WHO ARE "GOOD CITIZENS" AND HOW CAN WE RAISE THEM?
EXPLORING THE PERCEPTIONS OF HIGH SCHOOL STUDENTS AND
TEACHERS IN TURKEY

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ABSTRACT

WHO ARE "GOOD CITIZENS" AND HOW CAN WE RAISE THEM? EXPLORING THE PERCEPTIONS OF HIGH SCHOOL STUDENTS AND TEACHERS IN TURKEY

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The purposes of this study are (1) to study perceptions of teachers and students about knowledge, skills, attitudes and values that should be developed for cultivating "good citizens", (2) to examine teachers' and students' perceptions on how policies of Ministry of National Education in Turkey (MoNE) for good citizenship can be improved, (3) to identify differences between teachers' and students' perceptions and formal citizenship education policies, and (4) to suggest school practices that reflect the characteristics of good citizenship that teachers and students agree on, address the challenges teachers and students face in implementing citizenship education in Turkey, and incorporate current scholarly and practical orientations in citizenship education. A mixed-methods research design was utilized, and data were collected through a scale, semi-structured interviews, and official documents from the MoNE. In 12 provinces across Turkey, 1174 teachers and 3061 students from Anatolian High Schools and Anatolian Imam Hatip High Schools completed an online scale, and 14 teachers and 28 students from four districts in Ankara participated in interviews. First, the results showed that good citizens are involved, conscious of their country's structure, open to the world if they have internalized national issues, and have a specific set of qualities, attitudes, and abilities. Second, the policy and curriculum materials contained characteristics of the good citizens that the participants had agreed upon. Finally, school practices were suggested that might promote active participation, stable school-

family cooperation, pleasant teacher-student interactions, hands-on activities, field trips, and monitoring based on student abilities and interests.

ÖZ

"İYİ VATANDAŞLAR" KİMLERDİR VE ONLARI NASIL YETİŞTİREBİLİRİZ? TÜRKİYE'DEKİ LİSE ÖĞRENCİLERİNİN VE ÖĞRETMENLERİNİN ALGILARININ ARAŞTIRILMASI

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Bu çalışmanın amaçları (1) öğretmen ve öğrencilerin "iyi vatandaş" yetiştirmek için geliştirilmesi gereken bilgi, beceri, tutum ve değerlere ilişkin algılarını incelemek, (2) Türkiye'de Milli Eğitim Bakanlığının (MEB) iyi vatandaşlığa yönelik eğitim politikalarının nasıl geliştirilebileceğine ilişkin öğretmen ve öğrencilerin algılarını araştırmak, (3) öğretmen ve öğrencilerin algıları ile resmi vatandaşlık eğitimi politikaları arasındaki farklılıkları tespit etmek ve (4) öğretmen ve öğrencilerin üzerinde hemfikir olduğu iyi vatandaşlık özelliklerini yansıtan, Türkiye'deki vatandaşlık eğitiminin uygulanmasında öğretmen ve öğrencilerin karşılaştıkları zorlukları gideren ve güncel akademik ve uygulamadaki yönelimleri kapsayan program uygulamaları önermektir. Karma yöntemli bir araştırma tasarımı kullanılmış ve veriler ölçek, yarı yapılandırılmış görüşmeler ve MEB'in resmî belgelerinden toplanmıştır. Türkiye'nin 12 ilindeki Anadolu Liseleri ve Anadolu İmam Hatip Liselerinden 1174 öğretmen ve 3061 öğrenci çevrimiçi ölçeği doldurmuş, Ankara'daki dört ilçeden 14 öğretmen ve 28 öğrenci ise görüşmelere katılmıştır. İlk olarak, sonuçlar iyi vatandaşların katılımcı, ülkesinin yapısının bilincinde, ulusal meseleleri içselleştirmiş ise dış dünyaya açık ve belirli nitelik, tutum ve yeteneklere sahip kişiler olduğunu göstermiştir. İkinci olarak, politika ve öğretim programı belgeleri, katılımcıların üzerinde hemfikir olduğu iyi vatandaşın özelliklerini içermektedir. Son olarak, aktif katılımı, istikrarlı okul-aile iş birliğini, olumlu öğretmen-öğrenci

etkileşimlerini, uygulamalı etkinlikleri, saha gezilerini ve öğrencilerin yetenek ve ilgi alanlarına dayalı gözetimi teşvik eden bir vatandaşlık eğitimi önerilmiştir.

Anahtar Kelimeler: Vatandaşlık Eğitimi, İyi Vatandaş, Program, Müfredat, Türkiye, Aktif Vatandaş
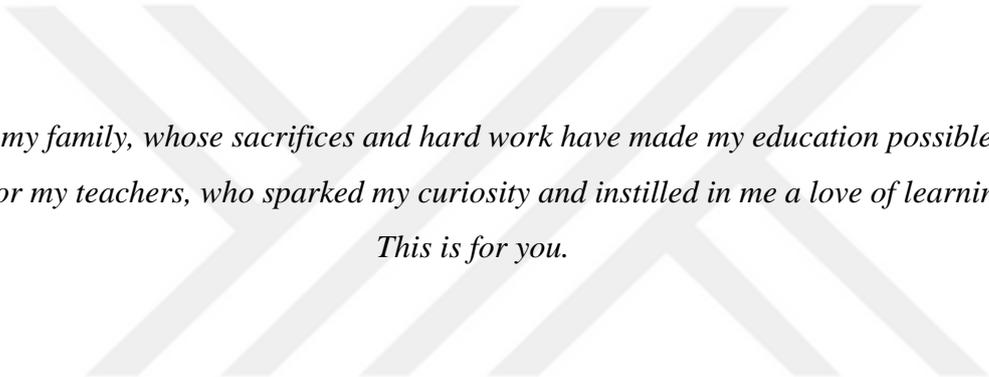
For my family, whose sacrifices and hard work have made my education possible.

And for my teachers, who sparked my curiosity and instilled in me a love of learning.

This is for you.

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LIST OF ABBREVIATIONS

CGCS   Characteristics of Good Citizens Scale

KSAV   Knowledge, Skills, Attitudes and Values

MoNE   Ministry of National Education of Turkey

OECD   Organisation for Economic Co-operation and Development

GNAT   Grand National Assembly of Turkey

PGNAT   Presidency of the Grand National Assembly of Turkey

DP   Democrat Party

GP   Good Party

JDP   Justice and Development Party

NDP   National Development Party

NMP   Nationalist Movement Party

RPP   Republican People's Party

CHAPTER 1

INTRODUCTION

This chapter consists of four parts. The first part provides background of the study. The purpose of the study and the relevant research questions are described in the second part. Later, the significance of the study is discussed. Finally, the last part provides definitions of key terms peculiar to this study.

1.1. Background of the Study

This section consists of three parts. First the definition and historical development of the term *citizen* are explained. Second, the term *good citizen* is discussed. Third, the dimensions of citizenship education are presented.

1.1.1. Citizenship: A Multifaceted Concept

The Latin word *civis* or *civitas*, which meant a member of an ancient city-state, most notably the Roman republic, is where the word citizen originates (Smith, 2002). Citizenship is a concept that has evolved over time, with different cultures and societies having their own traditions and expectations for what it means to be a good citizen (Powell et al., 2015; Schoeman, 2006; Szekely, 2020). At its core, citizenship refers to "*membership in a political and geographic community, which provides legal status, rights, and a sense of belonging*" (Buckner & Russell, 2013, p. 739). In the past, citizenship was often tied to ethnicity, with only certain groups of people being eligible for citizenship (Woods, 2014). However, with the advancement of technology and the increase in international travel and migration, the concept of citizenship has expanded to include a wider range of people (Buckner & Russell, 2013; Keating, 2016). Today, citizenship can be acquired through birth, either by inheriting the citizenship of one's parents *(jus sanguinis)* or by being born in a particular state or territory *(jus soli)* (Heater, 1999). It can also be acquired through the process of *naturalization*, which is when a person who is not already a citizen of a country

becomes one. To become a naturalized citizen in a country, one typically needs to have legal status in the country, pass a test on the country's knowledge and/or language, have a clean criminal record, and in some cases, pay a fee or renounce any prior citizenship (Albrecht et al., 2020; Dronkers & Vink, 2012; Hampshire, 2011; Reichel & Perchinig, 2015).

In addition to the legal rights and duties associated with citizenship, there are also social expectations for citizens. These can vary from one culture to another but may include things like participating in the political process, paying taxes, obeying the law, and serving in the military (Martin, 2008; Smith, 2002; Woolf, 2010). In some cases, these expectations are explicitly written into the law, while in others they are more informal and cultural. Despite the many rights and privileges that come with citizenship, they are not always easy to enjoy. Castles and Davidson (2000) argued that some people may face barriers to accessing citizenship, such as lack of access to education or financial resources, language barriers, or discrimination based on factors such as race or ethnicity. For these reasons, it is important for governments to ensure that citizenship is fair and accessible to all. Overall, citizenship is a complex concept that is shaped by a variety of cultural, social, and political factors. It provides individuals with legal rights and duties, as well as a sense of belonging and community. While the specific expectations and privileges associated with citizenship can vary from one place to another, it is an important way for individuals to participate in and contribute to their societies.

The transition to constitutional citizenship in Turkey has its roots in the Ottomans. The Ottoman Empire was a Turkish-Islamic state that ruled in Asia, Europe, and Africa from 1299 to 1918 (Şeyhanlıoğlu, 2014). The development of constitutional thought in the Ottoman Empire occurred later than in the West probably due to a lack of injustice in the empire (Tekin & Okumuş, 2018). However, internal and external forces, including the empire's declining power and the desire for citizens to have a say in governance and to address law violations, led to the search for new regulations in the Ottomans' final period, between 1789 and 1918 (Bucaktepe, 2014; Şeyhanlıoğlu, 2014; Yamaç, 2014). The Tanzimat period of reforms, from 1839 to 1876, marked the beginning of the transition from the concept of *tebaa* ["*people who obey the government and pay taxes*" (Palabıyık, 2001, p. 158)] to that of citizenship and modernized the empire through education and other policies (Genç & Çelik, 2018;

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Üstel, 2008). The transition from absolute monarchy to constitutional monarchy in the Ottoman Empire, while not a direct celebration of democracy, did contribute to the modern understanding of citizenship and democracy in the country. With the establishment of the Republic of Turkey, the authority of the people in the administration of the state was consolidated by securing it under constitutional laws, instead of being solely in the hands of the sultans as before (Çetin, 2014).

1.1.2. What Makes a Good Citizen?

There are a wide range of characteristics that make a good citizen, and these can vary from one culture to another. Some common characteristics include being responsible, involved in the community, respectful of laws, and willing to help others. Good citizens often have a strong sense of justice and environmental respect, and work to protect natural resources. They are also typically informed about community issues and actively participate in decision-making processes that affect them. In addition to these general characteristics, good citizens should have a range of specific knowledge, skills, attitudes, and values. These may include a fundamental understanding of their country's laws and political system, knowledge of current events and important issues, problem-solving and critical thinking skills, and a sense of civic duty and a desire to contribute to the community. Good citizens should also be open to learning and development throughout their lives. An extensive literature search reflected a wide range of knowledge, skills and attitudes/values (KSAVs)[1] that represent a good citizen. For example, a good citizen should have a fundamental knowledge of their nation's laws and political system, as well as their rights and obligations. They should be knowledgeable of current events and important issues, both locally and globally, and be aware of the history and culture of their society (Davies, Gregory, & Riley, 1999; Kennedy, Hahn, & Lee, 2008; Kingston, 2016; Martin, 2008; Print & Coleman, 2010). In addition to having a good understanding of the laws and government of their country, as well as current events and important issues, a good citizen should possess

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[1] Knowledge is information and insight obtained through learning or experience, and skill is the capability of doing something very well, especially since it has been taught and practiced (Longman, 2008). Values are "*beliefs about what is right and wrong, or about what is important in life*" (p. 1114) whereas attitude is "*the opinions and feelings that you usually have about someone or something*" (p. 59). From the definitions it can be maintained that values and attitudes are interrelated, and values affect our attitudes. To this end, values and attitudes were handled together in the study.

a number of essential skills, including the ability for problem solving and coming up with creative and peaceful solutions (Hyman & Levine, 2008). A good citizen should be able to think critically and analyze data to make wise decisions and be able to work well with others (Leenders, Veugelers, & De Kat, 2008; Nicotra & Patel, 2016). A good citizen should have a range of attitudes and values, such as dedication to honesty and respect for others' rights (Crick, 2007; Martin, 2008), and feel a sense of civic duty and a desire to contribute to their neighborhood (Buk-Berge, 2006; Tse, 2011). A good citizen should also have empathy for others and be tolerant of those who may hold different beliefs or come from different backgrounds and be open to lifelong learning and development (Biesta, 2011; Held, 2010; Schoeman, 2006).

Models of citizenship have been the subject of normative discussions for many years (Pykett, Saward, & Schaefer, 2010). To provide an example, republicans believe that good citizens should ideally possess values and be primarily focused on the greater benefit of society, while liberals define good citizens as those who exercise their rights and freedoms while upholding the rights and liberties of others (Abowitz & Harnish, 2006; Pykett et al., 2010). According to socialists, good citizens are those who strive for and protect social and economic equality (Knowles, 2019).

There are different models of citizenship beyond just the republican, liberal, and socialist models. For example, active citizenship is highly accepted in European contexts and involves participation in civil society, community, and/or political life, characterized by mutual respect, non-violence, and adherence to human rights and democracy. Active citizenship has four dimensions: protest and social change, community life, representative democracy, and democratic values, according to B. L. Hoskins and Mascherini (2009). Westheimer and Kahne (2004) also divide democratic citizens into three categories: personally responsible, participatory, and justice-oriented citizens. Personally responsible citizens focus on their own behavior and responsibility, participatory citizens focus on participating in their community, and justice-oriented citizens focus on creating a more just society.

There is a lack of agreement among democratic traditions on the concept of citizenship, which can range from passive rights to active participation and vary in intensity and context. Some view citizenship as simply existing in a democracy, while others see it as acting with social responsibility towards others or being involved in decision-making processes that impact society. To achieve a *thick* democracy, it is necessary to

internalize and practice participatory or justice-oriented citizenship rather than just being personally responsible.

1.1.3. Citizenship Education: Fostering Good Citizenship

Civic education is a long-standing concept that has roots in ancient Greece and Rome and has been further developed by philosophers such as Rousseau and John Dewey (Ailwood et al., 2011; Phillips & Moroz, 1996). It involves the process of teaching individuals about KSAVs related to being a good citizen, including understanding and participating in the formal and informal rules of citizenship, through diverse forms of formal, non-formal, and informal learning, such as schooling and social interactions (Lee, 2020; Keating, 2016). The meaning of citizenship education may vary depending on the country's politics, history, and current political climate, and it may involve teaching concepts such as globalism, multiculturalism, tolerance, democracy, human rights, and social justice (Altintaş & Karaaslan, 2019; Andrsova, Lasek, Loudova, & Novotny, 2016; Johnson & Morris, 2010). In the past, citizenship education often focused more on instilling national identity and patriotism, but today it is often referred to as education for democratic citizenship, which emphasizes critical thinking, political literacy, and problem-solving skills, as well as active participation in civic practices and a greater emphasis on tolerance, equality, respect for democracy, and human rights (Keating, 2016).

In the 21st century, it is important for citizenship education to help students understand and adapt to a world that is becoming more globalized and diverse in terms of ethnicity, culture, race, and religion. There are different approaches to citizenship education that have emerged in response to these changes, including global citizenship education, which focuses on placing citizenship within a global context; multicultural citizenship education, which promotes tolerance and non-discrimination; democratic citizenship education, which emphasizes critical thinking, cooperation, and diversity; and critical citizenship education, which focuses on social change and activism. Democratic citizenship education specifically involves both learning about democratic citizenship and actively participating in democracy, which can be facilitated through educational environments that encourage critical thinking, tolerance, collaborative practices, and extracurricular activities such as volunteering (Dewey, 1916; Mccowan, 2009; Mirra & Morrell, 2011; Phillips & Moroz, 1996; Print & Lange, 2012; Rhoads, 1998; Schimmel, 2003). These goals can be achieved through teaching approaches that are

participatory, open-ended, and interactive, and that involve direct engagement with community members and collaborative inquiries on controversial topics (Clough & Holden, 2002).

Groups marked by race, ethnicity, or indigenous identity often face exclusion from full civic participation, including social, economic, and cultural discrimination, which limits their ability to have political representation or influence on decisions affecting their lives (Castles & Davidson, 2000). To ensure that marginalized or disadvantaged people can fully participate in society, social inclusion, which involves expanding democratic principles and practices to promote equality and belonging, stands as a key term in democracy (Saloojee, 2003). Multicultural citizenship education that values social inclusion is a form of education that focuses on recognizing difference, national cohesion, and equality as educational values, and encourages critical engagement with different lifestyles and a focus on the common interests of the country (Blum, 2014). It can help reduce discrimination and promote positive attitudes towards diversity. It is important to recognize that multicultural citizenship education is not separate from, but rather should be incorporated into, democratic citizenship education.

The Universal Declaration of Human Rights, adopted by the United Nations in 1948, expanded the concept of human rights to be more universal and focused on individual rights, leading to a shift in the understanding of citizenship from being tied to a specific nation to a form that transcends national boundaries (Buckner & Russell, 2013; United Nations, 2022). As a result, elements of global citizenship have increasingly been incorporated into citizenship education policies. Previously, the primary focus of citizenship education was to foster a sense of national identity, culture, and political loyalty among citizens (Green, 1990). However, some researchers now argue that citizenship extends beyond national borders (Salter & Halbert, 2017; Schutte, Kamans, Wolfensberger, & Veugelers, 2017; Tidikis & Dunbar, 2019). In the current globalized world, individuals are expected to be aware of the interdependence of nations, actively work towards solving global problems, and be respectful of diversity (Woolf, 2010). Global citizenship education aims to foster a sense of responsibility towards global issues and promote a more peaceful and just world. It is important for individuals to have a global perspective and understand the interconnectedness of nations to effectively address and solve global problems (Banks, 2001; Clough & Holden, 2002).

Citizenship education can promote social justice and democracy, but may not necessarily encourage critical thinking, according to Costandius and Bitzer (2016) and Biesta (2011). These researchers argue that it is important to incorporate critical thinking and action that challenges the status quo in citizenship education. Traditional education often sees the teacher as the provider of knowledge for the dominant culture and students as empty vessels to be filled with that knowledge, leading to uncritical acceptance of the status quo (Faulks, 2006; Freire, 2000; Giroux, 2011; Lawson, 2001; Lazar, 2010). Some research suggests that citizenship education should contribute to social justice and social reconstruction, rather than maintaining the status quo, by helping students understand power relations and actively work towards eliminating oppressive structures in society (Tladi & Makombe, 2017). Critical citizenship education aims to educate critical citizens who are aware of and defend and promote their rights and responsibilities, act against oppressions, injustices, and practices in society, and question and challenge given information (Costandius & Bitzer, 2016; James & Iverson, 2009; Johnson & Morris, 2010). Class discussions and debates, real-life role-playing, and case studies can all assist in the development of critical thinking skills and the introduction of controversial topics in discussions can be helpful for political socialization among students (Piedade, Malafaia, Neves, Loff, & Menezes, 2020). Critical citizenship education is an important perspective for cultivating justice-oriented democratic citizens by adding social change skills and activities to the democratic involving activities of participatory citizens. To achieve a thick democracy, it is necessary to raise participatory and justice-oriented citizens.

All three approaches to citizenship education (global-multicultural, democratic, and critical) are interconnected and necessary for good citizenship in thick democratic societies. Democratic citizenship education is an umbrella that includes elements from all the approaches detailed, including critical thinking and problem-solving skills from global and critical citizenship education and respect for diversity from multicultural citizenship education. In democratic countries, citizenship education should incorporate elements from approaches outlined to develop active citizens with balanced cultural, national, and global identities.

Previous research has found that national elements and fulfilling duties towards the state are prioritized in citizenship education in Turkey (Akin, Calik, & Engin-Demir,

2017; Şen, 2020), but there has been a recent shift towards incorporating issues related to human rights and active citizenship (Genç & Çelik, 2018; Kurum, 2018). However, there remain challenges in implementing and teaching active citizenship. There are still issues with a lack of concreteness in concepts such as global citizenship and democracy, as well as a dominant focus on Sunni-Muslim themes and limited cultural diversity in the curriculum (Kuş, Arık, Altunok, & İridağ, 2018; Şen, 2019). Clearly, Turkey has been affected by the transformations in the world regarding democracy, human rights, globalization and multiculturalism and has started to reflect this in its citizenship education policies, but this is not yet complete. For this reason, there is a need to examine the current policies from these perspectives and to suggest school practices that respond better to these transformations. Additionally, problems exist in the implementation of the citizenship curriculum at all levels, including superficial and abstract subjects, insufficient scope, inadequate or dysfunctional extracurricular activities and guidance, pressure from the exam-based structure, insufficient educational materials, and teaching processes that do not effectively consider context or student differences (Çiçek & Topçu, 2015; Gürel, 2016; Karakuş & Kuyubaşıoğlu, 2017; Karaman & Karaman, 2016; Sel, 2021). Therefore, there is also a need for suggestions that identify the problems experienced by teachers and students in the implementation of citizenship education and include improvements. Along with this, to create a positive school climate for the effective acquisition of citizenship, a mutually agreed understanding of what good citizenship means is important (Homana & Barber, 2007; Stuteville & Johnson, 2016). To achieve this, curriculum developers should consider the elements that teachers consider important in citizenship education (Davies et al., 1999). There is also a need to include students' own definitions of good citizenship in the curriculum, as little is known about how students themselves define and understand civic life (Rubin, 2007). Hence, it is essential to formulate more meaningful and motivating school practices for teachers and students in Turkey that incorporate their own definitions of good citizenship without excluding any. This study aims to suggest school practices that take into account Turkish teachers' and students' views on definitions and ideals of good citizenship, incorporate current directions and changes in citizenship education, and address gaps in practice.

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1.2. Purpose of the Study and Research Questions

The purposes of this research are (1) to study perceptions of teachers and students about knowledge, skills, attitudes and values (KSAVs) that should be developed for cultivating "good citizens", (2) to examine teachers' and students' perceptions on how Turkey Ministry of National Education (MoNE) educational policies for good citizenship can be improved, (3) to identify differences between teachers' and students' perceptions and formal citizenship education policies, and (4) to suggest school practices that reflect the characteristics of good citizenship that teachers and students agree on, address the challenges teachers and students face in implementing citizenship education in Turkey, and incorporate current scholarly and practical orientations in citizenship education. The research questions of this study are as follows:

I.   What are the priorities of teachers and students on knowledge, skills, attitudes, and values to be developed in cultivating "good" citizens in Turkish schools?

   a. Do teachers' perceptions significantly vary based on gender, experience, and subject?

   b. Do students' perceptions significantly vary based on school type and parents' education level?

II.   What are perceptions of teachers and students on MoNE's educational policies in cultivating "good" citizens?

III. To what extent are formal citizenship curriculum policies consistent with teachers' and students' perceptions of the characteristics of a "good" citizen and an effective citizenship education?

IV.   What are the school practices in citizenship education based on teachers' and students' perceptions of the characteristics of a "good" citizen and an effective citizenship education?

1.3. Significance of the Study

This study suggests school practices that address current issues related to citizenship education policies being implemented in Turkey, incorporate teacher and student perceptions, and embed elements based on current literature. The results of this study

have potential significance for literature and practice in terms of increasing the effectiveness of teaching and learning in citizenship education in Turkey, bridging the gap between planning and implementation, and aligning current policies with international movements.

This study can be of significant importance as schools, teachers, and curriculum developers play a crucial role in cultivating effective citizens. There is often criticism that public schools are not producing good citizens, but a positive school climate is important for the acquisition of citizenship (Homana & Barber, 2007; Stuteville & Johnson, 2016). To ensure that citizenship education is effective, it is necessary to consider both the formal, informal and hidden curriculum (Ornstein and Hunkins, 2018). While the formal one defines the knowledge, abilities, and attitudes that students are intended to gain, the informal one—which is generated via interactions and connections between students and teachers—can also significantly affect student learning. To avoid inconsistencies, make sure that the two are consistent, and make sure that pupils are getting the same message about citizenship (Lickona, 1991; Prior, 1999). To ensure this consistency and effectively cultivate good citizens, it is important to have a mutually agreed understanding of what "good citizenship" means (Stuteville & Johnson, 2016). This can be achieved by taking into account elements of citizenship education that teachers consider important (Davies et al., 1999). It is equally important to include students' own definitions of good citizenship in the curriculum, as little is known about how students themselves define and understand civic life (Rubin, 2007). These definitions can contribute to the effective cultivation of good citizens by replacing static and decontextualized citizenship learning that does not account for social factors that may influence students' understanding of citizenship (Tupper et al., 2010). This study can increase teachers' and students' sense of ownership of the citizenship curriculum and its relevance to their daily lives by suggesting school practices having content, pedagogies and implementation strategies adapted to Turkish teachers' and students' perceptions of the "good citizen".

Along with this, Turkey's democracy is categorized as a hybrid regime, in which both democratic and undemocratic practices coexist, according to the Economist Intelligence Unit (EIU)'s democracy index (EIU, 2022; Kurtoglu Eskisar & Durmuslar, 2021). Moreover, the World Values Survey reveals that there has been a shift towards right-wing views in Turkey between 1999 and 2018, which is closely

linked to the attitudes and values of people in the country (Yağcı, 2022). Turkish people tend to hold left-leaning economic views such as state intervention in the economy and social justice policies, but right-leaning ideological beliefs due to their religiosity and prioritize their Muslim identity over their Turkish identity, as identified in the Europe and Turkey Values Research studied by Esmer (2002). In this research, a large number of respondents in Turkey showed support for democratic administration and a preference for religious leaders but stated that they would not engage in more strenuous democratic involvement, such as boycotts or strikes. Their choices may not always align with democratic principles, such as preferring a leader who does not work through parliamentary or electoral processes or prioritizing obedience to authority over democracy. When considering the desired characteristics for cultivating children, Turkish citizens prioritize good manners, diligence, and responsibility, while placing less importance on independent behavior, creativity/imagination, and perseverance/determination. This suggests that they value good citizenship characteristics emphasizing obedience over free mind. So, Turkey's hybrid democracy understands citizenship as obedience, religiosity, patriotism and moderate participation in democracy. In this context, all the characteristics of good citizenship that have emerged in previous studies will not fit into this understanding. In addition to reflecting teachers' and students' perceptions of good citizenship, this study can have significant implications as it suggests school practices that help bring the current Turkish citizenship education policies closer to the current international movements.

Another important point that needs to be taken into account is what previous research in Turkey has emphasized about citizenship education. These include issues in the implementation of global, active citizenship and multiculturalism goals that have recently been incorporated into the curriculum (Kuş et al., 2018; Şen, 2019), the lack of school environments promoting democracy (Akin et al., 2017; Ersoy, 2014; Ülger, 2013), the need for in-service training to increase teachers' knowledge and skills in different aspects of citizenship education (Feyzioğlu, 2014; Gürel, 2016), problems in the functioning of school-family cooperation (Firat Durdukoca, 2019; Kurum, 2018), curriculum intensity (Çelikkaya & Kürümlüoğlu, 2018; Gül & Maviş Sevim, 2021), and problems in the implementation of constructivist pedagogies (Bayburtlu, 2020; Metin Göksu, 2021). While past research offers valuable contributions for a better

citizenship education in Turkey, the importance of this study lies in the possibility of holistically addressing the first-order problems experienced by the participants – teachers and students - in citizenship education and offering structural solutions in the suggested school practices.

As a result, this study has three anticipated dimensions of significance. First, by identifying potential discrepancies between teachers' and students' perceptions of good citizenship and Turkish citizenship education policies and suggesting school practices that take these perceptions into account, the study can help to increase the effectiveness of citizenship education by recommending some policies more fully adopted by teachers and students. Second, the study can help to bridge the gap between policy and practice by identifying issues that arise during the implementation of existing policies and offering recommendations. Third, by comparing Turkey's socio-cultural and socio-political structure with good citizenship and citizenship education identified in previous national and international research, the study can help to align current policies more closely with international movements and directions. This research aims to consider the issues with current citizenship education practices in Turkey, as well as the perceptions of teachers and students regarding what it means to be a "good citizen". It suggests school practices that address these issues, incorporate the perspectives of teachers and students, and consider and are shaped with the current research on citizenship and citizenship education.

1.4. Definitions of Terms

Knowledge, Skills, Attitudes and Values (KSAVs): Knowledge is information and insight obtained through learning or experience, and skill is the capability of doing something very well, especially since it has been taught and practiced (Longman, 2008). Values are "*beliefs about what is right and wrong, or about what is important in life*" (p. 1114) whereas attitude is "*the opinions and feelings that you usually have about someone or something*" (p. 59).

Citizen: People who live in a certain political sovereignty with a combination of (1) rights in the state, (2) obligations or duties to the state, and (3) emotional attachment to the country at the local, national, and global levels (Joppke, 2007; Osler & Starkey, 2005; Pierson, 2004).

Citizenship Education: A socialization process in which an individual learns citizenship information, skills, and values including global identity, critical thinking, environmentally friendliness, tolerance, democracy, human rights, and social justice that both their society and the diverse world uphold with through formal, informal, and hidden curriculum, as well as social involvement and interactions (Clough & Holden, 2002; Galston, 2003; Johnson & Morris, 2010; S. Lee, 2020).

Good Citizenship Characteristics: A set of KSAVs that a good citizen should have and develop.

Democracy: In its broadest sense, it is a system of governance in which citizens have the ultimate authority in political affairs (Clough & Holden, 2002) instead of a minority, and have legally guaranteed individual rights (Arthur, Davies, & Hahn, 2008). Clough and Holden (2022) presented some key elements of democracy. For them, in functional democracies, there should be freely given consent, which means that adults should be able to exercise their right to vote without fear of violence or threats, and the press must be able to freely express their views. Every adult, regardless of their race, gender, religion, or property ownership, should have the right to vote. In addition, there should be checks and balances and pressure groups, such as a free legislature or trade unions, to ensure that governments are checked and held accountable.

Good Citizen in Democracy: An active citizen who participates in activities for the common good, respects and understands law and democracy, understands how state institutions work, does not blindly obey authority and laws, and devises or participates in nonviolent ways to eradicate the core causes of issues or unjust laws (e.g., Carr, 2008; Crick, 2007; Deardorff & Kupenda, 2011; Hope, 2012; Johnson & Morris, 2010; Mclaughlin, 1992; Tladi & Makombe, 2017; Westheimer & Kahne, 2004).

Hybrid Democracy: A regime in which both democratic (e.g., regular multiparty elections) and undemocratic values and practices (e.g., restrictions on press and media freedom) coexist (Kurtoglu Eskisar & Durmuslar, 2021; Öney & Murat Ardag, 2021).

Educational Policy: Policies, "*at the most fundamental level, express what a government intends to do–or not do–about an issue*" (Ailwood et al., 2011, p. 642). Educational policies, on the other hand, are state-regulated decision-making processes regarding the implementation of the constitutional right of a citizen to receive

education, considering the influence of various political actors (Terziyski, 2021). Much of what happens in educational institutions is framed by educational policies, which impacts the experiences of individuals who study or work in educational institutions (Bell, 2020).

Formal, Informal, and Hidden Curriculum: In education, the curriculum comprises a variety of components, including *formal*, *informal*, and *hidden* curriculum. The formal curriculum is explicitly outlined in documents such as curriculum guides, course of study, or lesson plans and focuses on goals, objectives, subject matter, and instructional organization. The informal curriculum emerges through teachers' adjustments during teaching, emphasizing socio-psychological interactions and encompassing feelings, attitudes, and behaviors. The hidden curriculum encompasses unwritten and unintended lessons learned by students, shaping their experiences and attitudes. These three dimensions of the curriculum shape students' educational experiences (Hewitt, 2006; Ornstein & Hunkins, 2018).

CHAPTER 2

LITERATURE REVIEW

The purpose of this chapter is to provide an overview of the literature on citizenship and citizenship education. First, the term citizenship is explained. Second, the main characteristics of a good citizen are presented. Third, different approaches to good citizenship in democracy are discussed. Fourth, definitions and approaches to citizenship education are depicted. Fifth, the difference and interrelation between formal, informal and hidden curriculum is presented. Sixth, a historical picture of citizenship in Turkey is presented. Seventh, citizenship education in Turkey is depicted and discussed from past to present. Eighth and last, summary of the literature review is presented.

2.1. The Historical Development of Citizenship

The Latin word *civis* or *civitas*, which meant a member of an ancient city-state, most notably the Roman republic, is where the word citizen originates (Smith, 2002). Later, the title of citizen (*citoyen*, *citoyenne*), which is a common term today, was adopted by the French revolutionaries to proclaim equality and the abolition of aristocratic titles of privilege (Heater, 1999). According to this definition, there is no hierarchical structure among the people living in a country and people are equal constituents of the state. Despite its unifying and egalitarian meaning, the essence of citizenship is in itself influenced by social, economic, and political developments and by the structure of cultures (Powell, Dalton, & Strom, 2015; Schoeman, 2006; Szekely, 2020). Each culture has its own traditions, customs, history, and view of the world which lead to different expectations from citizenship. To illustrate, in their study, Kennedy et al. (2008) found that students between the ages of 11 and 14 in the United States placed more importance on social movement-related actions as indicators of good citizenship than their Australian and Hong Kong counterparts, and this difference can be attributed to the political culture of each society; American students have learned about the

importance of citizen protests in their country's political history. Fundamentally, however, citizenship can be defined as "*membership in a political and geographic community, which provides legal status, rights, and belonging*" (Buckner & Russell, 2013, p. 739). It defines the ideal relationships that exist between individuals in the public domain, as well as between individuals and the state (Tse, 2011).

In ancient times, citizenship was bound to ethnicity, and people not from a particular city or state could not be granted citizenship. In some cases, citizenship was limited to certain classes of people, such as freeborn men (Woods, 2014). Some transformations in the world over time such as the advancement of information and communication technologies, global integration, economic interdependence, the rise of universal human rights discourse, and increase in international travel and migration have caused cultures to become more intertwined with each other causing change in the conception of citizenship (Buckner & Russell, 2013; Keating, 2016). Thus, the concept of citizenship has expanded to include a wider range of people with its emphasis on legally guaranteed rights and duties between the state and its citizens, and emphasis on national identity rather than ethnicity (Keating, 2016; Smith, 2002).

According to Heater (1999), citizenship can be acquired in two ways today: by *jus sanguinis* and by *jus soli*. Jus sanguinis meaning that citizenship by inheritance, refers to the fact that a child is given their parents' citizenship at birth. Jus soli means citizenship by state territory: one gains citizenship in the land of one's birth. Another way of acquiring citizenship is by naturalization. Naturalization is the process by which a person who is not already a citizen of a country can become one. This is a fundamental fact of the transformation of the nature of citizenship from one based on ethnicity to a legal contract. Having a legal status in the nation such as that of residence for a while, passing a test on the country knowledge and/or language (Albrecht, Giesing, & Schaller, 2020; Dronkers & Vink, 2012; Hampshire, 2011; Reichel & Perchinig, 2015), and having a clean criminal record (Albrecht et al., 2020; Reichel & Perchinig, 2015) are typically requirements for naturalization, though they can vary from one country to another. For some countries, applicants are required to pay a fee (Albrecht et al., 2020; Dronkers & Vink, 2012), and might also need to renounce any prior citizenship (Reichel & Perchinig, 2015). People who successfully complete the naturalization process are entitled to become citizens of a nation. According to this

modern "state-centric" citizenship understanding, regardless of the ethnicity, people living in a specific political sovereignty are entitled as citizens (Joppke, 2007).

The definition of modern citizenship is generally understood to include the rights and obligations associated with being a member of a particular *nation-state*. A nation-state is a combination of a political unit (the state) that controls a bordered territory and a national community (the nation or people) that has the power to impose its political will within those borders (İnce, 2012). A citizen today is a person who belongs to a nation-state and is obligated to support its government. A citizen is obligated to abide by the laws of the country in which they reside and is entitled to the rights and protections provided by those laws (Heater, 1999; Keating, 2016; Pierson, 2004). These rights include such as voting, joining a political party (Woolf, 2010), and generally to join political debates as equal citizens (Smith, 2002), and duties that they must fulfill such as joining the army and paying taxes (Woolf, 2010). Martin (2008) purports that there are two aspects of citizenship in democracies today: political and civic. Political aspect of citizenship interacts with the state such as voting, reading about current events, writing to officials whereas the civic aspect interacts with other people such as being nice and helpful to others. Both are needed to fully function in democratic societies (Martin & Chiodo, 2007). B. L. Hoskins and Mascherini (2009) added that citizenship increasingly embraces active participation in democratic processes. They conveyed that research on citizenship historically centered on the rights and responsibilities of individuals in relation to the state. More recently, research has turned to examining citizens' participation in political processes and emphasizes individual actions taken with the intention to influence. This shift has led to a revised understanding of citizenship as including individual involvement in participatory democracy, specifically with a focus on citizens' participation in decision-making and deliberative democracy, in which more people are involved in policy development negotiations.

Osler and Starkey (2005) mention the *feeling* aspect of citizenship as well, that is, feeling a sense of belonging to the country at local, national, and global level. It is one of the probable reasons why countries sometimes ask prospective citizens to pass language tests and country-specific citizenship tests (Albrecht et al., 2020) to check whether the initial integration of prospective citizens into the country is complete in terms of the language, culture, and values of the country. For example, in the late

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1990s, the Dutch government introduced such tests and "*applicants for naturalization even needed to feel Dutch*" (van Oers, 2009, p. 129) to pass them. In many countries, prospective citizens are selected based on their ability to integrate easily into the country.

