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II. Meşrutiyetten Erken Cumhuriyete Vatandaşlık Anlayışı (Malumat-I Medeniye ve Yurt Bilgisi Ders Kitapları)

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Öz

Vatandaşlık bir millete aidiyet duyma, belirli görev ve sorumlulukları üstlenme gibi kazanımların elde edildiği, bireylere devlet karşısında statü kazandıran bir kavramdır. Devletler bu görev ve sorumlulukların farkında olan, kendilerine aidiyet duygusuyla bağlı siyasal sistemin gereklilikleri ve toplumun beklentilerini gerçekleştirecek becerilere sahip vatandaşlar yetiştirmeyi amaçlamaktadırlar. Bu görev ve sorumlulukları bireylere kazandırma noktasında eğitim programları önemli bir görev üstlenmektedir. Bu çalışmada 1908 basımlı ve ilk mekteplerde okutulan Sual ve Cevaplı Malumat-ı Medeniye ders kitabı ile 1927 basımlı ve beş yıl süre ile ilk mekteplerde okutulması kararlaştırılan Yurt Bilgisi ders kitabına yansıyan vatandaşlık anlayışı incelenmiştir. Ders kitaplarına yansıyan vatandaşlık anlayışı; ideal vatandaş, vatandaşın görevleri, devletin sorumlulukları, vatandaşlık kazanımları ve vatandaşlığı tamamlayıcı öğeler kategorileri oluşturularak ele alınmıştır. Çalışmanın verileri nitel araştırma yöntemlerinden doküman incelemesi tekniği esas alınarak toplanmış, toplanan veriler içerik analizi ile çözümlenmiştir. Araştırmada elde edilen verilere göre; Osmanlı döneminde okutulan Malumat-ı Medeniye ile Cumhuriyetin ilanından sonra okutulan Yurt Bilgisi ders kitaplarına yansıyan vatandaşlık anlayışında birtakım farklılıkların olduğu tespit edilmiştir. Meşrutî yönetimle idare edilen Osmanlı Devleti'nde çok uluslu yapının bir yansıması olarak vatandaşları bir arada tutacak ortak değerlere ders kitabında yer verilirken, Cumhuriyetin ilanı ile ulus devlet anlayışının bir getirisini olarak Türklük şuru oluşturulmaya çalışılmıştır.

Anahtar kelimeler: Vatandaş, vatandaşlık anlayışı, vatandaşlık eğitimi, ders kitapları.

Abstract

Citizenship is a concept in which acquisitions such as belonging to a nation, assuming certain duties and responsibilities are obtained and giving status to individuals in the face of the state. States aim to raise citizens who are aware of such duties and responsibilities, connected to them with a sense of belonging, and who have the skills to realize the requirements of the political system and expectations of society. Education programs play important roles in helping individuals acquire such duties and responsibilities. In the present study, the understanding of citizenship that was reflected in the "Information on Civilization with Questions and Answers" textbook, which was published in 1908 and taught in primary schools, and the "Information on Homeland" textbook, which was published in 1927 and was decided to be taught in primary schools for five years, was examined. The citizenship concept reflected in the textbooks was discussed by creating categories such as the ideal citizen, duties of citizens, responsibilities of the state, citizenship acquisitions, and complementary elements of citizenship. The data of the study were collected based on the Document Analysis Technique, which is one of the qualitative research methods, and the collected data were analyzed with the Content Analysis Technique. According to the data obtained in the study, it was determined that there were some differences in the understanding of citizenship reflected in the "Information on Civilization with Questions and Answers" and "Information on Homeland" textbooks taught after the proclamation of the Republic. Although there were common values that would keep citizens together as a reflection of the multinational structure in the Ottoman Empire, which was governed by the constitutional government system, in the textbook, after the proclamation of the Republic, the consciousness of being a Turk was created as a result of the understanding of the nation-state.

Keywords: Citizen, citizenship concept, citizenship education, textbooks.

Introduction

Citizenship, which is a concept that designates the rights and responsibilities of individuals and signifies status, is the right to involve in political life, adapt to society, and participate in public activities for the public benefit. When considered in terms of meaning, citizenship means membership in a society or commitment with a sense of belonging, on the other hand, it means having a duty and responsibility towards the state. If it is aimed to fulfill this duty and responsibility, it can only be achieved by providing the necessary training to the citizens on these issues.

Governments arrange their education programs according to the circumstances of the period and intend to raise citizens by providing individuals with certain knowledge and skills in terms of citizenship.¹ In this regard, the ideal citizen that the governments intend to raise should have various qualities. Individuals who can adapt to the society they live in, recognize their own characteristics, have positive perceptions about themselves, strive to benefit the society they live in, have the skills to be economically independent, participate in decision-making processes on behalf of the society, are interested in issues that concern not only their country but the world, and are aware of their rights and responsibilities are considered as ideal citizens. Undoubtedly, one of the most significant arguments for raising such citizens is education.²

Education is a system that provides individuals with certain skills not only academically but also socially and culturally. Various educational tools are utilized in order to achieve these skills. Textbooks undeniably have a significant place among these tools. Textbooks play an important role in preparing individuals for life by conveying society's worldview, values, and behavior patterns to individuals in a normative language. Textbooks not only include the knowledge, skills, and values desired to be attained through the curriculum, but also include some knowledge about the culture of a society. This situation specifies the overt and hidden functions of the textbooks. While the overt functions of the textbooks include the provision of cultural continuity, the hidden functions include the transfer of the complementary elements of the society's culture such as myths, traditions, tales, and behavior patterns to individuals. In this regard, textbooks play a significant role in constructing the ideal citizens that governments want to raise.³ The courses for citizenship education and the textbooks for these courses have a significant place in the realization of the ideal citizen-raising goals of the governments.

When the multinational structure of the Ottoman Empire was considered, the textbooks of the Second Constitutional Period intended to increase the loyalty of all subjects to the government and to raise loyal citizens to the government,⁴ it is seen that after the proclamation of the Republic, these textbooks were assigned the task of raising citizens loyal to the Republic.⁵ This aspect emphasizes the significance of the textbooks taught under the names Malumat-ı Vataniye and Yurt Bilgisi in terms of constructing an acceptable citizen and instilling a love of motherland for individuals.⁶ The social and political changes experienced during the transition period from the Second Constitutional Era to the Republic directly affected the comprehension of citizenship in

¹ Mehmet Şimşir & Ali Çetiner, "Sosyal Bilgilerde İdeal Vatandaşlık Eğitimi Üzerine Kavramsal Bir Değerlendirme", *Medeniyet ve Toplum Dergisi*, C.5, P.1, 2021, p.39.

² Çalışkan & Uzunkol, Age, p. 5.

³ Yasemin Esen, "Okul bilgisi ve ders kitapları", *Ders Kitaplarında İnsan Hakları*, Ed. Melike Türkan Bağlı ve Yasemin Esen, Tarih Vakfı Yayınları, İstanbul, 2003, p.10; Kemal İnal, *Türkiye'de Ders Kitaplarında Demokratik ve Milliyetçi Değerler*, (Ankara Üniversitesi Sosyal Bilimler Enstitüsü, Yayınlanmamış Doktora Tezi), Ankara 1998, p. 33-34.

⁴ Füsün Üstel, *Makbul Vatandaşın Peşinde II. Meşrutiyetten Bugüne Vatandaşlık Eğitimi*. İletişim Yayınları, İstanbul 2005, p. 25.

⁵ Age, p. 129.

⁶ Age, p. 175.

Turkey. Textbooks have been utilized as a significant tool in raising a new variety of citizens. While citizenship education was given with the Malumat-1 Medeniye and Malumat-1 Vataniye textbooks taught in the Constitutional Era, these textbooks were named Yurt Bilgisi (1926) after the proclamation of the Republic.

When we look at the studies on Malumat-1 Medeniye, Malumat-1 Vataniye, and Yurt Bilgisi textbooks, it is seen that there are studies including; the citizenship duties of the Second Constitutional Period and citizenship education in this period (Civelek, 2019; Tunç-Yaşar, 2018), the profile of the acceptable citizen from the Second Constitutional Period to the present (Üstel, 2005), the comparison of the last period of the Ottoman Empire with today's citizenship mentality (Kuş, Altıok, Arık, & İridağ, 2018), the factors that will provide individual development and social harmony in the textbooks of the Republican period (Yinilmez-Akagündüz, 2020), and the identity formation of the Turkish child in these years and how this identity is constructed in the textbooks, what kind of educational vision the textbooks of the Republican period had (Coşğun, 2015), how the Republican ideological discourse is structured in the textbooks (Parlak, 2005), the political construction process of the Republican period Yurt Bilgisi textbooks on childhood (Sel, 2016) and a general evaluation of the Republican Era Malumat-1 Vataniye and Musabihat-1 Ahlakî textbooks (Demirkaya, Selimoğlu, & Gazel, 2021a; Demirkaya, Selimoğlu & Gazel, 2021b).

Even though various studies are the subject of our research in the literature review, no study has been found that comparatively deals with the shift in citizenship knowledge textbooks during the transition from the Constitutional Monarchy to the Republic. In the study, the Malumat-1 Medeniye textbook, which was published in 1908, was chosen because it was the first textbook taught within the framework of citizenship education in the Second Constitutional Period. Even though the textbooks taught within the framework of citizenship education after the regime change in 1923 were started to be taught under the name of Yurt Bilgisi in 1926, the textbook of 1927 was chosen to see how the mentality of citizenship was reflected in the textbooks during the transition from the Constitutional Monarchy to the Republic. Based on this reason, the Malumat-1 Medeniye textbook taught in the Second Constitutional Period and the Yurt Bilgisi textbook taught in the Republic period were examined in order to reveal the understanding of citizenship in the transition phase from the Constitutional administration to the Republic. At the same time, it is thought that the findings to be obtained by conducting this study will contribute to today's citizenship education. In this context, answers were sought to the following questions;

1. What is the mentality of citizenship in the Sual ve Cevaplı Malumat-1 Medeniye textbook which was taught in primary schools in 1908?
2. What is the mentality of citizenship in the Yurt Bilgisi textbook which was taught in the fifth grade of primary school in 1927?

