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Investigation of the Visuals Associated with the National identity in Turkish Republic Revolution History and Kemalism Textbooks *

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Abstract: In this research, images related to national identity were examined in history textbooks. In the first stage, nationalism, the historical course of the Turkish national identity and related literature were examined, and some components of national identity were determined. Various categories related to national identity have been formed from the elements obtained. The data about the categories were collected through document analysis. In the second phase, 8 history textbooks taught in the years 1930-2014 were selected as samples. Content analysis was used in the examination of the mentioned textbooks, and quantitative method was chosen in data analysis. In this context, data obtained by document analysis were analyzed with SPSS 13 statistical program. Chi-square tests, Bonferroni corrections for chi-square tests and graphs were used in the analyzes. The significance level for all analyzes was taken as .05. In the research, it was determined that republic values and revolutions, national struggle and the images related to the founder leader Mustafa Kemal Atatürk be a most used in Turkish Republic Revolution History and Kemalism textbooks concerning national identity. In addition, it has been found that the images of national symbols such as homeland maps, flag, parliament, and capital are used too much for the national identity.

Keywords: *National identity, nationalism, national symbols, visual materials, history textbooks.*

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Introduction

The national identity which is more comprehensive than ethnic identity is related to the concepts of national state (Oz, 2008, p.220), nationalization (Turkdoğan, 2005, p.206) and nationalism (Atasoy, 2009, p.833). Because nationalist ideas such as national identities, indivisible homeland, national languages shape national identities (Sutcuoglu, 2009, p.274). The national states were shaped in general from the sixteenth century to the eighteenth century. The national state, which started to form, centralizes political power and provides integration in the economy and equality in the laws. The other side it constitutes the idea of belonging to the communities under its sovereignty (Saribay, 1997, p.4). The identity defined in this new state fiction is also aimed at the citizens (Yildiz, 2007, p.12).

Culture becomes essential in this context. The essential element that is emphasized on national identity is culture (Sadoglu, 2009, p. 799). Cultural structures have shaped national identities since the earliest times (Calhoun, 2007, p.14). There is also a relationship between being a nation and national culture (Gokdemir, 2004, p.4-5). Being a nation is to gain national culture and to be homogeneous in culture (Turkdoğan, 2005, p.143). So that, in the national states, homogeneous culture is given to the citizens through educational channels. When national identity and its components are combined in this context, national identity consists of the following: "1- Historical land/country, or fatherland 2-) Common myths and historical memory 3-) a common mass public culture, 4-) common legal rights and duties applicable to all members of the Community, 5-) a common economy where members of the Community have the freedom to move freely in the country " (Smith, 2014, p.31-35). It is seen that national identity contains some elements in itself. There are different historical processes and memories in the national identity of every nation. Therefore, it is necessary to look at the development of Turkish identity and its specific own structures.

* The present study was conducted as the PhD thesis of Mehmet Elban.

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In this context, it is seen that the last historical period that provided the formation of the Turkish national identity in the past is the Republic (Kafesoglu, 2013, p.65). Ankara was the expression of Turkish nationalism such as National Struggle, national independence, national movement, etc. Because, the national struggle consisted of a strong sense of nationalism (Safa, 1960, p.78). The Republic was the resulted of the victory of the Turkish nation under the leadership of Atatürk in the National Independence War against the invading forces (Alakel, 2011, p.25). It can be said that national struggle is a significant historical period and social memory regarding Turkish identity. Therefore, the national struggle and patriotism that the Turkish nation has is the most powerful stage of national identity. In this respect, it is essential that national identity consciousness is given to students in history lesson curricula (MEB, 2012a, p.25). In this context, the example images of the national struggle that reflects the significant historical events of national identity in history textbooks and the patriotism of the Turkish nation can be seen below.



