REPRESENTATION OF CULTURAL HERITAGE IN TEXTBOOKS:
EXAMINATION OF THE ILLUSTRATIONS IN THE 4TH AND 5TH GRADE
SOCIAL STUDIES TEXTBOOKS (1974-2009) IN TURKEY

by

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To *Samiye* and *Ahmet Güler*

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ABSTRACT

This study explores the Turkish Ministry of Education's representation of the cultural heritage theme and cultural heritage items in Social Studies textbooks. In this regard, this thesis particularly discusses the role of cultural heritage items in the representation of Anatolian civilizations and the Turkish past, the types of the cultural heritage items that are represented, and the change in the cultural heritage notion over time.

4th and 5th grade Social Studies textbooks published by the Turkish Ministry of Education in 1974-2009 provide the main sample for this study. The 6th and 7th grade Social Studies textbooks published in 2005 are also included, since the former 4th and 5th grade Social Studies curriculum was expanded to 6th and 7th grades after the education reform in 2004. Content analysis documents the quantity and allocation of illustrations in the textbooks, and in-depth qualitative analysis is conducted to interpret the illustration-text relation.

The thesis shows that cultural heritage items, particularly the historic and archaeological monuments, are indispensable components of the Social Studies textbooks' content. They were often represented to prove the Turkish nation's superiority, and the majority of them belong to the Ottoman and the Seljuk periods. In addition, while earlier textbooks emphasized the protection of cultural heritage as a "national duty", in recent textbooks this view is replaced with the world heritage notion.

Keywords: Social Studies, textbook, education, cultural heritage, primary school, illustration, visual representation.

ÖZET

Bu çalışma, Milli Eğitim Bakanlığı tarafından Sosyal Bilgiler ders kitaplarında kültürel miras konusunun ve kültürel miras öğerlerinin nasıl sunulduğunu araştırmayı amaçlamaktadır. Bu bağlamda, bu tez öncelikle kültürel miras öğelerinin Anadolu medeniyetleri ve Türk milletinin geçmişi konusundaki rolünü, kullanılan kültürel miras öğelerinin türlerini, ve kültürel miras kavramının zaman içindeki değişimini tartışmaktadır.

Araştırmanın örneklemini, Milli Eğitim Bakanlığı tarafından 1974-2009 yılları arasında basılmış 4. ve 5. sınıf Sosyal Bilgiler ders kitapları oluşturmaktadır. Fakat, 4. ve 5. sınıf Sosyal Bilgiler müfredatının 2004 yılındaki eğitim reformu nedeni ile 6. ve 7. sınıflara kadar yayılmış olmasından dolayı, 2005 yılında basılmış olan 6. ve 7. sınıf Sosyal Bilgiler ders kitapları da örnekleme dahil edilmiştir. İçerik analizi ders kitaplarında kullanılan görsellerin içeriğini, sayısını ve dağılımını belirlemekte kullanılmışken, görsel ve metin ilişkisi örnekler üzerinden ayrıntılı bir şekilde tartılışarak incelenmiştir.

Sonuç olarak, kültürel miras öğelerinin, özellikle de tarihi ve arkeolojik yapıların, Sosyal Bilgiler ders kitaplarının vazgeçilmez unsurları olduğu saptanmıştır. Çoğunluğu Osmanlı ve Selçuklu dönemine ait olan bu yapılar, Türk milletinin meziyetlerini kanıtlamak amacıyla da kullanılmıştır. Ayrıca, eski kitaplarda vurgulanan kültürel mirası "milli bir görev" olarak koruma fikri, son dönemlerde yerini daha çok dünya mirası fikrine bırakmıştır.

Anahtar sözcükler: Sosyal Bilgiler, ders kitabı, eğitim, kültürel miras, ilköğretim, illustrasyon, görsel sunum.

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INTRODUCTION

> The first human beings lived in Asia; the great religions were born in Asia [so that the majority of the ancient ruins, stone tools, and human skeletons were found in Asia].[1] Asians were the first to invent gunpowder, the magnetic compass, paper, porcelain, silk, glass, the calendar and writing. The oldest and greatest civilizations, as well as the first great states, were founded in Asia. The hardest working and the most high-minded nations are in Asia. (Social Studies textbook 1989, cited in Millas 25)

This is how the origin of world civilizations is explained in the 5th grade Social Studies textbook published by the Turkish Ministry of Education in 1989. Since textbooks are the fundamental elements of the education system, students trust textbooks and they are ready to accept what they read as the right information (Oruç 1152; S.Kaplan 669; Copeaux 3). Consequently, the way information is presented in textbooks can transmit a certain opinion to students very easily. In this regard, Millas's example is remarkable since it shows how an opinion, which is the "superiority of their nation" in this case, can be transferred to society through textbooks.

Even though textbooks are mostly associated with reading, they should not be considered as textual materials only. Visual materials including photographs, drawings, and maps form a significant part of the textbooks. These visual materials are also a part of the content, and therefore their representation, frequency and choice of image can have significant meanings. For instance, if photographs that depict the victory of soldiers are used in a text that discusses the negative results of warfare, it

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[1] Millas did not state this part when he cited the quotation in his own work, but since I found it relevant to my thesis I put it back to the quotation. Therefore, the translation in parenthesis is mine, but the rest of it is exactly taken from Millas.

is hard to believe that the author of the text is really against the war. Moreover, visual materials can affect the reader more than the text, and they stay in the memory of the reader for a long time. Experiments that were conducted to analyze the effects of visual materials in textbooks have proved that most people recall the images in textbooks better than the textual information, even years after their graduation (Ertok Atmaca 320). Consequently, the analysis of the visual materials used in textbooks is as essential as the analysis of the textual content.

Visual materials, especially photographs, are frequently used in primary school textbooks in Turkey; archaeological artifacts, monuments, and artwork enrich the textual content. Considering the long-term impact of the visuals on memory, these pictures can affect the child's perception of cultural items, and consequently cultural heritage. Based on these points, this thesis analyzes the visual representation of cultural heritage items and the incorporation of the cultural heritage theme in the 4th and 5th grade Social Studies textbooks published by the Turkish Ministry of Education between 1974-2009. In this regard, this thesis focuses on the illustrations (i.e. photographs, drawings) that represent cultural heritage items in the Social Studies textbooks.

Since the definition of cultural heritage is a broad concept, its meaning may vary among individuals, groups, institutions, and organizations. In order to clarify what I mean by "cultural heritage items", I will refer to the UNESCO's definition of cultural heritage. In the 1990-1995 Draft Medium Term Plan, UNESCO defined cultural heritage as "the entire corpus of material signs -either artistic or symbolic-handed on by the past to each culture and, therefore, to the whole humankind" (UNESCO 1989, 57). According to this plan, while "architectural complexes, archaeological sites, rural heritage, the countryside, and the urban, industrial

heritage, industrial design, and street furniture" are considered as tangible heritage, "the signs and symbols passed on by oral transmission, artistic and literacy forms of expression, languages, ways of life, myths, beliefs and rituals, value systems and traditional knowledge and know-how" are considered intangible cultural heritage (UNESCO 1989, 57).

To begin with, the thesis will discuss the multidimensional aspects of the textbooks that are beyond their educational attributes. Textbooks are valuable sources for both educational and cultural studies due to their political and cultural aspects. Consequently, the driving factors in the emergence of the textbooks analysis, and recently conducted international and national researches regarding history textbooks will be discussed in Chapter 1.

Since I will be examining the images in Social Studies textbooks, the following chapter discusses the interpretation of visuals and their impact on perception. Particularly, the role of the visual content in textbooks and its contribution to the children's learning process are the topics of Chapter 2. In addition, the visual representation of historic and archaeological items in textbooks will be discussed briefly by referring to the studies by Meyer-Baer and Hamilakis.

Due to textbooks' political attributes, the relation between politics and education is also a necessary part of this thesis. Therefore, Chapter 3 is mainly about the political background in the last years of the Ottoman Empire and the first years of the Republic, and about the changes in the education system during these periods. In addition, the emergence of the Turkish History Thesis and the Turkish Islam Synthesis were significant developments in the early years of the Republic. Ignoring those events would create a void in understanding the periodical changes in the

Turkish education system. Consequently, in this chapter I also discuss the impact of the Turkish History Thesis and the Turkish Islam Synthesis on education mostly based on Copeaux's arguments.

The following chapter presents definitions for the Social Sciences and the Social Studies course, and points out the differences between them. Since the focus of this thesis is the Social Studies textbooks, the development and the structure of the Social Studies course are the crucial themes for this thesis. Consequently, this chapter will discuss the history of the Social Studies course in Turkey. In terms of the Social Studies course in Turkey, the 1962 and 1968 primary school programs are significant since they introduced Social Studies to the primary school curriculum. Therefore, the content of the 1962 and 1968 programs and the new Social Studies program introduced with the 2004 Education Reform are the subjects of this chapter.

Before moving to the final analysis, it is crucial to explain the publishing process of the textbooks. Otherwise, the authority of the Turkish Ministry of Education in the creation of the textbook contents would remain unexplained. Therefore, I explain the publishing process of the textbooks in Chapter 5. In addition, in this chapter I also compare the general characteristics of the old and new textbooks' physical attributes, since I will often refer to the formats of the textbooks and their page design during my analysis.

The analysis of this study is composed of quantitative and qualitative methods. Content analysis is the quantitative part of this study, and it is used to analyze the distribution of the themes and numbers of the illustrations. On the other hand, the qualitative part of this thesis will deal with the relation between illustration and text, which will be discussed in detail by focusing on specific examples. The

results of the analysis will be discussed in Chapter 6. During the analysis, I refer to the primary school education programs declared by the Turkish Ministry of Education, particularly the 1962 and the 1968 programs, and Copeaux's arguments. However, the majority of my analysis depends on the primary sources, which in this case are the Social Studies textbooks themselves. In addition, I will also state the findings of the interview that I conducted with the Social Studies Textbook Analysis Commission in this chapter.

Consequently, the aim of this thesis is neither to suggest alternative definitions for cultural heritage, nor to discuss the pedagogical aspects of textbooks and their appropriateness to teach cultural heritage. My intention is to identify the fundamental assumptions in the use of illustrations that present cultural heritage items in the Social Studies textbooks in Turkey. Yet, the textual information in textbooks is also important for the analysis. In addition, I prefer to state the original names for the institutions, documents and other references through the thesis. Therefore, I mention their names in Turkish and provide their English translations in the footnotes. However, in case of long quotations I translated them to English and stated their original Turkish versions in the footnote. Finally, it is important to take into consideration that all translations in this thesis are done by me.

CHAPTER 1

STUDIES ABOUT TEXTBOOKS

1.1.   Textbooks Beyond Education

Textbooks, teacher, and the curriculum are the main elements of formal school education (Oruç 1152). From the pedagogical approach, textbooks can be defined as the printed education materials that are prepared to transfer knowledge to students (Ceyhan and Yiğit 18). Therefore, it is true that textbooks are there for students to learn and study the course material that is offered by the school program. However, textbooks can be seen as more than just educational instruments: they can be considered as cultural materials. For instance, while analyzing the Greek educational textbooks, Hamilakis states that he examined textbooks as "a form of cultural politics, as specific and highly selective constructions of reality" (40). In this respect, Hamilakis emphasizes the role of textbooks in cultural politics, and considers them as cultural commodities. Therefore, he states that:

> [Textbooks] can be analyzed as material artifacts, as well as representational media: their conditions of production and dissemination, the number of copies issued and their material dimensions are all important issues which require serious consideration. (Hamilakis 41)

While examining textbooks as cultural commodities, Hamilakis refers to Stray's description of textbooks as "multiply-coded commodities" (cited in Hamilakis 41). Stray defines textbooks as "multiply-coded commodities", because he suggests that textbooks stand "at the crossroads of culture and pedagogy, publishing

and society" (cited in Hamilakis 41). In addition, Stray also pays attention to the conflict between the "low status" of the textbooks and the "high status of the message." Stray thinks that textbooks are low-status commodities, because they are published in thousands of copies, almost distributed free of charge and also printed on cheap paper with low-quality illustrations (cited in Hamilakis 41). However, they contain a "high status of message" because they both have an authoritative status and are the official version of the reality (Hamilakis 41). Consequently, this conflict is one characteristic that separates textbooks from regular books, and it takes attention to the textbooks' power as accessible sources by large groups of people, and as transmitters of the government-approved course content.

Regarding textbook accessibility by large groups of people, it is crucial to make one point clear: textbooks rarely reach beyond the territories of their home country, so that they are accessible mostly by people living in that country (Copeaux 3). Copeaux clarifies this situation by comparing textbooks with literary works. For instance, he states that a book written by a French author could be read in other countries, but a French textbook could not be found in those countries (Copeaux 3). Since textbooks target students only in one country, and it teaches students a world-view that is particular to that country, Copeaux describes a textbook as "the book of one particular land".[2] Consequently, a textbook appears as a common source that is only used in the country where it was produced, and since they are not translated into other languages, they are not affected by any concern regarding the perception of other countries (Copeaux 3). At this point, Copeaux describes the relation between the reader and the textbook as the following:

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[2] "Belli bir toprak parçasına ait olan kitap." (Copeaux 3)

Since the reader [target of the textbook] is young and eager to learn, they learn the content of a textbook which was approved within the country borders and accepted by the whole society. They feel no doubt about what they read; moreover they trust the accuracy of what they read.[3] (Copeaux 3)

In addition to this, textbooks include narratives that can affect opinions, attitudes, and ethics of a society. However, this interaction is a long-term process and its impact comes to light slowly (Copeaux 3). Consequently, textbooks could also be used as political instruments, since they contain information that society considers important to transfer to future generations. Particularly, the humanities and social sciences books have political features, since their context is suitable to present certain opinions (Schissler 81).

1.2. Studies about textbooks

Due to their multidimensional functions, textbooks have become a research tool that can be examined from different angles in order to answer various questions. In 1918, Charles H. Judd strongly criticized the control of textbooks by private individuals in the Unites States (US). He compared this situation with Canadian schools which had official texts under the control of departments of Education (144). Judd drew attention to the importance of textbooks in the education system as the most effective factor that determined "what is taught to pupils", but stated that despite their importance, textbooks had not been studied critically in their ideological content until that time (143). Therefore, based on Judd's statement about the studies of textbooks, it could be said that in the Unites States these studies came onto the agenda at the beginning of the 1900s. Moreover, Judd encouraged further studies about textbooks as "a regular part of the duty of every school officer" (154).

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[3] "Okuyucu genç ve algılamaya açıktır; toplumun bütününce kabul edilmiş sınırlamalar çerçevesinde okul kitabı içeriğini öğrenir. Okumaya bir kuşku duygusu eşlik etmez, tam tersine yazılanın doğruluğu *a priori* kabul edilir." (Copeaux 3)

The emphasis on textbook studies increased after World War II in order to provide solutions to eliminate international conflicts. That is why most studies in this period involved comparative analysis examining the content of textbooks. The intention was the identification of cultural and political problems. In this respect, it was realized that especially history textbooks could serve for the creation of a peaceful environment. For that purpose, many countries eliminated hostile expressions from history textbooks, and Turkey was one of those countries (Demircioğlu 437). One of the pioneer works that examined textbooks in order to solve cultural conflicts was a comparative study between the US and Canada (Pingel 11, 12). In addition to this study, most comparative analyses were politically motivated and included the examination of biased representations of minorities, or different cultures, misinterpretation or ignorance of specific historical events, and ideological differences. For example, after World War II, textbooks of Spain were analyzed comparatively with Portuguese textbooks; Poland and Germany's textbooks were compared to Israel's, Germany's to Poland's, and the Soviet Unions' to the US (Pingel 11, 12).

Millas's comparative study about the the Greek and Turkish primary school history textbooks is one of the recent researches. In this research, Millas examined the biased views in the Greek and Turkish history textbooks in order to identify "how and what Greek and Turkish children are taught not only about their own nation but also about the nation next door" (21). According to Millas, statements in textbooks reveal the "official view of history" in the country where the textbook was published (Millas 25). Millas explains the importance of this research as a necessary step for "improvement of Greek-Turkish relations both at popular and at government level"

(21). Consequently, textbook contents can be effective in establishing peaceful relations between nations.

According to Schissler, textbooks can be examined in various ways. By pointing out the variety of questions we ask today, Schissler shows that it is not enough to examine any issue from one perspective, and it is also true for the examination of textbooks. According to Schissler, some of the questions that can be analyzed through the textbooks are (84):

- Whose history is actually learned?

- How do minorities perceive a world that discriminates against them?

- How can women build a historical identity from an image of history that mainly reflects male perceptions?

- Is historical knowledge in today's world still a useful path of orientation?

- Are there better ways to gain a social orientation?

However, "international textbook revision and research" is interested in a more specific question: the identification of "negative images" and "prejudices" (Schissler 84). According to Schissler, we should be aware of what the "prejudices" and "stereotypes" are, and of their impact on us (85). Since stereotypes reduce an event or fact to simple terms by attributing fewer characteristics to it, they create simple shortcuts, and that is why they form an important part of the understanding process (Schissler 85, 86). Moreover, prejudices affect our point of view and manipulate the fact, because they are "highly emotional" and present "a selecting point of view, reflecting the interests of the person articulating the prejudice" (Schissler 86). According to Schissler, the main question is how the "stereotypes"

and "prejudices" function in social relations (86). In order to understand their impact, Schissler suggests the following questions (86):

- Can prejudices simply be eliminated through better knowledge?

- Can one dissolve them through pedagogical efforts?

- Are students ready to abandon their prejudices and replace them with better and more reliable information?

- How can we promote this willingness?

- Could not the well-meaning assumptions of the proponents of peace education be based upon naïve ideas about the manner in which prejudices can be dismantled?

The questions Schissler suggests are part of recent history education studies. Since the structure of the history course is very suitable to present political and ideological material, the questions Schissler suggests are discussed by scholars to eliminate the biased views from textbooks. Even though prejudiced images are not as common as they were in the period of the First World War and positive images are on the rise, Schissler also suggests the examination of this positive change (84).

1.2.1. Recent Textbook Studies

In Turkey, studies about the content of textbooks has focused on different issues and covered a period from the early Republican era (1928-1946) until today. In the early Republican era, Fuat Köprülü was one of the important intellectuals of the time, and he was also aware of the importance of the textbooks. Because of his interest in textbooks, he even prepared two textbooks in 1924 and 1928 (Demircioğlu 434). Moreover, Copeaux suggested some works that discussed history textbooks and their contents (6). One of these works is Büşra Ersanlı-Behar's *İktidar ve Tarih:*

Türkiye'de "Resmi Tarih" Tezinin Oluşumu (1929-1937).[4] In this study, Ersanlı-Behar discusses the history textbooks that were written in light of *Kemalism* (Copeaux 6). Doğan Avcıoğlu's *Türklerin Tarihi,*[5] and İsmail Beşikçi's *Türk Tarih Tezi, Güneş Dil Teorisi ve Kürt Sorunu*[6] are the other studies that examine the ideological function of history education and suggested by Copeaux (6). Copeaux states that Salih Özbaran also conducted research about the textbooks (6).[7]

In recent textbooks studies, the increased interest in human rights and history education is one of the factors that motivates the analysis of representation of minorities and different cultures in textbooks. In other words, since the prejudiced views in textbooks raised the importance of history education, the representation of other cultures in textbooks came to be perceived as a human rights issue. Therefore, both international and national institutions started to pay attention to history education, curriculum, and textbook content from the human rights perspective. The United Nations Educational, Scientific and Cultural Organization (UNESCO) is one of the international organizations that has worked seriously on the improvement of objective history education and textbook content. For that purpose, on 19 November 1974, the *Recommendation on Education for International Understanding and Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms* was adopted by the General Conference of UNESCO, in Paris. Afterwards, the *World Plan of Action on Education for Human Rights and Democracy* (Montreal, 1993), the *Declaration and Programme of Action of the World Conference on Human Rights* (Vienna, 1993), the *Declaration and Integrated*

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[4] Ersanlı-Behar, Büşra. *İktidar ve Tarih: Türkiye'de "Resmi Tarih" Tezinin Oluşumu (1929-1937).* İstanbul, 1992

[5] Avcıoğlu, Doğan. *Türklerin Tarihi.* İstanbul, 1979

[6] Beşikçi, İsmail. *Türk Tarih Tezi, Güneş Dil Teorisi ve Kürt Sorunu.* Ankara, 1977

[7] Copeaux suggests *Tarih ve Öğretimi,* İstanbul, 1992, and *Tarih Öğretimi ve Ders* Kitapları, 1994, Buca Sempozyumu, September 29 – October 1, 1994, İstanbul, 1995.

Framework of Action on Education for Peace, Human Rights and Democracy (Paris, 1995) and the *Plan of Action for the United Nations Decade for Human Rights Education* (1995-2005) followed the 1974 recommendation (UNESCO). According to Pingel, both 1974 and 1995 initiatives emphasized the importance of preparing textbooks that abstain from unfair and distorted views towards *the other* (Pingel, Foreword). Furthermore, UNESCO has developed the UNESCO International Textbook Studies Network with the contributions of the Georg Eckert International Textbook Studies Institute since 1992. The aim of this network is to provide information about textbook design studies from various countries, and about new approaches in revising history, geography, and social studies textbooks, and as well as to inform about the related institutions and projects (Pingel, Foreword).

This second point of view, which is studying textbooks from a human rights perspective, encouraged similar studies in Turkey. Tarih Vakfı[8] opened a way for more textbook studies. In 1994, Tarih Vakfı organized the *Tarih Öğretimi ve Ders Kitapları Sempozyumu*[9] in Izmir. The aim of the symposium was to evaluate history education in Turkey in light of the traditional historical sources and modern techniques. Instead of an official history approach, the symposium encouraged the application of modern methods both in history education and history writing. As a part of the history education, primary, secondary and elementary history textbooks were examined by several scholars who presented their work at the symposium.[10]

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[8] History Foundation

[9] History Education and Textbooks Symposium

[10] Necdet Sakaoğlu "İlköğretim Tarih Kitapları," B. Eyüp Ertürk "Ortaokul Tarih Kitapları," Yücel Kabapınar "Kredili Sisteme Göre Lise Tarih Kitapları," Erdal Aslan "Devrim Tarihi Ders Kitapları," L. G. Koullapis "Türkiye'de Tarih Ders Kitapları ve UNESCO'nun Önerileri," Didem E. Erpulat "Yabancı Ortaöğretim Ders Kitaplarında Tarih bilinci Sorunsalı: A.B.D Örneği," Leyla Bilici "İlkokul Ders Kitaplarıda Tarih Bilgileri ve İlkokul Çocuğu," Özer Ergenç "Lise Tarih Programı ve Buna Göre Yazılmış Olan Bir Kitabın Değerlendirilmesi," Zeki Arıkan "Ders Kitaplarında Avrupa Tarihi," Recep Yıldırım "Tarih Ders Kitaplarında Anadolu Uygarlıkları," Sabri Yetkin "Lise Tarih Kitaplarında İslam."

According to the declaration of the Tarih Vakfı published after the symposium, in order to understand the current situation in history education, one may look at the historical information given in the 4th and 5th grade Social Studies course. This statement highlights the link between the history education and social studies one more time. In 1995, following the *Tarih Öğretimi ve Ders Kitapları Sempozyumu*, Tarih Vakfı organized *II. Uluslararası Tarih Kongresi: Tarih Eğitimi ve Tarihte "Öteki" Sorunu*[11] in Istanbul with an emphasis on the history education and the question of *the other* in history. Representation of the history, the new developments in the field, and again the school textbooks were the topics discussed in detail to examine the question of *the other* in history.

Tarih Vakfı did not stop paying attention to the studies of textbooks, and it gave a start to the project of *Human Rights in Textbooks* co-working with the European Commission and the Open Society Institute. One of the aims of the project was the analysis of 190 selected textbooks that covered the current curriculum (2002-2004). However, the main objective of the project was to encourage the improvement of the textbooks and curriculum in order to raise peaceful and creative individuals who respect different cultures and beliefs, and are aware of the notion of citizenship and human rights. The second half of the *Human Rights in Textbooks* project was done in 2007 – 2009, and the evaluation of recent changes in textbooks due to the 2004's primary school curriculum (application of constructivist model) was also a part of the study. Apparently, the history education and human rights were not the only reasons for the examination of the textbooks, but also a driving factor for the recent changes in the Turkish Education Policy that is currently in the spotlight.

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[11] The Second International History Congress: History Education and *the Other* in History

The relationship between ideology and education, the representation of minorities, values, and gender issues were also discussed by several master and doctorate theses. For instance, in his doctoral thesis, Parlak examined the ideology-education relationship in the early Republican era and worked on History and Civics textbooks from that period. In one part of his study, Parlak examined changes in the subjects that are emphasized in History and Civics textbooks. Moreover, Parlak did not only focus on the course context, but also examined the change in the use of visual materials. Therefore, his study differs from other textbook studies in terms of the examination of the visual material for identifying the ideology-education relationship.

Helvacıoğlu conducted research similar to Parlak's thesis, but this time about the representation of gender issues in primary and elementary school textbooks from 1928 to 1994. For that purpose, Helvacıoğlu analyzed the representation of women and men in the text, and the visual materials that are used in the textbooks. The aim of her thesis was to see if there was any relation between the education policies of different periods and the gender roles (Helvacıoğlu 1).

The representation of minorities in textbooks is another subject that is still being studied. The idea generally appears in two ways. First, there are some specific studies that directly examine the representation of a particular minority group in text books. In that sense, a master thesis by Yıldırım is a noteworthy study. In his thesis, Yıldırım studied how Turkish-Armenian relations were represented in high-school general History and History of Republican Era textbooks. At the end, he concluded that textbooks were highly affected by the conflicts and improving relations between the two nations. For instance, he points out that in the 1970s, a time when the relations were tense, the mention of assassination attempts against Turkish diplomats

increased while the Armenian question was almost completely removed from the textbook content.

Consequently, textbooks have been examined from many different aspects, both on national and international platforms. However, the outcome shows that the relation of the textbooks with history and social studies is discussed in detail, since their content plays a critical role in the cultural, ideological and political arenas.

CHAPTER 2

USE OF VISUAL MATERIALS IN TEXTBOOKS

2.1.   Interpreting Visuals

Visuals belong to a more mysterious world than text does. Their existence and sometimes even their absence can mean more than words. As Rose mentioned in her book *Visual Methodologies,* even the visual itself is an unanswered question. Because of their sophisticated existence, the way visuals function and their impact on our lives is also a complicated question. As cited in Rose, W.J.T. Mitchell put this ambiguous function of visuals in words as:

> We still do not know what pictures are, what their relation to language is, how they operate on observers and on the world, how their history is to be understood, what is to be done with or without them. (qtd. in Rose 1, 2)[12]

John Berger is one of the authors who has presented striking views about the impact of visuals in our lives. In his famous book *Ways of Seeing,* Berger explained the importance of seeing by his famous statement "Seeing comes before words. The child looks and recognizes before it can speak" (7).   However, sometimes even seeing is not satisfactory, and one feels the necessity of going beyond what he or she sees. As Howells stated in *Visual Culture,* sometimes images may contain deeper meanings than their creators' deliberate intentions (1).

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[12] W.J.T. Mitchell (1994:13), Picture Theory

According to Howells, even though we should not ignore verbal information, the visual still deserves the main attention (5). Berger also touches upon this issue and says that "paintings are often reproduced with words around them" (27, 28). He indicates that a painting can be perceived differently if a verbal explanation accompanies it. For instance he presents Van Gogh's painting *Wheatfield with Crows* with two different subtitles **(Figure 1)**. In the first version, it is written that "this is a landscape of cornfield with birds flying out of it". In the second version, the painting is described as "this is the last picture that Van Gogh painted before he killed himself."

Figure 1 - Wheatfield with Crows by Van Gogh 1853 - 1890

(a) This is a landscape of cornfield with birds flying out of it.

(b) This is the last picture that Van Gogh painted before he killed himself.

Apparently, these two different explanations impose on viewers two different emotions and affect the way in which they perceive the painting. Berger describes this situation as "the words have quoted the paintings to confirm their own verbal authority" (28). Therefore, in the analysis of the visuals used in textbooks, I will also

examine the captions and the text explanations since they affect the interpretation of the visuals.

In addition to this, the relation between us and what we see is another crucial point in interpreting visuals. In other words, what we see in a painting or an image depends on us, and according to Berger it is the thing that we actually look at (8). Therefore, our personality, knowledge, and beliefs actively take part in the interpretation process of an image.

The interpretation of an image or an artwork by the viewer is a question that Howells also considers (89). He states that the viewer gives a new life to the visual in light of his or her own "unique interpretation," and forms the "ultimate meaning." As cited in Howells, Roland Barthes is one of the theorists who interprets the transition of the visual text from its author to its viewer as the "death of the author" (Howells 89). Barthes defines this transition as the "death of the author," because the visual text gains a new meaning through the viewer, and eventually the author's initial intentions change through the viewer's personal interpretations.

An opinion or belief may uncover itself in the selected image, or an artwork. Therefore, looking at the content is also important to interpret the image while studying the visuals in textbooks. The reason is that the selected image, its frequency, and the way of its representation in the textbook may also present a kind of opinion, belief, or social value. In this regard, Howells presents a noteworthy example that shows the importance of content in the interpretation of the visuals:

> A reporter in a famine area, for example, will deliberately seek images that articulate suffering. We probably do a similar sort of thing ourselves: if, on vacation, we are impressed by a town that strikes us as 'quaint' or 'historic', we will probably seek those photographic opportunities that can be made to

communicate that impression; *an impression we already formed.*" (Howells 103)

In other words, the interpretation of an image cannot be formed independent from personal values or intentions that are already with us. Rather than personal values, common cultural values are also effective in the creation and decoding of an image (Howells 18). In terms of artworks, Howells thinks that "shared cultural conventions between painter and viewer" are necessary to interpret the artworks (18). However, this view is not only valid for artworks. As Howells says, "it continues everyday" (19), and I see the visuals used in the textbooks as a part of it. Therefore, selecting an image to be used in textbooks and its interpretation also cannot be evaluated independent from personal and cultural values.

On the other hand, even if there are common cultural values, it does not guarantee only one true way of interpreting images. In other words, an image does not have one single meaning. According to Stuart Hall:

> There is no single or 'correct' answer to the question 'What does this image mean?' or 'What is this ad saying?' since there is no law which can guarantee that thing will have 'one, true meaning', or that meanings won't change over time (…). (qtd. in Rose 2).

Consequently, it is important to emphasize that interpreting images does not mean "the discovery of their 'truth'," but only "interpretation" (Rose 2).

2.2.   Effects of Visual Material on Remembering (Memory)

The visual materials used in textbooks affect the emotions of the viewer and stimulate the viewer's perception to express his or her own feelings. It is remarkable that this situation may not occur only by reading (Pingel 31). Therefore, whether the visuals complete the text content or introduce new perspectives and approaches to

the viewer is an important question to be considered (Pingel 31). Besides these, it is also possible that the visuals can reinforce hidden prejudices. By doing so, visuals create more consistent marks on the viewer's mind than words do. For instance, as Pingel's example, if a picture full of men is placed in a text that supports gender equality, then most likely the text will have no effect on the reader (31). As another example, Pingel suggests examining the portraits of important people present in textbooks. According to Pingel, in the end of this examination details like profession, sex, age, and posture of these important people will show that these pictures are selected to transmit specific messages, which are not obvious at first sight (32).

We are living in a time when we are surrounded by visual images everywhere. As cited in Ball and Smith, Gombrich[13] suggested that

> Never before has there been an age like ours when the visual image was so cheap in every sense of the word. We are surrounded and assailed by posters and advertisements, by comics and magazine illustrations. We see aspects of reality represented on the television screen and in the cinema, on postage stamps and on food packages. (Ball and Smith 1)

Consequently, in a century that introduced incredible inventions, children have already become accustomed to television, video, and computer images. Therefore, visual materials catch children's attention more than written materials, and the images can act like slogans that can help to recall activities (Pingel 31). In such conditions, the visual material used in textbooks should also be analyzed.

İşler explains the visualization's impact on us by giving an example about how we listen to stories. According to İşler, a human brain visualizes everything we listen to (2003). Even abstract concepts are associated with some visual descriptions

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[13] Gombrich, E.H. *Art and Illusion: A Study in the Psychology of Pictorial Representation.* Oxford, UK:Phaidon. 1960, p.7

in our mind (İşler 2003). İşler also states that writing alone is never enough, and needs to be supported by some visuals. In this regard, he gives posters and illustrated children's books as examples that show how writing may be supported by pictures, illustrations, and figures.

The visuality is important for effective and quick transmission of information. İşler emphasizes that in the age of information, a quick transmission of knowledge is getting more important every day, because the volume of the available information is increasing and reaching people immediately (2003). In such a condition that information is spreading very quickly among people, visualization becomes an important tool, which is necessary for a quick perception of the information, because visual images have universal aspects, and people perceive visual materials more easily than written materials. In comparison to written materials, Winarski confirms the power of visuals by repeating the saying that "one picture is worth a thousand words" (qtd. in İşler, 2003).

Illustrations help in recalling the text since they can also visualize abstract concepts and create different emotions in the viewer. Similarly, when we recall any information, we also recall our feelings regarding this information (Arnheim,[14] cited in İşler 2003). Similar to Arnheim's point, Pingel also points out that the visual materials affect the emotions of the viewer and warns them to react in accordance with their emotions. According to him, this reaction may not occur based on the written material only (31). Therefore, the visual materials can work either in a positive or negative way. For instance, as Pingel stated, it is highly possible that visual materials can work in strengthening the prejudiced views and may create more

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[14] Arnheim, R *Visual Thinking in Art Education*. In A.A. Sheilch & J. T. Shaffer (Eds.), The Potential of Fantasy and Imagination, Brandon House, New York, 1979, 115

effective and permanent figures in children's memories than the written material (31).

Ertok Atmaca also points out the relation between memory and pictures. He states that pictures and figures are coded in memory, and a person can recall pictures and figures that he or she saw many years ago. In this regard, Ertok Atmaca discusses significant experiments (320).[15] The first experiment is about remembering the pictures and the figures in textbooks, and it was conducted by Bahrick and Vittlinger. They tried to figure out what a group of people who graduated from a college ten years ago remember about the covers, illustrated pages, and text of the textbooks that they studied during their college years. The research results showed that most people did not remember the written information much, but they still remembered the images very well. Another experiment conducted by S. Dalfen Denburg proved that students have difficulties in learning words and sentences without any picture, but they easily learn them with the assistance of pictures (cited in Ertok Atmaca 320). Consequently, it could be said that visual materials have a significant role in memory (İşler 2003).

2.3. Visual Materials in Textbooks and Their Impact on the Learning Process

In comparison to older textbooks, the new ones include more images, maps, photography, and illustrations. This improvement is one of the changes that differentiate the new textbooks from the older ones (Pingel 31). This is also true for Turkey. The first pictured book in the education history of Turkey was *Resimli Elifba-yı Osmani* written by Hafız Refi[16] in 1874, and it contained 31 animal engravings with explanations, but no human figure (Akyüz 2000). According to

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[15] Güneş, Firdevs. *Ders Kitaplarının İncelenmesi*. Ocak Yayınları, Ankara, 2002

[16] Hafız Refi was a teacher at the Galatasaray Highschool.

Akyüz, the lack of human figures might be because of the conservative Islamic approach to human representation in that period (2000). On the contrary, the new textbooks that were published by the Ministry of Education after the acceptance of the constructivist education model include more visual materials than the older ones.

Both in Turkey and other countries, the use of the visual materials in textbooks has been researched from different perspectives. For Turkey, Parlak's study about the education-ideology relationship in the early Republican era examines the use of visual material in history and civics books of that era. In addition to Parlak's study, the quality of the images used in textbooks and the design problems of the textbooks are other subjects that have been researched. In her master thesis, Yılmaz emphasized the importance of using high-quality visual materials in textbooks. Yılmaz's thesis is a comparative study in which she examines the illustrations of textbooks in Turkey and Germany. Therefore, she analyzed the textbooks that are published by the Turkish Ministry of Education in terms of the illustrations and other types of visuals. The aim of her study was to identify deficiencies in Turkish textbook illustrations and to make suggestions for their improvement.

The quality of the art illustrations that are used in textbooks has also been studied in the US. For instance, Meyer-Baer analyzed two textbooks in order to point out the deficiencies in the use of art illustrations. Her first case study is a Latin grammar book called *Smith's First Year in Latin.* She evaluated the illustrations used in the Latin grammar book from five perspectives: quality of the reproductions, sources for the illustrations, captions under illustrations, and the frequency of the illustrations (Meyer-Baer 189, 190). In the light of these criteria, Meyer-Bayer found the illustrations in the Latin grammar book unsatisfactory. Second, she evaluated a

textbook for music courses and stated that the music textbook also shared the same insufficient characteristics with the Latin grammar book (Meyer-Baer 190).

In some cases, the use of visual materials in textbooks can be especially important if they show historic monuments or artworks. For instance, according to Meyer-Baer, understanding periods and styles of history is not an easy task, particularly for children living in the United States (188). On the other hand, she suggests that the situation is different for Europe, because children living in Europe are surrounded by historical monuments like castles, cathedrals, and portals (Meyer-Baer 188). She reminds that "such monuments, of course, do not exist in United States with the exception of treasures in the museums, where, taken out of their natural surrounding and purpose, they always have a kind of artificial relationship to the student" (Meyer-Baer 188). Therefore, she points out the importance of illustrations in textbooks:

> To ease the understanding of older periods the American textbooks have assumed the custom of adding illustrations, and that to a much wider extent than in Europe. This is an excellent idea, because the student will take to understanding rather subconsciously. The modern theories on the development of the mind have emphasized the importance of first impressions in the years of childhood and youth. We all remember the first time the spirit of some period was opened to us through some specific monument. Therefore the selection of the illustrations in the textbooks should be considered with the greatest responsibility. If illustrations are chosen which do not fit, or which are of bad taste, they will do more harm than good. (Meyer-Baer 188)

Hamilakis has examined the use of historical artworks and monuments in textbooks. He examined selected textbooks of the third and fourth grades of the primary school in Greece (40). At first view, Hamilakis's study could be seen as examining how history is being taught and learnt in primary schools. However, his

study addresses a more specific question which is "the narrative and iconographic presence and meanings of the ancient past and of archaeological monuments in Greek educational textbooks" (Hamilakis 39).

Consequently, textbooks should not only be considered for their text, but they should also be analyzed for visual content. They should support the learning activity in class, help teachers in developing new presentation methods, and also should be visually attractive and nicely presented to the reader in order to form a strong connection between the reader and the textbook (Ertok Atmaca 318, 323). Therefore, textbooks should not be boring and compulsory tools for students, since they have a significant role in improving the learning process of a child.

Age is one of the important factors that affect the child's relation with the pictures and illustrated books. Particularly, younger children are more sensitive to visual stimuli. Children who are 7-8 years old examine objects very carefully. In this regard, they also pay significant attention to the pictures in textbooks. They understand the text better with the assistance of those pictures (Ertok Atmaca 320). For instance, the illustration or the picture used in textbooks takes more attention from the younger groups of students who are in the first years of the primary education. As the child grows up, around the ages 11-12, he or she starts looking for more distinctive features in pictures (Ertok Atmaca 320). Consequently, the illustrations and the design process of primary school textbooks and the quality of the pictures should be handled carefully, because they form an important part of the education and teaching process (Ertok Atmaca 318).

Ertok Atmaca discusses a research project investigating the learning styles of children (318). The research was conducted by Gökay and Oruç (2003), and it

targeted children who have visual, auditory, tactual, and motional learning styles.[17] The aim of the research was to examine the relation between the children and the learning style that applies to them. The research results suggest that visual learning comes before auditory learning in primary school children. In other words, Gökay and Oruç found out that students considered the visuality of the textbooks as an indicator of easy access to knowledge (Ertok Atmaca 318, 319). Ertok Atmaca lists twelve expressions that belong to students who participated in Gökay and Oruç's research. I also find it useful to give those expressions here, since they show how children associate visuality with their learning process. They are:

- I usually decorate my notebooks with pictures.

- I like reading illustrated novels.

- I like solving illustrated puzzles.

- I like watching story and movie CDs.

- I understand things explained by maps, posters, and schemas easily.

- I cannot comprehend things that I do not see.

- I like participating in activities in which I have active roles.

- I remember well what I see.

- I understand subjects and events better if they are explained by schemas.

- I comprehend the surrounding events better with pictures and photographs.

- I learn better by directing questions to a photograph.

- Pictures and figures increase my curiosity. (Ertok Atmaca 319).

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[17] Gökkaya, Kürşat, and Şahin Oruç. *Sosyal Bilgiler Ders Kitaplarında Görsel Materyallerin Kullanımına Bir Örnek: Fotoğraf.* Konu Alanı Ders Kitabı İnceleme. (No futher information is given in Ertok Atmaca.)

Consequently, it appears that visualization is a significant process not only for daily life, but also for education (İşler 2003).

2.4.   Improving Quality

In comparison to the recent textbooks, old textbooks included dark, blurred, and careless pictures that are difficult to understand and unattractive to the students (Ertok Atmaca 323). However, the quality of the visuals is an important factor that affects students' learning capacity.

The Turkish Ministry of Education was used to organize a competition to decide which textbooks should be published officially. The ministry revised the competition regulation as a part of the European Union (EU) compatibility process,[18] and according to the revised regulation, specialists should assist in the visual aspects of the textbooks (Ertok Atmaca 321). However, in 2005-2006, the *Talim Terbiye Kurulu*[19] cancelled the competition,[20] and textbooks were purchased according to the old regulation (Ertok Atmaca 322). However, Ertok Atmaca states that despite the cancellation of the competition, the quality of those books was still close to the EU regulations (Ertok Atmaca 323).

According to Gürkan and Gökçe (cited in Ertok Atmaca 323), textbooks should follow the Turkish Ministry of Education's principles; textbook content and pictures should complete each other; they should be similar to the images that children come across in daily life; and they should include comments and explanations to give children active roles during the learning process of the material. İşler also supports this view by saying:

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[18] Avrupa Birliği'ne uyumluluk çerçevesi.
[19] The Board of Education and Discipline
[20] Ertok Atmaca did not state the reasons.

The illustrations used in textbooks should depict accustomed images, because people perceive better the images with which they are already familiar, and also they find such kinds of images more attractive. In addition, the items shown in the illustration should reflect the cultural structure of the target group.[21] (İşler 2003)

In order to evaluate the visual aspects of the textbooks, Ertok Atmaca suggests three kinds of examinations: examination of the pictures, examination of the figures, and examination of the color (324).

- Examination of the pictures:
    - How do the pictures communicate, in which ways?
    - Are the pictures suitable for the related discipline?
    - Is there a link between the pictures and the text?
    - Does the text discuss the pictures?
    - Does the picture have an explanatory role about the text?
    - Does the meaning of the text change without the picture?
    - Do the pictures facilitate learning?
    - Do the pictures contribute to the text?
    - Are the pictures appropriate for the student's age and degree?
    - Is the book cover illustrated well?
    - Are the pictures good and sufficient?
    - Is it easy to understand the pictures?
    - Is the subject explained by the pictures?
    - Are the pictures lively?
    - Are the pictures located properly?

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[21] "Ders materyallerinde yer alan illüstrasyonlarda alışılmış görüntüler kullanılması önerilmektedir. Çünkü insanlar kendilerine bildik görünen resimleri daha iyi anlamakta ve yine bu nitelikteki resimler onlar için daha çekici olmaktadır. Ayrıca bir illüstrasyonda yer alan ifade biçimleri, olaylar, giyim şekilleri, binalar vs. hedef kitlenin kültürel koşullarını yansıtmalıdır."

o Are the appearances of the individuals who are shown in the pictures appropriate for the target group? Are they sympathetic?

(Ertok Atmaca 324, 325)

- Examination of the figures[22]

- Examination of the color:

    o Are the colors obvious?

    o Are the colors lively?

    o How many different colors are used?

    o Is there any color shift, or distortion?

    o Does the color use facilitate learning?

    o Are colors primary colors that are known by the students?

    o Is there a wrong color use?

In addition to pictures, drawings are also important components of the textbooks. In terms of drawings, an illustrator should try to understand the child's perceptions and the impressions in his mind, and reflect them in the drawing (Ertok Atmaca 321). Consequently, the illustrator should make the image attractive and memorable for the student. İşler states that there is an increase in the use of drawings in textbooks, but says that their quality is open to discussion (2003).

Finally, Ertok Atmaca gives some general suggestions to improve visual aspects of the textbooks. Some of those suggestions are (325):

- The books should not be considered as written materials only, but also as visual materials. Therefore, they should have aesthetic values.

- Pictures and texts should not dominate each other.

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[22] Since it is not directly related to my thesis, I will not go into the details of this part. For futher information, see Ertok Atmaca 225.

- Consecutive pictures should be presented in a coherent and a reasonable way.

- The composition of the pictures should be appropriate for society's standards and national identity

- Not only the writers, but also the visual designers should evaluate the pictures.

- Since the writings around the picture catch the reader's attention, the picture should be placed at the center of the text. (Güneş 139, cited in Ertok Atmaca).

In conclusion, since the visuals in textbooks have a significant role in improving the learning process, the quality of the illustrations and pictures used in school textbooks is especially important. Despite their advantages, pictures might also have regressive effects in the learning process unless they have a good quality. While a good quality in visuals can help in learning, poor quality can cause the opposite (Ertok Atmaca 320).