In the study, the data which revealed the mentality of citizenship in the mentioned periods were collected with the document analysis technique. Document analysis is defined as the detailed scanning of written documents containing information about the facts or events examined in the research and the creation of new wholeness from this information.⁷ The collected data was analyzed with the content analysis technique in order to reveal the comprehension of citizenship. Textbooks were examined in line with the purpose of the research, and then the texts revealing the comprehension of citizenship were divided and coded into meaningful sections. The sections that constitute a meaningful whole in themselves were classified by the researchers. After the data were classified, the researchers independently generated a code list for both textbooks. The

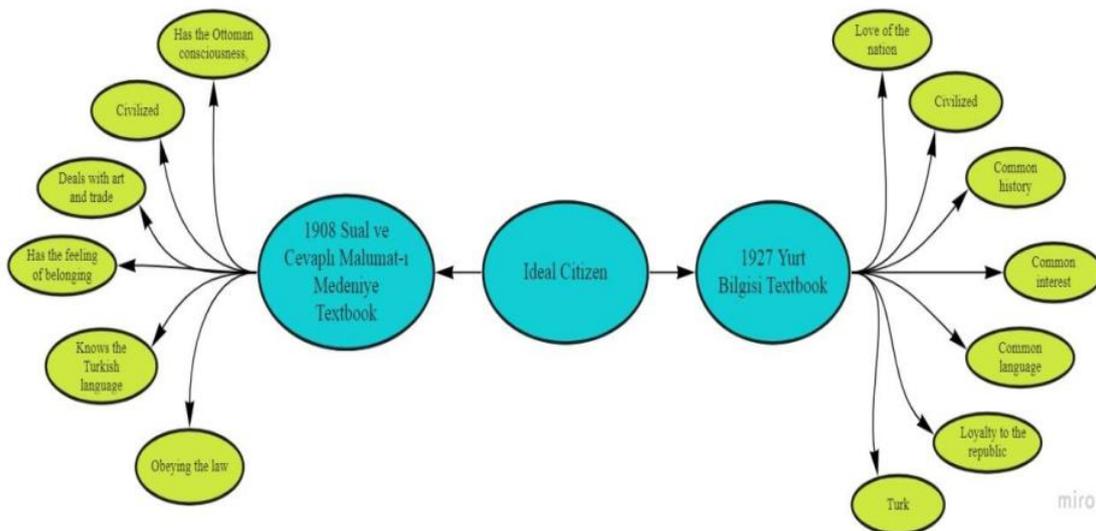
⁷ John W. Creswell-J. David Creswell, *Araştırma Tasarımı Nitel, Nicel ve Karma Yaklaşımlar*, Çev. Engin Akdağ, Ankara 2021, Nobel Yayınevi, p.188.

similarities and differences of the generated code lists were discussed by the researchers, and the codes that were corresponding to each other were combined to form categories. In this process, an inductive approach has been adopted and themes were created for the codes representing the comprehension of citizenship in both textbooks. The data contained in the textbooks were defined by organizing them according to the themes, and attention has been paid to whether the data under the emerging theme formed a meaningful whole, the differences between the themes, and their consistency within themselves. Later on, the researchers exchanged knowledge on different themes and shaped all of the themes.

2. Findings on the Concept of Citizenship in Malumat-ı Medeniye and Yurt Bilgisi Textbooks

There was a creation of 5 categories and sub-themes related to them in the subject of the comprehension of citizenship in the Constitutional and Republic periods, which was reflected in 1908 published Sual ve Cevap Malumat-ı Medeniye textbook taught in primary schools and the Yurt Bilgisi textbooks published in 1927 and taught in the fifth grades of primary schools for five years.

Table 1: Findings on the Theme of the Ideal Citizen



In the 1908 edition of the Sual ve Cevaplı Malumat-ı Medeniye textbook, a total of 6 sub-themes were created under the theme of ideal citizen: *civilized*, *obeying the law*, *deals with art and trade*, *has the feeling of belonging*, *has the Ottoman consciousness*, and *knows the Turkish language*. In the textbook, while the sub-themes of civility and obedience to the law are covered, people are divided into three parts civilized, bedouin, and savage. Citizenship was seen as an indicator of living in a community and being civilized and it was stated that civilized societies lived under the law. The textbook also said that in the context of ideal citizenship, dealing with art and trade is an indicator of civilization, and it is emphasized that the peace levels of societies that live in unity, help each other, and deal with fields such as art and trade are high. These sub-themes were reflected in the textbook as follows;

“In general, people are divided into three parts with the names civilized, bedouin, and savage. The savages are not subject to any law, and they survive by wandering in the mountains like animals, with the

wild fruits they can find... Civilized people are people who are subject to a law, live collectively, obtain all their needs thanks to their communities, and live a happy life by engaging in all kinds of arts and trades.'⁸

When we look at the sub-theme that expresses the sense of belonging, it is seen that belonging is identified with the concept of nation and the sense of belonging is explained through this concept. Along with that, given the multinational structure of the Ottoman State, it is emphasized that people of different nations came together to ensure each other's happiness and peace rather than individuality, and they acted with the same purpose unity. It is stated that citizenship is an important connection at the point of acting together and ensuring each other's happiness rather than individuality. At this point, it is stated that the government is the structure that organizes the skills that enable the society to live together, such as the aforementioned unity and determination of a common purpose. Laws are also applied to ensure this unity, to achieve the determined common objectives, and to ensure the peace, security, and happiness of the society. The aforementioned sub-theme is included in the textbook as follows;

*'Nation is a collection of delegations of one or more ethnic groups gathered under a banner to ensure the happiness, safety, and benefit of one another. The state is to increase the power and strength of the nation, protect everyone's rights, and ensure all kinds of order and public relations, and the administration that oversees the necessary care for the specific needs caused by the harassment and attack of the enemy of the country is culled into the general public.'*⁹

In terms of the sub-theme of Ottoman mentality, the Ottoman nation is emphasized by the relationship between government, nation, and society being elucidated to children. In this framework, it is stated that all people living in the territory of the Ottoman State are Ottoman citizens, regardless of their sect, religion and race, and whatever language they speak. When we inspect the target of these explanations, it can be said that an Ottoman mentality was tried to be created by considering the multinational structure of the Ottoman Empire. Information on the relevant sub-theme is included in the book as follows;

*'They call our nation Osmaniye, our state the Ottoman State, and our banner the Ottoman flag because Osman Gazi is the founder of our state Osmaniye. The people gathered under the Ottoman flag are Turks, Arabs, Albanians, Bosnians, Kurds, Armenians, Greeks, Bulgarians, Jews, etc. These diverse people, no matter what religion or sect they are, and no matter what language they speak, unite under the name of Ottoman. We are the Ottomans, all the Ottoman cities are our motherland.'*¹⁰

Even though it was highlighted that the Ottoman Empire had a multinational structure, it was also underlined that since the government was a Turkish state, every member of the nation had to know the Turkish language and it was declared that those who did not know Turkish would not be civil servants. In this context, information about the sub-theme of knowing the Turkish language is included in the textbook as follows;

*'The official language of the nation is Turkish, and everyone who is the subject of Osmaniye, should know and learn the Turkish language. If the citizens of Osmaniye are literate and have knowledge of the Turkish language, which is the official language of the nation, regardless of whether they are from Islam, Christian, Jewish, Bulgarian, or any other background, they can have the right to demand an official duty in proportion to their competence and power. Only those who do not know Turkish can not be used in government service.'*¹¹

In the 1927 edition of the Yurt Bilgisi textbook, a total of 7 sub-themes were established: civilized, Turk, common language, common interest, common history, love of the nation, and loyalty to the republic. The textbook includes a combination of sub-themes such as Turkish,

⁸ Muallim Abdülkadir, *Sual ve Cevaplı Malumat-ı Medeniye*, Saadet ve Martoğlu Kütüphaneleri, İstanbul 1908, p.2.

⁹ Age, p. 2-3.

¹⁰ Age, p. 4.

¹¹ Age, p. 8.

common language, common interest, common history, and national love. Primarily, the Turkish identity is brought to the fore and it was stated that the lands where the Turks lived are their motherland. It has been stated that all lands within the national borders are motherland for every Turkish child. When we look at the reason for this, it is thought that an effort has been made to create a sense of unity that acts with a common language, common interest, and common nation feel. In this framework, it has been tried to instill a sense of defending the motherland in any attack on the state in order to gain a mentality of nationalism and to create a common citizenship consciousness. In addition, a common awareness of history is emphasized in the textbook. It has been said that the nations that the Turks have established from Central Asia to the present day have been one of the most significant characteristics of the Turks in terms of the consciousness of being a nation. It has also been specified that the Turkish nation is one of the advanced nations not only in terms of the military but also in terms of civilization. When we look at the most significant indicator of this, it has been emphasized that against the knowledge that was oppressed and regressed under religious pressure in medieval Europe, the Turkish communities living in the Turkish geography were the most advanced in the science of the period. In the relevant chapter, in order to gain the love of the nation to children, it has been emphasized that a Turkish child loves his nation very much, and in order to gain the consciousness of Turkishness to children, it has been stated that a Turkish child almost rises to the sky when he says I am a Turk. At the same time, the name of the newly established Turkish nation is emphasized in the textbook, and it is targeted to ensure that children feel loyalty to the Nation of the Republic of Turkey. Findings related to these sub-themes were reflected in the textbook as follows;

‘I am Turkish, my motherland is the land where Turks live. Just as Ankara, Istanbul, and Izmir are my motherland, Diyarbakir, Erzurum, Van, and Kars are also my motherland because Turks live there too, and speak the Turkish language. The interests of our brothers there are one, my interests are one, our truths are one, our wishes are one. If an enemy attacks there, I will counter the enemy with them, if an enemy attacks my country, they will also counter them with me. The Turkish nation is the oldest and most honorable nation in history. It has risen all the way from Central Asia, on the one hand, it has captured India, China, Iran, Anatolia, and on the other hand, the most important part of Europe... Now my nation is the Republic of Turkey, my motherland is Turkey, the country governed by the laws of the republic. I love my people. When I say I am a Turk, my head rises and my chest puffs up. I also do not hesitate to give my life to my nation.’¹²

The textbook includes a poem about this subject is included in order to keep the Turkish consciousness alive in the students.