Figure 1. Sample visual of national struggle in history textbooks (TTK, 1934, p.33)



Figure 2. Sample visual of national struggle in history textbooks (Kara, 2006)

It is seen that the "national struggle" element of the Turkish national identity constitutes a visually prominent place in history textbooks. On the other hand, the Republic, which was established as a national state, sought to adopt the concept of its state to the public. When the secular structure of the Republic and the modern values it adopts are taken into consideration, it is more important to bring these elements to the members of the nation (Bolat, 2012, p. 250). Therefore, education was a useful tool in sharing national consciousness and Republic values with the whole society (Duman and Doğdu, 2010). The reforms would also adapt to the nation through the education channel. Because they are the main reforms that constitute the foundation of the Republican values and are the first in the Turkish identity (Turkdogan, 2005, p.303). The two unchanging principles of Atatürk's revolution were nationalism and civilization (Safa, 1960, pp. 83-92).

In this context, the interim constitution of 20 January 1921, the "Teskilatı Esasiye Kanunu" (Lewis, 2000, p.365), the removal of the sultanate (1 November 1922), the declaration of the Republic (October 29, 1923) and the removal of the Caliphate (March 3, 1924) constituted the foundations of the national state. The Swiss civil law (1926) (Inalcik, 2009, p.70), The European calendar and the Italian penal code and secularization of the state and social life (Zurcher, 2000, p.252), The Letter Revolution in the 3 November 1928 (Ortayli, 2007, p.229) were another major reforms. Also,

Mustafa Kemal Atatürk against the ethnic rhetoric at a time when fascism is popular in Germany and Italy has made it possible for anyone to define himself as "Turk" (Ahmad, 2006, p.121). In 1937 Ataturk's basic and unchanging principles such as republicanism, nationalism, populism, statism, secularism, and reformism entered into the constitution, (Lewis, 2000, p 285; Ahmad, 2006, p. 121). The mentioned reforms such as secularism, modernity, and republicanism were aimed to bring the basic ideology of the Turkish revolution and Kemalism (Bilgin, 2013, pp. 83-85). In summary, all the reforms made were the new element of Turkish identity (Akdogan, 2009, p.159). Moreover, the Turkish revolution included not only legal, political and economic spheres but also a collective history, culture and civilization movement (Safa, 1960, p.196).

The Revolution History or the Republic History lesson was a useful educational tool in reaching the stated goals (Bolat, 2012, p. 250). In this context, four volumes of history textbooks were published in 1931. History IV, which is the fourth volume of the book: The Republic of Turkey's book was aimed at gaining an understanding of the national and secular republican values (Aslan, 1992, p. 181). On the other hand, the Republican reforms that form the basis of the national identity found in history curricula were included in the objectives of Turkish Republic Revolution History and Kemalism Curriculum, and it was one of the behaviors to be imparted to the students (MEB, 2012a, p.5-28). Images related "Republican Values and Revolutions" in the history textbooks are presented below.



Figure 3. Sample visual of Republic values and reforms in history textbooks (MEB, 2012b).

It is evident that the Republic, which was established as a national state, is a wide range of changes from economics to modernization, from domestic and foreign politics to law and social life. This change was considered both for the structure of the state and for society. The fundamental axis of all changes in the structure of the state and society was the principles and reforms of Atatürk and the founding concept of the Republic. In this context, the content of republic values and revolution were included in history textbooks to be adopted by younger generations.

The fundamental component, which includes all the above-mentioned components other than the values of the Republic and the reforms, is the founding leader. Because the founding leaders make national identities felt by the individual (Howard and Hoffman, 2013), the founding leader of the Turkish identity is Mustafa Kemal Ataturk. Above all, Atatürk is a leader in integrated with the nation. Patriotic, nationalist and military, he has been struggling with patriotism, nationalist and military features and independence against occupations. He is the savior of the homeland and the founding leader of the Republic (Sakin, 2003, Inalcık, 2009, pp. 12-43). He brought the Turkish nation together in a time when the Turkish nation and its homeland were in the most challenging situation and achieved victory in the way of saving the country and the nation (Cebesoy, 1956, p.555). Mustafa Kemal Ataturk, unlike the previous Turkish leaders, rebuilt the Turkish Republic from the ashes of a demolished state (Erden, 1956, p. 543). Afet İnan expressed the founding leadership of Mustafa Kemal Ataturk with the words "Our generation recognized Mustafa Kemal Pasha as a symbol of salvation" (Inan, 1956, p.557). Semsettin Gunaltay expressed Ataturk's founding leadership with war and reforms (Gunaltay, 1943, p.2). In this respect, Mustafa Kemal Atatürk is the symbol of national identity typology. For this reason, the ceremonies are made in the places related to the personality of Ataturk (Çayla, 2005, p.106; Gungor, 1992, p.82). As a result, Atatürk's superior military qualities, his statesman, and his reformist qualities are the founding leader and role model of national identity for young generations in history lesson curricula and history textbooks (MEB, 2012a, p.5). He is rightly the principal subject of history textbooks. Below is a sample visual content of Mustafa Kemal Ataturk as the founding leader. The sample visual content of Mustafa Kemal Ataturk as the founding leader is given below.