CHAPTER 3

POLITICS AND REFORMS IN PRIMARY SCHOOL EDUCATION IN TURKEY

3.1.   Education and Politics

Education regulates the acts of the individual, and consequently the society, too. It contributes to the socialization process of the individual and also carries ideological attributes. Education can make individuals loyal to the current economic, social, and political conditions; it also legitimizes these conditions for the individual. Therefore, education can be considered an ideological instrument (Althusser 1993, cited in Çapar 23).

The relation between education and politics is universal and has roots that go back to Aristotle. Thereby, schools were always used as strategic tools in politics (Bulut and Güven 2, 3). Moreover, Çapar defines education as an act of domestication[23] and a project that is being applied systematically to change the society and the individual, or to prevent any change in the society and the individual. Education is also an effective factor in shaping the collective memory of a society (23, 477).

Schools can be considered places where the official ideology of the state is imposed on individuals (Spring 1991, cited in Çapar 24). In the relation between state, education, and ideology, textbooks are the main materials that strengthen this

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[23] Kültürleme.

relation (Çapar 24). In *Türkiye'de Eğitim ve "Öteki Türkler,"* Çapar often refers to textbooks, because according to him social science courses and textbooks have a crucial role in the transmission of the official ideology and making it believable for society (21). According to Çapar, the Ministry of Education identifies everything in the curriculum very carefully and declares strictly what should or should not be included in the course content (24). In order to get approval from the Turkish Ministry of Education, all textbooks have to be submitted to the ministry first and examined by the *Talim Terbiye Kurulu*, because it is the authority that decides whether the textbooks are appropriate for the curriculum and the state ideology (Copeaux 79).[24] Also, Çapar points out that governments place education among the priorities of their programs (475). In this respect, S. Kaplan's explanation about why textbooks are educational and also political instruments is very striking, so that I find it useful to mention the entire passage here:

> … textbooks are the major instructional medium used in educational systems. Because such texts are widely distributed, seem to play up key social issues, carry the weight of official approval, and engage a captive audience, they serve as a source of instruction or a frame of reference for the more general understanding of society and polity. Moreover, they are perceived as defining national experience for children: those in positions of authority mandate and canonize a selective reading of society that transcends indeterminacy and contingency, just as alternative perspectives are consigned to silence. State officials and policy makers, in fact, aim at molding the collective consciousness of children by linking didactic methods to a monologic voice in the text. The texts so produced appear to embody truth-values. As a result, a particular world-view rigidly delimits what is taught as school and how. (…) In other words, textbooks are critical sources to examine the cultural politics of a society as the texts within them are deeply entrenched in the political culture of that society.

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[24] Copeaux defines *Talim Terbiye Kurulu* as the main and permanent element of the Turkish education system since its establishment in 1924 (79).

> Intended or not, such authoritative texts not only represent politics in their contents but also set up the terms of citizenship in the nation. (S. Kaplan 669)

In the history of the Ottoman Empire and Turkey, there are various cases that show how education was shaped according to the ideology of the ruling power. In this process, history writing and history education were the main instruments used to impose certain opinions and beliefs. The *Tanzimat Era* (1839-1876)[25] and the *Mutlakiyet Period* (1878-1908)[26] are two of those cases. During the *Tanzimat Era*, education was necessary to impose Ottomanism[27] on the society. Similarly, during the *Mutlakiyet Period*, Ottomanism was still the dominant ideology, and the aim was to raise individuals who were loyal to Ottomanism and also to Abdülhamit II (Akyüz 1999).

In addition, the emergence of nationalist history writing is another example that shows how education and ideology are related to each other. During the declaration of the *Maarif-i Umumiye Nizannamesi*[28] in 1869, Ottomanism was still the dominant ideology, and according to this declaration, history courses were going

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[25] Tanzimat Period begins with the declaration of the Gülhane Decree in 1839. The decree consisted of "institutional changes" that would give rise to centralization and Westernization processes in the Ottoman Empire (Kayalı 18). (For futher information, see Kayalı's Chapter 1 "Arabs and Arab Provinces in the Evolution of the Young Turk Movement.")

[26] This period also known as the *Hamidian Period*, because of Abdülhamit's will to establish his centralizing policy. He closed the Parliament to prevent any "political opposition to his rule" (Kayalı 29). Kayalı states that in this period Abdülhamit emphasized Islam and his religious role as caliph. Moreover, "he attracted many provincial notables to the capital in order to co-opt them into his centralized rule, and he upheld their economic and sociopolitical interests only in return for their support of his centralizing policy" (Kayalı 31).

[27] Ottomanism is an ideology that was introduced by the Young Ottomans to solve the social problems of the empire. Its main purpose was to "strengthen the relationship of the subject to the state" and it suggested "formal equality before the law." Moreover, a citizenship law accepted in 1869 defined "Ottoman subjects" as "Ottoman citizens." As a result, Muslim and non-Muslim citizens would be loyal to the Ottoman Empire with a common interest (Kayalı 24).

[28] The *Maarif-i Umumiye Nizamnamesi* was prepared by a commission that was headed by Server Paşa, and it was declared on September 1, 1868. The *Maarif-i Umumiye Nizamnamesi* was heavily affected by French intellectuals and French education. Therefore, its main objective was to reform the Ottoman education system in order to have a modern education system that was based on science (Bilim 32).

to be taught in primary and elementary school education (Demircioğlu 431).
However, Demircioğlu points out that nationalist history writing did not appear in
this period, but became an important factor during the Second Constitutional Period.
The reason why nationalist history writing emerged in this period is that people who
supported Turkism[29] as the right ideology were the ruling power, and they were
aware of the impact of history education on the transmission of their ideology to
society (Demircioğlu 431). Consequently, education was also shaped through the
new dominant ideology, and Turkism was included in the content of the history
course in 1913 – 1914 (Demircioğlu 431).

History writing and history education was also crucial in the emergence of
the nation-state in Turkey. The 1920s were a rough and crucial period in the
establishment of the Turkish Republic. Many important events like the Independence
War, the establishment of the Republic and the Grand National Assembly, the
abolishment of the caliphate, the *Terakkiperver Cumhuriyet Fırkası*, and the
Communist Party took place in this period (İ. Kaplan 133). Consequently, after the
Independence War, the society was worn out as a result of destructive wars and
crucial agreements (Demircioğlu 432, Copeaux 22).[30] In the end, Mustafa Kemal
Atatürk and the Republican People's Party went through all of these, and had a
decisive role in the formation of the Turkish nation state (İ. Kaplan 133).

In such conditions, a common history that legitimizes the Turkish nation's
claims to the land of Anatolia was perceived as a need. In order to fix this situation,

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[29] Gökalp defines Turkism as "to exalt the Turkish nation" (12). According to Gökalp, a nation cannot be a racial, ethnic, geographic, political, or a volitional group. Consequently, Gökalp suggests considering a person who say "I am a Turk" as a member of the Turkish nation (16) (For further information about Turkism, see Gökalp's Chapter 2 "What is Turkism?")

[30] Actually, Demircioğlu refers to the results of the Vienna Congress (1815), the Crimean War (1854-1855), the Ayastefanos Agreement, the Berlin Conference (1878), the Balkan Wars, the London Conference (1912), and the Treaty of Sevres. For further information, see Demircioğlu 432.

to eliminate the negative views about the Turks, and to revoke other nations' claims on Anatolia, Atatürk introduced the national history concept as a solution. According to this national history concept, the history of the Turks was going to be researched, and their contributions to civilization were going to be emphasized. In the end, Anatolia was going to be known as the motherland of the Turks, and once this was proven with evidence the European Nations could not claim any right on these lands, a new nation was going to rise from this unity (Demircioğlu 432).

As stated in Demircioğlu, Ziya Gökalp and Fuat Köprülü were important intellectuals who strongly supported Turkism and actively participated in the emergence of the national history concept (433). Moreover, both of them were aware of the significant role of education in the development of national history. For instance, according to Demircioğlu, Gökalp claimed that educational institutions must be in charge of forming a national character through history education (433). On the other hand, Fuat Köprülü was interested in textbook-related problems, and also in the preparation of new textbooks. In this regard, he prepared two textbooks about national history (1924, 1928) (Demircioğlu 434). Since all schools came under the jurisdiction of the Ministry of Education with the declaration of the *Tevhid-i Tedrisat* law in 1924, Akyüz (1999) describes the education in this period as a "democratic and secular" one, and also adds that history and language courses were taught in light of national gains.

To conclude, 1920 – 1950 was a very important period, since it was when the very long lasting Ottoman Empire ended, and a nation-state was established just after it (Çapar 26). The formation of the national education ideology also corresponds to this period. Since Atatürk and the Republican People's Party had a deep impact on

the Turkish nation state, Kemalism[31] was the new ideology. Thereby, Kemalism also became a fundamental tool in national education (İ. Kaplan 133). According to Atatürk, all "foreign" thoughts and external effects should be eliminated through the national education, and the national education should be in accordance with the national and historical character of the Turkish nation (İ. Kaplan 138).[32] According to Kaplan, attributing such a mission to national education would create an indigenous approach that is against universalism and cultural interactions (138). As it could be inferred from this approach, there was an effort to create an "essentialist"[33] culture that does not tolerate differences (Çapar 26). Due to these efforts, the Turkish History Thesis and Sun Language Theory had vital importance to legitimize the roots of the Turkish nation (Çapar 26).

3.1.2. Turkish History Thesis and Turkish-Islam Synthesis

At the end of the national history studies, the Turkish History Thesis was introduced in 1930, and the *Türk Tarih Tetkik Cemiyeti*[34] (TTTC) was established in April 15, 1931 to organize research and conferences to base the Turkish History Thesis on a scientific ground (Demircioğlu 434, Copeaux 40).

According to the Turkish History Thesis, Turks were the descendants of a "high culture" and "brought civilization to many parts of the world" after their migration from Cenral Asia (Atakuman 214). In addition, Atakuman considers this

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[31] Kemalism is an ideology that "grew out of the Turkish war of Independence" and continued to develop with Atatürk's reforms (Kılı 382). Kılı states the objectives of Kemalism and Kemalist reforms as to create "a modern Turkish state and society" that would develop more than contemporary civilizations (387).

[32] "Bir milli eğitim programından söz ederken, eski devrin hurafelerinden ve yaradılış niteliklerimizle hiç de ilgisi olmayan yabancı fikirlerden, doğudan ve batıdan gelebilen bütün etkilerden tamamen uzak, milli ve tarihi karakterimizle uyumlu bir kültür kastediyorum." M.Kemal Atatürk (qtd. İn Kaplan 138).

[33] Özcü

[34] Later known as *Türk Tarih Kurumu*

theory also as an alternative to Orientalist discourse. In other words, Atakuman states that this theory did not accept that European civilization has its roots in Mesopotamia and Greece. On the contrary, Atakuman states that "Turkish archaeologists offered a new version of the origins of civilization that highlighted Central Asia and Anatolia" (214).

In 1932, when the First Turkish History Congress[35] was convened, the Turkish History Thesis was ready to be introduced. The adaptation of the thesis to the textbooks was also on the agenda of the Turkish History Congress. In addition, three main ideas were discussed in the congress (Demircioğlu 435). They were:

- The Turks were not from the yellow race, which was considered inferior to the other races at the time.

- Turkish history was not only composed of the Ottoman Empire.

- Turkish people were connected to Anatolian civilizations.

On October 3, 1935, the TTTC became an independent research institution and its name changed to *Türk Tarih Kurumu* (TTK) (Atakuman 218). In the program of the TTK there were some questions that needed to be explained. Some of these questions were:

- Who were the indigenous people of Turkey?

- Who established the first civilization in Turkey and how?

- What is the role of Turks in the history of world civilizations?

(Atakuman 218)

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[35] I. Türk Tarih Kongresi

It is interesting that even though these questions formed the program of the TTK in 1935, the primary school programs in the 1960s were still emphasizing the third question among the programs' objectives. For instance, one of the objectives of the Society and Country Studies course in the 1962 program was to discuss the role of the Turks in history and to show that Turks were a model for other civilizations in military, arts, administration and law (M.E.B 1962, 33). Later on, this objective continued to be placed among the objectives of the Social Studies program, and today it can still be observed in the new Social Studies program.[36]

Consequently, the Turkish History Thesis answered all these questions in the following way: Turks came from a race similar to the European races, and Central Asia was the original place where they had established their civilization. Their civilization was spread through different parts of the world such as China, India, Egypt, Mesopotamia, Iran, Anatolia, Greece and Italy. Therefore, the Turks "were the main foundational element of all major civilizations, all Anatolian civilizations, both ancient and modern" (İnan et al. 1930, 1931, cited in Atakuman 219).

In order to support the validity of the Turkish History Thesis there was a need for more evidence. Since the theory claimed that civilizations all around the world were developed after the Turks' migration from Central Asia, material evidence such as archaeological artifacts could be tools to prove the Turkish History Thesis. Therefore the Turkish History Thesis had a great impact on the establishment of archaeology as a discipline in Turkey (Atakuman 214). However, some sites were outside Turkey and difficult to reach. Besides, even if it was possible to excavate those areas outside Turkey, the real problem was the impossibility of proving

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[36] For instance the Culture and Heritage chapter "*Türk Tarihinde Yolculuk* – Travelling in the Turkish History" in the 7th grade 2005-2009 textbooks discusses the contributions of the Turks' political and cultural activities to the "Turkization" process of Anatolia during the Seljuks period.

something that actually did not exist (Copeaux 49). At this point, linguistics served as an alternative way to strengthen the Turkish History Thesis, and consequently the Sun Language Theory was introduced in 1936 (Copeaux 49). Copeaux summarizes the Sun Language Theory as an explanation claiming that Turks were the inventors of all languages and produced their first words to describe the sun; all other languages emerged and diverged from this language thanks to the Turks' migration from Central Asia to other parts of the world (50).

Until 1935, the TTTC worked on textbooks to render them in accordance with the national history (Demircioğlu 436). In this respect, the TTTC prepared new history textbooks in a short period. These textbooks were prepared by the same authors who also published The Turkish History Thesis as *Türk Tarihinin Ana Hatları*[37] (Copeaux 40). According to Copeaux, the preparation of the textbooks in a short period proves the important role of the textbooks in imposing the "history reform" on society (40).

According to Arslan (1999), the principles of the 1936's primary school education program were decided according to the values of the ruling party, which was the Republican People's Party at the time, and the education program emphasized the principles of Atatürk. Besides, Çapar (407) calls attention to the following document, which specified the content of history textbooks in detail: *1940-1942, 1941-1942, 1942-1943 Ders Yıllarında İlkokulların Dördüncü ve Beşinci Sınıflarında Okutulmak üzere Yazdırılacak Tarih Kitapları Şartnamesi.*[38] Çapar considers this document as an example of how the national education system tried to control the teachers and the students (408). Furthermore, Çapar supports

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[37] The Main Tenets of Turkish History
[38] Specifications Considering the History Textbooks for the 4th and the 5th Grades of 1930-1941, 1941-1942, 1942-1943 Academic Years

Behar's (1996:99) view claiming that in the early years of the Republic "it was decided that history was going to be written in the service of a politically motivated education" (qtd. in Çapar 409).

Following Atatürk's death in 1938, the Turkish History Thesis and Sun Language Theory started to lose power. Instead of a world understanding dominated by Turks, the intellectuals focused their attention on the West and the Greco-Roman civilizations, so that they continued to look for the roots of Anatolia in those civilizations (Copeaux 55). This approach was known as the "humanist" movement (Copeaux 55). In light of this movement, Greek and Roman civilizations were included in the high school textbooks' content (Demircioğlu 436). However, this period also corresponds to when the *İslam Ansiklopedisi* was published by the Ministry of Education. The *İslam Ansiklopedisi* was a product of Turkish and Islamic views and a preparatory for the Turkish-Islam Synthesis (Copeaux 55). Copeaux states that, even though the impact of the "humanist" movement can be observed in some textbooks until 1986, it left its place to "national culture" and the Turkish-Islam Synthesis (56).

The Turkish-Islam Synthesis was born as a reaction to the "humanist" movement. Instead of paying attention to Western Greco-Roman cultures, the Turkish-Islam Synthesis suggested a new approach emphasizing Asian and Muslim characteristics of Turkish history (Copeaux 54). In this regard, the Turkish-Islam Synthesis can be seen as a reaction to the West and a return to Turkish "national culture", which was considered a combination of Turkish history and Islam (Copeaux 56). According to this view, Islam was superior to Turkish culture and Turkish culture could not survive without it. In return, Turkish culture strengthened

Islam, and that is why Islam also could not survive without Turkish culture (Copeaux 56).

The Turkish-Islam Synthesis was formalized in the 1980s by the *Atatürk Kültür, Dil ve Tarih Yüksek Kurumu* (AKDTYK). According to the report of AKDTYK, Turkey was "one of the richest countries in terms of its cultural heritage."[39] Besides, the Turkish nation was the founder of both the steppe and Islam civilizations. Moreover, it was the Turks who recognized the Anatolian civilizations first and introduced them to the world (Copeaux 60). In light of this report, new roles were attributed to the government institutions. The Turkish Ministry of Education, which was known as *Milli Eğitim Gençlik ve Spor Bakanlığı* at that time, was one of these government institutions, and its mission was to "educate all members of the Turkish nation to realize the Turkish cultural values, and also to protect and improve them" (Copeaux 60).

In addition, AKDTYK was supposed to be the fundamental organization both for the protection of culture, art and national values, and establishing close connections in international relations. Moreover, it would take measures to make Turkish citizens living abroad and their children stay connected to "national culture" (Copeaux 61). Copeaux intentionally draws attention to this objective and discusses its reflections in history textbooks. According to Copeaux, culture in the service of state and nationalism, and encouraging Turkish citizens who are living abroad not to forget their cultural roots were some main ideas in history textbooks as a result of the formalization of the Turkish-Islam Synthesis (61). Consequently, Copeaux describes the whole process as an indicator of unwillingness to recognize cultural changes that took place in history and an initiative to show the Turkish nation "as if it they had not

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[39] June 20, 1986.

changed since very old times and were ready to accept Islam which was a perfect choice for the Turkish nation" (61).

After the military coup in 1980, the education system was now used to raise a "politically docile Turkish youth" (S. Kaplan 666). Before the military coup, the country was experiencing an ideologically controversial period, and high school and university students were fighting for what they believed to be the right ideology. As stated in S. Kaplan "the generals held Marxist-inspired political organizations responsible for much of the student unrest," and "a more universalist understanding of human history and society" was put in place of a very nationalist approach (666). In order to provide political docility in education after the military coup, the generals politically positioned themselves to "the right-of-center" with the supporters of the Turkish-Islam Synthesis (S. Kaplan 666). S. Kaplan describes the situation as such:

> ...these religious nationalists became major cultural brokers in post-1980 Turkey as they dominated the State Planning Office, the official organ for formulating the country's five-year plans, including state education.[40] (S. Kaplan 666)

In conclusion, following the 1980 military coup in Turkey, Kemalism and the Turkish-Islam Synthesis coexisted in a contradictory way (Copeaux 62). Therefore, Copeaux points out that the textbooks after 1980 were "polyphonic," since they contained two different ideologies, Kemalism and the Turkish-Islam Synthesis together (62).

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[40] "The religious orientation the junta generals supported for the national education system manifested itself in the months following the coup. The National Security Council approved adding 92 new high schools for chaplains and preachers to the existing 249; at the same time, another 35 middle schools were planned. Even more significant, two years after the 1980 coup, the military endorsed a new constitution that mandated obligatory instruction in religious culture and moral education in all primary schools and secondary schools." (Kaplan 667).

3.2.   Education Reforms in the Ottoman Empire and Turkey

The Turkish Education System has witnessed many education reforms, but they all involved partial changes in order to fix a few specific problems (Akpınar, Aydın 82). For instance, Güven and Alp point out that since the 1968 primary school program, the school programs were only revised in terms of courses, but no fundamental change happened (154). In this regard, the 2004 education reform is different from previous ones, since it aimed to make fundamental changes in the system (Akpınar, Aydın 82). The new program was also in line with the European Union (EU) norms ("Eğitim Reformu Sınıflarda" 2004; Tezcan Akmehmet 60), and the developments in the individual, social, and economical fields (Tezcan Akmehmet 60).

The first revision attempts in education took place between 1776-1819 during the Ottoman Empire. Since the Ottoman Empire experienced many military failures, it realized the necessity of military reforms. However, military reforms also necessitated the improvement of education, and many military schools similar to the ones in the West were established during this era (Akyüz 1999). Following these developments, primary education became mandatory in 1824 (Akyüz 1999).

During the *Tanzimat Era* (1839-1876), the Ottoman Empire was having serious problems, and education was recognized as a solution that might save the Ottoman Empire from decline (Akyüz 1999). Akyüz particularly underlines this awareness, because according to him realizing education's political and social aspects was a very important recognition that still survives. Moreover, education began to be considered as a branch of science, and even books were published about education (Akyüz 1999).

According to Akyüz (1999), the *Maarif-i Umumiye Nizamnamesi,* the first official declaration that aimed to regularize the education out of *medreses,* was the first initiative in the Turkish education history that targeted the development and improvement of education in an extensive way. It was declared on September 1, 1839, and for the first time education was classified as primary, elementary, and high school. Also, the curriculum of all schools including universities and teacher schools was determined, and education's financial aspect was examined (Akyüz 1999). Since the Ottoman Empire was a multi-cultural nation, and intellectuals of the era suggested Ottomanism as the right ideology to keep the unity of the empire, Ottomanism was the dominant ideology of that time. Consequently, education had a significant role in raising "Ottoman individuals" (Akyüz 1999). In other words, the state schools functioned as a "social institution that contributed to the beginnings of a civil allegiance" (Kayalı 24).

On February 13, 1878, the Ottoman parliament was closed by Abdülhamit II, and this event was known as the beginning of the *Mutlakiyet Period* (1878-1908). This period ended with declaration of the second constitution in 1908. Until then, various education institutions with a concentration on specific fields and for handicapped people were established. For instance, professional schools, art schools, and also schools for the deaf, blind, and speech-impaired people were established for the first time in this period (Akyüz 1999). On the other hand, Ottomanism was still the dominant ideology, and now the education's purpose was not only to raise individuals who are loyal to Ottomanism, but also to Abdülhamit II (Akyüz 1999).

The *Mutlakiyet Period* was ended with the Second Constitutional Period (1908-1918). Akyüz describes the Second Constitutional Period as a liberalist period that also affected education in this way. For instance, for the first time a higher

education institution was established for girls, and observation and research were emphasized more in education. In terms of ideology, Ottomanism almost lost its power, and it gave its place to Turkism after the Balkan wars (1912-1913) (Akyüz 1999).

Besides all the reform movements that took place during the Ottoman Empire, the fundamentals of the Turkish national education rely on the Republican Period (after 1923). One of the most important novelties of the Republican Period is the declaration of the *Tevhid-i Tedrisat* law on March 3, 1924. According to this law, all schools became dependent on the Ministry of Education, and *medreses* were closed. Consequently, education gained a democratic and secular structure (Akyüz 1999). However, due to the political parties' efforts to manipulate education according to their ideology, Akyüz points out that the education system was not stable at that time, and history and language education was taught for nationalistic purposes (Akyüz 1999).

According to Akpınar and Aydın, 1924, 1926, 1936, 1948, 1962, and 1968 were important years in the history of the Turkish education, since many improvement programs took place in these periods (83). Among these years, Arslan (1999) particularly emphasizes 1926, 1936, 1948, and 1968 as the most significant years, because the education programs offered in these years suggested significant changes in the education (1999).

The aim of the 1926 program was defined so as to raise good and active citizens. The most important improvement with this program was the transition to collective learning.[41] Collective learning is also known as collectivism in education

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[41] *Toplu Tedris*, or *Toplu Öğretim*. For futher information, see: Mehmet Taşdemir's *The Principles of Collectivism Application in Compulsory Education Curriculum in Turkey*, Gazi Üniversitesi Kırşehir Eğitim Fakültesi, 7.1. (2006): 15-20. And, Mehmet Arslan's *Cumhuriyet Dönemi İlköğretim Programları ve Belli Başlı Özellikleri*, Milli Egitim Dergisi, 144, 1999.

(Taşdemir 15). According to Taşdemir, collective learning is "a way of education in which separate courses have organic relations to each other in general" (15). Taşdemir states:

> Before the application of the first program of 1926, courses and lectures which have similar contents had been lectured under different names in the compulsory education process from the first grade to the fifth grade. (…) Contrary to this, in the more developed 1926 Elementary Schools Curriculum, collectivism has been applied in the contents of all the courses of the first period (comprising the first three years), and in some classes of the second period (comprising the fourth and the fifth years). With this method, unifying similar courses and different educational topics has developed a new main course. For this main course, namely "Social Studies", new learning chapters have been developed. (M.E.B 1930, cited in Taşdemir 17)

In other words, collectivism in education can be interpreted as combining courses that have relevant contents with each other. For instance, the Life Knowledge[42] course which was being taught in the first three years of the primary school education was actually the combination of various other courses (Arslan 1999). The Society and Country Studies course, which was introduced with the 1962 primary school program, is also a product of collectivism in education, because this course was actually a combination of History, Geography and Civics courses (M.E.B 1962, 27).

After the 1926 primary school program, the principles of the 1936 primary school education system were decided according to the ruling party's values. In this period, the Republican People's Party was the ruling party, and the education program emphasized the principles of Atatürk (Arslan 1999).

Following the 1926 and 1936 programs, Arslan describes the 1948 program as a better version of the 1926 and 1936 programs (1999). First of all, the 1948

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[42] Hayat Bilgisi

education program was a multi-dimensional one that considered students from different aspects. It aimed at educating students as good citizens (social aspect), individuals (personal aspect), family members (human relations aspect), and economic properties (economical aspect) (Arslan 1999). The 1948 education program remained in force until 1968, and that was the longest period in the history of Turkey that an education program remained in force (İ. Kaplan 214).

The 1962 education program was the pre-version of 1968's program. Therefore, it was more like a preparation for the 1968 program. The program was tested for five years, and then it appeared as the 1968 education program (Arslan 1999, Güven, Alp 154). This program was different from the previous ones, because it was not only addressing the objectives of the Turkish national education, but also the principles and the objectives of the primary school education (Arslan 1999). In addition, the collective learning, which was previously applied to the 1st-3rd grade with the 1926 program, was now also applied to the 4th and 5th grades (Arslan 1999). Taşdemir also touches upon this change:

> In the second period (4th – 5th grades) of elementary school education this application [collective learning] was first made within the 1968 program. However two pivotal courses and related educational topics have been set respectively: Science and Social Studies. (MEB 1968, cited in Taşdemir 17)

Consequently, history, geography, and civics courses was gathered under a new course called Social Studies, and nature and agriculture courses were gathered as Science course (Arslan 1999).

After 1968, the main subjects discussed about the Turkish Education System were the extension of the compulsory primary education and program improvement studies. In the 1970s, there were preparations to increase compulsory primary education from five to eight years, and program improvement studies were on the

rise in the 1980s (Arslan 1999). Finally, in 1997, compulsory primary education was accepted as eight years. After that, studies dealing with program improvement and textbooks continued (Arslan 1999).

To summarize, in the Turkish Education System there were partial changes until the 1950s, and the education programs mostly emphasized national goals, raising intellectual individuals, and opening up to the world (Akpınar, Aydın 83). After the 1950s, program improvement studies like textbook and curriculum revisions, changes in education materials and teaching methods were discussed more often (Akpınar, Aydın 83).

3.2.1. 2004 Education Reform

Since the needs of the society and the individuals change over time, an education program might also lose its validity after being used for a certain period of time (Arslan, Demirel 198). In other words, education programs often have to be revised in order to adapt to changing conditions. In recent years, the transition from an industrial era to an information era, and consequently a more information-based economy has caused many countries to revise their education program according to the needs of the current conditions (Akpınar, Aydın 82; Arslan 1999). In order to adapt to current conditions, each nation has a specific education program that was developed to satisfy those needs (Aydogdu 372; Arslan, Demirel 198).

In 2004, a new education program in Turkey was also developed to adapt better to the changes that the world and the country are facing (Güven, Alp 153; Oruç 1152). The Turkish Ministry of Education decided to apply constructivist education theory. Constructivism is a theory of education according to which the learner's prior experiences help them in problem solving when they come across novel situations (Kınay 46). The national curriculum was revised based on this

approach. In addition to the adoption of the constructivist approach, Selçuk lists other changes as follows:

- Active learning and activity-based education strategies are proposed.

- Connections are set between main disciplines and interlude ones.

- The wholeness of primary education and links between disciplines are taken into account.

- Measurement and evaluation approach based on process is put forward

(Selçuk 2005,[43] cited in Oruç 1152).

The reforms in the education program eventually affected the textbooks, too. Therefore, old textbooks were replaced with new ones that are prepared according to the fundamentals of this approach. The older Social Studies programs had textbooks for students and manuals for the teachers. However, the new Social Studies program not only requires a student textbook and a teacher's manual, but also a workbook for the students.

At that time, the president of the Turkish Ministry of Education was Hüseyin Çelik, and Çelik also pointed out that a new education system is necessary to fill the gaps in the education system ("Eğitim Reformu Sınıflarda" 2004).[44] In addition, Çelik underlined the relation between the education system, and the economy and democracy. In this regard, he stated that students deserve a better education system, since the existing education system of the time was insensitive to both economy and democracy ("Eğitim Reformu Sınıflarda" 2004). Çelik's emphasis on the old

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[43] Selçuk, Z. *Milli Eğitim Bakanlığı Tarafından Gerçekleştirilen Müfredat Değişimlerinin Eğitim Fakültelerine Yansımaları.* Eğitim Fakültelerinde Yeniden Yapılanmanın Sonuçları ve Öğretmen Yetiştirme Sempozyumu. Ankara, 2005.

[44] According to Çelik's statement, there were eight common skills that student in Turkey were lacking. Those skills are critical thinking, problem solving, scientific research, creative thinking, entrepreneurship, communication, using information technologies, and speaking Turkish accurately and nicely ("Eğitim Reformu Sınıflarda" 2004).

education system's insensitivity to the economy and democracy reminds Akpınar, Aydın, and Arslan's point about the impact of an information-based economy on the education programs (Akpınar, Aydın 82; Arslan 1999). Akpınar and Aydın state that studies considering the education reform took place in Turkey since the beginnings of 2000. However, according to Çelik, the studies were begun in September 2003 ("Eğitim Reformu Sınıflarda" 2004). At the end of these studies, the primary education program (1st-8th grades) was revised in 2004. The new program was tested for a year (2004-2005) in six cities,[45] and finally it was applied countrywide in 2005-2006 (Akpınar, Aydın 82; Güven, Alp 153)

According to Akpınar and Aydın, the 2004 education reform is a more "extensive" and "multi-dimensional" model of the previous revisions, because it offered significant fundamental changes in the education system (83). Akpınar and Aydın group the reasons of the 2004 education reform as exterior and interior factors (86). According to Akpınar and Aydın, the exterior factors are the European Union (EU) perspective, international education norms, Turkey's unsuccessful appearance in the PISA 2003 report, and the global technological and economic developments (86).[46] On the other hand, the interior factors are the expectation of good quality in the education, insufficiency of the previous education program, and the willingness to have a proper education system that serves economic development (Akpınar, Aydın 86).

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[45] Van, Ankara, Bolu, Kocaeli, Hatay, and İzmir ("Eğitim Refomu Sınıflarda" 2004). However, some scholars state that the program was tried in nine cities. See, Güven, Alp 153.

[46] PISA 2003 report was published by the Programme for International Student Assessment (PISA). PISA is an internationally standardised assessment of the Organisation for Economic Co-operation and Development (OECD) and it aims to measure the perfomances of 15-year-olds in schools. It was developed by the participation of different countries and in 2003 Turkey was one of the 41 countries participted. For further information about the PISA reports and Turkey, see: < http://www.pisa.oecd.org> and <http://earged.meb.gov.tr>

Consequently, the Turkish Ministry of Education accepted a constructivist and student-based education program in 2004 (Akpınar, Aydın 84). During the preparation phase of the 2004 education program, the Turkish Ministry of Education benefited from the results of PISA 2003. Therefore, countries successful in PISA 2003 were taken as the models for the 2004 education reform in Turkey (Akpınar, Aydın 84).

CHAPTER 4

SOCIAL STUDIES COURSE

4.1.   The Definition and Content of Social Studies

The National Council for the Social Studies (NCSS) defines social studies as
"the integrated study of the social sciences and humanities to promote civic
competence" (NCSS Website). The place of Social Studies in the school curriculum
is defined as such:

> (…) social studies provides coordinated, systematic study drawing
> upon such disciplines as anthropology, archaeology, economics,
> geography, history, law, philosophy, political science, psychology,
> religion, and sociology, as well as appropriate content from the
> humanities, mathematics, and natural sciences. In essence, social
> studies promotes knowledge of and involvement in civic affairs. And
> because civic issues—such as health care, crime, and foreign policy—
> are multidisciplinary in nature, understanding these issues and
> developing resolutions to them require multidisciplinary education.
> These characteristics are the key defining aspects of social studies.
> (NCSS Website)

In order to define Social Studies, Erden discusses three approaches suggested
by Barr, Barth, and Shermis. These approaches are: Social Studies as a transmitter of
Civics, as Social Sciences, and as an examination area[47] (Erden 7).

The oldest approach is Social Studies as a transmitter of Civics. According to
this approach, the main objective of the Social Studies course is to educate students
to be appropriate citizens by transferring cultural heritage to them. The reason for

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[47] "Yansıtıcı İnceleme alanı olarak Sosyal Bilgiler" (Erden 7).

using cultural heritage to create ideal citizens is the idea that the transmission of cultural heritage contributes to students' learning about the past, and also teaches them the basic institutions, values, and beliefs of the society (Erden 7). Therefore, history education forms a very significant part of Civics, and consequently the Social Studies course, and they function as a transmitter of cultural heritage. In this regard, Dilek[48] explains the importance of history education as "an important component of a child's personal development, transmitter of cultural heritage, and a significant tool for civics education" (cited in Tezcan Akmehmet 54).

According to the second approach, which is Social Studies as Social Sciences, an individual should learn Social Sciences in order to be an appropriate citizen. In other words, this approach claims that the best way of teaching civics is to make children use the knowledge gained from Social Sciences and learn to apply appropriate methods while exploring further information (Erden 8). Finally, in the third approach, that of Social Studies as an examination area, students define problems, analyze them, and make decisions. In this approach, Social Studies does not have to cover a particular concept, because the main objective is to teach students ways of recognizing individualistic and social problems, and to come up with a decision after analyzing those problems. Therefore, according to this approach, the best way of teaching civics is through research (Erden 7, 82).

Erden points out that educators can either choose one of these approaches or benefit from all three of them. According to Erden, educators recently have started to combine these three approaches. Therefore, the transmission of cultural heritage to students with the help of related disciplines of Social Sciences is one of the aims of the Social Studies education (Erden 8).

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[48] Dilek D. *Tarih Derslerinde Öğrenme ve Düşünce Gelişimi.* PegemA Yayıncılık, Ankara. 2001: 31-32.

Are the Social Studies course and Social Sciences the same? Even though the Social Studies course benefits from the Social Sciences, they should not be considered equal. Social Sciences are the group of disciplines that explore different aspects of the individual and individual's relations with the environment and changing society (Erden 34, Köken 236). On the other hand, Social Studies is a course that benefits from various disciplines of the Social Sciences.[49] In this regard, the major disciplines studied under Social Studies are History, Geography, Anthropology, Economics, Sociology, and Politics (Erden 35). In Social Studies, students learn different life styles, both of their home country and of other countries, and also interpersonal relations, relations between people and institutions, and relations between people and services (Köken 237). The Social Studies course puts significant emphasis on humans' basic needs and the ways in which people satisfy those needs. In that sense, food, shelter, clothes, traditions, social values, and changes in life style are all different products of human activities that emerged to cover those needs (Köken 237). Therefore, Köken states that Social Studies mainly addresses cultural heritage and its continuous aspects (237). Moreover, it teaches how to be a social individual and a responsible individual (Köken 237).

According to Sağlam, the Social Studies course is also the most suitable course for teaching the principles of democracy. Sağlam emphasizes that Social Studies is very necessary for teaching human rights, democracy, and also for raising qualified individuals who are self-confident in decision-making and see themselves as responsible members of their country and the world (Sağlam 2000).

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[49] "İlkokul Sosyal Bilgiler programlarında uzun yıllar Tarih, Coğrafya ve Yurttaşlık Bilgisi temel çalışma alanları olarak kabul edilmiştir. Batılı ülkeler giderek sosyal bilgiler dersinde sosyal yaşamla ve yurttaşlık bilgisi ile ilgili konulara ağırlık verirken, ülkemizde Sosyal Bilgiler Tarih ve Coğrafya ağırlıklı olmaya devam etmektedir. Ancak İlköğretim Programında Sosyal Bilgiler dersinin amaçları incelendiğinde, programda Tarih ve Coğrafyanın dışında, Antropoloji, Sosyoloji, Ekonomi gibi disiplinlerden seçilmiş bilgilerin öğrencilere kazandırılması gerektiği açıkça görülmektedir." (Erden 35).

4.2.   The Social Studies Course in Turkey

Even though the Social Studies course began to be discussed officially in the 1950s, its inclusion in the primary school in Turkey was actualized with the 1968 primary school program. In 1952,[50] in the 5th National Education Meeting it was decided that History, Geography and Civics courses would be united as one course entitled "Social Studies" but the decision could not be applied after then (Önal and Kaya 24). Even though the course was offered again in the 1962 primary school program under the new name "Society and Country Studies",[51] one more time the course was not taught properly because of the limited primary school program (Erden 6, Önal and Kaya 24). Finally, in 1968 the course started to be taught as Social Studies (Erden 6, Önal and Kaya 24), and it was studied by the 4th and 5th grades five hours a week (Önal and Kaya 24).

According to the 1962 primary school program, the aim of Turkish National Education was "to render all Turkish citizens common in fate, pride and sorrow; to gather them around the national conscious; to develop national, ethical, humanitarian, superior values; to make our nation a constructive, creative, and outstanding member of a democratic civilization that is advanced in technology, arts, economy and has an understanding that appreciates individual attempts and social responsibility"[52] (M.E.B 1962, 11).

Afterwards, the objectives of the primary school were listed in the program. According to the objectives listed in the program, an individual becomes well-

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[50] According to M.E.B. 2006, the date is February, 1953.

[51] Toplum ve Ülke İncelemeleri

[52] "Milli ülkümüz, Türk milletinin bütün bireylerini kaderde, kıvançta ve tasada ortak, bölünmez bir bütün halinde milli bilinç etrafında toplamak; milli, ahlaki, insani, üstün değerlerini geliştirmek; milletimizi hür düşüncenin sosyal zihniyetlerle demokratik düzenin hakim olduğu, kişisel teşebbüse ve toplum sorumluluğuna değer veren bir anlayış içinde bilgi, teknik, güzel sanatlar ve ekonomi bakımından çağdaş uygarlığın yapıcı, yaratıcı, seçkin bir ortağı haline getirmektir."

informed about the basics of daily life and ready to manifest him or herself almost in every field of life. In other words, according to these objectives, an individual who had a primary school education is supposed to know basic health information; behave cautious and smart in case of accidents; appreciate his or her neighborhood; and have an advanced will and curiosity for learning. Moreover, he or she also is supposed to appreciate beauty and the fine arts (M.E.B 1962, 17). In this regard, he or she discovers the beauty of natural landscapes, recognizes and appreciates artworks and cultural objects, tries to enhance his or her environment, and wants to learn national handcrafts, music and dance. Most significantly, he or she realizes the important role of fine arts in spiritual maturity and in the rise of the Turkish nation in the civilized world (M.E.B 1962, 17).

According to the 1962 program, in the first three years of primary school, students were taught the "Life Knowledge Course".[53] In the program, it was stated that the objective of the Life Knowledge Course was to teach students basic knowledge, skills and habits that are necessary for daily life, and therefore the course united various subjects in its content. The program explanations state that in order to keep the unity that the "Life Knowledge Course" provided in the first three years of the primary school, the History, Geography, and Civics courses were united as "Society and Country Studies" (M.E.B 1962, 27). Later, a very similar explanation would be made for the Social Studies course in the 1968 primary school program.

The chapters in the Society and Country Studies textbooks were arranged to start with subjects with which children are familiar. For instance, in the 4th grade, the first chapter was "Our City and Region" and aimed to educate children about the city and the region in which they live. Starting with the close environment with which

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[53] Hayat Bilgisi

children are familiar, the chapters are moving through a broader frame that deals with subjects like the Anatolian Past, Seljuks, and the governance of Turkey. While subjects related to Turkey were the core of the 4th grade Society and Country Studies course, Turkey and the neighboring countries were the core of the 5th grade Society and Country Studies course (M.E.B 1962, 28) (See Appendix for the yearly comparison of the Social Studies chapters).

In 1968 the Society and Country studies course was renamed as the Social Studies course. According to the 1968 program, a primary school student could not understand the learning material if the information was given in separate disciplines. Instead, the program suggests that a primary school student perceives events collectively, and therefore it was decided to unite History, Geography, and Civics courses as one Social Studies course (M.E.B 1968, 18). In the 1962 program, a very similar explanation was stated to explain why History, Geography, and Civics courses were united under the Society and Country Studies course (M.E.B 1962, 27).

Even though the Society and Country Studies course became Social Studies in 1968, the organization of the chapters was not changed much until 2004. In the 4th grade, the place where we live, city life, and life in the village were always the subjects of the first chapters. The following chapters were focusing on Turkey, and introducing Turkey's geographical, political, social and economical aspects. The later chapters included historical information starting from prehistoric times, Anatolian Civilizations, Central Asia and the early Turkish states, and continued with the emergence of Islam, and the Seljuks. Finally, the last chapters were usually about the characteristics of the Turkish people, and duties of the Turkish citizens for their nation. In the 5th grade, the Ottoman Empire and the establishment of the Republic

were generally the first chapters. The world, Turkey and neighboring countries, and Atatürk's reforms were the subjects of the following chapters.

Since the cultural heritage of the Anatolian and Turkish past is my main concern, I will pay special attention to the specific chapters of the textbooks that are about prehistoric times and Anatolian Civilizations. However, that does not mean that the 5th grade textbooks do not include any cultural heritage items in its content. It still does, but they are distributed among different sections. For instance, the sections about the Ottoman Empire often refer to historical monuments and historical objects. In addition, the sections about Turkey's neighboring countries also frequently present historical monuments.

4.2.1. The New Social Studies Program (2004)

Each society forms its own Social Studies program according to its needs and education philosophy (Erden 9). In the 1930s and 1940s, the content of the Social Studies course in the US mostly included History and Geography subjects. However, in the 1960s and 1970s, the content of the course was enlarged under a reform movement called "New Social Studies." With this reform movement, the density of History and Geography topics were increased by additional subjects: Sociology, Anthropology, Economics, Political Sciences, and Social Psychology. Consequently, Social Studies became an interdisciplinary course based on Social Sciences (Erden 6).

Today, the vision of the Social Studies is given as to educate active, democratic, productive and responsible 21st century Turkish Republican citizens who adopt the principles of Atatürk and his reforms, know Turkish history and Turkish culture, show respect to human rights, are sensitive to the environment they inhabit,

interpret knowledge based on their experiences and also evaluate them from social and cultural perspectives, and have advanced social skills ("Sosyal Bilgiler Dersi 4-5. Sınıflar Öğretim Programı ve Klavuzu" TTKB Öğretmenler Portalı).[54]

According to the Social Studies Textbook Analysis Commission,[55] one of the differences that separates the new social studies program from previous ones is the expansion of the 4th and 5th grade contents to the 6th and 7th grades content. In other words, instead of offering a large amount of knowledge in two years, the new social studies program presents it in four years. Besides, the yearly subjects complete each other, and consequently repetition is avoided in contrast to the previous years.[56]

The Social Studies course is taught three hours a week (36 weeks = 108 hours) in the 4th - 6th grades, and four hours a week in the 7th grade. According to the Social Studies program for the 4th - 7th grades of the *Talim Terbiye Kurulu Başkanlığı* (TTKB),[57] the sections of the course are designed to educate active and responsible Turkish citizens (S.B. Programı, TTKB Öğretmenler Portalı).[58] Therefore, the course must examine various disciplines (like history, geography, economics, sociology, anthropology, psychology, philosophy, politics, law, and civics) together in a multidimensional way (S.B. Programı, TTKB Öğretmenler Portalı). However, in the new Social Studies program, they are not covered as independent fields, but as parts of learning areas. For instance, history is associated with the concepts of "time, continuity and change." Therefore, the 4th and the 5th grades are taught particular concepts like chronology, change and continuity, causality, nation, leadership, war,

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[54] Henceforth, I will cite this source as "S.B. Programı, TTKB Öğretmenler Portalı".

[55] Social Studies Textbook Analysis Commission – *Sosyal Bilgiler Kitap İnceleme Komisyonu* is a sub-group of the Board of Education and Discipline – *Talim Terbiye Kurulu.*

[56] Personal interview. 24 March 2010.

[57] The Board of Education and Discipline.