In light of these, research shows that the meaning of citizenship has passed through an array of phases due to economic, technological, and cultural changes until today (Kymlicka & Norman, 1994). The concept of citizenship has evolved over time to include a broader range of people, with an increased focus on legally guaranteed rights and obligations between the state and its citizens, greater participation in democratic processes as well as a greater emphasis on national identity rather than ethnicity. Notably, Keating (2016) came up with an overarching figure depicting multidimensional nature of citizenship (p. 37):
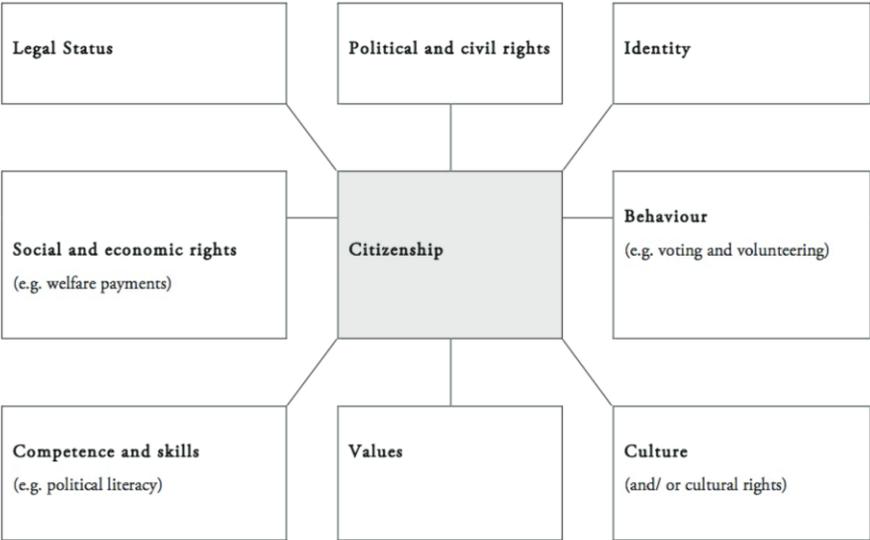
Figure 2.1. Different Dimensions of Citizenship According to Keating (2016)

As the figure presented, citizenship today includes (a) legal status, such as political, civil, social, and economic rights as well as (b) behaviors like voting, volunteering, or paying taxes, (c) knowledge and skills to function as effective citizens such as political literacy or governmental knowledge, and (d) values, identity, and culture of belongingness to the community.

2.2. Defining the Characteristics of Good Citizen

Breeze (1924), who used the terms "efficient citizen" and "good citizen" interchangeably, reasoned that the main goal of education, according to many prominent educators, is to prepare individuals to be effective members of society, and the next step is to identify the characteristics necessary for a person to be a good citizen. From a holistic perspective, there are some characteristics that make a good citizen. Being responsible, being involved in their community, respecting their country's laws, and being willing to help others are just a few examples. Furthermore, good citizens commonly have a strong sense of justice and environmental respect, and they work to protect natural resources. It is also essential for good citizens to be informed about community issues and to actively participate in discussions and decision-making processes that affect them. However, each culture has its own traditions, customs, history, and view of the world which lead to different expectations from citizenship and being a good citizen. For example, in Australia, the concept of good citizenship is typically linked to liberal democratic values such as the role of government and voting, as well as the responsibilities and rights of citizens, moral values, and social cohesion (Ailwood et al., 2011). In some academic and vocational secondary schools in the Netherlands, teachers considered the development of students' social competences and social attitudes in the global community important for good citizenship but paid less attention to political social change (Leenders et al., 2008). In China, good citizenship has been narrowed down to a strict collectivism with a greater emphasis on morality, duties to the state and patriotism, but more recently also including some individual rights (Tse, 2011). So, good citizenship characteristics are broad and can include countless aspects.

An extensive literature search reflected a wide range of KSAVs that represent a good citizen. To illustrate, a good citizen should have a fundamental knowledge of their nation's laws and political system, as well as their rights and obligations (Kingston, 2016; Martin, 2008; Print & Coleman, 2010; Torney-Purta, 2001). They should be knowledgeable of current events and important issues, both locally and globally as well as be aware of the history and culture of their society (Davies et al., 1999; Kennedy et al., 2008). In addition to having a good understanding of the laws and government of their country, as well as current events and important issues, a good citizen should possess a number of essential skills, including the ability for problem

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solving and coming up with creative and peaceful solutions (Hyman & Levine, 2008). A good citizen should be able to think critically and analyze data to make wise decisions (Leenders et al., 2008). They should be able to work well with others (Nicotra & Patel, 2016). A good citizen should also have a range of attitudes and values, such as dedication to honesty and respect for others' rights (Crick, 2007; Martin, 2008). They should feel a sense of civic duty and a desire to contribute to their neighborhood (Buk-Berge, 2006; Tse, 2011). They should have empathy for others and be tolerant of those who may hold different beliefs or come from different backgrounds (Held, 2010; Schoeman, 2006). A good citizen should also be open to lifelong learning and development (Biesta, 2011). The whole set of characteristics derived from the research were depicted in Table 2.1 below.

Table 2.1

Citizenship Characteristics Identified in Prior Research

Categories	Characteristics
Knowledge	History, culture or geography of one's country (Kennedy et al., 2008; Li & Tan, 2017; Phillips & Moroz, 1996).
	History and culture of countries of the world (Nicotra & Patel, 2016; Woolf, 2010).
	Civil rights (Martin & Chiodo, 2007; Phillips & Moroz, 1996; Stuteville & Johnson, 2016).
	Civic responsibilities (Print & Coleman, 2010; Stuteville & Johnson, 2016).
	Functioning of formal government structures of one's country (Phillips & Moroz, 1996; Schoeman, 2006; Torney-Purta, 2001).
	Politics and functioning of the political system of one's country (Kingston, 2016; Phillips & Moroz, 1996; Print & Coleman, 2010).
	Democracy (Print & Coleman, 2010; Schoeman, 2006).
	Current events (Davies et al., 1999).
	National and local events and activities (Breeze, 1924).
	Ceremony such as greeting or being polite (Li & Tan, 2017; Prior, 1999).
	Interdependence of nations (Woolf, 2010).
Skills	Critical and independent thinking (Leenders et al., 2008; Stuteville & Johnson, 2016; Thornberg, 2009).
	Cooperation (Nicotra & Patel, 2016; Print & Coleman, 2010)
	Problem solving (Hyman & Levine, 2008; Schoeman, 2006).
	Entrepreneurship (Gardner, 1956).
	Solving conflicts peacefully (Ailwood et al., 2011).
	Questioning ideas, rules, laws, systems, etc. (Davies et al., 1999; Thornberg, 2009; Webb, 2014; Westheimer & Kahne, 2004).
Attitudes/values	Protecting citizenship rights of theirselves and others (Crick, 2007; Phillips & Moroz, 1996; Tse, 2011).
	Obeying traffic rules (Crick, 2007; Phillips & Moroz, 1996).
	Taking care of their health, being involved in sports (Breeze, 1924; Phillips & Moroz, 1996).

Doing no harm to others, public property, etc. (Li & Tan, 2017; Thornberg, 2009).

Joining a political party (Torney-Purta, 2001).

Being eager to lifelong learning (Biesta, 2011; Nicotra & Patel, 2016)

Joining activities and established systems to solve social problems and improve society (Kennedy et al., 2008; Martin & Chiodo, 2007).

Protecting the environment (Nielsen, 2003; Phillips & Moroz, 1996).

Supporting human rights (Torney-Purta, 2001; Tse, 2011).

Tolerance to diversity (Held, 2010; Woolf, 2010).

Being loyal to one's country (Tse, 2011).

Respect for statesmen (Kennedy et al., 2008; Torney-Purta, 2001).

Considering the benefit of society (Buk-Berge, 2006; Nielsen, 2003; Pykett et al., 2010).

Obeying rules of morality (Davies et al., 1999; Prior, 1999; Tse, 2011).

Attending activities to avoid and solve world problems such as war, hunger, etc. (Woolf, 2010).

Empathy (Schoeman, 2006).

Obeying rules or laws (Anderson, Avery, Pederson, Smith, & Sullivan, 1997; Nielsen, 2003; Phillips & Moroz, 1996; Print & Coleman, 2010; Thornberg, 2009).

Discharging responsibilities to one's family (Davies, Fülöp, Hutchings, Ross, & Berkics, 2004; Phillips & Moroz, 1996).

Following political events (Kennedy et al., 2008; Kingston, 2016).

Being interested in national and local events and activities (Breeze, 1924).

Caring and considering others (Davies et al., 1999; Nicotra & Patel, 2016; Nielsen, 2003; Phillips & Moroz, 1996).

Voting (Crick, 2007; Torney-Purta, 2001).

Working and paying taxes (Crick, 2007).

Being warm-hearted (Martin & Chiodo, 2007; Schoeman, 2006).

Being hard-working (Leenders et al., 2008; Martin & Chiodo, 2007; Phillips & Moroz, 1996).

Patriotism (Davies et al., 1999; Li & Tan, 2017; Phillips & Moroz, 1996; Tse, 2011).

Honesty (Breeze, 1924; Martin & Chiodo, 2007; Nielsen, 2003; Phillips & Moroz, 1996; Schoeman, 2006).

Self-discipline (Leenders et al., 2008; Li & Tan, 2017; Schimmel, 2003; Thornberg, 2009).

Respect for self, elders, nation, etc. (Davies et al., 2004; Leenders et al., 2008; Nielsen, 2003).

Trustworthiness (Prior, 1999).

Responsibility (Nielsen, 2003; Thornberg, 2009).

Kindness (Nielsen, 2003).

As it can be seen from Table 2.1., research indicates that there is a wide range of characteristics under knowledge, skills, and attitude/value domains that a good citizen should possess. Which of the specific characteristics of these domains each country attaches more importance to depends on the political and cultural structures of the country and their transformation over time, influenced by domestic and global movements.

2.3. Types of Good Citizen in Democracy: A Theoretical Synthesis

Models of citizenship have been the subject of normative discussions for many years (Pykett et al., 2010). To provide an example, republicans believe that good citizens should ideally possess values and be primarily focused on the greater benefit of society (Abowitz & Harnish, 2006; Anderson, Avery, Pederson, Smith, & Sullivan, 1997; Heater, 1999; Pykett et al., 2010). Liberals define good citizens as those who exercise their rights and freedoms while upholding the rights and liberties of others (Abowitz & Harnish, 2006; Heater, 1999; Pykett et al., 2010). According to socialists, good citizens are those who strive and protect social and economic equality (Abowitz & Harnish, 2006; Anderson et al., 1997; Knowles, 2019; Pykett et al., 2010; Westheimer & Kahne, 2004).

In ideal democracy, people who participate in their society and in the political process are generally considered good citizens (Westheimer & Kahne, 2004). This entails taking part in elections, being informed about significant issues, being open to sharing their opinions, and having respectful conversations with people who may have differing opinions (Abowitz & Harnish, 2006). In ideal democracy, good citizens are also those who respect the law, other people's rights, and are prepared to cooperate for the common good (Anderson et al., 1997). Finally, in ideal democracy, good citizens are those who hold their elected officials accountable (Schmitter & Karl, 1991). However, not all democracies are ideal. To illustrate, Carr (2008) mentions two types of democracy that shape good citizenship: representative democracy and participatory democracy. To him, representative democracy is thin democracy and highlights electoral processes whereas participatory democracy is thick democracy and focuses on critical engagement and social justice. Individuals who adopt a thin democracy generally vote, pay taxes, and do not engage too much with others for betterment of the society whereas individuals who internalize thick democracy critically analyze status of society and take action to improve it (Sheppard, Ashcraft, & Larson, 2011).What follows is a detailed and synthesized analysis of scholarly discussions on the good citizen in democracies.

Anderson et al. (1997) determined five citizenship types derived from perceptions of social studies teachers: cultural pluralists, communitarians, legalists, critical thinkers, and assimilationists. *Cultural pluralists* teach their students about different ethnic/cultural groups and ideologies, and celebrate diversity. Although remaining

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citizenship perceptions can also include tolerance to differences, cultural pluralists specifically reject indoctrination of traditional patriotic notions of citizenship in education. Abowitz and Harnish (2006) described liberal citizenship which includes multiculturalism and tolerance for differences as well as emphasis on individual rights (Heater, 1999) like cultural pluralist citizens described by Anderson et al. (1997).

Communitarians inculcate the idea that common good of the society precedes with somebody's own interests and foster social welfare. Abowitz and Harnish (2006)'s description of *liberal citizenship*, however, is contrary to communitarian citizens described by Anderson et al. (1997). Because liberal/individualist notion of citizenship prioritizes individual rights "*at the expense of community obligations*" (Anderson et al., 1997, p. 344) to the extent that those actions do not harm other individuals (Abowitz & Harnish, 2006). Whereas the communitarian understanding necessitates "being useful to society", the liberal understanding is characterized by an understanding of "not harming others" that does not guarantee being useful to society. Communitarian and liberal citizenship perspectives stand at opposite directions in citizenship education (Heater, 1999; Stuteville & Johnson, 2016).

Legalists inform students of individual and political rights, and stress obedience and law-abidingness. *Critical thinkers* teach students not to unquestioningly accept authority and laws. *Assimilationists* encourage loyalty to the nation and advocate transmitting mainstream values of the nation to all citizens regardless of their own culture. Knowles (2019) pointed out *conservative ideology* in citizenship education which seems to be aligned with the assimilationist perspective of Anderson et al. (1997). Conservative ideology defends the status quo, criticizes individualized learning mechanisms (constructivism or learner-centered instruction) and education for social change, advocates patriotism and rule of law. An exemplary scholarly result on the assimilationist perspective is presented by Kennedy et al. (2008). In their study, compared to students in the United States and Hong Kong, Australian students aged 11 to 14 in the study scored relatively lower on their support for immigrants' right to maintain their customs and language, which may be influenced by the assimilationist views presented in some Australian media and by political parties such as One Nation.

B. L. Hoskins & Mascherini (2009) outlined an operational model of another form citizenship: *active citizenship*, which are highly accepted at European contexts, and defined it as "*participation in civil society, community and/or political life,*

characterized by mutual respect and non-violence and in accordance with human rights and democracy" (p. 462). Their operational model has four dimensions: (I) protest and social change, (II) community life, (III) representative democracy, and (IV) democratic values. Protest and social change involve activities like signing a petition, participating in a legal demonstration, boycotting products, ethical consumption and contacting politicians all of which aim to effect social movements and change. It also includes participation in or volunteering for activities organized by human rights organizations, trade unions and environmental organizations that work towards government accountability and positive social change. Community life mostly includes societal activities that support communities such as religious, commercial, cultural, social, sports and parent-teacher organizations through participation activities, membership, monetary donations, volunteer work, and unorganized help like helping neighbors. Representative democracy embraces three main aspects such as voting, participation in political parties (via volunteering, donating money, and membership) and representation of women in parliament. Democratic values include fostering values such as participation in democracy, human rights, and inter-cultural understanding.

While B. L. Hoskins and Mascherini (2009) defined active citizenship as a holistic set of activities, Westheimer and Kahne (2004) divides democratic citizens into three categories according to which of these activities they engage in: personally responsible, participatory, and justice-oriented citizens. *Personally responsible* citizens act responsibly in their local community without involvement in political processes and look to the government for leadership and initiative (Li & Tan, 2017). They should have good character, must be honest, responsible, and law-abiding, work, act kindly, give blood, recycle, pay taxes, obey laws, and volunteer to help needy people (Westheimer & Kahne, 2004; Zamir & Baratz, 2013). Kennedy et al. (2008) linked this type of citizen to a thin conception of citizenship that involves a passive role, including following the law and voting periodically.

Participatory citizens actively participate in civic affairs not only at local community but also state or national levels. They are eager to engage in collective community-based efforts by joining already established governmental systems. To illustrate, while the personally responsible citizen attends and contributes to a food campaign for those in need, participatory citizens can organize this campaign (Westheimer & Kahne,

2004; Zamir & Baratz, 2013). They engage in political behaviors such as voting, contacting public officials, negotiating on public problems, and campaigning (W. C. Parker, 2003). Abowitz and Harnish (2006) recorded a similar type of citizen under the name of civic republican citizen who is involved in actions that support the government, such as voting, affiliation with political parties, and civic engagement. They went on to describe this type of citizen as patriotic, actively participating in collaborative democratic processes and taking an active role in promoting the common good. The common good is achieved by building consensus among citizens and working cooperatively to solve public problems. Communitarian views of citizenship proposed by Anderson et al., (1997) above include tenets of civic republican citizen because this view also prioritizes common good over individual interests. However, there is a major distinction between them. As Stuteville and Johnson (2016) described it, in the communitarian approach, society before individuals is an imperative and an official state policy to which everyone must adhere. In the civic-republican view, on the other hand, promoting the common good is a philosophy that should be taught to citizens and should come from their hearts, if not sanctioned. In this sense, participatory citizenship is more closely related to the civic-republican perspective than to communitarianism. The legalistic view of citizenship proposed by Anderson et al. (1997) includes tenets of participatory citizen. Because they described legalists who believe that while it is your right to try to change the law, "*while it remains a law, you are to respect it, and obey it*" (p. 344). The legalistic view also includes teaching students about the structure and functions of the state, which is necessary for collaborative legal action to produce more "common good". *Justice-oriented* citizens share the vision of collaborative action. However, they analyze the interplay among social, economic, and political forces, actively look for and try to eliminate social injustice and root causes of societal problems. To illustrate, while personally responsible citizens donate food and participatory citizens organize food campaigns, the justice-oriented citizen critically analyzes why some people are hungry, find answers and devise or attend to collective strategies to eliminate it. In that sense, while participatory citizens collectively act in established systems, justice-oriented citizens collectively act for changing parts of the systems that can produce social injustice. They engage in a range of political behaviors including voting, contacting public officials, negotiating on public problems, campaigning, and participating in different forms of direct action such as civil disobedience, boycotts, or strikes (W. C. Parker,

2003). Anderson et al. (1997)'s critical thinker citizenship perspective shared some tenets with justice-oriented students. Citizens who are critical thinkers do not blindly obey all laws and question the status quo. Knowles (2019)'s and Abowitz and Harnish (2006)'s critical citizenship frameworks also share similar characteristics.

It can be postulated that personally responsible and participatory citizens are more obedient than justice-oriented citizens. However, while personally responsible citizens wait for better laws or may be completely apolitical, participatory citizens can work collaboratively to help people when a law is not working, can notify officials, and wait for change. Embracing the cooperative principles of democracy, participatory citizens seek to build consensus and common goals among citizens with different ideas, beliefs, ethnicity, gender, etc. and work together to solve problems for the common good. Justice-oriented citizens are more critical of laws, and do not unquestioningly accept them. They use cooperative elements of democracy, too. However, they also use them for attending to or organizing collective efforts to alleviate the root causes of a particular problem in society. An example can be given from Webb (2014)'s study in which he studied with secondary school students whose opinions reflected justice-oriented citizenship. In this study, most students were in favor of peaceful protests and marches for land and water rights, but opposed the use of violence, believing that the state had brought the issues upon itself by neglecting other democratic alternatives for social justice. It is a good example of how students seek countrywide social justice instead of small local endeavors by challenging the status quo through nonviolent collective action. Accordingly, in true democracies, participants should go beyond being a personally responsible citizen, and become both participatory and justice-oriented citizens (Westheimer & Kahne, 2004). The three types of good citizens proposed by Westheimer & Kahne (2004), namely personally responsible citizen (thin democracy, legalist), participatory citizen (thick democracy, communitarian, legalist, civic republican), and justice-oriented citizen (thick democracy, critical thinker) seemed to be supported by normative discussions as to overarching models of good citizenship.

Personally responsible citizens are respectful to authority and law, even if those laws work badly or are unjust. Such citizens are honest, responsible, wait for the initiative of the government for better laws and are not involved in activities to improve established legal systems. They might be content with voting only. They do not involve

much in politics and wait for initiatives of governments for betterment of society. Participatory citizens engage in and organize collective social efforts to help others affected by problems in society. They are patriotic, prioritize social welfare over their own interests, respect and know law and democracy well, emphasize collaborative aspects of democracy, know how state institutions work, and actively attend to activities for common good. Justice-oriented citizens do not unquestioningly accept authority and laws, and critically analyze the status of the society in terms of established systems, truths, and practices. They generate or attend to individual or collective strategies to eliminate the root causes of problems or unjust laws. Similar classifications exist in multiple labels at citizenship research as well such as disengaged citizen-engaged citizen (Deardorff & Kupenda, 2011), passive citizen-active citizen (Crick, 2007), and minimal citizen-maximal citizen (Mclaughlin, 1992).

All of these works, and others, offer essential conceptualizations for understanding the divisions within the field of civic education (Knowles, 2019). Despite the fact that all these types of citizens can be entitled as good citizens by governments, the ideal democracy is a thick democracy, and the good citizen should adopt it (Carr, 2008). Remarkably, Crick (2007)'s following assertions are quite summarizer in this context:

> *One can be a good citizen in an autocratic state. One can also be only a good citizen in a democratic state, that is one can obey the law, pay taxes, drive carefully and behave oneself socially (say minimising offence to others) but not work with others on any matters that effect public policy either at all or minimally.* (p. 243)

There is not yet a practical, if not intellectual, unification among democratic traditions on the concept of citizenship, which can range from passive (existence) to active (participation) rights and vary in intensity and context, from minimalist versions that only require voting and paying taxes to maximalist perspectives that see citizenship as acting with social responsibility towards others or involvement in decision-making processes that impact society (Ribeiro, Rodrigues, Caetano, Pais, & Menezes, 2012). Intellectually, simply "existing" in a democracy does not make a citizen a useful and productive citizen for achieving a thick democracy. Thick democracy requires internalizing and practicing participatory/justice-oriented citizenship rather than personally responsible citizenship.

2.4. Cultural, Social, and Political Aspects of Citizenship Education

The concept of civic education has a long history, with roots dating back to ancient Greek and Roman philosophers and being further developed by philosophers such as Rousseau in the 18th century and John Dewey in the 20th century (Ailwood et al., 2011; Phillips & Moroz, 1996). Citizenship education can be narrowly defined as a socialization process in which individuals learn and develop civic knowledge, skills, attitudes, and values adopted by society through formal and informal curricula as well as social participation and interactions (Lee, 2020). The values, attitudes, and behaviors of citizens are learned rather than inherited, and schools play a crucial role in teaching children and young people about the formal and informal rules of citizenship and preparing them for their roles as citizens (Keating, 2016). So, politicians and policy makers often promote education, both in schools and through lifelong learning, as a means of creating good citizens and fostering good citizenship (Biesta, 2011).

The citizenship education is not always similar across countries (Andrsova et al., 2016), because "the meaning of citizenship education may change depending on the politics, political situation, and historical roots of the country" (Altintaş & Karaaslan, 2019, p.1567). Print and Coleman (2010) found that citizenship education varies across geographies, with Western countries adopting a more democratic form of citizenship education, Asian countries having a mix of national history and government with strong moral (good person, dutiful citizen) and religious aspects [e.g., citizenship in China prioritizes the common good and collectivity over individual interests and rights, and emphasizes duties rather than rights (Lee, 2005)] while in some South American countries such as Chile and Columbia, students report that they are highly interested in politics and expect to be involved in politics as adults.

In nation-states, whose citizenship education's main purpose was to instill a common identity and patriotism to help "state formation", citizenship education has gradually come to mean more diverse meanings including to teach concepts such as globalism, multiculturalism, tolerance, democracy, human rights, and social justice (Johnson & Morris, 2010). Even in stricter countries, such changes have started to take place. Tse (2011), to illustrate, gave insights about China as an Asian example. He described that the official education curriculum has been used to promote the government's ideology and maintain the current political system (i.e., socialism/communism) since 1949. This

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has been done to maintain the status quo and ensure that only approved ideas are transmitted to students. It also aimed to inculcate a communitarian approach, described by Anderson et al. (1997), that defines citizens as an integral part of society and someone who exists for society and emphasizes their duties towards the state. However, economic liberalization and globalization, and the increasing popularity of the Internet pushed China to be involved in international affairs more. In recent years, the Chinese government has become more aware of individual rights and has made some progress towards protecting and expanding citizens' rights, at least within institutional frameworks. In the last 20 years, while still maintaining socialist values and traditional cultural norms, there has been a shift in citizenship education in China towards a more liberal approach with individual rights and global elements. There is recent evidence of similar trends in some other Asian countries such as Taiwan, South Korea, and Hong Kong (Kennedy et al., 2008; Kyunghee, 2021; Pei-te, 2014).

Keating (2016) explained this transformation by making a distinction between "civic education" versus "citizenship education". The dictionary meaning of civic is "*relating to a city or the people who live in it*" (Longman, 2008, p.172) whereas the meaning of citizenship is "*the legal right of belonging to a particular country*" (p. 172). The definitions confirm that the term civic is a narrow term and land-bounded whereas citizenship encompasses wider meaning as it includes legal right. As noted earlier, this right today can be acquired through naturalization, regardless of one's race or land of birth. According to Keating (2016), in the past, the citizenship education model was a civic education model which focused heavily on national institutions, myths, and heroes, and often emphasized patriotism and loyalty to the nation over the rights and interests of other countries and minorities within the country. Today, she continued, this model has changed to another model named *education for democratic citizenship*. In this model, there is less rote learning and more active learning, critical thinking, political literacy, and conflict-free problem solving, more active participation in civic practices such as voting or volunteering in school or local issues, and less blind patriotism and more tolerance, equality, respect for democracy, and human rights. Print and Coleman (2010) defined another model of citizenship education that can be placed in the middle of these two models in terms of the level of inculcation of democratic values. It is a type of citizenship education focusing on the study of government, constitutions, institutions, the rule of law, and the rights and

responsibilities of citizens without particular emphasis on the processes of democracy, active citizen participation, and the engagement of people in a civil society.

The literature mainly focused on education for democratic citizenship models described by Keating (2016) (e.g., Ailwood et al., 2011; Banks & Banks, 2016; Biesta, 2011; Clough & Holden, 2002; Galston, 2003; Keating, 2016). Kennedy et al. (2008) put forward two types of citizenship constructs that can be conveyed through education for democratic citizenship: conventional citizenship and social movement citizenship. Conventional citizenship fosters voting in every selection, showing respect for government representatives, knowing about the country's history, following political issues through media, engaging in political discussions, and joining a political party. Social movement citizenship embraces participating in peaceful protests against a law believed to be unjust, participating in activities to benefit people in the community, taking part in activities promoting human rights, and taking part in activities to protect the environment. Conventional citizenship construct is not enough for a thick democracy as "*democratic participation…involves a variety of behaviors beyond voting in elections*" (Ribeiro et al., 2012, p. 33). The existing literature seems to agree in rejecting this reductionist approach and including both constructs. As Print and Coleman (2010) argued, three sets of learning have been received growing consensus amongst educators for education for democratic citizenship model: knowledge-based understanding of civic participation, democratic processes, national identity, political heritage, institutions and systems of government, rights and responsibilities of citizens, social justice, and the rule of law; skills or processes that build upon this knowledge such as active citizenship, critical reflection, inquiry, and cooperation; and values that underpin democratic citizenship and civil society such as social justice, democratic processes, social cohesion, intercultural understanding, and ecological sustainability. Galston (2003) pointed out the numerous contributions of civic knowledge to pupils in this model. For him, civic knowledge (a) promotes support for democratic values and political participation, (b) helps citizens to understand and defend their interests against a particular legislation in the political process, (c) helps citizens learn more about civic affairs for not to mistrust or afraid of public life, (d) improves the consistency of citizen's views on public matters, and (e) helps altering citizens' possible blind opinions about civic matters. Clough and Holden (2002) also identified a number of benefits of this model. These included helping students develop a sense

of social justice, encouraging critical and systematic thinking, promoting an appreciation of cultural diversity, facilitating an understanding of problems in the community and wider world, supporting the adoption of environmentally friendly lifestyles, and participation in democratic practices, among others. Unsurprisingly, most countries in the European Union (e.g., Austria, England, France, Czech Republic, Malta, etc.) have introduced democratic citizenship education covering broad themes such as (a) commitment to and participation in democracy, (b) knowledge of human rights, and (c) respect for diversity (Ribeiro et al., 2012).

Citizenship education programs operate in schools through the formal curriculum, informal curriculum, and extra-curricular learning (Print & Coleman, 2010). Keating (2016) posited that through schools' formal curriculum, citizenship KSAVs can be taught as a separate subject, integrated with other subjects, or viewed as a cross-curricular theme. She described that in addition to the formal curriculum, elements of the informal curriculum ["*set of implicit messages relating to knowledge, values, norms of behavior and attitudes that learners experience in and through educational processes*" (Skelton, 1997, p. 188)], such as the open climate of schools or teachers moderating student discussions or school administrators allowing students to participate in school decision-making, help teach students important citizenship characteristics such as trust, tolerance, critical thinking, democracy, etc. She also emphasized that schools should provide children and young people with their first opportunities to participate in their communities and to apply their citizenship skills in practice. Print and Coleman (2010) suggested that participating in these experiences can contribute to the development of political interest, efficacy, skills, virtues, and participation.

Based on the relevant literature, citizenship education today essentially can be defined as a socialization process in which an individual learns citizenship knowledge, skills, attitudes and values including global identity, critical thinking, environmentally friendliness, tolerance, democracy, human rights, and social justice that both their society and the diverse world uphold with through formal, non-formal, and informal curricula, as well as social involvement and interactions (Clough & Holden, 2002; Galston, 2003; Johnson & Morris, 2010; S. Lee, 2020). Given the formal curriculum, this contemporary citizenship education must prepare students to function in the 21st century in which globalization and ethnic, cultural, racial, and religious diversity is

growing (Banks, 2001; Keating, 2016). To cultivate such citizens for the 21st century, some prominent and sometimes inter-related perspectives in citizenship education have emerged such as *global* and *multicultural* citizenship education, *democratic* citizenship education, and *critical* citizenship education. These perspectives focus on some characteristics of good citizenship. For example, global citizenship education specifically focuses on taking citizenship beyond national borders and situating it in a global context, multicultural citizenship education focuses on tolerance and non-discrimination, democratic citizenship education specifically focuses on democratic learning and action in schools, and critical citizenship education specifically focuses on social movement and change. Below are some details about these perspectives.

> *It is unbelievable that at a time when democratic ideas enter into every sphere of life, they should have been so little utilized as instruments of education* (Piaget, 1948, p. 366).

This sentence, which Piaget coined in 1948, is still valid in some educational environments around the world. For example, some Chilean schools still prioritize passivity and conformity over democratic practices and reinforce social hierarchies and power structures based on ideas of "whiteness" or non-indigeneity (Webb, 2014). Proponents of democratic citizenship education, however, advocate that "*schools have the responsibility to bring democracy into schools and classrooms*" (Clough & Holden, 2002, p. 5). Democratic citizenship education is interpreted as an education that "encourages critical thinking and cooperative solutions, celebrates diversity, [and] challenges status-quo" (Schoeman, 2006, p. 140). The ability to make a reasoned argument, both written and oral, and to cooperate with others, appreciate their perspectives and experiences, and tolerate different points of view is also important (Enslin, Pendlebury, & Tjiattas, 2001). Print and Coleman (2010) showed that the trends in democratic citizenship education that developed in the 1990s led to the following topics being taught in the curriculum:

- *Democratic principles and processes*
- *Values of democratic citizenship*
- *Rights and responsibilities of citizens*
- *Active citizen participation in civic issues*
- *Government and institutions*
- *History and constitution*
- *Legal system, rule of law and judicial independence*
- *Human, political, economic, and social rights*
- *National identity*

- *Global and multiple citizenships* (p. 132)

Democratic citizenship education should start from an earlier stage of education such as primary school (Print & Lange, 2012), and should be enacted by combining democratic learning with democratic acting. *Democratic learning* can be operationalized by curriculum topics including knowledge, skills, and values as to democratic citizenship as documented by Print and Coleman (2010). For *democratic acting*, elements of undemocratic educational environments should be abandoned. Ailwood et al. (2011) described such undemocratic educational environments as being controlled by adult-imposed rules, regulations, and powerful institutional practices. Implementing strategies opposite of these practices would be the right first step towards creating democratic schools. In such schools, (a) critical debates about ideas and problems are fostered (e.g., researching newspapers on contemporary debates and then organizing classroom discussions), (b) students attend to administrative decisions of their school (e.g., school councils or involving students in the development/revision of school/classroom rules), (c) there are tolerance and respect towards different point of views and conciliatory conflict resolution, (d) situations and problems of living together are presented, (e) foster collaborative practices, and (f) there are extracurricular activities such as students' volunteering in the community (Dewey, 1916; Mccowan, 2009; Mirra & Morrell, 2011; Phillips & Moroz, 1996; Print & Lange, 2012; Rhoads, 1998; Schimmel, 2003). Those activities should be accompanied by participatory, open-ended, and interactive pedagogical approaches (Clough & Holden, 2002). Clough and Holden (2002) suggested a series of activities for these approaches, such as direct interaction with community members, open-ended collaborative inquiries on current and controversial issues, or participation in democratic processes of change. Among these activities, classroom debate is one of the activities that broadens students' horizons, teaches them to encounter different perspectives and tolerance, and instills a culture of conflict-free problem solving and compromise. Torney-Purta (2001)'s international study of 14-year-olds in over 28 countries with stable or recent democracies demonstrated that students who experienced more opportunities for discussion and respect for their opinions had higher scores in civic knowledge and were more likely to say that they were going to vote. W. Parker (2010) also emphasized the dual benefits of classroom debate, both in terms of democratic enlightenment (knowing) and democratic participation (doing). He argues that engaging in debate can nourish the mind and contribute to the

development of a democratic political community. In addition, as youth civic and political participation is a strong predictor of political knowledge, interest, and engagement in adulthood (Azavedo & Menezes, 2008; Ribeiro et al., 2012), other activities such as school councils or involving students in the development/revision of school/classroom rules, and volunteering in the community should also be fostered.

However, such activities should not be superficial and should make a real impact in practice. To illustrate, Clough and Holden (2002) pointed out that school councils should not be a shallow activity:

> *Councils are only involved in discussions about dinners, toilets and uniform. If students are to feel they really have a voice, the council should be a vehicle for student participation in major decision-making processes, allowing them to exercise rights and responsibilities and contribute to the school community.* (p. 16)

In another example of conflict resolution in Thornberg (2009)'s work about the effect of hidden curriculum on good citizenship, audio records revealed that when two students had a disagreement, the teacher noted that a proper conflict resolution could not be achieved because the teacher did not see how the conflict began. He, on the other hand, argued that for a proper conflict resolution activity to take place, students must be asked to make their own interpretations and be invited to actively participate in a joint conflict resolution process. When implemented correctly and effectively in schools with the support of teachers, students, administrators and parents, democratic citizenship education can transform schools into places where children can realize the first practices of democratic ways of living. To add to this, in-service training for teachers would be helpful in the effective use of such activities, for example, in Piedade et al. (2020)'s study, some high school teachers in Portugal were hesitant to facilitate discussions and debates in their classrooms because it might lead to a loss of control over the classroom environment, and they might feel unprepared to effectively facilitate activities that help students develop critical thinking skills. They continued that teachers should be prepared to release some of the control in their classrooms and facilitate a collaborative and reflexive process of knowledge acquisition through their role as facilitators, allowing for more student interaction, initiating controversies, and encouraging healthy conflict in classroom discussions. Democratic citizenship education equips principles that help cultivating participatory and/or justice-oriented citizens depicted in section 2.3.

Castles and Davidson (2000) argued that there is often a de facto dimension of exclusion in citizenship, with certain groups, often marked by race, ethnicity, or "indigenous peoples", denied full participation as citizens despite having the right to vote. These groups may face social, economic, and cultural exclusion that prevents them from gaining political representation or influencing the decisions that affect their lives. Hence, social inclusion, the action of ensuring full participation of marginalized or disadvantaged people in a society, is one of the building blocks of democratic citizenship. Social inclusion is the democratization of democracy, as it expands upon democratic principles and practices to ensure that all individuals are treated equally and included in society, rather than marginalized or discriminated against, and promotes a sense of belonging and inclusivity (Saloojee, 2003). In that sense, multicultural citizenship education is not completely separate from democratic citizenship education. In fact, democratic citizenship education should include multicultural elements. Some scholarly critics have particularly drawn attention to undemocratic practices in schools and called attention to the apparently homogenous good citizen figure in citizenship education whose ethnic differences have been removed (Pykett et al., 2010). To illustrate, as schooling perpetuates an achievement-oriented system centered on high stakes tests obviously unfavorable to black students in England, Gillborn (2016) pointed out that the promotion of citizenship education might be understood as a public policy placebo. Such general citizenship education can implicitly describe "*the bad citizen as an overly individualistic character responsible for racial conflict or an individual from an ethnic minority who fails to integrate themselves fully into a tolerant majority community*" (Pykett et al., 2010, p. 531). This can send the message that good citizenship basically means conforming or trying to conform to the majority, or at least concealing one's own ethnic difference as much as possible. Discrimination hinders citizenship and diminishes a person's ability to develop their talents and capacities (Saloojee, 2003). Banks (2001), for example, believes that assimilationist perspectives in citizenship education in the past have led many students to lose their ethnic identity and become socially and politically alienated within the national civic culture. He pointed to the need to rethink citizenship education to include multiculturalism. Multicultural citizenship education helps to instill in students that citizens of different cultures or races within the borders of a country can live together in peace and that these differences should not be an obstacle to working for the common interests of the country. Indeed, a relatively recent study

conducted by Kennedy et al. (2008) revealed that there is a shift in understanding of the newer generations from conservativeness towards inclusiveness. They found that students from the United States, Australia, and Hong Kong were generally supportive of immigrants' rights, and even in the countries with the lowest scores, few students held negative attitudes toward immigrants' rights.

Blum (2014) emphasized recognizing difference, national cohesion, and equality as three educational values of multicultural education. Recognizing differences is not having objections towards a particular group but still accepting their presence with tolerance. Instead, it is having positive attitudes towards them so that there is no need to show tolerance. Enslin et al. (2001) argues that to achieve true tolerance, one must increase awareness by critically engaging with different lifestyles, including one's own: "*tolerance cannot be sustained without critical reflection of ways of life, one's own included*" (p. 117). Therefore, one of the first rules of having a positive tolerance for differences is self-criticism. National cohesion means attachment of different groups to shared national values without losing their sub identity. It can be termed cohesion without assimilation. Equality does not mean that everyone should behave, think, and feel the same way, or have an equal chance to succeed in life: "equality does not mean sameness and that equality means that we have to treat differences differently" (Saloojee, 2003, p.10). Equality means that everyone's identity should be valued equally, or ethnic groups should be generally equal in terms of their socioeconomic standing in society (Blum, 2014). Educational reflection of such equality includes the provision of differentiated actions to support the development of talents, skills, and capacities of children from diverse backgrounds and to ensure their participation in the social and economic mainstream of community life (Saloojee, 2003).