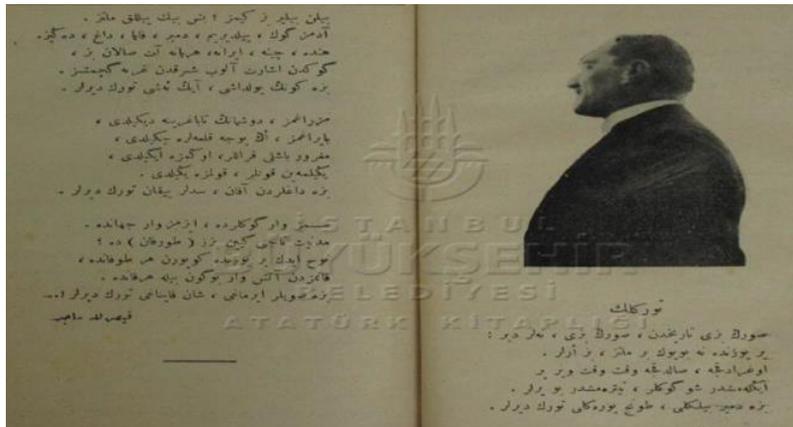


Figure 1. Turkishness, p. 20-21

¹² Muallim Abdülbaki, *Yurd bilgisi*. Ahmed Kemal Matbaası, İstanbul 1927, p. 1-2.

Moreover, commitment to the Republic of Turkey was also highlighted and it was aimed to make children feel loyal to the republic by underlining that the republican administration is a good administration style. The statements of the related theme were reflected in the textbook as follows;

*“Republic is the nation's self-government. In the republic, there is a national assembly formed by the people, and the people and country are governed by the laws made by it. The head of the republic, who represents the nation, is not from a particular family. It happens at the discretion of the deputies of the nation.”*¹³

*“Republic is the best form of administration. In a republic, there is only one judge, and that is the people. In the republic, nobody oppresses anybody, nobody can harm anybody's life or property. No tax is collected illegally. A man who has been mistreated by government officials can complain about them to his superiors.”*¹⁴

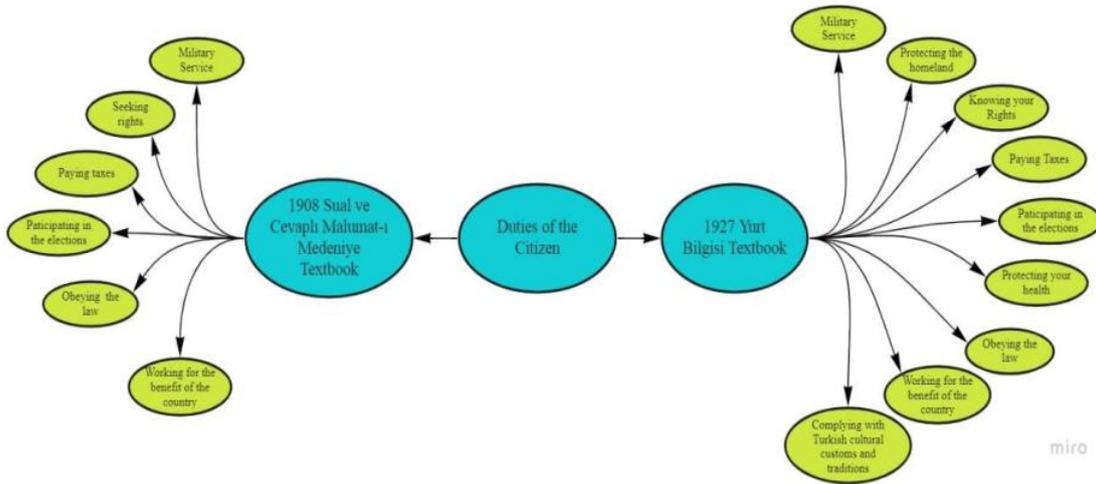
*“The Turkish child is a republican. He loves his country and is devoted to his nation... The Turkish child is sworn to raise his nation and dominate the future. The Turkish child trusts in his strength.”*¹⁵

The civilized subtheme is associated with freedom and progress. When civilized societies are making progress in fields such as science, culture, and art, they also go a long way in the path of progress they have freely drawn for themselves without being under the control of any government. In this respect, the significance of being civilized was mentioned to children and it was stated that Turkish children were also civilized. Findings related to this sub-theme are included in the textbook as follows;

*“My people is a nation that has progressed not only in the military but also in civilization. While the priests in Europe took over the nation with the power of religion and left them ignorant, many books were being written in the Turkish province and scholars were being trained. The light of science has entered every place where the Turks have set foot, and the sun of civilization has risen. There are still astonishing works of civilizations in the countries where the Turks set foot.”*¹⁶

*“Those who do not progress and do not conform to civilization become slaves of others. The Turkish child is civilized. He conforms to the rules of civilization.”*¹⁷

Table 2: Findings Regarding the Duties of the Citizen



¹³ Age, p. 29.

¹⁴ Age, p. 30.

¹⁵ Age, p. 117.

¹⁶ Age, p. 2.

¹⁷ Age, p. 116.

In the *Malumat-ı Medeniye* Textbook, a total of 6 sub-themes were formed under the theme of the duties of the citizen, and they were namely *military service, seeking rights, working for the benefit of the country, paying taxes, obeying the law and participating in the elections*. In the textbook, the subjects of property, life, and honor are highlighted for the theme of *seeking rights* and it is stated that citizens have the right to complain about mistakes, unlawfulness, and injustice that may be encountered while protecting these rights. It has been pointed out that the state is responsible for resolving the complaints of the citizens, and it is stated that the Meclis-i Mebûsan (Parliamentary Assembly) comes first at this point. Complaints should be made to the administrating government before they come to the parliamentary assembly. In cases where the government does not fulfill its responsibilities, the citizen can present the injustice he has suffered to the parliament. In this framework, when an Ottoman citizen applies to the Parliament Assembly, the Parliament both legally reinstates the citizen's rights and imposes legal sanctions on the government branch, which he applied first and could not get a result. In this way, the law will fulfill its duty of being a solution path for the problem faced by the citizen. The information about the related sub-theme is reflected in the textbook as follows;

‘‘If any state or behavior contrary to the law and order by the government officials is observed by one or more people from Osmaniye, either to themselves or to other citizens, Corruption and injustice can be reported to the highest officer of that department, and the officer who commits corruption will be held responsible. If any injustice or corruption occurs, the officer who committed that injustice is immediately dismissed from the civil service and cannot be employed in the civil service again.’’¹⁸

‘‘If the law of the subjects is not maintained, everyone has the right to complain about the administration and sue to the Parliament. Since everyone cannot directly complain to the Parliament for every case, before that they have to apply to the local administration they are affiliated with. The Assembly both restores the plaintiff's right and punishes the government branch that did not provide the necessary service to the plaintiff at the time the plaintiff applied.’’¹⁹

It is seen that exclusive significance is granted to *military service* and it is designated as a sacred duty. It is stated that all citizens are obliged to fulfill this sacred duty, except for some people to whom the law has made exceptions.

‘‘Military service is the most sacred duty that organizes the members of the nation in order to protect the nation from the attack and domination of the enemy. The military council is a force and a sacred force that is formed to fulfill the defense of the general public. Apart from those exempted by the law, everyone from the age of 20 to 40 is obliged to perform this sacred duty.’’²⁰

Another sub-theme created in the context of the duties of the citizen is the theme of *paying taxes*. When the topic of tax is being discussed in the textbook, the taxes collected by the government, the increase or changes to these taxes are mentioned, as well as how and under what conditions the taxes will be collected, and their quantities and varieties are also described in detail. It has been stated that citizens can complain about any irregularity they encounter while paying their taxes and that there is a government administration functioning to eliminate these irregularities. In this case, citizens are both encouraged to pay taxes and it is desired to create the awareness that they have the right to complain about the irregularities they may encounter while paying their taxes. Findings belonging to this sub-theme were reflected in the textbook as follows;

‘‘They refer to the amount taken from the citizens every year as tax or offer, which is taken in a way that corresponds to the expenses of the state and what will be spent for the interest of the general public. The amount of tax is determined by the people's assembly, and without the vote of the people's assembly, taxes cannot be increased or even have a say in it. Taxes are in two parts. One is indirect taxes and the other is direct taxes. Directly collected taxes are called direct taxes, which consist of real estate dividends

¹⁸ Muallim Abdülkadir, *Sual ve Cevaplı Malumat-ı Medeniye*, p.8.

¹⁹ Age, p. 23-24.

²⁰ Age, p. 31-32.

and tithes. These taxes are collected by the collectors. Collector receives the collected amount by giving a receipt and then delivers it to the goods chests. If the collector goes out of the regulation and demands something more from the villagers, the villagers can file a complaint about that collector to the local government he belongs to and to receive their tithes through the local government. '21

It is seen in the textbook that the themes of *participation in elections* and *working for the benefit of the country*, which are among the most important duties of citizens, are included under the same topics. While it is stated that the people living in the Ottoman Empire have the right to choose, provided that they meet certain conditions, it is emphasized that the citizens should vote consciously by taking into account the country's interest while fulfilling this citizenship duty. However, it is emphasized that the citizens should vote for competent people by participating in the elections and the elected ones should work for the progress and development of the people. These sub-themes were reflected in the textbook as follows;

*“These individuals, who are appointed by the nation, are the representatives of the nation and are obliged to preserve the law of the whole nation, to ensure the progress of the country, to ensure the welfare, happiness, and progress of the nation. Soldiers, those who are not 25 years old, women, bankruptcies, foreigners, and those who are convicted cannot vote for the member. It is the duty of those who are eligible to vote in the decision of the member to cast their votes. Nevertheless, it is the greatest unscrupulousness to give votes for those who do not understand this task, no matter who they are.”*²²

A separate theme created in the textbook in the framework of the duties of citizens is the sub-theme of obedience to the law. In this framework, it is seen that law and the functioning of the law are mentioned in the textbook, and students are informed about many different issues such as which courts to apply to against injustices, the hierarchy of the courts, types of courts, and trial procedures. It is also stated that at the point of defending their rights while the citizens can defend themselves first, the rights of the citizens who cannot defend themselves are also under the protection of the state. In this section of the book the objective functioning of the law, which is one of the most important arguments for citizenship rights and ensuring attachment and loyalty to the state, and the institutions and individuals that ensure this functioning are mentioned in detail. It has been stated that every individual who is bound to the Ottoman Empire by citizenship will be judged fairly in these courts. Thus, it is emphasized that citizens should trust the law and be willing to accept the punishment they will receive for any injustice they encounter or as a result of a crime they have committed. Findings belonging to this sub-theme are included in the textbook as follows;

*“No one will be given the right of anyone whose law to be seen in the court of justice, no one will be persecuted or criminalized without any reason, and no treatment will be given to anyone other than the law.”*²³

*“Subjects have duties and rights that they will demand towards the states to which they belong. The main duty of the subjects is obedience to the law.”*²⁴

*“That’s because the law is an order arranged for the benefit of the general public. It is a betrayal to the public not to accept or to prevent the order that provides benefit to the people. Therefore, those who do not obey the law will be punished by law.”*²⁵

“The courts are in two parts. One is sharia courts and the other is ordinary courts. The sharia courts deal with the sharia law, such as marriage, inheritance, alimony, etc. The law of ordinary courts deals with public and legal person cases. Ordinary courts are divided into three parts: civil, commercial, and criminal. Lawsuits for claims in civil courts, commercial cases in commercial courts, fighting brawling,

²¹ Age, p. 28-29.