[58] *Sosyal Bilgiler Dersi (4-5. Sınıflar) Öğretim Programı ve Klavuzu* and *Sosyal Bilgiler Dersi (6-7. Sınıflar) Öğretim Programı ve Klavuzu*. TTKB Öğretmenler Portalı.

power, similarities and differences, primary source, secondary source, and a century as components of the history knowledge in the social studies course (MEB 2004, cited in Tezcan Akmehmet 60). In another example, in the 5th grade, the theme of Culture and Heritage is covered in the chapter entitled "*Adım adım Türkiye* – Turkey, step by step" of the Social Studies textbook. This section emphasizes the importance of museums in local history education (MEB 2004, 306, cited in Tezcan Akmehmet 61). Under such conditions, the visuals used in textbooks as part of the history knowledge in the social studies education is also very important.

In terms of cultural heritage, the Social Studies course content also covers sightseeing activities. These activities include visiting an archaeological excavation area, exhibitions, museums, and historical sites (S.B. Programı, TTKB Öğretmenler Portalı). In addition, culture and heritage is covered in detail in particular chapters of the 4th and 7th grades Social Studies textbook, since each chapter emphasizes different learning areas of the Social Studies course **(Table 5 - 8).**

In the previous Social Studies course, political history was covering a large place. In comparison to the earlier periods, the new Social Studies course not only emphasizes political history, but also discusses cultural and social history (Ünal).[59] Another difference concerns the objectives of the Social Studies programs. In the older Social Studies programs, there were "objectives" that included the goals of the Social Studies education. However, the new Social Studies program is based on various concepts: area of learning, values, skills, and acquisitions (Ünal). The definitions of these new concepts introduced by the 2004 education reform are the following:

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[59] Ünal, Fatma. Personal interview. 23 March 2010.

Area of Learning *(Öğrenme Alanı)*: The structure that organizes learning in light of integrated skills, themes, concepts, and values. The Social Studies course includes nine learning areas. Each learning area may contain more than one academic discipline.[60] **(Table 5-8)**

The Culture and Heritage learning area collaborates with Anthropology, History, Sociology, and Civics. In this area, students learn the fundamentals of Turkish Culture and understand the necessity of protecting culture. Culture is considered a necessary instrument to form national consciousness.[61] Students understand that cultural values differ in each society, and they also learn that cultural differences enrich the world cultural heritage (S.B. Programı, TTKB Öğretmenler Portalı).

The human factor is very essential in teaching culture and heritage themes. For instance, students are expected to realize that other individuals have an impact on them. They discover which cultural items have importance for their families. Historical sites and historical objects are also introduced in this section. Students are encouraged to visit the historical sites of Turkey and to learn about important historical monuments. At the same time, students also realize the importance of protecting art works and other cultural objects. In addition to Turkish culture, students also start learning about different cultures. Consequently, students realize that culture is created by people and see the role of culture in the socialization of individuals (S.B. Programı, TTKB Öğretmenler Portalı).

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[60] "*Birey ve Toplum,* Psikoloji ve Vatandaşlık Bilgisini; *Kültür ve Miras*, Antropoloji, Tarih ve Vatandaşlık Bilgisini; *İnsanlar, Yerler ve Çevreler* Coğrafya' yı, *Üretim, Tüketim ve Dağıtım* Ekonomi' yi, *Gruplar, Kurumlar ve Sosyal Örgütler* ve *Güç, Yönetim ve Toplum* Sosyoloji' yi, Vatandaşlık Bilgisini, Hukuku içermektedir. *Bilim, Teknoloji ve Toplum* ve *Küresel Bağlantılar* disiplinler arası alanlardır" ("Sosyal Bilgiler Dersi 4 – 5. Sınıflar Öğretim Programı ve Klavuzu" TTKB Öğretmenler Portalı)

[61] Ulusal Bilinç

The Culture and Heritage section also collaborates with other sections. For instance, the "Science, Technology and Society" section covers the processes that form the objects people use in daily life. In addition, human and landscape relations are covered in the "People, Places and Environments" section, and the responsibilities of individuals are covered in the "Individuals and Society" section.

Skills (Beceri): The abilities that students are expected to learn and develop during the learning process.

Each section of the Social Studies course aims to teach certain skills to students **(Tables 9-12)**. The Culture and Heritage section in the 4th grade aims to teach how to plan and write information in an efficient way. According to the program's outline, research, planning and writing the information in an efficient way is composed of such activities (S.B. Programı, TTKB Öğretmenler Portalı): [62]

    a. Use of library (Catalog search etc.)

    b. Use of reference sources (Encyclopedia, dictionary, journals etc.)

    c. Use of print media and visual sources (newspaper, magazines, video, television, radio etc.)

    d. Appealing to different sections of a book (Index etc.)

    e. Use of keywords, references, and different volumes

    f. Evaluation of sources

    g. Finding appropriate sources of information

    h. Using society and individuals as a source of information (oral history work)

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[62] For a detailed description of each activity, see *Sosyal Bilgiler Dersi (4-5. Sınıflar) Öğretim Programı ve Klavuzu*

    i. Planning and writing the information (Figuring out the main idea, summarizing the main points, taking notes, recording information, adding footnotes, writing reports etc.)

    j. Citing sources in the references section.

However, in the 5th grade the aim of the Culture and Heritage section is different from the 4th grade, in that it aims to encourage the use of visual documents like miniatures, engravings, photographs, and caricatures (S.B. Programı, TTKB Öğretmenler Portalı).

Value (Değer): The common thoughts, beliefs, objectives, and ethic principles in a society that are accepted by the majority of the society and provide consistence in a society.

According to the Social Studies Program, the Social Studies course emphasizes justice, family ties, independence, peace, being scientific and hardworking, honesty, solidarity, susceptibility, aesthetics, friendliness, freedom, importance of being healthy, respect, love, responsibility, cleanliness, patriotism, and helpfulness (S.B. Programı, TTKB Öğretmenler Portalı) **(Table 13-16)**.

In the culture and heritage area of learning in the 4th grade, there are three fundamental values that are being emphasized. These are: being respectful to Turkish elder people, giving importance to family, and patriotism. On the other hand, the culture and heritage area of learning of the 5th grade program only emphasizes the value of aesthetics.

Acquisitions *(Kazanımlar)*: This is information, concepts, skills, and values that students should have learned by the end of the learning process.

In the 4th grade Culture and Heritage section "*Geçmişimi Öğreniyorum -* Learning My Past," students are supposed to write their family history based on

physical objects and by conducting oral history work. Also, they are supposed to became aware of the objects belonging to national culture in their family and neighborhood. They give examples of traditional Turkish plays that still survive, and they present specific examples to show that cultural items go through changes while they reach our day. In addition, students describe the situation of Turkey during the national struggle based on visual and written materials and realize the role of Atatürk in the foundation of the Republic and the victory of the Independence War.

In the 5th grade Culture and Heritage section "*Adım adım Türkiye* - Turkey Step by Step*,*" students are supposed to get to know the natural and historic sites of Turkey and also the historic monuments. During this process, they are supposed to give examples of the cultural values of Turkey's different regions. Also, they make comparisons between the different regions of Turkey in terms of similar and different cultural values. In addition, students realize the importance of cultural items in keeping individuals together in a society. Eventually, they compare daily life before and after Atatürk's reforms, and associate Atatürk's principles with his reforms (S.B. Programı, TTKB Öğretmenler Portalı).

In the 6th grade Culture and Heritage section "*İpek Yolu'nda Türkler* – Turks on the Silk Road*,*" students learn political, economical and cultural characteristics of the first Turkish states founded in Central Asia, the role of the Silk Road in cultural, political, and economic relations of societies, the Turks' conversion to Islam, and Islam's impact on Turkish culture, politics, and society. Moreover, students also learn the importance of the Turkish Armed Forces, and they associate the Turkish Army with the armies of the first Turkish states in Central Asia. Furthermore, students are supposed to understand the differences and continuities in cultural ceremonial practices. They also present evidence of the first Turkish states' in

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Central Asia and Turkish-Islamic states' contribution to Turkish culture, art and aesthetics (S.B. Programı, TTKB Öğretmenler Portalı).

Finally, in the 7th grade Culture and Heritage section "*Türk Tarihinde Yolculuk* – Travelling in the Turkish History*,*" students discuss the contributions of the Turks' political and cultural activities to the "Turkification" process of Anatolia during the Seljuk period. Students are supposed to explain the growth of the Ottoman Empire as a political power, and they evaluate the conquests and struggles of the Ottoman Empire considering the importance of trade and the seas. Presenting evidence that prove hospitality and unity in the Ottoman Empire is another acquisition. In addition, students emphasize the continuity and change in Turkish culture, arts and aesthetics by showing examples, and they also become aware of the impact of Ottoman-European relations on culture, arts, and aesthetics. Moreover, they identify Turkish cultural items based on *seyahatnames.*[63] Finally, students make inferences about social and economical changes based on the reform movements in the Ottoman Empire.

4.2.2. Evaluation of the 2004 Education Reform and the New Social Studies Program

Teachers have a very significant role in the application of the new constructivist education program, but many scholars complain about the inadequate experiences of the teachers and their insufficient knowledge regarding the new constructivist education model. This gap is an important factor that lessens the productivity of the constructivist education model. In this regard, Akpinar and Aydin state that the training of the teachers and the educators concerning the application of the new education model was overlooked (86).

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[63] Travel accounts.

A new Social Studies program was also introduced as one of the novelties of 2004's education program. However, like most of the 2004 education program, an efficient application of the new Social Studies program is also very much dependent on teachers, but teachers' inadequate knowledge of the constructivist education model is a big obstacle at this point. According to Arslan and Demirel, the new Social Studies program, which is being applied since 2004, is actually not being applied properly, as teachers do not have enough knowledge about the program, and the program does not reach all targeted acquisitions (198). For instance, Mala and Gürbüztürk evaluated the suggested activities in the "*Adım adım Türkiye* – Turkey, step by step" chapter of the Social Studies program. The research results show that teachers do not devote enough time to constructivist activities (cited in Arslan and Demirel 200).

In addition to teachers' lack of experience in the constructivist education model, a short trial period was another problem. Since the new program was tested for a year in 2004-2005, and then applied in all schools in 2005-2006 **(See Chapter 3, Section 2.1)**, Aykac and Başar, Öztürk and Tuncel suggest that the trial period was not long enough to test the new education program, and it caused difficulties in the later phases. For instance, schools did not have the essential technical equipment. Consequently, schools and teachers were not ready for the new program, and this led to interruptions during the new program's application (cited in Arslan and Demirel 200).

Besides the negative evaluations regarding teachers' lack of experience, some studies directly targeted teachers and students' opinions about the new Social Studies program. In 2005-2006, Taş conducted research to learn teacher's opinions about the textbooks of the new Social Studies program (519). Taş's research includes the

opinions of 153 primary school teachers working in Konya (521). According to the results, teachers evaluated the textbooks' design, visual quality, physical attributes, and language favorably, but in terms of their content they found textbooks partially favorable (519). Consequently, Taş suggests improvements and more effort to be devoted to the design of the textbooks' cover, organization of the contents, and use of a fluent and clear language (531).

Ersoy and Kaya conducted research to identify students' approaches to the new Social Studies program based on their teachers' views. The participants of the research were 21 class teachers teaching 5th grade (285). The research was conducted in 2005-2006, and according to the results teachers thought that students had a positive attitude towards the new Social Studies program and that they enjoyed it, even though it took some time to get used to it at the beginning. According to the teachers, the students most liked the research, the drama and group activities, but also had difficulties during the research activity. Besides, teachers thought that students' research capabilities and their active participation in the course were improved by the new program, but unfortunately they started working less (296).

In conclusion, the 2004 Education Reform and the new Social Studies program have been practiced for six years, and it needs some time to be revised in terms of the program's application and its content. However, considering the teachers' role in the education and the comments made upon teachers' lack of experience in the constructivist education model, improving teachers' skills and educating them about the new education program should be the priority.

CHAPTER 5

SOCIAL STUDIES TEXTBOOKS IN TURKEY

5.1.   Publishing Textbooks

The Turkish Ministry of Education has a commission for book writing textbooks to be published by the ministry. Even though all textbooks must be approved by the Turkish Ministry of Education, the commission is not the only source of textbooks. In other words, the textbooks do not have to be prepared by government-based institutions. There are several ways in which the Turkish Ministry of Education can publish textbooks. According to the Turkish Ministry of Education's *Ders Kitapları ve Eğitim Araçları Yönetmeliği,*[64] there are five options:

a. Competition: The Turkish Ministry of Education organizes a competition which individuals or a group of book authors can attend and to which they can submit their textbook alternatives. At the end of the competition, the winning textbook receives the approval of the ministry and is published by the ministry, or by the publishing house with which the author is working.

b. Commissioning: The Turkish Ministry of Education can ask any author or commission to prepare textbooks. After the ministry's approval, textbooks can be published.

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[64] Textbooks and Education Materials Regulations

c. Purchasing: If the Turkish Ministry of Education decides to use a textbook that has been published and already is on the market, it can purchase the copyright and the author's royalties of the textbook.

d. Commissioning from ministry personnel: The ministry can ask its own personnel to prepare a textbook.

e. Private publishing houses: Any author or private publishing house can also prepare and present textbooks to get consent from the ministry.

(M.E.B 2009)

In order to get approval from the Turkish Ministry of Education, all textbooks have to be submitted to the ministry first and approved by the *Talim Terbiye Kurulu* (Copeaux 79).[65] The textbooks are evaluated by the textbook analysis commission[66] of the *Talim Terbiye Kurulu*. The textbook analysis commission includes on average five persons (maximum six), and there needs to be one class teacher for the 4th and the 5th grades.[67] The textbooks are analyzed in terms of content, visual quality, language and diction (Oruç 1153). For instance, the commission might conclude that the language of the textbook or a visual used in the textbook is not appropriate for students. In this case, textbooks are sent back to their authors, and they are revised until the commission approves them. In addition, the commission pays attention that there will be no incorrect or misleading information in textbooks, and therefore they also check the textbook's references. In this regard, the commission encourages the use of primary sources such as newspapers, and websites with *gov* or *org* extensions. Consequently, even though the Turkish Ministry of Education does not specify

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[65] Copeaux defines the *Talim Terbiye Kurulu* as the main and permanent element of the Turkish education system since its establishment in 1924 (79).

[66] Sosyal Bilgiler Kitap İnceleme Komisyonu

[67] Social Studies Textbook Analysis Commission. Personal interview. 24 March 2010.

which visuals are to be used, or how the page design will be, still it is the final authoritative body and no item can be used in textbooks without its permission. In other words, without the ministry's approval nothing can be used in textbooks, and no books can be used as textbook in schools.

5.2. General Characteristics of Textbooks in Turkey

According to the Turkish Ministry of Education's *Ders Kitapları ve Eğitim Araçları Yönetmeliği*, textbooks cannot contain any subject against the constitution and laws (MEB, 2009). Also, they must be in accordance with Atatürk's principles and reforms, loyal to Atatürk nationalism and the general objectives of the Turkish National Education.[68] Moreover, the textbooks cannot contain any advertorial items. They must encourage communication, empathy, tolerance, equality, justice and respect for differences, and should not contain anything against human rights. They must be prepared based on scientific methods and not include insulting statements about any individual or institution (M.E.B 2009).

Several other textbook characteristics are defined by the Turkish Ministry of Education and cannot be changed unless the ministry makes a change in the regulations. Some of the main features of the textbooks are the following:

a. Front cover: The front page of the textbook must contain the name of the textbook, school type and grade, and the emblem of the publishing house. In addition, the design of the textbook cover must be relevant to the course content.

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[68] Among the general objectives of Turkish Nationalism, the statement I actually refer to here is: "Atatürk İnkılap ve İlkelerine ve Anayasada ifadesini bulan Atatürk Milliyetçiliğine bağlı; Türk Milletinin milli, ahlaki, insani, manevi ve kültürel değerlerini benimseyen, koruyan ve geliştiren; ailesini, vatanını, milletini seven ve daima yüceltmeye çalışan; insan haklarına ve Anayasasının başlangıcındaki temel ilkelere dayanan demokratik, laik ve sosyal bir hukuk devleti olan Türkiye Cumhuriyetine karşı görev ve sorumluluklarını bilen ve bunları davranış haline getirmiş yurttaşlar olarak yetiştirmek."

b. Inner cover: The front page of the inner cover again states the name of the textbook, school type and grade, emblem of the publishing house and the name of the authors. At the back page of the inner cover, the names of the other contributors are given.

c. Second page: On the second page of the 4th – 8th grade textbooks, there must be the Turkish flag and the Turkish National Anthem, *İstiklâl Marşı*. Then, the back side of the second page must include *Atatürk'ün Gençliğe Hitabesi*.

d. Third page: A photograph of Atatürk is given on the third page, and the index is given at the back side of the third page.

e. Last pages: Through the last pages of the textbooks, the glossary, references, a map of Turkey, and a map of the Turkish World must be given. In Social Studies and History textbooks, the chronology must also be given in the end.

f. Back cover: The back cover can include illustrations about health, nourishment, traffic and environment. In addition to these, the price of the book must be given on the back cover.

(M.E.B 2009)

In conclusion, in order to be approved by the Turkish Ministry of Education, textbooks must be loyal to these general rules.

5.3.   Comparison of Textbooks' Physical Aspects (1974-2009)

Even though the general characteristics of the textbooks have not undergone major changes until now, the page design and the visual quality of the textbooks show significant changes. In this section, I will briefly discuss the major physical

differences between the 4th and 5th grade 1974-1989, 1990-1997, 1998-2004, and 2005-2009 Social Studies textbooks.

The 1974-1989 textbooks were black and white publications. Each chapter began with a photograph that is relevant to the theme of the chapter **(Figure 2)**. In addition, the names of the subjects to be discussed in the chapter were also given below the photograph. Since these textbooks were black and white publications, the visuals are not clear enough; some of them were impossible to understand. The text was given in a plain format so that visuals were located in line with the text **(Figures 3-6)**.

Even though the 1974-1989 textbooks were black and white publications, the book cover, *İstiklâl Marşı, Atatürk'ün Gençliğe Hitabesi,* and the map of Turkey are exceptions since they are color prints. Also it is important to point out that no references page is provided at the end.

The 1990-1997 textbooks are color publications, and visuals form a significant part of the textbooks. For instance, each chapter begins with various visuals about the subject of the chapter **(Figures 7-10)**. In comparison to the 1974-1989 textbooks this is not a new tradition, but the difference is that not only one, but on average five pictures are given at the beginning of each chapter. Following these presentable chapter beginnings, the visuals continue to appear frequently in the rest of the chapter.

On the other hand, this situation changed in 1993 with the removal of many visuals from the textbook content. In other words, even if the same textbook editions were used in 1990-1997, the visuals are removed both from the chapter beginnings and the textbook content in 1993. In the 4th grade textbook, the removal of the visuals was the major change, and in addition the text amount was also shortened

since some subjects like the Hittites were explained more briefly than in the 1990-1992 textbooks. However, in the 5th grade textbooks the removal of the visuals was not the only change, since the textbook content was also changed slightly but significantly. In the 5th grade 1993 textbooks, the fifth chapter was "A View to the World,"[69] and it introduced countries from different parts of the world, like United States of America (USA), England, Germany, France, Italy, Japan, Romania, and Pakistan (227). However, this chapter was removed in the 1993-1997 period and introduced with a new name and a new content. The new chapter was "A View to the Turkish World,"[70] and it was about Central Asian countries (193). Therefore, the chapter mainly introduced Kazakhstan, Uzbekistan, Turkmenistan, and Kirghizstan. The countries which were discussed in details in the previous years, like the Russian Federation, Iran, Iraq, Syria, Romania, Bulgaria, and Greece were now mentioned in only a few sentences in the second section of the chapter called "The Other Places where Turks Live"[71] (197). Consequently, the 1993-1997 editions of the textbooks were slightly different from the 1990-1992 editions.

In terms of text and visual orientation, the text was again given in a plain format, and the visuals were located in line with the text, as in the 1974-1989 textbooks. In addition to this, the text directly referred to the visuals by giving in-text citations like "(Resim 23)"[72]. Moreover, the quality of the visuals was better than in the 1974-1989 textbooks because of the color print on white pages. Finally, the works cited page and also the sources of the maps, and tables were provided at the end of the textbook.

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[69] Dünyaya Toplu Bakış

[70] Türk Dünyasına Toplu Bakış

[71] Türklerin Yaşadığı Diğer Yerler

[72] Picture 23

The 1998-2004 textbooks are also color publications, and consequently visuals are clearly represented and easy to understand. Different from the previous years, no visuals were given in the chapter introductions, but they were distributed throughout the textbook in line with the text. However, the text did not directly refer to pictures with in-text citations. Differently from the previous textbooks, a chronology and the map of Central Asian countries as "Map of the Turkish World"[73] were given at the end of the textbook, in addition to the references page and the map of Turkey.

Since the education program was revised in 2004, the textbooks were also affected by this change. As I discussed in Chapter 3, Section 2.1, one of the novelties of the 2004 Education Reform was to introduce student workbooks in addition to the main textbook and teacher's manual. Until the 2004 Education Reform, student workbooks were not used at all in primary education. In addition, the designs of the new textbooks are very different from the previous ones. In terms of visuals, the Social Studies textbook analysis commission states that the text and the visual were given in a plain format in the old textbooks. In other words, the information about the visual was given in the caption, or explained in the text in a passive way. However, the new textbooks incorporate the visuals in their content and frequently ask questions about the visual. This change in the function of the visuals also affected the page design of the new textbooks. Therefore, instead of a plain text format, the text was mostly given in a textbox and combined with visuals **(Figures 11-14).** In this regard, Oruç's point about the differences between the old and new textbooks supports well the explanation of the Social Studies textbook analysis commission. In this regard, Oruç states:

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[73] Türk Dünyası Haritası

Photographs are indispensable items of course books. However, in the course books which are prepared according to the previous curriculum, photographs are used as if they are there only to embellish the books. A substantial functionality is not laid on the photographs. However, in the current social studies course books, photographs take a wide place and they are used quite functionally. The use of questions aimed at interpreting the photos is more appropriate for effective teaching. (Oruç 1154)

Similar to the 1974-1989 and 1990-1992 textbooks, the visuals are used at the beginning of the chapters. The difference is that the organization of these visuals is more presentable than in previous years. For instance, the culture and heritage chapter of the 5th grade textbook, which is "Turkey Step by Step",[74] presents photographs of Rumeli Hisarı, Mount Nemrut, the Mevlana mausoleum, and other historic sites in a well-organized way **(Figure 15)**.

According to Oruç, another change with the new Social Studies textbooks is the increase of humor items such as caricatures, anecdotes, and riddles. In that sense, Oruç points out that older textbooks did not include any humor items, but that the new Social Studies textbooks represent humor items, photographs, pictures, symbols, and various other visuals almost in all chapters since the new curriculum is suitable for such presentations (1153, 1155). Finally, a chronology, references, a map of Turkey and the Central Asian countries are given at the end of the textbooks.

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[74] Adım Adım Türkiye

CHAPTER 6

THE VISUAL REPRESENTATION OF CULTURAL HERITAGE IN SOCIAL STUDIES TEXTBOOKS IN TURKEY

6.1.   Methodology, Samples and Categories

Even though the inclusion of the Social Studies course in primary school education in Turkey began with the 1968 primary school program, until 1974 there was no specific textbook for the Social Studies course. The 1962 primary school program suggested various History, Geography and Civics textbooks to be used in the Social Studies course (Köken 243). Only after 1974 were Social Studies textbooks published systematically by the Turkish Ministry of Education.[75]

In this chapter, I will evaluate Social Studies textbooks published by the Turkish Ministry of Education in terms of how they incorporate the cultural heritage theme and how they visually represent cultural heritage items. In this regard, I will examine the textbooks published by the Turkish Ministry of Education between 1974-2009. I will do so according to four different periods. The reason is that, even though the Turkish Ministry of Education published textbooks every year, their contents were rarely changed. For example, the contents of the textbooks published in 1974-1989 are exactly the same. Therefore, I consider 1974-1989 as one period. Following the same logic, the other periods are 1990-1997, 1998-2004, and 2005-2009.

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[75] Even though there are several supporting Social Studies textbooks published in 1968-1974, I could only access 4th Grade Social Studies 1970 (written by Rakım Çalapala), and 4th Grade Social Studies (written by Niyazi Akşit, Hayri Güden).

6.1.1. Methodology

This thesis is composed of quantitative and qualitative analysis. Content analysis forms the quantitative part of this research. The content analysis was necessary to analyze types and themes of the visuals and to have a general understanding of the periodical changes in the amount of the cultural heritage visuals used in Social Studies textbooks. However, it was not enough to understand how the cultural heritage visuals functioned in the textbooks and how they fit into the prevalent ideology and the cultural heritage theme. Therefore, in-depth qualitative analysis of both the images and the supporting captions and text will be the second dimension, in order to collect detailed information about the roles of cultural heritage items in Social Studies textbooks. Since content analysis is a complex methodology it is explained in detail below.

Originally, content analysis was a method developed for "textual analysis" (Ball and Smith 20); however, it is also possible to apply it to various materials such as: "written texts, transcribed speeches, verbal interactions, visual images, characterizations, nonverbal behaviors, sound events, or any other message type" (Neuendorf 24, 25). Berelson established the "modern version" of content analysis in his *Content Analysis in Communication Research* (1952), and according to him it is "a research technique for the objective, systematic and quantitative description of the manifest content of communication" (Ball and Smith 20). According to Ball and Smith, the quantitative aspect of content analysis aims to "establish the frequency with which certain categories or themes appear in the material investigated," and "assigning numerical values to category or theme frequencies is a basic characteristic of the method" (21).

Gillian Rose also discusses content analysis in her book *Visual Methodologies.* According to Rose, content analysis is a methodologically explicit method that relies on quantitative estimations, and it is suitable for working with large samples (Rose 57). Similar to Ball and Smith, Rose also describes content analysis as a method "based on counting the frequency of certain visual elements in a clearly defined sample of images, and then analyzing those frequencies" (Rose 56). Moreover, it needs "to follow some rules and procedure during the analysis of visuals or texts to be reliable" (Rose 54).

In my content analysis of the visuals used in Social Studies textbooks, I followed the basic steps suggested by Rose (56 – 65). According to Rose, there are four fundamental steps in order to conduct content analysis: finding the images, devising categories for coding, coding the images, and analyzing the results. Those steps and their implementation in my thesis are given below:

1. Finding the images

First of all, it is very important that the images chosen for the content analysis must address the research question (Rose 56). In this thesis, my main research question is:

- How have the cultural heritage theme and cultural heritage items been represented by the Turkish Ministry of Education in their chosen textbooks?

I divided my main research question into three different parts to be able to receive comprehensive results at the end of my analysis. While selecting the images from the textbooks and also during my analysis I considered these questions. The questions are:

- How is the material cultural heritage of Anatolian Civilizations and the Turkish past represented in the 4th and 5th grade Social Studies textbooks? (What kind of objects, monuments etc. are present? Which objects are repeated?)

- What kind of roles do the historic and archaeological artifacts, monuments, objects etc. have in the representation of the Turkish and Anatolian past in 4th and 5th grade Social Studies textbooks?

- How did the cultural heritage notion change over time in 4th and 5th grade Social Studies content?

Since the content analysis generally appeals to very large data sets, Rose points out that it is not necessary to examine "every single relevant image" (57). As a solution, content analysis allows you to group your sample in various ways.[76] However, since the size of my data set was suitable to examine each visual used in the textbooks, I did not appeal to any sampling strategy. However, after I counted and recorded the number of visuals in each textbook, I only continued to work with the visuals relevant to the cultural heritage theme.

2. Devising categories for coding

After selecting the images, the next step is to decide which categories to assign to each of them. According to Rose, "coding" is to attach "a set of descriptive labels (or 'categories') to the images" (59).

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[76] For sampling strategies, see K. Krippendorf's *Content Analysis: An Introduction to its Methodologies* (1980) and R.P. Weber's *Basic Content Analysis* (1990) (cited in Rose 57). The given strategies in Rose are; random *(number each image from 1 onwards, and use a random number table to pick out significant number of images to analyse)*, stratified *(sample from subgroups that already exist in the data set, choosing your image from within each subgroup and again using a clear sampling strategy),* systematic *(select every third, tenth, or nth image)*, and cluster *(choose groups at random and sample from them only).*

The coding categories must be:

a. *exhaustive:* every aspect of the images with which the research is concerned must be covered by one category.

b. *exclusive:* categories must not overlap.

c. *enlightening:* the categories must produce 'a breakdown of imagery that will be analytically interesting and coherent.'

<div align="right">(Rose 60)</div>

In this thesis my sample was coded for:

a. Year of the textbook

b. Page number of the visual

c. Format of the visual (Photograph, Drawing, Map, Diagram, Graph)

d. The relevancy of the visual to the cultural heritage (not related, tangible heritage, and intangible heritage)

e. Type of the visual (Historic monument, archaeological monument, archaeological artifact, historic artifact, historic site, archaeological site, cultural institution, artwork, cave painting, rock painting, palace life reconstruction, natural landscape as a cultural heritage site, traditional play, traditional costume, wall painting, archaeological artwork, historic artwork)

f. Object shown in the visual (Name of the object)

g. Caption's function (Descriptive, informative, unrelated, no caption)

h. Civilization to which the object belongs

i. Picture's function (Further information, supporting information as a specific example for general information, supporting information as the exact view of the given information)

In order to analyze the categories given above, I coded each subcategory by numbers **(Table 1)**. While analyzing the visuals according to the subcategories, I used a computer spreadsheet to record each image correctly in each category.

Table 1 - Coding the subcategories

Main Categories	**Subcategories**	
Format	Photograph	1
	Drawing	2
	Map	3
	Diagram	4
	Graph	5
Relevance	Material heritage (Related)	1
	Related but intangible	2
	Not related	0
Type	Historic monument	1
	Archaeological monument	2
	Archaeological artifact	3
	Historic artifact	4
	Historic site	5
	Archaeological site	6
	Cultural institution	7
	Artwork (Sculpture, painting, etc)	8
	Cave painting	9
	Rock painting	10
	Palace life reconstruction	11
	Natural landscape as cultural heritage site	12
	Traditional play	13
	Traditional costume	14
	Traditional dance	15
	Other intangibles	16
	Wall painting	17
	Artwork as archaeological monument, artifact	18
	Artwork as historic monument, artifact	19
Caption's Function (CF)	Descriptive	1

	Descriptive and Informative	2
	Unrelated	3
	No caption	0
Picture's Function (PF)	Further information	1
	Supporting information as a specific example for general information	2
	Supporting information as the exact view of the given information	3

I analyzed each visual in the textbooks according to the table above. Before going into the details of how I applied it to the computer spreadsheet, I will define what I mean by each subcategory and why they are important for my thesis.

<u>Subcategories</u>

- *Format of the picture*

    - Photograph

    - Drawing

    - Map

    - Diagram

    - Graph

- *Caption's Function (CF)*

    Captions "provide context", and sometimes "explain pictorial relationships" (Bernard 216). Bernard groups captions as descriptive and instructive captions.

    - *Descriptive captions:* Descriptive captions are short paragraphs that explain the illustration in detail (Bernard 217). Therefore, the content of the illustration is explained in the caption and by the text.

    - *Instructive captions:* Instructive captions do not explain the illustration, and do not contain information about the text, but ask

questions in order to make viewer understand the illustration. For that purpose, instructive captions introduce directions to assist learning from the illustration (Bernard 217).

- *Descriptive and informative:* In addition to Bernard's descriptive and instructive caption definitions, I needed one more category to define captions that have very detailed and additional information about the object presented in the picture. Descriptive and informative captions provide additional information that goes beyond what is presented in the picture.

- *Relevance*

  - *Related (Material heritage):* The visuals that are related to material cultural heritage, and consequently to my research question.

  - *Related but intangible:* The visuals that do not address my main research question, since they are related to intangible cultural heritage.

  - *Not related:* The visuals that are not related to tangible or intangible cultural heritage.

- *Type*

  - *Historic monument:* According to the United Nations Statistics Division, historic monuments are:

    > Fixed assets that are identifiable because of particular historic, national, regional, local, religious or symbolic significance; they are usually accessible to the general public, and visitors are often charged for admission to the monuments or their vicinity.

    This definition fits well with what I mean by historic monuments. However, I did not include ancient buildings in this category. The reason of this separation is to get an idea about the time

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periods from which cultural heritage items are mostly selected. Therefore, the objects that I categorized as historic monuments include monuments built after the Roman era.

- *Archaeological monument:* In this category, I consider ancient monuments from the prehistoric periods to the end of the Roman era. Usually, these monuments stand on archaeological sites.

- *Archaeological artifact:* According to the Ontario Heritage Act, an artifact is "any object, material or substance that is made, modified, used, deposited or affected by human action and is of cultural heritage value or interest." However, here I make a distinction between an archaeological artifact and a historic artifact. Similar to the archaeological monument and historic monument distinction, what I mean by an archaeological artifact is an artifact belonging to the period from prehistory to the Roman era.

- *Historic artifact:* In addition to the artifact definition given above, the objects I categorize as historic artifacts are ones made after the Roman era.

- *Historic site:* I included places where historical events took place and which still contain historic monuments as historic sites. In this regard, Sultanahmet square can be given as an example.

- *Archaeological site:* According to the Ontario Heritage Act, an an archeological site is "any property that contains an artifact or any other physical evidence of past human use or activity that is of cultural heritage value or interest." Similarly to the archaeological monument definition, in this category I refer to ancient sites such as

Ephesus, Didyma etc in Turkey. I also add archaeological excavation

sites (archaeological fieldwork) to this category.

- *Cultural institution:* According to the International Council on
  Monuments and Sties (ICOMOS), a cultural institution is "any
  permanent establishment administered in the general interest for the
  purpose of preserving, studying and enhancing cultural property and
  making it accessible to the public and which is licensed or approved
  by the competent public authorities of each state."[77] Therefore, the
  visuals that show cultural institutions like museums and galleries
  belong to this category.

- *Artwork:* Objects that have artistic attributes like paintings, sculptures,
  handcrafts etc. belong to this category.

- *Cave painting:* Paintings that are made on cave walls during
  prehistoric times.

- *Rock painting:* Paintings that are made on rocks during prehistoric
  times.

- *Palace life reconstruction:* There are some drawings that show a king
  with his servants around sitting in a decorated palace. Even though
  such visuals could be considered drawings and there are not many, I
  have preferred to create a different category.

- *Natural landscape as cultural heritage site:* In recent years, there is a
  growing understanding that natural sites are also being treated as
  cultural heritage sites. For instance, the Fairy Chimneys area in

[77] http://www.icomos.org/unesco/exchange76.html

Cappadocia is one of those places. Therefore, this category is addressing the natural landscapes that also have cultural aspects.

- *Traditional play:* Plays that have a significant place in folk culture. The Turkish shadow play "Hacıvat ile Karagöz" is an example for this category. This category is a part of intangible heritage. Although intangible heritage is not the subject of my research, in order make a comparison at the end about the representation of material and intangible heritage, I created this category.

- *Traditional costume:* Visuals that show traditional costume of any nation belong to this category.

- *Traditional dance:* Visuals that show traditional dance of any nation belong to this category.

- *Other intangibles:* Rather than traditional dance and plays, visuals displaying literary works, handcrafts, rituals etc. belong to this category.

- *Wall painting:* Paintings that are usually made on the inside walls of houses during prehistoric times.

- *Artwork as archaeological monument, artifact:* Archaeological monuments or artifacts that also have artistic values.

- *Artwork as historic monument, artifact:* Historic monuments or artifacts that also have artistic values. For instance, Ottoman manuscripts, Seljuk tiles, door decorations, and historic carpets belong to this category.

- *Picture's Function (PF)*

Breitenbach groups illustrations under three groups according to their use (cited in İşler 1993). They are:

o Illustrations that are supported by written explanations, but still keep the main attention.

o Illustrations that are intentionally designed for a specific text. In this case, the illustration explains the text and expands its meaning.

o Independent illustrations. Illustrations that have a very little connection with the text. In this case, the illustrations only function as decorative materials.

I have adopted a similar approach to Breitanbach's and used it in grouping the function of the pictures.

- *Further information:* If the text does not mention the picture, then the picture presents further information to the reader.

- *Supporting information to specify the given general information:* If the text mentions a general subject that is relevant to what we see in the picture, then the picture functions as a supporting material that gives a more specific example about the text.

- *Supporting information as the exact view of the given specific information:* If the picture shows an object that is particularly mentioned in the text, then the picture supports the specific information given in the text by presenting a concrete view of what is being discussed.

4. Analyzing the results

After coding each image, the next stage is counting them "in order to produce a quantitative account of their content" (Rose 63).This is the most crucial part of the content analysis since it takes one to the conclusion, and that is why Rose is right in describing content analysis as "counting what you (think you) see" (54). Rose suggests that after counting the frequencies of each image, it is possible to compare frequencies with a different value, such as time. (63). For instance, in my case, I compared the numbers of each type of object to different period's textbooks. Consequently, I was able to see the increases and decreases in the number of visuals related to cultural heritage in different periods.

However, for my qualitative analysis, the 1962 and the 1968 primary school programs are my main references in discussing the 4th and 5th grade Social Studies textbooks published by the Turkish Ministry of Education between 1974-2009. The reason is that the programs did not go through major changes after the 1968 primary school program until the education reform in 2004. Therefore, the 1962, 1968, 1997 and 2004 primary school programs could be considered as the most significant ones. What differentiates the 1997 program from the others is that the duration of the primary school education was extended to eight years in 1997 (Gülcan et al. 164). Other than that, the 1968 program was the core of the Social Studies course until 2004. Gülcan et al. summarize this situation as follows:

> After the 1968 primary school program, changes had been made in science, mathematics, and sports courses in order to adapt technological and scientific developments. The programs of the social studies and religious education also often went through some changes. However, the core of these courses relies on the 1968 primary school program.[78] (159)

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[78] "1968 İlkokul Programından sonra, bilim ve teknikteki yeniliklere ayak uydurmak için Fen Bilgisi, Matematik, Beden Eğitimi gibi derslerin programlarında değişiklikler yapılmıştır. Sosyal Bilgiler, Din Bilgisi ve Ahlak derslerinin konuları da sık sık değişmiştir. Fakat bu programların özü 1968 İlkokul Programına dayanmaktadır."

Consequently, this quotation explains well why the 1962 and the 1968 primary school programs will be my main references in discussing the 1974-2004 Social Studies textbooks.

6.1.2. Sample and Categories

The sample for this study is the 4th and 5th grade Social Studies textbooks in Turkey published by the Turkish Ministry of Education. However, after the 2004 Education Reform in Turkey, the structure of the Social Studies course was also changed. The major difference is that the former 4th and 5th grade curriculum was also expanded to the 6th and 7th grade. Therefore, I will also be looking at the 6th and 7th grade Social Studies textbooks published by the Turkish Ministry of Education after the 2004 Education Reform. However, the student workbooks, which were introduced with the 2004 Education Reform are not included in this analysis, since the textbooks are still the main course materials, and the content of the workbooks is also dependent on the main textbooks.

Consequently, this study is limited to the Social Studies textbooks published between 1974-2009 and available in Beyazıt Library,[79] the Atatürk Library,[80] and the archives of the Turkish Ministry of Education.[81] Still, these sources do not have textbooks as a series. For instance, as I tried to reach the 4th grade Social Studies textbooks, I discovered that the books from 1976, 1994, 1996, 1997, 1998, 1999 and 2002 were not available in the given libraries and the archives. Likewise, the 5th grade textbooks from 1975, 1976, 1981, 1983, 1989, 1991, 1994, 1995, 1998, 2000, 2002 and 2003 were not available **(Tables 2, 3)**. Reaching each year's textbook is

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[79] Beyazıt, Istanbul.
[80] Taksim, Istanbul.
[81] Ankara

not crucial, since they were rarely changed. Therefore, I could figure out the first and

the last publication year of each version depending on their edition.

Table 2 - 4th grade Social Studies textbooks

( ) = Unavailable textbooks.

Each color symbolizes different periods when the textbook was published more than once.

1974 – 1st edition	1986 – 13th edition	(1998 – 1st edition)
1975 – 2nd edition	1987 – 14th edition	(1999 – 2nd edition)
(1976 – 3rd edition)	1988 – 15th edition	(2000 – 3rd edition)
1977 – 4th edition	1989 – 16th edition	2001 – 4th edition
1978 – 5th edition	1990 – 1st edition	(2002 – 5th edition)
1979 – 6th edition	1991 – 2nd edition	(2003 – 6th edition)
1980 – 7th edition	1992 – 3rd edition	2004 – 7th edition
1981 – 8th edition	1993 – 4th edition	2005 – 1st edition
1982 – 9th edition	(1994 – 5th edition)	2006 – 2nd edition
1983 – 10th edition	1995 – 6th edition	2007 – 3rd edition
1984 – 11th edition	(1996 – 7th edition)	2008 – 4th edition
1985 – 12th edition	(1997 – 8th edition)	2009 – 5th edition

Table 3 - 5th grade Social Studies textbooks

( ) = Unavailable textbooks.

Each color symbolizes different periods when the textbook was published more than once.

1974 – 1st edition	1986 – 13th edition	1998 – 1st edition
(1975 – 2nd edition)	1987 – 14th edition	(1999 – 2nd edition)
(1976 – 3rd edition)	1988 – 15th edition	2000 – 3rd edition
1977 – 4th edition	(1989 – 16th edition)	2001 – 4th edition
1978 – 5th edition	1990 – 1st edition	(2002 – 5th edition)
1979 – 6th edition	(1991 – 2nd edition)	2003 – 6th edition
1980 – 7th edition	1992 – 3rd edition	2004 – 7th edition
1981 – 8th edition	1993 – 4th edition	2005 – 1st edition
1982 – 9th edition	(1994 – 5th edition)	2006 – 2nd edition
(1983 – 10th edition)	(1995 – 6th edition)	2007 – 3rd edition
1984 – 11th edition	1996 – 7th edition	2008 – 4th edition
1985 – 12th edition	1997 – 8th edition	2009 – 5th edition

6.2. Analysis

According to the results of the content analysis, the amount of visuals used in textbooks increased in the recent years. While the 1974-1989 textbooks have 196 images on average, the 2005-2009 textbooks have 336 **(Table 18)**. Even though most visuals, at least 60% of the total, are photographs, drawings also have a significant amount, especially in 1974-1989 and 2005-2009. In addition, maps are essential elements of the social studies textbooks **(Table 19)**. Especially, in the sections about political history, maps function as major supporting elements.

Based on the content analysis results, visuals about cultural heritage always formed a significant part of the Social Studies textbooks. The total number of the visuals related to cultural heritage in 1974-2009 textbooks is 501. Only 77 of them represent intangible heritage. In terms of the tangible heritage,[82] the total number of the visuals representing the tangible heritage in the 4th-5th grade 1974-2009 and 6th-7th grade 2005-2009 textbooks is 424. However, 59 of them were used in a general sense that no specific information regarding their names, periods, and civilization are provided. On the other hand, 365 of them were directly related to a specific period or a civilization, and detailed information was given about the visual in the visual's caption or in the text. It is remarkable that 71% of these visuals represent the Anatolian civilizations, and the Ottomans have the highest rate (33 percent) in comparison to other Anatolian civilizations **(Tables 22, 23).** Following the Ottomans, 23 percent of the material heritage items belong to the Seljuks **(Table 23).** In comparison to the Ottomans and the Seljuks, there is no significant trend regarding other Anatolian civilizations **(Table 23).** In addition, **Table 24** shows that the material culture of the Seljuks was mostly represented in the 4th grade, and the Ottomans' in the 5th grade 1990-1998 textbooks. However, this high amount of the Ottoman (33%) and Seljuk (23%) material heritage in 1990-1998 textbooks can be explained by the overall increase in the number of visuals used in 1990-1998 textbooks. Therefore, it cannot be said that the visuals about the material heritage of the Ottomans and Seljuks increased in this period because of an increased interest in the Ottoman and Seljuk heritage.

Even though the Eastern Roman Empire, which is also known as the Byzantine Empire, ruled several parts of Anatolia for centuries, Byzantine heritage

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[82] Includes: historic and archaeological monuments, sites, artistic artifacts, artworks, reconstructions, cultural institutions, cave, rock and wall paintings. In other words, material heritage.

does not often appear in textbooks; only 2% of cultural heritage items in textbooks belong to the Byzantine Empire **(Table 23, 24)**. Among these cultural heritage items, mostly the Byzantine monuments in Istanbul are presented. For instance, the 4th grade 1998-2004 textbook shows the Column of Constantine *(Çemberlitaş)* and the Valens Aqueduct *(Bozdoğan Su Kemeri)* in Istanbul **(Figure 35)**. In addition, Hagia Sophia is the most presented Byzantine monument in textbooks.

While the majority of the material heritage items belong to Anatolian civilizations, the other material heritage items were distributed among Mesopotamian civilizations and Egypt, Central Asian states, Islamic states, and contemporary states **(Table 22).** However, there are no major differences among the material heritage items that belong to these civilizations. Yet, it is significant that the Mesopotamian civilizations and Egypt have the second highest rate after the Anatolian civilizations **(Table 22).** Moreover, **Table 25** shows that Egypt was represented more frequently than the Mesopotamian civilizations.

The material heritage of the Central Asian states, Islamic states and contemporary nations are not widespread in Social Studies textbooks **(Tables 22, 27-29)**. The material heritage of the Central Asian states were forming 6%, Islamic states 5%, and the contemporary nations were 7% of the total amount. In addition, the material heritage items of the Central Asian states were mostly mentioned in the 6th grade 2005-2009 textbook, while the rate was very low in the previous years **(Table 28)**. One of the explanations regarding this change might be the fact that even though the Central Asian states were always part of the Social Studies content, mostly maps were used instead of cultural heritage items.