Banks and Banks (2016) proposed five dimensions for multicultural education: content integration (utilization of examples and content from other cultures in their classroom instruction), knowledge construction (teaching students how implicit assumptions, biases, viewpoints in a subject affect how knowledge is created), equity pedagogy (adapting lessons to help students from different backgrounds succeed academically), prejudice reduction (altering the racial attitudes of students and lowering prejudice), and empowering school culture (creating a school culture that promotes gender, racial, and social-class equity). A good citizen, as framed by the realization of these elements,

will be someone who understands institutional inequities and obstacles to citizenship from a human rights viewpoint, challenges those injustices and barriers, and seeks true appreciation for diversity (Pykett et al., 2010). In addition, since this understanding in students will also facilitate communication with people from different cultures outside the borders of the country, it will enable them to become tolerant and cooperative citizens first locally and then globally. In this way, it can raise citizens who follow not only national but also global issues, seek solutions, and act on a global scale. Banks (2001) believed that multicultural citizenship education facilitates students' attachments to their cultural communities as well as participate effectively in the shared national culture. He positioned them as the first two of three identifications: cultural identification and national identification. He added a third one called global identification and posited that students should also understand their role in the world community. This identification, which shapes the general framework of global citizenship education, is complementary to first national and then multicultural citizenship education. Keating (2016) also reported that the new model of citizenship education highlights the importance of schools preparing students not only for national citizenship, but also for local, regional, and global citizenship in a diverse world.

Before the growth of globalization movements, the primary role of citizenship education was to build an integrative national identity and culture, political loyalty among citizens and patriotism towards the nation-state (Green, 1990). However, some researchers argue that citizenship has extended beyond the boundaries of countries (Salter & Halbert, 2017; Schutte et al., 2017; Tidikis & Dunbar, 2019; Woolf, 2010). The Universal Declaration of Human Rights, adopted by the United Nations in 1948, was created in response to the atrocities of World War II as a means of preventing such events from occurring again (United Nations, 2022). With this document, the concept of human rights has changed to a more universal and abstract understanding, with a focus on individual rights and personhood rather than national rights and nationhood, and citizenship has evolved from being tied to nationhood to a form that transcends national boundaries (Buckner & Russell, 2013). This is why elements of global citizenship are increasingly finding their way into citizenship education policies. In support of this, Buckner and Russell (2013) conducted a study of more than 500 secondary school textbooks from diverse countries between 1970 and 2008 and found that the rate of mention of globalization in these textbooks increased exponentially

over time. S. Lee (2020) came to the same conclusion with more than 600 social science textbooks between 1950 to 2011 including Turkey and added that members of the international community have recognized the importance of education for global citizenship and sustainable development in achieving peace and justice globally. Tikidis and Dunbar (2019) purports that "*the world is transitioning from a Type 0 to Type I civilization, that is, from a world of fractured, competing nations to a civilization of global economy, culture and shared responsibility for the planet*" (p. 264). The global world now needs people who (1) are aware of the interdependence of nations [they are interdependent in terms of "*economic, political, military, social, and cultural*" aspects (S. Lee, 2020, p. 215)], (2) put themselves into the solution processes of global problems, and (3) are respectful for diversity (Woolf, 2010) including "*gender, religious beliefs, race, marital status, ethnicity, parental status, age, education, physical and mental ability, income, sexual orientation, occupation, language, geographic location, and many more components*" (Faiz & Dönmez, 2017, p. 632).

As global consciousness has grown, citizenship has become a complex concept with multiple layers (Tse, 2011). In this era, students' development of reflective and positive global identities may be hindered by narrow-minded nationalism (Banks, 2001). This implies that in order for students to develop a strong sense of global identity, they must be open to different points of view and avoid becoming overly focused on their own national identity. In addition, Rischard (2002) listed three main issues that affects the whole world: (I) issues related with sharing the planet such as global warming, fisheries depletion, deforestation, water deficits, etc., (II) issues related with sharing our humanity such as poverty, worldwide peace and terrorism, education for all, etc., and (III) issues related with sharing our rulebook such as illegal drugs, commerce rules, international labor, and migration rules, etc. With the world becoming more connected, global problems can no longer be solved by individual countries working alone. Instead, they require collective and collaborative efforts from multiple parties (Held, 2010).

Just like multiculturalism and democratic citizenship education, one of the main focuses of global citizenship education has been promoting the idea of getting along with others (Clough & Holden, 2002). However, it has more than that. S. Lee (2020) discussed three basic conceptions of global citizenship education: cosmopolitan,

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transformational, and neoliberal. For her, the cosmopolitan concept to global citizenship is the belief that people around the world are connected through common cultural expressions and mediums such as the internet, and that individuals should be open-minded towards others regardless of their background, culture, or ideology. This is similar to the view advocated by Clough and Holden (2002). Transformational concept, however, emphasizes the need for individuals to act on global issues and to advocate for change to improve the lives of others and promote sustainability. Neoliberal concept prioritizes the success of individuals in the global market economy through the acquisition of critical thinking, interpersonal and global competencies and emphasizes the importance of academic achievement in obtaining this success. She argued that these concepts can be used together in global citizenship education, and students can learn to be more accepting of individuals from other cultures, develop an interest in their history and culture, and become change makers and problem solvers for all the world's nations, even those with which they have no personal ties. According to Banks (2001), a sound global citizenship education should also aid students in understanding the interdependence of nations in the modern world, defining their attitudes toward other countries, and coming to identify with the global community.

Costandius and Bitzer (2016) believes that citizenship education contributes to the promotion of social justice, social reconstruction, and democracy, but this contribution does not include a critical viewpoint. Biesta (2011) also drew attention to the fact that a potential problem with citizenship education could lead to the fixation of individuals on a particular citizenship identity, which could undermine more political interpretations that see the meaning of citizenship as open to debate. Both research call for some elements of critical thinking and acting that question the status quo in citizenship education. Critical thinking includes both an attitudinal dimension, characterized by qualities such as skepticism and openness to new ideas, and a cognitive dimension, involving processes such as analysis, synthesis, and formulating and testing comprehensive conclusions, which are important for unmasking political propaganda or fake news that undermine democratic processes (Piedade et al., 2020). It is therefore not surprising that it is seen as an important skill to be developed by both democratic citizenship education and critical citizenship education.

In traditional understanding of education, the teacher was the provider of knowledge that serves the interest of dominant culture (Giroux, 2011), and students are empty

vessels to be filled with that knowledge (Freire, 2000), which pacifies students into the understanding of unquestioningly accepting the status-quo (Faulks, 2006; Lawson, 2001; Lazar, 2010). However, in some research, citizenship education is expected to contribute to social justice and social reconstruction instead of maintaining status-quo (Johnson & Morris, 2010) by making students realize power relations and be actively involved in eliminating oppressive structures in the society (Tladi & Makombe, 2017). Critical citizenship education, whose main aim is to educate critical citizens who should exist in thick democracies instead of obedient citizens, plays an important role in research. Critical citizenship education aims to raise citizens who are consciously aware of and defend and promote their rights and responsibilities (Johnson & Morris, 2010), act against oppressions, injustice systems, beliefs, and practices in society (Costandius, Rosochacki, & le Roux, 2014; James & Iverson, 2009), question and challenge given information, and are respectful to diversities (Costandius & Bitzer, 2016). This type of citizenship education equips principles that help cultivating justice-oriented citizens depicted in section 2.3. Piedade et al. (2020) suggest that participating in discussions and debates in class, real-life role-playing and participating in case studies are techniques used to develop critical thinking skills. Of these, they suggest that discussion and debate techniques in particular can help students develop their critical thinking skills by giving them the opportunity to evaluate a range of views and arguments. This exposure can be helpful in shaping their own perspectives and views. They also believe that introducing controversial topics in class discussions can be particularly useful for the process of political socialization among students. As a result, critical citizenship education is an important perspective in terms of gaining justice-oriented features of democratic citizens by adding social change skills and activities to the democratic participation activities of the participatory citizen as documented by Westheimer and Kahne (2004). As stated before, achieving thick democracy requires cultivating participatory and justice-oriented citizens.

In this study, the approaches of global-multicultural, democratic, and critical citizenship education were described separately to provide a detailed overview of the relevant literature. However, they are not separate from each other in good citizenship. They have interrelated or intertwined elements. To illustrate, (a) critical thinking and problem-solving skills residing in global and critical citizenship education, and (b) respecting diversities in beliefs, thoughts, race, etc. in multicultural citizenship

education also exist in democratic citizenship education. This is why democratic citizenship education by its very nature serves as an umbrella that embraces global, multicultural and critical elements.

2.5. Formal, Informal, and Hidden Curriculum

In education, the curriculum comprises a variety of components, including formal, informal, and hidden curriculum. The formal curriculum, outlined in documents like curriculum guides, course of study, or lesson plans, focuses on goals, objectives, subject matter, and instructional organization. In contrast, the informal curriculum arises through teachers' adjustments during teaching, modifying or excluding elements from the formal curriculum. It primarily deals with the socio-psychological interactions between students and teachers, encompassing their feelings, attitudes, and behaviors. However, it is crucial to acknowledge the power of the hidden curriculum, which consists of unwritten and unintended lessons learned by students in school. These lessons may include behaviors like orderly walking, raising hands to speak, or even forming preferences or aversions towards specific subjects based on their experiences with teachers (Hewitt, 2006; Ornstein & Hunkins, 2018). To illustrate, Keating (2016) detailed that elements of the informal curriculum ["*set of implicit messages relating to knowledge, values, norms of behavior and attitudes that learners experience in and through educational processes*" (Skelton, 1997, p. 188)], such as the open climate of schools or teachers moderating student discussions or school administrators allowing students to participate in school decision-making, help teach students important citizenship characteristics such as trust, tolerance, critical thinking, democracy, etc. The discrepancy between formal and informal curriculum can result in contradictions between what is planned and enacted and what students actually experience.

This applies to the citizenship curriculum as it does to all curricula. To raise effective citizens, undoubtedly schools, teachers and curriculum developers play a key role (Karasu-Avcı, Faiz, & Turan, 2020). "Citizenship education, in one way or another, has been observed in every society as a comprehensive goal throughout history and as one of the core responsibilities of public schools" (Sel, 2021, p.325). However, the thought that public schools are not bringing out good citizens leads to frequent criticism and blaming of the public schools (Stuteville & Johnson, 2016).

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For a positive school climate in the acquisition of citizenship, it is necessary for the members of the school community to agree on a common educational philosophy focused on the goals and objectives of citizenship (Homana & Barber, 2007). Because, for example, lack of consistency between the formal and informal citizenship curriculum can reduce teachers' professional motivation. Teachers may not fully believe that they can effectively teach curriculum elements that they find unhelpful, missing, or redundant. When there is a mismatch between perceptions of teachers and those in the official curriculum, it is likely that content planned at official curriculum will likely fail to be taught (Prior, 1999). Wilkins (1999) purports that "*if the dissonance persists [between school curricula and teacher perceptions], then it is likely that skepticism will prevail amongst the teaching profession, and citizenship education will ... fail to make a real impact in the classroom*" (p. 229). Teachers understand that one of their jobs is to ensure that the knowledge, skills and attitudes required in the formal curriculum are passed on to student, and that there are risks in pushing students into a deeper engagement, especially in a context where normalized and thus limited and limiting understandings of good citizenship are constantly legitimized (Tupper & Cappello, 2012). Still, it is inevitable that teachers will reflect some of their own value judgments or the dimensions of citizenship that they consider important in their lessons, even within formal boundaries. Leenders (2008) for example, pointed out teachers in the Netherlands who concretize the official curriculum and in doing so realize their own cultural-pedagogical projects, and found that they differ in their views on citizenship education and therefore prefer different citizenship goals (i.e., adaptive, individualistic, or critical democratic) reflected in their students. In another study, Knowles (2019) found that pre-service teachers who lean towards either conservatism or liberalism tend to favor curriculum related to civic institutions. On the other hand, those with a critical orientation are more inclined to support curriculum centered on social institutions, a more open and inclusive classroom environment, and are less likely to endorse curriculum based on civic institutions, showing that there are linkages between teachers' ideological dispositions and their decision making.

Students have their own moral perspectives and beliefs, even if they have been taught a certain set of moral rules and expectations. Just because they have heard these rules and expectations repeatedly doesn't mean they have fully adopted them as their own

(Lickona, 1991). When there is a mismatch between the citizenship curriculum and students' own perceptions and real-life experiences, the formal curriculum will not have an instructive impact on students. To illustrate, Rubin (2007) studied with public middle and high school students in the United States and found that for some students the ideals and realities of citizenship presented in schools matched their own experiences, while other students (white, students of color, or students with immigrant backgrounds) saw a discrepancy between these ideals and what they had learned from their families or personally experienced. Likewise, Tupper et al. (2010) also revealed that social studies curricula that promote the concept of universal citizenship do not adequately consider the different ways in which some Canadian high school students perceive and envision themselves as citizens.

As a consequence, to effectively cultivate good citizens, a mutually agreed understanding of what good citizenship means is important (Stuteville & Johnson, 2016). To achieve this, if certain elements that teachers consider important at citizenship education, then it seems that curriculum developers should also consider them (Davies et al., 1999). In addition, apart from adult-designed definitions of citizenship, little is known about how students themselves define and understand civic life (Rubin, 2007). Students' definitions of good citizenship, as they define it in their own world, also need to be included in the curriculum. These definitions can contribute to the effective cultivation of good citizens by replacing static and decontextualized citizenship learning (Tupper et al., 2010) that "*do little to account for the broader social factors [race, class, culture, gender, etc.] that may influence students' understanding of citizenship*" (Tupper et al., 2010, p. 337).

2.6. Citizenship in Turkey: Ottomans to Republic

The Ottoman Empire, a Turkish-Islamic state that ruled in Asia, Europe, and Africa between 1299-1918, entered its final period between 1789-1918 (Şeyhanlıoğlu, 2014). There was no awareness of citizenship in the Ottoman Empire until its final period (Kuş et al., 2018). The development of constitutional thought in the Ottoman Empire - of which most fundamental principle was citizens' holy obedience to Sultan the leader of the Islam - occurred later than the West, most probably because the principle of justice was not violated for a long time in the empire (Tekin & Okumuş, 2018). After 16. century, forces from inside and outside of the empire to empower citizens against the Sultan in governing (Bucaktepe, 2014; Çetin, 2014; Şeyhanlıoğlu, 2014;

Yamaç, 2014) and injustices stemmed from law violations made the empire search for new regulations (Tekin & Okumuş, 2018).

One of the forces was that the empire was losing power and was living its last century, even if it was not yet known. According to Ahmad (2006), Selim III, who took the throne in April 1789 amid the French Revolution and crisis in the empire, initiated military reforms. After the death of Mahmud II in 1839, Mustafa Reshid Pasha, a prominent reformist statesman, convinced the new sultan, Abdülmecid, that continuing and modernizing the reforms was necessary to gain the support of Europe, especially England, leading to the Tanzimat period of reforms from 1839 - 1876. These reforms included Western-style military structures and perspectives such as equality to reduce the decline of the empire and keep pace with the technological rise of Western societies (Kenan, 2013; Kuş et al., 2018; Okumuş, 2005; VanDuinkerken, 1998). The Imperial Edict of Gulhane (Tanzimat Edict) of 1839 marked the beginning of the transition from the concept of tebaa ["*people who obey the government and pay taxes*" (Palabıyık, 2001, p. 158)] to that of citizenship (Genç & Çelik, 2018; Üstel, 2008). This period is the turning point of Ottoman modernization (Erdoğan, 2010). The Tanzimat Edict was not a constitution but a declaration in which the Sultan agreed to certain conditions while maintaining absolute authority, personal rule, and sovereignty (Yamaç, 2014).

With the Tanzimat Edict and the later Edict of Reform (Islahat Edict), Ottoman people were entitled as equal citizens contrary to the past when Ottoman Muslims were superior to Ottoman non-Muslims in social hierarchy (Şeyhanlıoğlu, 2014) and under the law[2] (Çetin, 2014). However, the laws pertaining to these regulations had not yet achieved full equal citizenship. While they equalized citizenship in religious differences, they did not equalize male and female Ottoman citizens: a foreign woman married to an Ottoman is admitted to Ottoman nationality, whereas a woman married to a foreigner loses her Ottoman nationality (Üstel, 2008). Protecting life, property, and honor of Muslim and non-Muslim citizens, putting laws above all powers, the notion of freedom, equalization of Muslims and Non-Muslims in terms of religion,

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[2] Indeed, the policies pursued in the Ottoman Empire during the Tanzimat period, including education, played a major role in laying the foundations of secularism in general and secular education in particular in Turkey (Okumuş, 2005).

taxation, military, trial, public service, and education were announced thanks to those edicts (Yamaç, 2014). The assurance of protecting and maintaining those regulations was the Sultan himself, which makes those edicts self-limitation documents of the Sultan instead of a constitution that legally protects citizens' rights (Bucaktepe, 2014; Çetin, 2014; Yamaç, 2014).

The westernization endeavors eventually led to the first Ottoman constitution named *Kanun-i Esasi*[3] (Bucaktepe, 2014; Türkkan, 2018) in 1876 (The first constitutional monarchy period). The Kanun-i Esasi included fundamental rights and freedoms such as citizenship and petition rights, individual liberty and safety, freedom of worship and press, principle of equality, prohibition of torture, etc. (Bucaktepe, 2014; Çetin, 2014; Yamaç, 2014). However, it also had primitive aspects, for example, only male citizens could be voters (Bucaktepe, 2014). The Sultan gathered all authority except for the ones he willingly donated to others (Çetin, 2014; Türkkan, 2018). He had the right to open, inactivate and close the parliament. Laws of fundamental rights and freedoms legislated by the parliament had to be approved by him (Çetin, 2014; Yamaç, 2014). Thus, when the parliamentary form of government of the period was seen as causing confusion, this constitution did not last long, and the sultan Abdülhamit II dissolved the parliament and the constitution, saying "*this nation is still a child!*" (Akyüz, 2008, p. 225). Yamaç (2014) purported other reasons that the critical and restrictive attitudes of the parliament had greatly disturbed the Sultan and he feared a possible coup d'état as well. Alike edicts before, existing legal, political, and social structure had prevented full transition from being Ottoman tebaa to being citizens (Aslan, 2019). Still, the Kanun-i Esasi was important as Ottoman people had some citizenship rights against the state for the first time (Yamaç, 2014).

With the second proclamation of the Kanun-i Esasi in 1908, the first real constitutional regime could be built (The second constitutional monarchy period). Thanks to the constitution, people gained citizenship status with the implementation of some constitutional changes, and during the decline of the Empire, the concept of Ottoman citizenship was introduced as a unifying ideology (Ottomanism) (Ersoy, 2014). The Sultan's rights were limited, his compliance to Kanun-i Esasi was ensured, and a

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[3] Kanun means law. Kanun-i Esasi can be translated as The Law of the Fundamental.

parliamentary system was established. It was no longer possible for the sultan to exercise sovereignty at his own discretion (Bucaktepe, 2014). Later, however, disagreements arose between state officials and the public over the interpretation of "freedom," with some Ottoman citizens even refusing to pay taxes on the grounds that "freedom has come" (Ahmad, 2006). The constitution contributed to the civilianization of politics, increased the number of civilians involved in politics, but also resulted in a more authoritarian government and the suspension of certain granted rights and freedoms (Üstel, 2008). Finally, the transition from tebaa to modern citizen was still left unfinished due to the outbreak of World War I (Aslan, 2019; Bucaktepe, 2014). However, the constitutional monarchy periods changed the mentality of the Ottoman people over time, and they moved away from the mentality of seeing themselves as tebaa of the Sultan (Ahmad, 2006). After the foundation of the Republic of Turkey, instead of Sultans who have all authority, the authority of Turkish people in governing the state were firmly legalized through constitutional laws (Çetin, 2014).

In sum, citizenship in Turkey has a long history dating back to the Ottoman Empire. The reforms implemented prior to the Republic, with the aim of transitioning to constitutional citizenship, primarily focused on preserving the integrity of the Empire rather than expanding individual rights and freedoms, and thus failed to establish a complete understanding of Ottomanness and the Ottoman individual (Kuş et al., 2018; Yamaç, 2014). Nevertheless, although not a monument to democracy, the transition from absolute monarchy to constitutional monarchy contributed to the democratic understanding of citizenship in modern Turkey.

2.7. Citizenship Education in Turkey: Republic's Past to Present

The Tanzimat period's education policies introduced modern methods and institutions while also allowing the continuation of classical Ottoman educational institutions, resulting in cultivating of people with diverse knowledge, ideas, ideals, and world views (Kılıç & Tarhan, 2014). However, educational innovations could not fully be adopted by public schools because of (a) resistance of the conservative Ulema (religious scholars) not open to new ideas or interpretations other than Islamic doctrines (Akyüz, 2008), (b) that there were not enough teachers to teach new courses, and (c) there were not enough funds to create and maintain a new government-operated school system (VanDuinkerken, 1998). Still, education started to be relieved from the monopoly of the Ulema which resulted in weakening of their religious legitimization

at education (Okumuş, 2005), and traditional and western-style schools coexisted. The philosophical fork between the knowledge taught in traditional schools and the knowledge taught in Western-style schools (Kenan, 2013; VanDuinkerken, 1998) led to unprecedented multiplicity of voices, and schools were started to be used as a tool by the state to raise a certain type of people obedient and loyal to the dynasty by including religious and moral knowledge courses (Aslan, 2019). After the foundation of the Republic of Turkey in 1923, the non-conservative movement continued, and public education was used to raise a new generation with a new identity different from those of Ottoman ancestors. In the project of building a secular nation, Turkish national identity and citizenship gained close meanings, because both concepts were used interchangeably in the creation of citizens who could lead their lives with reason instead of irrational beliefs and superstitions (Şen, 2020).

The first initiatives as to citizenship education started with the Law on Unification of Education (Tevhid-i Tedrisat Kanunu) in 1924. To introduce citizens' rights and duties, and to inculcate necessary moral rudiments, citizenship-related courses were started to be given in years such as Müsahabat-ı Ahlakiye, Malumat-ı Vataniye, Civics (Yurt Bilgisi), and Citizenship Education, etc. (Elban, 2015; Gürel, 2016). Citizenship education history in the Republic of Turkey is divided into four phases based on İnce (2012)'s periodizing work: The single party period, multi parties' democracy, military interventions, and *Turkish-Islamic synthesis* period. Within all those periods, the tension and conflict of conservatism - non-conservatism, and duties - rights continued.

2.7.1. The Single Party Period (1923-1946)

"School" citizenship education, which Ottoman intellectuals of the constitutional monarchy emphasized as part of their new human - new society project, was a crucial aspect of the nation-building efforts of the Republic's founders (Üstel, 2008). Accordingly, when the Republic was founded in 1923, new education regulations were implemented and the Law on Tevhid-i Tedrisat was put into effect by the Grand National Assembly of Turkey in 1924, with law number 430 (Şimşek, 2013). Since then, Turkey has had a centralized educational system.

Throughout both the constitutional monarchy period and the republican era, textbooks have been used as a means of shaping the desired human model by imparting officially sanctioned values, judgments, and images of others through a planned and structured

approach (Kuş et al., 2018). In the republican era, textbooks written have been under the control of the MoNE, and the educational understanding of governments have been reflected in textbooks (İnce, 2012). During the single party period, *one language, one culture, one ideal* emphasis was prevalent in civic education textbooks, and regardless of religion and race, all people who founded the Turkish Republic were regarded as Turkish citizens and equal citizens (Ahmad, 2006; İnce, 2012). In textbooks, this understanding of unity and solidarity based on Turkishness was emphasized (Çayır & Gürkaynak, 2007). In 1927, Mustafa Necati, the education deputy of the period, recorded that school principals and teachers should not forget that young people should be prepared for Turkey and national society, and that they were obliged to emphasize Turkey and Turkishness in their education and training activities (Akyüz, 2008). He also took an active role in the process of determining the new Turkish alphabet and putting it into practice (Kılıç, 2021) as the school was seen as critical for transmitting national values, particularly Turkish values, which were central to national identity (Üstel, 2008). Likewise, at the government program of the first Bayar government about education in 1937, it was emphasized that "*the aim of compulsory primary education is to teach citizens the rules of the language they talk [Turkish] and history and regime of the nation that they belong [Turkish Nation]*" (Ekinci, 1994, p. 7) indicating the aim of Turkishness. The same emphasis on generating a national soul was depicted at the first Saydam government's program about education in 1939: "*...we will accelerate the speed of our history and language revolution which makes the national soul emerge and strengthen*" (Ekinci, 1994, p. 8). Citizenship books did not include a specific religion as one of the identities Turkish citizens should hold (Bayri, 2008; İnce, 2012). Rather, secularism and tolerance to different faiths and thoughts were emphasized (Ahmad, 2006; İnce, 2012; Üstel, 2008). Science emphasis was clearly declared at national education aims of Republican People's Party (RPP) at their fourth Major Congress: "*the fundamental stone of our education policy is to eliminate sciencelessness*" (Ekinci, 1994, p. 55). However, although science and secularism were intensively introduced as the new and mainstream understanding of citizenship, this did not mean a complete rejection of religion in education. They did not introduce full secularism, the separation of religion from the state, but state-controlled Islam (İnce, 2012; Ahmad, 2006): "*...in the early years of the Republic, religious education was not neglected, and religious lessons continued to be taught within the framework and understanding of the school within the education system*"

(Şimşek, 2013, p. 312). According to the understanding of the government at the time, the main objective was to purify religious education from superstitions, false beliefs and metaphysical phenomena that were contrary to scientific thought. This understanding was included among the objectives of the education program of the period as follows:

> *Whenever possible, in religion classes, superstitious ideas and false convictions that are intended to be presented as religious will be refuted...Children will be made to love the religion of Islam and Islamic greats, and the high value of good and beautiful actions in Islam will be explained. However, the idea of bigotry will not be given in any form. The wrong ideas and indoctrination that children receive about religion outside of school will be corrected appropriately...There will be no mention of miracles and extraordinary stories.* (Öztürk, 2012, p. 87)

In the following years, however, it is likely that the influence of positivist thought, the impact of secularism on some elites, and fears that traditional religious understanding could hinder nation-building leaded to a negative period for religious education in Turkey, resulting in a shift towards the belief that religious education should be the responsibility of families and the separation of religious education from the Turkish education system (Şimşek, 2013).

Beyond this, duties to the state were emphasized more than rights such as obeying laws, paying taxes, doing military service, sacrificing self-interest for the common good, and voting (İnce, 2012; Kuş et al., 2018; Öztürk, 2012; Üstel, 2008). Classical rights and freedoms of citizens were arranged but not guaranteed by the state. To illustrate, the freedom right of citizens could be restricted under extraordinary situations (martial law) (İnce, 2012). Books emphasized the common good over individual interests (civil republican approach in section 2.3). Turkish qualities were exaggerated such as emphasizing that Turks are the most moral, hospital, and bravest people who talk the world's richest and most beautiful language (İnce, 2012). To illustrate, at the book named "Civilized Knowledge" used at the "Homeland Knowledge" course in early years of the Republic of Turkey, it was written that *"...there is no nation that is bigger, older, and cleaner than it [Turkish nation]"* (Afetİnan, 2010, p. 26). The aim was to raise secular and firm patriotic citizens (Çayır & Gürkaynak, 2007; Üstel, 2008). The prominent words that can describe citizenship education at that time are Turkic nationalist, firm patriot, non-conservative, scientific and obedient.

2.7.2. The Multi Parties' Democracy (1946-1960)

The transition to multi-party democracy, which began with the establishment of the National Development Party (NDP) in 1945, was a period marked by both the will for democracy and antidemocratic practices (Üstel, 2008). With the multi-party period, the RPP and the Democrat Party (DP) ruled the country at different times.

During this period, the first ruling party RPP allowed for out-of-school religious education under its supervision in 1947, authorized elective religious courses in schools in 1948, established Imam Hatip courses, passed a law establishing a Faculty of Theology, and amended the Law on the Closure of Dervish Lodges and Zawiyahs to allow some tombs to be open to visitors, indicating a shift away from militant secularism (Üstel, 2008). This shift was because of some external forces such as the competition brought about by multi-party democracy, increasing concerns about communism, and the pressure of the need for religious education in society (Şimşek, 2013). The DP continued the educational policy of RPP on citizenship education (İnce, 2012). Curricula designed by RPP continued to be implemented at schools (Üstel, 2008). However, probably with the effect of the multiparty period, democracy and citizenship rights were more prevalent in textbooks (Çayır & Gürkaynak, 2007; İnce, 2012). During the DP period, emphasis on sole Turkishness in education started to cease, and governmental additions and regulations related to religion in education increased more. It might be because the new government targeted to create an amalgam of Turkishness and Islamism at that time which eventually would create the understanding of Turkish-Islamic synthesis in the political atmosphere and formal educational programs in later years.

Despite some emphasis on rights sometimes, during the RPP and the DP periods, course books still emphasized duties more than rights (Üstel, 2008). In line with that understanding, at DP's second Major Congress in 1949, it was stated that: "*We consider every individual who carries out lawful duties as a good citizen*" (Ekinci, 1994, p. 65). Unlike the single party period, textbooks emphasized that citizenship rights should be legally guaranteed and protected by the state. However, despite the books, during the single party period and the DP period, citizenship rights were declared but were not legally protected by the state (İnce, 2012). The prominent words that can describe citizenship education at that time are firm patriot, conservative, and obedient.

2.7.3. Military Interventions (1960-1980)

After the 1960 military coup, constitutional changes affecting the nature of citizenship and citizenship education have been enacted. During this period, the First and Second Development Plans were prepared, the Seventh and Eighth National Education Councils were convened, and important laws such as the Law on Primary Education and Education (Law number: 222) and the Law on Private Education Institutions (Law number: 625) were enacted to give direction to education (Birgül, 2017). Under the influence of military, considering that the administrative power of the state governance of the period was high, the new 1961 constitution "*considered all possible situations with the aim of limiting political power and securing fundamental rights and freedoms*" (Dursunoğlu et al., 2019, p. 145). The most democratic curricula of that time were put into practice with the importance given to participatory democracy under the influence of this constitution and the changed social dynamics (Üstel, 2008). With the increasing conservative influence on politics before the military coup, secularism emphasis on education was increased again. To illustrate, at the national education reform section of the government program of the Erim's first government, it was stated that "*the management of religious affairs will be kept above the political and personal interests and will be handled according to the principles of the secular state*" (Dağlı & Aktürk, 1988, p. 203). There have also been periods of work that prioritized morality in particular. For example, with the 1974 program of the Ecevit's first government, compulsory morality courses were introduced in schools while religion classes were elective (Ekinci, 1994; M. Öcal, 1998).

By the 1970s, duties of citizens in school, family, and toward the state were still emphasized more than their rights (Karamanlı, 2013). Like previous periods, firm patriotism was prevalent, and virtues of the Turkish nation were exaggerated (İnce, 2012; Karamanlı, 2013). For example, in the following excerpt taken from the program of the Demirel's fourth government, patriotism was prevalent, human rights are expressed in general among the national education objectives of the period, but instead of citizenship rights within the state, the duties expected by the state from the citizen are mostly included:

> *Our aim in National Education is to educate all members of our nation to adopt, protect and develop the national, moral, humanitarian, spiritual and cultural values of the Turkish nation; to love their family, homeland and nation and always strive*

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to glorify them; to be loyal to Atatürk[4]'s revolutions and Turkish Nationalism; who are aware of their duties and responsibilities towards human rights and the Republic of Turkey, which is a national, democratic, secular and social state of law; who are proud of our great and glorious history, who look to the future of our nation with confidence, who are free from all forms of imitation, who understand their national personality, and who aim to set an example for humanity in the race of science, technology and civilization (Ekinci, 1994, p. 30)

The prominent words that can describe citizenship education at that time are Turkic nationalist, firm patriot, non-conservative, and obedient.

2.7.4. Turkish-Islamic Synthesis Period (1980-2010)

Towards the 1980s, the country experienced more internal conflicts and political instability, fueled by militarist and liberal youth movements. These movements eventually ended in military coups, which caused the separation of citizenship education from politics and led to the cultivation of apolitical citizens (Ersoy, 2014). To illustrate, as the 1980 coup d'état approached, Ecevit's second government program in 1977 contained plans for steps to be taken to prevent the politicization of national education at a time of heightened political tension:

In education, our government will first and foremost ensure security of life and freedom of learning... Discrimination among students on the basis of their political opinions and the transformation of schools into places of political conflict beyond the limits of civilized debate will be strictly prevented. No matter how different their political and social opinions may be, an environment where friendship will be established, and love will flourish among our youth and children will be created. (Ekinci, 1994, p. 32)

At that time, the discourse about the greatness of the Turkish nation was still prevalent. After the 1980 military coup, to legitimize the coup and indoctrinate the idea that the army is the natural guardian of the state, books were reorganized. In addition, leftist developments were tried to be repressed. To illustrate, in Ulusu government program, it was stated that:

In national education and training, measures will be taken as soon as possible to spread Atatürk's Nationalism to the remotest corners of the country. The aim of students in all educational institutions should be to acquire national elements, knowledge and skills reinforced by Atatürk's Nationalism and Principles. We will not allow our children, who are the guarantee of tomorrow, to grow up with foreign

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[4] The founder and the first president of the Turkish Republic.

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ideologies instead of Atatürk's principles and eventually become anarchists. (Ekinci, 1994, p. 40)

In the following years, Turkish-Islamic synthesis ideology, which has roots to the DP period, was emphasized (Bayri, 2008; İnce, 2012; Şen, 2020) in response to the leftist movements. By trying to gather people around Turkishness and Islamism, building up and continuing stability in the society was aimed (Üstel, 2008). To illustrate, one political perspective at this period, the National Vision Movement, responded to the cultural focus of the 1990s by defining the cultural moral parameters of Turkish Muslims and attempting to protect them from the corrupting influence of the "West" (Bayri, 2008). Both Turkish-Islamic synthesis and National Vision Movement stood as right-wing political ideologies and have become closely associated with Sunni religious conservatism (İnce, 2012; Yağcı, 2022). The culture of people from different sects such as Alevis did not exist in textbooks. More recently, the ruling Justice and Development Party (JDP) which despite its conservative origins did not appear to be a party that explicitly uses religious symbolism in terms of discourse and program (Bayri, 2008) has increased the curriculum time of Islamic education courses, the number of Islamic schools and the number of students in these schools to an all-time high in line with the ideology of the Turkish-Islamic synthesis (Şen, 2020).

Human rights themes were included in citizenship education due to efforts to join the European Union, but universal themes were seen to stand side by side with nationalist and authoritarian citizenship education (Çayır & Gürkaynak, 2007; İnce, 2012). To illustrate, İnce (2012) remarked that the 1982 Constitution (post-military coup constitution) placed significant restrictions on most rights, leading to a more passive and duty-based citizenry, a less participatory democracy, and a depoliticized system in Turkey. Çayır and Gürkaynak (2007) added that there was still the National Security course. This course has been a compulsory part of the high school curriculum since 1926. The course was taught by military officers (officers in uniform appeared in civilian schools) and the textbook was written by military officers. The textbook promoted xenophobic attitudes towards other countries under headings such as "secret games on Turkey". This course was ended in 2012 due to criticisms in the European Union negotiations and the belief that its objectives, including a sense of belonging, national consciousness, historical awareness, love of homeland and nation, and an understanding of the structure of the Turkish Armed Forces, would still be covered in

courses such as Civics, Social Studies, History, Atatürk's Principles, and the History of the Revolution (Habertürk, 2012).

Summarizing the general trends in the understanding of citizenship in the Republic of Turkey, Arslan (2016) outlined that citizenship education has undergone changes in its focus and content, starting with a secular and ultra-nationalist emphasis in the 1930s, then being dominated by Islamic elements from 1945-1950 and beyond, before returning to a secular focus after 1960. In the post-coup periods of the 1960s and 1980s, he added that it was observed that nationalist and Islamic values took precedence over democratic values in the textbooks as a result of efforts to protect the nation-state. It can be argued that citizenship, which in the Ottoman period was dominated by loyalty to the sultan and duties towards the sultanate, progressed in the Republican period on the axis of loyalty to the state and duties towards the state, along with the rights brought by the Republic (Karamanlı, 2013; Kaya, 2017). In the Republican period in particular, it can be purported that at the beginning of the republic, obedient, firm patriot and non-conservative citizens were aimed to be raised. Later, obedient, Turkic nationalist and Sunni Islam religious citizens started to be targeted. The prominent words that can describe citizenship education at that time are Turkic nationalist, firm patriot, conservative, apolitical, and obedient.

In the following years, the European Union integration processes in particular and the changes and transformations in the world in general, which were discussed below, have led to the inclusion of some human rights, active democratic citizenship, multiculturalism, and global education elements in Turkey's citizenship education, although their effectiveness is debated in scholarly circles.

2.7.5. An Analysis on Citizenship Education in Turkey

The section below describes the sociopolitical and sociocultural structure of Turkey, outlines its current citizenship education policies, and analyzes the major studies conducted in Turkey in the field of citizenship education.

2.7.5.1. Exploring Turkey's Culture and Politics. As of 2021, the Economist Intelligence Unit's democracy index rates Turkey's democracy as a hybrid regime (EIU, 2022). In the political culture of hybrid regimes, both democratic (e.g., regular multiparty elections) and undemocratic values and practices (e.g., restrictions on press and media freedom) coexist (Kurtoglu Eskisar & Durmuslar, 2021; Öney & Murat

Ardag, 2021). In times of economic crisis or when facing consolidated opposition, leaders of hybrid regimes may seek to concentrate power, manipulate elections, and restrict freedom of the press, courts, and opposition parties to maintain control (Akyuz & Hess, 2018).

In such a democracy, there has been a shift towards right-wing views in terms of value judgments in Turkey, as demonstrated by the World Values Survey conducted between 1999 and 2018 (Yağcı, 2022). Esmer (2002) argues that the Turkish population tends to hold left-leaning economic views, including support for state intervention in the economy and policies promoting equality and social justice, but holds right-leaning ideological beliefs due to their religiosity. Esmer (2002) came up with additional findings about the Turkish population in his Europe and Turkey Values Research report. The report indicated that a significant portion of Turkish respondents aged 18 or older identified themselves primarily as Turkish (28%) and primarily Muslim (69%), and the majority identified as religious (80%). This is supported by more recent data from 2012, which shows that two-thirds of Turkish respondents over 18 years old prioritize their Muslim identity over their Turkish identity, and that the proportion of people who self-identified as religious has increased by 10% over the past 22 years (Esmer, 2012). The report also showed that respondents were less opposed to living near people of different races and colors, Christians, immigrants, or foreign workers, compared to those with characteristics such as drug use, homosexuality, or heavy drinking. They also believed that human rights were not respected in Turkey. Despite the recognition of the value of human rights, it seems that many Turkish citizens view these rights through the lens of religion, and certain controversial topics, like sexual orientation, may be given less importance. According to Yıldırım (2016), the use of names with religious emphasis, such as Burak, Berat, Kübra, and Hilal, increased among children in Turkey in the post-1990 period, when conservative parties were more influential. So, it was maintained in this study that there has been a tendency of right-leaning culture towards Islam in Turkey reflected in the prioritization of Muslim identity over Turkish identity, filtering of human rights principles through the filter of religion, and the names that children have in the post-1990 period.