Figure 4. Sample visual of founder leader (M. Kemal Ataturk) in the history textbooks (MEB, 2012b, p.2).

Another element related to national identity is significant historical figures. In the history of societies, there are important historical personalities that individuals can be proud of in their national identity (Zadeh, 2013, p.187). There are many heroes in national histories that individuals can associate with their national identities (Ocak, 2001, p.37). Regarding the Republic history, Mustafa Kemal Ataturk's fellow soldier in the period of National Struggle can be evaluated in this context. Photographs and images of Ataturk's fellow soldier are frequently used in textbooks. On the other side, the "other" is another element that provides for the formation of national identities.

Because, while identifying identities, an "other" develop for those different from oneself. (Gondogan, 2009, p.400). In other words, the difference from the others is the national identity (Kosoglu, 1996, p.40). Indeed, individual and collective identities do not occur only in culture and history. However, this is done by perceiving an identity against the "other" (Guvenc, 1998, p.24). As a result, the "other" realize the formation of national identity and the consciousness of "us." The "other" in the textbooks also became important for national solidarity and unity (Ustel, 2004, p.209). The example of the "other" from history textbooks is presented below.



Figure 5. Sample visual for "other" in historical textbooks (Kara, 2006, p.61)

On the other hand, another important element for national identities is national symbols. It is represented by the meanings, signs, emblems, and symbols that people make around a culture. However, the meaning of the symbols should be the same for people who will share the symbols. Some symbols such as the national flag, the crescent of Islam, the cross of Christianity, the wedding ring and money represent a belief, pain, struggle. The effect of the meaning represented on the shareholders is rather strong (Haviland, Prins, Walrath, and McBride, 2008, 115-116). Symbols are like genetic codes. They are transmitted from generation to generation by societies. The symbols, however, improve the sense of belonging to the individual. It gives persons the consciousness of being a nation (Koca, 2012, p.6). At the same time, national symbols are tools that make the feelings of nationalism concrete (Smith, 2014, p. 127). History becomes

alive in social life through national symbols. Symbols symbolize common memories and animate emotions (Gungor, 1992, p.82; Nora, 2006).

The maps representing the motherland are one of the important symbols of national identity. Maps are powerful forces of homeland identity (Fortna, 2005, p. 123). Because old maps that are obscure showing the territory of the country have become increasingly clear. It has become widespread in the nineteenth century. Thus, maps do not only show geographical coordinates, but also they became a means of portraying their nations, separated from their homeland (Calhoun, 2007, pp. 17-24). Maps were a symbol of nationalistic sentiment, just like flags and national anthems (Anderson, 1995, p.190-195). In this context, before the foundation of the Republic, it was wanted to impregnate an identity through the concepts of the motherland in the Ottoman state 2013 (Turk, pp. 120-123). When it came to the period of national struggle, the resolutions taken at the Sivas Congress were approved by Meclis-i Mebusan in Istanbul on 12 January 1920; It was sworn for the Misak-ı Milli (Inalcık, 2009, p.16). Thus, the real homeland for the students studying at the Cumhuriyet schools became Anatolia (Lewis, 2000, pp. 355-357). As a result, Anatolia and its representative maps entered the history textbooks as the homeland of the Turks. In this context, the example visuals from history textbooks are given below.