²² Age, p. 12-13.

²³ Age, p.7.

²⁴ Age, p. 22.

²⁵ Age, p. 23.

and similar cases in criminal courts are revisited. Ordinary courts are also divided into three strata. Initiation, appeal, supersedeas. A lawsuit is first reviewed in the initial court. If one of the parties does not agree with the given decision, it applies to the court of appeal, which is compatible with the legal period. If one of the parties does not agree with the decision to be given by the court of appeal, the application to the highest court possible the supersedes court, and its decision is final. A sentence of reasoning is open to everyone for the full administration and enforcement of justice. Everyone has the right to go and listen while a case is pending. Except for some limited circumstances, cases are executed publicly and the result is open to the public. Every person can use the means he deems necessary to protect his right to reason in peace and legitimacy. If he is incapable of preserving the law, he may appoint a lawyer who is knowledgeable about the law. There are state-appointed prosecutors in the courts in order to maintain the general law in criminal matters. While the case is being revised, it always protects the law of the right party. None of the courts can say that they will not hear a case that is out of their duty, for whatever reason. Even after starting the case, the courts cannot give up, but if the plaintiff abandons his case, the case will not be heard. However, since criminal cases belong to the law of the people, even if the plaintiff gives up his case, the public will follow that case. The scales of justice are the courts. No one can interfere with the courts. The scales of judges are the law. Whatever the law says, the court must do.²⁶

In the textbook of *Yurt Bilgisi*, a total of 9 sub-themes have been created in the context of the duties of the citizen, namely: *protecting the motherland, working for the benefit of the country, military service, paying taxes, obedience to the law, knowing your rights, protecting your health, complying with Turkish cultural customs and traditions, and participating in the elections*. In the textbook, a special title is reserved for the duties of Turkish citizens, and the duties and rights of all citizens against the government are introduced. In this framework, while each citizen's right to live in comfort and security is a right that the government should provide to its citizens, the duty of the citizen is to fulfill his military service in ensuring this security and establishing an atmosphere of peace. Furthermore, while the government is obliged to make certain expenditures in accordance with the needs of the people, the government also collects the money to be spent to fulfilling these responsibilities from its citizens through taxes. Along with that, it is also emphasized that all Turkish citizens should know their rights and obey the law. It is stated that with the establishment of the Republic, the Turkish people have the freedom to impose taxes in the fields they want. As a justification for this, it is stated that the taxes in question are only those that Turkish citizens have to pay and that foreigners are not accepted as Turkish citizens. When talking about the significance of military service, it is stated that fulfilling this duty is a national debt, and those who flee from this duty betray the motherland. It was even stated that those who escaped from this duty had nothing to do with Turkishness. Findings related to these sub-themes were reflected in the textbook as follows;

“We have said that every right is in return for duty. Turkish citizens have many rights and duties in return... We can win if we protect our motherland from enemies. Our government demands taxes from us to see our work. If we don't pay the taxes, all the work will fail. We will have neither roads to trade easily, nor police, gendarmes to protect us, nor courts to distinguish the right from the wrong. Then the nation will be in confusion, and we will give our enemies an opportunity. We will lose our independence, our country, and our people. The return of our state's affairs to such an orderly manner is due to the three or five cents tax we pay from the surplus of our goods. Tax is our debt, we can all benefit equally from the work done by the government. People who do not pay their taxes and try to hide their goods and give less benefit from the taxes given by others. Then those people usurp the rights of the whole nation. That's why those people are considered to have stolen from the whole nation. This kind of man is the greatest vice. The law punishes such a man. But there is no such man in the Turks. The Turk recognizes his right, loves his own government, and obeys its laws. Still, our duty does not end with just paying our taxes. It is necessary to protect our motherland and preserve our independence. This is done by serving in the military. Military service is our first and most sacred duty. Working freely is our right, which corresponds to this duty. That's why our government invites us to this duty when a war breaks out. Then we should gladly go to military

²⁶ Age, p. 24-26.

service to protect our motherland. Trying not to be a soldier is to betray oneself, the whole nation, and the motherland. Such men have nothing to do with Turkishness, they are treacherous stateless people.’²⁷

In the framework of the sub-theme of *obeying the laws*, topics such as the obligation to comply with the laws, the existence of sanctions in case of violating the laws set by the government, and how the laws are made are mentioned. It has been stated that the penalties that the citizen will receive in case of non-compliance with the laws are applied following the laws and regulations. Findings related to this sub-theme are included in the textbook as follows;

“Laws are the general regulations and rules set for the good and beneficial administration of the people... Since the laws are made by our representatives, they are the rules we have already accepted, and we must comply with these rules. The people we choose from among us to govern us put our interests on a pedestal by thinking and talking about them. It is not right to not comply with this rule anymore. Since we have a duty to obey the law, we will be held responsible if we disobey. Penalties for violating the law are also determined by law. The person takes the punishment.’²⁸

Another theme created within the framework of the duties of the citizen is the theme of *working for the benefit of the country*. The textbook states that this theme is above all kinds of interests. It is stated that the Turkish citizen should act in accordance with the interests of the state while fulfilling all these duties and responsibilities. It is seen that in order to bring a sense of nationalism to the citizens, it is stated that the interest of the country is above all interests and this interest is identified with the sense of independence. It is stated that protecting the independence of the nation is the duty of every citizen. The expressions belonging to this sub-theme were reflected in the course book as follows:

“... It is necessary to know well that there is a great interest above every interest, which is the national interest, the concern for independence. It is our greatest and most general duty to always consider the interests of our country and the independence of our nation while exercising our rights.’²⁹

Another theme created within the framework of the duties of citizens is the sub-theme of *paying attention to their health*. In this framework, when the subject of malaria is explained in the textbook, the significance of being healthy and strong for the advancement of the nation is mentioned to children and it is emphasized that children should pay attention to their health. Furthermore, under the title of Danger of Drinking, the harms of drinking are mentioned and it is emphasized that drinking alcohol will both negatively affect one's life and not be beneficial to the motherland and nation of these people. Moreover, in order to draw the attention of the students to this issue, a person who does or does not drink alcohol was caricatured and it was tried to make the students aware of this issue. Findings for this theme were reflected in the textbook as follows;

“Every individual must work for the progress of our nation. In order to work, it is necessary not to be sick, but to be healthy and strong.’³⁰

“Alcohol weakens a person's strength and reason. It destroys your health. The addicted man cannot work. Have you ever seen a drunk, my children? They don't know what they're saying or what they're doing. Their eyes look down and their bodies sway from side to side. A drunk man cannot walk, he cannot think, the world is like smoke before his eyes. Everything turns and when he wakes up, his brain is completely corrupted. Then he gets angry at the most unlikely thing. Since he has no thought, he will kill for the smallest thing. Most of those who are in prison and who decompose their bodies while spending time there entered there because of drinking. Alcohol is the enemy of life, civilization, and money. Men who drink alcohol do not see their children, their motherland, or their people. He doesn't know about the world anyway...’³¹

²⁷ Muallim Abdülbaki, *Yurd bilgisi*, p.61-63.

²⁸ Age, p. 47-48

²⁹ Age, p. 30.

³⁰ Age, p. 87.

³¹ Age, p. 91.



Figure 2. Alcoholism and Its Consequences, p. 93.



Figure 3. The Life of the Non-drinker, p. 94.

Another theme created within the context of the duties of the citizen is the theme of *complying with Turkish culture, customs, and traditions*. When we review the textbook, it has been emphasized that being civilized has a significant place in the progress of the society and it is stated that Turkish children should live in accordance with the culture, customs, and traditions of the Turkish society and the rules of etiquette. It is underlined that living a life in accordance with the rules is a sign of being civilized. However, it is expected from the Turkish child to interpret the events and situations around him within the framework of reason and science, without leaving rational and scientific thought. Findings related to this theme are included in the course book as follows;

“...A Turkish child does not greet his guest with a robe at home. When a Turkish child does not wear the school dress, he does not go out without tying his necktie. His hair is always found combed. Turkish children's nails are always clean. Turkish children do not spit on the streets. The Turkish child does not throw anything on the floor, he keeps his classroom clean. Turkish children are obedient. He respects his mother, father, teachers, and elders. He loves them and keeps his word. Turkish children are hardworking, thoughtful, and kind-hearted. A Turkish child does not do bad things and does not obey bad people. He does not drink, does not smoke, and likes good manners. He prepares to protect his motherland with great work. The Turkish child does not let his honor be trampled by his enemies. He is kind, does not insult anyone, and greets his teachers and friends with his hat. He respects women. Turkish children are well-behaved. Turkish children do not disturb anyone in crowded places. Turkish children line up when buying tickets, getting on the trams, and leaving the classroom. The Turkish child stands behind the person who came before him and does not push him, he waits his turn. On the tram, on the train, on the ferry, he leaves it to the ladies instead of the elders. When walking with a woman or someone older than him, he takes her to his right. He does not go anywhere without an invitation, he maintains his manners during meals. Turkish children are free-minded and do not believe in superstitions. He is not afraid of demons or witches. He laughs at amulets and whistles. His assistant angels are his mind, power, and strength.”³²