According to the Europe and Turkey Values Research (Esmer, 2002), a significant number of respondents in Turkey indicated that they would not engage in more active forms of democratic participation, such as boycotts, demonstrations, strikes, or

occupying buildings or workplaces. Instead, they were more likely to use less confrontational means of participation, such as signing petitions collectively. One of the reasons for this might be the efforts to cultivate apolitical citizens since the 1980s. The majority of respondents expressed support for democratic governance and a preference for rulers who are religious, but also reported that they do not want clergy or religious leaders to influence people's votes or government decisions, and that they prefer a leader who does not waste time running parliamentary or electoral processes, or who prioritizes the management of experts[5] over the government. These represent a complex picture of citizens' attitudes towards democratic and secular governance. However, it is clear that the respondents in the Europe and Turkey Values Research do not fully embrace democracy. While they acknowledge the importance of justice and recognize that poverty is caused by injustices in society, they tend to avoid direct action for social transformation and prefer to wait for leaders or experts to bring about change. Additionally, when considering the desired characteristics for cultivating children, good manners, diligence, and responsibility ranked highly, while independent behavior, creativity/imagination, and perseverance/determination ranked low. This suggests a preference for good citizenship characteristics that emphasize obedience rather than free thinking. As a result, it appears that the participants in the study represent a type of citizen who is obedient, trusts the government unconditionally, and is participatory, rather than a justice-oriented citizen who actively works to hold the government accountable and promotes social change.

To conclude this section, Turkey has a hybrid democracy, meaning it has both democratic and undemocratic practices. According to the World Values Survey, there has been a shift towards right-wing views in Turkey in terms of value judgments, and the country has a cultural tendency towards Islam. Many Turkish citizens prioritize their Muslim identity over their Turkish identity and self-identify as religious. While there is a recognition of the value of human rights, these rights are often viewed through a religious lens and certain controversial topics, like sexual orientation, may be given less importance. In terms of democratic participation, Turkish citizens are more likely to use less confrontational methods like signing petitions, rather than engaging in more active forms of participation like boycotts or strikes. They support

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[5] They wanted a team of experts to run the country instead of the government.

democratic governance, but also express a preference for religious rulers and may make choices that do not align with democratic principles. In terms of cultivating children, good manners, diligence, and responsibility are prioritized over independent behavior, creativity/imagination, and perseverance/determination. Overall, the values and attitudes of Turkish citizens show a complex mix of support for democratic and secular governance, but a tendency towards obedience and trust in authority with participatory democratic citizenship rather than justice-oriented citizenship. Synthesizing the analyses in this and previous sections of this study, the prominent words that can describe the understanding of citizenship in Turkey recently are: Turkic nationalist, firm patriot, conservative, apolitical, and obedient.

2.7.5.2. Key Features of Turkey's Citizenship Education Policies. Citizenship courses have undergone a number of changes in Turkey over the years, with different names and subject areas being emphasized at different times. In the pre-Republican period, it was included in primary school curricula under the names Musahabat-ı Ahlakiyye and Malumat-ı Medeniye (Genç & Çelik, 2018). After the proclamation of the Republic, it was renamed Musahabat-ı Ahlakiyye and Malumat-ı Vataniyye (Genç & Çelik, 2018; Kurum, 2018), and later called Civics, Citizenship Knowledge, Citizenship Education, Citizenship Information, Citizenship and Human Rights Education, and Citizenship and Human Rights (Genç & Çelik, 2018; Gürel, 2016; Kurum, 2018). In 2004, citizenship courses were removed from the curriculum, and were introduced as part of an interdisciplinary area in 13 courses at the primary education level (Çelik, 2009; Kurum, 2018; Şen, 2019; Ülger, 2013). In 2010, a project called Democratic Citizenship and Human Rights Education was launched to reintroduce separate citizenship education (Akin et al., 2017; Ersoy, 2014), and it was given again as a separate elective course in the 8th grade, under the name Citizenship and Democracy Education, which later became compulsory (Gürel, 2016; Kurum, 2018; Şen, 2019).

The Basic Law of National Education No. 1739 outlines the skills that students should develop at the basic education level to be active, aware of their rights and responsibilities, productive, creative, open to development, able to think freely and universally, democratic, and respectful of human rights (Kaldırım, 2005; Ülger, 2013). The main goal of basic education, including the social studies course and human rights and citizenship education, is to help students achieve these goals (Ülger, 2013). Today,

citizenship related KSAVs are taught through separate courses and integrated into other courses. At the primary school level, citizenship education is taught through the compulsory Life Sciences course for 1st, 2nd, and 3rd graders, the Human Rights, Citizenship, and Democracy course for 4th graders, and the Social Studies course for 4th, 5th, 6th, and 7th graders. At the high school level, there is an elective Democracy and Human Rights course. The MoNE's curriculum policy is to provide general education to all students until the end of secondary education (Turkish Basic Law of National Education, 1973). This policy is intended to provide students with the fundamental knowledge, skills, and values they need to be good citizens, according to the Turkish Basic Law of National Education (1973).

According to the courses offered at primary, secondary, and Anatolian High Schools, it appears that the MoNE seeks to cultivate citizens proficient in Turkish and foreign languages (especially English), science, math, and technology, social science subjects such as history and geography, art, and sport, and have knowledge about religion. This is evident in the range of compulsory and elective courses available, including language and expression courses, physical and mathematical sciences courses, social sciences courses, art and sports courses, and religious courses, as well as courses on traffic safety (Table A1 in Appendix A). The curriculum is primarily knowledge centered, as evident from such separately taught courses. According to Ellis (2013), a knowledge-centered curriculum typically focuses on essential knowledge that all students should learn until at least high school and is designed to prepare students for university or general life after education. Such a curriculum often involves sorting and tracking students based on their academic abilities, with teaching based on separate subject matter and teachers serving as subject matter experts. Content is typically presented in a progression from simple to more complex and may include lectures, performances, inquiry, and discovery. Assessments typically take the form of grades and notes based on specific success criteria, and students may have some choice, such as in selecting a project topic, but must stay within the boundaries of the curriculum.

The education system in Turkey consists of four years of primary school, four years of secondary school, and four years of high school, which is known as the 4+4+4 system (Presidency, 2012). Compulsory education includes primary and secondary schools, as well as Imam-Hatip secondary schools. There are also a range of compulsory high schools, including Anatolian, Anatolian Imam-Hatip, Science, Social Sciences, Fine

Arts, Sport, and Vocational High Schools. Students can complete their education through either formal or non-formal education programs at these schools. There are certain courses that all students are required to take, including math, Turkish, and biology, as well as school-specific and elective courses (MoNE, 2020b, 2021c, 2021a). The 4+4+4 system requires that until high school, students must attend the same type of primary school and must choose between two secondary school tracks: standard secondary schools or Imam-Hatip secondary schools. To attend Fine Arts or Sport High schools, students must pass talent exams. Secondary school achievement scores are also taken into consideration for enrollment in high school (MoNE, 2019). The subjects are typically taught separately from each other with predetermined schedules and goals (MoNE, 2020b, 2021c, 2021a). While multiple teaching methods are encouraged, student progress is evaluated based on predetermined objectives and grades are given. This aligns with the characteristics of a knowledge-centered curriculum, which focuses on the transmission of essential information to prepare students for further education or life outside of school (MoNE, 2016a, 2016b, 2018c).

Until 2005, values education in Turkey was taught implicitly as part of formal education, but since 2005 it has been explicitly included in official curricula (Firat Durdukoca, 2019). Accordingly, a set of predetermined values to be taught is placed at the beginning of each course curriculum. To illustrate, at high school curricula, these values are determined as justice (being just, behaving equally, sharing), friendship (altruism, trust, loyalty, faithfulness, helping each other), honesty (being open and understandable, truthfulness, being ethical, being trustworthy, keeping your word), self-control (controlling your behavior, being able to take responsibility of your behaviors, having self-confidence), patience (being determined, tolerating), respect (being modest, behaving others in a way that you want to be behaved by others, valuing other people's personalities), love (caring about family unity, making sacrifice), responsibility (being responsible to yourself, and your environment, country, family), patriotism (being hardworking, solidarity, law-abidingness and following the rules, being aware towards historical and natural heritage, caring about the society) and helpfulness (being generous, being self-sacrificing, cooperating, being merciful, being hospital, sharing) (MoNE, 2021b). Those values are distributed into objectives of each course at primary, secondary and high school levels.

In addition to the specific courses and values outlined in the curriculum, the MoNE has also identified a set of broad competencies that it aims to develop in students. These competencies, known as the Turkey Competencies Framework (2016), include communication in the native language, communication in a foreign language, mathematical skills, competency in science and technology, digital literacy, the ability to learn independently, social, and citizenship-related competencies, initiative and entrepreneurship, and cultural awareness and expression. The MoNE aims to cultivate these skills in students at the primary, secondary, and high school levels. These competencies are meant to help students become well-rounded and well-equipped to navigate the world and participate actively in society (Table A2 in Appendix A).

In the case of global and multicultural citizenship education, there are some inclusive changes considering earlier stages of the Turkish Republic. Kurtdaş and Ulukaya Öteleş (2021) analyzed primary and secondary school social studies curricula and textbooks and found that the number of items reflecting a national identity conception was higher than the number of items reflecting a global identity conception, but not by much. Arslan (2016) and Karakuş and Kuyubaşıoğlu (2017) found that the curricula after 2005 include transition studies to multicultural education and although it is not particularly based on multicultural education policies, it reflects some basic features of multicultural education policies. However, Günel and Pehlivan (2015) also revealed that the 8th grade Citizenship and Democracy Education textbook superficially focuses on discrimination and prejudice based primarily on race, gender, and disability among the global education themes. The concepts of multiple perspectives, prejudice, world peace, interdependence and interconnectedness are covered as skills and values in the curriculum but only as knowledge in the textbook. Furthermore, the curriculum and textbook fail to provide any activities for teaching the skill of developing multiple skills and perspectives, which is a general objective of global education, and only presents this objective through questions. Kuş et al. (2013) found that 4th and 5th grade social studies textbooks included a limited number of topics on respect for differences and respect for others, which was insufficient for democratic citizenship.

Democracy and Human Rights, and Human Rights, Citizenship and Democracy courses are at the forefront of the current democratic citizenship education. Human and citizenship rights and freedom, justice, equality, collaboration, critical thinking based on correct and credible knowledge, law-abidingness, respect for diversity, and

active citizenship are included in the current curriculum. In this context, curricula include tenets of participatory citizenship, in which citizens engage in individual and collective efforts for the betterment of society by utilizing already established social systems such as joining non-governmental organizations, organizing campaigns, writing to officials, and so on. However, there is no direct content, aims, or practices stressing questioning and eliminating procedures of certain rules, laws, exercises, or events that may exist in any culture and may sustain some structures of status quo. In addition, placing courses about democracy in the curricula does not ensure full engagement of students in learning about democracy. Some researchers have documented the lack of democratic school atmosphere in schools in Turkey (Akin et al., 2017; Ersoy, 2014; Genç & Çelik, 2018; Ülger, 2013), or that practical activities such as school councils, student clubs and social activities are not functional enough (Ersoy, 2012). One positive step in creating democratic school environments was the MoNE's 2004 regulation on Democracy Education and School Councils Project. The purpose of the regulation was to determine the procedures and principles regarding the establishment and functioning of school student councils in primary and secondary education institutions affiliated to the MoNE (MoNE, 2004). The regulation mission was as follows:

> *To strengthen our republic with democracy; to create an established democracy culture in our students, to develop tolerance and pluralism awareness, to raise generations who have assimilated their own culture, are loyal to national and spiritual values, and adopt universal values; to give students the culture of choosing, being elected and voting; to gain the skills of participating, communicating, adopting democratic leadership, and forming public opinion.* (p. 2)

Some studies have indicated that teachers, students, and administrators view the project positively in the acquisition of democratic values (Akbaba & Bilge, 2014; Biçer, 2019; Güven, Çam, & Sever, 2013). The project, however, which was carried out in collaboration with the Presidency of the Grand National Assembly of Turkey (PGNAT), was abolished by the MoNE in 2019, citing PGNAT's decision to stop participating in the activities (MoNE, 2019d). Therefore, these two Democracy and Human Rights, and Human Rights, Citizenship and Democracy courses remain at the forefront of current policies in terms of democratic citizenship education.

In light of these, the current citizenship education policies in Turkey aim to provide students with essential elements of liberal education in diverse subject areas such as

math, science, English, etc. Although its effectiveness is debated, the policies also include specific topics for democratic citizenship education. Alongside this, values education is emphasized to develop students' affective domains. Additionally, the Turkey Competencies Framework is used to focus on the development of skills in students. Vocational, art, and sport students also receive this liberal education through compulsory common courses. The overall goal is to produce participatory citizens rather than those who are personally responsible or justice-oriented.

2.7.5.3. Citizenship Education Research in Turkey: An Overview. Previous research conducted in Turkey indicated that in primary education, where the foundation of citizenship is formed, duties towards the state come before rights among the characteristics that constitute the essence of a good citizen (Akin et al., 2017; Ersoy, 2014; Kızılay, 2015; Kuş et al., 2013; Şen, 2020). Remarkably, the findings of Sel (2021)'s meta-synthesis study on citizenship education in the social studies field showed that participants' understanding of citizenship was focused on traditional and national aspects, such as fulfilling duties and loving the homeland and nation, rather than active and global citizenship. According to Kılınç and Dere (2013)'s study, high school students were found to be lacking in critical perspective, democratic participation, and knowledge about global citizenship. They did not prioritize questioning political practices and decisions that affect them and viewed citizenship as primarily a national concept rather than being connected to understanding of global societies. This conception of citizenship dates back to the Ottoman period and early Turkey characterized by loyalty to the state, fulfillment of duties and nation-based citizenship. Other prominent good citizenship characteristics stated by teachers and students from different grades and subjects include patriotism, morality, respecting social values, sensitivity (to society, cultural heritage, and environment), responsibility (against their own obligations), love, science, helpfulness, honesty, fairness, courtesy, effective communication, and solidarity (Genç & Çelik, 2018; Gürel, 2016; Kılınç & Dere, 2013; Kuş et al., 2013).

Still, the 21st century has brought an increased focus on liberalism, globalization, and cultural pluralism in the Turkish education system, as has been seen worldwide (Arslan, 2016). The modern school system in Turkey has focused on developing citizens with skills such as participation, cooperation, reflection, and critical thinking, due to changes in the world and the social, economic, and political changes brought

about by relations with the European Union (EU) (Akin et al., 2017; Ersoy, 2014). Looking at the general transformation in terms of the content of citizenship courses, it was observed that there is a transition from militarism, nationalism, and communalism (Kuş et al., 2018; Şen, 2019) to globalism (Sel, 2021; Şen, 2020), active citizenship (Genç & Çelik, 2018), and democracy and sensitivity to different cultures (Kurum, 2018; Kuş et al., 2018; Şen, 2019). To illustrate, the literature shows that global citizenship education has been extensively researched in the 2000s and students, including those in Turkey, are being exposed to a greater variety of cultures through their textbooks (Karaca & Akbaba, 2021; S. Lee, 2020). In her meta synthesis of the research on Citizenship Education in Social Studies Lessons in Turkey, Sel (2021) also realized that the concept of citizenship is constantly expanding, deepening, and diversifying. Citizenship in Turkey is now more linked not only to the national state, but also to regional arrangements (e.g., European citizenship) and even to the whole world through the concept of global citizenship.

Ülger (2013) observed that human rights education in schools in Turkey began after the United Nations designated 1995-2005 as The Decade of Human Rights Education. Ersoy (2014) suggested that the social studies curriculum in Turkey has moved towards promoting active and democratic citizenship, possibly due to the influence of European Union integration, global transformations, and changes in the understanding of education. Unlike its predecessors, she added that the new curriculum includes topics and activities such as civil society organizations, global issues, school councils and student clubs, and learning through experience in some extra-curricular activities. However, past studies have shown that these new dimensions have not always been as effective in practice as conventional national dimensions.

Despite the changes in the understanding of citizenship education in Turkey, issues have been raised by students and teachers regarding the lack of concrete details in the concepts of global citizenship, democracy, and individualism, as well as the dominance of Sunni-Muslim themes in the limited cultural diversity of the curriculum (e.g., Kuş et al., 2018; Şen, 2019). Remarkably, 7th grade students in Kızılay (2015)'s research indicated the need that the characteristics of a good citizen should include respect, fairness, tolerance, environmentalism, and peacefulness among the characteristics of a good citizen. Public high school students stated that the school did not contribute to the formation of a multicultural viewpoint, and that their viewpoints

on multiculturalism were formed through the natural school environment and personal communication and interaction, in Karakuş (2017)'s study. Kaldırım (2005) observed that 8th grade students cannot make the connection between democracy and social justice, polyphony, separation of religion and state affairs, and the ability to question and hold governments accountable. Ersoy (2012a) inferred from interviews with teachers that children's rights education is carried out theoretically in some primary schools, and environments where children can exercise their rights such as school councils, student clubs and social activities are not functional.

From primary education to high school, researchers have identified some other issues raised generally by students and teachers about general citizenship education in Turkey at all levels. They have reported that the subjects are superficial and abstract or insufficient in scope (Ersoy, 2012; Firat Durdukoca, 2019; Genç & Çelik, 2018; Gürel, 2016; Sel, 2021), extra-curricular activities and guidance are insufficient or dysfunctional (Çiçek & Topçu, 2015; Ersoy, 2012; Genç & Çelik, 2018; Gürel, 2016; Sel, 2021; Ülger, 2013), there is pressure created by the exam-based structure (Sel 2021), educational materials are insufficient (Feyzioğlu, 2014; Gürel, 2016; Karaman & Karaman, 2016; Sel, 2021), there are general teaching processes that do not adequately take into account context or student differences (Karakuş & Kuyubaşıoğlu, 2017; Sel, 2021; Ülger, 2013), and more in-service training is need (Ersoy, 2014; Gürel, 2016). In particular, social studies teachers in Ülger (2013)'s study documented those extracurricular activities are limited to schools (poetry competitions, painting competitions, debates, etc.) and that out-of-school social activities related to human rights and citizenship education (symposium, field trips, theater, cinema) etc.) was not enough. Some middle and high school teachers in Genç and Çelik (2018)'s research stated that the lessons were superficial to provide the desired outcomes and that the course hours were too few for citizenship education.

Scholars have identified an array of recommendations as well. Teachers and parents should collaborate more effectively to cultivate key aspects of good citizenship in students, such as sensitivity towards cultural diversity, values education, and understanding of children's rights (Çelikkaya & Filoğlu, 2014; Demirezen et al., 2013; Dere et al., 2017; Genç & Çelik, 2018; Kurum, 2018). Teachers in a study by First and Durdukoca (2019) study indicated that they wanted democratic skills and values like critical thinking, tolerance, and empathy to be included in the social sciences

curriculum. Subject teachers teaching in middle and high schools recommended field trips to official state institutions in Genç and Çelik (2018)'s study. Lastly, teachers should model good citizenship behaviors to influence their students (Çelikkaya & Filoğlu, 2014; Dere et al., 2017; Karasu-Avcı et al., 2020).

Previous research indicated that national elements and the fulfillment of duties towards the state are prioritized in citizenship education in Turkey. In recent years, it has been observed that issues related to human rights and democratic active citizenship have started to be included. However, a number of problems have been reported in the implementation of the citizenship curriculum in general and the teaching of active citizenship in particular, and these problems have led to the failure of students to achieve certain outcomes. Researchers emphasized the importance of in-school and out-of-school hands-on activities, school-family cooperation, and in-service training.

2.8. Summary of the Literature Review

The concept of citizenship has evolved over time from a simple definition of membership in a state based on ethnicity or gender to a legal contract between the state and the citizen that includes rights and duties. It has also moved from an ethnic basis to a national identity basis, and it is now possible to acquire citizenship in a country by meeting certain conditions.

The concept of citizenship has evolved to include not only national identity and citizenship, but also multiculturalism and active citizenship with global characteristics. In democratic countries, citizenship includes legal rights and responsibilities towards the state, political literacy, local, national, and global identity and understanding, democratic participation knowledge, skills and values, and activities such as voting, taxation, claiming rights, cooperation, campaigning, and volunteering.

There is no consensus on the specific characteristics that define a good citizen, but there are generally accepted KSAVs that are considered important for good citizenship. In democratic societies, for example, voting is often seen as a key characteristic of a good citizen. However, other characteristics, such as critical thinking, knowledge of one's rights, efforts to ensure social justice, and respect for diversity, are also considered important for good citizenship in a democracy. In thin democracies, citizens are content with only voting or individual efforts at the local level, obeying laws unconditionally, and not participating in the decision-making and

implementation processes of the government. In contrast, in thick democracies, citizens are politically literate and engage in wider aid campaigns or awareness-raising, know how the government works, participate in civil society organizations, follow the political and national agenda, and form public opinion. They monitor and demand the government, and may use tools such as voting, boycotts, strikes, public agenda-setting, and protests to influence or change it.

According to research, three types of citizens have been identified in democracy: personally responsible, participatory, and justice-oriented. Personally responsible citizens, who tend to be characteristic of thin democracies, prioritize personal responsibility, while justice-oriented citizens, who represent thick democracy, prioritize social justice. Participatory citizens fall in between, engaging in political and civic life through activities other than those that "directly influence" social transformation, such as boycotts, strikes, and protests. It is not clear whether a society composed entirely of participatory or justice-oriented citizens would be fully democratic, but a balanced existence of these two types of citizens with peaceful and nonviolent behavior is desired for a well-functioning democracy.

The concept of good citizenship and the education that supports it are closely related, and perceptions and goals for good citizenship shape educational plans and programs. Some countries, such as those in Europe, may prioritize education that focuses on freedoms and rights, while others, particularly in Asia, may place greater emphasis on education that promotes a sense of responsibility towards the state and community. In countries that have strong economic or technological connections to the global network, education models that focus on global citizenship, multiculturalism, democracy, and human rights have started to be implemented, although the extent and success of these changes varies. According to the democratic model of citizenship, education to cultivate good citizens should include rights and responsibilities, democratic processes, form of government and its functioning, law-making and rule of law, critical thinking, problem-solving skills, cooperation, peaceful conflict resolution, helping and monitoring government actions, voluntary assistance, tolerance, fairness, honesty, and sensitivity to world problems. Past studies have mainly focused on this model. To be successful, citizenship education programs in schools should also consider the practices and desires of teachers and students, as well as official state policies, and aim to create democratic environments where students

can experience democracy. Mismatches between official curricula and teacher and student perceptions can lead to the failure of citizenship education.

The shift in the meaning of citizenship in Turkish history can be traced back to the late Ottoman Empire, when western technologies and ideas were adopted in an attempt to maintain the empire's power and a constitutional monarchy was implemented. This led to a transformation in the way the Ottoman people were viewed, from tebaa to citizens. The Republic of Turkey further solidified this transformation by securing citizenship in its constitution. From the early years of the Republic to the present day, citizenship education in Turkey has moved back and forth on the axis of nationalism/patriotism, conservatism, non-conservatism, rights and duties to the state. In this axis, conservatism vs. non-conservatism have been at opposite ends of the spectrum, while nationalism/patriotism and the preservation of the importance of duties to the state have been the two unchanging understandings. Today, Turkey's hybrid democracy understands citizenship that prioritizes duties to the state, is firm patriotic, and is influenced by Turkish Islamic synthesis based on Sunni Islam. It also includes global, multicultural, and democratic elements, although these elements are still developing (Figure 2.2).
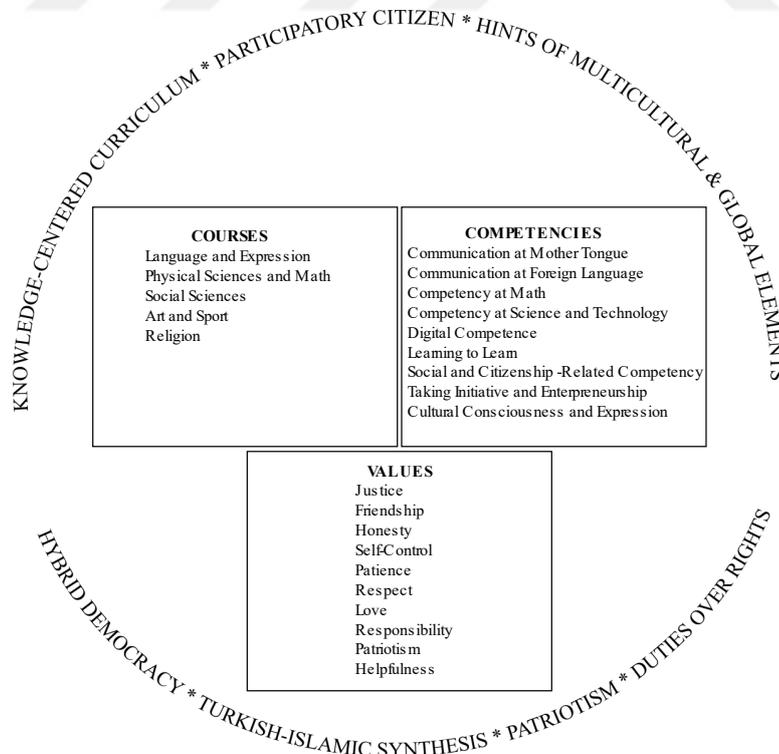
Figure 2.2. Formal View of Citizenship & Citizenship Education in Turkey.

CHAPTER 3

METHODOLOGY

The purposes of this research were (1) to study perceptions of teachers and students about knowledge, skills, attitudes and values (KSAVs) that should be developed for cultivating "good citizens", (2) to examine teachers' and students' perceptions on how Turkey Ministry of National Education (MoNE) educational policies for good citizenship can be improved, (3) to identify differences between teachers' and students' perceptions and formal citizenship education policies, and (4) to suggest school practices that reflect the characteristics of good citizenship that teachers and students agree on, address the challenges teachers and students face in implementing citizenship education in Turkey, and incorporate current scholarly and practical orientations in citizenship education. In that sense, the study investigated the following research questions:

I.   What are the priorities of teachers and students on knowledge, skills, attitudes, and values to be developed in cultivating "good" citizens in Turkish schools?

    a.   Do teachers' perceptions significantly vary based on gender, experience, and subject?

    b.   Do students' perceptions significantly vary based on school type and parents' education level?

II.   What are perceptions of teachers and students on MoNE's educational policies in cultivating "good" citizens?

III.   To what extent are formal citizenship curriculum policies consistent with teachers' and students' perceptions of the characteristics of a "good" citizen and an effective citizenship education?

IV.   What are the school practices in citizenship education based on teachers' and students' perceptions of the characteristics of a "good" citizen and an effective citizenship education?

This chapter is about the overall design, context, participants, data sources, factor analyses, data collection procedures, data analysis, trustworthiness, limitations, ethical considerations, and assumptions of the study. The role of the researcher is also presented.

3.1. Overall Design of The Study

The study followed a mixed methods approach. In a mixed methods approach, quantitative and qualitative data are mixed or integrated (Creswell & Creswell, 2018) to get a more complete understanding of research problems (Fraenkel, Wallen, & Hyun, 2012). The study employed a multi-phase mixed methods design (Creswell & Plano Clark, 2011), which is a type of mixed methods research design that involves conducting multiple sequential or concurrent mixed methods studies within a larger program of inquiry. This design aims to utilize the findings from one phase to inform or extend the findings from another phase, addressing various interconnected aspects of the research problem. The integration of different types of data takes place at different stages, guided by the logic and sequence of each phase. This design is particularly valuable when the researcher seeks to explore a complex or multifaceted phenomenon over time or in different contexts.

This research employed a comprehensive methodology comprising an online scale that incorporated both quantitative and qualitative data, supplemented by semi-structured interviews to gather qualitative data. Additionally, document analysis was undertaken as a qualitative data source. The purpose of the interviews extended beyond merely expanding on the scale findings; they sought to delve into the perspectives of the interview participants regarding the existing status of citizenship education policies in the country, a topic unrelated to the scale questions. Subsequently, document analysis was employed to assess the concurrence between the participants' viewpoints and the policies. The data collected also facilitated the formulation of suggestions for policy implementation, particularly in relation to school practices. Hence, the study employed multiple variants of mixed methods, including a concurrent triangulation design, an

explanatory sequential design, and an embedded design. Consequently, *a multi-phase mixed methods design* consisting of three distinct phases was utilized in the study:

Phase 1 of the study employed a concurrent triangulation design, which involved the simultaneous collection and analysis of both quantitative and qualitative data through the online scale. These data sets were then compared and examined in relation to one another in order to derive conclusions pertaining to the perceptions of participants regarding the attributes that define a good citizen. Specifically, the responses to closed-ended items (quantitative data) and the responses to an open-ended item (qualitative data) were jointly analyzed to gain insights into how participants perceive the characteristics associated with being a good citizen.

Phase 2 of the study employed an explanatory sequential design, which involved the collection and analysis of qualitative data following the analysis of quantitative data. The purpose of this phase was to provide explanations and further insights into specific findings derived from the quantitative data. To achieve this, semi-structured interviews were conducted to gather qualitative data. These interviews aimed to elaborate and provide additional context regarding the results obtained from the scale, which primarily consisted of quantitative data. The qualitative data from the interviews served to enhance the understanding and interpretation of the quantitative findings.

Phase 3 of the study employed an embedded design, wherein qualitative data were collected and analyzed as part of a larger qualitative study with a predominant qualitative methodology. Semi-structured interviews were conducted to explore the perspectives of the interview participants regarding the aspects of citizenship education policies that are considered favorable and those that require improvement in the country. Furthermore, document analysis (qualitative data) was utilized to support, complement, or enrich the findings derived from the interviews (qualitative data) and the scale results (quantitative data) within the same study. The document analysis involved examining formal policy documents of the country to assess the extent to which the perceptions of participants align with the existing policies. Finally, suggestions for school practices were formulated drawing upon the qualitative and quantitative data gathered throughout the study (Figure 3.1).

| Phase 1 | Phase 2 | Phase 3 |
| Concurrent Triangulation Design | Explanatory Sequential Design | Embedded Design |

Scale Administration → Analyze Results → Semi-structured Interviews + Scale Results → Elaborate on Scale Results → Document Analyses + Scale Results + Interview Results → Policy Analyses, Suggestions
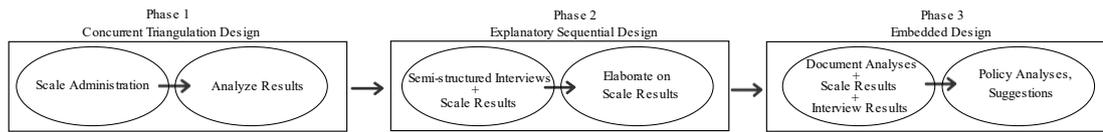
Figure 3.1. Procedures of Multi-phase Mixed Methods Design.

In this study, first, a scale named characteristics of good citizens scale (CGCS) was developed to understand perspectives of participants as to KSAVs that a good citizen should have. An exploratory factor analysis (EFA) was conducted after the piloting phase of the scale. After finalization of the scale based on EFA, it was administered to teachers and students online. Based on data collected, two confirmatory factor analyses (CFA) were conducted - one is on teachers' data and the other one is on students' data - to confirm factor structure derived from EFA. Based on the results and research questions, semi-structured interviews were conducted with teachers and students to dig deeper into citizenship education in Turkey, and further elaborate on scale results. At the final phase, document analyses were performed by utilizing formal MoNE documents. They were analytically scrutinized based on literature, scale results, and interview results. Thus, qualitative and quantitative data were evaluated together, and the research questions were investigated in depth.

3.2. Context of the Study

In this section, information about the participants in the scale and interviews is presented, some descriptive statistics are provided and the role of the researcher in the study is discussed.

3.2.1. Sampling for CGCS

According to latest official statistics (MoNE, 2020c), the counts of public high schools in Turkey in terms of school type are depicted at Table 3.1 below:

Table 3.1

Number of Public High Schools in Turkey by Type

School type	Counts
Anatolian high schools	2434
Anatolian Imam Hatip high schools	1441
Science high schools	302
Social sciences high schools	93
Fine arts high schools	81
Sport high schools	68

The high school with the highest number of students is Anatolian High Schools. There are 2846 Anatolian High Schools followed by 1635 Anatolian Imam Hatip High Schools. Vocational high schools include many fragments of departments with privatized curricula (MoNE, 2020c). Since the focus of this study is on mass general education, participants were selected only from Anatolian High Schools and Anatolian Imam Hatip High Schools. In this case, the participants came from certain school types. Since school type was chosen as a criterion for identifying participants, the sampling strategy used for the scale in this study was criterion sampling, which is one of the sub-types of purposeful sampling (Given & Saumure, 2008).

To grasp an inclusive picture of teachers' and students' perceptions on good citizenship, participants were selected from all 12 statistical regions called "nomenclature of territorial units for statistics" (Resmi Gazete, 2002) determined by Turkish Statistical Institute and Turkish State Planning Organization to group similar cities in terms of population, geography, regional development plans, fundamental statistical indicators, and socioeconomic development (Şengül, Eslemian, & Eren, 2013). This classification is depicted in Table B1 in Appendix B.

Since Level 2 cities were constituted by grouping Level 3 cities in terms of their economic, social, and geographic proximity (Turkish Statistical Institute, 2010), cities for the current study were selected from each Level 2 group randomly. One city from each Level 2 group was randomly selected and depicted Table 3.2 below. In total, data was collected from teachers and students who were willing to fill out the CGCS from Anatolian High Schools and Anatolian Imam Hatip High Schools from 12 cities.

Table 3.2

Cities Included in CGCS Data

Level 1 classifications	Cities
İstanbul	İstanbul
West Marmara	Balıkesir
Aegean	İzmir
East Marmara	Eskişehir
West Anatolia	Ankara
Mediterranean	Osmaniye
Middle Anatolia	Kırşehir
West Black Sea	Kastamonu
East Black Sea	Trabzon
Northeast Anatolia	Ağrı
Middle East Anatolia	Bingöl
Southeast Anatolia	Şanlıurfa

Excluding ones who did not answer the question, initial response statistics were presented at Table 3.3 below. 14 teachers and 30 students did not specify from which city they participated in the CGCS.

Table 3.3

CGCS Results by City: Frequencies and Percentages

	Teachers			Students	
City	*%*	*n*	City	*%*	*n*
Şanlıurfa	36.97	434	İstanbul	35.22	1078
İzmir	16.44	193	Şanlıurfa	20.39	624
Ağrı	16.01	188	İzmir	18.23	558
İstanbul	12.95	152	Ankara	8.95	274
Trabzon	5.28	62	Trabzon	7.64	234
Osmaniye	4.68	55	Ağrı	3.96	122
Ankara	4.09	48	Osmaniye	3.72	114
Eskişehir	1.36	16	Balıkesir	1.01	31
Balıkesir	.85	10	Bingöl	.39	12
Bingöl	.85	10	Eskişehir	.29	9
Kırşehir	.43	5	Kastamonu	.16	5
Kastamonu	.09	1	Kırşehir	0	0
Total	100	1174	Total	100	3061

As it is seen at the table above, response rates were higher in some cities whereas those were lower in some other cities. According to the socioeconomic development index (Turkish Ministry of Industry and Technology, 2017), İstanbul, Ankara, İzmir, and Eskişehir were in the "high" development group. Balıkesir, Trabzon, Kırşehir, Kastamonu, and Osmaniye were in the "moderate" development group. Bingöl, Şanlıurfa, and Ağrı were in the "low" development group. When those cities were

grouped under categories according to socioeconomic development after participants who did not answer the question were excluded, numbers of participants for each category were reflected at Table 3.4 below.

Table 3.4

Socioeconomic Development Levels of Cities

Level	Cities	Teachers		Students	
		%	*n*	*%*	*n*
Low	Bingöl, Şanlıurfa, Ağrı	53.83	632	24.76	758
High	İstanbul, Ankara, İzmir, Eskişehir	34.84	409	62.69	1919
Moderate	Balıkesir, Trabzon, Kırşehir, Kastamonu, Osmaniye	11.33	133	12.54	384
Total		100	1174	100	3061

With 14 participants who did not select any city, 1174 teachers were included, and with 30 participants who did not select any city, 3061 students were included in data analysis. Excluding ones who did not answer the question ($N = 1169$), teachers from Anatolian High School were higher in number ($n = 736$, $\% = 62.96$) than Anatolian Imam-Hatip High School ($n = 433$, $\% = 37.04$). Excluding ones who did not answer the question ($N = 3057$), students from Anatolian High School were higher in number ($n = 2212$, $\% = 72.36$) than Anatolian Imam-Hatip High School ($n = 845$, $\% = 27.64$), as well. 19 teachers and 34 students did not indicate their school (Table 3.5).

Table 3.5

School Type Distribution of Participants

School type	Teachers		Students	
	%	*n*	*%*	*n*
Anatolian high school	62.96	736	72.36	2212
Anatolian Imam-Hatip high school	37.04	433	27.64	845
Total	100	1169	100	3057

Among teachers after those who did not answer the question were excluded ($N = 1171$), female participants were higher in number ($n = 659$, $\% = 56.28$) than male participants ($n = 512$, $\% = 43.72$). Among the students after those who did not answer the question were excluded ($N = 3072$), female participants were higher in number ($n = 2126$, $\% = 69.21$) than male participants ($n = 946$, $\% = 30.79$), as well. 17 teachers and 19 students did not indicate gender (Table 3.6).

Table 3.6

Gender Distribution of Participants

Gender	Teachers		Students	
	%	*n*	*%*	*n*
Female	56.28	659	69.21	2126
Male	43.72	512	30.79	946
Total	100	1171	100	3072

The average age of teachers was found to be 36.03, and average teaching experience was calculated as 10.19 years when scores of 21 participants who selected the "31 or higher" option were taken as 31. The average age of students was found to be 15.51.