Generally speaking, while the 4th-7th grade 2005-2009 textbooks have the highest amount of visuals in total, the 4th grade 1990-1992 textbook has the greatest rate (37.4 %) in visuals about cultural heritage. Among the visuals related to cultural heritage, historic and archeological monuments were used most. Particularly in 1990-1997 textbooks, historic monuments are the most preferred cultural heritage items. Despite the fact that the total amount of visuals used in 1990-1992 textbooks (206+210=416) decreased by 30.5% in the 1993 textbook (132+159=291), historic monuments still have the majority **(Table 17, 19)**. Following the historic monuments, the archaeological artifacts, archaeological monuments and historical monuments are the other most preferred cultural heritage items **(Table 19)**. In terms of archaeological artifacts, the 4th grade 1974-1989, 1990-1992, 1998-2004 and the 6th grade 2005-2009 textbooks have the highest rate **(Table 19)**. This could be related to the expansion of the 4th and 5th grade contents to 4th-7th grades with the new 2004 social studies program. In other words, archaeological artifacts were mostly used in introducing the ancient civilizations, and while they were the contents of the 4th grade in the old periods, now they are taught in the 6th grade Social Studies content. For instance, Anatolian Civilizations were the subject of the 4th grade until 2004, but now they are the subjects of the 6th grade Social Studies course. Therefore, the frequent use of archaeological artifacts in the 4th grade 1974-1989, 1990-1992, 1998-2004, and the 6th grade 2005-2009 textbooks could be explained through the similarities in their contents.

In recent years, there has been a growing interest in intangible heritage. Intangible heritage was not a common subject in the 4th and 5th grade 1974-1989 textbooks, but the increase in the number of the visuals related to intangible heritage proves this change **(Table 17)**. Especially the 4th grade 2005-2009 textbook has the

highest rate since it includes 32 visuals about intangible heritage and 10 visuals about material cultural heritage. In terms of intangible heritage, traditional costumes as the symbols of a society's dress custom and traditional dance visuals are placed in recent textbooks. In addition, traditional foods, literary works, and ceremonies are also presented in textbooks as intangible cultural heritage items of a society **(Table 19)**.

The representation of the visuals in textbooks is significant, because they provide further information to the reader in two ways: by their own existence and their captions. First of all, until the 2005-2009 period, the majority of the visuals about cultural heritage items provided further information to the reader, since the objects shown in the visuals were not specifically discussed in the text **(Table 20)**. In this regard, the visuals that were presented at the chapter beginnings could be given as examples. For instance, in the introduction of the first chapter of the 4th grade 1990-1992 textbook, which is "The Place Where We Live," a photograph of Safranbolu houses occurs **(Figure 16)**. Actually, Safranbolu houses are not discussed in this chapter, but the photograph was used to motivate students about the upcoming chapter, and may even be to make them think of their own neighborhoods. Regardless of the photograph's real purpose, apparently it provides students with further information; at least it introduces Safranbolu houses to students. Consequently, this example shows that an unspoken subject in the text can reach students through a visual.

The majority of the visuals provide further information on all periods with the exception of the 4th grade 2005-2009 textbook. The reason for the decrease could be the change in page design and format of the course, because recent textbooks incorporate visuals in the text content by asking questions, or making direct references to the visuals. At this point, visuals had to be discussed in the text, and

consequently they mostly appear as specific examples or the exact view of the subject discussed within the text. However, in the 5th-7th grade 2005-2009 textbooks visuals continue to provide further information, and also supporting information as specific examples and exact views of the subject discussed in the text. Still, in comparison to the older periods there is an increasing tendency in recent years to present an exact view of the subject that is specifically discussed in the text **(Table 20)**.

As much as the visuals themselves, their captions are also important media to transfer knowledge. Until the 2005-2009 period, almost all visuals in textbooks were presented with captions (only five visuals have no caption in 1990-1992) **(Table 21)**. However, since the 2005-2009 textbooks have different page designs, the visuals are not presented with captions, but with detailed explanations in a textbox or they are discussed within the text **(Figures 14, 17, 18)**. Therefore, I did not include 2005-2009 textbooks in the caption analysis.

While descriptive captions give only basic information about the visual, descriptive and informative captions provide very detailed information. For instance, the caption of the Yassıhöyük village in the 4th grade 1974-1989 textbook is an example of a descriptive and informative caption **(Figure 19)**. The caption not only gave the name of the village, but also included information about the location and history of the village. In addition, it describes the architecture of the houses, and the village's relation to the Phrygians. However, descriptive and informative captions were not used in 1990-1997, 1998-2004 periods as much as they were in 1974-1989 textbooks. On the other hand, except the 5th grade 1975-1989 textbook, descriptive captions were always used more than descriptive and information captions (at least 60 percent of the total captions) **(Table 21)**.

Since the content analysis was not adequate to interpret the representation of particular images and their roles, in the end I put more emphasis on the contextual understanding of certain cultural heritage images. Therefore I conducted an in-depth qualitative analysis as the major part of this thesis; it is formed my interpretations about how particular images function in the representation of cultural heritage. Consequently, I will discuss the role of the cultural heritage in Social Studies textbooks under five sub-topics.

6.2.1.   The Difference between the Past and Today

In 1962, when the Life Knowledge course and the Society and Country Studies course took place in the primary school program, making children realize that they were descendants of the "glorious" Turkish Past was one of the objectives of these courses (M.E.B 1962, 26). In addition, children would appreciate the "great" Turkish men's lives who had worked for their country and people, and their establishments in the past (M.E.B 1962, 27). These objectives later also took place in the 1968 primary school program, but the only difference was that this time they were the objectives of a new course, which is the Social Studies course (M.E.B 1968, 63).

The multi-disciplinary structure of the Society and Country Studies course did not change after it took the Social Studies name. History, Geography and Civics were still the major contents of the Social Studies course (M.E.B 1962, 27; M.E.B 1968, 18). In 1962, when the course was Society and Country Studies then, there were some principles given in the program to which teachers were supposed to pay attention while teaching the history sections of the course (M.E.B 1962, 32). Some of those principles are quite explanatory to interpret the role of archaeological items in the Social Studies context. For instance, according to the second article in the 1962

program, it was very essential to make students realize that people and social life always change over time[83] (M.E.B 1962, 32). For the Social Studies course, the 1968 primary school program also had a similar, but softer explanation emphasizing the change of people and society over time. In order to explain this change to students in a clear and effective way, the course explanations suggested making comparisons between the present and older times (M.E.B 68, 1968).

Another significant article that was both in the 1962 and the 1968 program encouraged teachers to make use of historical monuments and sites while explaining a certain time period, because with the help of these cultural properties students would be able to learn more effectively and have more concrete ideas about the older periods with which they are unfamiliar. According to this article, while teachers are discussing the old periods, they "must make students examine the objects, cultural goods, fountains belong to these periods, and places like city walls, castles, mosques, libraries etc. from their pictures, or by visiting them" (M.E.B 1962, 34; 1968, 69).

As it can be inferred from those explanations, showing the difference between the past and today's conditions and emphasizing the idea of change over time are basic principles of the Social Studies course. In this regard, especially the cultural heritage items function as crucial tools to indicate this change. Even though this relation can be observed in various sections of both the 4th and the 5th grade Social Studies textbook, the 4th grade's content was more appropriate to present this message until 2005 (see Chapter 4). For instance, in the 4th grade 1974-1989 Social

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[83] "Tarih konularının işlenmesinde özellikle dikkat edilecek nokta, bugünkü insan ve toplum hayatının zamanla değiştiğini öğrencilere kavratmaktır. (...) Öğretmen insanların bugünkü yaşama tarzlarının en eski zamanlardaki yaşama tarzından nasıl daha farklı olduğuna dikkat ettirerek ilk insan ve toplum hayatının ayrı ayrı yönlerini öğrencilere kavratacak, en eski toplum hayatının güçlüklerine dikkat ettirerek, toplum hayatında insan gücünün, insan zekâsının gittikçe insanların daha refahlı, daha mesut bir hayata eriştirmek için yüzyıllardan beri nasıl güçlükleri yenmeye çalıştığını, elde edilen her yeni vasıtanın ve her yeni başarının nasıl yüzyıllar boyunca birbirinin ardınca gelen nesillerin elbirliği ile çalışmalarının mahsülü olduğunu çocuklara gösterecektir."

Studies textbook, the prehistoric periods and the Anatolian Civilizations are the subjects of the third chapter, which is called "How Did People Live in Turkey Before Us?"[84] (158). In this chapter, there is even a section called "Everything Changes as Time Goes On,"[85] and there it is stated that "nothing we use today keeps its ancient form, since they always change"[86] (159). In the next sections, prehistoric times and Anatolian civilizations are indirectly used as examples of the difference between the past and the present conditions. They are presented as the origins of today's technology and civilization. Therefore, the extant objects that are left stand as successful products of human progress, which means that each civilization went further than the previous one, and finally we reached the present conditions. In other words, the archaeological remnants of the past civilizations and the monuments are presented as the evidence of this progress.

To begin with, the second section of the chapter discusses Paleolithic and Neolithic periods. Since these subjects belong to prehistoric times, archaeological artifacts have a significant role. They help in imagining life in those periods. The visuals used in this section support the information discussed in the text, and sometimes they even might give further information, which is not specifically discussed in the text. For instance, at the beginning of the section, there are pictures of cave paintings from abroad and a rock painting from Hakkari Tirsin in Turkey (162, 163) **(Figures 20, 21)**. The text does not specifically mention these pictures, but only states that since writing had not been invented yet in the Paleolithic period, drawings were left from people who lived in those ages. In this case, the visuals of

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[84] Türkiye'de Bizden Önce Kimler, Nasıl Yaşadılar?
[85] Zaman Geçtikçe Her Şey Değişir.
[86] "Bugün yararlandığımız şeylerden hiç biri, ilk biçiminde ve durumunda kalmamış, sürekli olarak değişmiştir."

the cave and the rock paintings function as specific examples that support the text, and embody the information given in the text visually.

In addition to these visuals, a drawing that shows ancient people (the mammoth hunters according to the caption) while they were using the stone tools during the hunting explains the use of stone tools and the hunting process (165) **(Figure 22)**. The caption of the drawing states:

> The mammoth hunters from the Paleolithic period. The hunter on the left is holding a branch of tree on fire, and the other three hunters are holding spears. The ends of the spears are made of sharp stones that are tied to the spear. The hunters wanted to take advantage of the fire that frightens the animal and makes it run.[87] (165)

The text continues to give more details about life in that era. For instance, the text states that while men were going for hunting, the women were staying with the children and gathering plants and vegetables. According to the text, that was how the division of labor started within the family (166). Another example is about how people realized the benefits of collaboration. According to the text, people were working hard to make better shelters and better tools. While they were struggling to achieve these objectives, they discovered the advantages of collaboration (166). Consequently, with the help of the drawing and the details given in the text, the difference between today and the past becomes clearer.

The Karain cave in Antalya is an important Paleolithic site in Turkey, and it is discussed specifically in the text (163, 164). In addition, detailed visuals were used about the Karain cave. These pictures show the exterior view of the Karain cave and the Paleolithic stone tools found in the cave excavations (163, 164) **(Figures 23, 24)**.

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[87] "Eski Taş (Yontma Taş) Çağı'nda Mamut avcıları. Soldaki avcının elinde alev çıkararak yanan bir dal, her üç avcının ellerinde mızrakları görülüyor. Mızrak uçları, sivri ve keskin taşlardır ve sopanın ucunda açılmış olan yarıklara geçirilerek sıkıca bağlanmıştır. Avcılar, hayvanların ateşten korkma ve kaçmalarından yararlanmak istemişlerdir."

Thus, the visuals support and embody the information given in the text. In the following years, the Karain cave continues to be discussed as the significant example of the Paleolithic period from Turkey, and the same visuals continue to be used in other books in different formats, but still as important supporting information.

While the Paleolithic period is explained through the Karain cave in Antalya, the Neolithic period is explained through the archaeological artifacts found in Hacılar höyüğü in Burdur, and mostly from Çatalhöyük in Konya (170-172). While the text gives detailed information about house plans, social relations, and daily life in Çatalhöyük, the visuals show the mother goddess figurine, a reconstruction of a religious ceremony place, a wall painting that depicts a man with a belt made of leopard skin, and the drawings of some stone tools found in the area (171 – 172) **(Figures 3, 4)**. With the help of the pictures of these archaeological artifacts found in Çatalhöyük and the reconstructions, the visuals provide supporting information and consequently strengthen the text's meaning. Çatalhöyük, as a Neolithic site from Turkey, is one of the most common topics in the Social Studies course, and therefore it is discussed very often. Besides, the goddess figurine from Çatalhöyük is treated as a symbol of the site, and therefore it is often used in the Social Studies textbooks.

The archaeological artifacts have a significant role in the third section, too, which is about the Hittites. The visuals continue to exist as supporting materials. For instance, when the text discusses the Hittite army and the chariots that the soldiers ride, a picture of a Hittite relief that depicts lion-hunting with a chariot appears as a complementary visual (177, 178) **(Figure 5)**. Likewise, the Hittite god of war relief appears as supporting information when the text discusses the Hittite religious beliefs (178, 179) **(Figure 6)**.

After the Hittites, Anatolia becomes a homeland of various civilizations like the Urartians, Phyrigians, Lydians, Ionians and the Romans, and the next section introduces these civilizations. Similar to what we have seen from the previous sections, these civilizations were visually represented by their archaeological remnants. Except for the two maps that show the territories of Anatolia and the Roman Empire, all other visuals used in this section are archaeological artifacts and monuments (187, 194). In other words, each civilization was followed by an archaeological artifact or an archaeological monument that belongs to it. For instance, the Castle of Van and ceramic cups are the selected artifacts for Urartu; again ceramic cups for the Phyrigians; the historic site of Sardis for the Lydians; the sculpture of the Sea God, the Temple of Hadrian in Ephesus, the Celsus Library, the Temple of Apollo in Didyma for the Ionians; and the Temple of Augustus for the Romans (187 – 195) **(Figures 25-29)**. In conclusion, all these visuals reflect their civilization, and they give clues about the architecture, art, religion, and technology of the older periods. On the other hand, the text claims that nothing is left from the Persians, and therefore no picture is given. In this case, giving a map of the Persian territories as a visual could have been an option. However, the authors of the book might not want to disrupt the "one artifact or monument for each civilization" format.

However, it is not only the prehistoric times and the Anatolian Civilizations that show the difference between the past and the present. The Mesopotamian Civilizations and Egypt are also the subjects of the Social Studies course, and the archaeological artifacts from their times give us information about their religion, military, technology and architecture, too. After a brief introduction of the Mesopotamia region, the Sumerians, Akaddians, Babylonians, Assyrians, and

Egyptians are introduced.[88] Again, the visuals consist of the archaeological artifacts and monuments. However, the Babylonians are not represented by their archaeological artifacts, but by reconstructions that depict King Hammurabi on his throne, and a scene that shows a festival during the reign of King Nebukadnezar (182, 183) **(Figure 30)**. Especially in the first reconstruction, the painted walls, costumes of the King and his counselors show the characteristics of the period, and since they are not discussed in the text, the reconstructions provide further information to the reader (182). Like the Babylonians, the Assyrians are also introduced through a drawing that shows double temples constructed for their gods As and Adad (184) **(Figure 31)**. Again, the text does not mention Assyrian religious life and rituals. Therefore, this drawing presents further information, too.

The 4th grade 1990-1997 textbook had many visuals at the opening of each chapter until 1993. For instance, there are seven visuals at the beginning of the fourth chapter "History, Anatolian past, Turks and Islam,"[89] and they are all archaeological and historic artifacts that belong to the Anatolian Civilizations, except for the Golden Mask which belongs to Egypt (149, 150) **(Figures 8, 9)**. Among these seven visuals, four belong to the Hittites, and "the Hittite Sun Symbol" is one of them. The other three visuals about the Hittites are the Boğazköy excavations, a relief from Yazılıkaya, and a bronze deer sculpture.

The chapter first discusses the Paleolithic and the Neolithic periods. Like in the 4th grade 1974-1989 textbook, these periods are supported by pictures that show stone tools, and a drawing that shows how ancient people used to live (154, 155) **(Figure 32)**. In addition to the visuals, the text explains how people were sheltering, living, and hunting in this period (154). The stone tools from the Paleolithic and

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[88] See the appendix for the index of the 4th grade 1974-1989 textbook.
[89] Tarih, Tarihte Anadolu, Türkler ve İslamiyet

Neolithic periods, the Karain cave, Çatalhöyük, and the monuments belonging to the Anatolian Civilizations were also subjects of the 4th grade 1998-2004 textbooks (117, 136-143) **(Figures 33-35)**.

The idea of pointing out the differences between today and the past by referring to the archeological artifacts and monuments can also be observed in recent textbooks. For instance, the fifth chapter in the 4th grade textbook of 2005-2009 is about technological products, and the relation between people and time is still emphasized (107). In this chapter, there is a section entitled "From Clay Tablet to Paper"[90] (121). In this section, in order to show how people wrote until the invention of paper, the change from clay tablets to papyrus and then to sheepskin are given as examples (122) **(Figure 11)**. Similar to this, in the 5th grade 2005-2009 textbook, recent technological improvements in medicine are compared to a miniature that shows medical treatment in the medieval period (119) **(Figure 12)**. On the other hand, the text states that everyday life is getting easier thanks to technological developments. Hence, this time archaeological artifacts are used to show the technological difference between past and present.

6.2.2. Strong Civilizations, Fantastic Monuments

According to the third principle of the Society and Country Studies in the 1962 primary school program, on all occasions the teacher must point out the roles of the Turks in history and show with *examples* that Turkish people were pioneers for the other nations in military, administration, law and arts (M.E.B 1962, 33). [91] This article also exists in the 1968 program in the explanations section of the Social Studies course (69).

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[90] Kil Tabletten Kağıda

[91] "Öğretmen her fırsattan faydalanarak Türklerin tarihte oynadıkları rolü belirtecek, askerlik, idare, hukuk ve sanat alanlarında başka uluslara örnek olduklarını misallerle gösterecektir."

Apparently, cultural heritage items like historic monuments and works of arts are used as the indicators of civilizations' progress and power. For instance, the importance of Sumerians for the Mesopotamian civilizations and Egypt's success in science are often supported by their monuments. However, in some cases, the cultural heritage items are just used according to the principle mentioned in the previous paragraph, so that they function as "examples" of Turkish people's power and contributions to history.

To begin with, according to the 4th grade 1990-1997 textbook, the Sumerians are the founders of the Mesopotamia civilization (184). This information is stated in the section "Culture and Civilization of the States in Mesopotamia",[92] and it continues as "the ones that came after them (Sumerians) protected and developed the civilization" (184). It is stated that Egyptians achieved a great success in advancing their civilization after they were affected by the Mesopotamian civilization (187). For instance, according to the textbook, the Egyptians established the first administrative system; they had a very strong army; and they were successful in trade and agriculture. Also, they were ahead in every field of the arts, geometry and arithmetic. In this regard, the Egyptian Pyramids are the evidence of their success in arts and geometry (189). Consequently, the Temple of Luxor and the Temple of Karnak and Cheops, Chefren and Mycerinus pyramids are the most famous artworks and monuments of Egypt (189). In parallel with this information given by the text, the pictures of the stepped pyramid, an Egyptian relief with a hieroglyph, an Egyptian panel, and the Temple of Luxor are presented as visuals (187-189) **(Figures 36-38)**. Therefore, the visuals of these artifacts and monuments can also be considered as evidences of Egypt's success.

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[92] Mezopotamya'daki Devletlerin Kültür ve Uygarlığı

Second, as evidence of the Turks' progress and their contributions to history, the Seljuk monuments have a very significant role. The fifth chapter of the 4th grade 1990-1992 textbook, which is "Turks' settlement in Anatolia," is completely dominated by the pictures of Seljuk monuments. These monuments are: Çifte Minareli Medrese, Üç Kümbetler, Yakutiye Medresesi in Erzurum; Ulu Camii door decoration in Divriği; Gökmedrese, Buruciye Medresesi, Çifte Minareli Medrese in Sivas; Bimarhane in Amasya; Alaeddin Tepesi, İnce Minareli Medrese, Mevlana mausoleum in Konya; Ağzıkara Han in Aksaray; Yivli Minare in Antalya; İlyas Bey Camii in Milas; Zinciriye Medresesi in Mardin; Gevher Nesiba Hatun Şifahanesi in Kayseri; Alaeddin Keykubat bridge in Erzincan; and a Seljuk carpet decorated with animal figures, Seljuk tiles, and a wooden window sash (211-235) **(Figures 39-57)**. A reference to these pictures is given in the next section of the chapter, which is called "Seljuk Civilization," and in this section it is stated that:

> During the reign of the Seljuks, Anatolia was dominated by various monuments. They built new roads, bridges, caravanserais, mosques, mausoleums, khans, baths, hospitals, and medreses (235).

Moreover, these monuments are not only associated with the power and success of the Seljuks, but also attributed to the expertise of the Turkish nation in fine arts:

> The historic artifacts and monuments that still survive today prove how high is the understanding of the Turkish nation in arts. These monuments still evoke admiration in the eyes of everyone. Protecting these monuments is a duty to our nation, and to our ancestors. Let's adopt the priceless prosperity of our country. This is a national duty. Let's protect the everlasting witnesses of our history and our culture.[93] (235, 236)

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[93] "Bu dönemden kalma eserler, Türk milletinin sanat anlayışının ne kadar yüksek olduğunu gösterir. Bu eserler, bu gün de herkesin hayranlığını uyandırmaktadır. Bu tarihi eserleri korumak, milletimize, atalarımıza karşı bir borçtur. Ülkemizin değer biçilmez bu zenginliğine sahip çıkalım. Bu milli bir görevdir. Tarihimizin ve kültürümüzün ebedi tanıklarını koruyalım."

In addition to the Seljuks, this textbook (4th grade 1990-1992) discusses the Hittites in more detail than the 1974 - 1989 4th grade textbook. However, after several visuals and some content were removed from this textbook in 1993[94] **(See Chapter 5, Section 5.3),** the Hittites section also got shorter. Keeping this in mind, the 4th grade 1974 – 1989 textbook discussed Hittite governance, but did not mention details like the name of the Hittite assembly[95] and the name of the title given to the Hittite queen[96] that the 1990-1992 textbook mentioned. Both 1974-1989 and 1990-1992 textbooks mention the polytheistic structure of the Hittite religion, but only the 1990-1992 textbook mentions the Hittite temple of Yazılıkaya (182). However, the major difference with the 4th grade 1990-1992 textbooks is that they introduce the Hittites as a very successful and advanced civilization. For instance, according to this textbook, the Dark Age in Anatolia was finally ended by the Hittite reforms (179). In addition, the Hittites were also ahead in architecture and produced many artworks:

> Hittites produced many artworks in Anatolia. In the excavations were found various pots, sculptures, reliefs, and artifacts made of copper, bronze, and silver. Hittites were also ahead in architecture. They built palaces and temples. This situation shows how important art is for the Hittites. Patricularly, the excavations in Boğazköy and Alacahöyük prove this fact. (182)

These statements do not exist in the 4th grade 1974-1989 textbook. Therefore, the 1974-1989 textbooks approach the Hittites in a more modest way. Another difference is the archaeological artifact which today is called "the Hittite Sun Symbol" was represented in the 4th grade 1974-1989 textbook as "a bronze god symbol found in Alacahöyük excavations from the Bronze age" (158) **(Figure 2)**.

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[94] Because of this change, I need to make a distinction between 1990-1992 and 1993-1997 textbooks, but that does not mean that they were two different periods with entirely different textbooks.

[95] Pankuş

[96] Tavannana

However, in later years this object was always attributed to the Hittites and took place as "the Hittite Sun Symbol" in Social Studies textbooks after 1989.

The relation between the historic monuments and the level of civilization can be observed in the 4th grade 1998-2004 textbook, too. A quoted passage from Ekrem Akurgal's article *Anadolu Uygarlıklarının Özellikleri ve Batılı Dünya Görüşünün Oluşmasındaki Rolleri*[97] is given at the end of the textbook (145, 146). According to Akurgal:

> Not only were the world's oldest civilizations established in Anatolia, but also the free thought concept of the Western culture, first examples of philosophy and major disciplines emerged in Anatolia. (…) The best-known heroes of the antique mythology that the Western world claimed as their own were actually from Anatolia.[98] (145-146)

As it can be inferred from Akurgal's attitude, Anatolia was considered the center of civilizations and origin of the Western culture. This quotation could be interpreted as the continuous impact of the Turkish History Thesis, because Akurgal's claims regarding Anatolia reminds one of Atakuman's points that considers the Turkish History Thesis as an alternative to the Orientalist discourse by presenting Anatolia and Central Asia as the origins of the European civilization, especially the Aegean and the Mediterranean civilizations (214, 229) **(See Chapter 3, Section 3.1.2)**. In this regard, Anatolia's material culture is emphasized to justify this view. The visuals used in this context are the pictures of the Hagia Sophia, the Artemis sculpture, and an archeological site from Turkey. Finally, Akurgal states that

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[97] Akurgal, E. *Anadolu Uygarlıklarının Özellikleri ve Batılı Dünya Görüşünün Oluşmasındaki Rolleri, Some Particularities of Anatolian Civilizations and their Contributions to Western Culture.* Müze 1, 1989: 4-30.

[98] "Yeryüzünün en eski uygarlıkları Anadolu'da gelişmiş olduğu gibi, bugünkü batı kültürünün özgr düşünce kavramı ile felsefe ve temel bilimlerin ilk önemli örnekleri de bu topraklarda ortaya çıkmıştır. (...) Batı dünyası'nın kendine mal ettiği antik mitolojinin en tanınmış kahramanları Anadoluludur. Birçok Avrupalı turist efsaneleri ile ünlü Anadolu kentlerini tanımayı bir kültür ödevi sayar."

Turkey is one of the foremost countries with various and well-protected historic monuments (145, 146).

In addition to the role of the Seljuk monuments in showing the Turks' contribution to the history and their advances in the 4th grade content, Ottoman monuments have similar functions in the 5th grade content. In the 5th grade 1974-1989 textbook, the second chapter "The Rise of the Ottoman Empire"[99] has a section called "The Ottoman Civilization during the Rise of the Ottoman Empire,"[100] This section mainly discusses the administration system in the Ottoman Empire. Therefore, the duties of the sultan, vizier, divan; and the Ottoman army, navy, the religious institutions, education, and trade are the subjects of this section. In addition, there is a reading passage at the end of the chapter about the life and works of Mimar Sinan (45). In terms of visuals, the first visual in the chapter is the Selimiye mosque built by Mimar Sinan in Edirne, and it is given a full page at the beginning of the chapter (23) **(Figure 58)**. In addition, historical artifacts often accompany the text about Ottoman civilization. The first historic artifact used in this regard is an Ottoman miniature that depicts an Ottoman sultan with the sultan's son, and it is used where the text discusses the Ottoman sultanate and the duties of the Sultan (35) **(Figure 59)**. The second historic artifact used with this text is a magnificent throne decorated with precious stones and used only during Ottoman ceremonies (36) **(Figure 60)**. A few pages after the Ottoman throne, a European painting[101] that shows an Ottoman ceremony at the Topkapı Palace appears. In this painting, not only the Sultan sitting on his throne is visible, but also the architectural details of the Topkapı Palace deserve attention (38) **(Figure 61)**. Even though this painting

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[99] Yükseliş Dönemi'nde Osmanlı İmparatorluğu

[100] Yükseliş Dönemi'nde Osmanlı Medeniyeti

[101] Even though this picture is introduced as an "Ottoman miniature" in the textbook, actually it is an oil painting by Konstantin Kapıdağlı.

indirectly shows the Ottomans' capability in architecture, the bridge on the Meriç river is directly represented as the proof of Ottoman success (44). The caption of the picture states: "The Meriç bridge is one of the living examples that proves how the Ottomans were ahead in bridge construction"(44). Moreover, the assigned questions at the end of the chapter ask students to conduct research about the Ottoman monuments in their neighborhood, and also about their periods, architects, and the sponsors (44) **(Figure 62)**.

Since it was the general format of the 1990-1992 textbooks that at the beginning of each chapter there appeared pictures of cultural properties that function as an introductory information about the upcoming subject, in the "Ottoman Empire" chapter of the 5th grade 1990-1992 textbook there are visuals showing a mosque complex from Istanbul with a caption that says "a view from Istanbul which is full of historic properties, Bayezit II's Külliye in Amasya, Behramkale Ottoman bridge in Çanakkale, and Gebze Külliyesi in İzmit (11, 12) **(Figures 9, 10)**. The first section of the unit, which is about the establishment of the Ottoman Empire does not refer to any historic monuments except for the Anadolu hisarı built by Yıldırım Bayezit (21). However, the second section, "The Rise of the Ottoman Empire", often refers to historic monuments. Rumeli hisarı (Boğazkesen hisarı) is the first historic monument used in this section, and the reason of its usage is to support the text that explains the conquest of Istanbul (29) **(Figure 63)**. The other visuals are the Meriç bridge (38), Haseki Sultan İmareti in Istanbul (39), Rüstem Paşa Külliyesi in Tekirdağ (41), an Ottoman miniature that shows Sultan Süleyman the Magnificient's Zigetvar visit (42), Sokullu Mehmet Paşa Külliyesi in Lüleburgaz (44), and Kılıç Ali Paşa Külliyesi in Istanbul (45) **(Figures 64-69)**.

The third section of the same chapter is "The Ottoman Civilization and Developments in Europe." In this section, it is mentioned that the Ottomans were very much advanced in fine arts and architecture:

> The Ottomans were advanced in various fields of art. Particularly, they made progress in architecture and in ornamentation. They mostly valued in building mosques, palaces, caravanserais, kiosks, medresas, khans, baths, bridges, fountains, and library. They left behind various monuments in places they conquered in *the Balkans*. The Topkapı Palace and the Grand Bazaar in Istanbul are some of their historic monuments. (57)

It is significant that this quotation links the progress of the Ottoman Empire to the number and the variety of the Ottoman monuments. On the other hand, this view is supported by the visuals, which are the pictures of the Topkapı Palace, tiles used in the Topkapı Palace's decoration, the Selimiye Mosque in Edirne, the Sultan Ahmet Mosque in Istanbul, and an example of woodcarving (57 – 61) **(Figures 70-72)**. However, another important topic mentioned in this quotation is the Ottoman monuments in the Balkans.

The reason why I draw attention to the statement "They (the Ottomans) left behind various monuments in places they conquered in the Balkans" in the previous quotation is that the 5th grade 1990-1997 textbook used pictures of the Ottoman monuments while introducing the Balkan countries, and this subject is still being discussed briefly in the 7th grade Social Studies textbook of the 2005-2009 period. First of all, the 5th grade 1990-1997 textbook contain a chapter as "The World, Our Country and Neighbors" (67). The fourth section of the chapter introduces the countries that have a border with Turkey, and consequently Greece and Bulgaria were part of the section, too. The other countries were the Soviet Union, Iran, Iraq, and Syria. Each country was introduced in terms of their location, geography,

climate, economy, population, and trade relations with Turkey. Except for the Soviet Union and Iran, there was at least one picture showing an historic monument from each country. However, the important thing about the visuals is that the pictures were only showing the Ottoman monuments that still exist in those countries. For instance, after stating the location, geography, climate, and economy information about Greece, the population comes next, and the text emphasizes that 150,000 people out of ten million are Turks. Then, the text lists the name of the cities where the Turkish people live, and just after that the reader is inclined to see the visual (108). The visual is the picture of Beyaz Kule built in Thessalonica during the reign of the Ottomans (108) **(Figure 73)**. Bulgaria is also introduced in a similar way to Greece. When it comes to the population of Bulgaria, the text states:

> Bulgaria was under the control of Turks for centuries. The monuments such as the mosques, fountains, baths, and bridges that still exist in many locations of the country belong to these periods. The Turkish people who are still living in Bulgaria, always protected the Turkish customs and traditions, and they still protect their national identities. (109)

Similar to the case of Greece, again this information is supported by pictures of Ottoman monuments. These monuments are the Mustafa Pasha Bridge and an Ottoman bazaar in Yanbolu (109, 110) **(Figures 74, 75)**.

However, the emphasis on Turks' relations with each other abroad is also an important point that was emphasized in this section. For instance, similar statements to the one given in the previous quotation about Bulgaria, which states that "the Turkish people who are still living in Bulgaria always protected the Turkish customs and traditions, and they still protect their national identities" are existing in Iraq and Syria sections, too. In the Iraq section, again after giving the names of the cities where Turkish people live most, it is emphasized that these Turkish people have a

strong solidarity and they still protect their cultural identities (113). Not surprisingly, the visual is again an Ottoman monument, which is an old school built during the Ottoman reign (113). Finally, in the Syria section, again it is emphasized that Syria has many historic monuments built by the Ottomans. Even though the visual shows the Süleymaniye Külliyesi in Syria, the text states that "Ceber castle in the southeast of Halep is the most important site [from the Ottoman period]" and it is "the only place out of our territories that Turkish flag still waves and Turkish soldier is on guard duty" (114).[102] According to Copeaux, this effort to encourage the Turkish people living in abroad to stay loyal to their cultural roots, and emphasizing the idea of having Turkish roots more than emphasizing the importance of being a Turkish citizen is an evidence of the unwillingness to recognize cultural changes that took place in history, and an initiative to show Turkish nation "as if it they were not changed since the very old times" (61) **(See Chapter 3, Section 1.2)**. In this regard, the photographs of the historic monuments could be considered as the material evidences of the Turkish culture's resistance to any cultural change.

As I stated earlier, the Ottoman heritage in the Balkans is also discussed in the 7th grade 2005-2009 textbook very briefly, but effectively (61). First, there is a quotation from Bulgarian historian Maria Todovara that says:

> No doubt that 'Balkan' is a Turkish word that means a 'woody mountain'. Thereby, looking for the Ottoman heritage in the Balkans is nonsense, since the Balkans themselves are the Ottoman heritage. (61)

In addition to this quotation, a table that shows the number of the Ottoman monuments in Bulgaria is given (61). According to this table, the numbers of the Ottoman monuments in Bulgaria is more than three thousand.

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[102] "Halep şehrinin güneydoğusundaki Ceber kalesi bunların en önemlisidir. Burası, Türk bayrağının dalgalandığı ve Türk askerinin nöbet tuttuğu sınırlarımız dışındaki tek toprağımızdır."

Table 4 - Table given in the 7th grade 2005-2009 textbook

Ottoman Monuments in Bulgaria	
Mosque - prayer room	2356
Medrese	142
School	273
Lodge	174
Imaret	42
Khan	116
Hammam	113
Mausoleum	27
Bridge	24
Caravanserai	16
Fountain, watch tower, bazaar, hospital, library...etc.	75

In conclusion, another role of the cultural heritage items is that they could be associated with the "capabilities" of the civilizations. In other words, powerful and technologically advanced civilizations were represented by their "fantastic" monuments and artworks. Even sometimes they are directly related with the achievements of Turkish people in history.

6.2.3. Cultural Heritage and Tourism

Cultural heritage as the assets of tourism is another dimension in the Social Studies textbooks. In other words, in the tourism sections of the Social Studies textbooks, cultural heritage items are represented as resources for tourism.

In the 4th grade 1990-1997 textbook, tourism is defined as the trips that people make to have fun, get rest, or for sightseeing activities and learning new things. Thereby, people who make these trips are called tourists (56). According to the text, Turkey is one of the most important countries in terms of its touristic aspects, because it owns various natural beauties, historic monuments, artworks, and miscellaneous cultural properties (57). Despite such an importance, only one visual is used in this section, and it is the ruins of an archaeological monument in Side (57) **(Figure 76)**. According to the text, in order to improve tourism, first it is necessary to develop the transportation and accommodation facilities, and then the historic places and historic landscapes should be well preserved and introduced. As an answer to the question of why tourism should be improved, the explanation is that there are many people in Turkey working in the tourism sector (57). Based on these statements, it can be said that the text emphasizes the importance of tourism in economic terms, and the improvement of tourism is presented as the main reason of why historic and cultural properties should be protected.

In the 5th grade 1990-1997 textbook, the second chapter is "Our World, Our Country and Neighbors"[103] (69). The third section in this chapter is about the economy of Turkey, and the subjects of the section are the sources of income and working areas in Turkey. Here, tourism is given as one of the most important sources of income. The definition of the tourism and the tourist are not different than the 4th grade textbook of the same time period. It is stated that Turkey has not only natural beauties, but also many historic sites. The text lists the shores of the Aegean Sea and the Mediterranean, fairy chimneys in Cappadocia, Pamukkale, and Mount Nemrut as examples of Turkey's cultural prosperity. The pictures of Rumeli hisarı and Mount

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[103] Dünyamız, Yurdumuz ve Komşularımız

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Nemrut are given as visuals (100, 101) **(Figure 77, 78)**. In addition to these, the text also states that Turkey owns many Seljuk and Ottoman monuments, museums, and national parks (101). Considering these, the text states:

> Tourism is an important source of an income for our country, and a great medium to publicize our country. We should protect our natural and historic properties with care, present our country well to tourists, and behave to them honestly. The reason is, the tourists leave our country with grateful thoughts, tell his or her experiences around, and make more tourists visit our country.[104] (102)

In other words, the idea is that we should protect our cultural properties to make more tourists visit the country.

The 4th grade 1998-2004 textbook discusses the contribution of cultural values to tourism, too. The tourism and tourist definitions in this book are the same as in the 4th grade 1990-1997 textbook (98). However, there are more visuals that accompany the text. They are: the antique theater of Side, a handmade carpet, and Iznik tiles (100, 101) **(Figures 79, 80)**.

Another section that once again mentions the touristic aspects of the cultural items points out the protection of natural landscapes, national parks, and cultural properties (105). According to this section:

> Besides the natural beauties, Turkey is also a rich country in terms of historic monuments. Particularly, in terms of the Seljuk and the Ottoman monuments, Istanbul, Edirne, Bursa, Konya, Kayseri, Sivas, Erzurum, Van etc. are the historic cities that have miscellaneous historic monuments. We must protect our cultural properties with care, because they are not only the symbols of our past,

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[104] "O halde turizm, önemli bir gelir kaynağı ve ülkemizi tanıtma fırsatıdır. Tabii ve tarihi zenginliklerimizi özenle korumak, turiste ülkemizi iyi tanıtmak, onlara dürüst davranmak gerekmektedir. Çünkü ülkemizden memnun ayrılan turist, bu memnuniyetini çevresine yansıtacağından ülkemize daha çok turistin gelmesini sağlayacaktır."

but also important elements that increase our country's tourism potential.[105] (107)

Similar to the previous quotation from the 5th grade 1990-1997 textbook, cultural heritage items are one more time introduced as important elements of tourism, and their protection is encouraged to increase tourism potential in Turkey.

6.2.4. Protecting Cultural Heritage

Even though tourism is a significant factor that encourages the protection of the cultural heritage, the protection idea appears in several other ways in the Social Studies textbooks. To begin with, even if several sections do not have a historical context or are not about tourism, they still might refer to the protection of cultural heritage. The section "Life In Our Village"[106] in the third chapter of the 4th grade 1974-1989 textbook is one of these. Actually, the section is about a description of a village, daily life in the village, and the duties of the villagers. As an example, the picture of Yassıhöyük village is given in the section (20). Since the caption of the picture is descriptive and informative, it gives detailed information about the village. For instance, it states that the village is very close to the Phrygians' capital Gordion. It also explains that the mound seen in the picture was actually a tumulus of a Phrygian King or prince. According to the caption, the objects excavated from the tumulus are preserved in the "Ankara Archaeology Museum"[107](20) **(Figure 19)**. Consequently, this visual and its caption are informing the reader first about an

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[105] "Doğal güzelliklerin yanında Türkiye, tarihi eserler bakımından da zengin bir ülkedir. Özellikle Selçuklu ve Osmanlı eserleri bakımından İstanbul, Edirne, Bursa, Konya, Kayseri, Sivas, Erzurum, Van vb. Tarihi zenginliklerimizin toplandığı kentlerimizdendir. Bu kültürel varlıklarımızı özenle korumalıyız. Çünkü bunlar geçmiş dönemlere ait kültürümüzün birer simgesi olduğu gibi ülkemizin turizm potansiyelini de artırıcı unsurlardır."

[106] Köyümüzde Yaşayış

[107] Anatolian Civilizations Museum

archeological excavation, and then about the protection of archaeological artifacts in museums.

The eighth section of the same chapter, which is "Life Around,"[108] includes several questions regarding archaeology and historical monuments in order to raise awareness among students (56, 57). These questions are:

o Are there any old and important monuments in your neighborhood?

o What does a "mound" mean?

o Who is an archaeologist?

o What is the difference between a "mound" and a "hill"?

o What is a museum like?

o What kind of measures can be taken to protect monuments?

o What should be done in case of finding an historic artifact?

o What does "illicit antiquities trade" mean? Why is it harmful?

Thus, this section is entirely about archaeology and protecting cultural heritage, even though it does not use the term "cultural heritage." As visuals, the ruins of an aqueduct in Side and a Seljuk caravanserai Sultanhanı are used (56, 57) **(Figure 81)**. Both pictures provide further information, and are given as examples of historic monuments mentioned in the questions.

Protecting cultural heritage as a "national duty" is another dimension discussed in the Social Studies textbooks. The fifth article in the main principles of the Society and Country Studies of the 1962 primary school program is the same with the twenty-eighth article in the Social Studies explanations of the 1968 primary school program. This article is important in terms of its approach to the protection of cultural heritage, because it introduces the idea of protecting cultural properties as a

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[108] Çevremizde Yaşayış

"national duty." According to this article in the 1962 and 1968 primary school programs, the teacher should make students internalize that "historic monuments, historic artifacts are evidence of Turkish history; and preventing their collapse, protecting them from any harm and foreign authorities are a national duty" (M.E.B 1962, 34; 1968, 69). It is possible to identify this notion in Social Studies textbooks. For instance, in the "Seljuk Civilization" section of the 4th grade 1990-1997 textbook, it is stated that protecting the historic monuments is "a duty to our nation, and to our ancestors" and it repeats that it is "a national duty" (235, 236). [109]

This approach also appears in the report of the *Atatürk Kültür, Dil ve Tarih Yüksek Kurumu* (AKDTYK), which was declared on June 20, 1986 **(See Chapter 3, Section 1.2)**. Briefly, according to this report Turkey is presented as "one of the richest countries in terms of its cultural heritage," and to "educate all members of the Turkish nation to realize Turkish cultural values, and also to protect and improve them" is the duty of the Turkish Ministry of Education (Copeaux 60). Since Copeaux interprets a culture in the service of state and nationalism as an evidence of the unwillingness to recognize cultural changes and as an effort to show the Turkish nation "as if it has not changed since the very old times", this interpretation may be an explanation of the idea of protecting cultural heritage as a national duty (61) **(See Chapter 3, Section 1.2)**.

The reason for this approach of protecting cultural heritage as a national duty can also be explained by the absence of the world heritage idea. In other words, the world heritage notion had not been developed yet, and therefore the protection of

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[109] "Bu dönemden kalma eserler, Türk milletinin sanat anlayışının ne kadar yüksek olduğunu gösterir. Bu eserler, bu gün de herkesin hayranlığını uyandırmaktadır. Bu tarihi eserleri korumak, milletimize, atalarımıza karşı bir borçtur. Ülkemizin değer biçilmez bu zenginliğine sahip çıkalım. Bu milli bir görevdir. Tarihimizin ve kültürümüzün ebedi tanıklarını koruyalım."

Turkey's cultural heritage is the responsibility of each citizen to increase the cultural value of their country. However, in the 4th grade 1998-2004 textbook, the idea of protecting cultural properties as a "national duty" is stated more softly. According to the text:

> The historic monuments that are known as cultural properties are the most important resources of any country. Our country is a very rich one in terms of having cultural properties, and makes many countries envy it. Appreciating this situation, being conscious of this subject, and protecting them are the duties of everyone.[110](132)

While the notion of protecting cultural heritage as a "national duty" is softened in the 4th grade 1998-2004 textbook, there is a further change: this is the appearance of UNESCO for the first time in the Social Studies content. First, it is mentioned very briefly in the caption of the Divriği Ulu Camii picture, since this monument is on the World Heritage List of UNESCO (103) **(Figure 82)**. At this point, no further information is given about the World Heritage List. A more detailed explanation comes within a text box at the end of the chapter (132). The World Heritage List, the places from Turkey that are on the list, and the meaning of the UNESCO logo are explained in the text box, but a definition and the objective of UNESCO is not given (132). Right after the explanation, pictures of the Temple of Apollo in Didyma and of the Boğazköy excavations are presented as selected sites (133) **(Figure 83)**.

The importance of protecting cultural heritage is discussed in the 2005-2009 textbooks, too. Even though there is not much emphasis on the subject in the 4th grade textbook, the other years' contents have certain sections about this topic.

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[110] "Kültür varlıkları adı verilen tarihi eserler günümüzde, ülkelerin en önemli zenginlik kaynağıdır. Yurdumuz, kültür varlıklarına sahip olma konusunda pek ülkenin kıskanacağı kadar zengindir. Bunun değerini bilmek, bu konuda bilinçli olmak, onları korumak herkesin görevidir."