Figure 6. Sample map visual of the motherland map in the history textbooks (MEB, 2012b, p.96)

It is seen that Ankara, as a capital city, is symbolized by the Republic established in the national state structure. The capital, Ankara, symbolized the expression of the new state and social life brought by the Republic. Ankara, loaded with new meanings and photographed, was a citizen identification with the national state (Batuman, 2008, p.16). Again, the first parliament building in Ankara, the Republic, Atatürk's monumental tomb, national holidays, national anthem are the symbolic expression of the commitment to the Republic (Aydın, 2009, p.20, Cayla, 2005, p.114, Karabag, 2009, p.474). It is evident that the national symbols are an effective means of experiencing national identities. It is inevitable that such useful instruments are reflected in history textbooks. In this context, the visuals of the national symbols mentioned from history textbooks are presented below.

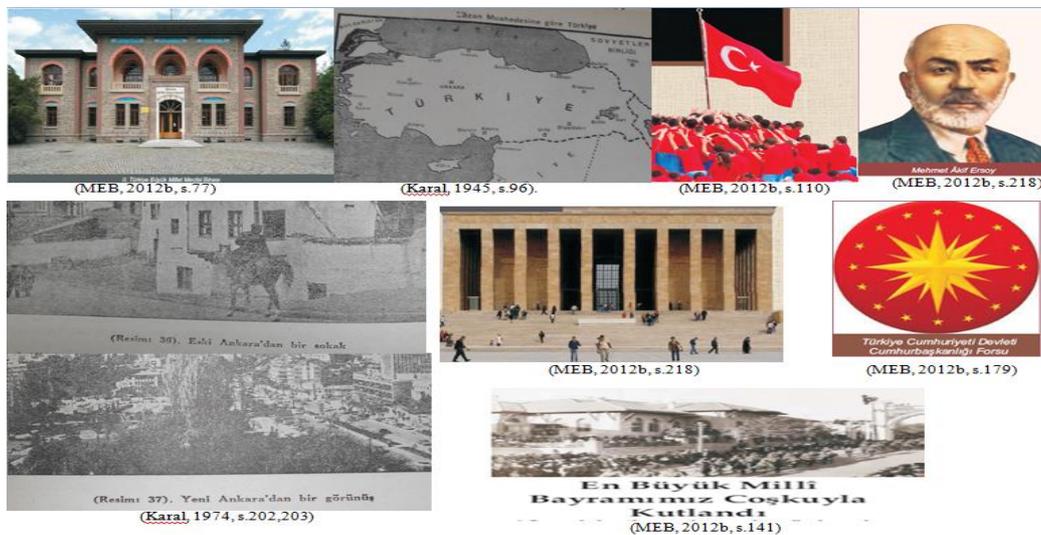


Figure 7. Sample visuals of national symbols in history textbooks (MEB, 2012b; Karal, 1974).

It is understood that the Republican era constitutes a special place in the formation of the Turkish identity. The elements of the national identity are the national struggle, republic values and reforms, the founding leader, important people, others and national symbols. On the other hand, visual objects and content are important tools in visualizing cultural memory (Depeli, 2010, p.13).

For example, there are many visuals reflecting the national identity in the magazines (Pyka, 2010). Therefore, there are relationships between visual images and concepts such as identity, memory, history, culture, traditions, nationalism (Nichol, 2008). Also, according to Nora, school textbooks also show a feature memory space (Nora, 2006, pp. 31-34). Considering that visual materials in history textbooks are a tool reflecting national identity, the following questions were searched in the research.

1) Do visuals related to national identity differ according to the textbooks of revolution Turkish Republic Revolution History and Kemalism which taught between 1930 and 2014?

2) What is the distribution of images related to national identity in textbooks of revolution Turkish Republic Revolution History and Kemalism which taught between 1930 and 2014?

Methodology

Research Method

In the research, documentary research method was used as qualitative research methods. In qualitative research, there may be cases where there is no direct observation or interview. In such cases, written and visual materials related to the research problem can be examined. In this sense, document analysis or examination can be defined as a research model in itself. However, when different qualitative methods are used, this method is additional data source. (Yildirim and Simsek, 2013, p.218). Document review is the examination of written and visual materials related to the topic of research (books, magazines, newspapers, magazines, archives, letters, daily, official publications, statistics, films, videos, photographs). Which one of the documents will be examined depends on the research problem (Aktas, 2015, p.363).