Among the teachers after those who did not answer the question were excluded ($N =$ 1167), most selected subjects were Turkish Language and Literature ($n = 176$, $\% =$ 15.08), Math ($n = 138$, $\% = 11.83$), and English ($n = 118$, $\% = 10.11$). 21 participants did not select any subject (Table B2 in Appendix B). 32 participants who selected more than one relevant subject are marked in italics in Table B2.

Among the teachers after those who did not answer the question were excluded ($N =$ 1176), most of them had undergraduate degree ($n = 954$, $\% = 81.12$), followed by master's degree ($n = 202$, $\% = 17.18$), license completion ($n = 17$, $\% = 1.45$), and PhD degree ($n = 3$, $\% = .26$). 12 teachers did not indicate their graduation level (Table 3.7).

Table 3.7

Graduation Level Distribution of Teachers

Level	*%*	*n*
Undergraduate	81.12	954
Master	17.18	202
License completion	1.45	17
PhD	.26	3
Total	100	1176

Among the students after those who did not answer the question were excluded ($N =$ 3003), most of them were 9th grade ($n = 912$, $\% = 30.37$) followed by 10th grade ($n =$ 888, $\% = 29.57$), 11th grade ($n = 713$, $\% = 23.74$), 12th grade ($n = 420$, $\% = 13.99$), and preparation class ($n = 70$, $\% = 2.33$), respectively. 88 students did not indicate grade (Table 3.8).

Table 3.8

Grade Level Distribution of Students

Grade	%	n
9th grade	30.37	912
10th grade	29.57	888
11th grade	23.74	713
12th grade	13.99	420
Prep class	2.33	70
Total	100	3003

Among the students' mothers after those who did not answer the question were excluded ($N = 3038$), most of them graduated from at most primary education ($n = 1748$, $\% = 57.54$), followed by secondary or high school education ($n = 1088$, $\% = 35.81$), and university education ($n = 202$, $\% = 6.65$). 53 mothers did not indicate their graduation level. Among the students' fathers after those who did not answer the question were excluded ($N = 3026$), most of them graduated from secondary or high school education ($n = 1453$, $\% = 48.02$), followed by at most primary education ($n = 1162$, $\% = 38.40$), and university education ($n = 411$, $\% = 13.58$). 65 fathers did not indicate their graduation level (Table 3.9).

Table 3.9

Parent Education Distribution of Students

Education	Mothers		Education	Fathers	
	%	n		%	n
At most primary	57.54	1748	Secondary or high school	48.02	1453
Secondary or high school	35.81	1088	At most primary	38.40	1162
University	6.65	202	University	13.58	411
Total	100	3038	Total	100	3026

In summary, there were more Anatolian High School teachers and students in the sample than Anatolian Imam-Hatip High School teachers and students. There were more female teachers and students in the sample than male teachers and students. Teachers were on average 36 years old, had an average of 10 years of experience, and were mostly undergraduates. Students were 16 years old on average. The education level of students' fathers was generally higher than the education level of the mothers. Fathers mostly graduated from secondary or high school. The highest education level for most mothers was primary school. Only 13.58% of fathers and 6.65% of mothers graduated from university.

3.2.2. Sampling for Interviews

Interviews were conducted with teachers and students in Anatolian High Schools and Anatolian Imam Hatip High Schools from districts such as Çankaya, Gölbaşı, Mamak and Pursaklar in Ankara for faster physical access to schools. In addition, Ankara is the capital of Turkey, one of the cities in Turkey with the largest population and having citizens from diverse education levels as seen in Table 3.10 below. To get a holistic picture from interviews, the following criteria were followed: (1) percentage of education among Ankara districts, (2) no exam schools, (3) the results of the 2019 mayoral elections, the last election held in Turkey while preparing this study, and (4) time availability. Since schools that meet certain criteria were targeted while determining the sample, the sampling strategy in interviews, as in the scale, was criterion sampling, which is one of the subtypes of purposeful sampling. Those criteria and the sampling process were depicted below.

First, students from different socio-economic environments were targeted as much as possible. For this, the educational level of parents was used because previous research points out that one of the indicators of socio-economic background is parents' education (Aikens & Barbarin, 2008), and child's notion of being a conscious citizen can be influenced by the family's educational level (Ersöz & Duruhan, 2015). Ye (2018) found that parents with university or post-graduate degrees were most likely to accompany their children with out-of-school citizenship activities such as museums, youth activity centers, theaters, etc. They were also more likely to own private cars which could make these activities easier to perpetuate. Ersoy (2012a) determined that the children of families with a high socio-economic level can use children's rights (e.g., right to speak) more comfortably at home, and found that students from low socioeconomic backgrounds exhibited more passive citizenship characteristics than students from higher socioeconomic backgrounds in primary school (2014). Hoskins, Huang and Arensmeier (2021) found that schools with a greater number of higher social class students on average tend to provide more civic learning opportunities in Nordic schools. Accordingly, Ankara districts were ranked according to the percentages of undergraduate, graduate, and doctoral graduates in the population of each district (Turkish Statistical Institute, 2020).

Second, to minimize student mobility from different socio-economic environments, schools were selected from ones that admit students without a national high school

entrance examination. In this way, attention was paid to the fact that most of the students in the selected schools were residing in the immediate vicinity of the school.

Third, among the districts that host such schools, Çankaya with the highest percentage in education, Gölbaşı with a relatively middle percentage, Pursaklar and Mamak with a lower percentage were selected. The political parties that received the most votes in the last mayoral elections in these districts were then identified. In Çankaya, the party with the most votes were RPP, in Gölbaşı they were Nationalist Movement Party (NMP) and Good Party (GP) with the NMP in the lead, in Pursaklar and Mamak it was JDP. Those parties hold 94.74% of all votes across Ankara. In this 94.74%, the NMP had the lowest total vote percentage (7.55%). Still, the NMP's vote percentage was more than the total vote percentages of other parties outside of this 94.74% with only 5.26% in total (100%-94.74% = 5.26%). Therefore, aforementioned districts were chosen to reflect the mainstream diversity in terms of political worldviews that can make a difference in perceptions of what a good citizen should be.

Fourth and last, the neighborhoods that voted more for the same party as the district they are in were determined. Among those neighborhoods, schools that could allocate time for interviews were identified (rows in bold in Table 3.10). The reason for choosing two districts with lower education percentage (Pursaklar and Mamak) is the relatively low number of schools in these districts. One Anatolian high school and one Anatolian Imam Hatip high school in Çankaya; one Anatolian High school in Gölbaşı; one Anatolian Imam Hatip high school in Pursaklar; and one Anatolian high school in Mamak were included in the study. These statistics are depicted at Table 3.10 below.

Table 3.10

Districts Included for Interviews and Descriptive Statistics

Districts	Education[6]	Population	%	AHS	AIHHS	District & Neighborhood Vote
Çankaya	**398103**	**925828**	**43.00**	**X**	**X**	**RPP**
Etimesgut	173379	595305	29.12			
Yenimahalle	199365	695395	28.67			
Gölbaşı	**36358**	**140649**	**25.85**	**X**		**NMP/ GP**
Keçiören	162920	938568	17.36			
Pursaklar	**22274**	**157082**	**14.18**		**X**	**JDP**
Mamak	**94469**	**669465**	**14.11**	**X**		**JDP**

[6] Number of citizens with Bachelor, Master's, or PhD degree

Altındağ	54551	396165	13.77
Elmadağ	6199	45122	13.74
Polatlı	16557	126623	13.08
Beypazarı	6356	48732	13.04
Kahramankazan	7388	56736	13.02
Kızılcahamam	3314	27507	12.05
Sincan	65190	549108	11.87
Ayaş	1610	13686	11.76
Çubuk	9692	91142	10.63
Nallıhan	2902	27434	10.58
Şereflikoçhisar	3480	33310	10.45
Akyurt	3566	37456	9.52
Kalecik	1209	12941	9.34
Güdül	736	8438	8.72
Bala	2048	25780	7.94
Çamlıdere	669	8883	7.53
Evren	212	3045	6.96
Haymana	1659	28922	5.74

Note. AHS = Anatolian High School, AIHHS = Anatolian Imam Hatip High School

So, interviews were conducted at five schools (three Anatolian high schools and two Anatolian Imam Hatip schools), which were determined according to the following criteria: (1) percentage of education among Ankara districts, (2) no exam schools, (3) the results of the 2019 mayoral elections in Turkey, and (4) time availability. In total, 14 teachers and 28 students attended the interviews. Teachers from Anatolian High School were higher in number ($n = 8$, $\% = 57.14$) than Anatolian Imam-Hatip High School ($n = 6$, $\% = 42.86$). Students from Anatolian High School were higher in number ($n = 16$, $\% = 57.14$) than Anatolian Imam-Hatip High School ($n = 12$, $\% = 42.86$), as well (Table 3.11).

Table 3.11

School Type Distribution of Interview Participants

School type	Teachers		Students	
	%	*n*	*%*	*n*
Anatolian high school	57.14	8	57.14	16
Anatolian Imam-Hatip high school	42.86	6	42.86	12
Total	100	14	100	28

Among teachers, female participants were higher in number ($n = 8$, $\% = 57.14$) than male participants ($n = 6$, $\% = 42.86$). Among students, female participants were higher in number ($n = 15$, $\% = 53.57$) than male participants ($n = 13$, $\% = 46.43$), as well (Table 3.12).

Table 3.12

Gender Distribution of Interview Participants

Gender	Teachers		Students	
	%	*n*	*%*	*n*
Female	57.14	8	53.57	15
Male	42.86	6	46.43	13
Total	100	14	100	28

There was a balanced teacher group in terms of teaching subjects. Five teachers were from religion-based courses (Culture of religion and knowledge of ethics" and "Imam-Hatip high school vocational courses"), five from science-based courses ("Biology", "Chemistry" and "Math"), and four from social-based courses ("History", "Geography", "Philosophy" and "Turkish language and literature"). Details are in Table 3.13 below.

Table 3.13

Subject Distribution of Interview Teachers

Subject	Category[7]	*%*	*n*
Culture of religion and knowledge of ethics	Religion-based	21.43	3
Imam-Hatip high school vocational courses	Religion-based	14.29	2
Biology	Science-based	14.29	2
Chemistry	Science-based	14.29	2
History	Social-based	7.14	1
Geography	Social-based	7.14	1
Philosophy	Social-based	7.14	1
Math	Science-based	7.14	1
Turkish language and literature	Social-based	7.14	1
Total	-	100	14

Among students ($N = 28$), most of them were 11th grade ($n = 19$, $\% = 67.86$) followed by 10th grade ($n = 6$, $\% = 21.43$), and 9th grade ($n = 3$, $\% = 10.71$), respectively (Table 3.14).

Table 3.14

Grade Level Distribution of Interview Students

Grade	*%*	*n*
11th grade	67.86	19
10th grade	21.43	6
9th grade	10.71	3

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[7] Table 4.7 provides details about this categorization.

Total		100	28

Among students' fathers ($N = 27$), most of them graduated from high school education ($n = 16$, $\% = 59.26$), followed by university education ($n = 5$, $\% = 18.52$), primary school education ($n = 4$, $\% = 14.81$), and secondary school education ($n = 2$, $\% = 7.41$). One student did not know his/her father's education level.

Among students' mothers ($N = 28$), most of them graduated from primary education ($n = 11$, $\% = 39.29$), followed by high school education ($n = 9$, $\% = 32.14$), university education ($n = 6$, $\% = 21.43$), and secondary school education ($n = 2$, $\% = 7.14$) (Table 3.15).

Table 3.15

Parent Education Distribution of Interview Students

Education	Mothers		Education	Fathers	
	%	*n*		*%*	*n*
Primary	39.29	11	High school	59.26	16
High school	32.14	9	University	18.52	5
University	21.43	6	Primary	14.81	4
Secondary	7.14	2	Secondary	7.41	2
Total	100	28	Total	100	27

Among students' mothers ($N = 27$), most of them were housewives ($n = 14$, $\% = 51.85$), followed by workers in either private or public sector ($n = 10$, $\% = 37.03$). The rest had an array of occupations with higher salaries ($n = 3$, $\% = 11.11$). One student did not mention his/her mother's occupation. Among students' fathers ($N = 26$), most of them were workers in either the private or public sector ($n = 22$, $\% = 84.62$). The rest had an array of occupations with higher salaries ($n = 4$, $\% = 15.38$). One student did not mention his/her father's occupation, and one student's father occupation could not be understood from the interview's voice recording (Table 3.16).

Table 3.16

Parent Occupation Distribution of Interview Students

Occupation	Mothers		Occupation	Fathers	
	%	*n*		*%*	*n*
Housewife	51.85	14	Worker[8]	84.62	22

[8] Occupations labeled as "worker" include self-employment, security personnel, chef, carrier, accountant, electrician, cleaner, market employee, dishwasher, IT worker of a charity, municipal

Worker[9]	37.03	10	Higher salary job[10]	15.38	4
Higher salary job[11]	11.11	3			
Total	100	27	Total	100	26

Excluding test books, most of the students ($N = 26$) have 100 and more books in their home ($n = 8$, $\% = 30.77$), followed by more than 50 books ($n = 7$, $\% = 26.92$), 200 and more books ($n = 6$, $\% = 23.08$), and 50 and less books ($n = 5$, $\% = 19.23$). Two students did not mention the book number in their home. Excluding test books, most of the students ($N = 25$) own 50 and less of those books in their home ($n = 12$, $\% = 48$), followed by 100 and more books ($n = 4$, $\% = 16$), 200 and more books ($n = 4$, $\% = 16$), 60 and less books ($n = 3$, $\% = 12$), and more than 50 books ($n = 2$, $\% = 8$). Three students did not mention the book number that they owned.

Among types of those books ($N = 44$), most of them are novels ($n = 17$, $\% = 38.64$), followed by history books ($n = 7$, $\% = 15.91$), religion books ($n = 6$, $\% = 13.64$), adventure books ($n = 2$, $\% = 4.55$), science books ($n = 2$, $\% = 4.55$), psychology books ($n = 2$, $\% = 4.55$), encyclopedias ($n = 1$, $\% = 2.27$), interviews ($n = 1$, $\% = 2.27$), and books with other topics such as horror ($n = 1$, $\% = 2.27$), biography ($n = 1$, $\% = 2.27$), self-improvement ($n = 1$, $\% = 2.27$), philosophy ($n = 1$, $\% = 2.27$), mythology ($n = 1$, $\% = 2.27$), and law ($n = 1$, $\% = 2.27$) (Table 3.17). A collective display of demographic information about the participants was given in Table 3.18 below.

Table 3.17

Distribution of Books at Homes of Interview Students

Books at home			Books owned by student			Type of books		
Number	%	*n*	Number	%	*n*	Type	%	*n*
>=100	30.77	8	<=50	48	12	Novel	38.64	17
>50	26.92	7	>=100	16	4	History	15.91	7
>=200	23.08	6	>=200	16	4	Religion	13.64	6
<=50	19.23	5	<=60	12	3	Adventure	4.55	2

employee, bank worker, chauffeur, and construction worker.

[9] Occupations labeled as "worker" include insurer, school bus guide, secretary, auxiliary staff at a special education center, accounting retiree, store employee, hospital staff, and cleaner.

[10] Occupations labeled as "higher salary jobs" include imam, academician, police retiree, and state officer.

[11] Occupations labeled as "higher salary jobs" include teacher and executive.

						>50	8	2
						Science	4.55	2
						Psychology	4.55	2
						Encyclopedia	2.27	1
						Interview	2.27	1
						Horror	2.27	1
						Biography	2.27	1
						Self-improvement	2.27	1
						Philosophy	2.27	1
						Mythology	2.27	1
						Law	2.27	1
Total	100	26	Total	100	25	Total	100	44

Table 3.18

Demographic Information of Interview Participants

Pseudonym	District	Ed.%	P.P.	School	Gender	Grade	Branch	T.E.	M.Ed.	F.Ed.	M.O.	F.O.	B.A.H.	B.O.
T1	Çankaya	43	RPP	AIH	F	-	IHVC	20	-	-	-	-	-	-
T2	Çankaya	43	RPP	AIH	F	-	TLL	21	-	-	-	-	-	-
T3	Çankaya	43	RPP	AIH	F	-	CH	25	-	-	-	-	-	-
T4	Çankaya	43	RPP	A	M	-	H	29	-	-	-	-	-	-
T5	Çankaya	43	RPP	A	M	-	CRKE	30	-	-	-	-	-	-
T6	Çankaya	43	RPP	A	F	-	CH	28	-	-	-	-	-	-
T7	Gölbaşı	25.85	NVP/GP	A	F	-	B	33	-	-	-	-	-	-
T8	Gölbaşı	25.85	NVP/GP	A	M	-	CRKE	27	-	-	-	-	-	-
T9	Pursaklar	14.18	JDP	AIH	M	-	GEO	26	-	-	-	-	-	-
T10	Pursaklar	14.18	JDP	AIH	M	-	IHVC	20	-	-	-	-	-	-
T11	Pursaklar	14.18	JDP	AIH	F	-	MAT	21	-	-	-	-	-	-
T12	Mamak	14.11	JDP	A	F	-	B	7	-	-	-	-	-	-
T13	Mamak	14.11	JDP	A	M	-	PHI	18	-	-	-	-	-	-
T14	Mamak	14.11	JDP	A	F	-	CRKE	4	-	-	-	-	-	-
S1	Çankaya	43	RPP	AIH	F	11	-	-	U	HS	W	W	15-20	5-10
S2	Çankaya	43	RPP	AIH	F	10	-	-	PS	U	W	W	≈20	≈4
S3	Çankaya	43	RPP	AIH	M	11	-	-	U	U	HW	HSJ	>200	≈0
S4	Çankaya	43	RPP	AIH	M	10	-	-	PS	PS	W	W	25-30	25-30
S5	Çankaya	43	RPP	AIH	F	11	-	-	PS	HS	HW	W	50-60	?
S6	Çankaya	43	RPP	AIH	M	11	-	-	HS	HS	HW	W	50-60	?
S7	Çankaya	43	RPP	A	F	11	-	-	?	?	?	?	150-200	≈50
S8	Çankaya	43	RPP	A	F	11	-	-	?	?	?	?	300-350	300-350
S9	Çankaya	43	RPP	A	M	11	-	-	?	?	?	?	>200	>200
S10	Çankaya	43	RPP	A	M	11	-	-	?	?	?	?	≈200	170-180
S11	Gölbaşı	25.85	NVP/GP	A	F	11	-	-	?	?	?	?	>400	>400
S12	Gölbaşı	25.85	NVP/GP	A	F	11	-	-	?	?	?	?	100-150	100-150
S13	Gölbaşı	25.85	NVP/GP	A	M	11	-	-	?	?	?	?	150-200	150-200
S14	Gölbaşı	25.85	NVP/GP	A	M	11	-	-	?	?	?	?	≈200	≈100
S15	Gölbaşı	25.85	NVP/GP	A	M	11	-	-	?	?	?	?	100-150	50-75
S16	Gölbaşı	25.85	NVP/GP	A	F	11	-	-	?	?	?	?	50-100	50-100
S17	Pursaklar	14.18	JDP	AIH	F	11	-	-	U	U	HSJ	HSJ	>100	40
S18	Pursaklar	14.18	JDP	AIH	M	11	-	-	PS	HS	HW	W	>200	≈150

S19	Pursaklar	14.18	JDP	AIH	M	11	-	-	PS	SS	HW	W	≈50	5-6
S20	Pursaklar	14.18	JDP	AIH	M	11	-	-	HS	U	W	HSJ	>100	40-50
S21	Pursaklar	14.18	JDP	AIH	F	11	-	-	PS	HS	HW	W	>50	≈30
S22	Pursaklar	14.18	JDP	AIH	F	10	-	-	PS	HS	HW	W	≈100	5-6
S23	Mamak	14.11	JDP	A	M	10	-	-	U	HS	HW	W	>50-60	>50-60
S24	Mamak	14.11	JDP	A	M	9	-	-	HS	HS	W	?	60-70	20-30
S25	Mamak	14.11	JDP	A	F	9	-	-	HS	?	?	?	≈0	≈0
S26	Mamak	14.11	JDP	A	F	10	-	-	HS	HS	W	W	≈30-40	≈30-40
S27	Mamak	14.11	JDP	A	F	10	-	-	HS	HS	W	W	≈50-60	≈50-60
S28	Mamak	14.11	JDP	A	F	9	-	-	HS	HS	HW	W	≈50-60	>25-30

Note. T1 = teacher 1, S1 = student 1, Ed.% = the percentage of undergraduate, graduate, and doctoral graduates among citizens, P.P. = the political party that received the most votes in the last mayoral elections, RPP = Republican People's Party, NVP/GP = Nationalist Movement Party and Good Party, JDP = Justice and Development Party, AIH = Anatolian Imam Hatip High School, A = Anatolian High School, F = Female, M = Male, IHVC = Imam Hatip Vocational Courses, TLL = Turkish Language and Literature, CH = Chemistry, H = History, CRKE = Culture of Religion and Knowledge of Ethics, B = Biology, GEO = Geography, MAT = Math, PHI = Philosophy, M.Ed. = mother education, F.Ed. = father education, M.O. = mother occupation, F.O. = father occupation, B.A.H. = books at home, B.O. = books owned, U = university, PS = primary school, HS = high school, SS = secondary school, HSJ = higher salary job, HW = housewife, W = worker, > = greater than, ≈ = approximately, ? = the participant did not mention, - = data could not be linked to the participant

In summary, there were more Anatolian High School teachers and students in the sample than Anatolian Imam-Hatip High School teachers and students. There were more female teachers and students in the sample than male teachers and students. Teachers were balanced in terms of their teaching subject (social, science or religion based). Most students were in 11th grade.

Excluding test books, 53.85% of students had more than 100 books at home (parent's books + student's books). Hence, homes with books more than 100 and less than 100 were roughly equal. Mostly there were novels at home, and there were some history and religion related books. Excluding test books, 53.85% of students had more than 100 books at home, while only 32% of students owned more than 100 books. In addition, while 19.23% of students had less than 50 books at home, 48% of students owned less than 50 books. Most students had fewer books than their parents. Most probably it was because students were mostly 11th graders and focused more on test books because of upcoming national exams.

Fathers' education level was generally higher than that of mothers. Fathers were mostly workers and graduated from high school. Mothers were mostly housewives and graduated from primary or high school. Only 18.52% of fathers and 21.43% of mothers graduated from university.

3.2.3. Role of the Researcher

I am a PhD student in the Curriculum and Instruction department at Middle East Technical University (METU) in Ankara. I received my undergraduate degree from the Computer Education and Instructional Technology department at the same university. Currently, I work as an instructional designer and project implementer at the online distance education platform of Turkey (EBA, www.eba.gov.tr), which has been being developed and maintained by Directorate General of Innovation and Education Technologies in Turkey within the scope of the FATIH Project initiated by MoNE.

Since I have studied and worked in the field of education, I have tried to reflect my knowledge and experience in the field when dealing with issues related to citizenship education. As I have been working in a state institution affiliated to the MoNE for many years, I had the opportunity to closely examine the curriculum structure of the MoNE. I had the opportunity to know how formal work is done and policies are

implemented in state institutions, and I have benefited from my knowledge and experience in analyzing formal documents and coming up with structural improvement suggestions in policies. Throughout the study, I took the observer role. Sometimes, I asked clarifying questions where I felt that I did not completely understand what the participants provided.

3.3. Data Sources and Factor Analyses

Data sources for understanding characteristics of good citizens were: (1) CGCS developed in this study, (2) interview questions that help to elaborate on CGCS results, and (3) document analysis to analytically scrutinize formal MoNE documents based on the previous literature, CGCS results, and interview results. Data sources and analysis strategies were presented below at Table 3.19.

Table 3.19

Data Sources and Corresponding Data Analysis

Data sources	Data analysis
CGCS answers	Three-way MANOVA, Repeated measures ANOVA
Transcribed interview answers	Transcript analysis
Official MoNE documents	Document analysis

3.3.1. The CGCS

CGCS items were determined from the literature and Turkish Ministry of National Education curriculum. First, an EFA was conducted on pilot teachers' data. Based on results, the CGCS was finalized, and actual data was collected. CFA was conducted on the actual teachers' and students' data to confirm EFA factor structure. The final CGCS items with related factors were depicted at Table B3 in Appendix B.

The CGCS was a five-point agreement rating scale consisting of statements such as "Strongly Disagree", "Disagree", "Neither Agree nor Disagree", "Agree", "Strongly Agree". The instrument consisted of items with positive sentences such as "(Good citizens) comply with the law". Thus, the reversing procedure was not applied. Agreement statements of the scale were numbered by 1, 2, 3, 4, and 5 for statistical analysis. Accordingly, "Strongly Disagree" was coded with 1; "Disagree" was coded with 2, and so on.

The CGCS also had an open-ended item at the end: "If you have anything to add about the characteristics of a good citizen, please write it in the box below" to collect additional characteristics that participants would like to mention in addition to the close-ended items.

3.3.1.1. EFA of the CGCS. To determine the factor structure of the draft 50-item-scale, EFA was conducted, and reliability was checked. The sample of the scale consisted of 168 teachers from Anatolian and Anatolian Imam Hatip High Schools from Adana and Çorum. Since the selected sample was used for EFA statistics and the aim was not to make any social inferences, Adana and Çorum were selected as they were easy to access for data collection. Nevertheless, citizens living in selected cities voted for the top two parties that received the most votes in the 2019 mayoral elections promising acceptable validity in responses: Adana voted for the RPP, while Çorum voted for the JDP.

Research on EFA has divergent advice for sample size for good EFA (Williams, Onsman, & Brown, 2010). To illustrate, Hair et al. (2019) advised that sampling size should be at least five times of item numbers. Velicer and Fava (1998) indicate that "*N be at least 10 times p*" (p. 232), and so sample size should be at least 10 times of item numbers. Fabrigar et al. (1999) have suggested that under optimal conditions (communalities of .70 or greater and 3 to 5 measured variables loading on each factor), a sample of 100 can be adequate. MacCallum et al. (1999) found that with communalities in the range of .50, sample size of 100-200 will suffice. Since there is no communality under .50 in the data set and the mean value of communalities is .81 (Table B4 in Appendix B), sample size of 168 was decided as sufficient. Hence, sample size assumption was met, and EFA was conducted with the alpha level of .05. There were no missing values ($N = 168$) in the data set nor extreme scores when highest ($M = 4.70$) and the lowest ($M = 3.56$) mean scores were examined (Table B5 in Appendix B).

Before conducting EFA, assumptions were first checked to see whether they were violated. Kaiser's measure of sampling adequacy (KMO), Bartlett's Test of Sphericity, and multivariate normality were examined. KMO index value for the data set for this study was found to be .94 indicating that there is a relationship between items. Tabachnik and Fidell (2019) advised .60 and higher KMO values for good factor analysis as "*value close to 1 indicates that patterns of correlations are relatively*

compact and so factor analysis should yield distinct and reliable factors" (Field, 2018, p. 1014). Bartlett's Test of Sphericity was found to be significant with $\chi2$ ($df = 1225$) $= 9197.74$, $p < .05$, indicating that "*the correlation matrix has significant correlations among at least some of the variables*" (Hair Jr. et al., 2019, p. 136). Mardia's test for multivariate normality produced a p value of .00 ($p < .05$) and ensured that multivariate normality was violated. According to Costello and Osborne (2005) and Fabrigar et al. (1999), if multivariate normality is violated ($p < .05$), Principal Axis Factoring must be used for extraction. Since multivariate normality was violated, Principal Axis Factoring was used (Costello & Osborne, 2005).
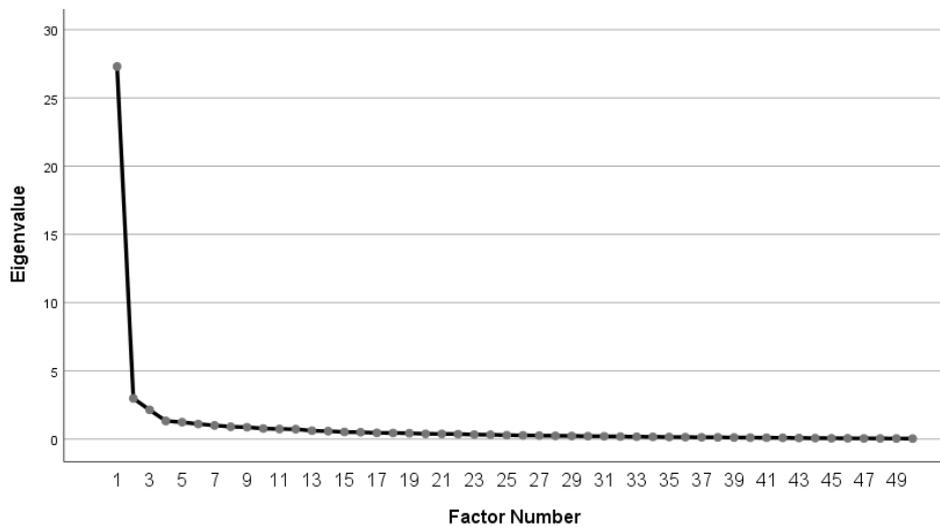
Figure 3.2. Scree Plot of Factors in EFA.

While interpreting the scree plot (Figure 3.2), researchers "*look for the point where a line drawn through the points changes slope*" (Tabachnick & Fidell, 2019, p. 505). In Figure 3.2, it is seen that a single straight line can fit the first six eigenvalues on the above left. Another single straight line with different slopes can fit remaining points (Tabachnick & Fidell, 2019). Field (2018) called the point between these two lines as the inflexion point (in this case, it is point 7) indicating "*cut-off for retaining factors*" (p. 1004), and Costello and Osborne (2005) states that the number of data points above this point is the number of retained factors. Hence, there seems to be six factors in data by considering six points on the above left of the inflexion point. In addition to scree plot investigation, eigenvalues were also investigated.

Table 3.20 indicates that there are six factors with eigenvalues greater than 1 according to "*Kaiser's criteria (eigenvalue > 1 rule)*" (Williams et al., 2010, p. 6) with 72%

cumulative percent of variation explained by retained factors. 72% total variance is sufficient for EFA as "*in the social sciences, where information is often less precise, it is not uncommon to consider a solution that accounts for 60 percent of the total variance as satisfactory, and in some instances even less.*" (Hair Jr. et al., 2019, p. 142). When taken together, both scree plot and eigenvalue inspection pointed out a six-factor model accounting for 72% of the variance.

Table 3.20

EFA Factors: Eigenvalues, % of Variance and Cumulative %

Factor	Eigenvalue	% of Variance	Cumulative %
1	27.30	54.61	54.61
2	2.98	5.96	60.57
3	2.14	4.28	64.85
4	1.33	2.65	67.50
5	1.24	2.47	69.97
6	1.10	2.20	72.18

To clarify and simplify the factor loadings, rotation was implemented (Osborne, 2015). Based on correlations among factors retained, a decision was made between oblique and orthogonal rotation (Tabachnick & Fidell, 2019). Osborne (2015) suggests that when factors are perfectly uncorrelated ($r = 0$), orthogonal and oblique rotation will produce the same result. However, when correlations among factors diverge from $r = 0$, the oblique method will produce increasingly better results as r becomes closer to 1. As factors in the current study are not perfectly uncorrelated but correlated, oblique rotation was preferred (Table B6 in Appendix B).

Fabrigar et al. (1999) recommend including at least four variables for each factor. Tabachnick and Fidell (2019) recommend loading of items on the factors with at least .32 cut-off value. Pituch and Stevens (2016) recommend a cut-off value of .40. Comrey and Lee (1992) interpret cut-offs as .32 (poor), .45 (fair), .55 (good), .63 (very good) or .71 (excellent). To decrease cross-loadings of some items and considering Comrey and Lee (1992)'s interpretation of .32 as poor, .32 was not selected as a cut-off value. Pituch and Stevens (2016)'s advice of .40 cut-off value was selected for the factor analysis results.

Items such as "act in a conciliatory manner in situations of conflict of opinion", "express their cultural heritage through mass media including music, performing arts, literature, visual arts, traditional arts", "fulfill responsibilities to their family", "know

that the welfare of a nation depends on the welfare of other nations", "have critical and independent thinking skills", "can collaborate effectively with others", "use Turkish well", and "evaluate the information obtained from different angles and different sources of information and reach conscious conclusions" were dropped because of their low factor loadings. "Cross-loaded items (marked as bold at Table B6 in Appendix B) such as "protect nature", "follow the traffic rules", "follow current events in their country", "are respectful" and "are reliable" were eliminated from the factor table as well. After the elimination process, remaining items such as "follow the rules of courtesy" and "try to learn new things all their life" at factor 5 were eliminated as well, as only two items remained at that factor. The item "know the functioning of state institutions in their country" had close loadings on factor 2 and factor 3. That item was placed at factor 3 to fit all items in terms of their logical and theoretical association. After that analysis, factor loadings were finalized (Table B7 in Appendix B). As seen in Table B7, loadings of variables of each factor were above .40 and at least four variables were loaded into each factor, so the five-factor model was interpreted as sufficiently representative of loadings of items into factors:

Factor 1 (individual positive attitudes): Items significantly loaded on factor 1 are related with positive attitudes a good citizen should have.

Factor 2 (global knowledge and awareness): Among the items that loaded significantly on Factor 2 were having cultural, linguistic and historical knowledge and global awareness beyond the borders of the country in which one lives. Related to this knowledge, the ability to use at least one foreign language is also loaded on this factor.

Factor 3 (knowledge and consciousness of the country structure): Items significantly loaded on factor 3 concern knowledge about and internalization of one's own country in terms of citizenship, history, and culture.

Factor 4 (individual merits): Items significantly loaded on factor 4 include individual merits that a good citizen should have.

Factor 5 (individual skills): Items significantly loaded on factor 4 include individual skills for being competitive and effective in the 21st century.

Cronbach's alpha was calculated as .93, .81, .94, .94, and .93 for factor 1, factor 2, factor 3, factor 4, and factor 5, respectively. Nunnally and Bernstein (1994)

recommends that instruments in basic research (e.g., comparing groups) should have a Cronbach's alpha of .80 or higher for good reliability. As such, each item set on factor 1, factor 2, factor 3, factor 4, and factor 5 indicates good reliability. Table B8, B9, B10, B11, and B12 in Appendix B indicate that there is no need to drop any item from any factor to increase reliability as reliability does not increase if an item is deleted.

The purpose of this factor analysis was to determine the factor structure of the 50-item scale for characteristics of "good citizen". To determine factors of the scale, an EFA was conducted, and reliability of the scale was checked. Overall, the analysis was significant because the items were clearly loaded on five factors. Eight items were loaded on factor 1, four items were loaded on factor 2, 11 items were loaded on factor 3, seven items were loaded on factor 4, and five items were loaded on factor 5. Hence, a 35-item scale was revealed after factor analysis. Following these findings, the reliability of factors was checked, and sufficient Cronbach's alpha values were found such as .93, .81, .94, .94, and .93 for factor 1, factor 2, factor 3, factor 4, and factor 5, respectively.

3.3.1.2. CFA of the CGCS on Teachers' Data. To verify factors and related items extracted from EFA, a CFA was conducted on actual students' data collected with the 35-item-scale, and reliability was checked. The sample consisted of 1147 teachers when missing data was omitted. Sample size requirement was checked for the scale. Hair et al. (2019) advised that sampling size should be at least five times of item numbers with more acceptable sample size would be a 10:1 ratio, and Velicer and Fava (1998) also indicated that "*N be at least 10 times p*" (p. 232), and so sample size should be at least 10 times of item numbers. The sample size of 1147 was regarded as sufficient as sample size of 350 would be enough based on those criteria, with the calculation of "item number x 10", that is "35 x 10 = 350". There were no missing values (N = 1147) in the data set nor extreme scores when highest (M = 4.60) and the lowest (M = 3.42) mean scores were examined (Table B13 in Appendix B).

Before conducting the confirmatory factor analysis (CFA), firstly multivariate normality of the data was checked to decide on the ML or MLM as the estimator. Since ML assumes that data is multivariate normal, MLM (ML with robust standard errors) would be used if multivariate normality assumption was not met (Brown, 2015; Byrne, 2016; Kline, 2016). To check multivariate normality in data, firstly Kolmogorov-

Smirnov test, Shapiro-Wilk test, and univariate skewness and kurtosis values were investigated.