According to the 4th grade 2005-2009 textbook, when Atatürk came to Konya to visit the Mevlana museum, he observed that the Seljuk and the Ottoman historic monuments were not in good condition. Thereupon he urgently informed İsmet İnönü about the situation and asked for the renovation of the monuments as soon as possible (46). [111] This memoir is given in the textbook as an indicator of Atatürk's interest in "national culture" and also directs attention to the notion of protecting cultural heritage.

The 5th grade 2005-2009 textbook gives more space to the protection of cultural heritage. In the 6th chapter "People Working for the Society,"[112] there is a special section about the protection of cultural heritage (146, 147). In this section, culture, Troy, museum, archaeology and excavation are given as the keywords. In addition, students learn that the objects found in archeological excavations are preserved in museums. Also, the importance of social organizations in raising awareness about the cultural heritage is explained in this section. For instance, the Troya Foundation is introduced in this section. There is a newspaper account about the establishment of the foundation stating that the foundation has three main objectives: protecting excavations, providing coordinated scientific research, and establishing a museum for Troy (146) **(Figure 13)**.

The next page one more time points out that archaeological artifacts are supposed to be preserved in museums (147). In this regard, the text clearly states that the objects that are found in excavations are sent to museum, and that they are exhibited and protected there. In addition, the pictures of four archaeological artifacts

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[111] "Atatürk Konya'ya geldiği zaman, kendi isteği doğrultusunda müzeye dönüştürülen Mevlana türbesini ziyaret etti. Müze müdürü Atatürk'e geniş açıklamalarda bulundu. Müzeden sonra, Konya'daki Selçuklu ve Osmanlı Devri mimari eserlerini inceledi. İncelemeler sonucunda eserlerin bakımsız olduğunu gözlemledi. Hemen o gün Başbakan İsmet İnönü'ye telgraf çekerek eserlerin bir an önce onarılması için talimet verdi (21 Şubat 1931)."

[112] Toplum İçin Çalışanlar

are given on this page (147). Two of these artifacts are the "Hittite Sun Symbols," and the others are ceramic cups (143). The 2005 version of the book did not say where these objects are exhibited, but the 2009 version tells that the Anatolian Civilizations Museum is one of the places where archaeological artifacts are kept (149). At the end of the section, a list showing the ten most visited museums is given. In the list, the museums are listed separately according to the numbers of local and foreign tourists (147) **(Figure 84)**.

The 6th grade 2005-2009 textbook defines museums as "public institutions that are established to protect, examine, and exhibit cultural properties, and to support education" (48). As an example, the Anatolian Civilizations Museum is introduced in the section. From the picture of the museum, students can realize that even the museum building is an historic monument (49) **(Figure 85)**. The text also points out the historic importance of the museum building, stating that it is composed of two Ottoman monuments which are the Mahmut Paşa Bedesteni and the Kurşunlu Han (49).

In addition to the museums' role in protecting cultural heritage, the restoration of the Mostar Bridge in Bosnia Herzegovina is another important topic discussed in the 6th grade 2005-2009 textbook (134). It is important, because the way in which it is represented draws attention to different nations' collaboration in the restoration process of the bridge. According to the text, the Mostar Bridge was restored with the support of ten countries, including Turkey, and its restoration represents not only the union of Mostar's two sides, but also of the whole of Europe (134) **(Figure 86)**.

The notion of world heritage is most clearly explained in the 7th grade 2005-2009 textbook. The seventh chapter of the textbook, "Bridges between Countries,"[113] has a section that emphasizes the common heritage of humanity (174). According to this section, today's civilization is the product of thousands of years and millions of people from different nations, religions and locations. Therefore, artworks, literature, science, and even the opinions of intellectuals may be considered the world's common heritage. *Mona Lisa* painting by Leonardo da Vinci and the Dede Korkut stories are given as examples of common heritage (175) **(Figure 87)**. Based on these, the section states that everyone is equally responsible for the protection of the common heritage.

6.2.5. Intangible Heritage

While the older textbooks (i.e. 1974-1989) mostly discuss material heritage, recent textbooks also emphasize intangible heritage. The pioneer examples of intangible heritage in textbooks appear in the 4th grade 1990-1992 Social Studies textbook. In the opening of the third chapter "Turkey, Our Country,"[114] the pictures of traditional costumes and of the Turkish traditional shadow play *Karagöz and Hacivat* are given (112) **(Figure 88)**.[115] Later, these subjects are discussed in the second section "Education, Arts and Sports in Our Country"[116] (134). In this section, it is stated that loving fine arts is a historical characteristic of the Turkish nation (135). Then, it is pointed out that Turkey has a very rich folklore, and citizens should work to improve it (135, 136). In addition, *Karagöz* and the *ortaoyunu* are introduced as the essence of Turkish Theater (136). Even though intangible heritage is not a

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[113] Ülkeler Arası Köprü

[114] Yurdumuz Türkiye

[115] However, since the most of the visuals were eliminated in the 1993 publication, these visuals did not appear in the 1993-1998 publications.

[116] Yurdumuzda Eğitim Sanat ve Spor

separate section in this textbook, it still refers to intangible heritage by emphasizing the importance of the arts and the artists.

After the education reform in 2004, the content of the Social Studies course and the design of the textbooks underwent several changes. Another change is that intangible heritage appears more than the previous years. In other words, intangible heritage is emphasized as much as material heritage. The second chapter of the 4th grade 2005-2009 textbook "Learning my past"[117] discusses traditions and customs that reflect Turkish "national culture"[118]. In this regard, the text introduces a traditional wedding preparation and a dowry. The pictures about the hammam tradition are showing hammam equipment, and other pictures show a dowry chest, traditional costumes, and traditional foods (40, 41) **(Figures 17, 18)**.

The increase in the emphasis on intangible heritage in recent years could be explained by the increasing awareness of cultural heritage due to international initiatives. In this regard UNESCO conventions can be considered pioneer initiatives. For instance, on November 15, 1989, UNESCO declared the *Recommendation on the Safeguarding of Traditional Culture and Folklore,* which could be considered one of the leading initiatives regarding intangible heritage. The recommendation considered traditional culture and folklore as "part of the universal heritage of humanity and that it is a powerful means of bringing together different peoples and social groups and of asserting their cultural identity," and "an integral part of cultural heritage and living culture" (UNESCO 1989). In addition, UNESCO underlines the significance of intangible heritage as such:

> Cultural heritage is not limited to material manifestations, such as monuments and objects that have been preserved over time. This notion

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[117] Geçmişimi Öğreniyorum
[118] Milli Kültür

also encompasses living expressions and the traditions that countless groups and communities worldwide have inherited from their ancestors and transmit to their descendants, in most cases orally. (UNESCO Website)[119]

Consequently, on November 15, 2003, UNESCO declared the *Convention for the Safeguarding of Intangible Heritage,* which is an international agreement that directly intends to protect intangible heritage. With this agreement intangible heritage and its protection gained an international recognition. Turkey is also one of the countries that recognized the convention, and this proves the increasing awareness about the importance of intangible cultural heritage in Turkey.[120]

In addition, Turkey also appears in the *Representative List of the Intangible Cultural Heritage of Humanity* of UNESCO. The list consists of "masterpieces" of the oral and intangible heritage of humanity and it aims to "enhance the visibility of the intangible cultural heritage and raise awareness regarding its importance." In this respect, *Aşıklık* (minstrelsy) tradition, the Turkish traditional shadow game *Karagöz and Hacivat*, *Nevruz* celebrations,[121] the arts of the *Meddah* (public storytellers), and the *Mevlevi Sema* Ceremony take place in the list and represent Turkey.

Furthermore, UNESCO named 2007 "Year of Rumi" since it corresponds to the 800th anniversary of the birth of Mevlana Celaleddin-i Belhi-Rumi. However, the main objective was to introduce and draw attention to Mevlana's philosophy throughout the world. This interest in Mevlana and *Mevlevi Sema* Ceremony can also be observed in textbooks. For instance, the 5th grade 2005-2009 textbook discusses

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[119] < http://portal.unesco.org/>

[120] The Turkish translation of the convention is available on the website of the Turkish Ministry of Tourism and Culture. <http://www.kultur.gov.tr>

[121] *Nevruz* is celebrated on 21 March every year. It symbolizes the beginning of spring and the New Year in particular regions of Azerbaijan, India, Iran, Kyrgyzstan, Pakistan, Uzbekistan, and Turkey (UNESCO Website).

Mevlana museum in Konya, Mevlana's teaching and *Sema* Ceremony on a full page (43) **(Figure 89)**.

On the other hand, *Karagöz and Hacivat* appear in Social Studies textbooks since 1990s (i.e. 4th grade 1990-1992). However, the 5th grade 2005-2009 pays more attention to *Karagöz and Hacivat*; it not only introduces *Karagöz* and *Hacivat* but also other characters of the play. These characters are *Külhanbeyi*, *Tüysüz Deli Bekir*, *Katip Çelebi*, and *Kanlı Nigar,* and they are introduced to the students by means of pictures, while the text explains the basics of the play and its place in Ottoman daily life (43) **(Figure 14)**. Moreover, this section also introduces folk songs as one of the core elements of Turkish culture (43) **(Figure 14)**.

Even though the *Representative List of the Intangible Cultural Heritage of Humanity* not only includes Mevlana, *Mevlevi Sema* Ceremony, and *Karagöz and Hacivat*, but also *Aşıklık*, *Nevruz*, and *Meddah*, the last three almost never appear in textbooks. While *Meddah* is not introduced in any of the Social Studies textbooks, the 6th grade 2005-2009 textbook discusses *Nevruz* with pictures of the *Nevruz* celebrations (91). In the same page, a drawing depicts a "Turkish minstrel" *(Aşık)*, but no written information is provided about *Aşıklık* tradition **(Figure 90)**.

Consequently, the increasing interest in intangible heritage in Social Studies textbooks shows consistency with the initiatives of UNESCO and Turkey's active participation to these initiatives. In this respect, the *Convention for the Safeguarding of Intangible Heritage,* which was also signed by Turkey, and the *Representative List of the Intangible Cultural Heritage of Humanity* can be considered as the most significant ones. However, while paying almost no attention to *Aşıklık* tradition and *Meddah*, reasons for the specific interest on Mevlana and *Karagöz and Hacivat* are open to discussion.

CONCLUSION

Even though textbooks are one of the fundamental elements of education, they do not only have pedagogical functions, but also political and cultural features. Therefore, textbooks are often among the priorities of government programs and their content is created according to the dominant ideology. The importance given to the education and textbooks both during the Ottoman period and the establishment of the Republic proves the significant role of textbooks in the cultural field and politics. Yet, the majority of textbooks studies emerged after World War II in order to eliminate prejudiced views from textbooks and to end conflict among nations. Because of their important role as a transmitter of the official ideology to society, eventually a new research field emerged to analyze textbooks, and both international and national organizations conducted research to improve textbook contents in an objective way.

In order to analyze the changing role of the cultural heritage in the Turkish education system, I found it useful to take advantage of the political and cultural features of the textbooks. Therefore, in order to examine how the Turkish education system has interpreted the cultural heritage theme over time, I decided to work on Social Studies textbooks because of their multidisciplinary content.

While analyzing the roles that are attributed to the cultural heritage theme and cultural heritage items in Social Studies textbooks, I mainly examined the illustrations that show cultural heritage items by conducting quantitative and qualitative analysis. In order to present the general distribution of the cultural heritage items in textbooks, I conducted a content analysis, and this constituted the

quantitative part of my analysis. On the other hand, I discussed the illustration and text relation through specific examples in the qualitative part of my analysis.

According to the content analysis results, visuals representing culture heritage items, particularly material cultural heritage, always form a significant part of the Social Studies textbooks. The majority of the visuals representing cultural heritage items stand for certain civilizations and periods such as: prehistoric times, Anatolian civilizations, Mesopotamian civilizations and Egypt, Central Asian states, Islamic states, and contemporary nations. However, it is significant that the majority of the cultural heritage items used in textbooks represent the Anatolian Civilizations, while paying less attention to other parts of the world. Furthermore, Ottomans and Seljuks are the most represented civilizations, and historic monuments and artifacts are often used to show the capabilities of the Ottomans and Seljuks as successful empires.

In terms of the types of the cultural heritage items that are represented in visuals, historic and archaeological monuments form the majority. Following the monumental structures, archaeological artifacts are the second most represented cultural heritage items. On the other hand, in comparison to the former years there is an increase in the visuals that represent intangible heritage items. Besides, the content of the Social Studies textbooks also started to pay more attention to the intangible heritage than the former textbooks. Especially the 2005-2009 textbooks prove this change by introducing traditional costumes, traditional foods and traditional plays while discussing the culture of contemporary nations.

In the qualitative part of the thesis, I examined the changes in the visual representation of the cultural heritage theme in the Social Studies textbooks by considering the textual explanations given in the textbooks, significant events of Turkey's political history, and also the education programs officially declared by the

Turkish Ministry of Education. In this regard, particularly the 1962 and the 1968 primary school programs provided guidelines for interpreting the text and illustration relation, because these programs constitute the fundamentals of the Social Studies course in Turkey. Eventually, cultural heritage items appeared as the essential tools of history education, evidence of a nation's superiority, and the assets of the tourism sector.

History education is a very important component of the Social Studies content, and cultural heritage items are essential tools of history education. It is especially crucial to make students realize that people and life always change over time. This view was emphasized in both the 1962 and 1968 primary school programs. In this regard, archaeological objects, and particularly archeological tools, were used very often, because they give clues about the living conditions in ancient times. In addition, historic monuments are considered effective tools to help students understand how old periods looked like. Moreover, ancient civilizations, especially Anatolian civilizations, are represented as the origins of today's technology and civilization.

Another mission of the cultural heritage items is to prove the superiority of a nation. In other words, fantastic monuments are considered as the indicators of power and authority. In the case of Turkey, the 1962 and 1968 school programs were emphasizing the Turkish people's "leadership" in military, administration, law and art. Consequently, monuments are often represented as evidence of a nation's power. One of the significant examples for this relation can be the emphasis put on the representation of the Ottoman monuments on the Balkans while introducing the Balkan countries.

Representation of Anatolian civilizations in textbooks is significant because in some cases they are used to justify the view that suggests Anatolia and Central Asia as the origins of European civilizations. In addition, their existence is also used to prove that Turkey is one of the countries worth visiting. In other words, cultural heritage items, especially historic and archaeological sites, are represented as resources for tourism. Considering cultural heritage as assets of tourism is also related to the protection of cultural heritage. In other words, one of the views regarding the protection of the cultural heritage is the necessity of protection to make more tourists visit Turkey. On the other hand, protecting cultural heritage as "a national duty" is the other dimension. According to this view, protecting historic monuments and artifacts is the duty of every citizen, because they are evidence of Turkish history. This view was especially dominant until the 1998-2004 textbooks. In other words, the idea gets softened through the 1998-2004 textbooks, and eventually the world heritage idea appears in the 2005-2009 textbooks more clearly by pointing out the importance of cultural items in a global context.

In conclusion, cultural heritage items are important components of the Social Studies course and the textbooks. From the introduction of the Society and Country Studies course to today's new Social Studies program created according to the constructivist education model, cultural heritage items are always on display. Consequently, they always have taken place in textbooks, and their existence has enriched the text content. However, it is difficult, and even may be wrong, to interpret their representation in the Social Studies textbooks in a unilateral way. The first reason is that cultural heritage items appear in very different sections of the textbooks, and therefore many different roles are attributed to them. In some cases, the cultural heritage items are the main tools to show the difference between the

present and the past. In this regard, especially the archaeological artifacts and monuments have significant roles. In addition, the monuments, or artworks of any state or civilization can be used as an indicator of their power and leadership. Sometimes, their importance is emphasized as assets of the tourism sector, and protecting them is introduced as a "national duty" of each citizen. The other reason is that it is an on-going process that the roles and representation of cultural heritage items are still changing. In this regard, the rise of the world heritage idea and the increasing interest in intangible heritage can be considered as examples of this change.

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TABLES

Table 5 - 4th Grade Social Studies Curriculum ("Sosyal Bilgiler Dersi 4 – 5. Sınıflar Öğretim Programı ve Klavuzu" TTKB Öğretmenler Portalı)

AREA OF LEARNING (Öğrenme Alanı)	CHAPTERS (Üniteler)	ACQUISITIONS (Kazanim Sayıları)	RATIO (%) (Oran)	COURSE TIME / HOURS (Süre/Ders Saati)
INDIVIDUAL AND SOCIETY (Birey ve Toplum)	KNOWING MYSELF (Kendimi Tanıyorum	6	11	12
CULTURE AND HERITAGE (Kültür ve Miras)	LEARNING MY PAST (Geçmişimi Öğreniyorum)	6	14	15
PEOPLE, PLACES, AND ENVIRONMENT (Insanlar, Yerler ve Çevreler)	THE PLACE WE LIVE IN (Yaşadığımız Yer)	8	14	15
PRODUCTION, DISTRIBUTION, AND CONSUMPTION (Üretim, Dağitim ve Tüketim)	FROM PRODUCTION TO CONSUMPTION (Üretimden Tüketime)	7	14	15
SCIENCE, TECHNOLOGY, AND SOCIETY (Bilim, Teknoloji ve Toplum)	GLAD IT EXISTS (İyi Ki Var)	6	11	12
GROUPS, INSTITUTIONS, AND SOCIAL ORGANIZATIONS (Gruplar, Kurumlar ve	ALL TOGETHER (Hep Birlikte)	5	11	12

Sosyal Örgütler)				
POWER, ADMINISTRATION, AND SOCIETY (Güç, Yönetim ve Toplum)	PEOPLE AND ADMINISTRATION (İnsanlar ve Yönetim)	4	14	15
GLOBAL CONNECTIONS (Küresel Bağlantilar)	MY FRIENDS ABROAD (Uzaktaki Arkadaşlarim)	4	11	12
	TOTAL (Toplam)	**46**	**100**	**108**

Table 6 - 5th Grade Social Studies Curriculum ("Sosyal Bilgiler Dersi 4 – 5.

Sınıflar Öğretim Programı ve Klavuzu" TTKB Öğretmenler Portalı)

AREA OF LEARNING (Öğrenme Alanı)	CHAPTERS (Üniteler)	ACQUISITIONS (Kazanim Sayıları)	RATIO (%) (Oran)	COURSE TIME / HOURS (Süre/Ders Saati)
INDIVIDUAL AND SOCIETY (Birey ve Toplum)	LEARNING MY RIGHTS (Haklarımı Öğreniyorum)	4	11	12
CULTURE AND HERITAGE (Kültür ve Miras)	TURKEY, STEP BY STEP (Adım Adım Türkiye)	6	14	15
PEOPLE, PLACES, AND ENVIRONMENT (Insanlar, Yerler ve Çevreler)	KNOWING OUR REGION (Bölgemizi Tanıyalım)	8	14	15
PRODUCTION, DISTRIBUTION, AND CONSUMPTION (Üretim, Dağitim ve Tüketim)	WHAT WE PRODUCED (Ürettiklerimiz)	7	14	15
SCIENCE, TECHNOLOGY, AND SOCIETY (Bilim, Teknoloji ve Toplum)	DREAMS CAME TRUE (Gerçekleşen Düşler)	6	11	12
GROUPS, INSTITUTIONS, AND SOCIAL ORGANIZATIONS	PEOPLE WORKING FOR THE SOCIETY (Toplum Için Çalişanlar)	5	11	12

(Gruplar, Kurumlar ve Sosyal Örgütler)				
POWER, ADMINISTRATION, AND SOCIETY (Güç, Yönetim ve Toplum)	ONE COUNTRY ONE FLAG (Bir Ülke Bir Bayrak)	5	14	15
GLOBAL CONNECTIONS (Küresel Bağlantilar)	OUR WORLD (Hepimizin Dünyasi)	6	11	12
	TOTAL (Toplam)	**47**	**100**	**108**

Table 7 - 6th Grade Social Studies Curriculum ("Sosyal Bilgiler Dersi 6 – 7. Sınıflar Öğretim Programı ve Klavuzu" TTKB Öğretmenler Portalı)

AREA OF LEARNING (Öğrenme Alanı)	CHAPTERS (Üniteler)	ACQUISITIONS (Kazanim Sayıları)	RATIO (%) (Oran)	COURSE TIME / HOURS (Süre/Ders Saati)
INDIVIDUAL AND SOCIETY (Birey ve Toplum)	LEARNING SOCIAL STUDIES (Sosyal Bilgiler Öğreniyorum)	6	11	12
PEOPLE, PLACES, AND ENVIRONMENT (Insanlar, Yerler ve Çevreler)	LIFE IN EARTH (Yeryüzünde Yaşam)	7	14	15
CULTURE AND HERITAGE (Kültür ve Miras)	TURKS ON THE SILK ROAD (İpek Yolu'nda Türkler)	9	23	24
PRODUCTION, DISTRIBUTION, AND CONSUMPTION (Üretim, Dağıtım ve Tüketim)	RESOURCES OF OUR COUNTRY (Ülkemizin Kaynakları)	6	17	18
GLOBAL CONNECTIONS (Küresel Bağlantilar)	OUR COUNTRY AND WORLD (Ülkemiz ve Dünya)	5	11	12
POWER, ADMINISTRATION, AND SOCIETY (Güç, Yönetim ve Toplum)	ADVENTURES OF DEMOCRACY (Demokrasinin Serüveni)	5	14	15
SCIENCE, TECHNOLOGY, AND SOCIETY (Bilim,	ELECTRONIC CENTURY (Elektronik	5	10	12

Teknoloji ve Toplum)	Yüzyıl)			
	TOTAL (Toplam)	**47**	**100**	**108**

Table 8 - 7th Grade Social Studies Curriculum ("Sosyal Bilgiler Dersi 6 – 7. Sınıflar Öğretim Programı ve Klavuzu" TTKB Öğretmenler Portalı)

AREA OF LEARNING (Öğrenme Alanı)	CHAPTERS (Üniteler)	ACQUISITIONS (Kazanim Sayıları)	RATIO (%) (Oran)	COURSE TIME / HOURS (Süre/Ders Saati)
INDIVIDUAL AND SOCIETY (Birey ve Toplum)	COMMUNICATION AND HUMAN RELATIONS (İletişim ve İnsan İlişkileri)	6	11	12
PEOPLE, PLACES, AND ENVIRONMENT (Insanlar, Yerler ve Çevreler)	POPULATION IN OUR COUNTRY (Ülkemizde Nüfus)	5	11	12
CULTURE AND HERITAGE (Kültür ve Miras)	TRAVELLING IN TURKISH HISTORY (Türk Tarihinde Yolculuk)	8	25	27
PRODUCTION, DISTRIBUTION, AND CONSUMPTION (Üretim, Dağıtım ve Tüketim)	ECONOMY AND SOCIAL LIFE (Ekonomi ve Sosyal Hayat)	6	17	18
SCIENCE, TECHNOLOGY, AND SOCIETY (Bilim, Teknoloji ve Toplum)	SCIENCE IN DUE COURSE (Zaman İçinde Bilim)	5	11	12
POWER, ADMINISTRATION, AND SOCIETY (Güç, Yönetim ve Toplum)	LIVING DEMOCRACY (Yaşayan Demokrasi)	5	11	12
GLOBAL	BRIDGES BETWEEN	4	14	15

CONNECTIONS (Küresel Bağlantilar)	COUNTRIES (Ülkeler Arası Köprüler)			
	TOTAL (Toplam)	**47**	**100**	**108**

Table 9 - 4th Grade, Areas of Learning, and the skills assigned to these areas.

("Sosyal Bilgiler Dersi 4 – 5. Sınıflar Öğretim Programı ve Klavuzu" TTKB

Öğretmenler Portalı)

AREA OF LEARNING (Öğrenme Alanı)	SKILLS (Doğrudan Verilecek Beceri)
INDIVIDUAL AND SOCIETY (Birey ve Toplum)	Identifying and using evidence (Kanıtı tanıma ve kullanma)
CULTURE AND HERITAGE (Kültür ve Miras)	Using and writing information in an efficient way (Bilgiyi kullanılabilir biçimlerde planlama ve yazma)
PEOPLE, PLACES, AND ENVIRONMENT (Insanlar, Yerler ve Çevreler)	Perceiving places (Mekanı algılama)
PRODUCTION, CONSUMPTION, AND DISTRIBUTION (Üretim, Tüketim ve Dağıtım)	Interpreting tables, diagrams and graphics (Tablo, diyagram ve grafik okuma)
SCIENCE, TECHNOLOGY, AND SOCIETY (Bilim, Teknoloji ve Toplum)	Making comparison (Karşılaştırma yapma)
GROUPS, INSTITUTIONS, AND SOCIAL ORGANIZATIONS (Gruplar, Kurumlar ve Sosyal Örgütler)	Identifying cause and effect relation (Sebep-sonuç ilişkisini belirleme)
POWER, ADMINISTRATION, AND SOCIETY (Güç, Yönetim ve Toplum)	Making decision (Karar verme)
GLOBAL CONNECTIONS (Küresel Bağlantılar)	Using library sources and references (Kütüphane ve referans kaynakları kullanma)

Table 10 - 5th grade, Areas of Learning, and the skills assigned to these areas.

("Sosyal Bilgiler Dersi 4 – 5. Sınıflar Öğretim Programı ve Klavuzu" TTKB

Öğretmenler Portalı)

AREA OF LEARNING (Öğrenme Alanı)	SKILLS (Doğrudan Verilecek Beceri)
INDIVIDUAL AND SOCIETY (Birey ve Toplum)	Written expression (Yazılı anlatım)
CULTURE AND HERITAGE (Kültür ve Miras)	Using visual sources (Görsel kanıt kullanma: nesne, minyatür, gravür, fotoğraf, karikatür, temsili resim)
PEOPLE, PLACES, AND ENVIRONMENT (Insanlar, Yerler ve Çevreler)	Observation (Gözlem)
PRODUCTION, CONSUMPTION, and DISTRIBUTION (Üretim, Tüketim ve Dağıtım)	Interpreting statistical data (Basit istatistik verilerini yorumlama)
SCIENCE, TECHNOLOGY, AND SOCIETY (Bilim, Teknoloji ve Toplum)	Using library sources and references (Kütüphane ve referans kaynakları kullanma)
GROUPS, INSTITUTIONS, AND SOCIAL ORGANIZATIONS (Gruplar, Kurumlar ve Sosyal Örgütler)	Social participation (Sosyal katılım)
POWER, ADMINISTRATION, AND SOCIETY (Güç, Yönetim ve Toplum)	Using and evaluating printed visual sources (Basılı ve görsel kaynakları (gazete, televizyon v.b.)kullanma ve değerlendirme (5N1K Formülü))
GLOBAL CONNECTIONS (Küresel Bağlantılar)	Distinguishing facts and opinions (Olgu ve düşünceleri ayırt etme)

Table 11 - 6th grade, Areas of Learning, and the skills assigned to these areas.

("Sosyal Bilgiler Dersi 6 – 7. Sınıflar Öğretim Programı ve Klavuzu" TTKB

Öğretmenler Portalı)

AREA OF LEARNING (Öğrenme Alanı)	SKILLS (Doğrudan Verilecek Beceri)
INDIVIDUAL AND SOCIETY (Birey ve Toplum)	Making scientific generalizations (Bilimsel genelleme yapma)
PEOPLE, PLACES, AND ENVIRONMENT (Insanlar, Yerler ve Çevreler)	Using maps and atlas (Harita okuma ve atlas kullanma)
CULTURE AND HERITAGE (Kültür ve Miras)	Making inferences (Çıkarımda bulunma)
PRODUCTION, DISTRIBUTION, AND CONSUMPTION (Üretim, Dağıtım ve Tüketim)	Entrepreneurship (Girişimcilik)
GLOBAL CONNECTIONS (Küresel Bağlantilar)	Research (Araştırma)
POWER, ADMINISTRATION, AND SOCIETY (Güç, Yönetim ve Toplum)	Social participation (Sosyal katılım)
SCIENCE, TECHNOLOGY, AND SOCIETY (Bilim, Teknoloji ve Toplum)	Creativity (Yaratıcılık)

Table 12 - 7th grade, Areas of Learning, and the skills assigned to these areas.

("Sosyal Bilgiler Dersi 6 – 7. Sınıflar Öğretim Programı ve Klavuzu" TTKB

Öğretmenler Portalı)

AREA OF LEARNING (Öğrenme Alanı)	SKILLS (Doğrudan Verilecek Beceri)
INDIVIDUAL AND SOCIETY (Birey ve Toplum)	Communication (İletişim)
PEOPLE, PLACES, AND ENVIRONMENT (Insanlar, Yerler ve Çevreler)	Preparing graphs (Grafik hazırlama)
CULTURE AND HERITAGE (Kültür ve Miras)	Differentiating historical facts and interpretations (Tarihsel olguları ve yorumları ayırt etme)
SCIENCE, TECHNOLOGY, AND SOCIETY (Bilim, Teknoloji ve Toplum)	Understanding time concept and chronology (Zaman ve kronolojiyi algılama)
PRODUCTION, DISTRIBUTION, AND CONSUMPTION (Üretim, Dağıtım ve Tüketim)	Historical empathy (Tarihsel empati)
POWER, ADMINISTRATION, AND SOCIETY (Güç, Yönetim ve Toplum)	Making decisions (Karar verme)
GLOBAL CONNECTIONS (Küresel Bağlantilar)	Realizing stereotypes (Kalıp yargıları farketme)

Table 13 - 4th Grade, Areas of Learning, and the assigned values to these areas.

("Sosyal Bilgiler Dersi 4 – 5. Sınıflar Öğretim Programı ve Klavuzu" TTKB

Öğretmenler Portalı)

AREA OF LEARNING (Öğrenme Alanı)	VALUES (Doğrudan Verilecek Değer)
INDIVIDUAL AND SOCIETY (Birey ve Toplum)	Respect to feelings and ideas, toleration (Duygu ve düşüncelere saygı, hoşgörü)
CULTURE AND HERITAGE (Kültür ve Miras)	Being respectful to Turkish elder people, family ties, and patriotism (Türk büyüklerine saygı, Aile birliğine önem verme, Vatanseverlik)
PEOPLE, PLACES, AND ENVIRONMENT (Insanlar, Yerler ve Çevreler)	Love of nature (Doğa sevgisi)
PRODUCTION, CONSUMPTION, AND DISTRIBUTION (Üretim, Tüketim ve Dağıtım)	Paying importance to hygiene and being healthy (Temizlik ve sağlıklı olmaya önem verme)
SCIENCE, TECHNOLOGY, AND SOCIETY (Bilim, Teknoloji ve Toplum)	Being scientific (Bilimsellik)
GROUPS, INSTITUTIONS, AND SOCIAL ORGANIZATIONS (Gruplar, Kurumlar ve Sosyal Örgütler)	Helpfulness (Yardımseverlik)
POWER, ADMINISTRATION, AND SOCIETY (Güç, Yönetim ve Toplum)	Independence (Bağımsızlık)
GLOBAL CONNECTIONS (Küresel Bağlantilar)	Hospitality (Misafirperverlik)

Table 14 - 5th Grade, Areas of Learning, and the assigned values to these areas.

("Sosyal Bilgiler Dersi 4 – 5. Sınıflar Öğretim Programı ve Klavuzu" TTKB

Öğretmenler Portalı)

AREA OF LEARNING (Öğrenme Alanı)	VALUES (Doğrudan Verilecek Değer)
INDIVIDUAL AND SOCIETY (Birey ve Toplum)	Responsibility (Sorumluluk)
CULTURE AND HERITAGE (Kültür ve Miras)	Aesthetics (Estetik)
PEOPLE, PLACES, AND ENVIRONMENT (İnsanlar, Yerler ve Çevreler)	Sensitivity for natural environment (Doğal çevreye duyarlılık)
PRODUCTION, CONSUMPTION, AND DISTRIBUTION (Üretim, Tüketim ve Dağıtım)	Being hardworking (Çalışkanlık)
SCIENCE, TECHNOLOGY, AND SOCIETY (Bilim, Teknoloji ve Toplum)	Academic honesty (Akademik dürüstlük)
GROUPS, INSTITUTIONS, AND SOCIAL ORGANIZATIONS (Gruplar, Kurumlar ve Sosyal Örgütler)	Solidarity (Dayanışma)
POWER, ADMINISTRATION, AND SOCIETY (Güç, Yönetim ve Toplum)	Being just, and showing respect to national flag and national anthem (Adil Olma, Bayrağa ve İstiklâl Marşı'na saygı)
GLOBAL CONNECTIONS (Küresel Bağlantılar)	Sensitivity for historical heritage (Tarihsel mirasa duyarlılık)

Table 15 - 6ᵗʰ Grade, Areas of Learning, and the assigned values to these areas.

("Sosyal Bilgiler Dersi 6 – 7. Sınıflar Öğretim Programı ve Klavuzu" TTKB

Öğretmenler Portalı)

AREA OF LEARNING (Öğrenme Alanı)	VALUES (Doğrudan Verilecek Değer)
INDIVIDUAL AND SOCIETY (Birey ve Toplum)	Being scientific (Bilimsellik)
PEOPLE, PLACES, AND ENVIRONMENT (Insanlar, Yerler ve Çevreler)	Sensitivity for natural environment (Doğal çevreye duyarlılık)
CULTURE AND HERITAGE (Kültür ve Miras)	Sensitivity for cultural heritage (Kültürel mirasa duyarlılık)
PRODUCTION, CONSUMPTION, AND DISTRIBUTION (Üretim, Tüketim ve Dağıtım)	Responsibility (Sorumluluk)
GLOBAL CONNECTIONS (Küresel Bağlantılar)	Helpfulness (Yardımseverlik)
POWER, ADMINISTRATION, AND SOCIETY (Güç, Yönetim ve Toplum)	Showing respect to rights and liberties (Hak ve özgürlüklere saygı)
SCIENCE, TECHNOLOGY, AND SOCIETY (Bilim, Teknoloji ve Toplum)	Being hardworking (Çalışkanlık)

Table 16 - 7th Grade, Areas of Learning, and the assigned values to these areas.

("Sosyal Bilgiler Dersi 6 – 7. Sınıflar Öğretim Programı ve Klavuzu" TTKB

Öğretmenler Portalı)

AREA OF LEARNING (Öğrenme Alanı)	VALUES (Doğrudan Verilecek Değer)
INDIVIDUAL AND SOCIETY (Birey ve Toplum)	Showing respect to differences (Farklılıklara saygı)
PEOPLE, PLACES, AND ENVIRONMENT (Insanlar, Yerler ve Çevreler)	Patriotism (Vatanseverlik)
CULTURE AND HERITAGE (Kültür ve Miras)	Aesthetics (Estetik)
PRODUCTION, CONSUMPTION, AND DISTRIBUTION (Üretim, Tüketim ve Dağıtım)	Honesty (Dürüstlük)
SCIENCE, TECHNOLOGY, AND SOCIETY (Bilim, Teknoloji ve Toplum)	Being scientific (Bilimsellik)
POWER, ADMINISTRATION, AND SOCIETY (Güç, Yönetim ve Toplum)	Being just (Adil olma)
GLOBAL CONNECTIONS (Küresel Bağlantılar)	Peace (Barış)

Table 17 - Periodical changes in the total number of the visuals used in Social Studies textbooks (1974-2009)

| | 1974 - 1989 | | | | 1990 - 1997 | | | | | | | | 1998 - 2004 | | | | 2005 - 2009 | | | | | | | |
| | | | | | 1990 - 1992 | | | | 1993 - 1997 | | | | | | | | | | | | | | | |
	4th	%	5th	%	4th	%	5th	%	4th	%	5th	%	4th	%	5th	%	4th	%	5th	%	6th	%	7th	%
Not Relevant	166	0.76	156	0.90	126	0.61	169	0.81	98	0.74	130	0.82	109	0.76	117	0.87	312	0.88	331	0.86	322	0.84	181	0.82
Tangible H.	52	0.24	17	0.10	77	0.37	41	0.19	33	0.25	27	0.17	35	0.24	14	0.10	10	0.03	29	0.08	57	0.15	32	0.15
Intangible H.	0	0.00	0	0.00	3	0.01	0	0.00	1	0.01	2	0.01	0	0.00	3	0.02	32	0.09	26	0.07	3	0.01	7	0.03
Total	218	1.00	173	1.00	206	1.00	210	1.00	132	1.00	159	1.00	144	1.00	134	1.00	354	1.00	386	1.00	382	1.00	220	1.00

| | 1974 - 1989 | | | | 1990 - 1997 | | | | | | | | 1998 - 2004 | | | | 2005 - 2009 | | | | | | | |
| | | | | | 1990 - 1992 | | | | 1993 - 1997 | | | | | | | | | | | | | | | |
	4th	%	5th	%	4th	%	5th	%	4th	%	5th	%	4th	%	5th	%	4th	%	5th	%	6th	%	7th	%
Photograph	161	0.74	111	0.64	156	0.76	162	0.77	89	0.67	126	0.79	108	0.75	108	0.81	273	0.77	294	0.76	264	0.69	159	0.72
Drawing	38	0.17	43	0.25	21	0.10	17	0.08	17	0.13	13	0.08	21	0.15	9	0.07	65	0.18	63	0.16	89	0.23	40	0.18
Map	15	0.07	12	0.07	24	0.12	30	0.14	21	0.16	19	0.12	11	0.08	12	0.09	10	0.03	19	0.05	22	0.06	16	0.07
Diagram	1	0.00	0	0.00	1	0.00	0	0.00	1	0.01	0	0.00	0	0.00	0	0.00	2	0.01	0	0.00	0	0.00	0	0.00
Graph	3	0.01	7	0.04	4	0.02	1	0.00	4	0.03	1	0.01	4	0.03	5	0.04	4	0.01	10	0.03	7	0.02	5	0.02
Total	218	1.00	173	1.00	206	1.00	210	1.00	132	1.00	159	1.00	144	1.00	134	1.00	354	1.00	386	1.00	382	1.00	220	1.00

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Table 19 - Periodical changes in the types of the cultural heritage items

Types	Total	2005-2009 7th grade	2005-2009 6th grade	2005-2009 5th grade	2005-2009 4th grade	1998-2004 5th grade	1998-2004 4th grade	1993-1997 5th grade	1993-1997 4th grade	1990-1992 5th grade	1990-1992 4th grade	1974-1989 5th grade	1974-1989 4th grade
Historic monument	166	12	7	7	3	8	7	22	20	34	27	9	10
Archaeological monument	43	0	9	3	0	0	8	0	4	0	7	1	11
Archaeological artifact	91	3	21	6	3	2	12	0	4	0	21	0	19
Historic artifact	22	1	5	0	2	3	0	1	3	1	5	1	0
Historic site	3	0	0	1	0	0	1	0	0	0	1	0	0
Archaeological site	16	0	0	4	0	0	2	1	1	1	4	1	2
Cultural institution	10	0	3	3	2	0	1	3	0	0	1	0	0
Artwork (Painting, miniature…etc)	34	10	6	3	0	0	0	0	0	4	3	5	0
Cave painting	3	0	1	0	0	0	0	0	0	0	0	0	2
Rock painting	1	0	0	0	0	0	0	0	0	0	0	0	1
King portrait	2	0	0	0	0	0	0	0	0	0	0	0	2
Natural landscape as a cultural heritage site	5	1	0	1	0	0	0	0	1	0	2	0	0
Traditional play	8	0	0	5	2	0	0	1	0	0	1	0	0
Traditional costume	20	1	0	8	9	0	0	1	0	0	1	0	0
Traditional dance	16	0	0	0	11	2	0	0	0	0	0	0	0
Other intangibles	33	6	3	13	10	1	0	0	0	0	0	0	0
Wall painting	5	1	0	1	0	0	1	0	0	0	1	0	1
Artistic archaeological monument, artifact	9	0	1	0	0	0	0	0	0	0	4	0	4
Artistic historical monument, artifact	14	4	4	0	0	1	3	0	0	1	1	0	0

Table 20 - Periodical changes in the functions of the visuals that are related to cultural heritage

	1974 - 1989 4th	%	5th	%	1990 - 1992 4th	%	5th	%	1993 - 1997 4th	%	5th	%	1998 - 2004 4th	%	5th	%	2005 - 2009 4th	%	5th	%	6th	%	7th	%
Tangible H.	52		17		77		41		33		27		35		14		10		29		57		32	
Intangible H.	0		0		3		0		1		2		0		3		32		26		3		7	
Total	52		17		80		41		34		29		35		17		42	0	55	0	60	0	39	0
Further information	24	0.46	14	0.82	43	0.54	32	0.78	20	0.59	20	0.69	11	0.31	17	1.00	4	0.10	17	0.31	16	0.27	8	0.21
Specific info.	17	0.33	1	0.06	18	0.23	0	0.00	8	0.24	0	0.00	10	0.29	0	0.00	20	0.48	14	0.25	15	0.25	7	0.18
Exact view	11	0.21	2	0.12	19	0.24	9	0.22	6	0.18	9	0.31	14	0.40	0	0.00	18	0.43	24	0.44	29	0.48	24	0.62
Total	52	1.00	17	1.00	80	1.00	41	1.00	34	1.00	29	1.00	35	1.00	17	1.00	42	1.00	55	1.00	60	1.00	39	1.00

	1974 - 1989				1990 - 1997 / 1990 - 1992				1990 - 1997 / 1993 - 1997				1998 - 2004				2005 - 2009
	4th	%	5th	%	4th	%	5th	%	4th	%	5th	%	4th	%	5th	%	
Tangible H.	52		17		77		41		33		27		35		14		
Intangible H.	0		0		3		0		1		2		0		3		
Total	52		17		80		41		34		29		35		17		2005 - 2009
Descriptive	35	0.67	6	0.35	75	0.94	34	0.83	34	1.00	23	0.79	28	0.80	15	0.88	FORMAT IS NOT APPROPRIATE
Desc. Inf.	17	0.33	11	0.65	0	0.00	7	0.17	0	0.00	6	0.21	2	0.06	2	0.12	FOR THIS CRITERIA
No caption	0	0.00	0	0.00	5	0.06	0	0.00	0	0.00	0	0.00	5	0.14	0	0.00	
Total	52	1.00	17	1.00	80	1.00	41	1.00	34	1.00	29	1.00	35	1.00	17	1.00	

Table 22 - Distribution of material cultural heritage items according to the civilizations (4ᵗʰ-5ᵗʰ grade 1974-2009, 6ᵗʰ-7ᵗʰ grade 2005-2009 textbooks)

	Number of material cultural heritage items	Percentage
Anatolian Civilizations	262	%71
Mesopotamian Civilizations and Egypt	35	%10
Central Asia States	23	%6
Islamic States	19	%5
Contemporary nations	26	%7
Total	365	%100

Table 23 - Distribution of material cultural heritage items belonging to Anatolian Civilizations (4ᵗʰ-5ᵗʰ grade 1974-2009, 6ᵗʰ-7ᵗʰ grade 2005-2009 textbooks)

	Number of material cultural heritage items	Percentage
Paleolithic period	14	%5
Neolithic period	13	%5
Bronze age	9	%3
Hittites	24	%9
Urartu	6	%2
Phrygians	12	%5
Lydians	8	%3
Ionians	8	%3
Romans	12	%5
Byzantine	6	%2
Saltukids	1	%0
Danishmend dynasty	1	%0
Mengucek dynasty	1	%0
Seljuks	61	%23
Ottomans	86	%33
Total	262	%100

Table 24 - Periodical distribution of material cultural heritage items belonging to

Anatolian Civilizations

	4th grade 1974-2009	4th grade 1990-1992	4th grade 1993-1997	4th grade 1998-2004	4th grade 2005-2009	5th grade 1974-2009	5th grade 1990-1992	5th grade 1993-1997	5th grade 1998-2004	5th grade 2005-2009	6th grade 2005-2009	7th grade 2005-2009	
Paleolithic period	8	3	1	1	0	0	0	0	0	0	0	1	
Neolithic period	5	5	1	2	0	0	0	0	0	0	0	0	
Bronze age	3	1	1	3	0	0	0	0	0	1	0	0	
Hittites	4	7	0	5	0	0	0	0	0	3	4	1	
Urartu	3	1	0	1	0	0	0	0	0	0	1	0	
Phrygians	2	3	1	1	0	0	0	0	0	0	5	0	
Lydians	1	1	1	2	0	0	0	0	0	0	2	1	
Ionians	4	1	1	1	0	0	0	0	0	0	1	0	
Romans	2	3	1	5	0	0	0	0	0	0	1	0	
Byzantine	0	2	1	1	0	0	0	0	0	2	0	0	
Saltukids	0	0	0	0	0	0	0	0	0	0	0	1	
Danishmend dynasty	0	0	0	0	0	0	0	0	0	0	0	1	
Mengucek dynasty	0	0	0	0	0	0	0	0	0	0	0	1	
Seljuks	4	23	18	1	1	0	0	0	5	1	6	2	
Ottomans	3	1	0	1	0	9	31	22	0	5	1	13	
Total	39	51	26	24	1	9	31	22	5	12	21	21	262
Percentage	0.15	0.19	0.10	0.09	0.00	0.03	0.12	0.08	0.02	0.05	0.08	0.08	

Table 25 - Distribution of material cultural heritage items belonging to Mesopotamian Civilizations and Egypt (4th-5th grade 1974-2009, 6th-7th grade 2005-2009 textbooks)

	Number of material cultural heritage items	Percentage
Sumerians	6	%17
Babylonians	9	%26
Assyrians	6	%17
Egyptians	14	%40
Total	35	%100

Table 26 - Periodical distribution of material cultural heritage items belonging to Mesopotamian Civilizations and Egypt (4th-5th grade 1974-2009, 6th-7th grade 2005-2009 textbooks)

	4th grade 1974-2009	4th grade 1990-1992	4th grade 1993-1997	4th grade 1998-2004	4th grade 2005-2009	5th grade 1974-2009	5th grade 1990-1992	5th grade 1993-1997	5th grade 1998-2004	5th grade 2005-2009	6th grade 2005-2009	7th grade 2005-2009	
Sumerians	0	2	0	1	1	0	0	0	0	0	2	0	
Babylonians	2	2	0	0	1	0	0	0	0	0	4	0	
Assyrians	2	1	0	0	0	0	0	0	0	0	3	0	
Egyptians	3	5	1	0	2	0	0	0	0	3	0	0	
Total	7	10	1	1	4	0	0	0	0	3	9	0	35
Percentage	0.20	0.29	0.03	0.03	0.11	0.00	0.00	0.00	0.00	0.09	0.26	0.00	

Table 27 - Distribution of material cultural heritage items belonging to Central Asian civilizations (4th-5th grade 1974-2009, 6th-7th grade 2005-2009 textbooks)

	Number of material cultural heritage items	Percentage
Hun Empire	9	%39
Gokturks	10	%43
Uyghurs	4	%17
Total	23	%100

Table 28 - Periodical distribution of material cultural heritage items belong to Central Asian civilizations (4th-5th grade 1974-2009, 6th-7th grade 2005-2009 textbooks)

	4th grade 1974-2009	4th grade 1990-1992	4th grade 1993-1997	4th grade 1998-2004	4th grade 2005-2009	5th grade 1974-2009	5th grade 1990-1992	5th grade 1993-1997	5th grade 1998-2004	5th grade 2005-2009	6th grade 2005-2009	7th grade 2005-2009	
Hun Empire	3	0	0	0	0	0	0	0	0	0	6	0	
Gokturks	0	1	0	2	0	0	0	0	0	0	7	0	
Uygur	0	0	0	0	0	0	0	0	0	0	4	0	
Total	3	1	0	2	0	0	0	0	0	0	17	0	23
Percentage	0.13	0.04	0.00	0.09	0.00	0.00	0.00	0.00	0.00	0.00	0.74	0.00	

Table 29 - Distribution of material cultural heritage items belonging to Islamic Civilizations (4th-5th grade 1974-2009, 6th-7th grade 2005-2009 textbooks)

	Number of visuals that show monuments and artifacts	Percentage
Nasrid dynasty	1	%5
Artuks	2	%11
Abbasids	5	%26
Tulunids	2	%11
Ghaznavids	2	%11
Karahanlılar	4	%21
Mamluks	1	%5
Umayyads	2	%11
Total	19	%100

Table 30 - Distribution of material cultural heritage items belonging to contemporary nations (4th-5th grade 1974-2009, 6th-7th grade 2005-2009 textbooks)

	Number of material cultural heritage items	Percentage
Greece	1	%4
Bulgaria	2	%8
Bosnia Herzegovina	1	%4
Germany	2	%8
Holland	1	%4
Italy	6	%23
France	1	%4
Russia	1	%4
Turkmenistan	1	%4
Uzbekistan	1	%4
Kazakhstan	1	%4
United States	1	%4
India	2	%8
Tunisia	1	%4
Korea	1	%4
China	1	%4
Japan	1	%4
Brazil	1	%4
Total	26	%100

FIGURES

Figure 2 - The opening of the third chapter "How Did People Live in Turkey Before Us?". A bronze god symbol found in Alacahöyük excavations, from the Bronze Age. 4th grade, 1974-1989.

