turkish revolution from this perspective means to effectively evaluate the resources available for the future of the country.

Since it is important for Nietzsche to offer history in the service of life, he neither exhibits an extreme historicist attitude or addiction, nor disregards history and turns his back to the historical ones. What he wants to do is to try to grasp the present by building a bridge between life and history (Cihan, 2006). Nietzsche who states the understandings of monumental history and the history protecting the past may have harm in serving life, offered the critical history. The results of the research reveal the positive and negative situations in the history of revolution teaching in the critical history mode. The results of the research reflect that the course is helpful

for students in comprehending Turkish revolutions, that the goals and basic features the course contains are perceived correctly, that the students can study on the first hand and second hand resources like "social scientists", that the course contributes to their life, that the course has a positive impact on developing national consciousness of the students, that the course is useful for raising conscious citizens, that the Principles of Atatürk are adopted by most of the students.

Nietzsche highlights that education that is not "invigorative" and information that is not accompanied by "action" are unnecessary and redundant (Çevikbaş, 2004, p.64). According to Nietzsche, education is a saviour. The task that education must perform for individuals is to keep them standing firmly and safely so that they can no longer be distorted (Çevikbaş, 2004, p.64). Nietzsche struggles with all situations that may harm him. What is important for him is to consume everything (science, art, history, literature, morals, etc.) in favour of life and to take advantage of them. The purpose is to eliminate all the barriers to life and to reveal the type of free people who think and produce. That is why, Nietzsche struggles with extreme history devotion and captivity, which disregards life, sees the past more valuable than today, historicizes everything. The fundamental thing here is not to imprison life to history, but to take it out of life and present it to the service of life (Cihan, 2006). Therefore, the knowledge, emotions and skills of the youth-to whom Mustafa Kemal Atatürk commended the country-should not be affected but support sustain the Republic of Turkey forever. According to Webb (2011), Turkish history education is essentially a Nietzschean structure designed to promote nationalism. This structure was constructed through the deployment of monumental, etiquette-related, critical and amnesic modes. The history approach of Mustafa Kemal Pasha who is the founder of the Republic of Turkey is strongly Nietzschean, and "directed and controlled" history was revealed by the great power of Kemalism in Turkey. The aphorism "writing the history is as important as making history." reveals Mustafa Kemal's sensitivity and standpoint in writing history.

Webb (2011) announces that we can imagine a fictitious model of general sort of nationalist history project based on Nietzsche's history modes. Accordingly, during the preparation period, it is stated that monumental, antiquarian, critical, amnesic modes are integrated, during the consolidation, the importance of monumental and critical history will be reduced; that the antiqueist and amnesia mode will become dominant and in maturity, scientific history can compete successfully with nationalist history. Along with the dimensions of Webb's (2011) fiction that is consistent with the historical process of teaching history of revolution in Turkey, there are dimensions that are not. History of teaching revolutions in Turkey during the establishment of the Republic of Turkey has a monumental and antique structure. The modernization movement under the leadership of Mustafa Kemal was presented in a monumental structure, however the Turkish history and Anatolian history before the Ottoman history were adopted in a protective mode of the old. In this period, history could not be written with a critical eye (Behar, 1996). According to Webb (2011), the general oppression of the reforms in the establishment of the Republic of Turkey is towards unity and integrity. This situation was considered positive in all aspects of national life and in course books. In this effort towards unity and integrity, ethnic elements other than Turks were forgotten. This situation, which Webb interpreted as forgetting and ignoring, is the necessity of the transition from empire to nation state. Highlighting different religions, identities and ethnicities in the construction of a unity structure will damage this structure. The Republic of Turkey experiences the damage of these thoughts and actions aimed at eroding this unity desire during the establishment period of the Republic of Turkey.

According to Webb (2011), actions to help scientific history cope with nationalist history have



only recently developed. Initiatives to start a curriculum reform, participation in European Association of History Educators (EUROCLIO), and encouraging alternatives are the struggles within this goal. EUROCLIO's activities, memory recovery, projects to support challenging counter narratives, ethnic and cultural homogeneity or the myths of a particular civilization will inevitably face significant resistance. The situations that Webb interpreted as resistance takes on a much more sensitive structure in the context of the history of revolution teaching. Hatipoğlu (2004, p.18) asserts that research about teaching of revolution history should be carried out by adhering to the unique methods of history, equipping the values of the society with contemporary, civilized, developmental, secular and nationalist elements to create a conscious axis of resistance against all kinds of internal and external threats and dangers, yet not with the understanding of "history is for history". Although scientific studies are objective, when it comes to the issues such as continuation of the state and the regime, the consciousness to be created against the destructive elements, raising good citizens who care for the unity of the country come into play. It is a widely accepted truth all over the world that national history cannot stay neutral for countries defend their national history, national interests and national sovereignty (Kurat, 1985, p.59). Both from the legal and academic perspective, when the necessity emerges, it is tried to teach the superiority and impartiality of science and the values required for the continuation of the Republic of Turkey. This is not a phenomenon only witnessed in Turkey. It is observed that similar courses are given in all countries to protect their own regimes (Akgün, 2004, p.23). No nation is rich enough to neglect its own history. The richness and qualification in the establishment philosophy resulting from the history of the Republic of Turkey are passed to all individuals receiving higher education through Atatürk's Principles and History of Turkish Revolution using modern educational approaches without neglecting the scientific scales.

The fact that revolution history was designed as part of the science of history and was functionalized as part of citizenship education is not limited to the logical reasons of these two ways of thinking. It is a rational necessity of being a natural element of teaching citizenship and an extension of the revolution history and Turkish history. However, there is another reason why this field is considered in these two types, which is still the main point of debate in the history of revolution teaching. This reason is the confusion created by the definitions of scientific history that mainly examine social realities and national-educational history (Safran, 2006, p. 102). Historical research tries to present historical facts as impartially as possible. But when it is considered as a tool in the process of culturalization, the revolution history course plans to raise individuals who not only can conduct historical research, think critically and can discuss, but also who try to keep history alive (Acun, 2006, p.105). Based on these results, to effectively teach the revolution history in Turkey the following:

- a) in the mode protecting the past- that means being committed to the founding philosophy which is an insurance of the future of the country, learning about the past, appreciating being valuable and being committed to,
- b) monumental history teaching-being in line with the scientific principles of the revolution history, maintaining it in a structure that can develop high-level thinking skills,
- c) adopting a critical mode accepting history as it serves the life in line with the cultural texture of the Republic of Turkey and the unique spirit of the revolution history are all needed as Nietzsche stated.

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