Kolmogorov-Smirnov and Shapiro-Wilk Test results were significant ($p < .05$) (Table B14 in Appendix B) indicating that normality was violated. Since those tests could be affected from large sample sizes by indicating significance when skewness and kurtosis values do not deviate too much from normality (Field, 2018), skewness and kurtosis values were also investigated. Skewness values of items ranged from -2.38 to -.27, and kurtosis values of items ranged from -.78 to 8.22 (Table B13). Pituch and Stevens (2016) noted that skewness and kurtosis values larger than 2 targets deviation from normality. Westfall and Henning (2013) recommended 2 for skewness and 3 for kurtosis. Since 15 items had skewness values larger than 2, and 29 items had kurtosis values larger than 2 or 3, data distribution of most items was regarded as not normally distributed considering that ML is sensitive especially for excessive kurtosis (Brown, 2015). Although multivariate normality is not ensured if univariate normality does not hold (Brown, 2015; Pituch & Stevens, 2016), Mardia's test was also implemented for assessing multivariate normality to cross-check the result. Mardia's test for multivariate normality produced a p value of .00 ($p < .05$) for multivariate skewness and multivariate kurtosis ensuring that multivariate normality was also violated. Hence, MLM was used as the estimator method. The model directly taken from the EFA was depicted in Figure 3.3 below. Arrows between and among factors indicate correlations among factors. Arrows between a question and a factor indicate that the question is loaded on that factor.
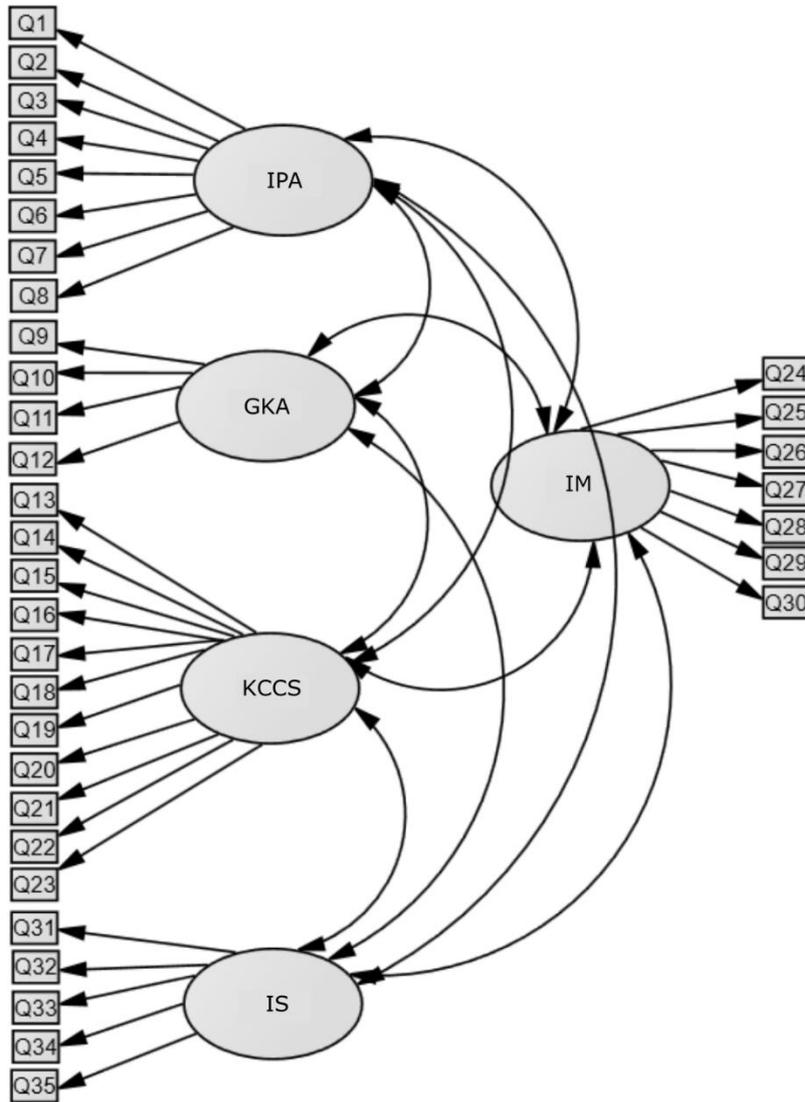
Figure 3.3. The Diagram of the CFA Model.[12]

CFA of the model produced fit indices such as CFI: .91, TLI: .90, RMSEA: .07, SRMR: .05. There are multiple recommended cut off values to assess those values in determining a model with good fit, on which there is no final consensus as those indices can be affected from several factors such as the number of observed variables or sample size (Brown, 2015; Fan & Sivo, 2007; Harrington, 2009; Kline, 2016). Researchers suggested that "*RMSEA values less than .08 suggest adequate model fit*"

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[12] IPA stands for "individual positive attitudes", GKA stands for "global knowledge and awareness", KCCS stands for "knowledge and consciousness of the country structure", IM stands for "individual merits", and IS stands for "individual skills" as factor names. Q stands for "question" and the numbers near this letter are the numbers of the questions. The full set of factors and related questions are placed in Table B3 in Appendix B.

(Brown, 2015, p. 74), or RMSEA values below .08 is better than mediocre fit (MacCallum, Browne, & Sugawara, 1996), CFI and TLI between .90 and .95 can be acceptable model fit (Bentler, 1990), and SRMR greater than .10 may indicate poor fit (Hair Jr. et al., 2019; Kline, 2016). Hence, teachers' data fit the model well and the model revealed from EFA was confirmed by CFA. After CFA analysis, factor loadings in Table B15 in Appendix B were revealed. As seen in Table B15, loadings of variables of each factor are above .40 and at least four variables were loaded into each factor, so the five-factor model was interpreted as sufficiently representative of loadings of items into factors after CFA as well, considering also fit indices values found and guidelines for interpretations of those indices.

Cronbach's alpha was calculated as .90, .81, .97, .93, and .93 for factor 1, factor 2, factor 3, factor 4, and factor 5, respectively, and .97 for the whole scale. Each item set on factor 1, factor 2, factor 3, factor 4, factor 5, and all items for the whole scale indicates good reliability as all were above .80 (Nunnally & Bernstein, 1994). Table B16, B17, B18, B19, and B20 indicate that there is no need to drop any item from any factor to increase reliability as reliability does not increase if an item is deleted.

The purpose of this CFA was to verify the factor structure of the 35-item scale for characteristics of "good citizen" determined at the EFA phase by utilizing teachers' data. Overall, the analysis was significant as eight items were loaded on factor 1, four items were loaded on factor 2, 11 items were loaded on factor 3, seven items were loaded on factor 4, and five items were loaded on factor 5. Following these findings, to check the reliability of the correlation, Cronbach's alpha values were all found to be higher than .70.

3.3.1.3. CFA of the CGCS on Students' Data. To verify factors and related items extracted from EFA, a CFA was conducted on actual teachers' data collected via the 35-item-scale, and reliability was checked. The same procedures at CFA of teachers' data were followed. Hence, this section is shorter than the section of CFA of teachers' data to avoid information duplication.

The sample consisted of 2937 students when missing data was omitted. The sample size of 2937 was sufficient with the same calculations depicted at CFA of teachers' data. There were no missing values ($N = 2937$) in the data set nor extreme scores when

highest ($M = 4.53$) and the lowest ($M = 3.19$) mean scores were examined (Table B21 in Appendix B).

Before conducting CFA, firstly multivariate normality of the data was checked to decide on the ML or MLM as the estimator. To check multivariate normality in data, firstly Kolmogorov-Smirnov test, Shapiro-Wilk test, and univariate skewness and kurtosis values were investigated. Kolmogorov-Smirnov and Shapiro-Wilk Test results were significant ($p < .05$) (Table B22 in Appendix B) indicating that normality was violated. Skewness values of items ranged from -2.24 to -.02, and kurtosis values of items ranged from -.67 to 6.80 (Table B21). Since five items had skewness values larger than 2, and 21 items had kurtosis values larger than 2 or 3, data distribution of most items was regarded as not normally distributed considering that ML is sensitive especially for excessive kurtosis (Brown, 2015). Although multivariate normality is not ensured if univariate normality does not hold (Brown, 2015; Pituch & Stevens, 2016), Mardia's test was also implemented for assessing multivariate normality to cross-check the result. Mardia's test for multivariate normality produced a p value of .00 ($p < .05$) for multivariate skewness and multivariate kurtosis ensuring that multivariate normality was also violated. Hence, MLM was used as the estimator method.

The model directly taken from the EFA was depicted in Figure 3.3 above. CFA of the model produced fit indices such as CFI: .90, TLI: .89, RMSEA: .06, SRMR: .05. Overall fit indices results revealed that the model from EFA was confirmed by the CFA on students' data as well. After CFA analysis, factor loadings at Table B23 in Appendix B were revealed. As seen in Table B23, loadings of variables of each factor were above .40 and at least four variables were loaded into each factor, so the five-factor model was interpreted as sufficiently representative of loadings of items into factors after CFA as well, considering also fit indices values found and guidelines for interpretations of those indices.

Cronbach's alpha was calculated as .84, .74, .94, .90, and .84 for factor 1, factor 2, factor 3, factor 4, and factor 5, respectively, and .96 for the whole scale. Each item set on factor 1, factor 2, factor 3, factor 4, factor 5, and all items for the whole scale indicates good reliability with values greater than .80 (Nunnally & Bernstein, 1994). Table B24, B25, B26, B27, and B28 indicate that there is no need to drop any item

from any factor to increase reliability as reliability does not increase if an item is deleted.

The purpose of this CFA was to verify the factor structure of the 35-item scale for characteristics of "good citizen" determined at the EFA phase by utilizing students' data. Overall, the analysis was significant as eight items were loaded on factor 1, four items were loaded on factor 2, 11 items were loaded on factor 3, seven items were loaded on factor 4, and five items were loaded on factor 5. Following these findings, to check the reliability of the correlation, Cronbach's alpha values were all found to be higher than .70.

3.3.2. Semi-Structured Interviews

Based on the CGCS results, an interview protocol was prepared to collect deeper data for the research questions. Interview protocols for teachers and students included descriptive questions such as "How many years have you been teaching for teachers", or "Which school did your mother last graduate from?" for students. Subsequent questions were about citizenship courses, policies, content, and activities such as "What do you do in your classes to help your students grow up as good citizens?" for teachers, or "What do you think about the education you have received so far at school about being a good citizen?" for students.

To elaborate on some findings derived from the CGCS, questions were also asked related with CGCS results such as "While students expressed more opinion about that a good citizen 'should respect differences such as gender, opinion, race, and belief', teachers expressed more opinion about that a good citizen 'should question, research, and improve himself/herself'. What do you think could be the reasons for this difference?". The full set of questions were put in Table B29 and Table B30 in Appendix B.

3.3.3. Formal MoNE Documents

The formal MoNE documents consisted of a set of official curricula and a report depicting the rationale of the development of those curricula were included in the analysis. Among all courses taught in Anatolian High Schools, Anatolian Imam Hatip High Schools, Primary Schools, Secondary Schools, and Imam Hatip Secondary Schools, there were elective courses which may or may not be selected by all schools,

and there were compulsory courses having not many hours allocated. Hence, a filtering process was implemented, and the curricula with the most impact on citizenship were determined. The final list included curricula (1) deemed important in citizenship education by the participants, (2) compulsory, (3) that allocated the most hours, and/or (4) directly related to citizenship education as understood from their names, aims or topics.

The curricula were reflective and inclusive of MoNE's policies about citizenship education. In the explanations of the curricula documents, it was stated that the "General Objectives of Turkish National Education" and the "Basic Principles of Turkish National Education" stated in Article 2 of the Turkish Basic Law of National Education (MoNE, 2018i) were taken as reference, and The Constitution, relevant legislation, development plans, government programs, council decisions (MoNE, 2018i), Turkey Competencies Framework and National Education Quality Framework were used (MoNE, 2017b) in the curriculum development processes.

The courses most relevant to good citizenship were selected from each social-based, science-based, and religion-based course groups. To identify them, teachers and students were asked in interviews which courses contribute most to citizenship education. The results at Table 3.21 revealed that the most related courses were History, Turkish Language and Literature, Culture of Religion and Knowledge of Ethics, and courses related with democracy, human rights and/or citizenship. Those courses are marked as bold in Table 3.21 below. These four courses were included in the analysis. Courses related to democracy/human rights/citizenship were selected as the lowest boundary to be included in the analysis as they had a higher frequency, were more related to citizenship, and could provide plentiful data to examine for the research questions.

Table 3.21

Distribution of Interview Responses on Courses Promoting Good Citizenship

Course Name	Category	*%*	*n*
History	**Social-based**	**24.66**	**18**
Turkish language and literature	**Social-based**	**13.70**	**10**
Culture of religion and knowledge of ethics	**Religion-based**	**9.59**	**7**
Democracy/human rights/citizenship	**Social-based**	**9.59**	**7**
Guidance	Social-based	5.48	4
Geography	Social-based	5.48	4
Philosophy	Social-based	5.48	4
Social studies	Social-based	4.11	3
Turkish	Social-based	4.11	3
Life science	Social-based	2.74	2
Principles of Atatürk and history of revolution	Social-based	2.74	2
Language courses	Social-based	2.74	2
History courses	Social-based	1.37	1
Oratory	Social-based	1.37	1
Biology	Science-based	1.37	1
Traffic culture	Social-based	1.37	1
Health knowledge	Social-based	1.37	1
Social activity	Social-based	1.37	1
Math	Science-based	1.37	1
Total	-	100	73

Compulsory courses given through 1st to 12th grades and allocated most hours in Anatolian High Schools and Anatolian Imam Hatip High schools were investigated as well. According to official weekly timetable (MoNE, 2021c), Anatolian High School courses (9th to 12th grades) and the hours allocated for these courses were shown in Table 3.22, while those of Anatolian Imam Hatip High School (9th to 12th grades) were shown in Table 3.23. Courses marked as bold and had already been included in the analysis at Table 3.21 were denoted as "Yes" at the "Already included?" column.

When determining the courses with the highest number of hours, the course with the highest number of hours was selected first. It was ensured that there was not much difference between the hours of the course selected first and the other courses to be selected. For this purpose, courses with hours at most one decimal value below the hours of the course selected first were included in the analysis. For example, in the extreme case, if the course with the highest number of hours is 20, a course with 10 hours was also included in the analysis, but a course with 9 hours was not included in the analysis. During the selection process, the course hours of the selected courses were piled towards each other, and no such extreme case occurred.

A course might be included in the weekly schedule of both Anatolian High School and Anatolian Imam Hatip High School. However, since the curricula of these courses are the same, it was sufficient for a course to be selected from one weekly schedule to be included in the analysis. The same applies to the Primary, Secondary and Imam Hatip Secondary School schedules and the same procedure was applied for the courses in these schedules.

The schedule for Anatolian High Schools was presented in Table 3.22. The course with the most hours was Turkish Language and Literature. This course had already been selected (Table 3.21). Its course hour was 20. Other courses with hours at most one decimal value below 20 were included as well. They were the first foreign language (English) and Math with hours of 16 and 12, respectively. Other courses marked as "Yes" in the "Already included?" column such as Culture of Religion and Knowledge of Ethics, History and Democracy and Human Rights had already been included (Table 3.21). All selected courses so far were marked as bold in Table 3.22.

Table 3.22

Anatolian High School Course Hours and Categories

Course name	Category	Hours allocated	Already Included?
Turkish language and literature	**Social-based**	**20**	**Yes**
The first foreign language (English)	**Social-based**	**16**	
Math	**Science-based**	**12**	
Culture of religion and knowledge of ethics	**Religion-based**	**8**	**Yes**
The second foreign language	Social-based	8	
Physical education and sport	Social-based	8	
Visual arts/music	Social-based	8	
History	**Social-based**	**6**	**Yes**
Geography	Social-based	4	
Physics	Science-based	4	
Chemistry	Science-based	4	
Biology	Science-based	4	
Philosophy	Social-based	4	
Democracy and human rights (elective)	*Social-based*	*4*	*Yes*
Principles of Atatürk and history of revolution	Social-based	2	
Health knowledge and traffic culture	Social-based	1	

The schedule for Anatolian Imam Hatip High Schools was presented in Table 3.23. Arabic's hours were two decimal values below (7) than the hours of the Turkish Language and Literature (20) which was the course with the most hours here as well, were not included. Other courses with hours at most one decimal value below 20 were included as well. They were Math and the First Foreign Language (English) with hours of 12 and 11, respectively. However, they were already included in analysis (Table 3.22). All selected courses were marked as bold in Table 3.23.

Table 3.23

Anatolian İmam Hatip High School Course Hours and Categories

Course name	Category	Hours al.	Al. inc.?
Turkish language and literature	**Social-based**	**20**	**Yes**
Math	**Science-based**	**12**	**Yes**
Foreign language (English)	**Social-based**	**11**	**Yes**
Arabic	Religion-based	7	
History	**Social-based**	**6**	**Yes**
Physical education and sport/visual arts/music	Social-based	5	
Geography	Social-based	4	
Physics	Science-based	4	
Chemistry	Science-based	4	
Biology	Science-based	4	
Philosophy	Social-based	4	
Democracy and human rights (elective)	*Social-based*	*2*	*Yes*
Principles of Atatürk and history of revolution	Social-based	2	
Health knowledge and traffic culture	Social-based	1	

Note: Al. inc.? = Already Included, Hours al. = Hours allocated

According to official weekly timetables (MoNE, 2020b, 2021a), Primary and Secondary School courses (1st to 8th grades) and the hours allocated for these courses are shown in Table 3.24, while those of Imam Hatip Secondary School (5th to 8th grades) are shown in Table 3.25. The same selection mechanism utilized for high school weekly schedules was valid for these weekly schedules as well.

The schedule for Primary and Secondary schools was presented in Table 3.24. Turkish was selected first with the highest course hours of 58. Then Math was selected as it had hours at most one decimal value below 50, namely 40. Other courses such as Culture of Religion and Knowledge of Ethics, Human Rights, Citizenship and Democracy, Life Science, and Social Studies were included as well because of the results in Table 3.21. To illustrate, the Social Studies course is a citizenship-related course as one of its objectives is to "raise them [students] as citizens of the Republic

of Turkey who love their homeland and nation, know and exercise their rights, fulfill their responsibilities, and have national consciousness" (MoNE, 2018f, p.7). All selected courses were marked as bold in Table 3.24.

Table 3.24

Compulsory Primary & Secondary School Course Hours and Categories

Course name	Category	Hours al.	Al. inc.?
Turkish	**Social-based**	**58**	
Math	**Science-based**	**40**	
Science	Science-based	22	
Foreign language (English)	Social-based	20	
Physical education and games	Social-based	17	
Social studies	**Social-based**	**12**	
Life science	**Social-based**	**11**	
Culture of religion and knowledge of ethics	**Social-based**	**10**	
Visual arts	Social-based	8	
Music	Social-based	8	
Physical education and sports	Social-based	8	
Technology and design	Social-based	4	
Information technologies and software	Science-based	4	
Principles of Atatürk and history of revolution	Social-based	2	
Human rights, citizenship and democracy	**Social-based**	**2**	
Traffic safety	Social-based	1	
Guidance and career planning	Social-based	1	

Note: Al. inc.? = Already Included, Hours al. = Hours allocated

The schedule for Imam Hatip Secondary Schools was presented in Table 3.25. The course with the most hours were Turkish. This course had already been selected (Table 3.24). Its course hour was 22. Other courses with hours at most one decimal value below 22 were included as well. They were Math, Science and Foreign Language (English) with hours of 20, 16 and 14, respectively. The Math had already been selected (Table 3.24). Culture of Religion and Knowledge of Ethics had already been included as well (Table 3.24). All selected courses were marked as bold in Table 3.25.

Table 3.25

Compulsory Imam Hatip Secondary School Course Hours and Categories

Course name	Category	Hours al.	Al. inc.?
Turkish	**Social-based**	**22**	**Yes**
Math	**Science-based**	**20**	**Yes**
Science	**Science-based**	**16**	
Foreign language (English)	**Social-based**	**14**	
Social studies	**Social-based**	**9**	**Yes**

Culture of religion and knowledge of ethics	Social-based	8	Yes
Holy Quran	Social-based	8	
Arabic	Social-based	8	
The life of the prophet	Social-based	8	
Physical education and sports	Social-based	5	
Visual arts	Social-based	4	
Music	Social-based	4	
Technology and design	Social-based	4	
Information technologies and software	Science-based	4	
Principles of Atatürk and history of revolution	Social-based	2	
Basic religious knowledge	Social-based	2	
Guidance and career planning	Social-based	1	

Note: Al. inc.? = Already Included, Hours al. = Hours allocated

All courses included in the analysis were presented in Table 3.26 below. In total, 11 courses and 14 official curricula documents covering them were included in the analysis.

Table 3.26

Courses Included in the Document Analysis

Course name	Category	Curricula included
History	Social-based	H
Turkish language and literature	Social-based	H
Turkish	Social-based	P, S
English	Social-based	P, S, H
Democracy and human rights	Social-based	H
Human rights, citizenship, and democracy	Social-based	P
Social studies	Social-based	P, S
Life science	Social-based	P
Math	Science-based	P, S, H
Science	Science-based	P, S
Culture of religion and knowledge of ethics	Religion-based	P, S, H

Note. P, S, and H refer to "primary school", "secondary school", and "high school", respectively. Not all courses are provided in all grades. To illustrate, the Human Rights, Citizenship, and Democracy course is only given at 4th grade at primary schools.

Other documents included (1) the report disseminated by MoNE about the development process of the curricula (MoNE, 2017b), (2) The MoNE School-Family Association Regulation (2012), (3) the General Competencies for Teaching Profession (2017), (4) the Guidance and Psychological Counseling Services in Turkey document (MoNE, 2020e), (5) Guidance and Psychological Counseling Services Regulation (2020), (6) Ministry of National Education Regulation on Social Activities in Educational Institutions (2017), and (7) the MoNE Regulation on Secondary

Education Institutions (2020) to better investigate the understanding and aims of MoNE. To sum up, the documents to be investigated consisted of 13 curriculum documents and seven policy documents. The full list of formal MoNE documents used in document analysis was put in Table B31 in Appendix B.

3.4. Data Collection Procedures

The CGCS was administered online, and its access link was sent to participants. Interviews with teachers and focus groups with students were conducted face-to-face at the participants' schools. Teachers were interviewed personally whereas focus group interviews were conducted with students. Six students were interviewed in four of the five focus groups. Since permission could not be obtained from the parents of two students, four students participated in the remaining one focus group. In line with data sources and collection procedures above, the study included three stages as shown in Figure 3.4.

Stage 1

| Administration of Characteristics of Good Citizens Scale | → MANOVA and ANOVA Analyses |

Stage 2

| Administration of Interviews | → Transcript Analysis |

Stage 3

| Document Analysis |
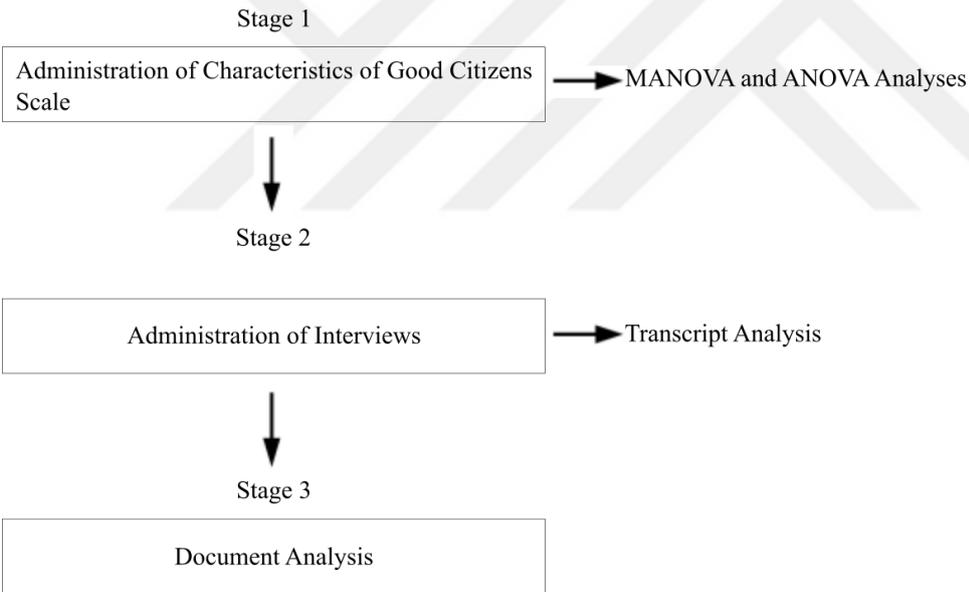
Figure 3.4. Overall Design of the Study.

3.5. Data Analysis

Data collected in the study was collected both quantitatively and qualitatively. The CGCS data derived from Likert scale items was analyzed quantitatively, and the open-ended item: If you have anything to add about the characteristics of a good citizen, please write it in the box below was analyzed qualitatively. Likert type answers were analyzed by IBM SPSS Statistics 26 software. For teacher and student data sets, first, answers of participants were entered into SPSS software. Second, mean scores of items

under the same factor were calculated as the final score representing the factor. In total, five scores were calculated for each participant as five factors were revealed after EFA and CFAs. Those scores were used in subsequent analyses. Third, descriptive mean and standard deviation scores were calculated. Last, repeated measures ANOVA, and three-way MANOVA analyses were conducted and presented.

Interviews and the open-ended CGCS item were analyzed by MAXQDA 2022, a qualitative analysis software. For interview data, audio-recorded answers of participants were converted into written documents (transcripts). The answers to the open-ended CGCS item were already in written form as the CGCS was implemented online. Then, the same coding procedures described by Strauss and Corbin (2008) were implemented to both interview and open-ended CGCS data set separately. For this, first, data was skimmed through before the actual coding. Second, it was scrutinized in a more detailed way to understand the meanings in words, phrases, sentences, etc. Third, each meaning was conceptualized, that is, labeled by the researcher by an expression which best represented that meaning (lower-level concepts). Fourth, those concepts were grouped into themes (higher-level concepts, that is, group of lower-level concepts) in terms of their shared or relevant characteristics (Figure 3.5).

Stage 1

Skimming Through Transcribed Texts

↓

Stage 2

Scrutinizing Transcribed Texts

↓

Stage 3

Generating Concepts

↓

Stage 4

Integrating Concepts into Themes
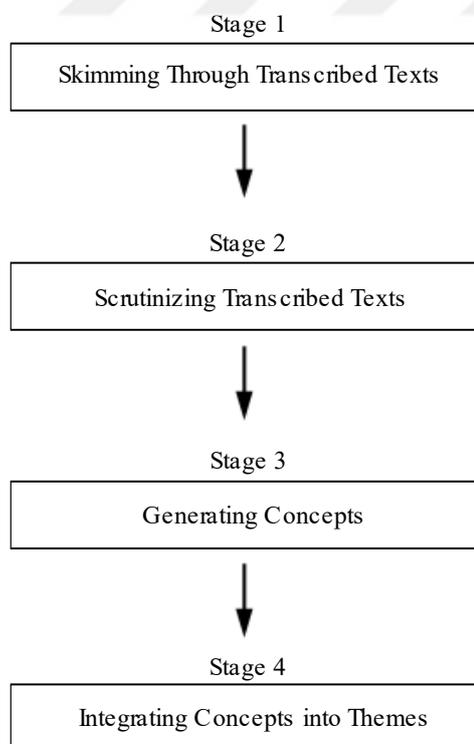
Figure 3.5 The Process of Qualitative Text Analysis

Transcribed interview data and the open-ended CGCS item data were analyzed inductively, as the aim was not to find evidence on existence or non-existence of a set of perceptions derived from the literature. In an inductive approach, perceptions collected from participants were led to the emergence of concepts (Yin, 2016). This approach was also called as conventional content analysis by Hsieh and Shannon (2005), in which the researcher does not use a pre-prepared codebook derived from the related literature but allows "*the categories and names for categories to flow from the data*" (p. 1279). After analyses, themes were revealed and presented in the Findings section in Chapter 4. A codebook was prepared from the interview results for a detailed view of concepts and themes. Since it was a 50-page-long codebook, it was not placed in this dissertation. A full set of concepts which lead to final themes of answers to the open-ended CGCS item was also put in Table B33 and Table B34 in Appendix B. In addition, a checklist was prepared which combined the findings derived from the answers to the close-ended and the open-ended CGCS items, and was put in Table B35 in Appendix B.

The formal MoNE documents were analyzed deductively to check to what extent and/or in what ways results derived from literature review, CGCS and interview results existed in the official MoNE documents. In deductive approach:

> *…researchers start with some categorical scheme suggested by a theoretical perspective. The framework is designed to explain cases, such as the one under investigation, and may be used to generate specific hypotheses about the case. The data itself, the documents, or other texts, provide a means for assessing the hypothesis* (Lune & Berg, 2017, p. 188).

The themes revealed from interview results and the checklist generated from the CGCS results were utilized to check and review formal MoNE documents. For this, objectives, activities, recommendations, or rationales depicted at documents were checked against items in the checklist and interview results. Items were either analyzed individually or as a group if some items were interrelated. The analysis process consisted of three stages. First, all documents were reviewed freely without comparison with the checklist and interview results. Second, for each interview finding, checklist item or a group of them, some keywords were searched through MoNE documents to identify the most related phrases. To illustrate, for the checklist item "know the functioning of state institutions in their country", keywords such as

"institution", "state", and "govern" were used. Finally, the documents were reviewed page by page for a final check.

3.6. Trustworthiness of the Qualitative Analysis

Guba and Lincoln (2002) identified four major criteria to determine trustworthiness of a qualitative research: credibility, transferability, dependability, and confirmability. The trustworthiness of the current research for the interview data was discussed in terms of those criteria in subsequent paragraphs.

Credibility is the confidence level that looks at the extent of the findings' reflecting the truth existent in the context that the study is carried out (Guba, 1982). The qualitative researchers take some precautions to ensure that any inferences they made from the findings depict the truth. Those precautions are member checks, peer debriefing, triangulation, collection of referential adequacy materials, and establishing structural corroboration or coherence.

Prolonged engagement and persistent observation: The researchers spend enough time at the research site to make the respondents accustomed to the presence of them, test their own biases and perceptions, and those of respondents (Guba, 1982). Since the data source of the current study was interviews but not observations because of the nature of the research questions, prolonged engagement and persistent observation were not used. Still, during data collection, enough time was allocated for each respondent to fully grasp and record their perceptions.

Member checks: The researcher makes respondents check the accuracy of the data collected from them and findings and interpretations made by the researcher (Guba, 1982; Merriam, 1995). After collecting data from each respondent via sound recording, that recording was converted into a written document, and the data was analyzed. However, due to the (a) initial reluctance of a school principal to allow the researcher to record teachers' voices, (b) some teachers' hesitation to have their voices recorded, and (c) some parents' not allowing their children to be interviewed, it was decided not to share the data with the participants via email or phone call to maintain their anonymity. Instead, each time the researcher asked an interview question and got an answer, he explained what he understood from the respondent's sentences and received their approval or correction.

Peer debriefing: Researcher asks a peer or colleague to review the study including data collection procedures and findings to detect any possible inconsistency, fallacy, etc. (Guba, 1982; Merriam, 1995; Miles, Huberman, & Saldana, 2014). The current study was periodically checked by a thesis monitoring committee to review, suggest, and give feedback about research questions, literature review, sampling, data sources, data collection procedures, data analysis, and findings. In those meetings, every finding was traced back to raw data from which the findings were extracted under the supervision of the thesis committee.

Multiple methods of data collection and analysis: The researcher makes use of multiple different sources such as interviews, observations, document analysis for seeking convergence (Creswell & Creswell, 2018). In the current study, deep literature reviews derived from international and national research were utilized to depict a holistic perspective about history, current trends, and essential characteristics of citizenship education. Findings were checked against that holistic perspective to reach scientifically sound conclusions. Interviews were conducted to elaborate on CGCS findings. Only one researcher collected, analyzed, and interpreted data. Formal MoNE documents were investigated in line with literature reviews, CGCS, and interview results.

Collection of referential adequacy materials: To let others review and test findings and interpretations made by the researcher, the researcher stores any raw data collected from the research site and provides them when demanded (Guba, 1982; Miles et al., 2014). In the current research, all raw materials were backed up for later reviews.

Establishing structural corroboration or coherence: The researcher examines every piece of data and interpretations to check whether they are consistent with each other. Some data items might be in conflict as they might come from different sources with different perspectives, but the researcher brings plausible explanations that tell reasons for the difference (Guba, 1982). In this study, consistency was checked with recursive reading of collected and analyzed documents as new data emerged in different stages at Figure 3.4 above.

Dependability is the extent of the replicability of qualitative research in another time and place. Although each qualitative research may result in deviations in findings as no two contexts are the same (Merriam, 1995), still some similar findings might

emerge. To increase dependability, the researcher provides detailed methodological information to enable subsequent replications (Given & Saumure, 2008). The whole research process in the current study including sampling strategy, selected data sources and selection and development of data collection tools, research questions, and data analysis process was described in detail for enabling others to replicate the study.

Confirmability refers to whether findings were reported objectively without any bias (Guba & Lincoln, 2002). Guba (1982) describes some techniques to ensure confirmability such as triangulation and practicing reflexivity. Practicing reflexivity is "*attempting to uncover one's underlying epistemological assumptions, reasons for formulating the study in a particular way, and heretofore implicit assumptions, biases or prejudices about the context or problem*" (Guba & Lincoln, 2002, p. 379). In the current study, (a) background information about the researcher of the study was provided at the "The role of the researcher" section to inform readers about the competence and experience of the researcher, as well as his possible biases and assumptions stemming from his background, and (b) the study's details such as its aims, research problems, research questions, research designs, etc. were depicted thoroughly to show readers clearly how the study was formulated and enacted (Miles et al., 2014). Furthermore, to eliminate any possible bias, precautions such as member checks and peer debriefing were utilized.

3.7. Limitations and Ethical Considerations

In terms of sampling, data collection design and procedures, the current study has several limitations that should be considered when interpreting the results. First, some CGCS questions emphasizing justice-oriented citizenship were not approved by the MoNE on the grounds that they were prohibited in public schools, presumably because they were deemed too political to be asked in public schools. They were put on Table B36 in Appendix B to help future studies.

Second, self-report measures such as scales and interviews utilized in this study can be prone to *social desirability* phenomenon. In a broad sense, the term social desirability refers to people's desire to gain acceptance by responding in a culturally acceptable manner (Crowne & Marlowe, 1960). In view of this phenomenon, several remedies were taken to ensure honest answers to the CGCS. Responses were collected anonymously online, and participants were not asked for identifiable data. At the

beginning of the CGCS, the purpose of the study was made clear. It was also explicitly stated that the data to be collected is limited to the research itself.

The participants in the interviews knew that the researcher was working in a state office. This could increase the social desirability in their answers and could reduce the frequency with which they expressed their potentially open opinions. To handle this limitation, the researcher showed them the official interview permission document that he received from the MoNE, increased rapport by saying that he was also a teacher which meant that he and teachers were colleagues. He also said that interviews did not have questions causing teachers to be occupationally in trouble or harm students' school grades, and that interviews were small chat sessions to help the Turkish education programs function better. He continued to explain that (a) names and schools were anonymous in the study, (b) he would call students with names such as "Participant 1", "Participant 2", etc. during focus group interviews, (c) they were free not to answer a question or to quit interview anytime they wanted, and (4) they were free not to allow audio recordings.

Third, the CGCS data was collected from multiple cities and schools. Not the participants but cities were randomly selected after categorizing them according to nomenclature of territorial units for statistics to get a holistic picture from cities with different development levels. Research results should be interpreted according to these conditions.

Fourth and last, interviews were held in Ankara. The findings should be interpreted in conjunction with similar other research in different settings. Still, Ankara is the capital of Turkey, one of the cities in Turkey with the largest population and having citizens from diverse education levels.

This research followed the ethical procedures required by the Human Subjects Ethic Committee at METU. The information collected from the participants remained confidential. Participants' names were not revealed in the study. Participants had the right not to participate in the study or withdraw from the study anytime they wanted. The aim and procedures of the study were clearly described to participants and any questions were answered by the researcher to avoid misconceptions.

3.8. Assumptions

The present study was conducted with the following assumptions: First, participants completed the CGCS in similar settings where they felt comfortable. Their responses were honest and fully reflected their opinions. Second, the ongoing distance education in schools due to the Covid 19 pandemic did not affect their responses. Last, all interviewees responded to the questions honestly and with a consistent grasp of the questions.

CHAPTER 4

FINDINGS

The research questions of the study were as follows:

I. What are the priorities of teachers and students on knowledge, skills, attitudes, and values to be developed in cultivating "good" citizens in Turkish schools?

    a. Do teachers' perceptions significantly vary based on gender, experience, and subject?

    b. Do students' perceptions significantly vary based on school type and parents' education level?

II. What are perceptions of teachers and students on MoNE's educational policies in cultivating "good" citizens?

III. To what extent are formal citizenship curriculum policies consistent with teachers' and students' perceptions of the characteristics of a "good" citizen and an effective citizenship education?

IV. What are the school practices in citizenship education based on teachers' and students' perceptions of the characteristics of a "good" citizen and an effective citizenship education?

This chapter presents the results obtained within the scope of the research questions examined in this study, followed by discussions, conclusions, and implications.

4.1. KSAVs for the Good Citizen: Perceptions of Teachers and Students

The first research question investigated the perceptions of participants about good citizen characteristics that should be taught in Turkish schools. The results revealed that both groups significantly scored lower on "global knowledge and awareness" than other dimensions and were significantly less agree if those characteristics should be

taught in Turkish schools. The total answers, mean and standard deviation scores were depicted at Table 4.1 below. Means and standard deviations of teacher and student responses for each survey item were presented in Table B32 in Appendix B.

Table 4.1

Mean and Standard Deviation of Dimensions Based on CGCS Results

Dimensions	Teachers			Students		
	M	*SD*	*N*	*M*	*SD*	*N*
Knowledge and consciousness of the country structure	4.52	.49	1179	4.37	.50	3058
Individual merits	4.48	.49	1179	4.31	.54	3053
Individual positive attitudes	4.48	.47	1180	4.24	.49	3074
Individual skills	4.23	.59	1176	4.11	.57	3058
Global knowledge and awareness	3.83	.68	1179	3.62	.69	3061

Both teachers and students agreed that items under "knowledge and consciousness of the country structure" should be taught in schools (*M* = 4.52, *SD* = .49 for teachers; *M* = 4.37, *SD* = .50 for students). Likewise, both agreed that items under "individual merits" (*M* = 4.48, *SD* = .49 for teachers; *M* = 4.31, *SD* = .54 for students), "individual positive attitudes" (*M* = 4.48, *SD* = .47 for teachers; *M* = 4.24, *SD* = .49 for students), and "individual skills" (*M* = 4.23, *SD* = .59 for teachers; *M* = 4.11, *SD* = .57 for students) should be taught in schools. However, both seemed undecided if items under "global knowledge and awareness" should exist in citizenship education (*M* = 3.83, *SD* = .68 for teachers; *M* = 3.62, *SD* = .69 for students). To check if the differences of mean scores of dimensions were significant, repeated measures ANOVA analyses were conducted both for teachers' and students' data. The mean scores of dimensions were used as the dependent variable whereas the dimension itself was used as the independent variable.

4.1.1. Repeated Measures ANOVA: Teachers

Descriptive statistics of dimensions are in Table 4.1 above. Assumptions were checked below to determine applicability of repeated measures of ANOVA to the data.

Before the analysis, assumptions were checked to determine the applicability of repeated measures ANOVA. First, the independent variable, i.e., the dimension, consists of at least two groups in which the participants are the same, namely "knowledge and consciousness of the country structure", "individual merits", "individual positive attitudes", "individual skills", and "global knowledge and

awareness". For all these five groups, the same participants' mean scores were used. Since answers of participants ranged from 1 to 5 because of the nature of Likert-type scales, there were no outliers in the data set. Several answers smaller than 3 were not regarded as outliers not to distort the nature and general picture of answers. To check normality, skewness, kurtosis, Kolmogorov Smirnov and Shapiro-Wilk values, and histograms were investigated (Table 4.2, Figure 4.1, Figure 4.2, Figure 4.3, Figure, 4.4, and Figure 4.5).