III. ÜNİTE

TÜRKİYE'DE BİZDEN ÖNCE KİMLER NASIL YAŞADILAR

Alacahöyük'te bulunan ve Tunç Çağı'ndan (İsa'dan önce 2300 - 2100) kaldığı anlaşılan tunç Tanrı sembolü.

- Zaman nasıl ölçülür ve hesaplanır
- Türkiye'de ve dünyada ilk insanlar ve yaşayışları
- Hititler
- Urartular
- Frigler
- Lidyalılar
- İyonlar
- Makedonların (İskender) istilâsı
- Romalılar'ın istilâsı
- Bizans İmparatorluğu

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Figure 3 - A mother goddess figurine from Çatalhöyük and a reconstruction of a religious ceremony place. 4th grade, 1974 - 1989.

9. Çatalhöyük'te, Dünyanın En Eski Şehrinin Kurulmuş Olduğu Anlaşıldı.

Çatalhöyük, Konya'nın 52 kilometre güneydoğusunda, Çumra'nın 10 kilometre kadar kuzeyindedir. Burası, ilk bakışta bir toprak yığınından, bir tepecikten başka bir şey değildi. En üstten dibe doğru, kat kat kazılarak incelendi. Birbirinin altında on kat ve her katta evlerin temelleri bulundu. Bu eski evler, kerpiçten yapılmıştı, damları düzdü. Her evde, büyük bir bölme, oturma ve yatak odası olarak kullanılmıştı. Evlerin bir veya iki ambarı, kiminde ayrı bir mutfak da vardı. Odalarda ve mutfaklarda ocak, fırın ya da tandır bulunuyordu. Duvarlara renkli resimler yapılmış, çamurla sıvanmış boğa başları yerleştirilmişti. Evlere, bir duvarının üst kenarındaki ya da damdaki bir delikten giriliyordu. Ev halkı toplandıktan sonra, deliğe tırmanmaya yarayan ağaç merdiven dama çekiliyordu. Bu durumda eve bir yabancının girmesi önlenmiş oluyordu.

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Çatalhöyük'ten : Yeni Taş Çağı'nda topraktan yapılmış, oturan Tanrıça heykelciği.

Çatalhöyük kazılarında meydana çıkarılan dinî tören yerlerinden birinin iki duvarı ve tabanında görülen süsler. Çatalhöyüklülere göre boğa kutsal bir yaratıktı.

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Çatalhöyük kadınları, deniz hayvanı kabuklarını iplere dizerek kolyeler yapmış ve boyunlarına takmıştı. Volkan camı diye adlandırdığımız siyah, parlak taşlardan yapılmış aynalar karşısında, yüzlerini görmüş, tuvalet yapmışlardı. Toprak kaplar da süslü idi. Yünden iplik eğirip kumaş dokumuşlardı.

Yeni Taş Çağı, yalnız Çatalhöyük'te değil, bütün Anadolu'da, İsa'dan 8 - 9 bin yıl önce başlamıştı ve orada bütün dünyanın en eski şehri kurulmuştu. Anadolu'nun başka yerlerinde de Çatalhöyük'tekini andıran, Yeni Taş Çağı kalıntıları bulunmuştur. Burdur yakınında Hacılar höyüğü, bunlardan biridir.

10. Anadolu'da Madenin Kullanılması ve Tunç Çağı :

Anadolu'da yapılan kazılarda, madenden yapılmış türlü eşya ve araçlar da bulundu. Bunlardan en eskileri, İsa'dan önce 5 400 - 4 700 yıllarından kalmıştır.

Yeni Taş Çağı'nın sonlarında insanlar, madeni

Çatalhöyük'te bulunan bir duvar resmi. Belinde leopar derisinden bir kuşak taşıyan ve av dansı yapan bir insan.

Çatalhöyük'te bir tören yerinde bulunmuş olan hançer. Hançerin ağız bölümü çakmaktaşından ve sapı kemikten yapılmıştır.
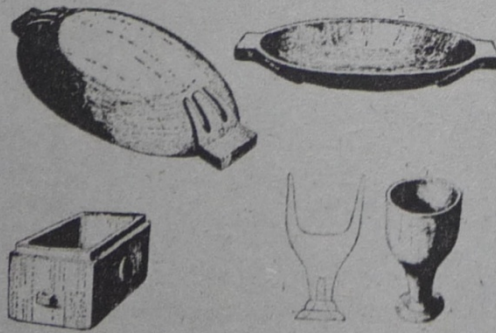
Çatalhöyük kazılarında ele geçen ağaç kaplardan birkaç örnek.

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Figure 5 - A Hittite relief showing a lion-hunting scene. 4th grade, 1974 - 1989.

ja, el sanatlarıyle ve ticaretle uğraşıyorlardı.Onlar, bakırla kalayı karıştırıp tunç döküyor ve bu karışımdan türlü araçlar, süs eşyası ve silahlar yapıyorlardı. Bundan başka, altın ve gümüşü biliyor, bunlardan da yararlanıyorlardı.

Hititler, sürdürdükleri göçlerle gittikçe ççğalıyordu. Yeterince kalabalık ve güçlü duruma eriştikleri yerlerde, yönetime katılıyor, hatta hakimiyeti ellerine alıyorlardı. Böylece, yavaş yavaş derebeylikler ve küçük krallıklar kurmuşlardı. Daha eski derebeyler ve krallar, savaşçı Hititlere karşı koyamamışlar, çoğu anlaşma ve birleşme yolunu tutmuştu. Karşı durmak isteyenler, zorla hakimiyet altına alınıyordu (İsa'dan önce 3'üncü binyıl sonları).

İsa'dan önce 2'nci binyıl başlarında, Anadolu'ya, yeni göç dalgaları geldi; Hititler, sayıca daha da arttı.

2. Hitit Devleti'nin Kuruluşu :

En güçlü Hitit beyi Labarna idi. O, Anadolu'da büyük bir devlet kurdu. Bu devletin başkenti **Hattuşaş**, baştan başa yeniden kuruldu. Başkentte dört büyük tapınak, kral sarayı, saray hazinesi ve devlet arşivi vardı. Arşivde, komşu devletlerle yapılan antlaşmalar, kanunlar, kral buyrukları, mektuplar, önemli olayların hikâyeleri, masallar ve dinî törenlerin düzeni hakkındaki belgeler saklanırdı. Hattuşaş,7 kilometre uzunluğunda bir sur ile kuşatılmıştı. Bir de içkale vardı.

Bir Hitit kabartması üzerinde aslan avı... Kabartmada bir savaş arabası ile Hitit hiyeroglifi de görülüyor.

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Figure 6 - A Hittite God of War relief. 4th grade, 1974 - 1989.

Hitit ülkesinde, kraldan sonra gelen en büyük kişi kraliçe idi. Kral savaşta iken, ülkeyi kraliçe yönetir, elçileri o kabul eder, komşu devletlerin kraliçeleriyle de mektuplaşırdı. Kral öldükten sonra, kraliçe yine görevinde kalırdı. O sağ kaldığı sürece, yeni kralın eşi, kraliçe olamazdı.

Hitit krallarını bir meclis denetlerdi. Bu meclisin üyeleri yaşlılardan ve ileri gelenlerdendi.

3. Hitit Ordusu :

Hitit ordusu, her zaman savaşa hazır bulunurdu. Orduda, atların çektiği savaş arabaları vardı. Her arabada, üç asker bulunurdu; bunlar sürücü, savaşçı ve koruyucu idi. Hititlerin yaya askerleri de vardı. Ordunun başkomutanlığını kral yapardı.

Hitit Devleti, o çağın Mısır ve Babil devletleri kadar güçlü idi. Önemli Hitit şehirleri, kalelerle ve surlarla kuşatılmıştı.

4. Hititler'in İnançları :

Hitit kralları, din işlerinin de başkanı (başrahip) idi. Kral, çinî törenlerde ve bayramlarda uzun bir manto giyer, başında bir takke ve elinde bir âsa bulunurdu. Kraliçe, böyle günlerde, kralın yanında olurdu.

Boğazkale (Hattuşaş) Kral Kapısı'nda Savaş Tanrısı kabartması (İ. Ö. 14. yüzyıl).

Kral, her yıl ülkesini dolaşır, yerel bayramlara katılırdı. Hititler, bayramlardan önce, özel olarak yıkanır, en yeni ve en güzel elbiselerini giyerlerdi. Onlar, yaşadıkları çağın en temiz insanları idi.

Kral ölünce, cesedi yakılır, külleri bir anıtkabre konurdu. Ölen kral

Figure 7 - Part 1. The visuals at the opening of the 4th chapter. 4th grade, 1990 - 1992.

DÖRDÜNCÜ ÜNİTE
TARİH, TARİHTE ANADOLU, TÜRKLER VE
İSLÂMİYET

BOĞAZKÖY'DEKİ KAZILAR

YAZILIKAYA (HİTİT)

GÜNEŞ KURSU (HİTİT)

Figure 8 - Part 2. The visuals at the opening of the 4th chapter. 4th grade, 1990 - 1992.

TUNÇ GEYİK HEYKELİ (HİTİT)
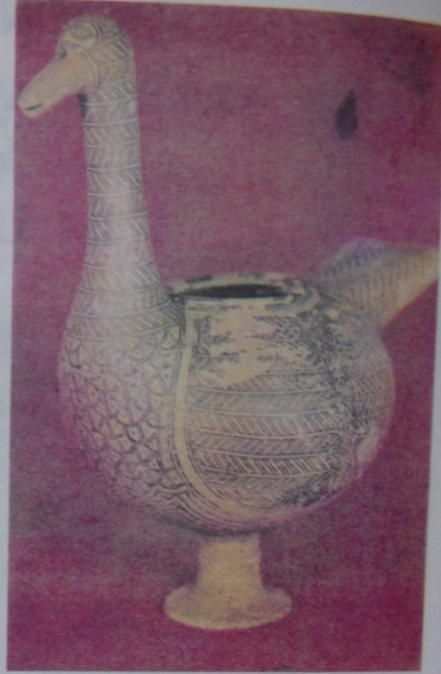
KAZ ŞEKLİNDE BİR KAP (FRİGYA)

ALTIN MASKE (MISIR)

ŞEHİDİYE CAMİİ (MARDİN)

Figure 9 - Part 1. The opening of the first chapter. 5th grade, 1990-1992.

BİRİNCİ ÜNİTE
OSMANLI İMPARATORLUĞU

Tarihî zenginliklerle dolu İstanbul'dan bir görünüm

II. Bayezit Külliyesi (Amasya)
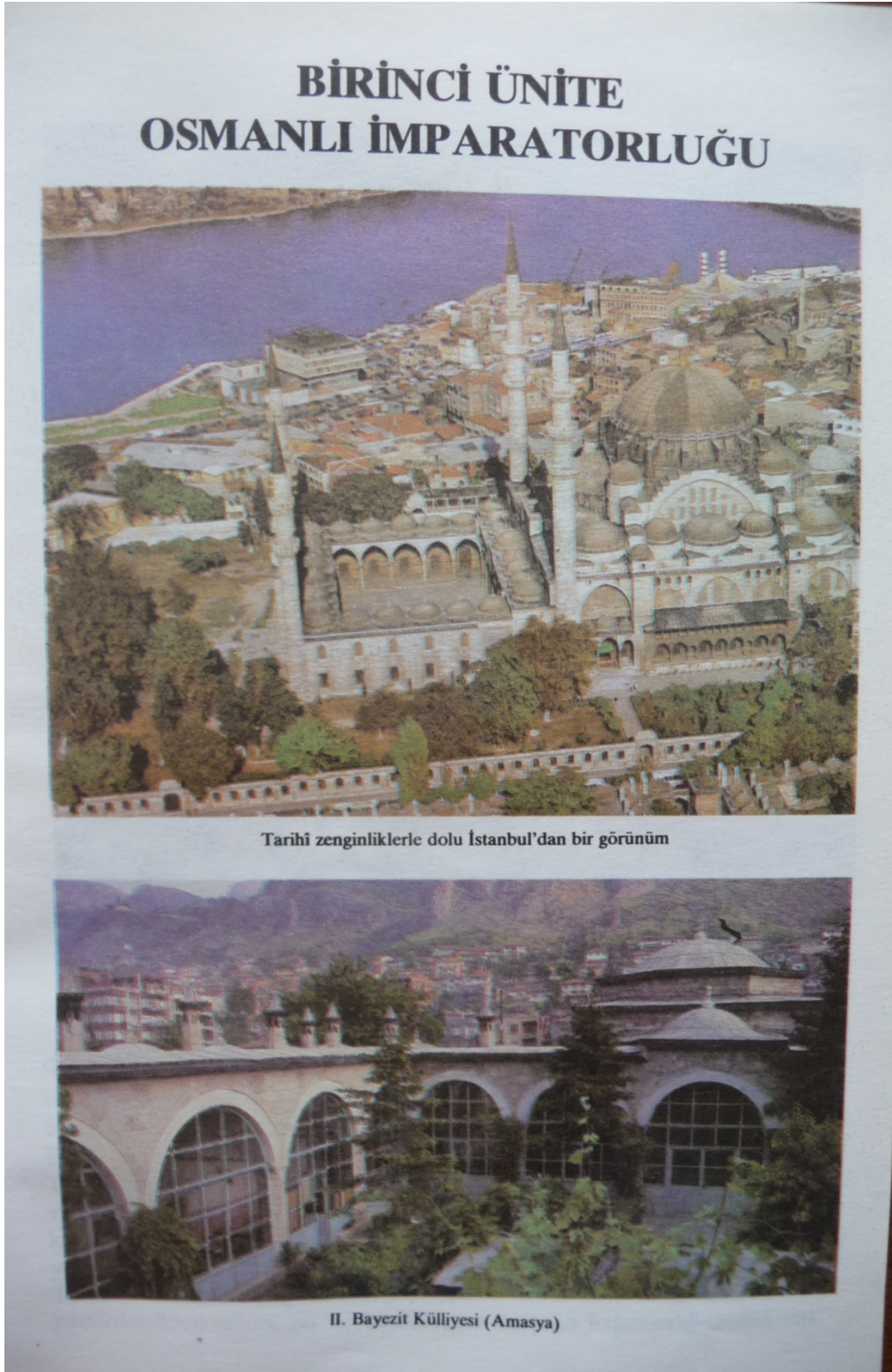
Figure 10 - Part 2. The opening of the first chapter. 5th grade, 1990-1992.

Behramkale Osmanlı köprüsü (Çanakkale)
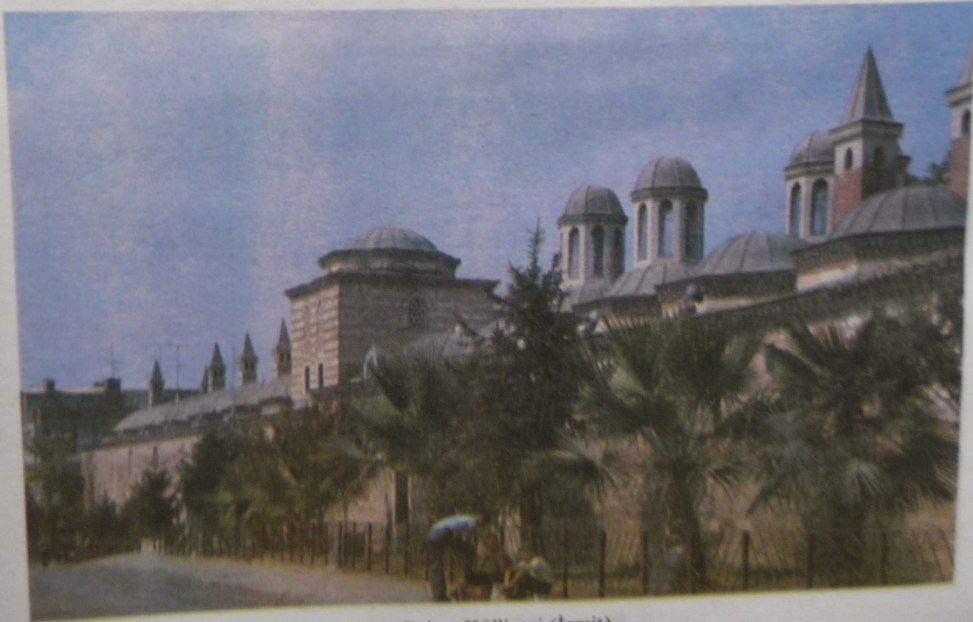
Gebze Külliyesi (İzmit)

Figure 11 - The transition from clay tablets to papyrus, and then to sheepskin. 4th grade, 2005 - 2009

Figure 12 - A miniature showing a medical treatment in the old periods. 4th grade, 2005 - 2009.

Figure 13 - News about the Troya Foundation. 5th grade, 2005-2009.

Figure 14 - Karagöz and Hacivat, and folk songs. 4ᵗʰ grade 2005-2009.

Figure 15 - Introduction of the second chapter. 5th grade, 2005 – 2009.

Figure 16 - Safranbolu houses presented at the introduction of the first chapter. 4th grade, 1990-1992.

BİRİNCİ ÜNİTE
YAŞADIĞIMIZ YER

SAFRANBOLU EVLERİ
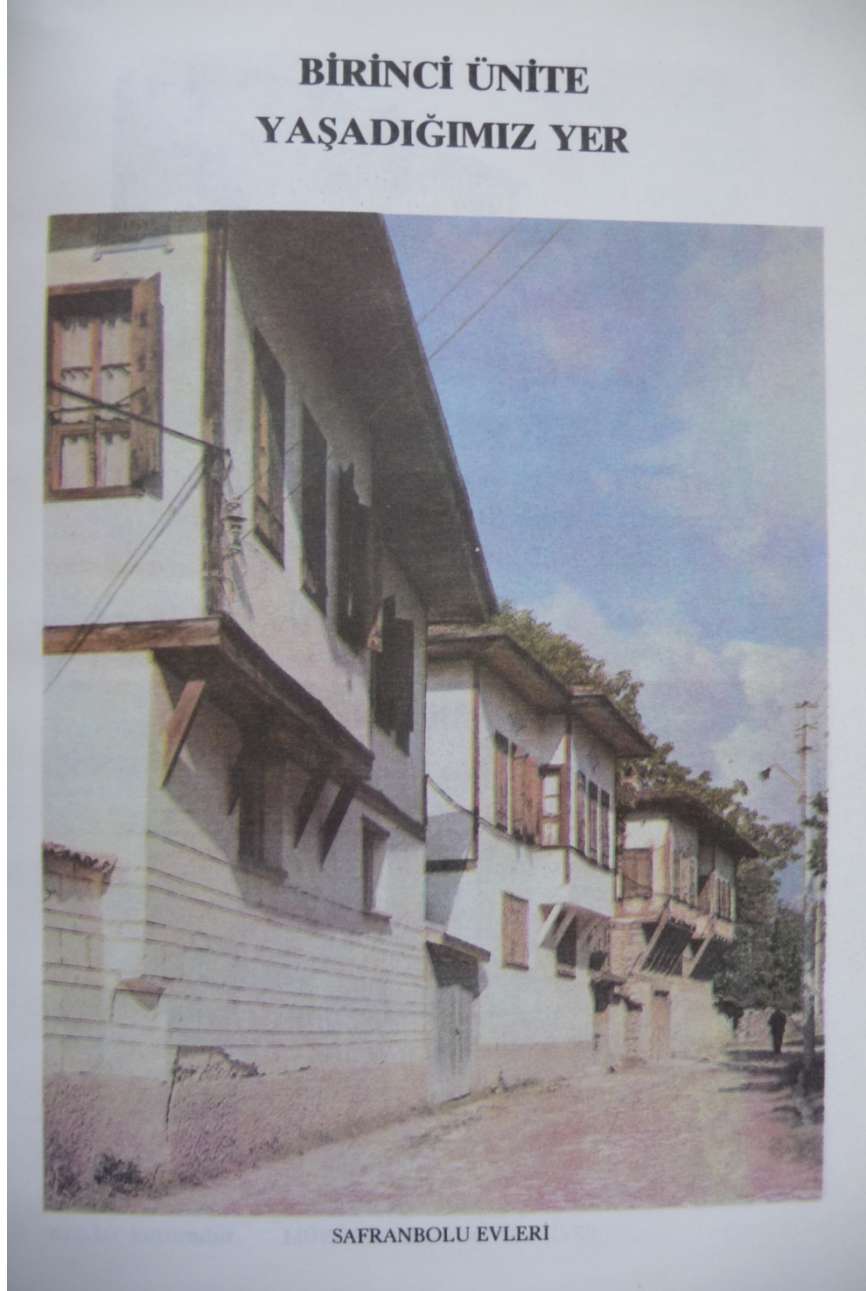
Figure 17 - Traditional wedding preparation. 4th grade, 2005 – 2009.

KÜLTÜRÜMÜZ

Haydi Düşünelim
Gelenek ve göreneklerimizi yaşattığımız etkinliklere ne tür örnekler verebilirsiniz?

Anahtar Sözcükler
Kültür
Âdet
Akraba
Gelenek
Bayram
Nevruz
Halk oyunu

Hilâl öğretmen anlatıyor:

"Çocuklar, bugün dersimiz de millî **kültürümüzü** yansıtan ögelere örnekler vereceğiz. Bu tür ögeleri en çok görebileceğimiz yerler, düğünler ve bayramlardır. Düğün öncesi ve sonrasında uygulanan pek çok **âdet** nesilden nesile aktarılarak bize ulaşmıştır. Giyilen kıyafetler, yenilen yemekler, kullanılan eşyalar hep kültürümüzün bir parçasıdır. Gördüğü bir düğünü anlatmak isteyen var mı?"

Aslı söz alarak ablasının düğününü anlatmaya başladı:

"Evimizde yaklaşık bir haftadır büyük bir heyecan ve telâş var. Aslında uzun zamandır düğün hazırlıkları yapılıyordu. Benim en çok ilgimi çeken ablamın çeyiz sandığının hazırlanması idi. Annem kendi çeyiz sandığından bazı eşyalar hediye edeceğini söyledi. Annemin çeyiz sandığı zaman zaman açılıyordu ama ilk kez tüm eşyaları bir arada görecektik. Sandık açıldığında etrafa lavanta kokusu yayıldı. En üstte açık mavi renkli ipek bir şal vardı. Şalı, babam askerliğini yaptığı Bursa'dan anneme nişanlıyken hediye olarak getirmiş. Üzerinde altın yaldızlı süslemeler olan bu ipek şal gözlerimizi kamaştırdı. Ancak ilk hediye bu şal değildi. Annem üzerinde küçük karanfil motifleri olan bir bohçayı açtı. İçinden kenarları

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Figure 18 - Traditional costumes, and traditional food. 4ᵗʰ grade, 2005 - 2009.

▶ **Bayramlar**, birlik beraberlik ve kardeşliğin yaşatıldığı en güzel günlerdir. Küskünler barışır, büyükler küçükler kaynaşır. Baharın müjdecisi olarak bilinen **Nevruz** en eski bayramlarımızdandır. Yaşadığınız yerde Nevruz da ne tür kutlamalar yapılır?

sarı sırmalarla işlenmiş bordo renkli bindallı denilen bir elbise çıkarttı. Bu, ablamın kına gecesi kıyafeti olacaktı. İkinci hediye ise anneannemden anneme, annemden de ablama kalacak olan hamam takımıydı. İçinde çeşit çeşit hamam eşyası vardı. Hamam tası, nalın, fil dişi tarak, havlu, gümüş işlemeli ayna bu eşyalar arasındaydı. Annem, hamam eşyalarını verirken Türk hamam kültürünün ne kadar zengin olduğunu da anlattı.

Ablamın çeyiz hamam takımı, **akrabalarının** hediye ettikleri oyalı tülbentler, büyükannemin ördüğü patikler, nakışlı havlular, dantel örtüler gibi bir çok el emeği göz nuru eşya koyduk.

▶ Türk mutfak kültürü çok çeşitli ve zengindir. Özellikle bayram ve düğün gibi özel günlerde yemekler özenle hazırlanır. Yörenize özgü ne tür yemekler vardır?

▶ Kıyafetler önemli kültür ögelerindendir. Fotoğraftaki gibi kıyafetler hangi gün ve etkinliklerde giyilmektedir.

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Figure 19 - Yassıhöyük village. 4th grade, 1974-1989.
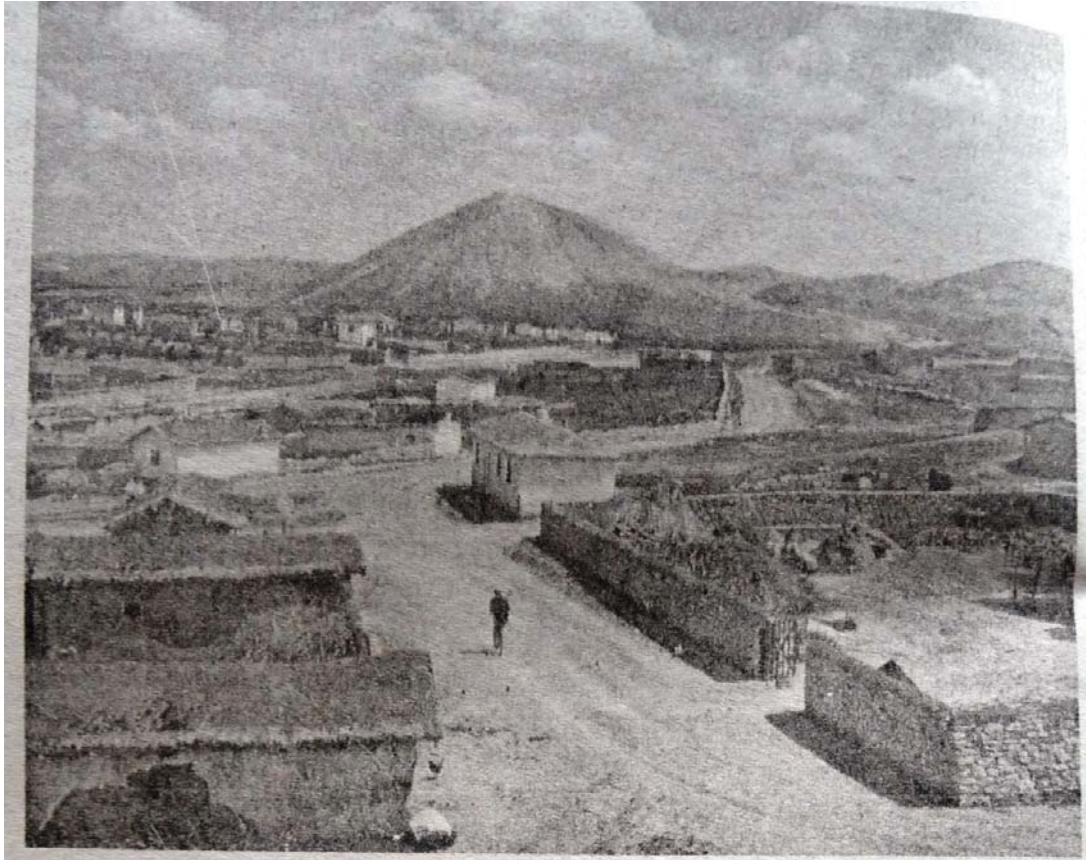
Sakarya ile Porsuk'un kavşağına çok yakın bir yerde, Yassıhöyük köyü. Evlerin ve anırlarla samanlıkların damları, çatı biçiminde olmakla birlikte, çoğu kiremitle örtülmemiştir. İç Anadolu'da yağışların az olması, ev sahiplerinin böyle bir masrafa katlanmasını gerektirmemiştir. Friglerin başkenti Gordiyon şehrinin kalıntıları bu köyün hemen bitişiğindedir. Ortada görülen sivri tepe, bir Frig kralının ya da prensinin mezarıdır. Bu mezarlardan kimisi açılmış ve çıkarılan eşya Ankara Arkeoloji Müzesi'ne konulmuştur. Bu köyde de küçük bir müze vardır.

Figure 20 - Cave paintings from abroad. 4th grade, 1974 – 1989.
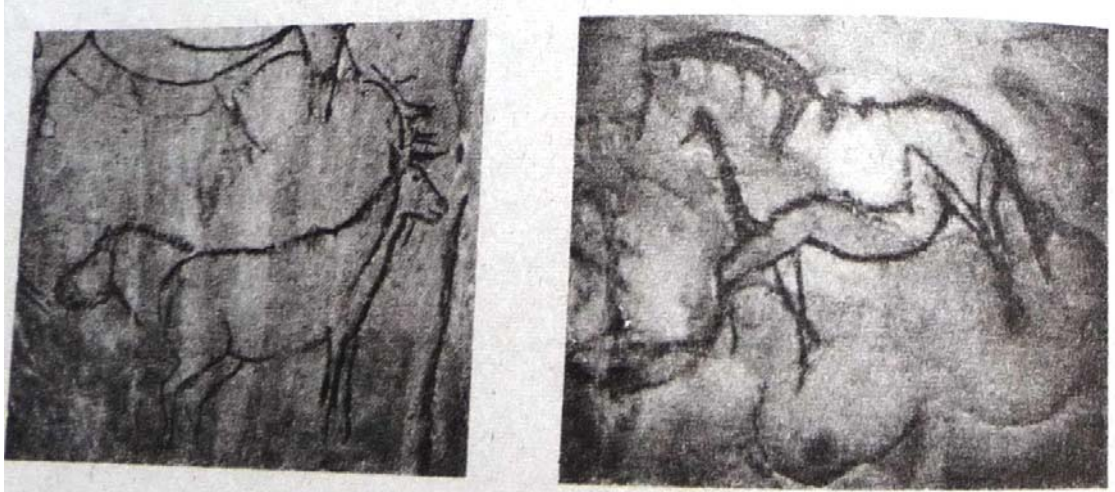
Başka ülkelerde bulunan mağara resimlerinden iki örnek.

Figure 21 - A rock painting from Hakkari Tirsin. 4th grade, 1974 - 1989.

Hakkâri'nin Tirşin yaylasında bulunan kaya resimlerinden biri. Sanıldığına göre İsa'dan önce 20 000 — 15 000 yıllarında yapılmıştır.

Figure 22 - Illustration that shows mammoth hunters while they are using stone tools. 4th grade, 1974 - 1989.

Eski Taş (Yontma Taş) Çağı'nda Mamut avcıları. Soldaki avcının elinde alev çıkararak yanan bir dal, her üç avcının ellerinde mızrakları görülüyor. Mızrak uçları, sivri ve keskin taşlardır ve sopanın ucunda açılmış olan yarıklara geçirilerek sıkıca bağlanmıştır. Avcılar, hayvanların ateşten korkma ve kaçmalarından yararlanmak istemişlerdir.

Figure 23 - Exterior of the Karain Cave in Antalya. 4th grade, 1974 - 1989.

Antalya ovasının kuzeybatı kenarında, ovadan 150 metre yüksekte bulunan Karain'in giriş yerlerinden ikisi.

Figure 24 - Stone tools found in the Karain cave, from the Paleolithic period. 4th grade, 1974 - 1989.

Eski Taş (Yontma Taş) Çağı başlarında, çakıl taşlarından yapılmış araçlar ve el baltaları : Karain'den.

Eski Taş (Yontma Taş) Çağı'nda yapılmış taş araçlardan örnekler : Karain'den.
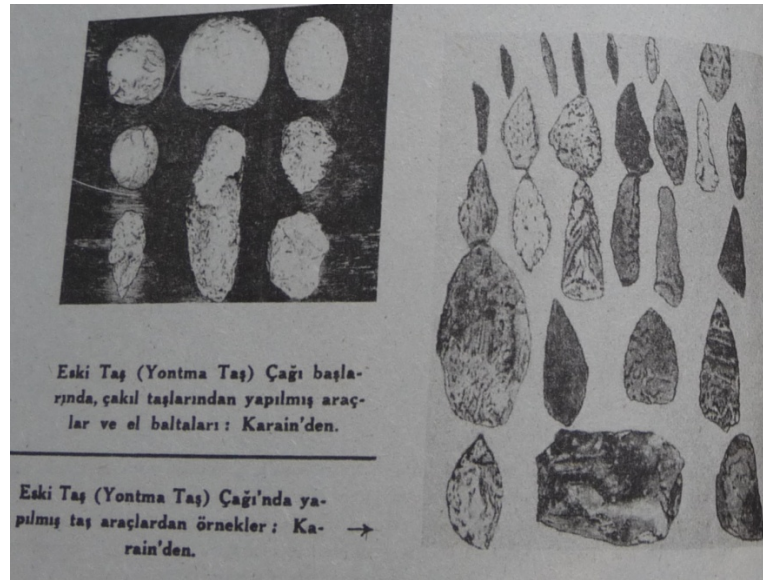
Figure 25 - Castle of Van and ceramic cups from the Urartu. 4th grade, 1974 - 1989.

1. Urartular :

Urartu Devleti, İsa'dan önce 9'uncu yüzyılda, Doğu Anadolu'da kurulmuştu. Devletin başkenti Tuşpa (şimdiki Van) idi. Bu devletin en güçlü olduğu dönem, İsa'dan önce 8'inci yüzyıla rastlar. Urartu Devleti, Urmiye gölünden Sıvas yakınlarına ve Karadeniz kıyısından Halep'e kadar geniş bir alana yayılmıştı. Bu devlet, doğudan gelen saldırılara dayanamayıp yıkıldı (İsa'dan önce 600 yılları).

Urartular, Asur çivi yazı-

Van kalesi. İlk şekli Urartularındır.

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Urartularca dinsel törenlerde kullanılan bir toprak kap.

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Figure 26 - Ceramic cup from the Phyrigians. 4th grade, 1974 - 1989.

Frigler'den kalma bir toprak kap. (İsa'dan önce 8., 7. yüzyıl).
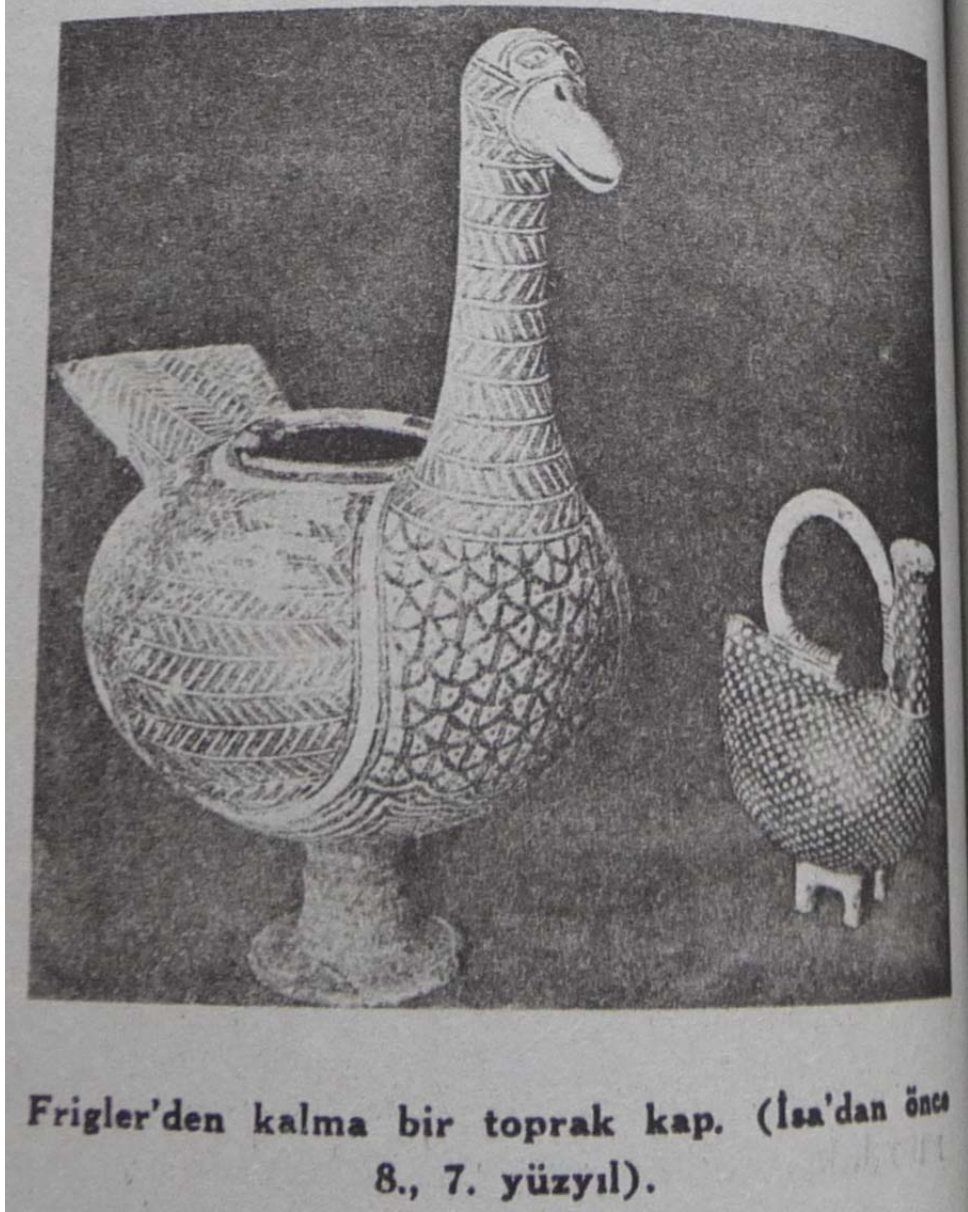
Figure 27 - The ruins of Sardis and sculpture of the Ionian Sea God. 4th grade, 1974 - 1989.

Lidya'nın başkenti Sart'ın bugün görülebilen kalıntılarından.

İyonların Deniz Tanrısı.
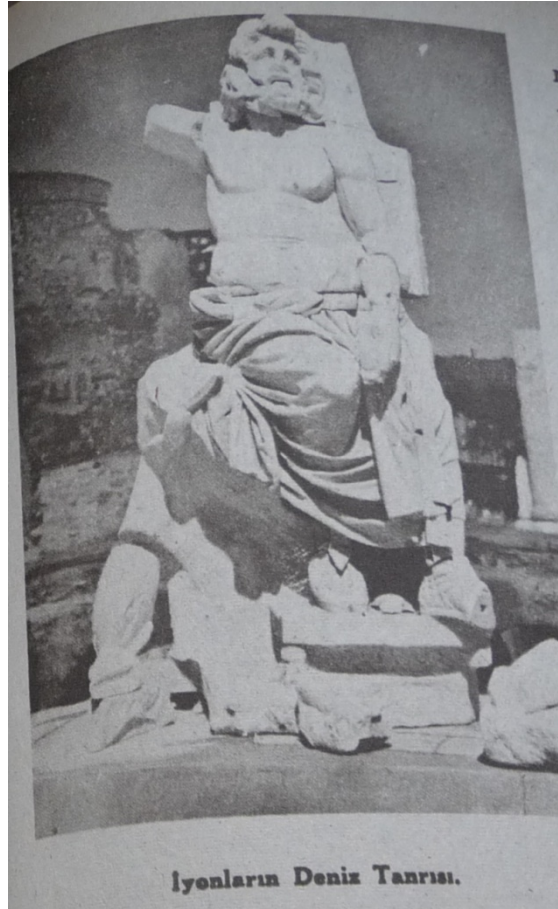
Figure 28 - Temple of Hadrian in Ephesus, Celsus Library, and Temple of Apollo in Didyma. 4th grade 1974 - 1989.

Figure 29 - Temple of Augustus in Ankara. 4th grade, 1974 - 1989.