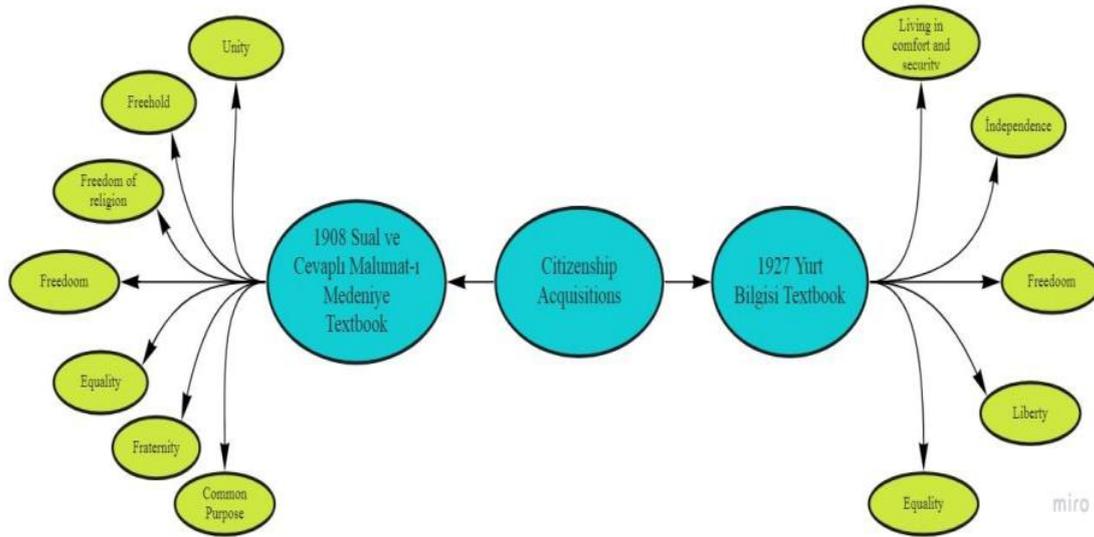
The textbook mentions the functioning of the government within the framework of the sub-theme of the *right to vote* in textbook, the issue of the election was mentioned and it was emphasized that every Turkish citizen had the right to participate in the elections. One of the most important responsibilities among citizenship rights is the right to choose. At this point, the usurpation of the right to vote is the greatest that can be done to the people. Findings related to this theme were reflected in the textbook as follows:

“This selection is called *intihap*. *Intihap* is the greatest right of every honorable Turk because in the people's government, the people's domination belongs to the people and the people should choose and

³² Age, p. 116-117.

separate the people who will rule. That is why it is the greatest evil is to abuse this right, to participate in the elections while deprived of the right to vote, to vote twice, to bribe someone as a representative, or to threaten those who will vote to do something like that. The law punishes them. Since the right to vote is the first and greatest right of the people in the people's government, the law deprives those who betray their country of this right.'³³

Table 3: Findings in Regards to Citizenship Acquisitions



In the *Malumat-ı Medeniye* textbook, a total of 7 sub-themes were formed in the context of citizenship acquisitions, they are namely: *unity*, *common purpose*, *fraternity*, *equality*, *freedom*, *freedom of religion*, and *freehold*. It is seen that the findings related to the sub-themes named *unity* and *common purpose* are included under the same headline. When the findings on these themes are examined, it is noteworthy that by taking into account the multinational structure of the Ottoman Empire various nations living under the Ottoman flag was called Ottomans, and in this way, it has been tried to create a spirit of unity and a common purpose in the citizens. While the aforementioned statements have the purpose of creating an Ottoman consciousness, on the other hand, it aimed to gain a sense of national consciousness through the flag, the founding leader, and the belonging of the lands. Although it has been emphasized that the Ottoman State has a structure consisting of different religions, races, sects, and geographies, it has been also emphasized that this difference was given under a single state administration and its citizens were Ottoman citizens. The expressions related to this theme were included in the textbook as follows;

‘‘They call our nation, the nation of *Osmaniye*, the Ottoman Empire, and our flag, the Ottoman flag because Osman Gazi was the first founder of the state *Osmaniye*. Various nations gathered under the flag of the Ottoman State are Turks, Arabs, Albanians, Bosnians, Kurds, Armenians, Greeks, Bulgarians, Jews, etc. Regardless of which religion and sect they belong to, and which language they speak, these various nations are united under the name of Ottoman. We are Ottomans, all Ottoman regions are our motherland.’³⁴

Another theme highlighted in the textbook is the theme of *fraternity*. The multinational structure in the Ottoman Empire was brought together under a common denominator of citizenship and it was aimed to reinforce the sense of fraternity among the people. Although the Ottoman nation was a mosaic of societies with different characteristics in terms of religion,

³³ Age, p. 42-43.

³⁴ Age, p. 4.

language, race, and sect, it is seen that the Ottoman Empire emphasized fraternity in the sense of increasing citizenship commitment so that these differences do not lead to favor, coercion or inequality. This equality before the law, regardless of religion, language and race, will not be granted any privilege due to different characteristics to anyone who will be deemed equal in terms of the government. One of the ways to create a joint citizenship logic in societies with differences is the logic of creating a common feeling with certain arguments. When we look at the Ottoman Empire, it is seen that the emphasis on fraternity was reflected in the textbooks in order to reduce the negative effects that may arise from these differences. This perspective is included in the textbooks as follows;

*“Brotherhood, the various nations that make up the nation of Osmaniye will get along like brothers, there will never be any discord or discord among them, they will all be one, and no individual who should work for the happiness and welfare of our nation and the progress of our motherland will violate this order, and if they do, they will be punished severely. will be. Also, it will not be forgiven in any aspect.”*³⁵

When the findings on the theme of *equality* are examined, it has been stated that the people living in the Ottoman lands will be considered equal before the law, no one can be allowed to infringe the rights of another, and no unlawful behavior will be allowed by the state.

*“Equality, every person from the nation of Osmaniye will be equal, big or small, with or without rank, Muslim, Christian, Jewish, Bulgarian and civil servants in Osmaniye will be considered equal from the point of view of other common laws, any favor will not be accepted, and everyone will be able to demand from their state what they can legally demand.”*³⁶

The textbook expresses the concept of *freedom* in significance, and it has been stated that everyone living within the borders of the Ottoman Empire is free within the framework of the laws, considering the multinational structure of the Ottoman Empire. Furthermore, it is seen that the freedom of religion is emphasized and the citizens living in the Ottoman lands can freely practice their religion regardless of their religion. These statements were reflected in the textbook as follows;

*“Freedom, every individual from the nation of Osmaniye will be independent and free in all their actions and behaviors within the circle determined by the law, and no one will interfere with this freedom of another.”*³⁷

*“We are the citizens of Osmaniye, and the people who are the citizens of the Ottoman Empire, regardless of any religion or sect, and no matter what tribe they belong to, are called Ottomans. All Ottomans are free and protect their rights and freedoms, and they do not violate the rights and freedoms of others. No one can be punished with any excuse other than the reasons stated by the law. People who are subject to Osmaniye can freely practice their religion. In other words, Muslims pray in mosques, Christians in churches, and Jews in their synagogues. No one can interfere with their worship or attack their religion... The law of subjects is freedom, justice, equality, and fraternity.”*³⁸

While educating about the theme of *freedom*, it has been seen that the difficulties encountered during the transition to the constitutional government, which the state has adopted as a method of administration, and the short history of the transition to the constitutional government are also highlighted. It underlines concepts such as freedom, justice, fraternity, and equality that have been brought to the society, especially to the new administration and new variety of citizens by pointing out the *istibdad* era (period of tyranny). It has been stressed that while the constitutional government brings about administrative changes, it also contributes to Ottoman society at the

³⁵ Age, p. 7.

³⁶ Age, p. 8.

³⁷ Age, p. 6.

³⁸ Age, p. 23.

point of raising people and civilizing them in the European style. These statements are included in the course book as follows;

‘‘Although the proud people of the Ottoman Empire, such as Mithat Pasha, Kemal Bey, etc., became government administrators and deputies in the constitutional administration of the Nation of Osmaniye in 1293, both great personalities like them were sacrificed and the freedom of the nation was usurped since they could not advance with common sense in Osmaniye yet. The tyranny that started to rule continued for another 33 years, while the motherland was almost destroyed, the nation was about to be ruined and the state was near devastation, but with the grace of Almighty Allah, the bravery of our glorious army, and thanks to the efforts of the Committee of Union and Progress and the sacrifices of Enver and Niyazi, the Constitution was declared on July 24 of 1324, and its legal basis was restored. The Constitutional Monarchy and the Kanun-i Esasi have honored us with the four honors of freedom, justice, unity and spokesmanship, which are the pride of humanity and the determination to be the foundation of civilization. It revitalized our government, which the Europeans call the sick man, and made the Europeans know that we are a civilized nation.’’³⁹

Another theme created in the textbook is the theme of *freehold*. A citizen living in the Ottoman State can freely acquire property, regardless of which nationality they belong to. Moreover, it has been stated that no one's property will be harassed under any circumstances. It has also been stated that the rights of citizens will not be ignored in situations that require the benefit of the state, and the property owned by the citizen will be offered to the benefit of other citizens by paying the price. Statements related to this theme are included in the textbook;

‘‘The sentence of the Ottomans is equal before the law, both in the duties of the country and in the law, and they cannot have more rights and duties than each other. Regardless of whether it is a reward or a punishment, whatever the laws dictate about Muslims, Christians, or Jews, it is carried out in full, not more than or less than the other. Everyone's property belongs to the person himself. No one can seize another's property free of charge or by force. If the government requires the surrender of a property in the name of public interest, its value may be given to the owner in advance, and it can be taken with the owner's good consent. Otherwise, no one's property can be seized by force, on the pretext that this place is needed by the state. The households and shops of each of the subjects of Osmaniye were protected from stigma in every aspect. No one can break into anyone's house or shop or even let them see something for free.’’⁴⁰

In the *Yurt Bilgisi* textbook, 5 sub-themes were formed in the context of citizenship acquisitions, and they are namely: *equality, independence, freedom, liberty and living in comfort and security*. It has been seen that the themes of *independence, liberty, freedom, and living in comfort and security* are handled in an interrelated manner. In the book, the concept of independence has been highlighted under the title of ‘‘Independent Nation Captive Nation’’ and it has been stated that the nations that have their independence are unfettered. It has been stated that the nations living in captivity are the nations that have lost their independence and that these nations do not have the freedom of thought. Again in this context, it has been also stated that those who govern them do not think about the interests of the people, cannot act independently in their nation, and live in captivity without owning a motherland. Since these nations do not have an independent state, they do not have a state mechanism to provide justice. In this context, it was stated that they were forced to fight with their coreligionists from time to time, and they lived in a miserable condition by serving as a kind of servant to the government in which they were captive. It has been stated that they reluctantly fulfill their responsibilities such as military service and paying taxes, which they will carry out with pride and moral devotion in their own free state, without having any sense of belonging to the state they are dependent on. Moreover, the education rights of the nations living under this captivity, which they will apply for the sake of self-development, are also taken away. Although they have received an education, this education is given in line with the interests of the nation they live in captivity, and this causes them to lose

³⁹ Age, p. 6.