Sample and Data Collection

The universe of the study is secondary (high school) level courses are taught in history books, between the years of 1930-2014 in Turkey. Criteria sampling method was used in the research. In this context, some of the samples are considered necessary for the study between 1930-2014 years (1930-1943, 1943-1950, 1950-1965, 1976-1978, 1950-1990, 1993-2005, 2009-2014). The criteria for selecting the mentioned textbooks are the frequency of reading and field views on the topic. The research sample thus formed is presented in the following table.

Table1. History Textbooks in the Research Sample

Turkish Republic Revolution History and Kemalism History Textbooks	
1934	Turkish Historical Society. History IV: The Republic of Turkey
1945	Enver Ziya Karal, Turkish Republic History (1918-1944)
1974	Enver Behnan Sapolyo, Turkish Republic History.
1974	Enver Ziya Karal Turkish Republic History (1918-1965).
1980	Mukerrem Kamil Su and Kamil Su, Turkish Republic History
2003	Ahmet Mumcu and Mukerrem Kamil Su, Turkish Republic Revolution History and Kemalism
2006	Kemal Kara, Turkish Republic Revolution History and Kemalis
2012	MEB. Turkish Republic Revolution History and Kemalism

In the research, the content analysis method was used in images in history textbooks. Because Content analysis is used by historians and literati to examine documents. In content analysis, homogeneous data are collected under defined concepts and themes. In the research, the categories used in the visual content analysis of the Republican History textbooks were developed based on the literature on national identity, nationalism, national state, and national history. Finally, the opinions of the experts who are experts in the field about the created categories are taken. The categories are given the final shape. The categories are given the final shape. The definitions and scope of the categories above for history textbooks are as follows:

Republic Values and Revolutions: These visuals include Ataturk's principles and reforms of the Republic of Turkey and the modernization of the economy, providing the law innovations generated in the social structure and government structure. National economics, the national army, national politics, language and history studies, Ataturk's principles and reforms, etc. were also evaluated in this category.

National struggle: In this category, there are all the images related the war prepared the establishment of the Republic of Turkey, congresses, the struggle of the Turkish nation for the liberation of Anatolia from the enemy invasion, patriotism and national struggle.

Founder Leader: There are visual representations such as family, school, house, personal goods belong to Republic of Turkey's founder, Mustafa Kemal Ataturk, and his family.

Heroes: Republic of Turkey's founder Mustafa Kemal Ataturk's fellow fighters and colleagues.

Other: Occupying states, the Ottoman sultans, and state officials who remain silent in the face of Republican occupation, are against national struggle and regular army.

National Symbols: Flag of the Republic of Turkey, Turkey map, national anthem, parliament, the presidency, mausoleum, visual content about the capital Ankara and national holidays are included in this category.

Another: All visuals except the categories mentioned above are evaluated within this category.

The coding rules in the research are as follows: Firstly, the description of the visual content, the content of the topic and the topic titles will be taken into consideration when the visual elements are placed in the categories in the code.

One of the essential features of content analysis is digitization. In other words, the numbers of the symbols of the coding units and the numbers are used to determine the frequency of the pictures. The investigator should give the coding units in the document under the created categories. The frequency and percentage used in digitization. In the determination of relations, chi-square analysis and cross tabulation are used in the analysis of categorical data. In this context, the data obtained from the research were analyzed by the researcher using SPSS 13 (Statistical Package for the Social Sciences) statistical program. In data analysis, frequency distribution and percentages were used, and chi-square compatibility and Bonferroni corrected chi-square test were used to determine the difference between independent variables. $P < 0.05$ was considered statistically significant.

Reliability coefficient is used to test reliability. The correspondence between the coders is calculated by the formula of the reliability coefficient "reliability = number of compromises / (number of compromises + number of compromises)" and compliance higher than 70% is expected for reliability (Miles and Huberman, 2015, p. 64). In the scope of the research, the visual contents of the history textbooks were coded by two researchers trained on the subject. After the coding reliability, the correspondence between the coders in the study was found to be 89%. In this context, it can be said that confidence in the research is acceptable. The validity of the survey has been verified within the framework of the opinions of experts on the subject.