Ankara'da, Romalılar Dönemi'nden Augustus tapınağı kalıntıları. Sol kenarda Hacıbayram Camisinin minaresinden bir bölüm görülüyor.
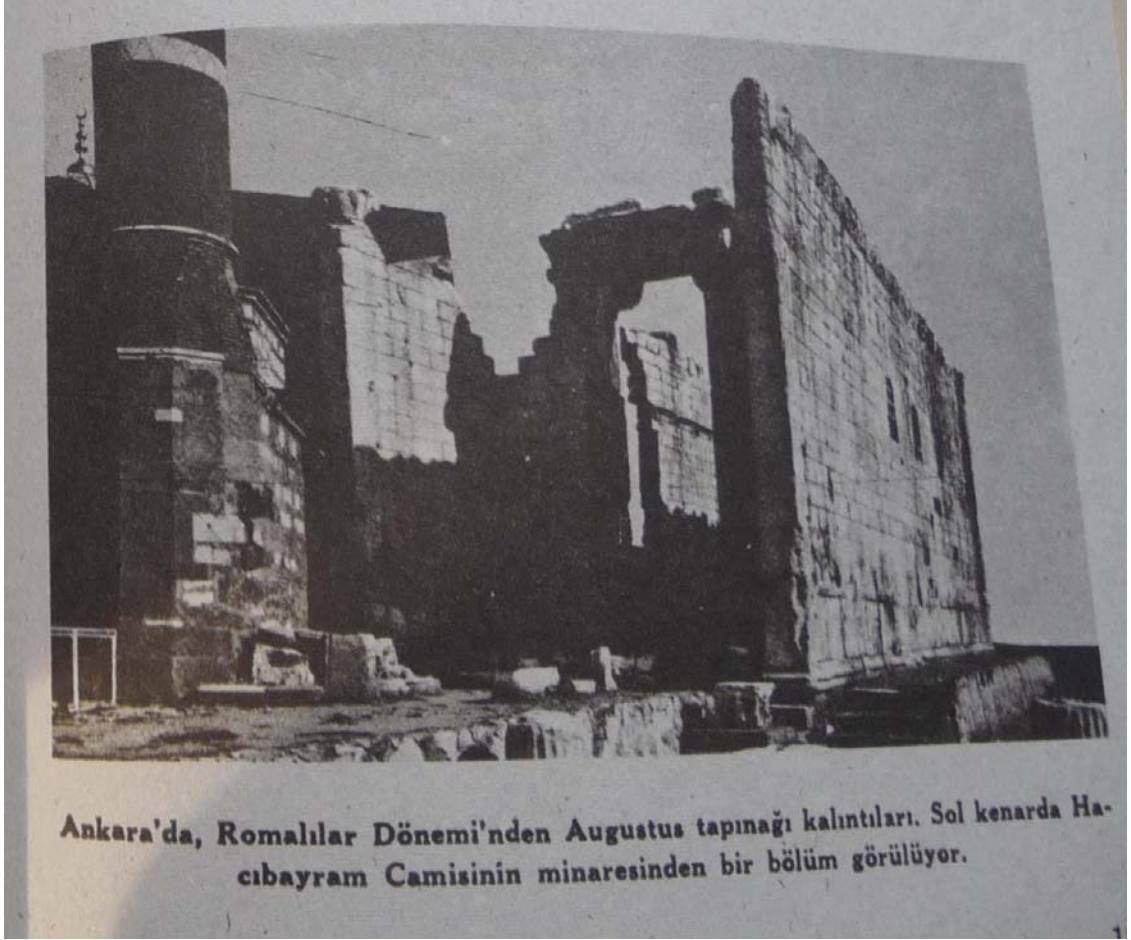
Figure 30 - Reconstructions that depict King Hammurabi and a scene shows a festival during the reign of King Nebukadnezar. 4th grade, 1974 - 1989.
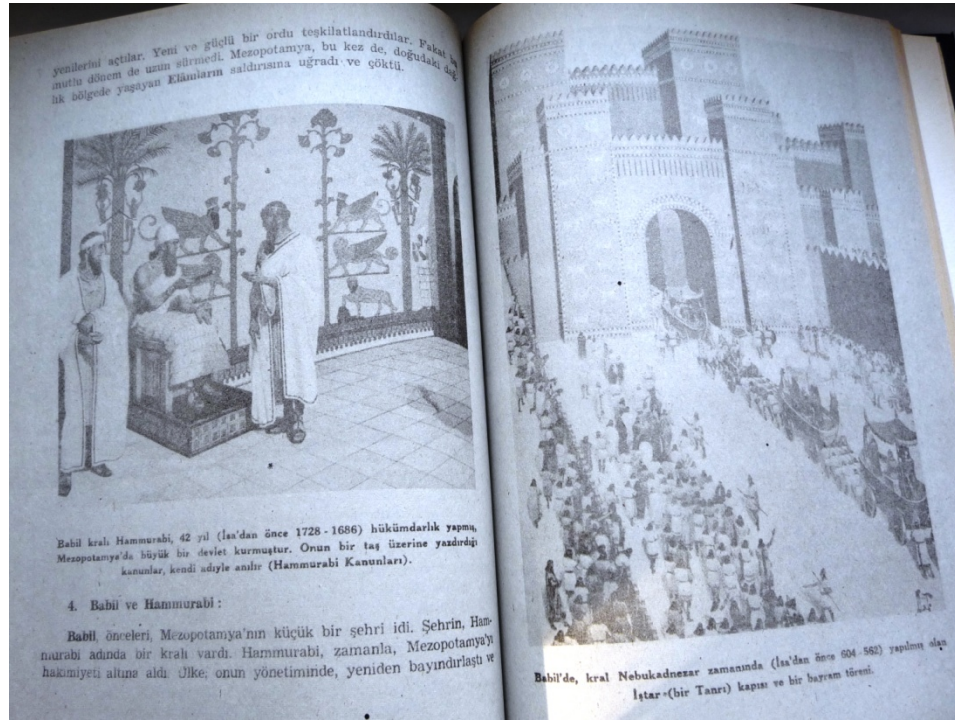
Figure 31 - Illustration that shows double temples devoted to Assyrian gods As and Adad. 4th grade, 1974 - 1989.
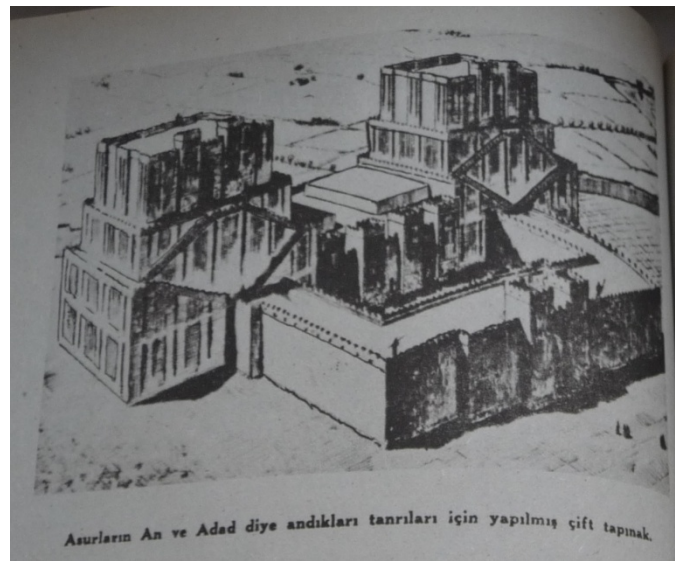
Figure 32 - Stone tools from the Neolithic period, and an illustration showing how ancient people used to live. 4th grade, 1990 - 1992.

Resim 71 — İlk insanların yaşayışlarını gösteren temsilî resim

b) Cilâlı Taş Devri :

Zamanla insanlar, yontarak yaptıkları aletleri daha kullanışlı hale getirdiler (**bk. Resim 72**). Onları parlatmasını, cilâlamasını öğrendiler. Bu devir insanlarının yaşayışlarında önemli değişiklikler ve ilerlemeler oldu. Bazı hayvanları evcilleştirdiler. Toprağı ekip biçmeye ve ürün elde etmeye başladılar. Tarımın gelişmesi ile yerleşik hayata geçtiler. Evler yaptılar, köyler kurdular. Topluluk halinde yaşamaya başladılar. Topraktan çanak çömlek yaptılar. Bunları ateşte pişirerek daha dayanıklı hale getirdiler ve günlük yaşayışlarında kullandılar.
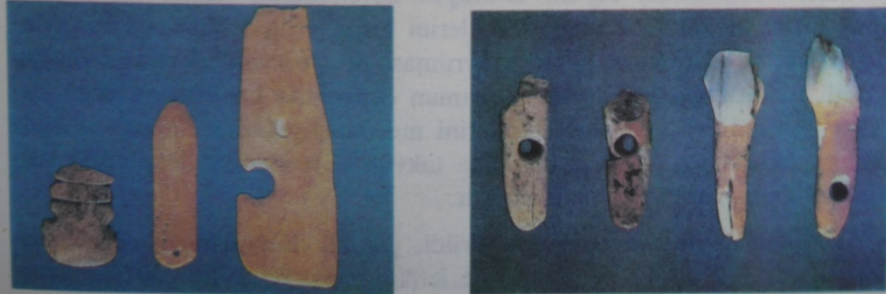
Resim 72 — Cilâlı Taş Devrine ait çeşitli buluntular

Figure 33 - Wall painting and stone tools from Çatalhöyük. 4th grade, 1998 - 2004.

Resim 84 : Cilalı Taş Devri'ne ait buluntular (Çatalhöyük)

Figure 34 - Arslankaya rock monument from the Phyrigians, and a view from the Lydians' capital Sardis. 4th grade, 1998 - 2004.

Resim 102 : Friglere ait Arslankaya kaya anıtı (Afyon, İhsaniye)

Resim 103 : Lidya Devleti'nin beşkenti Sard

Figure 35 - Yazılıkaya relief from the Hittites, Celsus Library in Ephesus, and Byzantine monuments in Istanbul. 4th grade, 1998 - 2004.

Resim 104 : Yazılıkaya kabartmaları

Resim 105 : Efes'ten bir görünüm

Resim 107 : Çemberlitaş

...kalan varlıklarının bir bölümü de Romalılar dönemine aittir. Roma Krallığı, M.Ö.753'te İtalya'da kurulmuştur. Roma, önce krallık, daha sonra da soyluların egemen olduğu cumhuriyetle yönetilmiştir. Roma İmparatorluğu zaman içinde Akdeniz'e kıyısı olan bütün ülkelere egemen olmuştur. Anadolu, Suriye ve Mısır bu ülkeler arasındaydı.

Roma İmparatorluğu döneminde Anadolu'da yollar, köprüler, stadyumlar, tiyatrolar, hamamlar ve kütüphaneler yapıldı. İstanbul'daki Çemberlitaş ile Bozdoğan Kemeri; Ankara'daki Roma Hamamı ve Oğüst Tapınağı Romalılardan kalma önemli kalıntılardır.

Roma İmparatorluğu 395'te Doğu Roma (Bizans) ve Batı Roma İmparatorluğu olmak üzere ikiye ayrıldı. O tarihten sonra Anadolu Bizans'ın yönetiminde kaldı. Bizans dönemine ait eserler daha çok İstanbul'dadır. Bunların en ünlüsü, bugün bir müze olan Ayasofya'dır. Bizans İmparatorluğu'nun varlığı, Fatih'in İstanbul'u fethetmesiyle birlikte 1453'te sona ermiştir.

Resim 108 : Bozdoğan Kemeri

Resim 109 : Oğüst Mabedi

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Figure 36 - Step pyramid in Egpyt. 4th grade, 1990 - 1997.

Resim 90 — Basamaklı piramit
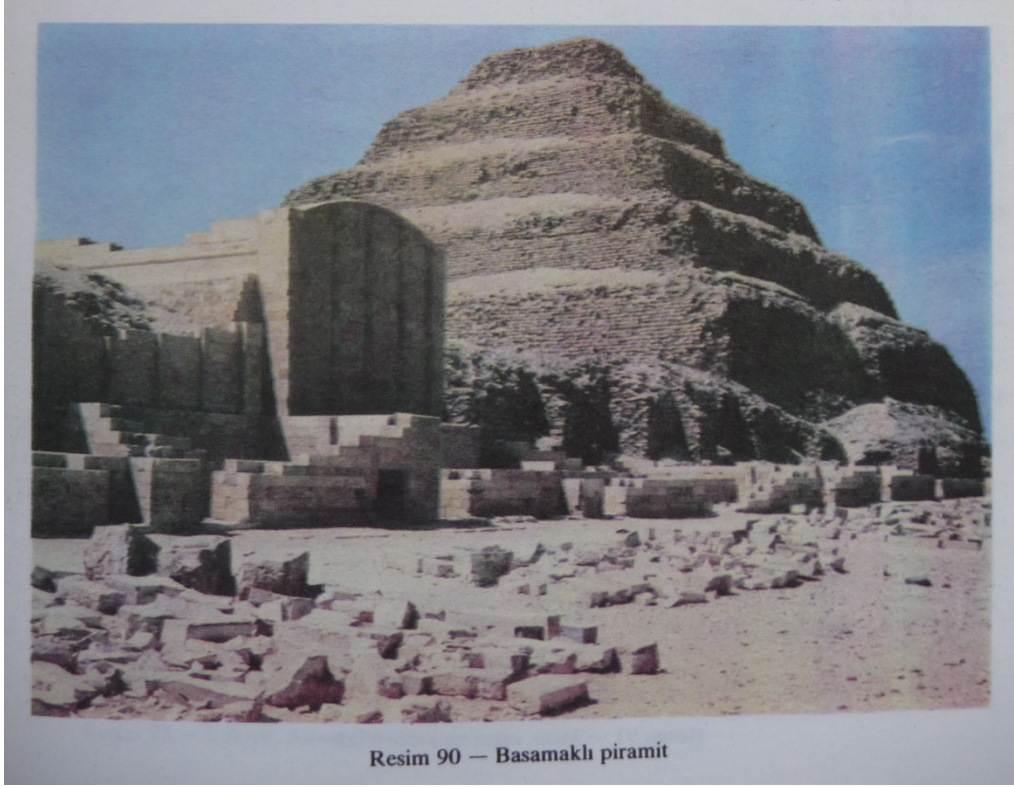
Figure 37 - Egyptian relief. 4th grade, 1990 - 1997.

Resim 91 — Mısır yazısı ve kabartması
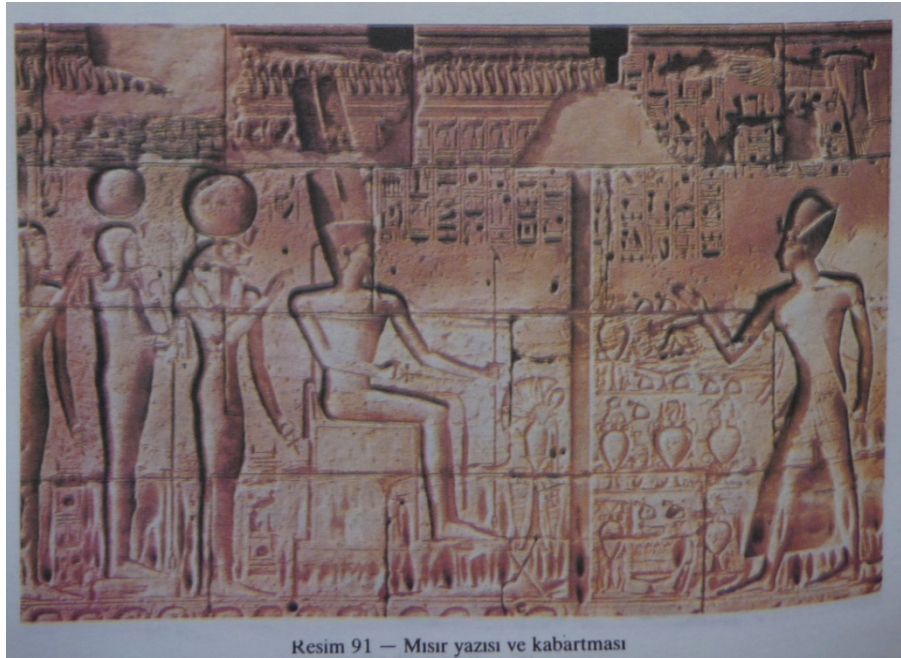
Figure 38 - Egyptian panel and Temple of Luxor. 4th grade, 1990 - 1997.

Mısırlılar, **hiyeroglif** adı verilen resim yazısını kullandılar. Yazılarını taş ve papirüs üzerine yazarlardı (**bk. Resim 91**).

Mısırlılar, tıp, geometri, astronomi bilimlerinde gelişme gösterdiler. Piramitlerin ve büyük tapınakların yapılışı, geometri ve aritmetikte ne kadar ilerlediklerini gösterir.

Onlardan kalan en önemli buluş, güneş yılına dayanan takvimdir. Bu takvim, daha sonraları Romalılar tarafından geliştirilmiştir. Bu gün kullandığımız milât takviminin esası buna dayanır.

Resim 92 — Mısırlılara ait bir tablo

Resim 93 — Luksor, Aman-Ra tapınağa

Mısırlılar, sanatın her alanında ileri gittiler (**bk. Resim 92**). Piramitler, **sfenksler,** tapınaklar, dikili taşlar, onların ünlü sanat eserleridir. Luksor, Karnak tapınakları; **Keops, Kefren, Mikerinos** piramitleri Mısır sanatının şaheserleridir. Mısırlılar, yapılarını heykeller ve kabartmalarla süslediler (**bk. Resim 93**).

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Figure 39 - Part 1. The opening of the fifth chapter "Turks' Settlement in Anatolia". 4th grade, 1990 - 1992.

BEŞİNCİ ÜNİTE
TÜRKLERİN
ANADOLU'YA YERLEŞMESİ

ÇİFTE MİNARELİ MEDRESE (ERZURUM)

Figure 40 - Part 2. The opening of the fifth chapter "Turks' Settlement in Anatolia". 4th grade, 1990-1992.

TARİHÎ BİR HALI
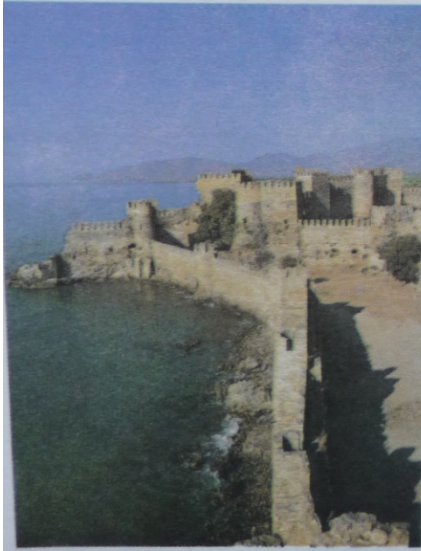
MAMURİYE KALESİ (ANAMUR)

KAKMACILIK SANATINDAN BİR ÖRNEK, MAŞRAPA

Figure 41 - A Seljuk carpet decorated with animal figures. 4th grade, 1990 - 1992.

Resim 109 — Selçuklulara ait hayvan motifli halı

Figure 42 - Zinciriye Medresesi in Mardin. 4th grade, 1974 - 1989.

Resim 110 — Zinciriye Medresesi (Mardin)

Figure 43 - Üç Kümbetler in Erzurum. 4th grade, 1990 - 1992.

Resim 111 — Erzurum'da Selçuklulardan kalma Üç Kümbetler

Figure 44 - Ulu Camii door decoration in Divriği. 4th grade, 1990-1992.

Resim 112 — Ulu Camii kapı süslemesi (Divriği)

Figure 45 - Seljuk tiles. 4th grade, 1990 - 1992.

Resim 113 — Sekiz köşeli yıldız çini

Figure 46 - Gökmedrese in Sivas and Gevher Nesibe Hatun Şifahanesi in Kayseri. 4th grade, 1990 - 1992.

Resim 114 — Gökmedrese (Sivas)

Resim 115 — Gevher Nesibe Hatun Şifahanesi (Kayseri)
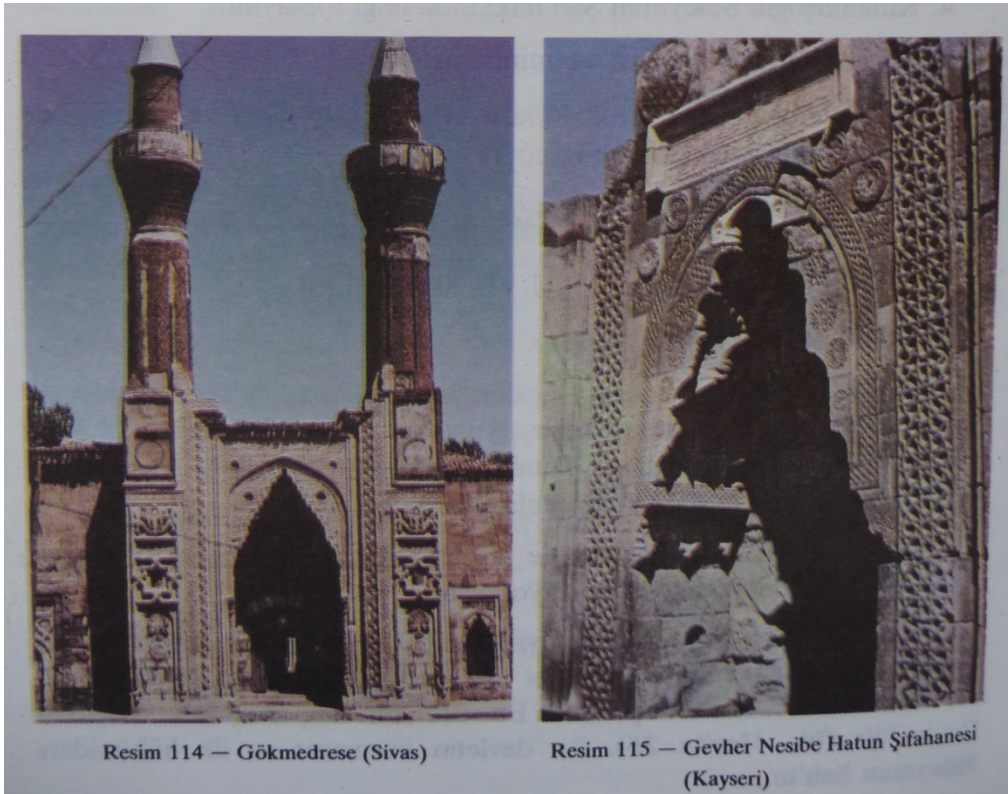
Figure 47 - Ağzıkara Han and the minaret of Yakutiye Medresesi in Erzurum. 4th grade, 1990-1992.

Resim 116 — Ağzı Kara Han

Resim 117 — Yakutiye Medresesi Minaresi (Erzurum)

Figure 48 - A view from Alaeddin hill in Konya. 4th grade, 1990-1992.

Resim 118 — Alâeddin tepesinden Konya'nın görünümü
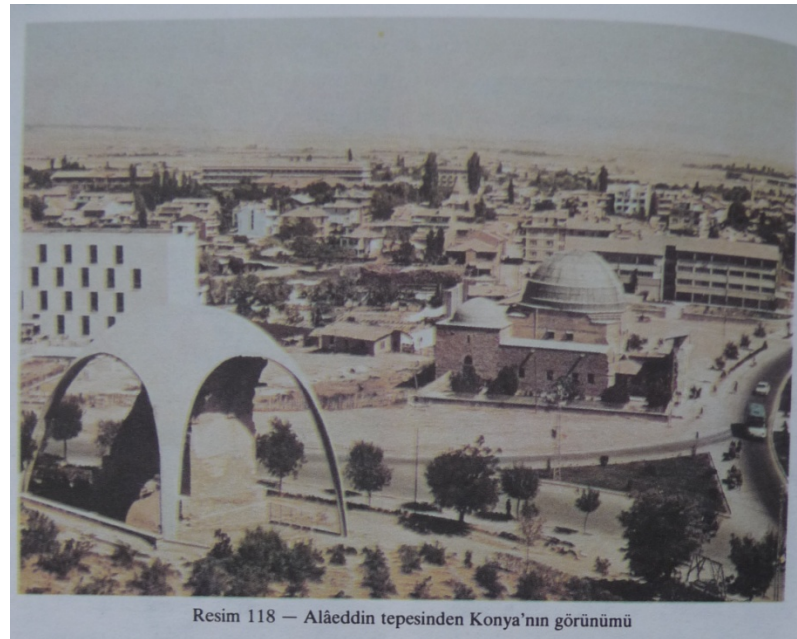
Figure 49 - A wooden window sash from the Seljuks, and the door of Ince Minareli Medrese in Konya. 4th grade, 1990-1992.

Resim 119 — Selçuklular dönemine ait ahşap pencere kanadı

Resim 120 — İnce Minareli Medresenin kapısı (Konya)

Figure 50 - Alaeddin Keykubat bridge in Erzincan. 4th grade, 1990 - 1992.

Resim 121 — Alâeddin Keykubat köprüsü (Erzincan)

Figure 51 - Yakutiye Medresesi in Erzurum. 4th grade, 1990-1992.

Resim 122 — Yakutiye Medresesi (Erzurum)
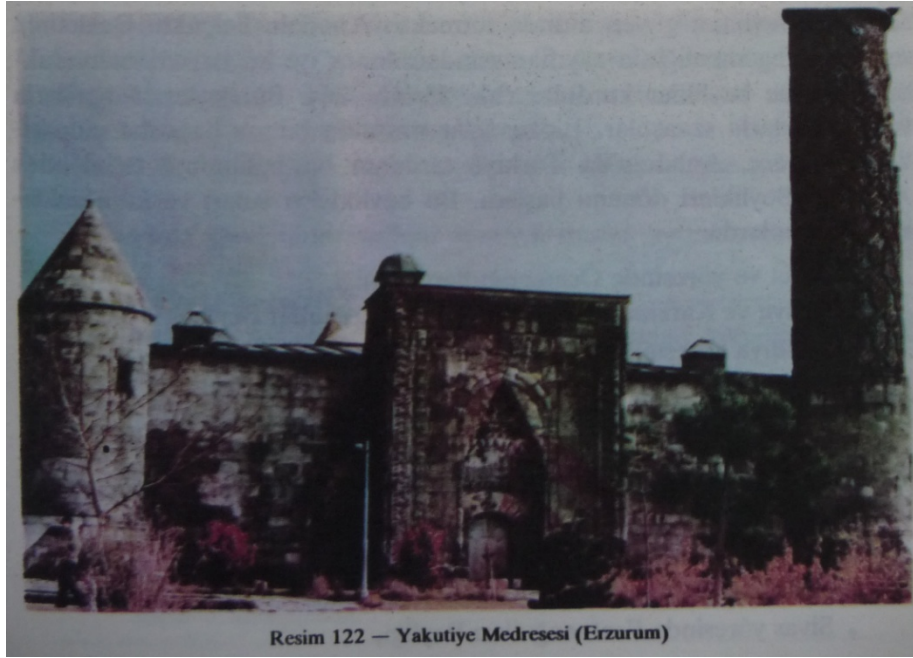
Figure 52 - Buruciye Medresesi in Sivas. 4th grade, 1990-1992.

Resim 123 — Buruciye Medresesi (Sivas)
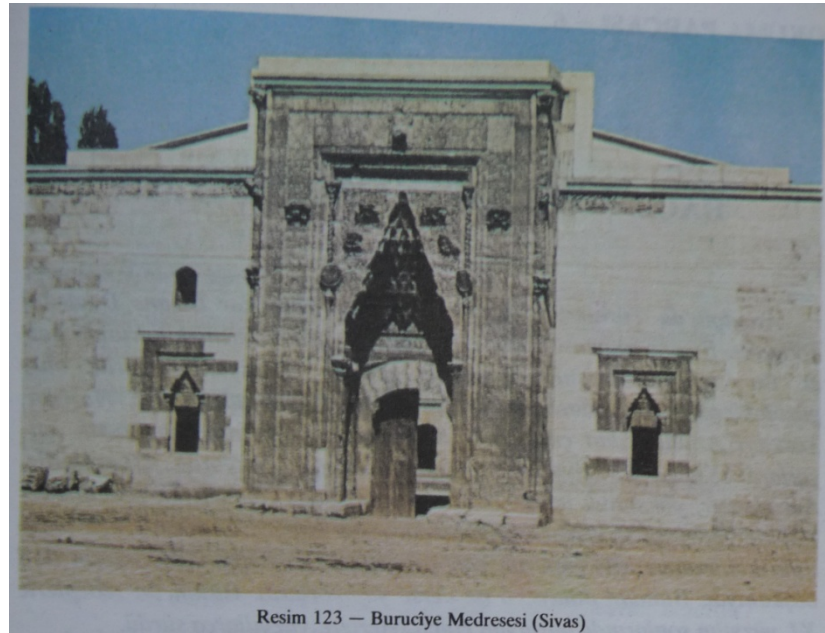
Figure 53 - Bimarhane, a important medical center from the Seljuk period, in Amasya. 4th grade, 1990-1992.

Resim 124 — Selçuklu devrinin önemli tıp merkezlerinden biri olan Amasya'daki Bimarhanenin genel görünümü
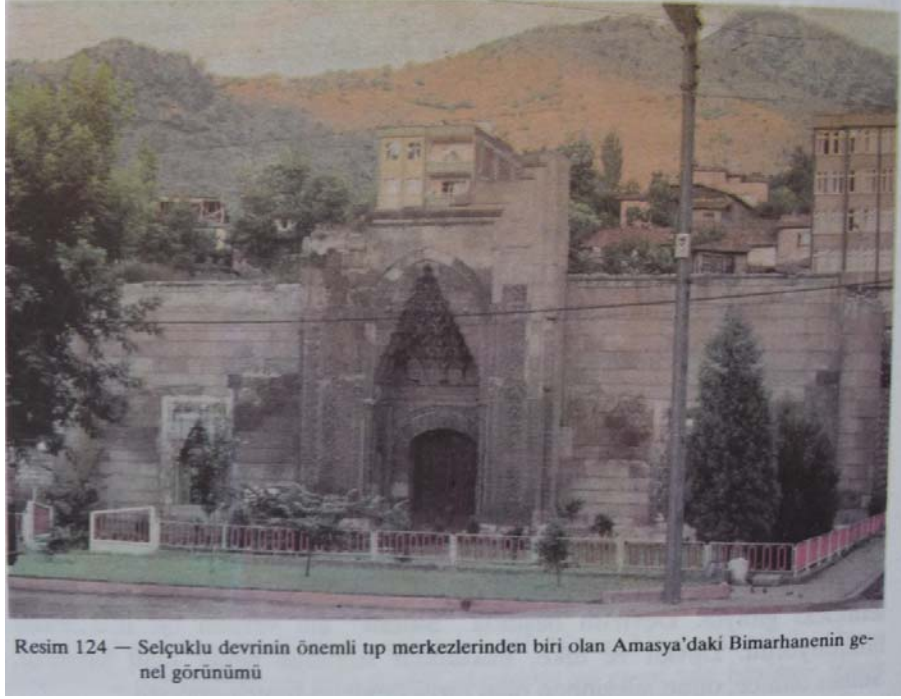
Figure 54 - Yivli minare in Antalya. 4th grade, 1990-1992.

Resim 126 — Yivli Minare (Antalya)
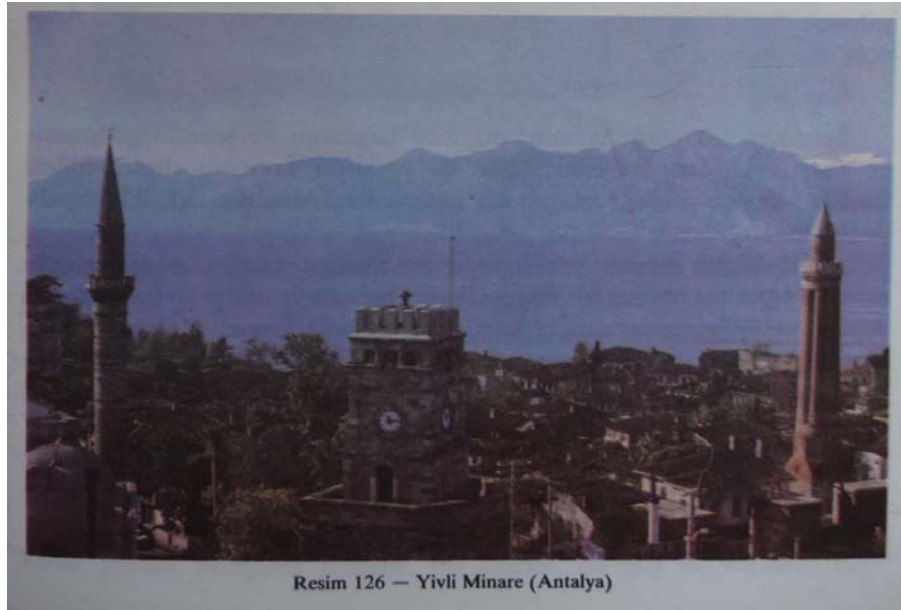
Figure 55 - Ince Minareli Medrese in Konya. 4th grade, 1990-1992.
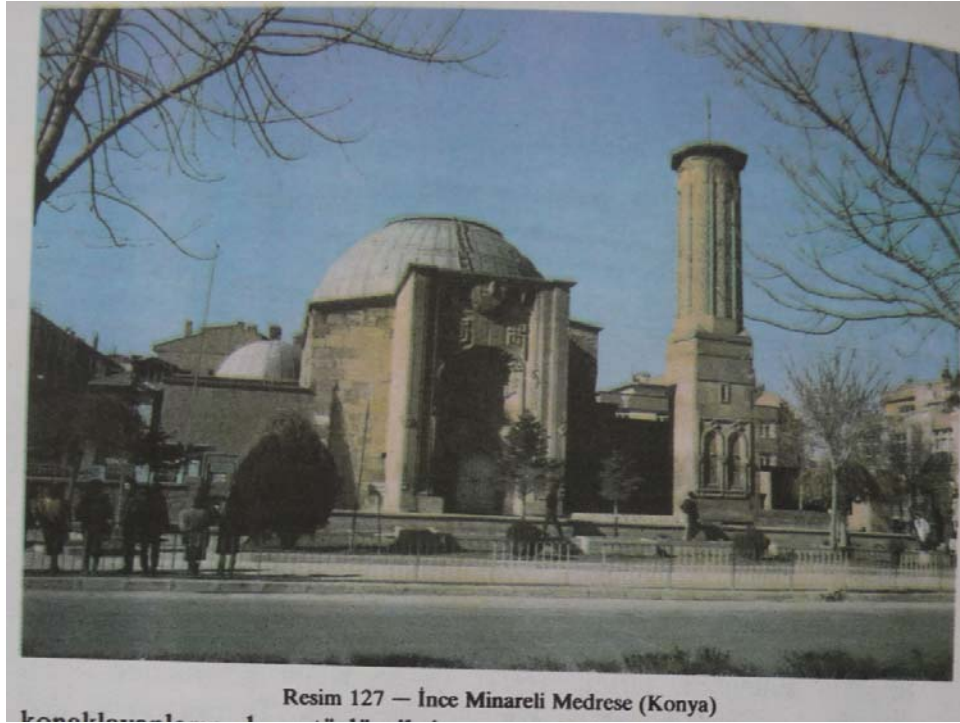
Resim 127 — İnce Minareli Medrese (Konya)

Figure 56 - Mevlana mausoleum in Konya. 4th grade, 1990-1992.
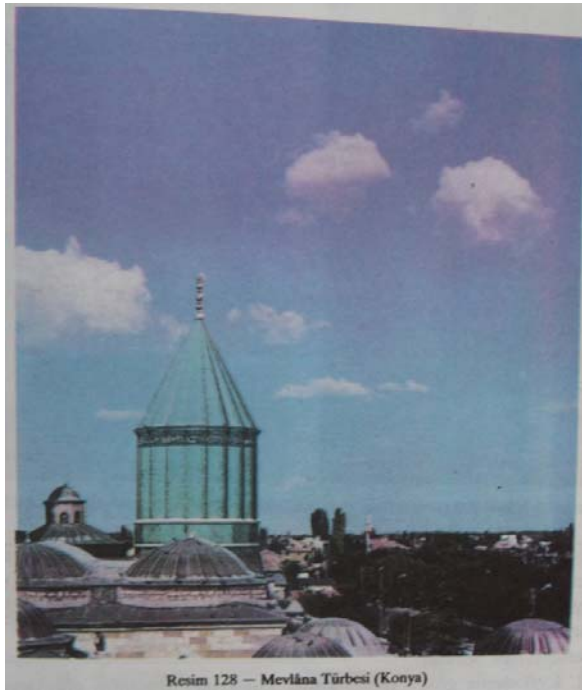
Resim 128 — Mevlâna Türbesi (Konya)

Figure 57 - Ilyas Bey Camii in Milas and Çifte Minareli Medrese in Sivas. 4ᵗʰ grade, 1990-1992.
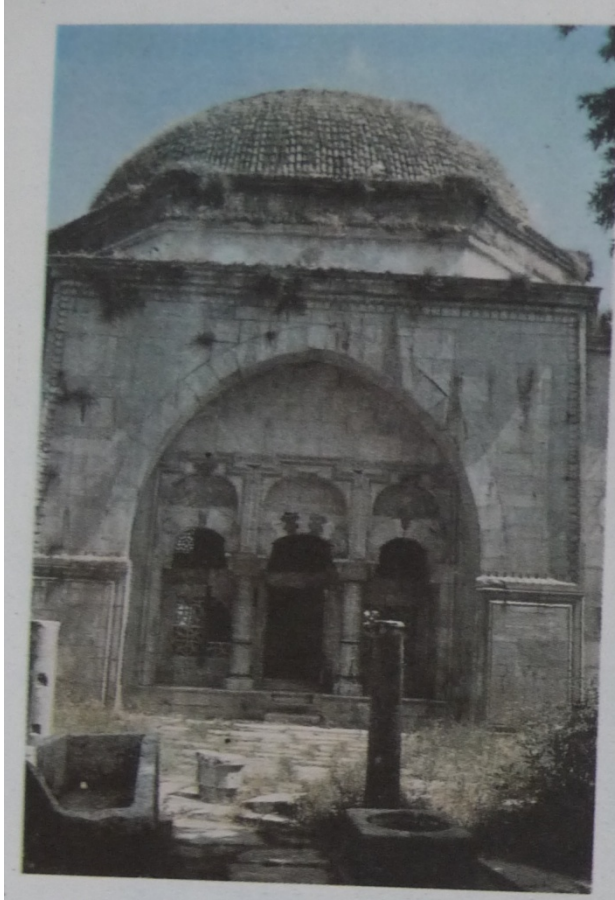
Resim 129 — İlyas Bey Camiî (Milas)
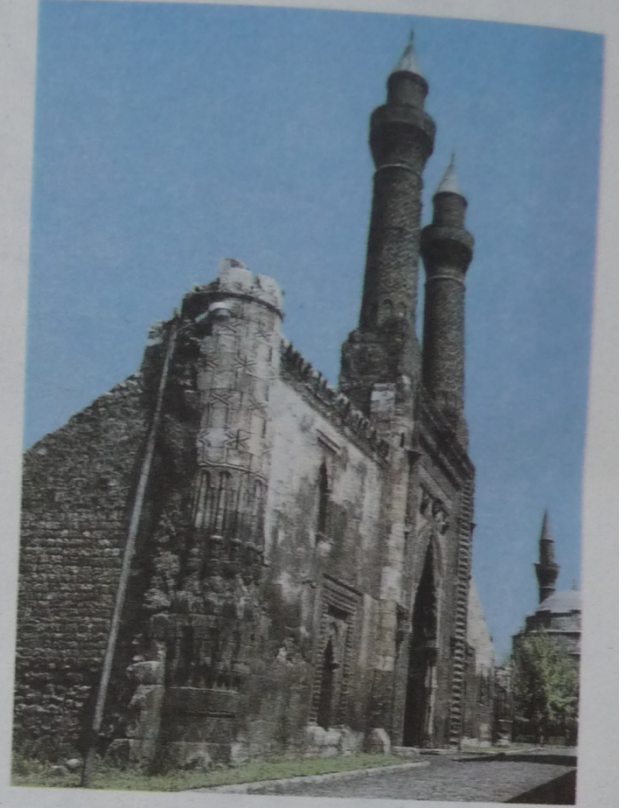
Resim 130 — Çifte Minareli Medrese (Sivas)

Figure 58 - Selimiye mosque in Edirne, built by Mimar Sinan. 5th grade, 1974 - 1989.

Mimar Sinan'ın en büyük eserlerinden biri Edirne'de Selimiye Camii.

Figure 59 - Ottoman miniature showing the Ottoman sultan and his son. 5th grade, 1974 - 1989.

Bir padişah ve şehzadesi (Osmanlı minyatürü)

Figure 60 - Ottoman throne decorated by precious stones. 5th grade, 1974-1989.

Padişahların törenlerde oturduğu "taht" lardan biri.

Figure 61 - European painting showing an Ottoman ceremony at the Topkapı palace. 5th grade, 1974-1989.

Osmanlı Dönemi minyatürlerinden bir örnek : Topkapı Sarayı'nda bir tören.

Öğleden sonra, büyükvezir ve divan üyeleri kendi konaklarındaki çalışma yerlerine giderler, verilen devlet işlerini orada yönetirlerdi. Üyelerin yanında görev almış olan memurlar da konaklarda çalışırlardı.

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Figure 62 - The Meriç bridge. 5th grade, 1974-1989.

Meriç Köprüsü, Osmanlıların köprü yapımı sanatında ne kadar ileri olduğunu gösteren canlı örneklerden biridir.

⁂

İNCELEME KONUSU :
Bulunduğunuz yerde ya da yakınlarında, Osmanlı İmparatorluğu Dönemi'nden kalma anıtsal yapılar varsa, bunları ne zaman, kimlerin ilgisiyle ve hangi sanat adamları tarafından ve niçin yapıldıklarını araştırınız !
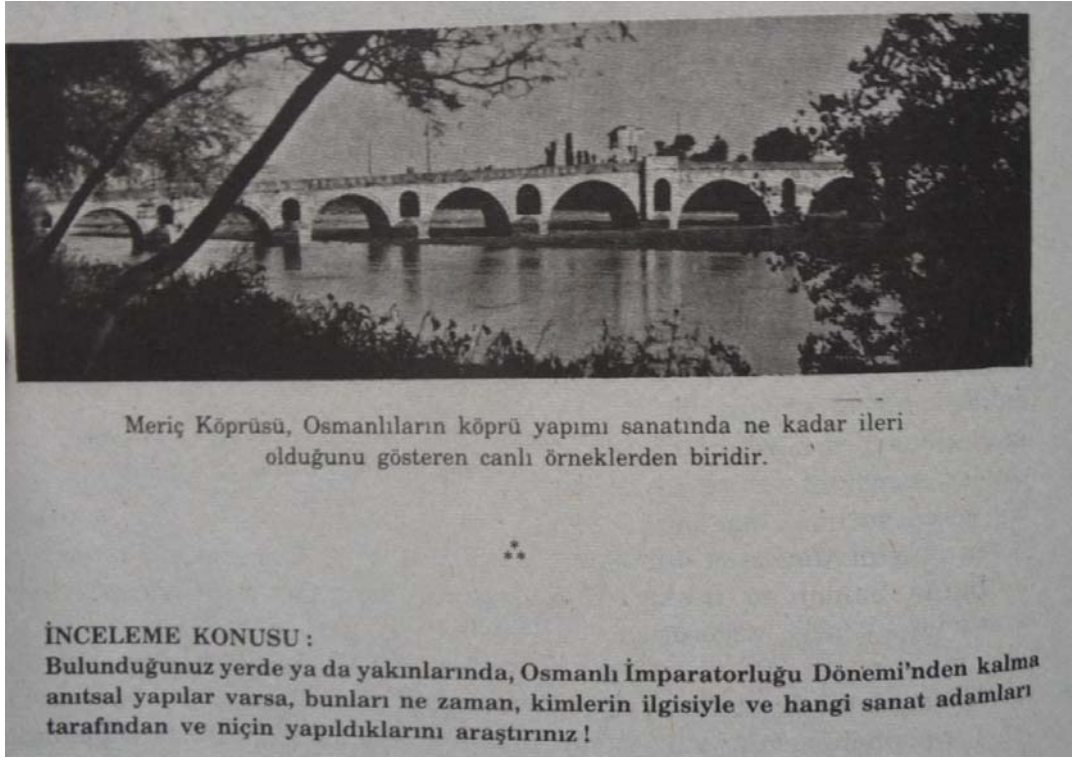
Figure 63 - Rumeli hisarı in Istanbul. 5th grade, 1990-1992.

Resim 5 — Rumeli hisarı (Boğazkesen hisarı)

Figure 64 - The Meriç bridge. 5th grade, 1990-1992.

Resim 8 — Meriç köprüsü
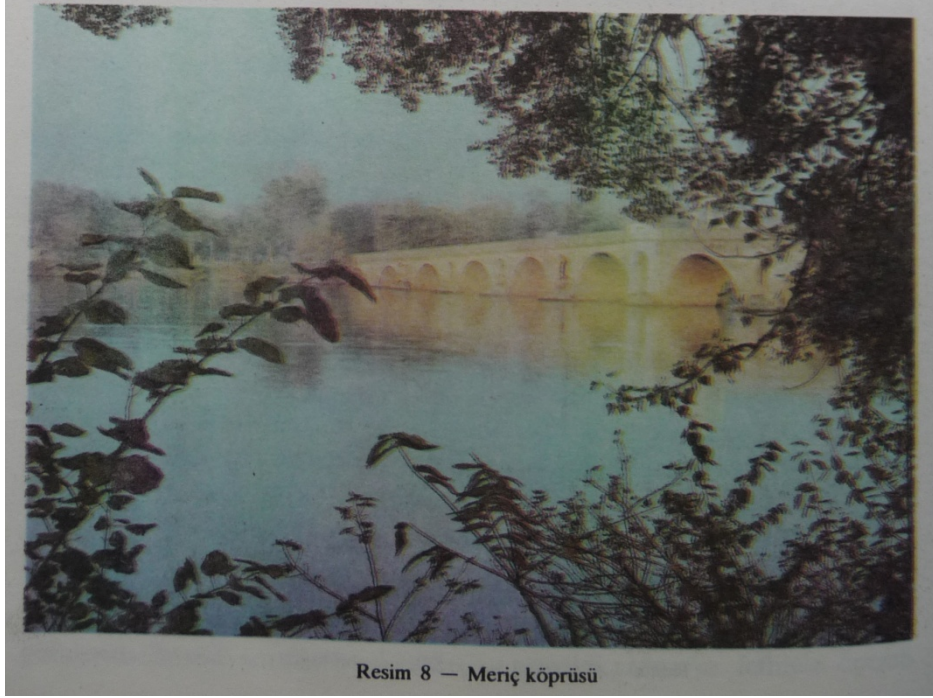
Figure 65 - Haseki Sultan imareti in Istanbul. 5th grade, 1990-1992.