Table 4.2

Normality Statistics of Teachers' Data

Dimensions			Kolmogorov_ Smirnov[a]		Shapiro-Wilk	
	Skewness	Kurtosis	Statistic	*p*	Statistic	*p*
Knowledge and consciousness of the country structure	-1.31	4.43	.17	.000	.84	.000
Individual merits	-.91	1.67	.16	.000	.87	.000
Individual positive attitudes	-1.55	7.59	.13	.000	.87	.000
Individual skills	-.45	.41	.17	.000	.90	.000
Global knowledge and awareness	-.38	.56	.11	.000	.97	.000
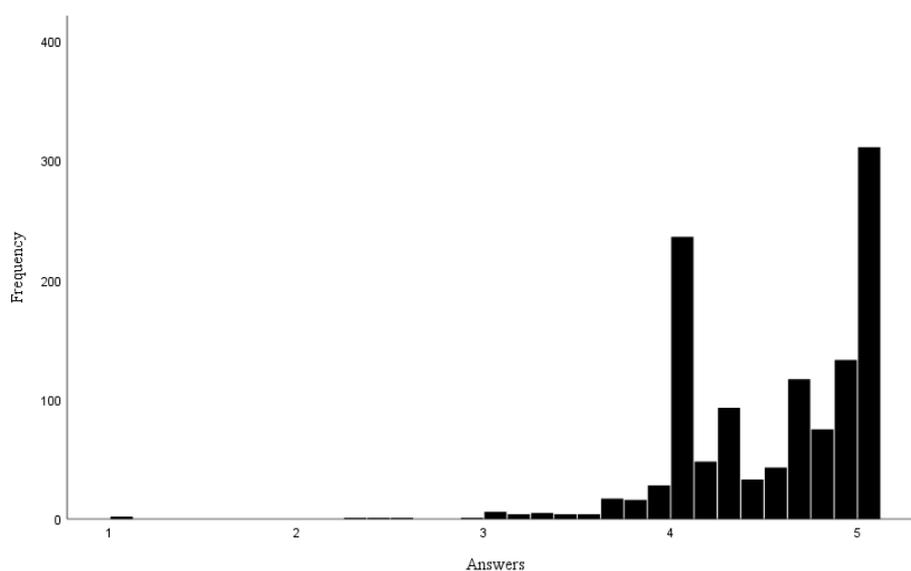
Figure 4.1. The Histogram of Knowledge and Consciousness of the Country Structure.

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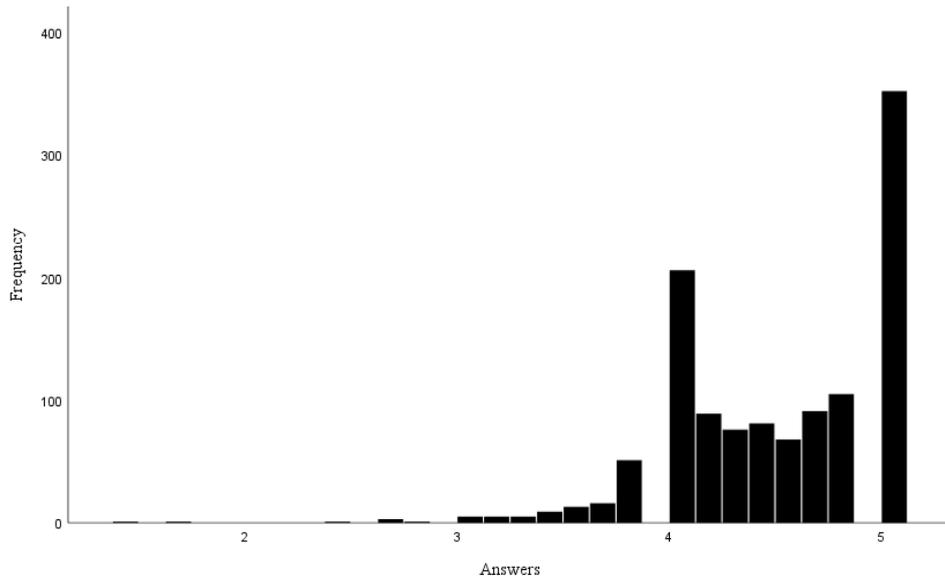
Figure 4.2. The Histogram of Individual Merits.
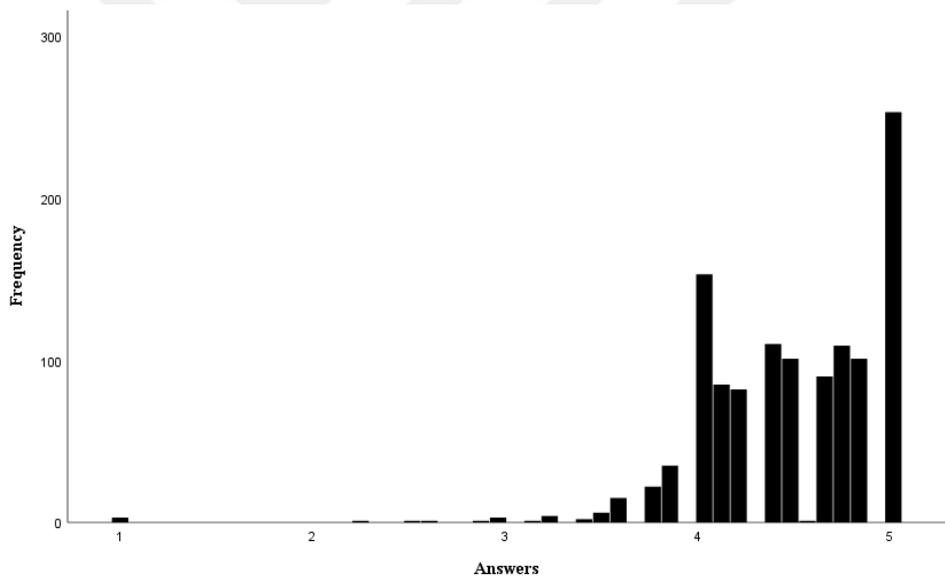
Figure 4.3. The Histogram of Individual Positive Attitudes.

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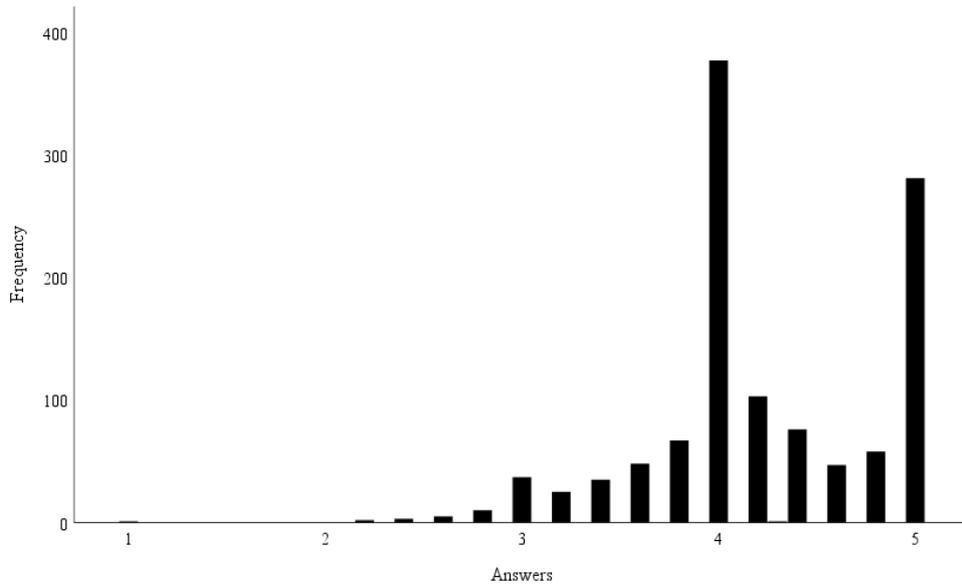
Figure 4.4. The Histogram of Individual Skills.
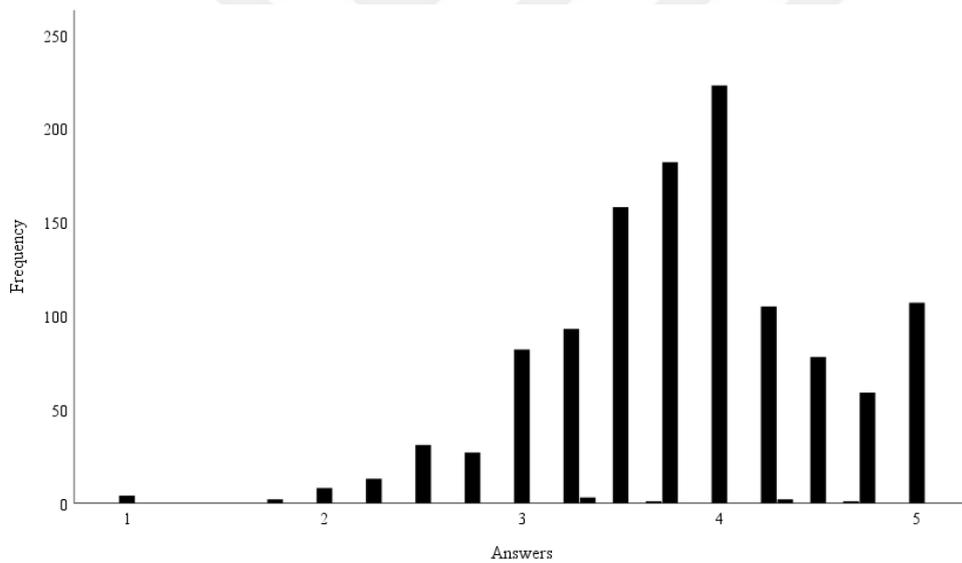
Figure 4.5. The Histogram of Global Knowledge and Awareness.

Kolmogorov-Smirnov and Shapiro-Wilk Test results were significant ($p < .05$) indicating that normality was violated. Since those tests could be affected from large sample sizes, skewness and kurtosis values were also investigated. Skewness and kurtosis values did not exceed the value of two indicating small deviations from normality except for "knowledge and consciousness of the country structure" and "individual positive attitudes" with kurtosis values of 4.43 and 7.59, respectively. Histograms revealed a negatively skewed distribution for all data sets. However, the

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sample size is large enough that the subsequent analysis is robust to the amount of normality deviation in this study (Field, 2018; Gravetter & Wallnau, 2013).

Levene's test was conducted to investigate homogeneity of variance between groups. Levene's test result was significant ($p < .05$) indicating that homogeneity of variance assumption was violated. The significant results of Levene's test means that variances between the dimension groups are significantly different. However, since sample sizes of the five-dimension groups are nearly equal (Table 4.1), and variance of one group was not 4 times larger than the other group ($\sigma^{\text{knowledge and consciousness of the country structure}} = .24$; $\sigma^{\text{individual merits}} = .24$; $\sigma^{\text{individual positive attitudes}} = .22$; $\sigma^{\text{individual skills}} = .35$; $\sigma^{\text{global knowledge and awareness}} = .47$), robustness of data to homogeneity of variance assumption was evident (Aron, Coups, & Aron, 2019; Howell, David, 2017; Privitera, 2019).

Mauchly's Test of Sphericity indicated that the assumption of sphericity had been violated, $p = .000$. Hence, Greenhouse-Geisser correction was used while interpreting results as ε value was .71 less than .75 (Field, 2018). Hence, repeated measures ANOVA was conducted.

A repeated measures ANOVA with a Greenhouse-Geisser correction determined that means differed statistically significantly among dimensions time points (F (2.851, 3349.906) = 791.282, $p < .0005$). Post hoc analysis with a Bonferroni adjustment revealed that the dimension of "knowledge and consciousness of the country" was found to be more statistically significantly important in citizenship education than "individual merits" (.04 (95% CI, .01 to .07), $p = .001$), "individual positive attitudes" (.05 (95% CI, .02 to .07), $p < .0005$), "individual skills" (.30 (95% CI, .26 to .34), $p < .0005$), and "global knowledge and awareness" (.67 (95% CI, .64 to .74), $p < .0005$).

The dimension of "individual merits" was found to be more statistically significantly important in citizenship education than "individual skills" (.26 (95% CI, .22 to .29), $p < .0005$), and "global knowledge and awareness" (.65 (95% CI, .60 to .70), $p < .0005$), but not than "individual positive attitudes" (.01 (95% CI, -.03 to .03), $p > .05$).

The dimension of "individual positive attitudes" was found to be more statistically significantly important in citizenship education than "individual skills" (.25 (95% CI, .21 to .29), $p < .0005$), and "global knowledge and awareness" (.64 (95% CI, .59 to .70), $p < .0005$), but not than "individual merits" (.01 (95% CI, -.03 to .03), $p > .05$).

The dimension of "individual skills" was found to be more statistically significantly important in citizenship education than "global knowledge and awareness" (.39 (95% *CI*, .35 to .44).

Hence, according to teachers' data, the dimension of "knowledge and consciousness of the country" was found to be more important in citizenship education than other dimensions. The dimensions of "individual merits" and individual positive attitudes" were found to be equally important but more important than "individual skills" and "global knowledge and awareness". Lastly, the "individual skills" was found to be more important than "global knowledge and awareness".

Hence, the order of the dimensions in terms of importance was as follows: knowledge and consciousness of the country > individual merits = individual positive attitudes > individual skills > global knowledge and awareness. The sign > means "more important", and = means "equally important".

4.1.2. Repeated Measures ANOVA: Students

Descriptive statistics of dimensions are in Table 4.1 above. Assumptions were checked below to determine applicability of repeated measures of ANOVA to the data.

Before the analysis, assumptions were checked to determine the applicability of repeated measures ANOVA. First, the independent variable, i.e., the dimension, consists of at least two groups in which the participants are the same, namely "knowledge and consciousness of the country structure", "individual merits", "individual positive attitudes", "individual skills", and "global knowledge and awareness". For all these five groups, the same participants' mean scores were used. Since answers of participants ranged from 1 to 5 because of the nature of Likert-type scales, there were no outliers in the data set. Several answers smaller than 3 were not regarded as outliers not to distort the nature and general picture of answers. To check normality, skewness, kurtosis, Kolmogorov Smirnov and Shapiro-Wilk values, and histograms were investigated (Table 4.3, Figure 4.6, Figure 4.7, Figure 4.8, Figure, 4.9, and Figure 4.10).

Table 4.3

Normality Statistics of Students' Data

Dimensions			Kolmogorov-Smirnov[a]		Shapiro-Wilk	
	Skewness	Kurtosis	Statistic	p	Statistic	p
Knowledge and consciousness of the country structure	-.84	1.66	.11	.000	.93	.000
Individual merits	-.66	.95	.10	.000	.93	.000
Individual positive attitudes	-.51	.58	.06	.000	.97	.000
Individual skills	-.35	.32	.09	.000	.96	.000
Global knowledge and awareness	-.06	-.09	.08	.000	.98	.000
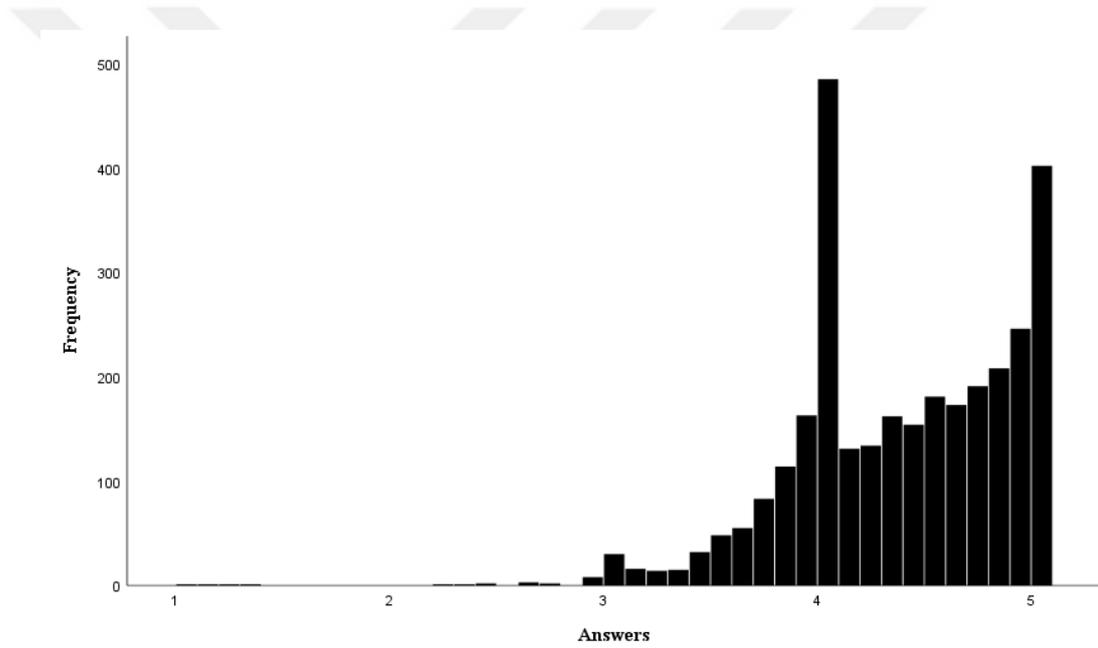
Figure 4.6. The Histogram of Knowledge and Consciousness of the Country Structure.
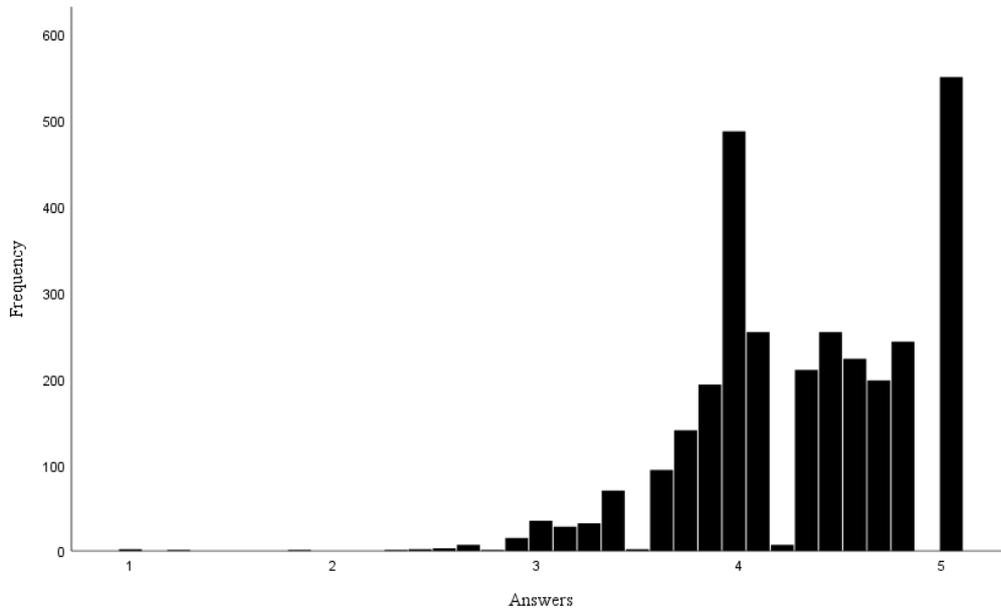
Figure 4.7. The Histogram of Individual Merits.
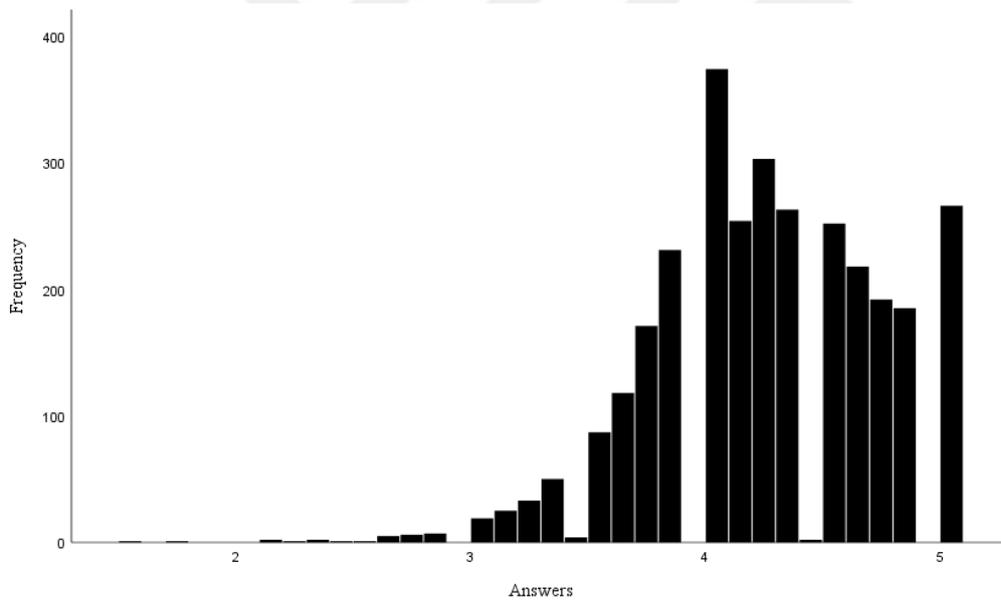
Figure 4.8. The Histogram of Individual Positive Attitudes.
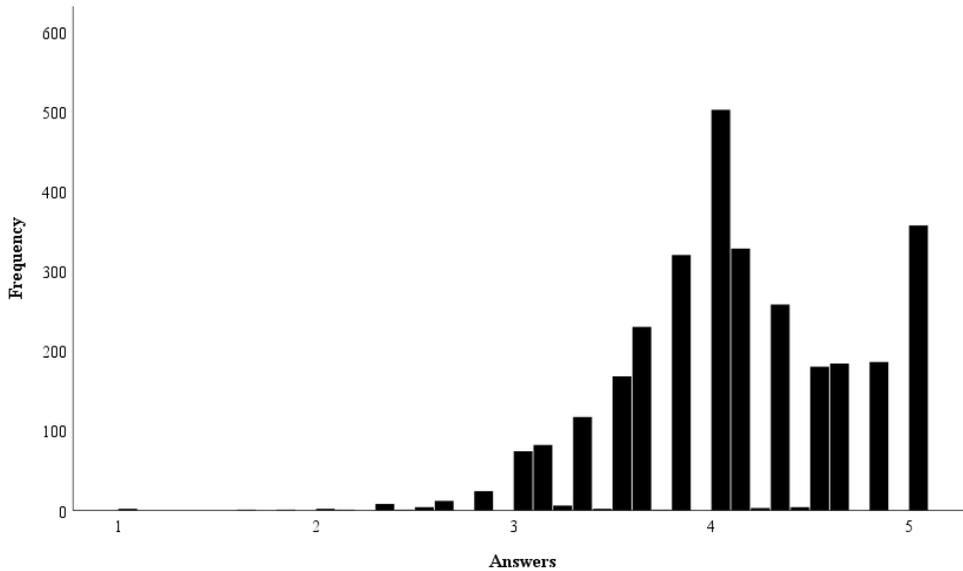
Figure 4.9. The Histogram of Individual Skills.
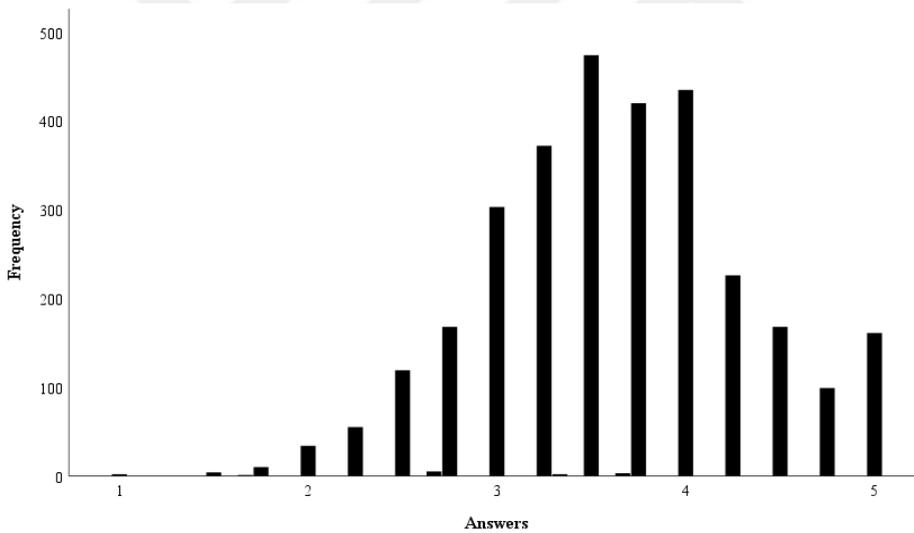
Figure 4.10. The Histogram of Global Knowledge and Awareness.

Kolmogorov-Smirnov and Shapiro-Wilk Test results were significant ($p < .05$) indicating that normality was violated. Since those tests could be affected from large sample sizes, skewness and kurtosis values were also investigated. Skewness and kurtosis values did not exceed the value of two indicating small deviations from normality. Histograms revealed a negatively skewed distribution for all data sets. However, the sample size is large enough that the subsequent analysis is robust to the amount of normality deviation in this study (Field, 2018; Gravetter & Wallnau, 2013).

Levene's test was conducted to investigate homogeneity of variance between groups. Levene's test result was significant ($p < .05$) indicating that homogeneity of variance assumption was violated. The significant results of Levene's test means that variances between the dimension groups are significantly different. However, since sample sizes of the five-dimension groups are nearly equal (Table 4.1), and variance of one group was not 4 times larger than the other group ($\sigma^{\text{knowledge and consciousness of the country structure}} = .25$; $\sigma^{\text{individual merits}} = .29$; $\sigma^{\text{individual positive attitudes}} = .24$; $\sigma^{\text{individual skills}} = .33$; $\sigma^{\text{global knowledge and awareness}} = .47$), robustness of data to homogeneity of variance assumption was evident (Aron et al., 2019; Howell, David, 2017; Privitera, 2019).

Mauchly's Test of Sphericity indicated that the assumption of sphericity had been violated, $p = .000$. Hence, Greenhouse-Geisser correction was used while interpreting results as ε value was .74 which was less than .75 (Field, 2018) . Hence, repeated measures ANOVA was conducted.

A repeated measures ANOVA with a Greenhouse-Geisser correction determined that means differed statistically significantly among dimensions time points (F (2.944, 8959.584) = 1941.178, $p < .0005$). Post hoc analysis with a Bonferroni adjustment revealed that the dimension of "knowledge and consciousness of the country" was found to be more statistically significantly important in citizenship education than "individual merits" (.06 (95% *CI*, .04 to .08), $p = < 0005$), "individual positive attitudes" (.13 (95% *CI*, .11 to .15), $p < .0005$), "individual skills" (.26 (95% *CI*, .24 to .28), $p < .0005$), and "global knowledge and awareness" (.75 (95% *CI*, .72 to .78), $p < .0005$).

The dimension of "individual merits" was found to be more statistically significantly important in citizenship education than "individual positive attitudes" (.07 (95% *CI*, .05 to .09), $p > .05$), "individual skills" (.20 (95% *CI*, .18 to .22), $p < .0005$), and "global knowledge and awareness" (.67 (95% *CI*, .65 to .72), $p < .0005$)

The dimension of "individual positive attitudes" was found to be more statistically significantly important in citizenship education than "individual skills" (.13 (95% *CI*, .11 to .16), $p < .0005$), and "global knowledge and awareness" (.62 (95% *CI*, .59 to .65), $p < .0005$).

The dimension of "individual skills" was found to be statistically significantly more important in citizenship education than "global knowledge and awareness" (.49 (95% *CI*, .45 to .52).

Hence, according to students' data, the dimension of "knowledge and consciousness of the country" was found to be more important in citizenship education than other dimensions. The dimension of "individual merits" was found to be more important than "individual positive attitudes", "individual skills" and "global knowledge and awareness". The dimension of individual positive attitudes" were found to be more important than "individual skills" and "global knowledge and awareness". Lastly, the "individual skills" was found to be more important than "global knowledge and awareness".

Hence, the order of the dimensions in terms of importance was as follows: knowledge and consciousness of the country > individual merits > individual positive attitudes > individual skills > global knowledge and awareness. The sign > means "more important".

4.1.3. Follow Up Questions in Interviews

Based on the results revealed from CGCS, the selected participants were asked about the possible reasons why teachers and students who participated in the CGCS gave more importance to the teaching of national subjects than to the teaching of outside world subjects (other nations' culture and history, or learning a foreign language well, etc.) in the cultivating of good citizens. As possible reasons for the high importance given to issues related to homeland, teachers mostly think that it was most probably because topics about the country are not taught sufficiently in schools whereas students mostly think that it is important to learn from the past to shape the future. In addition, teachers and students described that such topics are necessary to function properly as a citizen in the country, and such topics would increase attachment of citizens to the homeland. Coding frequency of subdimensions are depicted at Figure 4.11 below:

Figure 4.11. Distributions of Reasons for Prioritization of National Topics.

To illustrate, T9[13] thought that the result of the CGCS was as above, since national citizenship issues were not sufficiently covered in the curriculum:

<table>
<tr>
<td>Could it be because there are inadequacies in education? I think it could be because education is lacking in these things. In other words, I think they emphasized the deficiencies of education, for example, because they were seen as the deficiencies of education. (T9)</td>
<td>Eğitimde yetersizlikler görüldüğü için olabilir mi? Eğitimde bunlar eksik olarak verildiği için olabilir bence. Yani eğitimin eksikliğini mesela, eğitimin eksik yanları olarak çıktığı için bence bunları ön plana çıkarmışlardır diye düşünüyorum. (T9)</td>
</tr>
</table>

S9[14] argued that a country's citizens need to know country's national past so that they can build its national future, that is why survey participants emphasized national good citizenship characteristics:

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[13] T9 is the pseudonym name of a teacher who participated in interviews. It means "Teacher 9". All pseudonym names were presented at Table 3.18 above.

[14] S9 is the pseudonym name of a student who participated in interviews. It means "Student 9". All pseudonym names were presented at Table 3.18 above.

...I already said at the beginning that history is really important. I mean for every state, for every nation. There was also such a saying that one who does not know one's own past cannot know anything about one's future. (S9)	*...en başta demiştim zaten tarih gerçekten önemli. Yani her devlet için, her millet için böyle. Kendi geçmişini bilmeyen, geleceğini Bir şey bilemez yani Öyle bir söz de vardı.* (S9)

As possible reasons for the low importance given to issues related to outside world, the interviewed teachers suggested that the CGCS respondents might prioritize issues related to their own country, that they think that foreign language education impact on good citizenship is low due to the ineffectiveness of its teaching in the country (in relation to the item "uses at least one foreign language well"), and that they think it is unnecessary to teach these issues at school as they can be learned through social media. In addition, teachers and students think that participants may not have found the information about the outside world useful. Coding frequency of subdimensions are depicted at Figure 4.12 below:
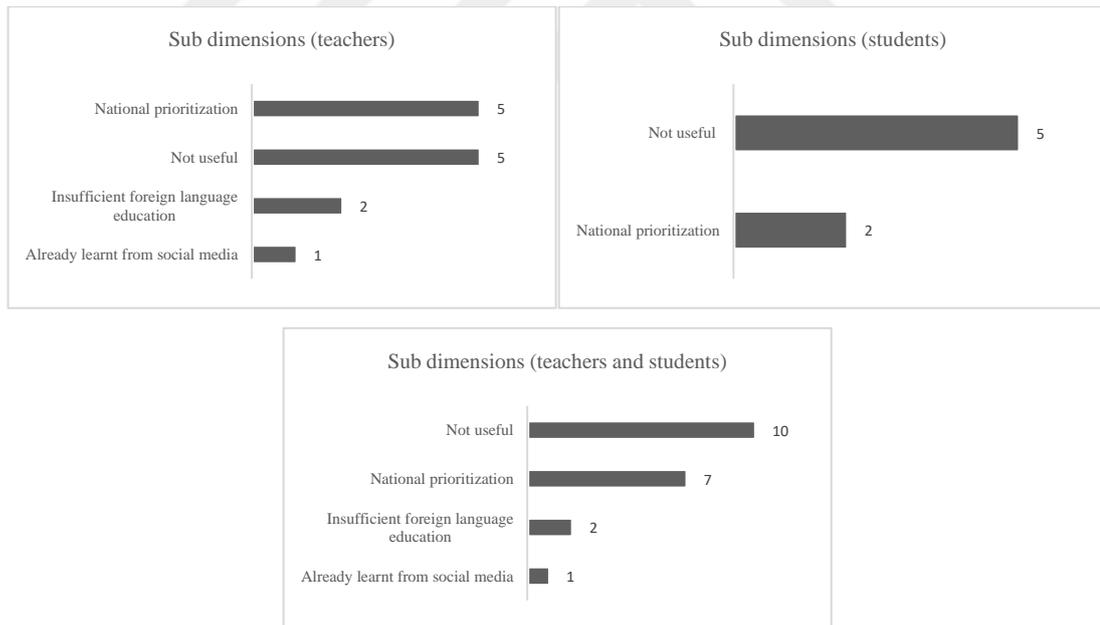
Figure 4.12. Distributions of Reasons for Less Prioritization of Global Topics.

In the following quote, for example, T14 suggested that one should first learn one's own language and culture, and that others can come later, and that this was the opinion of the CGCS participants:

We need to recognize our own culture and language first; other languages and cultures are second. S/he may not have seen it as a priority. They thought that we should first get to know our own culture, the events in our own country, and then the history and culture of other countries. (T14)	*Önce kendi kültürümüzü kendi dilimizi tanımamız gerekiyor; başka dil, kültürü ikinci iş. Öncelik olarak görmemiş olabilir. Önce kendi kültürümüz, kendi ülkemizdeki olayları, ondan sonra diğer ülkelerin tarihlerine kültürlerine vakıf olalım diye düşünmüşler.* (T14)

T12 also thought that the CGCS participants might have given more importance to the national culture as students were already familiar with other cultures through social media:

Other cultures are already mastered by students on Instagram (social media). Maybe that's why they may have found it less important. They may have said it is already known. (T12)	*Diğer kültürlere zaten öğrenciler Instagram'dan (sosyal medya) hâkim. Belki o yüzden daha az önemli bulmuşlardır. Zaten biliniyor demişlerdir.* (T12)

Overall, teachers think it's most probable because national topics and issues aren't taught adequately in schools, whereas students think it's important to understand the past in order to shape the present and the future. Furthermore, teachers and students reported that such matters are required to operate well as a citizen in the nation, and that such topics will improve citizens' commitment to the motherland. The interviewed teachers suggested that CGCS participants prioritize issues related to their own country, that they believe the impact on good citizenship is low due to the inadequacy of foreign language education in the country, and that they believe it is unnecessary to teach these issues at school because they can be learned through social media. Furthermore, teachers and students believe that participants may not have found the information on the outside world relevant.

4.1.4. Results of the Open-Ended Item of the CGCS

The CGCS included an open-ended item at the end: If you have anything to add about the characteristics of a good citizen, please write it in the box below to collect additional characteristics that participants would like to mention in addition to the ones placed as a close-ended CGCS item.

With the open-ended item at the end of the CGCS, participants' perceptions, which did not exist among CGCS items, were collected. The themes, their frequencies, and percentages were depicted at Table 4.4 below:

Table 4.4

Qualitative Coding Distribution of the Open-Ended Item in CGCS

Themes (teachers)	n	%	Themes (students)	n	%
Are self-responsible, question and improve themselves	39	22.81	Are against violence and are respectful of nature and living beings (animals, plants, children, women), and people in general with different gender, races, languages, views, religions, lifestyles, other citizens, etc.)	231	42.39
Are attached to their national values (flag, state, nation, country, culture etc.), protects and flourish them	34	19.88	Are attached to their national values (flag, state, nation, country, culture etc.), protects and flourish them	120	22.02
Are against violence and are respectful of nature and living beings (animals, plants, children, and people in general with different gender, races, languages, views, religions, lifestyles, other citizens, etc.)	32	18.71	Are self-responsible, question and improve themselves	84	15.41
Are just, defend justice and rights	25	14.62	Are just, defend justice and rights	38	6.97
Are honest	17	9.94	Are honest	23	4.22
Are moral	7	4.09	Are helpful	21	3.85
Live by Islam	7	4.09	Are moral	10	1.83
Live by their religion	7	4.09	Are self-respectful and self-confident	8	1.47
Are self-respectful and self-confident	3	1.75	Live by their religion	7	1.28
			Live by Islam	3	.55
Total	171	100	Total	545	100

Those overarching themes consisted of smaller pieces of concepts depicted at Table B33 and Table B34 at Appendix B. These themes also subsumed some CGCS items (Table C1 in Appendix C) and were utilized in preparing a cumulative and inclusive checklist for document analysis at subsequent steps.

The themes subsumed some CGCS items. However, these themes also included additional and more detailed concepts that the CGCS items could not express, and

teachers and students wrote voluntarily. For this reason, they gave clues about what students and teachers see in the foreground in citizenship education. In this context, teacher and student responses were also examined against each other and some differences were revealed.

The theme "are helpful" was mentioned by students, but not by teachers. However, this theme's percentage was low (3.85% in total). For students, the most reported theme was "are against violence and are respectful of nature and living beings (animals, plants, children, women), and people in general with different gender, races, languages, views, religions, lifestyles, other citizens, etc.)" with 42.39% of total mentions. This theme remained at 18.71% in teachers' mentions. There was a 23.68-point-difference when 18.71 were subtracted from 42.39. The full set of the calculations are depicted in Table 4.5 below. For teachers, the most mentioned theme was "are self-responsible, question and improve themselves" with 22.81% of total mentions. This theme was 15.41% in students' mentions. There was a smaller 7.40-point-difference. The rest were also not noteworthily different in percentages with maximum 7.65 points difference on the theme: are just, defend justice and rights (Table 4.5).

Table 4.5

Teachers vs. Students: Percentage Differences in Mentions by Theme

Themes	Difference %
Are against violence and are respectful of nature and living beings (animals, plants, children, women), and people in general with different gender, races, languages, views, religions, lifestyles, other citizens, etc.)	23.68
Are just, defend justice and rights	7.65
Are self-responsible, question and improve themselves	7.40
Are honest	5.72
Live by Islam	3.54
Live by their religion	2.81
Are moral	2.26
Are attached to their national values (flag, state, nation, country, culture etc.), protects and flourish them	2.14
Are self-respectful and self-confident	0.28
Are helpful	-

For the theme "are just, defend justice and rights", the percentage difference was on behalf of teachers meaning that teachers noted more about them than students. An additional finding was that for the theme: "are against violence and are respectful of nature and living beings (animals, plants, children, women), and people in general with

different gender, races, languages, views, religions, lifestyles, other citizens, etc.)", a few girl and one boy student specifically mentioned about protecting women from harm or being knowledgeable about women rights with sentences such as: is knowledgeable about women's rights, does not tolerate violence against women, or helps women who are subjected to violence on the street. However, teachers did not specifically mention women rights. They only mentioned being nondestructive towards nature, animals, plants, or "living beings" in general.