⁴⁰ Age, p. 9.

their national identity. Furthermore, the captive nation cannot benefit from many rights that the state has given to its people. They have been stripped of all their right to advance and develop. In light of this information, it has been stated that the Turkish nation was dragged into such a process at the end of the First World War. When we look at that period, it is seen that certain rights of the Turkish nation in terms of independence and freedom were taken away at the end of the war. In this process, many freedoms of the people in social life were taken away from them. Currently, the Republic of Turkey is a free state and its nation is also free because the only source of individual freedoms is state freedom. Freedom, which is a national value, is the greatest value of the Turkish nation. It has been stated that in this environment of independence, all Turks work first for their own state and then for their own interests. The Turkish nation has freedom of thought and individual liberties. They can enjoy all these freedoms as they wish within the framework of the laws set by the state. The first condition of attaining all these freedoms and living these freedoms within the framework of the law is the independence of the state. Findings related to these sub-themes were reflected in the textbook as follows;

“They name it independence for a nation to govern itself and not be under the rule of another state. The people that have their independence are also called independent nations. Non-independent nations are captives. They can't write what they want, they can't say what they want, they can't do what they want. They do not have a government that thinks about their benefit, and they do not have flags that they proudly carry. They are like homeless people who are in need of others. In fact, they are in a worse state than them, they cannot demand justice, and they have no rights. They are always insulted, their own nation is compelled to fight against their coreligionists, to help the foreign government with the taxes they pay to become soldiers, and to crawl without a state, without a flag, and miserably. Their work is for others, and their death is for others. The foreign government does not allow the captive nation to read it so that they do not open their eyes and seek their independence. The foreign state leaves them ignorant, and even if they teach as soon as big schools are opened, they teach things that will make their people forget their motherland and religion. The captive nation cannot be used in state affairs, the captive nation cannot carry weapons, and the captive nation cannot advance in trade because they have no rights. Whatever the foreign state wants, the captive nation must do it. I don't know if you do remember. Guys, we were in this situation after the world war. Enemies entered our country, and our honor, our property, and our lives were left in their hands. They even interfered with our walking on the road, getting on the trams, or even walking on the street. Those were sad days, in those days, captive nations who worked for the enemy governments and served as soldiers were before our eyes. If our heroic nation had not broken the chains and had not been guided by our Gazi Pasha, we would have been held captive like these nations. However, children Turks cannot be captives.”⁴¹

“The greatest blessing in the world is independence. It is necessary to protect its independence even by risking death because dying free is a thousand times better than living in captivity. The national Turkish state is also an independent republic. No laws other than the laws of the Republic of Turkey are enforced in Turkey. All Turks work for the benefit of their own national state. I am a Turk, my thought is free, and my action is free. After I obey the laws of my state, no one can say anything to me, I can walk around and have fun as I want, and live as I want. All of the individuals living in Turkey are free like me. However, this freedom is due to the fact that my nation is a free state. I would not have found this freedom without the Republic of Turkey. The members of the nations that do not have a free independent state cannot be free either. Members of captive nations are also captives.”⁴²

“There can be no freedom without independence. My people should be free so that I can be free.”⁴³

“If our government is not independent, we will not have independence either. We become captives, we have already told about the situation of captive nations. Death is one fold better than living without a flag, without a state, and under contempt.”⁴⁴

⁴¹ Muallim Abdülbaki, *Yurd bilgisi*, p. 7-8.

⁴² Age, p. 11.

⁴³ Age, p. 30

⁴⁴ Age, p. 62.

In this frame of reference, the occupation of Anatolia was mentioned in order to bring the importance of the idea of freedom and liberty to children, and it emphasized how fond of freedom the Turkish nation is.

“*Hero Anatolia could not stand this injustice, righteous-defense societies were established everywhere, and small gangs were formed. The people fought the Greeks with axes and lines in their hands.*”⁴⁵

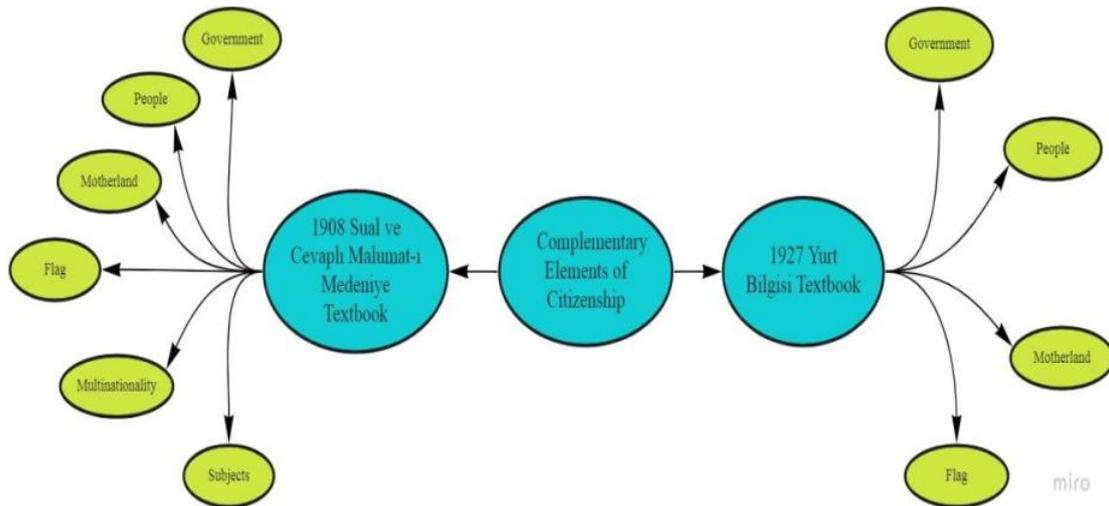
“*...Turkish strength is showing itself day by day. The Turk, who was thought to be dead, was resurrected.*”⁴⁶

“*A glorious peace was made and Turkish independence was achieved. Now the Turk would rule himself. He wanted neither the sultan nor the khan on his head, and he understood what they were all about. On the 29th of August 1923, the Grand National Assembly proclaimed the Republic...*”⁴⁷

When we look at the sub-theme of *equality* in the textbook, it is noteworthy to see the fact that it is one of the most important achievements that the Republic administration brought to the Turkish nation. In the textbook, it is underlined that no one in the Republic of Turkey can interfere with another person due to their status, or act outside the law, and no one has superiority over anyone else. The textbook also states that no one's life or property will be touched in the republic administration, and it was stated that everyone was safe in the republican administration and that no work could be done against the law, and that every citizen had equal rights and freedoms in this administration. It has been stated that the rights given to the citizens in the republican administration can be taken by the people in some cases and this is subject to certain conditions. Findings related to this theme are included in the course book as follows;

“*In the republic, no one can oppress anyone, no one can touch anyone's property or life. No illegal tax is collected. A man who has been mistreated by government officials can complain about them to his superiors.*”⁴⁸

Table 4: Findings Related to the Complementary Elements of Citizenship



In the *Malumat-ı Medeniye* textbook, a total of 6 sub-themes were formed under the theme of *complementary elements of citizenship*, and they are namely: *government, people, motherland, flag, multinationality and subjects*. The themes of *government, people, motherland, flag, and*

⁴⁵ Age, p. 18.

⁴⁶ Age, p. 19.

⁴⁷ Age, p. 23.

⁴⁸ Age, p. 30.

multinationality are introduced to children while explaining the structure of the Ottoman Empire. In the framework of the administration of the government, it has been stated that the Ottoman lands are divided into various parts in terms of management, and in this way, the administrative form of the Ottoman lands is also explained to the children. The reflection of the state administration in the countryside and the hierarchy in the countryside are presented to the student's knowledge in this section. In parallel with this, introducing the lands of the Ottoman Empire was aimed to provide children with a sense of belonging to this geography, as well as giving information about the geographical location. In order to reinforce this sense of belonging, it is seen that there is stress on the unique specialties of the lands of the Ottoman Empire. The sense of belonging to the land is made by highlighting the features of the Ottoman lands. Along with drawing attention to the geopolitical importance of the Ottoman lands, it was also aimed that children feel a sense of belonging through the value and importance of these lands. Findings related to these themes were reflected in the course book as follows;

“They call our nation Osmaniye, our state the Ottoman State, and our banner the Ottoman flag because Osman Gazi is the founder of our state Osmaniye. The people gathered under the Ottoman flag are Turks, Arabs, Albanians, Bosnians, Kurds, Armenians, Greeks, Bulgarians, Jews, etc. These diverse people, no matter what religion or sect they are, and no matter what language they speak, unite under the name of Ottoman. We are the Ottomans, all the Ottoman cities are our motherland.”⁴⁹

“Our motherland is a fertile, guardian, and holy place, which is like no other in the world, from the point of view of trade, which is equivalent to the continents of Europe, Asia, and Africa. They named the part of our country in the European continent Avrupa-i Osmani or Rumeli, the part in the Asian continent was named Asya-i Osmani or Anatolia, and the part in the African continent of Arabia was named Afrika-i Osmani.”⁵⁰

“Ottoman lands were divided into vilayets, vilayets into sanjaks, sanjaks into towns, and towns into sub-districts for the good administration of our country. There are governors in provinces, sanjak administrators in sanjaks, district governors in districts, and administrative officers called directors in sub-districts.”⁵¹

In the context of the *subject* sub-theme, it has been also stated that citizens in the Ottoman Empire were called *subjects*. Citizens are individuals who are bound to a state and are entitled to rights and responsibilities within the framework of certain laws. At this point, it has been stated that the most fundamental duty of the subjects is to obey the law. The expression for the relevant sub-theme is included in the textbook as follows;

“The people who are subject to the laws and regulations of any government are called subjects.”⁵²

In the *Yurt Bilgisi* textbook, 4 sub-themes were created, and they were namely: *government, people, motherland, and flag*. The sub-themes of people, government, and motherland are discussed in relation to each other. The political organization of the people was named the government. The logic of one nation and the idea of being one people are supported by the Turkish flag and a map on which national borders are given in the textbook in question. It is seen that the third title within the concept of citizenship is the motherland. The course book also underlined the need for children to be given a brief introduction to the Republic of Turkey was made in order to instill national consciousness in children and the necessity of raising individuals with the skills to endure all kinds of difficulties for the benefit of the government. It has been seen that under the title “Turkish government, Turkish people, Turkey” the concept of people is shaped within the framework of the understanding of the nation-state, and the textbook makes a definition of a

⁴⁹ Muallim Abdülkadir, *Sual ve Cevaplı Malumat-ı Medeniye*, p.4.