Resim 9 — Haseki Sultan imareti (İstanbul)
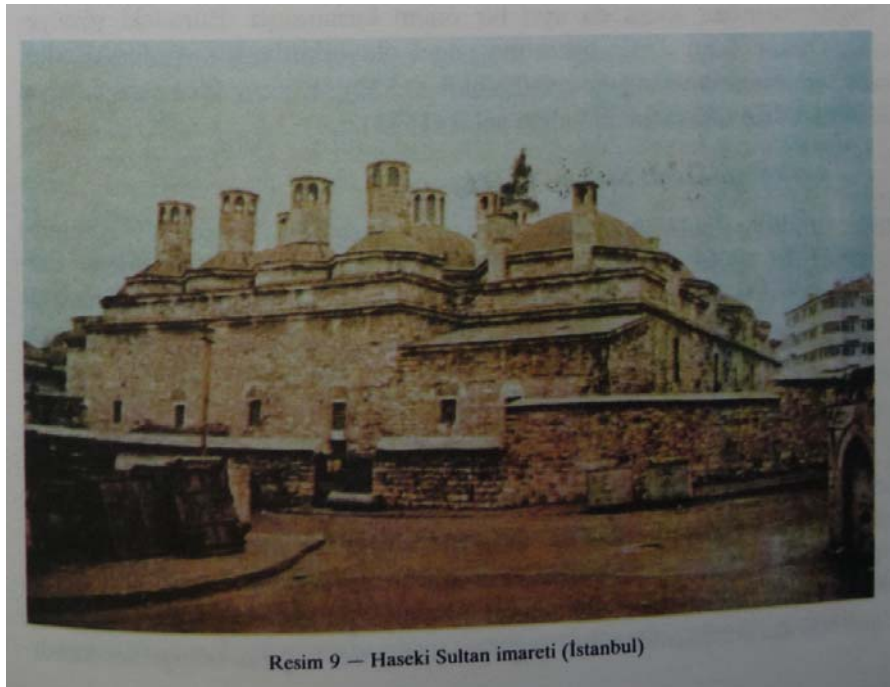
Figure 66 - Rüstem Paşa Külliyesi in Tekirdağ. 5th grade, 1990-1992.

Resim 10 — Tekirdağ, Rüstem Paşa külliyesi (Restorasyon sırasında)

Figure 67 - Ottoman miniature showing Kanuni's Zigetvar visit. 5th grade, 1990-1992.

Kanunî Sultan Süleyman son seferini Avusturya üzerine yaptı (**bk. Resim 11**). Bu sefer sırasında öldü. Bu sırada Zigetvar kalesi de alındı (**1566**).

Kanunî'nin ölümü derin bir üzüntü yarattı. O'nun **46** yıl süren padişahlığı döneminde Osmanlı İmparatorluğu her bakımdan dünyanın en güçlü devleti durumuna gelmişti (**bk. Harita 6**). Bu çok geniş imparatorlukta tam bir düzen ve büyük bir adalet hüküm sürdü. O, bir devlet adamında bulunması gereken bütün özelliklere fazlasıyla sahipti. Her işte düşünerek hareket ederdi. Sakin ve alçak gönüllü olmakla birlikte devlet işleri söz konusu olunca en sert kararları verirdi. Çünkü devletin gücünü ve saygınlığını her şeyden üstün tutardı.

Resim 11 — Kanunî'nin Zigetvar seferini gösteren bir minyatür

Figure 68 - Sokullu Mehmet Paşa külliyesi in Lüleburgaz. 5th grade, 1990-1992.

Resim 12 — Sokullu Mehmet Paşa külliyesi (Lüleburgaz)
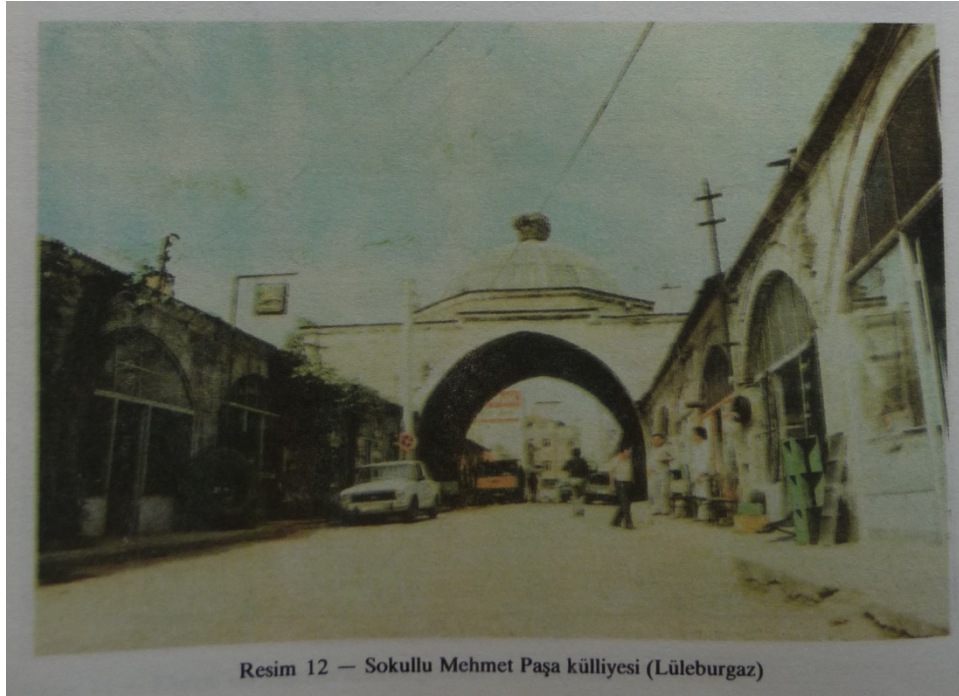
Figure 69 - Kılıç Ali Paşa külliyesi in Istanbul. 5th grade, 1990-1992.

Resim 13 — İstanbul'da Kılıç Ali Paşa külliyesi (cami, medrese türbe, hamam)
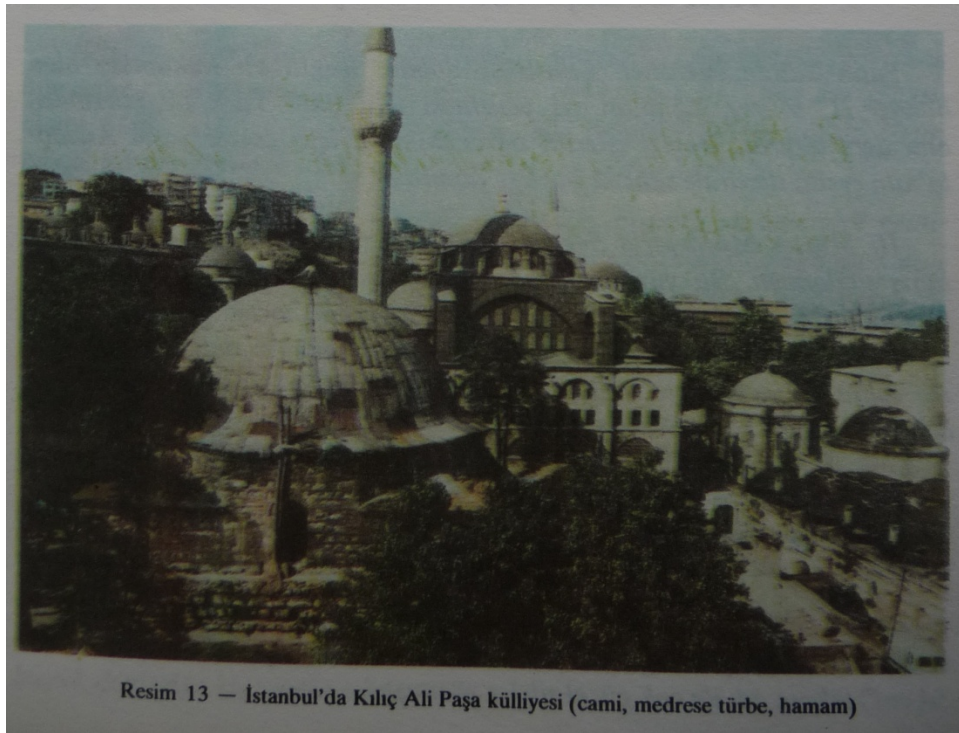
Figure 70 - Topkapı Palace and the tiles used in its decoration. 5th grade, 1990-1992.

Resim 16 — Topkapı sarayından
bir görünüm

Resim 17 — Çini sanatından bir örnek
(Topkapı sarayı)
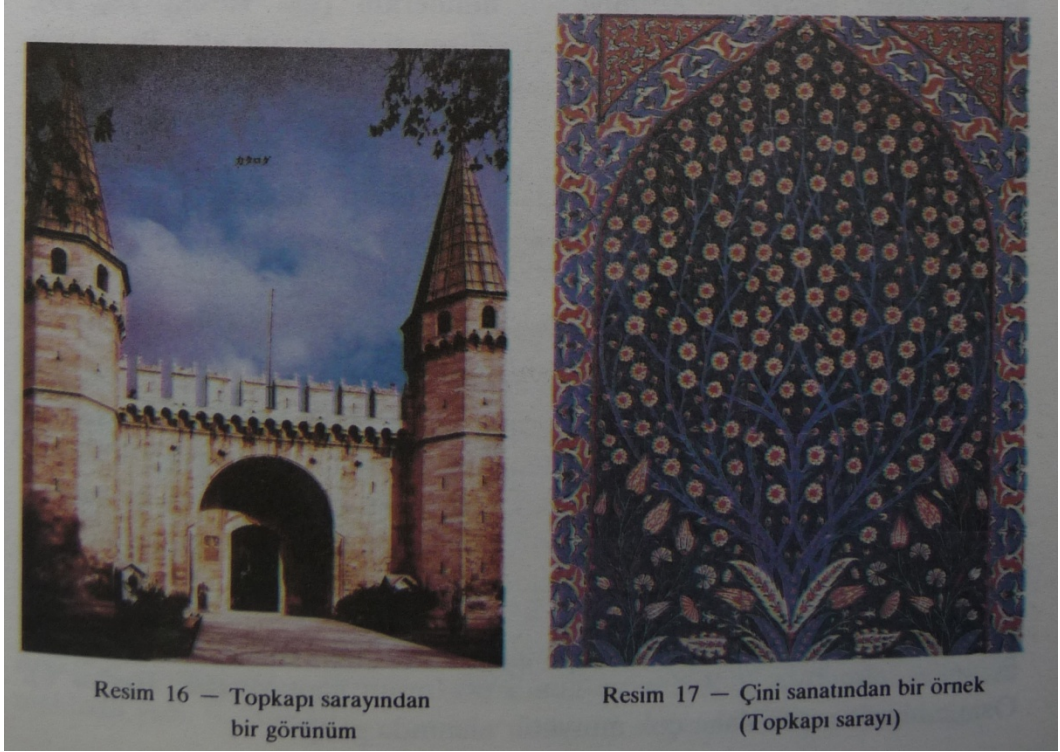
Figure 71 - The exterior and inside of Selimiye Camii in Edirne. 5th grade, 1990-1992.

Resim 18 — Selimiye camii (Edirne)

Resim 19 — Selimiye camiinin içinden
bir görünüm
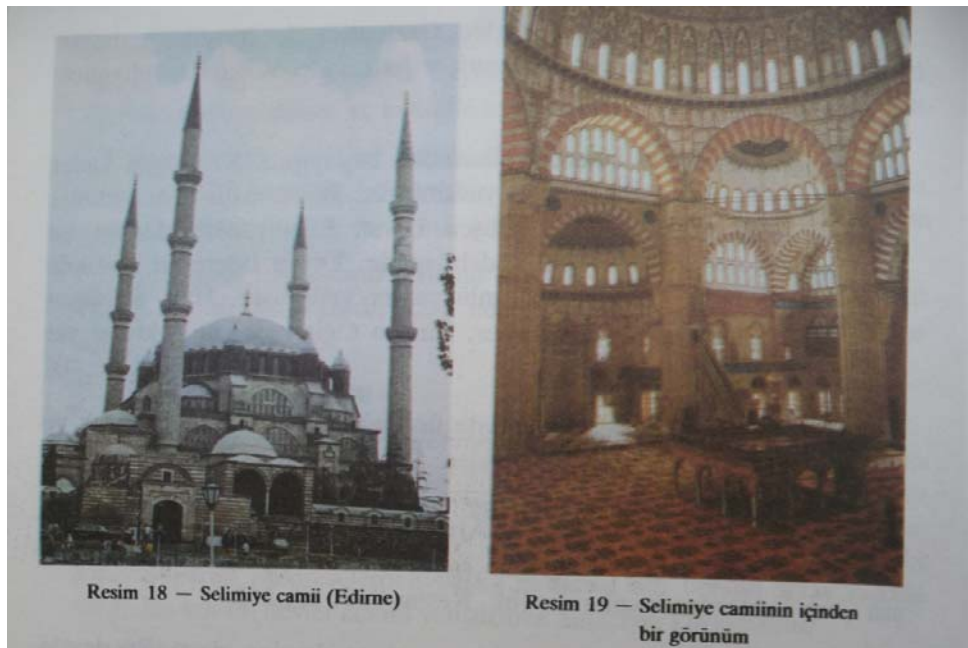
Figure 72 - Sultan Ahmet camii (Blue Mosque) in Istanbul and an example of woodcarving. 5ᵗʰ grade, 1990-1992.

Resim 20 — Sultan Ahmet camii

Osmanlılarda yazı yazmak sanat haline gelmişti. Yazı (hat) sanatında büyük ilerleme görüldü. Güzel yazı yazanlara **hattat** denirdi.

Birçok caminin kapı ve pencerelerinde görülen oyma işleri Osmanlılarda oymacılık sanatının da ileri gitmiş olduğunu gösterir (bk. Resim 21).

Bütün bu mimarî eserleri ve onların içlerini süsleyen çiniler, kakmalar, yazılar, nakışlar, oymalar Türk zevkinin inceliğini göstermektedir (bk. Resim 22).

Resim 21 — Oymacılık sanatından bir örnek

Figure 73 - Beyaz Kule in Thessalonica. 5th grade, 1990-1992.

Ülkenin nüfusu 10 milyondur **(1988).** Bu nufüsun 150 bin kadarı Türk'tür. Selânik, Drama, Kavala, Gümülcine, Yenice ve Dedeağaç Türklerin yoğun olduğu şehirlerdir **(bk. Resim 40).** Dillerine, gelenek ve kültürlerine son derece bağlı olan Türkler, daha çok tarımla uğraşırlar. Buradaki soydaşlarımıza Lozan Antlaşması ile birtakım haklar sağlanmıştır.

Bu ülkeye sattığımız başlıca mallar; deniz ürünleri, nohut, mercimek, limon, krom, bakır, jet yakıtı, benzin, pamuk ipliği, cam ve cam ürünleridir. Aldığımız başlıca ürünler; soya yağı, kimyasal maddeler,ilâç, deri, sunî iplik ve demir-çeliktir.
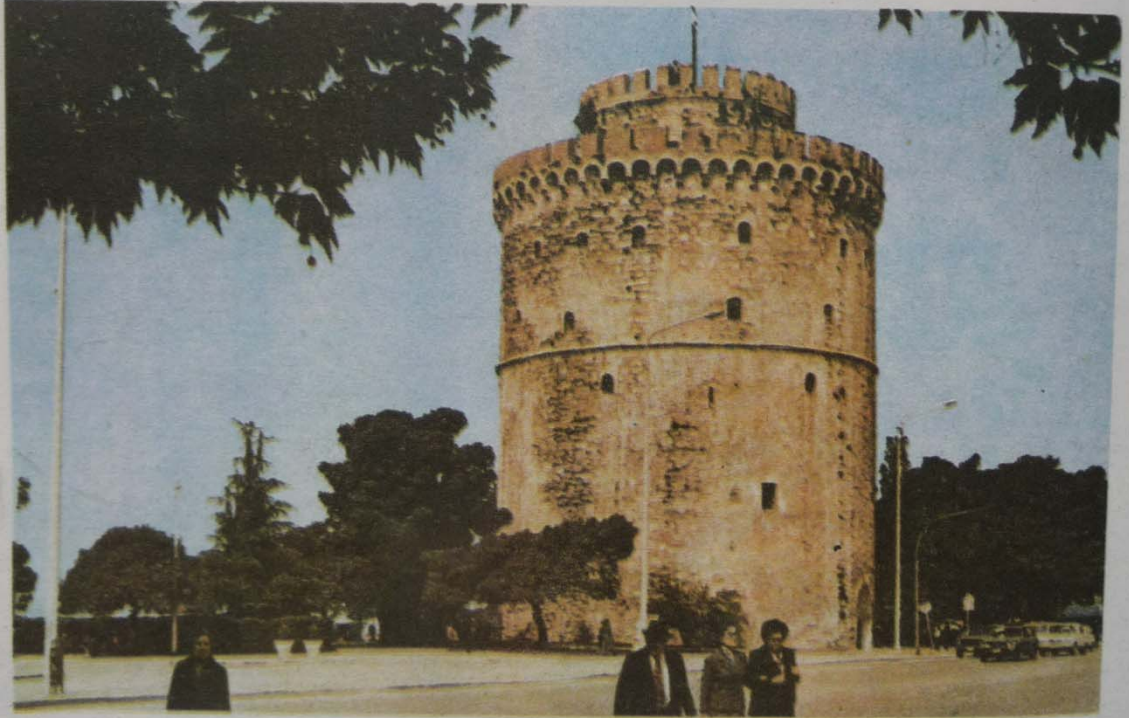
Resim 40 — Osmanlılar zamanında yapılmış olan Beyaz Kule (Selânik)

Figure 74 - Mustafa Pasha bridge in Bulgaria. 5th grade, 1990-1992.

Bu ülkenin nüfusu 9 milyondur (1988). Bu nüfusun 1,5 milyondan fazlasını Türkler oluşturur. Balkan ülkeleri arasında, Türklerin en çok bulunduğu ülke Bulgaristan'dır. Plevne, Silistre, Rusçuk, Razgrad, Sofya, Filibe, Kırcaali, Mestanlı, Hasköy, Varna, Şumnu ve Burgaz şehirleri Türklerin kalabalık olduğu yerlerdir.

Bulgaristan, yüzyıllarca Türklerin idaresi altında kalmıştır. Bu gün ülkenin pek çok yerinde görülen camiler, çeşmeler, hamamlar, köprüler vb. tarihî yerler o dönemin izlerini taşımaktadır. Burada yaşayan soydaşlarımız, Türk örf ve âdetlerine her zaman sahip çıkmakta ve millî benliklerini korumaktadırlar (**bk. Resim 41, 42**).

Bulgaristan bir tarım ülkesidir. Tahıl, tütün, şeker pancarı, ay çiçeği, gül ve üzüm en çok ürettiği ürünlerdir. Yer altı kaynakları bakımından zengin değildir. Buna rağmen ülkede son yıllarda bir sanayileşme çabası gözlenmektedir.
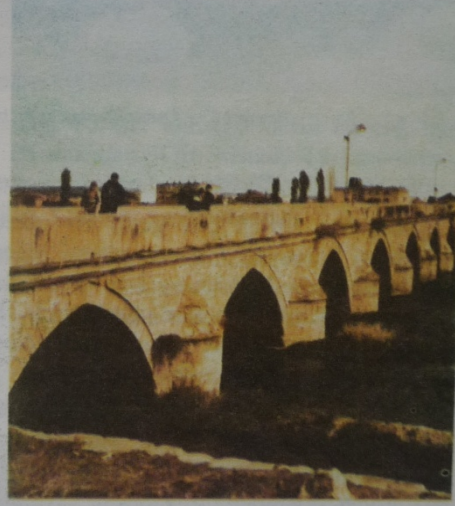
Resim 41 — Mustafa Paşa köprüsü (Bulgaristan)

Figure 75 - Ottoman bazaar in Yanbolu, Bulgaria. 5th grade, 1990-1992.

Resim 42 — Osmanlılardan kalan bir bedesten (Yanbolu)

Figure 76 - Ruins of an archaeological monument in Side. 5th grade, 1990-1992.

Resim 14 — Yurdumuzdaki tarihî zenginliklerden bir görünüm (Side)

Figure 77 - Rumeli hisarı in Istanbul. 5th grade, 1990-1992.

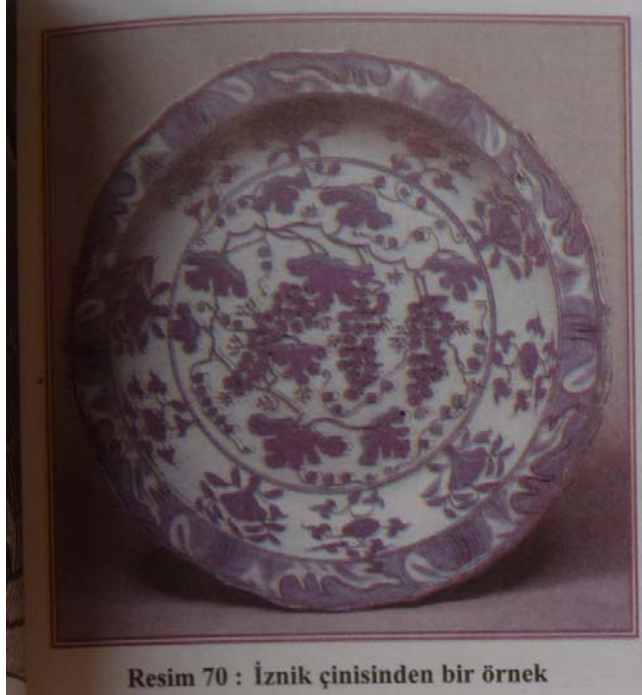Resim 35 — İstanbul'a ayrı bir güzellik veren boğazın, Rumeli hisarından görünümü

Figure 78 - Mount Nemrut. 5th grade, 1990-1992.
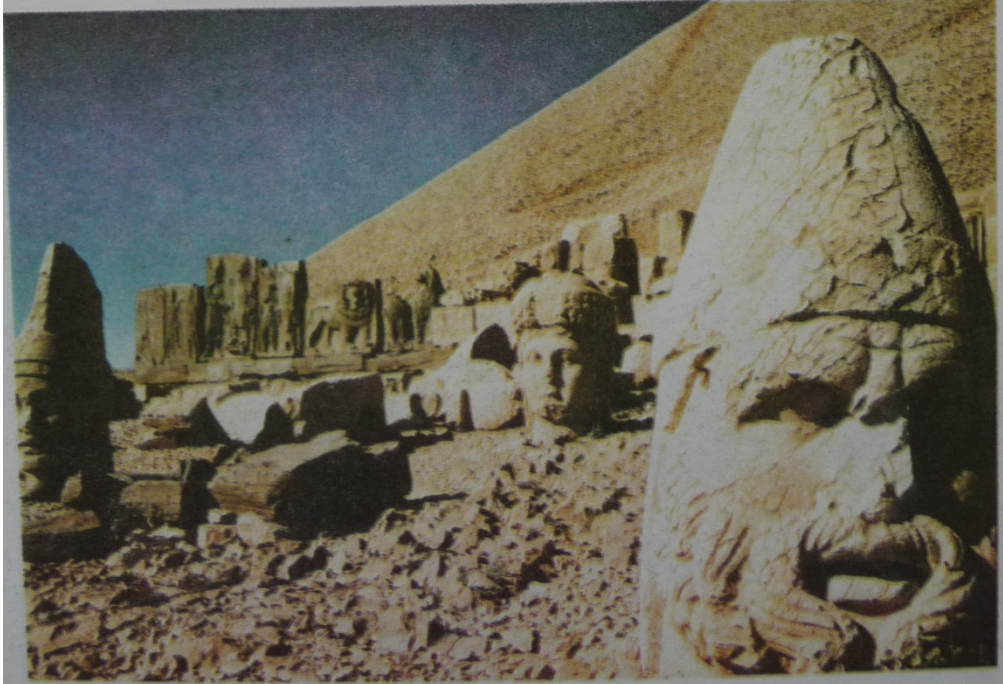
Resim 36 — Nemrut dağında, İlk Çağ dönemine ait insan başı heykelleri, turistlerin çok ilgisini çekmektedir.

Figure 79 - Iznik tile. 5th grade, 1990-1992.

Resim 70 : İznik çinisinden bir örnek

Figure 80 - Antique theatre of Side, and a handmade carpet. 5th grade, 1990-1992.

Resim 68 : Tarihî değerlerimizden bir açık hava tiyatrosu (Side)

sanatlarının yerini elektrik, elektronik, otomotiv, metal, inşaat, gıda, turizm gibi pek çok sektörde yeni meslekler almıştır.

Bununla birlikte Türk kültür değerlerimiz, el sanatlarıyla ilgilenen esnaf ve sanatkârlarımız tarafından geliştirilerek günümüze kadar aktarılmıştır. Bugün özellikle turizm sektörü için el sanatları, önemli bir gelir kaynağıdır.

Hereke, Uşak, Kula, Gördes ve Bünyan'da halıcılık; Konya ve Gazi Antep'te kilimcilik; Kahraman Maraş'ta tahta oymacılığı; Erzincan'da bakır işlemeciliği yaygın birer el sanatıdır. Çinicilikle ilgili el sanatı ise daha çok Kütahya'da gelişmiştir. Yurdumuzun daha birçok yerinde yapılan ve turistlerin beğenisini kazanan çeşitli turistik eşyalar da el sanatlarımıza ait ürünlerdir. Bu-

Resim 69 : Halıcılık, yurdumuzun bazı yörelerinde önemli bir geçim kaynağıdır.

Figure 81 - Ruins of an aqueduct in Side, and a Seljuk caravanserai Sultanhanı. 4th grade, 1974-1989.
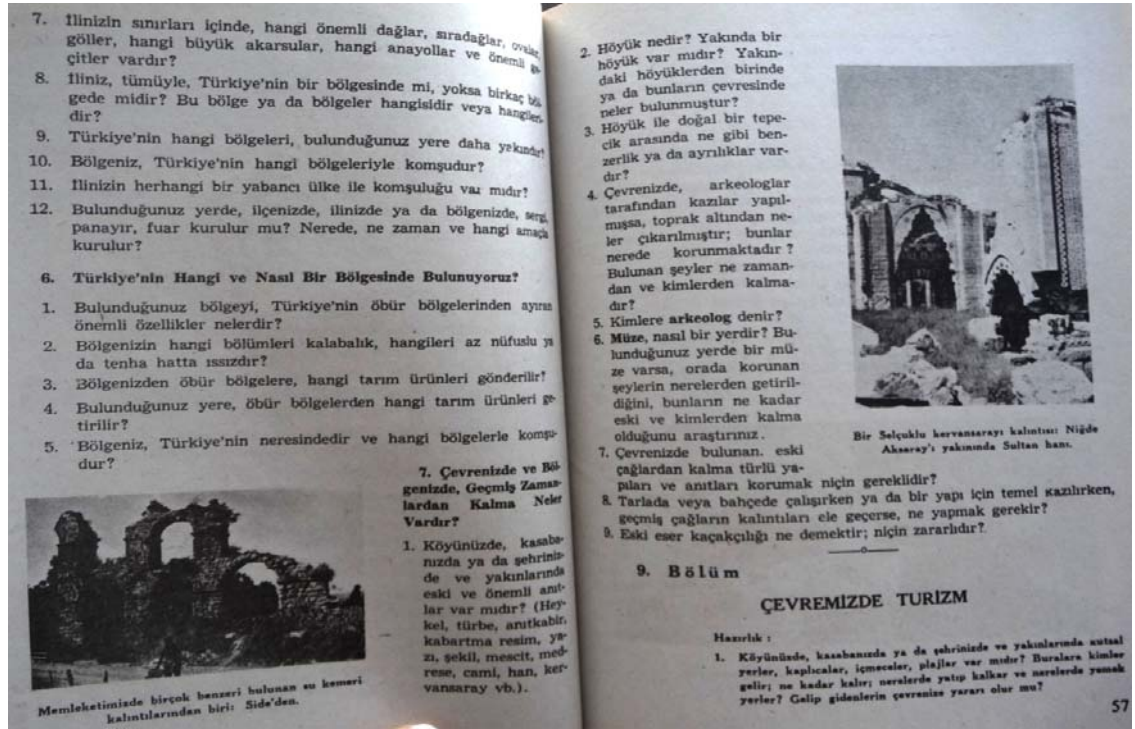
Figure 82 - Divriği Ulu Camii with the UNESCO explanation. 4th grade, 1998 - 2004.

Resim 73 : UNESCO'nun hazırladığı "Dünya Kültür Mirası Listesi"nde yer alan Divriği Ulu Camii ve Darüşşifası
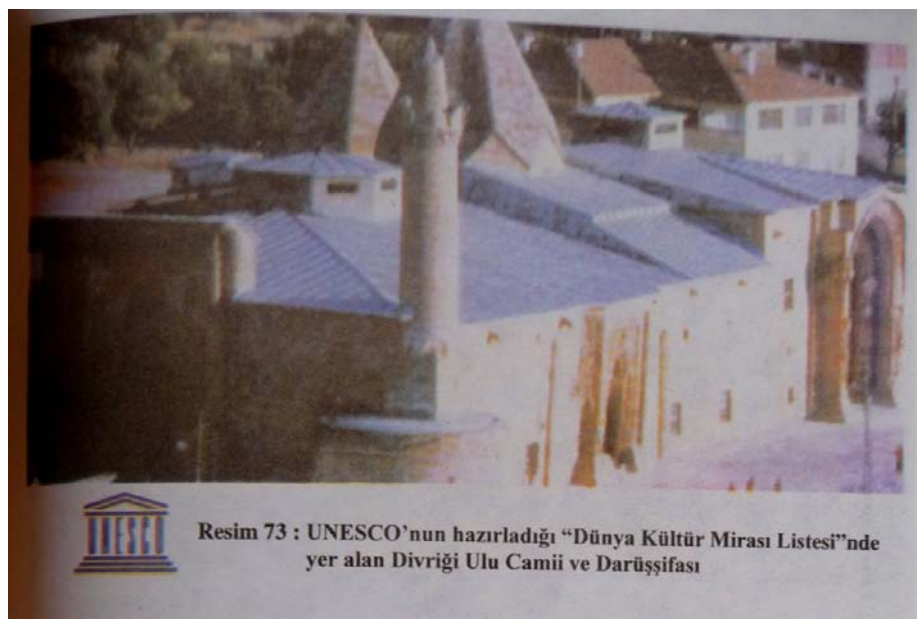
Figure 83 - Temple of Apollo in Didyma and Boğazköy excavations. 4th grade, 1998-2004.

Resim 96 : İyonyalılar dönemine ait Apollon Tapınağı (Didim)

Resim 97 : Kazı çalışmaları (Boğazköy)

Figure 84 - Examples of archaeological artifacts that are being preserved in museums. 5th grade, 2005 - 2009.

Figure 85 - Anatolian Civilizations Museum in Ankara. 6th grade, 2005-2009.

Fotoğrafta, Anadolu Medeniyetleri Müzesinin girişini görüyorsunuz. Müze ziyareti yaparak hangi konularda bilgi edinebilirsiniz? Açıklayınız.

1997 yılında Avrupa'da yılın müzesi seçilen Anadolu Medeniyetleri Müzesi, Ankara'da, Ankara Kalesi'nin dış duvarının güneybatısındaki iki Osmanlı yapısında yer alır. Bu yapılardan biri, Mahmut Paşa Bedesteni, diğeri Kurşunlu Han'dır. Bugün kendine özgü koleksiyonları ile dünyanın sayılı müzeleri arasında yer alan bu müzede Anadolu arkeolojik eserleri kronolojik bir sırayla sergilenmektedir.
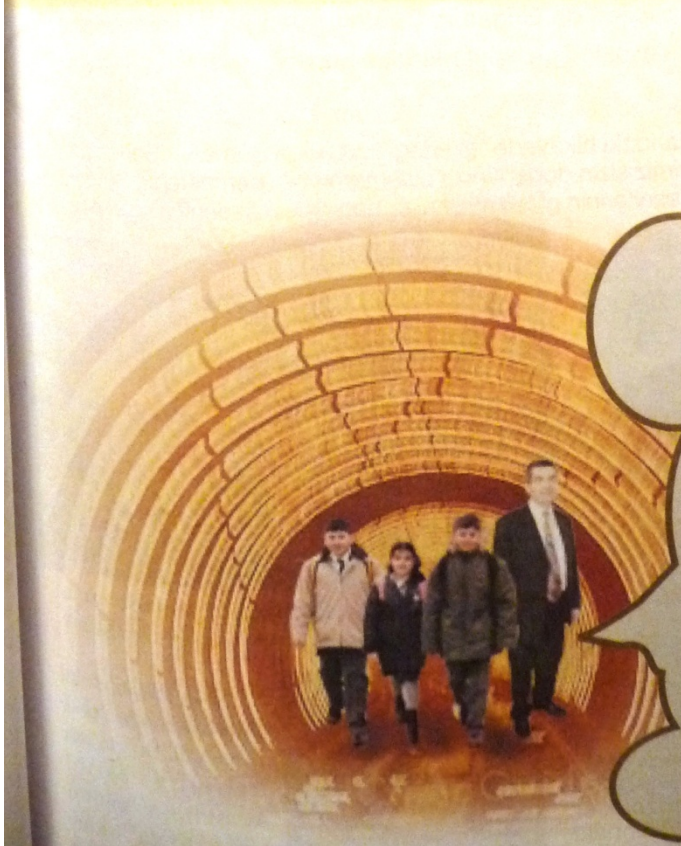
Merhaba. Ben, Anadolu Medeniyetleri Müzesinde görevliyim. Ziyaretçilere müzemizde sergilenen eserleri ve buluntuları tanıtıyorum.
Şimdiki ziyaretçilerimiz Mezopotamya ve Anadolu'da kurulmuş medeniyetleri tanımak isteyen bir grup ilköğretim okulu öğrencisi. Sizi, zaman tünelinden geçirerek MÖ 4000 tarihinden sonra Mezopotamya ve Anadolu tarih sahnesinde rol alan her uygarlığın en belirgin özelliklerini temsil eden kişilerle tanıştıracağım. Gözlerinizi kapatınız ve ben "Açın." deyinceye kadar açmayınız. Şimdi gözlerinizi açabilirsiniz. Yıl MÖ 4000. Sümer uygarlığının şehir devleti Eridu'dayız. Yolculuğumuz buradan diğer uygarlıklara doğru devam edecek.

Figure 86 - News about the reconstruction of the Mostar bridge in Bosnia Herzegovina. 6th grade, 2005-2009.

Dünyada 250 milyondan fazla Türk yaşamaktadır. 70 milyonu aşan nüfusu ile ülkemiz en fazla Türk'ün yaşadığı yerdir. Türkiye sınırları dışında yaşayan vatandaşlarımızın sayısı 5 milyona yakındır. 3,5 milyonu aşan Türk varlığı ile en fazla Türk'ün yaşadığı yer Almanya'dır. Türkler, başta Almanya olmak üzere yaşadıkları bütün ülkelerde Türk kültürünü temsil e... ve yaşatmaktadırlar.

Beş milyona yakın vatandaşımızın ... dışında yaşaması, ülkemizin dünyadaki ... ekonomik ve kültürel konumuna ne ... katkılarda bulunmaktadır?

Bugün ülkemizin sınırları dışında kalan birçok ülkede, tarihî ve kültürel mirasımızın ... bulunmaktadır. Aşağıda, atalarımızın bir dönem kurdukları devletin sınırları içinde kalan ... kıtada bulunan mimari eser örneklerini görüyorsunuz.

Tarihî Mostar Köprüsü Yeniden Açılıyor

1993'te bombalanarak yıkılan tarihî Mostar Köprüsü bugün yeniden açılıyor. 427 yıllık köprünün restorasyonu için 10 ülke destek verdi. Bosna Hersek yönetimi, Bosna savaşı sırasında, 1993'te Hırvatlar tarafından bombalanarak yıkılan tarihî Mostar Köprüsü'nü bugün yapılacak törenle yeniden Mostar halkının kullanımına açıyor. Törene T.C. Başbakanı da katılacak. Bosna Hersek yönetimi, açılışa büyük bölümü Avrupa'dan olmak üzere 30 devlet başkanını davet etti.

Osmanlı Padişahı Kanuni Sultan Süleyman zamanında mimar Hayreddin'in inşa ettiği ve 10 ülkenin desteğiyle onarılan Mostar Köprüsü'nün açılışında, köprünün 11 yıl sonra sadece Mostar'ın iki yakasını değil, Avrupa'yı yeniden birleştireceği mesajı verilecek. Boşnakların "Eski Köprü" diye adlandırdıkları köprünün yapımına, Kanuni Sultan Süleyman'ın fermanıyla 1557'de başlandı. Köprüyü, Mimar Sinan'ın öğrencisi Hayreddin inşa etti. Kemer formatındaki köprü, kesme taşlarla inşa edildi ve dokuz yılda tamamlandı. Kemerde 456 adet kesme taş kullanıldı. İki yakasına kuleler inşa edildi. Mostar şehrine adını veren 20 metre yüksekliğindeki köprü, 28.6 metrelik ayak açıklığıyla 20. yüzyıla kadar Avrupa'nın "ayak açıklığı en uzun" köprüsü ünvanını taşıdı.

İnternet haberi, 23.7.2004

Mostar köprüsünün restorasyonunda Türkiye'nin de yer alması, Bosna-Hersek ile ülkemiz ilişkilerini etkilemiş midir, neden?

1876-1909 yılları arasında Osmanlı Devleti'ni yöneten Sultan II. Abdülhamit, demir yolları... önem vermesinin nedenlerini hatıratında şöyle yazar:

"Bütün kuvvetimle Anadolu demir yollarının inşasına hız verdim. Gaye, Mezopotamya... Bağdat'ı Anadolu'ya bağlamak, İran Körfezi'ne kadar ulaşmaktadır. Alman yardımı sayesinde... bu başarılmıştır. Eskiden tarlalarda çürüyen hububat şimdi iyi sürüm bulmaktadır. Maden... dünya piyasasına arz edilmektedir. Anadolu için iyi bir gelecek hazırlanmış..."

Osmanlı Devleti'nin 1906'da tamamladığı ... yolunun bir kısmı 1. Dünya Savaşı'nda kullanılamaz hâle geldi. Son yıllarda Medine tren istasyon... restorasyon çalışmaları yapılmaktadır. ... Haydarpaşa Garından Medine'ye kadar uzanan ... Demir Yolu, 3600 km'yi buluyordu.

Hicaz Demir Yolu'nun geçtiği topraklar üzer... bugün hangi ülkeler yer almaktadır?

Tarihî ve kültürel bağlarımız olan beş ülke söyleyiniz. Bu ülkelerde bulunan tarihî ve kültürel ögelere somut örnekler veriniz.

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Figure 87 - Mona Lisa painting by Leonardo da Vinci, and Dede Korkut stories are given as examples of the common heritage. 7th grade, 2005 - 2009.

ÜLKELER ARASI KÖPRÜLER

İnsanlığın ortak mirasına katkıda bulunan sanatçılardan biri de Leonardo da Vinci'dir. Leonardo da Vinci'nin dünyada en çok bilinen tablosu Mona Lisa, sergilendiği müzeden çalınınca tablonun boş kalan yeri dolu olduğu zamandan daha fazla ziyaretçi çekmektedir.

İnsanların bu davranışlarının sebepleri neler olabilir?

Ortak miras ürünlerinin yaşatılmasında etkili yollardan biri de onların günlük yaşamda kullanılmasını sağlamaktır. Bunu, ortak mirası oluşturan sanat, düşünce ve edebiyat mirası ürünlerini, sinemaya ve tiyatro oyunlarına konu ederek yapabiliriz.

Cumhuriyetin İlanı'ndan sonra Atatürk, ortak miras ürünlerinin yaşatılması için birçok çalışmaya öncülük yaparak unutulmaya yüz tutmuş geleneksel Türk sanatlarının yaşatılmasına öncülük etmiştir. Atatürk, fırsat buldukça tiyatro oyunlarını izler, beğendiği sanatçıları ödüllendirirdi. Atatürk, güzel sanatlara verdiği önemi şu sözlerle dile getirmiştir.

İnsanlar olgunlaşmak için bazı şeylere muhtaçtır. Bir millet ki resim yapmaz; itiraf etmeli ki o milletin ilerleme yolunda yeri yoktur. Hâlbuki bizim milletimiz, gerçek özellikleriyle uygar ve ileri olmaya layıktır ve olacaktır. 1923, Atatürk'ün Söylev ve Demeçleri, s.67.

Atatürk'ün desteği ve ilgisi sayesinde, bugün birçok şehrimizde, devlet tiyatroları binlerce seyirciye yüzü aşkın oyunla perdelerini açmaktadır. Bu oyunları izleyen kişiler arasında güzel duygular, insanları birbirine yaklaştıran ortak noktalar oluşur. İzleyiciler, sanatın bireyin özgürce karar verme becerisini ve bireyin yeteneklerini geliştirdiğini görmüş olurlar.

Atatürk'ün zaman buldukça tiyatro, opera ya da sergilere gitmesini nasıl yorumlarsınız?

Dede Korkut Hikâyelerinde adı geçen kahramanlardan Deli Dumrul'un temsilî resmi. **Vatan Millet ve Bayrak Sevgisi, s.82.**

Dede Korkut Hikâyeleri hangi konularda bilgi verir? Bu hikâyelerin edebiyat ve tarihimiz açısından önemi nedir?

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Figure 88 - The opening of the 4th chapter "Turkey, Our Country". 4th grade, 1990-1992.

ÇİNİ, EL SANATLARI VE MİLLÎ KIYAFETLERDEN BİRİ

Figure 89 - Mevlana Celaleddin Rumi and *Sema* Ceremony. 5th grade, 2005-2009.

2. ÜNİTE

ADIM ADIM TÜRKİYE

Anadolu'yu benimle birlikte gezmeye devam eder misiniz? Gezdikçe ülkemizin güzelliklerini daha yakından göreceksiniz. Konya şehrine geldiğimde Mevlâna Müzesi'ni ziyaret ettim. Yerli ve yabancı turistler kamera ve fotoğraf makineleriyle sürekli görüntü alıyorlar. Mevlâna ve öğrencilerinin kullandığı birtakım eşyalar camekânlarda sergileniyor. Her yıl Mevlâna'nın ölüm yıl dönümü olan 17 Aralık'ta, Konya'da büyük bir katılımla Şeb-i Arus törenleri düzenleniyor.

Mevlâna Celaleddin Rumi (1207-1273)

1207 yılında İran'ın Belh şehrinde doğmuştur. Babası ile birlikte Konya'ya yerleşen Mevlâna Celaleddin Rumi, dönemin eğitim kurumu olan medreselerde din dersleri vermiştir. MESNEVİ en önemli eseridir.

Şeb-i Arus biletleri tükendi

Şeb-i Arus törenleri için hazırlanan biletler, günler öncesinden tükendi. Bu sene 731. kez yapılacak olan Mevlâna'yı anma törenine bilet bulama- yan vatandaşlar umudunu iade edil- me ihtimali olan biletlere bağladı.

Bir gazete haberi (21 Kasım 2004).

"Dinle ney'den duy neler söyler sana,
Sızlanır her ayrılıklardan yana
Kestiler sazlık içinden, der, beni
Dinler, ağlar: hem kadın, her er beni.
Göğsü, göz göz ayrılık delsin de bir,
Sen o gün benden işit özlem nedir."
Hz. Mevlâna

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Figure 90 - *Nevruz* celebrations. 6th grade, 2005-2009.

Müziksiz ...
Aşağıda Türklerin kullandığı bilinen en eski müzik aletini görüyorsunuz. Bu müzik aleti günümüz müzik aletlerinden hangilerine benzemektedir?

Pazırık, Hun müzik aleti

Günümüzde düğün, bayram gibi kutlamalarda, eğlencelerde hangi müzik aletleri kullanılıyor?

Yeni bir gün sizin için ne anlam ifade eder?
Geçmişten günümüze devamlılık gösteren bir kutlamada Nevruz'dur. Nevruz, bir başka deyişle "Yeni Gün" doğanın kıştan bahara geçmesi ile bolluk ve berekete kavuşmasını simgeler.

İpek Yolu'nda Türkler

Bir Türk ozanı

Fotoğrafta 2006 yılında ülkemizde yapılan bir Nevruz kutlaması görüyorsunuz.

KUTLAMA
Çınaraltı
Nevruz Bayramı
Kutlama Programı

21 Mart 2005,
Saat: 13:30 - 15:30,
Salon Haliç

Ülkemizde çeşitli Nevruz kutlamaları yapılıyor. Yaşadığınız yerde Nevruz ya da benzer hangi kutlamalar yapılıyor?

Anadolu'da Nevruz, Selçuklular Döneminden başlayarak Osmanlı'dan günümüze kadar canlı geleneklerle kutlanmaktadır.
Selçuklu hükümdarı Melikşah döneminde Nevruz yılbaşı sayılarak bir takvim hazırlanmıştır. 21 Mart bütün Türk dünyasında bağımsızlığın kazanıldığı, kurtuluş günü olarak kutlanmaktadır. Özellikle Türkistan (Orta Asya) Türkleri Nevruz Bayramı'nda, yapılan toplantılarda Ergenekon Destanı'nı okuyarak yeni nesillere de bu günün önemini anlatmaktadır. Uygur Türklerinin Nevruz'la ilgili şarkılarında, Nevruz sevinci ve Nevruz'un insanlara refah ve mutluluk getireceği ifade edilmektedir.

Yılbaşı nevruz küni,
Alem gülistan bulgusu
Asmandin yer yüziğe,
Abu rahmet yakkusı.
Türkiye Türkçesine aktarılması:
Yılbaşı nevruz günü,
Dünya gülistan olacak.
Gökden zemin üstüne,
Rahmet suyu yağacak.

www.kultur.gov.tr

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VITA

Senem Güler Bıyıklı was born in Istanbul, Turkey on January, 1986. She graduated from Boğaziçi High School in Istanbul, Turkey in 2003. She received her B.A. degree in Business Administration from Koç University, Istanbul, Turkey in 2008. From 2008 to 2010, she attended the Anatolian Civilizations and Cultural Heritage Management M.A. program in Koç University. In her graduate studies at Koç University, she particularly focused on representation of cultural heritage in textbooks.