Findings

Table 2. Chi-square Analysis Results of Images Related to National Identity in History Textbooks

		(HISTORY TEXTBOOKS)								
		1934	1945	1951	1974	1980	2003	2006	2012	Top.
RepublicValues	F	96	34	14	17	16	24	36	126	363
	%	%45.5	%44.2	%20.3	%32.1	%18.0	%25.8	%26.9	%42.4	%35.5
National struggle	F	49	16	21	5	24	19	29	31	194
	%	%23.2	%20.8	%30.4	%9.4	%27.0	%20.4	%21.6	%10.4	%19.0
National Symbols	F	24	5	6	7	10	8	11	26	97
	%	%11.4	%6.5	%8.7	%13.2	%11.2	%8.6	%8.2	%8.8	%9.5
Founder Leader	F	18	6	12	5	19	23	20	54	157
	%	%8.5	%7.8	%17.4	%9.4	%21.3	%24.7	%14.9	%18.2	%15.3
Heroes	F	9	4	8	8	7	10	11	11	68
	%	%4.3	%5.2	%11.6	%15.1	%7.9	%10.8	%8.2	%3.7	%6.6
Other	F	12	11	6	9	10	7	9	25	89
	%	%5.7	%14.3	%8.7	%17.0	%11.2	%7.5	%6.7	%8.4	%8.7
Another	F	3	1	2	2	3	2	18	24	55
	%	%1.4	%1.3	%2.9	%3.8	%3.4	%2.2	%13.4	%8.1	%5.4
Total	F	211	77	69	53	89	93	134	297	1023
	%	%100	%100	%100	%100	%100	%100	%100	%100	%100

Bonferroni should be correct $p=.0089$

According to Table 2, there is a significant difference between the ratios of the images used for national identity in Turkish Republic Revolution History and Kemalism textbooks ($\chi^2=136.48$; $p=.00<0.5$).

When it was looked at the proportions of visuals in the Republic values and revolutions the used, it is seen that the difference in this category comes from the textbooks of 1934 Republic of Turkey (TTK Tarih IV), 1951 Republic of Turkey (Enver Behnen Sapolyo, 1918-1950), 1980 Turkish Republic History (Mukerrem K. S and Kamil Su), 2012 Turkish Republic History and Kemalism (KOMISYON) ($p < 0089$). When taken into account for the percentages of the different groups, it is understood that the images used for the related categories are 44.2% in the 1945 Republic of Turkey (Enver Ziya Karal, 1918-1944) textbook, 45.5% in the 1934 Republic of Turkey (TTK Tarih IV) textbooks, 42.4% in the 2012 Turkish Republic History and Kemalism (Komisyon) textbooks, 20.3% in the 1951 Republic of Turkey (Enver Behnan Sapolyo, 1918-1950) textbooks, and 18.0% in 1980 the Republic of Turkey Date (Mukerrem K. S and Kamil Su) textbooks. Hence, it can be said that the visuals of the "republic values and revolutions" are used most in the 1934 Republic of Turkey (TTK Tarih IV) textbooks and used least in 1980 Turkish Republic History (Mukerrem K.Su, Kamil Su) textbooks.

Another category in the textbooks where the difference is seen is the national struggle category. The images used for the national struggle in 2012 vary significantly, and the reason for this is the Republic of Turkey History and Kemalism (Komisyon) textbook ($p < 0089$). When the percentage of the course book is examined, it is seen that this ratio is lower than other period books (10,4%). From the findings, it is thought that least visual related the national struggle was used in the 2012 Turkish Republic History and Kemalism (Komisyon) textbook.

According to the analysis results, a significant difference was also found in the images related to the founder leader. The difference in this category arises from the 1934 Republic of Turkey textbook (TTK, Tarih IV) ($p = 0000 < 0089$). When it was looked at the percentages of the images related to the founder leader in the course book, it can be seen that this ratio is lower than in other textbooks. Hence, it can be said that the images of the founder leader were used less frequently in the course book than in the other history textbooks. The texts used in the textbooks of this period were related to republican values and reforms.