⁵⁰ Age, p. 4.

⁵¹ Age, p. 4-5.

⁵² Age, p. 22.

single nation. The concept of people has been highlighted especially through language, interest, and beneficial partnerships. Findings related to these themes are reflected in the book as follows;

“All of the individuals whose mother tongue, truth, desire, and interests are the same, are called the people. If the people form a government to govern themselves and protect their independence, it becomes a state. They also call the land on which the nation sits, motherland.”⁵³

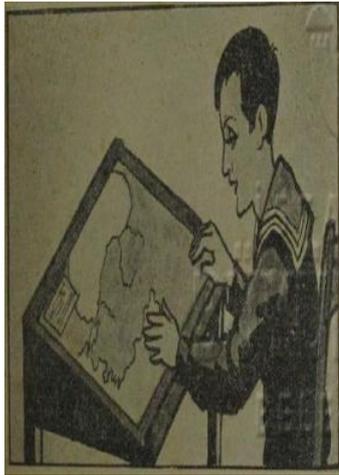


Figure 4. Child Looking at the Map of Turkey, p. 1

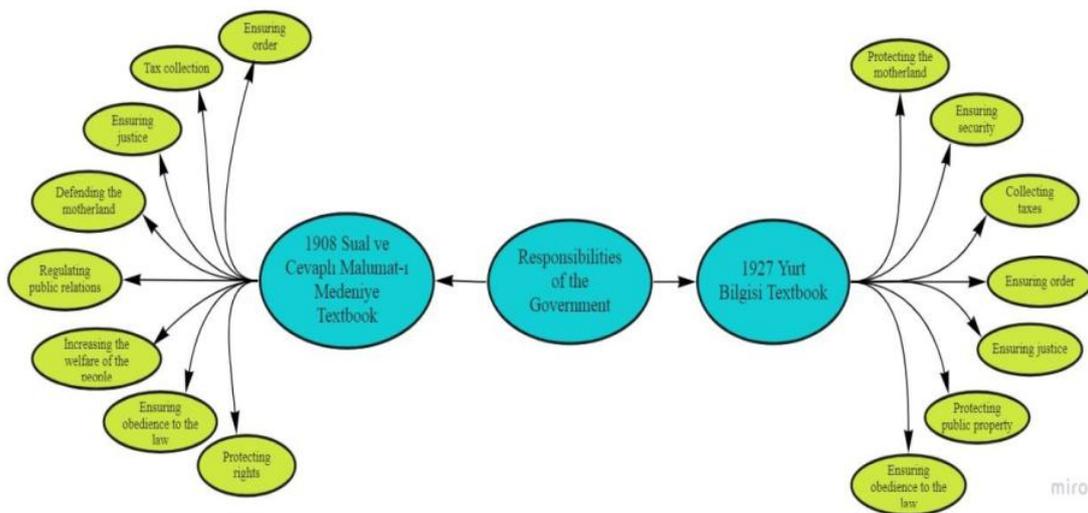


Figure 5. Motherland Poetry, p. 9-10.

The flag, which is another sub-theme, is also emphasized in the context of freedom. In this section, it is underlined that the *flag* is a symbol of freedom and being an independent state. In addition, the significance of the flag is mentioned in the following sections of the book;

“If our government is not independent, we will not have independence either. We become captives, we have already told about the situation of captive nations. Death is one fold better than living without a flag, without a state, and under contempt.”⁵⁴

Table 5: Findings Related to the Responsibilities of the Government



⁵³ Muallim Abdülbaki, *Yurd bilgisi*, p.1.

⁵⁴ Age, p. 62.

In the *Malumat-ı Medeniye* textbook, a total of 8 sub-themes were formed under the theme of the responsibilities of the government, namely *ensuring order, tax collection, ensuring justice, defending the motherland, ensuring obedience to the law, protecting rights, regulating public relations and increasing the welfare of the people*. In the textbook, the themes of *ensuring order, obedience to the law, regulating public relations, raising the welfare of the people and defending the motherland* are presented as the duties of the government as a whole. While increasing the welfare of the people, the government is also responsible for making the necessary arrangements for social life. However, the government must protect the motherland from the attacks of the enemy and take the necessary precautions for this. The reflections of these sub-themes in the textbook are as follows;

“*The state is to increase the power and strength of the nation, protect everyone's rights, and ensure all kinds of order and public relations, and the administration that oversees the necessary care for the specific needs caused by the harassment and attack of the enemy of the country is culled into the general public*.”⁵⁵

“*If a conflict begins in any part of the country, orders are given to the armies on that side and the reserve battalions are dispatched immediately. If the incident is of great importance, other armies will also participate in it.*”⁵⁶

Another theme created in the textbook in the context of the responsibilities of the government is the *protection of rights*. In this context, it is seen that the government is responsible for ensuring the safety of life, property, honor, and dignity of all citizens living within the Ottoman lands. The government carries out these duties, which it is obliged to fulfill to its citizens, through the administration. These expressions are included in the textbook as follows;

“*...Everyone's property, life, chastity and honor are their rights, and the government is responsible for their protection.*”⁵⁷

“*...The government is indebted to uphold the law for its subjects.*”⁵⁸

In the context of the theme of *ensuring justice*, it has been underlined that everyone's right is under the guarantee of the government, but it is emphasized that the courts are institutions appointed by the government, and it has been stated that the decisions of the courts are given by the judges appointed by the government.

“*They call the place where there is a committee appointed by the state in order to ensure justice and to ensure that no one's rights are violated. The decision given by the courts is a verdict and the delegation that made this decision is called the judge.*”⁵⁹

Another theme created in the context of the responsibilities of the government in the textbook is *tax collection*. The government collects a certain amount of tax from the people every year in order to meet its expenses and spend it for the benefit of the people. These taxes are determined by the parliament.

“*They call the amount taken from the citizens every year as tax or offer, in return for the expense of the state and to be spent on the general benefit. The amount of taxes is determined by the general assembly, and without the consent of the general assembly, taxes cannot be increased by others and they cannot even have the right to speak on them. The taxes are in two parts.*”⁶⁰

In the *Yurt Bilgisi* textbook, 7 sub-themes were formed in total: *protecting the motherland, ensuring security, collecting taxes, ensuring order, ensuring justice, protecting public property,*

⁵⁵ Muallim Abdülkadir, *Sual ve Cevaplı Malumat-ı Medeniye*, p.2-3.

⁵⁶ Age, p. 31.

⁵⁷ Age, p. 23.

⁵⁸ Age, p. 23.

⁵⁹ Age, p. 24-25.

⁶⁰ Age, p. 28-29.

and ensuring obedience to the law. The sub-themes of *protecting the motherland, ensuring security, collecting taxes, ensuring order, and providing justice* are given as a whole in the context of the government's duties. The findings regarding this theme are reflected in the textbook as follows.

‘‘The government builds roads, trains, feeds soldiers, buys guns, ships, and airplanes, opens schools, museums and libraries in order to help the people, to ensure that the people work, and there are police and gendarmerie courts in order to preserve justice and not cause harm. The government protects agriculture and trade and employs many civil servants to do all this forward. These jobs are done with money, and it is necessary to give a salary to civil servants in return for the service they receive. The government obtains this money from the taxes it collects from the people who make these services available to them.’’⁶¹

In addition, the following findings were found in the textbook regarding the sub-themes of *protecting public property, obedience to the law, and ensuring safety*;

‘‘There is only one judge in the republic, and that is the people. In the republic, no one can oppress anyone, no one can touch anyone's property or life. No tax is collected illegally.’’⁶²

‘‘The government punishes those who do not obey the law.’’⁶³

‘‘It is our right to live comfortably and work safely, and this right is assisted by our government.’’⁶⁴

Conclusion

In this study, which examines the concept of citizenship in 1908 published *Sual ve Cevaplı Malumat-ı Medeniye* and 1927 published *Yurt Bilgisi* textbooks, the citizenship concept in the Constitutional period and the Republic period was tried to be revealed comparatively by creating categories and sub-themes with the names of *the ideal citizen, the duties of the citizen, the responsibilities of the state, the complementary elements of citizenship and citizenship acquisitions*.

In the context of the *ideal citizen* theme, in the textbook belonging to the Constitutional Period the sub-themes of *civilized, law-abiding, engaged in art and trade, belonging, has Ottoman consciousness, and knows the Turkish language* has been created. When the contents of the texts that constitute the subject of the themes are examined, it is seen that there are contents aimed at raising citizens who will embrace the Ottoman State and have a sense of belonging to the state. While realizing this purpose, it was underlined that individuals should obey the law and engage in any branch of art or trade in order to become civilized citizens. In his study titled *Citizenship Education from the Second Constitutional Era to the Present in Pursuit of the Acceptable Citizen*, Üstel (2005) revealed that the behaviors of the acceptable citizens of the Constitutional Monarchy were regulated within the framework of civility. In their study called the *Comparison of the New Malumat-ı Medeniye and Today's Citizenship Education Textbook*, Kuş, Arık, Altınok, and İridağ (2018) also concluded that Ottomanism was highlighted in the textbooks and that all communities living in the Ottoman lands, regardless of nationality, were called Ottomans. Although the Ottoman Empire had a multinational structure, it is possible to see the effects of the understanding of Turkism and nationalism that dominated the Second Constitutional Period, especially in the field of thought and culture (Şimşek and Satan, 2012). As a reflection of this understanding, the textbook published in 1908 underlines the necessity for citizens to know Turkish.