The last group of differences in Republican history textbooks is the images in the other category. The difference in this category is the 1934 Republic of Turkey (TTK Tarih IV) and the Republic of Turkey History and Kemalism in 2006 (Kemal Kara) textbook ($p < 0089$). When the percentages of the images in the other category of different textbooks are examined, it is seen that the ratio of the textbook of 1934 dated is 1,4% and the ratio of the textbook of 2006 is 13,4%. This result shows that the images in the other category are used much in the textbook of 2006, and very little used in the textbook of 1934. When it was looked the mentioned textbooks, it is understood that the pictures of the last periods of the Ottoman state were used in the 2006 Turkish Republic History and Kemalism (Kemal Kara) textbook, whereas only the images related to the Turkish History were primarily used in the 1934 Republic of Turkey (TTK, Tarih IV) textbook. The resulting difference was also due to this reason.

When the national symbols, essential figures and images related to the other were taken into consideration in the history textbooks of the Republic, it was found that there was no difference in these three groups ($p > 0089$). On the other hand, the percentage distributions of the visuals in all Turkish Republic Revolution History and Kemalism textbooks constituting the research sample according to the research categories are presented in the graphic below.

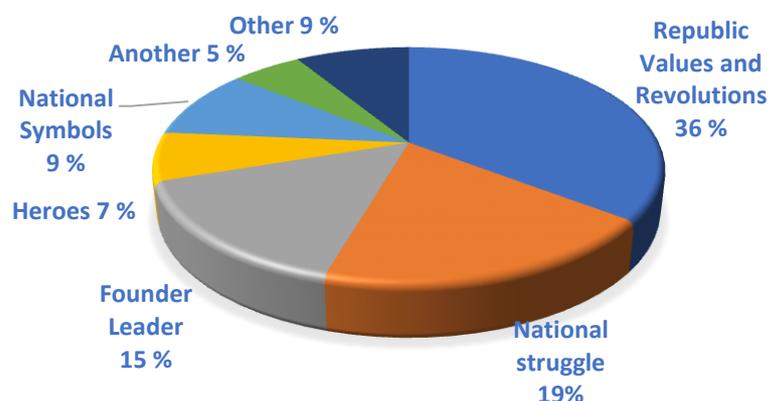


Figure 8. Percentages of images related to national identity in all textbooks

According to the above chart, it is seen that 36% of the images used in all periods are the republic values and reforms, 19% is the national struggle, 15% is founder leader (M. Kemal Atatürk), 9% is national symbols, 9% is other, 7% is heroes, and 5% is the other category.

Discussion and Conclusion

The rates of visuals which belong to republic values and revolutions used in Republican history textbooks were found to differ significantly from the textbooks included in the research sample. The used visuals related to Republican values and Revolution were used in the 1934 Republic of Turkey (TTK Tarih IV) textbook at the highest level and used in the 1980 Turkish Republic History (Mukerrem K. S and Kamil Su) textbooks at the lowest level. This difference arises from the fact that the new state's philosophy of establishment has been sought to be conveyed through visuals, in the history textbook of the Republic (TTK, Tarih IV). This result may arise the fact that the newly established state regards the revolutions has realized as a priority in transferring it to the new generations (Bolat, 2012, p.250, Duman and Dogdu, 2010, Turkdoğan, 2005, p303, Safa, 1960, pp. 83-92).

The images of the national struggle differed significantly in the textbook of 2012 Turkish Republic Revolution History and Kemalism (KOMİSYON) according to the other textbooks. In other words, the visuals of the national struggle in this textbook have been used low ratio according to the other textbooks. The detected differences arise that the textbooks mostly refer to republic values and revolutions.

Another constituent of the national identity is the founder leader's image, which is significantly different in the Republican history textbooks. It is the 1934 Republic of Turkey textbook (TTK, Tarih IV) that reveals the difference. The rate of the images related to the founder leader (M.Kemal Atatürk) in this course book did not reach enough level according to the ratio of the images used in other textbooks included in the research sample. The visual of 1934 Republic of Turkey (TTK Tarih IV) textbook has stressed more Republican values and reforms.

On the other hand, parliament (TBMM) in the Turkish Republic History textbooks, Presidential, Atatürk's monumental tomb, capital, national holidays, Map showing boundaries of misak-ı milli and "national symbols" consisting of Turkey the images of heroes and the images belong to other did not differ significantly. Hence, it can be considered that the national symbol images of the national identity are the unchanging elements of the textbooks. Republic values and revolutions, national struggle and founding leader "Mustafa Kemal Atatürk" created the focus of the images related to national identity in the history textbooks of the Republic. The fact that the images of the Republican values and revolutions, the national struggle and the founder leader take place too much arise from the unique historical process of the formation of the Turkish identity (Bolat, 2012, p.250, Turkdoğan, 2005, p.303, Safa, 1960, p.83-92, Bilgin, 2013, p.83-85, Akdoğan, 2009, p.159, Bolat, 2012, p. 250, Erden, 1956, p.543, Cayla, 2005, p.106, Gungor, 1956, p.556, and Aslan, 1992, p.181, Sakin, 2003; Inalcık, 2009, p.12-43, Cebesoy, , 1992, p. 82). The finding also indicates the appropriateness of the researcher's categorizations and conceptualizations. It has been understood that there is not much include for "other" images in the transfer of national identity in the research.

On the other side, it was detected that given enough room the national symbols that make national identity concrete, such as the flag, national maps, national holidays, national anthem. This result also reflects the literature on national identity (Haviland, Prins, Walrath, and McBride, 2008, 115-116, Koca, 2012, p.6, Smith, 2014, p.127, Gungor, 1992, p.82, Nora, 2006).

On the other hand, it is understood that the most used visuals in all textbooks are republic values and revolutions, national struggle, founder leader Mustafa Kemal Atatürk, national symbols, the other and Mustafa Kemal Atatürk's colleagues. This result reveals the picture of national identity components of the Republican period. From all the results obtained in the research, it is seen that the images used in the history textbooks are summarizing and very efficient data showing national identity and national history understanding.

From this point of view, research reveals that history lessons and history education are handy tools for transferring national symbols as a representation of national identity and national identity. What is even more important is that the research shows that each nation has its unique historical development of the national identity. Because the specific dimensions of the Turkish national identity were determined as national struggles and republic values and reforms. Other national identities and similar dimensions are the founding leader (M. Kemal Atatürk), national symbols, the other and heroes. Some suggestions can be obtained for history education researchers from these essential outcomes of the research.

The first of these suggestions are related to the research to be done regarding the national identity and history education. The researches to be carried out within the scope of national identity and history education should try to determine the historical developments of other nations and their specific national identity components from the general dimensions (constituent leader, heroes, other national symbols) revealed by approaches of nationalism and national identity. For example, Protestantism is essential regarding understanding the identity of the British and orthodoxy is also the same meaning for the Greek identity. In this respect, national understanding of national histories and national cultures is necessary. This affects the accuracy and completeness of the researches. Otherwise, the same templates, concepts will always give the same results. On the other hand, studies on the founders, heroes and other concepts have been conducted regarding history education, but studies on national symbols are still insufficient. Especially in future researches, it can be revealed what students understand from the national symbols according to their developmental periods.

The other suggestion in the research will be regarding peaceful history education. Safran and Ata (1996) and Simsek and Alaslan (2014) pointed out that, regarding peaceful history education in Turkey, others (other nations) were presented without being hostile in history textbooks. The research will be more on these national symbols. Even international organisations such as the United Nations have stated that every nation has the right to grant its national history to its citizens. When national dates are given, the use of national symbols is also a right. However, while all national states are giving their national symbols, they must also learn to respect the national symbols of other nations. Otherwise, the number of behaviours such as insults to the photos, the flag, the heroes and leaders of any state will increase in the international sporting event. Therefore, the task of history education is to teach respect to the national symbols of other nations while teaching the national symbols. It is only served in this way to Peaceful history education.

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