After the proclamation of the Republic, sub-themes such as *the Turk, civilized, common language, common interest, common history, love of the nation, and loyalty to the Republic* were created in the context of the concept of citizenship. Since the Republic of Turkey has the feature

⁶¹ Muallim Abdülbaki, *Yurd bilgisi*, p.53.

⁶² Age, p. 30.

⁶³ Age, p. 116.

⁶⁴ Age, p. 61.



of being a nation-state, *Turkishness* is underlined in the textbooks. This situation, which is a result of the understanding of the nation-state, is thought to be a result of the effort to create a consciousness of Turkishness in citizens. Yıldırım and Şimşek (2017) reached a similar conclusion in their research on history textbooks of the early Republican period and stated that the Turkish identity discourse is highlighted in the textbooks. It is seen that the understanding of common interests and common history, which contributed significantly to the success of the national struggle period, is also given importance in the textbook. Along With the transition to the republican regime, the textbooks included content oriented at westernization, progress in science and art, and adopting the common values of the people as a reflection of the aim of raising citizens suitable for the new regime. It can be said that Civan (2007)'s study on single-party period primary education civics textbooks revealed that a citizenship understanding that internalizes the concept of "us" rather than the concept of "me" was constructed, which supports the process of nationalization. While the aim of raising citizens who unite around these common values is pursued in the course book, on the other hand, the achievements obtained with the Republic are tried to be conveyed through certain common values and course contents are included to raise awareness for the young generations who will protect this.

When the textbooks are examined in the context of the category of the duties of the citizen, sub-themes of seeking rights, military service, taxes, participating in elections, working for the benefit of the country, and obeying the law were formed in the textbook taught in the Second Constitutional Period. In Tunç-Yaşar's (2018) study on Citizenship, Ethics and Civilization Education in the Second Constitutional Era: Malumat-ı Medeniye Textbooks, individuals having the knowledge of the defined duties within the scope of citizenship regarding the state administration and institutions, fulfilling their military and tax obligations, taking care of their body and health, getting on well with their family and environment, and obeying the rules of etiquette shows parallelism with these sub-themes. In the textbook of the Republican period, the sub-themes of *defending the motherland, working for the benefit of the country, military service, paying taxes, obeying the law, knowing your rights, protecting your health, complying with Turkish culture, customs, and traditions, and participating in the elections* were formed. Among these sub-themes, the sub-themes of *seeking and knowing your rights, military service, paying taxes, participating in elections, working for the benefit of the country, and obeying the law* are similar to the duties of the citizen stated in the textbook published in 1908. Although it was seen that there was no content in the textbook published in 1908 to raise awareness of taking care of their health, it appears to be that the contents of the Malumat-ı Medeniye textbooks changed over time and the contents of this subject took place in the textbooks. In the Republican period, it is stated that individuals should pay attention to their health in order to develop the country. Yınılmez-Akagündüz's (2020) study titled "*Citizenship Education in the First Years of the Republic, Malumat-ı Vataniye Textbook Example for Children of the Republic*" supports this situation by finding that the individual's mental, spiritual, and physical well-being and health are among the indispensable features for the construction of a strong nation. Moreover, after the proclamation of the Republic, there are contents included with the intent of raising the awareness of individuals to comply with some rules regarding Turkish society life in order to build an acceptable citizen. It can be thought that this situation is a result of the transition from the multinational structure to the nation-state structure.

When the textbooks are examined, it is seen that all of the concepts categorized in the context of the duties of the citizen are closely related to *loyalty to the government*. Even though the government has specified the duties and responsibilities that it expects from its citizens in line with the laws, the citizen exhibits these duties and responsibilities both in accordance with the determined laws and as a result of loyalty to the government. In this context, while the government

expects its citizens to fulfill these duties and responsibilities in compliance with the law, on the other hand, it also reinforces the loyalty of the citizen to the state.

When we examine the theme of citizenship acquisitions, while the sub-themes of *unity, common purpose, fraternity, equality, freedom, religious freedom and freehold* were formed in the Second Constitutional Era, in the Republic period sub-themes of *independence, liberty, freedom, equality, living in comfort and security* were formed. Among these sub-themes, it is seen that equality and freedom are common in textbooks. The multinational structure of the Ottoman Empire was taken into account and in this way, it was tried to create a sense of unity and common purpose on various elements, while in the Republic of Turkey, findings on the sub-themes of sovereignty and independence were frequently included. In the textbook belonging to the Second Constitutional Period, it was stated that all citizens had the right to freely own property, and in the Republican period, the state would provide their comfort and safety with the individuals gaining citizenship status.

In the context of the category of complementary elements of citizenship, sub-themes of *government, people, motherland, flag, multinationality, and subjects* were created in the Ottoman period textbook, while sub-themes of *government, people, motherland, and flag* were created in the Republican period. When we look at the themes created, it is seen that all of the achievements (state, nation, motherland, and flag) that make society become a state are included in the textbooks of both periods. However, in the textbook published in 1908, the social structure of the Ottoman Empire was taken into consideration more and it was emphasized that the way for citizens with different ethnic and religious identities to live together under the same roof was to adopt the multinational structure. As a matter of fact, in many parts of the textbook, this multinational structure was frequently emphasized and it was stated that it was a beneficial acquisition for the Ottoman society. Accordingly, all the citizens of the Ottoman Empire were called subjects.

When the textbooks are examined in terms of sub-themes created in the context of the responsibilities of the government, *ensuring order, ensuring justice, defending the motherland, ensuring obedience to the law, protecting rights, regulating public relations, raising the welfare of the people and collecting taxes*, and in the Republican period, we encounter sub-themes of *protecting the motherland, ensuring security, collecting taxes, ensuring order, ensuring justice, protecting public property and ensuring obedience to the law*. Even though with the establishment of the Republic, there has been a transition from the Constitutional administration to the Republican administration, it is seen that there has not been a serious change in the duties and responsibilities of the state towards the citizens in both periods. It is noteworthy that in the Ottoman period, unlike the Republican period, the duty of regulating public relations was assigned to the state.

When we look at the examined textbooks in general terms, while the contents of the *Malumat-ı Medeniye* textbook belonging to the Ottoman period are included in the framework of multinational structure to keep the Ottoman society together, on the other hand, in the *Yurt Bilgisi* textbook belonging to the Republican period, the understanding of the nation-state, which is one of the main features of the newly established Republic of Turkey, is highlighted. The citizenship acquisitions brought by the Republic have an important place in the textbooks of this period. The differences experienced in the transition from the constitutional administration understanding to the Republican administration were directly reflected in the textbooks and it was aimed to train individuals who would adopt the new administration. Textbooks were used as a way of argument to train citizens loyal to the new regime, and it was aimed to build a new citizenship profile with the qualities, skills, and values that would ensure the continuity of the Republic.

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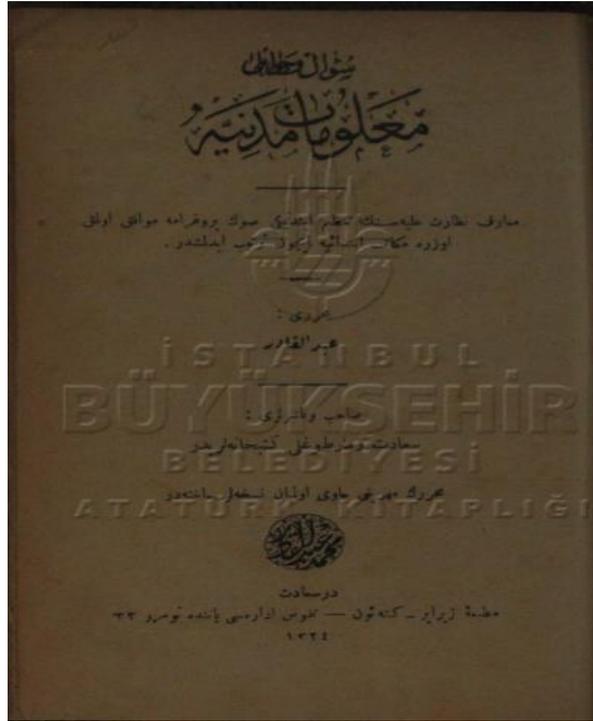
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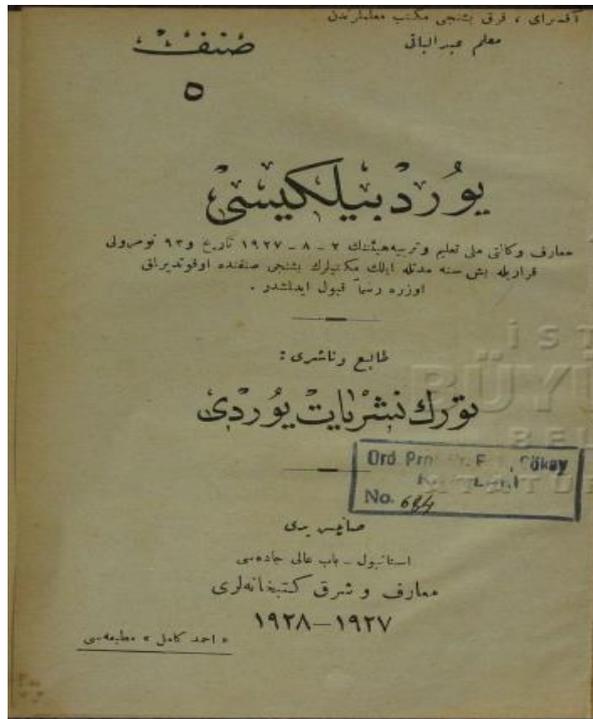
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Annex-2. 1927 Published Yurtbilgisi Textbook.