Based on open-ended answers, students seemed to be more interested in tolerance toward differences, protection of nature and living beings, and gender equality. Teachers were slightly more interested in individual development, justice, and rights. Both groups favored patriotism. Some findings emerged from the CGCS were further elaborated with interview respondents. Those findings were presented under the section below.

4.1.5. Results of Interviews and Focus Group Discussions

The interviewees were asked why, in their answers to open-ended CGCS item, teachers mostly answered that good citizens are self-responsible, question and improve themselves and students mostly answered that good citizens are against violence and are respectful of nature and living beings (animals, plants, children, women), and people in general with different gender, races, languages, views, religions, lifestyles, other citizens, etc.) (Table 4.4).

Teachers and students had an array of different opinions about this result. For example, they thought that:

1. Students might have felt that they don't have free choice in life, or they desire a more equal, tolerant, and peaceful world. In return, teachers might have thought that students do not have enough individual development, questioning, and self-responsibility skills and/or attitudes. Both stated what is lacking in society.

2. It was most probably because students encounter issues frequently such as gender-based violence, violence against animals, freedom, social pressure, respect to differences especially after recent refugee migration wave to Turkey, and global peace in their immediate environment or through social media.

3. Teachers naturally have more life experience and think differently than students. That's why their vision is wider, and they might have thought that individual development leads to societal development.

4. The fact that teachers come from a generation of inward, individualistic, and repressive questioning, or that teachers' families do not have a high socio-economic status and therefore they are not given much say at home.

Coding frequency of sub dimensions are depicted at Figure 4.13 below:
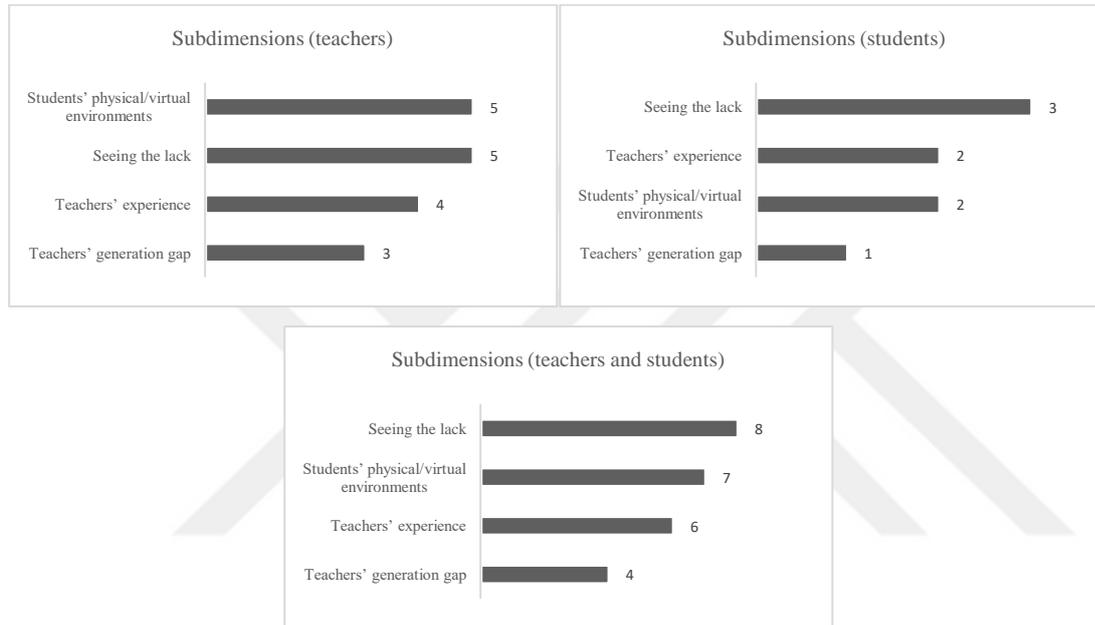
Figure 4.13. Teacher Theme Prioritization: Coding Frequencies and Percentages

In the quote below, for example, T2 thought that today's youth are fed by different sources such as social media and that they are better able to address problems because they have more voice through these sources:

Children or this generation, which we call Generation Z, are fed from different sources. For example, social media can address a problem that an adult ignores. In other words, it goes on it. They [youth] also get a say ... What I never had an opinion on when I was a child, now children can react ... on Twitter ... In this way, the perspective of children and the perspective of adults are different... (T2)

Yani Z kuşağı dediğimiz hani çocuklar ya da bu nesil farklı kaynaklardan besleniyor. Yani sosyal medya mesela bir yetişkinin görmezden geldiği bir problemin üzerine gidebiliyor. Yani üzerine gidiyor. Onlar [gençlik] da söz hakkı alıyorlar ... Benim çocukluğumda hiç görüş bildirmediğim olayları şimdi çocuklar işte Twitter'dan işte şuradan buradan tepki gösterebiliyorlar ... Öyle olunca çocukların bakış açısıyla yetişkinlerin bakış açısı farklı oluyor... (T2)

S28, one of the students, argued that teachers emphasize the factors that are more effective in the development of society due to their life experiences:

Because teachers have life experience, they have expressed the things that are more effective in the development of society. (S28)	*Çünkü öğretmenler yaşamış görmüşler oldukları için toplumda daha çok toplumun gelişmesinde etkili olan şeyleri saymışlardır. (S28)*

During interviews, several students mentioned women's rights and preventing violence against women, while none of the teachers (even the female ones) did. When asked about this, both teachers and students agreed that social media has made oppression against women more visible. Since social media was frequently used by students, they might have said about it, although they were not specifically asked about it. They might have also encountered or might have been afraid of encountering such issues (because of social media or TV news) in their physical environment such as family or school. For example, in the following quote, T3 observed that her daughter took precautions by following the news on this issue on Instagram:

For example, my own daughter has this thing that she follows on Instagram, especially when there are news sites where such news is published, I mean really. What do young people inevitably do? They are afraid of themselves, maybe they really feel a security problem in their environment. I convey this as much as I hear from them. For example, my daughter now walks around with pepper spray. It had such a reflection, but I never thought of traveling with pepper spray in my life, for example. I think they are affected by the events they read about, so I thought there was an extra sensitivity. (T3)	*Mesela kendi kızımın şeyi var böyle Instagram'da takip ettiği özellikle böyle haberlerin yayınlandığı haber siteleri falan var yani gerçekten. Gençler arasında ister istemez ne yapıyorlar? Kendilerinden korkuyorlar, belki gerçekten bulundukları ortamda bir güvenlik sorunu hissediyorlar. Onlardan duyduğum kadarıyla iletiyorum bunu. Hani mesela kızım benim biber gazıyla falan geziyor artık gerçekten. Böyle bir yansıması oldu ama hayatım boyunca ben mesela biber gazıyla geçmeyi, gezmeyi hiç düşünmemiştim yani. Okudukları olaylardan bence etkileniyorlar. o yüzden ekstra bir hassasiyet oluşmuş diye düşündüm yani. (T3)*

S25 also noted the impact of social media on this issue:

Because students usually hang out on social media in their free time. And on social media, hashtags such as "no violence against women" are often shared and they are more visible for students. This is for this reason. (S25)	*Çünkü öğrenciler genellikle sosyal medyada takılırlar boş zamanlarında. Ve sosyal medyada çoğunlukla işte "kadına şiddete hayır" hashtag'leri paylaşılır ve öğrencilerin daha çok göz önünde olur öğrenciler için. Bu nedenden dolayıdır. (S25)*

Hence, concerning the possible reasons why the teachers who participated in the CGCS said that good citizens are responsible, questioning, and self-developing, while the students said that good citizens are against violence, respectful to nature and living things, the interviewees believe that the teachers and students who participated in the CGCS express what is missing in society, whereas the students mostly encounter such incidents on social media and in school. Concerning the probable reasons why a few students particularly addressed women's rights and the prevention of violence against women, the teachers and students felt that social media has increased the visibility of oppression against women.

4.1.6. Summary of Findings on KSAVs for Good Citizenship

The overall results revealed that according to teachers' data, the order of the dimensions in terms of their importance in citizenship education in Turkey was as follows:

1. Knowledge and consciousness of the country

2. Individual merits and individual positive attitudes

3. Individual skills

4. Global knowledge and awareness

Teachers thought that individual merits and individual positive attitudes were equally important good citizenship characteristics. The most important good citizenship characteristic dimension was knowledge and consciousness of the country whereas the least important one was global knowledge and awareness. The overall results revealed that according to students' data, the order of the dimensions in terms of their importance in citizenship education in Turkey was as follows:

1. Knowledge and consciousness of the country

2. Individual merits

3. Individual positive attitudes

4. Individual skills

5. Global knowledge and awareness

Differently from teachers' data, the importance of individual merits and individual positive attitudes were not the same but individual merits were more important than individual positive attitudes in students' data. However, like teachers' data, the most important good citizenship characteristic dimension was "knowledge and consciousness of the country" whereas the least important one was "global knowledge and awareness". During the interviews, teachers and students were asked why the CGCS participants considered characteristics in the dimension of knowledge and consciousness of the country more important than ones in the dimension of global knowledge and awareness.

Teachers and students in the interviews suggested that CGCS respondents prioritize national issues (culture, language, functioning of government institutions, history, etc.). Foreign knowledge is the second step after issues related to the country are internalized as a good citizen.

According to the results of the open-ended CGCS item, students mostly noted that good citizens are against violence and are respectful of nature and living beings whereas teachers mostly pointed out that good citizens are self-responsible, question and improve themselves. According to the interviews, the possible reason for the difference was because teachers naturally have more experience and vision, and therefore teachers think that individual inquiry and development will lead to peace, tolerance, equality, and protection of the environment and living beings, just as students desire. In addition, both groups might have noted what was lacking in society. According to the results revealed from open-ended questions', a few students specifically mentioned that good citizens are peaceful toward women. According to the interviews, the possible reason for the difference was because they believed that the rise of social media increased awareness of gender-based injustice and violence among the students as students commonly used social media more frequently in daily life.

4.2. Teachers' Perceptions by Gender, Experience, and Subject

To understand if teachers' perceptions as to good citizen characteristics differ based on gender, subject category, and experience category, three-way multivariate analysis of variance (three-way MANOVA) was implemented with three independent variables and five dependent variables. Independent variables consisted of "gender", "subject

category", and "experience category" whereas dependent variables consisted of five dimensions derived from CFA. Independent variables with corresponding groups, and dependent variables were depicted at Table 4.6 below.

Table 4.6

Variables in MANOVA for Teachers' Data

Variable type	Variable name	Groups
Independent	Gender	Male Female
Independent	Subject category	Social-based Science-based Religion-based
Independent	Experience category	High Moderate Low
Dependent	Individual positive attitudes	NA
Dependent	Global knowledge and awareness	NA
Dependent	Knowledge and consciousness of the country	NA
Dependent	Individual merits	NA
Dependent	Individual skills	NA

For the subject category, social-based courses were grouped into subjects such as History, Philosophy, Turkish Language and Literature, etc. Science-based courses were grouped into subjects such as Physical Sciences, Information Technologies, Math, etc. Religion-Based courses were grouped into subjects such as Culture of Religion and Knowledge of Ethics, Imam-Hatip High School Vocational Courses, The Life of our Prophet, etc. The full set of categorizations and their descriptive statistics were depicted at Table 4.7 below, and the total subject distribution of teachers was placed at Table C2 at Appendix C.

Table 4.7

MANOVA Subject Categorizations for Teachers' Data

Subjects	Categories	*%*	*N*
Accounting, Counseling, English, French, German, Geography, Philosophy, Photograph, History, Music, Office management, Psychology, Physical education, Social studies, Turkish, Turkish language and literature, Visual arts, Technology and design	Social-based courses	53.11	631
Biology, Health science, Science, Chemistry, Math, Elementary math, Information technologies, Physics, Physical sciences	Science-based courses	29.80	354

Arabic, Culture of religion and knowledge of ethics, Imam-Hatip high school vocational courses, The life of our prophet	Religion-based courses	15.07	179

For the experience category, teachers having 0-6 of teaching experience were put in the low experience group, teachers having 7-12 of teaching experience at moderate experience, and 13 and higher of teaching experience at high experience. Those classifications were derived from "Promotion of Teaching Career Steps" document in which teachers in Turkey were classified among "teacher", "expert teacher", and "head teacher" based on teaching experience (Presidency of the Republic of Turkey, 2005).

Three-way MANOVA was conducted to assess if there were significant differences in the linear combination of dependent variables between the levels of gender, subject category, and experience category. Before the analysis, assumptions were checked to determine the applicability of MANOVA. To assess the assumption of multivariate normality, Mardia's test was calculated. Mardia's test for multivariate normality produced a p value of .00 ($p < .05$) and ensured that multivariate normality was violated. To examine the assumption of homogeneity of covariance matrices, Box's M test was conducted. The assumption of homogeneity of covariance matrices was violated, as assessed by Box's M test ($p < .001$), indicating that the covariance matrices for each group of gender, subject category, and experience category were significantly different from one another and that the assumption was not met. To identify influential points in the model residuals, Mahalanobis distances were calculated and compared to a $\chi 2$ distribution. An outlier was defined as any Mahalanobis distance that exceeds 20.52, as there were five dependent variables in the design. There were 28 observations detected as outliers (L. Cohen, Lawrence, & Morrison, 2018; Hair Jr. et al., 2019; Pituch & Stevens, 2016; Tabachnick & Fidell, 2019). Since MANOVA is highly affected by outliers, those items were removed from the study considering that sample size in this study would not adversely be affected by a small number of outliers. A correlation matrix was calculated to examine multicollinearity between the dependent variables. All variable combinations had correlations less than 0.80, indicating that there was no multicollinearity (Tabachnick & Fidell, 2019). The correlation matrix is presented in Table 4.8.

Table 4.8

Dependent Variable Correlations in Teachers' Data

Variable	1	2	3	4	5
Individual positive attitudes	-				
Global knowledge and awareness	0.48	-			
Knowledge and consciousness of the country structure	0.73	0.53	-		
Individual merits	0.72	0.46	0.76	-	
Individual skills	0.59	0.58	0.62	0.70	-

Minimum sample size in each cell should be more than the number of dependent variables for MANOVA (L. Cohen et al., 2018; Hair Jr. et al., 2019). The smallest sample size in this study is eight which is more than the number of the dependent variables, that is five. Although MANOVA is highly robust to violation of multivariate normality (Hair Jr. et al., 2019; Pituch & Stevens, 2016; Tabachnick & Fidell, 2019), violation of homogeneity of variance-covariance matrices tested by Box's test required follow up analysis, as sample sizes in each cell ranged from eight to 179. If sample sizes were roughly equal, the significant result of the Box's test would be negligible (Tabachnick & Fidell, 2019). Since sample sizes were highly different, variance and covariance values in each cell were examined. Variance and covariance values were generally higher at cells with small sample sizes (Table C2 in Appendix C). When this occurs, significance values of MANOVA would be liberal meaning that actual values would be higher than printed results (Pituch & Stevens, 2016; Tabachnick & Fidell, 2019). To remedy the situation, Pillai's criterion was used with alpha level of .03 while interpreting multivariate significance of results (Tabachnick & Fidell, 2019). In addition, Levene's test results of dependent variables indicated violation of homogeneity of variance assumption ($p < .05$) except for the dependent variable of "Individual Skills", $p > .05$ (Table 4.9).

Table 4.9

Levene's Test Results of Dependent Variables in Teachers' Data

Variable	F	p
Individual positive attitudes	2.782	.000
Global knowledge and awareness	1.910	.004
Knowledge and consciousness of the country structure	3.588	.000
Individual merits	1.867	.01
Individual skills	1.205	.22

Based on the Levene's test results, significance level was set as .05 for the dependent variable of "Individual Skills" and lowered to .03 for the remaining dependent variables in addition to Bonferroni correction in post-hoc ANOVA analyses (Hair Jr. et al., 2019; Tabachnick & Fidell, 2019).

4.2.1. The MANOVA Results: Teachers

The results indicated that the multivariate interaction effect between gender, subject category, and experience category was significant, F (35, 5725) = 1.844, p = .002, partial η^2 = .011 suggesting the linear combination of individual positive attitudes, global knowledge and awareness, knowledge and consciousness of the country structure, individual merits, and individual skills was significantly different between the factor level combinations of gender, subject category, and experience category. To interpret effect sizes, effect size for F-ratios was calculated with formula: $f = [\eta^2 / (1- \eta^2)]$ ½. According to the formula, η^2 of .011 corresponds to f value of .11, indicating small effect size according to the rule of thumb in which f = .10 corresponds to small, f = .25 corresponds to medium, and f = .40 corresponds to large effect size (J. Cohen, 1988).

The multivariate interaction effect between subject category and experience category was significant, F (30, 5725) = 2.224, p = .000, partial η^2 = .012. η^2 of .012 corresponds to f value of .11, indicating small effect size. The multivariate interaction effect between gender and experience category was significant, F (15, 3429) = 2.369, p = .002, partial η^2 = .010. η^2 of .010 corresponds to f value of .10, indicating small effect size. The multivariate interaction effect between gender and subject category was not significant, F (25, 5725) = 1.333, p = .12, partial η^2 = .006.

4.2.1.1. Univariate Interaction Effects for Subject*Experience Interaction. Since the interaction effect between subject category and experience category on the combined dependent variables were significant, univariate interaction effects on separate dependent variables were investigated. Bonferroni correction was applied in interpreting results. Based on Levene's test results, .05/5 = .01 was used for "individual skills", and .03/5 = .006 was used for the other dependent variables.

There was a statistically significant interaction effect for the dependent variable of "individual positive attitudes" score, F (6, 1145) = 6.436, p = .000, partial η^2 = .03 with small effect size (f = .18), but not for "knowledge and consciousness of the country

structure" score, F (6, 1145) = 2.966, p = .01, partial η^2 = .02, "global knowledge and awareness" score, F (6, 1145) = .14, p = .99, partial η^2 = .001, "individual merits" score, F (6, 1145) = 2.376, p = .03, partial η^2 = .01, and "individual skills" score, F (6, 1145) = 1.575, p = .15, partial η^2 = .01. Those results were reflected at Table 4.10 below:

Table 4.10

Teachers' Data: Interaction Effect Results for Subject*Experience Categories

Variable	F	p	η^2	Selected p level
Individual positive attitudes	6.436	.000	.03	.006
Knowledge and consciousness of the country structure	2.966	.01	.02	.006
Individual merits	2.376	.03	.01	.006
Individual skills	1.575	.15	.01	.01
Global knowledge and awareness	.14	.99	.001	.006

Based on the significant univariate interaction effect of the dependent variable of "individual positive attitudes", type of the interaction and simple main effects were investigated. The type of interaction on the dependent variable of individual positive attitudes was investigated before simple main effect analyses. The interaction plot indicated a disordinal interaction (Figure 4.14).
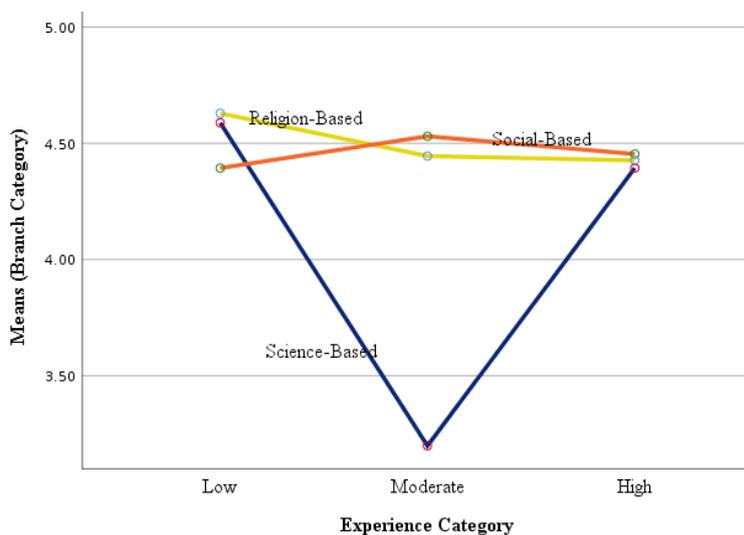
Figure 4.14. Teachers' Data: The Plot of Subject*Experience Categories.

Disordinal interaction means that one group's mean scores are not always greater than another group's mean scores. To illustrate, mean scores of teachers with religion-based

subjects are not always greater than teachers with social-based subjects when their teaching experience changes. Likewise, mean scores of teachers with science-based subjects are not always greater than teachers with social-based subjects when their teaching experience changes. Since disordinal interactions interfere with interpreting main effects, main effects were not investigated (Hair Jr. et al., 2019). To determine exactly which parts of the interaction are significant, simple main effects were investigated.

4.2.1.1.1. Simple Main Effects of Experience on Individual Positive Attitudes. While interpreting results, Bonferroni correction was applied, and the significance level was divided by the number of the simple main effects implemented. With three simple main effects calculations, the significance level of .03 was divided by three, and .01 was used for interpretations.

There was a statistically significant difference among experience categories for teachers with science-based subjects on individual positive attitudes score, F (2, 1145) = 31.414, p = .000, partial η^2 = .05 with small effect size (f = .23), but not for teachers with social-based subjects, F (3, 1145) = .26, p > .01, partial η^2 = .001, and not for teachers with religion-based subjects, F (2, 1145) = 1.129, p > .01, partial η^2 = .002 (Table 4.11).

Table 4.11

Teachers' Data: Simple Main Effects of Experience on Individual Positive Attitudes

Subject categories	F	p	η^2	Selected p level
Science-based	31.414	.000	.05	.01
Religion-based	1.129	.32	.002	.01
Social-based	.26	.85	.001	.01

Among teachers with science-based subjects, the marginal means for "individual positive attitudes" scores were M = 4.39 (SE = .04) for high teaching experience, and M = 3.20 (SE = .15) for moderate teaching experience, a statistically significant mean difference of 1.19, p = .000. The marginal means for "individual positive attitudes" scores were M = 4.59 (SE = .11) for low teaching experience, and M = 3.20 (SE = .15) for moderate teaching experience, a statistically significant mean difference of 1.39, p = .000. The marginal means for "individual positive attitudes" score were M = 4.39 (SE = .04) for high teaching experience, and M = 4.59 (SE = .11) for low teaching experience, not a statistically significant mean difference of .20, p > .01 (Table 4.12).

Table 4.12

Teachers' Data: Estimated Marginal Means and Standard Errors of Experience of Science-Based Category

Experience categories for the science-based category	M	SE
Low teaching experience	4.59	.11
Moderate teaching experience	3.20	.15
High teaching experience	4.39	.04

4.2.1.1.2. Simple Main Effects of Subject on Individual Positive Attitudes. While interpreting results, Bonferroni correction was applied, and the significance level was divided by the number of the simple main effects implemented. With three simple main effects calculations, the significance level of .03 was divided by three, and .01 was used for interpretations.

There was a statistically significant difference among subject categories for teachers with moderate teaching experience on individual positive attitudes score, F (3, 1145) = 20.194, p = .000, partial η^2 = .05 with small effect size (f = .23), but not for teachers with low teaching experience, F (3, 1145) = .97 p > .01, partial η^2 = .003, and not for teachers with high teaching experience, F (3, 1145) = .95, p >.01, partial η^2 = .002 (Table 4.13).

Table 4.13

Teachers' Data: Simple Main Effects of Subject on Individual Positive Attitudes

Experience categories	F	p	η^2	Selected p level
Moderate	20.194	.000	.05	.01
Low	.97	.41	.003	.01
High	.95	.42	.002	.01

Among teachers with moderate teaching experience, the marginal means for "individual positive attitudes" scores were M = 4.45 (SE = .10) for religion-based subjects, and M = 3.20 (SE = .15) for science-based subjects, a statistically significant mean difference of 1.25, p = .000. The marginal means for "individual positive attitudes" scores were M = 3.20 (SE = .15) for science-based subjects, and M = 4.53 (SE = .15) for social-based subjects, a statistically significant mean difference of 1.33, p = .000. The marginal means for "individual positive attitudes" scores were M = 4.45 (SE = .10) for religion-based subjects, and M = 4.53 (SE = .15) for social-based subjects, not a statistically significant mean difference of .09, p > .01 (Table 4.14).

Table 4.14

Teachers' Data: Estimated Marginal Means and Standard Errors of Subjects for

Moderate Teaching Experience

Subject categories for the moderate teaching experience	M	SE
Science-based	3.20	.15
Religion-based	4.45	.10
Social-based	4.53	.15

4.2.1.2. Univariate Interaction Effects for Gender*Experience Interaction. Since the interaction effect between gender and experience category on the combined dependent variables were significant, univariate interaction effects on separate dependent variables were investigated. Bonferroni correction was applied in interpreting results. Based on Levene's test results, $.05/5 = .01$ was used for "individual skills", and $.03/5 = .006$ was used for the other dependent variables. There was a statistically significant interaction effect for the dependent variable of "individual positive attitudes" score, $F(3, 1145) = 6.409$, $p = .000$, partial $\eta^2 = .02$ with small effect size ($f = .14$), and "individual merits" score, $F(3, 1145) = 5.238$, $p = .001$, partial $\eta^2 = .01$ with small effect size ($f = .10$), partial $\eta^2 = .01$, but not for "knowledge and consciousness of the country structure" score, $F(3, 1145) = 2.784$, $p > .006$, partial $\eta^2 = .01$, "global knowledge and awareness" score, $F(3, 1145) = .73$, $p > .006$, partial $\eta^2 = .002$, and "individual skills" score, $F(3, 1145) = 2.772$, $p > .01$ partial $\eta^2 = .01$. Those results are shown in Table 4.15 below.

Table 4.15

Teachers' Data: Interaction Effect Results for Gender*Experience Category

Dependent variables	F	p	η^2	Selected p level
Individual positive attitudes	6.409	.000	.02	.006
Individual merits	5.238	.001	.01	.006
Knowledge and consciousness of the country structure	2.784	.04	.01	.006
Individual skills	2.772	.04	.01	.01
Global knowledge and awareness	.73	.53	.002	.006

Based on the significant univariate interaction effect of the dependent variables of "individual positive attitudes" and "individual merits", type of the interaction and simple main effects for those variables were investigated.

The type of interaction on the dependent variables of individual positive attitudes and individual merits were investigated before simple main effect analyses. The interaction plot indicated a disordinal interaction for individual positive attitudes (Figure 4.15).
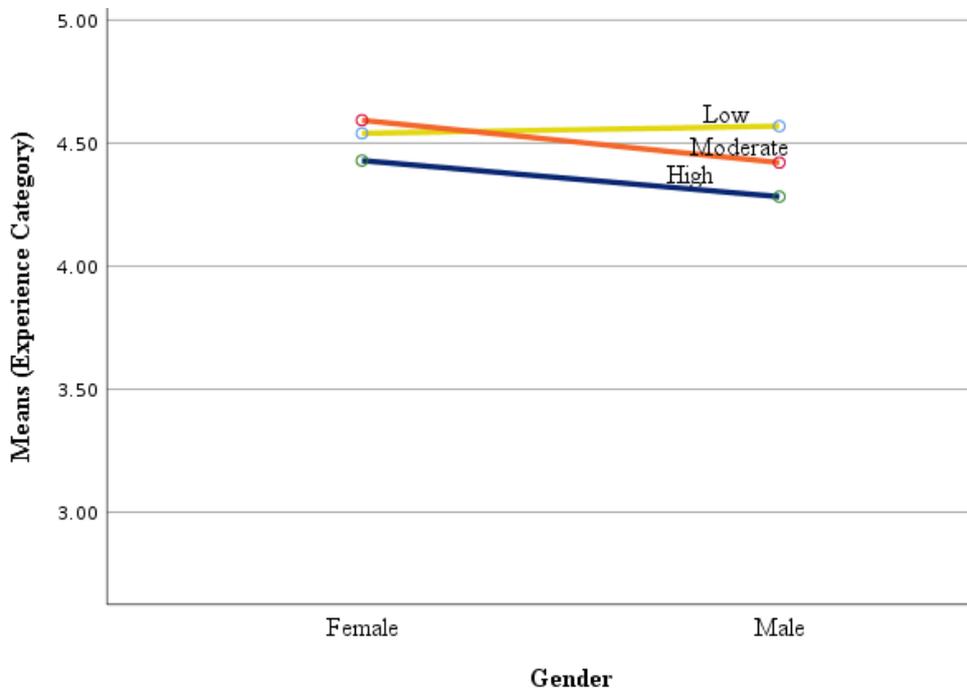
Figure 4.15. Teachers' Data: The Plot of Gender*Experience Category Interaction on Individual Positive Attitudes.

Disordinal interaction means that one group's mean scores are not always greater than another group's mean scores. To illustrate, mean scores of teachers with low teaching experience are not always greater than teachers with moderate teaching experience and high teaching experience when the gender group changes. Since disordinal interactions interfere with interpreting main effects, main effects were not investigated (Hair Jr. et al., 2019). The interaction plot indicated a disordinal interaction on individual merits (Figure 4.16).
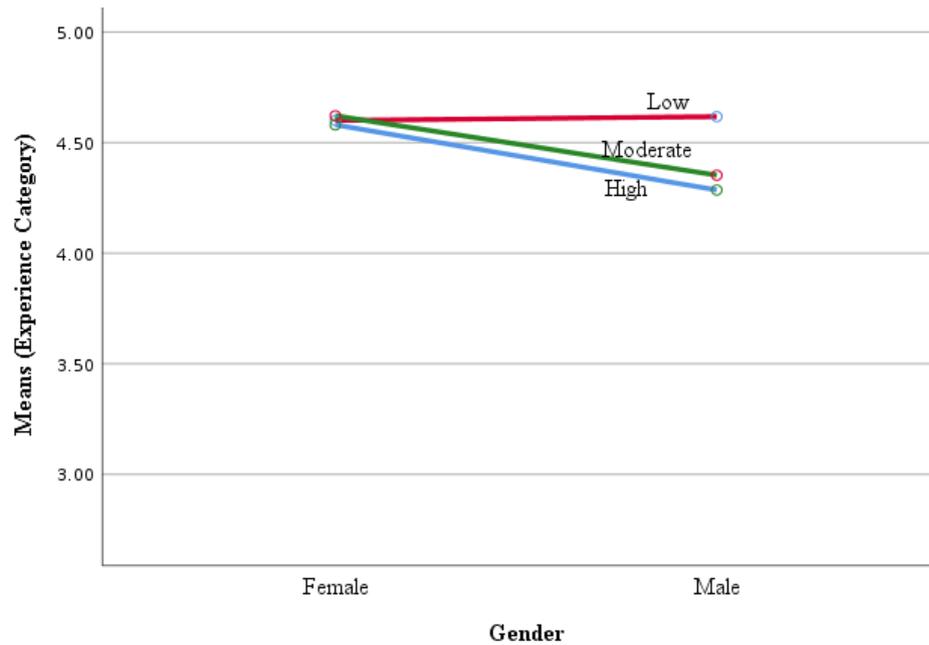
Figure 4.16. Teachers' Data: The Plot of Gender*Experience Category Interaction on Individual Merits.

Disordinal interaction means that one group's mean scores are not always greater than another group's mean scores. To illustrate, mean scores of teachers with low teaching experience are not always greater than teachers with moderate teaching experience and high teaching experience when the gender group changes. Since disordinal interactions interfere with interpreting main effects, main effects were not investigated (Hair Jr. et al., 2019). To determine exactly which parts of the interaction are significant, simple main effects were investigated.

4.2.1.2.1. Simple Main Effects of Experience on Individual Positive Attitudes. While interpreting results, Bonferroni correction was applied, and the significance level was divided by the number of the simple main effects implemented. With two simple main effects calculations, the significance level of .03 was divided by two, and .015 was used for interpretations. There was not a statistically significant difference among experience categories for male teachers on individual positive attitudes score, F (3, 1145) = 1.856, $p > .015$, partial $\eta^2 = .01$, and female teachers, F (2, 1145) = .60, $p > .015$, partial $\eta^2 = .001$ (Table 4.16).

Table 4.16

Teachers' Data: Simple Main Effects of Experience on Individual Positive Attitudes

Gender	F	p	η²	Selected p level
Males	1.856	.14	.01	.015
Females	.60	.55	.001	.015

4.2.1.2.2. Simple Main Effects of Gender on Individual Positive Attitudes. While interpreting results, Bonferroni correction was applied, and the significance level was divided by the number of the simple main effects implemented. With three simple main effects calculations, the significance level of .03 was divided by three, and .01 was used for interpretations.

There was a statistically significant difference between male teachers and female teachers who have moderate teaching experience on individual positive attitudes score, $F (2, 1145) = 15.786$, $p = .000$, partial $\eta^2 = .03$ with small effect size ($f = .18$), but not for high teaching experience, $F (1, 1145) = 1.190$, $p > .01$, partial $\eta^2 = .001$, and not for low teaching experience, $F (2, 1145) = .03$, $p > .01$, partial $\eta^2 = .000$ (Table 4.17).

Table 4.17

Teachers' Data: Simple Main Effects of Gender on Individual Positive Attitudes

Experience categories	F	p	η²	Selected p level
Moderate	15.786	.000	.03	.01
High	1.190	.28	.001	.01
Low	.03	.97	.000	.01

Among teachers with moderate teaching experience, the marginal means for individual positive attitudes score were $M = 4.59$ ($SE = .09$) for females, and $M = 4.42$ ($SE = .08$) for males (Table 4.18).

Table 4.18

Teachers' Data: Estimated Marginal Means and Standard Errors of Gender for Moderate Teaching Experience

Gender for the moderate teaching experience group	M	SE
Males	4.59	.09
Females	4.42	.08

4.2.1.2.3. Simple Main Effects of Experience on Individual Merits. While interpreting results, Bonferroni correction was applied, and the significance level was divided by the number of the simple main effects implemented. With two simple main effects calculations, the significance level of .03 was divided by two, and .015 was used for interpretations.

There was not a statistically significant difference among experience categories for male teachers on individual merits score, $F(3, 1145) = 1.923$, $p > .015$, partial $\eta^2 = .01$, and female teachers, $F(2, 1145) = .04$, $p > .015$, partial $\eta^2 = .000$ (Table 4.19).

Table 4.19

Teachers' Data: Simple Main Effects of Experience on Individual Merits

Gender	F	p	η^2	Selected p level
Males	1.923	.12	.01	.015
Females	.04	.97	.000	.015

4.2.1.2.4. Simple Main Effects of Gender on Individual Merits. While interpreting results, Bonferroni correction was applied, and the significance level was divided by the number of the simple main effects implemented. With three simple main effects calculations, the significance level of .03 was divided by three, and .01 was used for interpretations. There was a statistically significant difference between male teachers and female teachers who have moderate teaching experience on individual merits score, $F(2, 1145) = 15.196$, $p = .000$, partial $\eta^2 = .03$ with small effect size ($f = .18$), but not for high teaching experience, $F(1, 1145) = 4.198$, $p > .01$, partial $\eta^2 = .004$, and not for low teaching experience, $F(2, 1145) = .48$, $p > .01$, partial $\eta^2 = .001$ (Table 4.20).

Table 4.20

Teachers' Data: Simple Main Effects of Gender on Individual Merits

Experience categories	F	p	η^2	Selected p level
Moderate	15.196	.000	.03	.01
High	4.198	.04	.004	.01
Low	.03	.62	.001	.01

Among teachers with moderate teaching experience, the marginal means for individual merits score were 4.62 ($SE = .10$) for females, and 4.35 ($SE = .08$) for males (Table 4.21).

Table 4.21

Teachers' Data: Estimated Marginal Means and Standard Errors of Gender for the Moderate Teaching Experience

Gender for the moderate teaching experience group	*M*	*SE*
Males	4.62	.10
Females	4.35	.08

4.2.2. Summary of MANOVA Results: Teachers

Science-based teachers with moderate teaching experience were discovered to significantly deem characteristics as to individual positive attitudes less important than other teachers. Male teachers with moderate teaching experience significantly gave more importance to individual positive attitudes than female teachers with moderate teaching experience. In addition, male teachers with moderate teaching experience significantly gave more importance to individual merits than female teachers with moderate teaching experience. However, these findings have small effect sizes, which may suggest that the significant differences are due to the large sample size and thus they may not be present in the actual population.

4.3. Students' Perceptions by School Type and Parent Education

To understand if students' opinions as to good citizen characteristics differ based on school type, mother education, and father education, three-way multivariate analysis of variance (three-way MANOVA) was implemented with three independent variables and five dependent variables. Independent variables consisted of "school type", "mother education category", and "father education category" whereas dependent variables consisted of five dimensions derived from CFA. Independent variables with corresponding groups, and dependent variables were depicted at Table 4.22.

Table 4.22

Variables in MANOVA for Students' Data

Variable type	Variable name	Groups
Independent	School type	Anatolian high school Anatolian Imam-Hatip high school
Independent	Mother education category	At most primary education Secondary or high school education

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Independent	Father education category	University education At most primary education Secondary or high school education University education
Dependent	Individual positive attitudes	NA
Dependent	Global knowledge and awareness	NA
Dependent	Knowledge and consciousness of the country structure	NA
Dependent	Individual merits	NA
Dependent	Individual skills	NA

For mother and father education category, participants who selected options of "illiterate", "literate but no graduation from a school", and "5-year-primary school graduation" were categorized under "At Most Primary Education"; "primary education/secondary education graduation", and "high school graduation" were under "Secondary or High School Education"; "2-year-college/institute graduation", "undergraduate education", "Master's graduation", and "PhD graduation" were under "University Education". Three-way MANOVA was conducted to assess if there were significant differences in the linear combination of dependent variables between the levels of school type, mother education category, and father education category.

Before the analysis, assumptions were checked to determine the applicability of MANOVA. To assess the assumption of multivariate normality, Mardia's test was calculated. Mardia's test for multivariate normality produced a p value of .00 ($p < .05$) and ensured that multivariate normality was violated. To examine the assumption of homogeneity of covariance matrices, Box's M test was conducted. The assumption of homogeneity of covariance matrices was violated, as assessed by Box's M test ($p < .001$), indicating that the covariance matrices for each group of school type, mother education category, and father education category were significantly different from one another and that the assumption was not met. To identify influential points in the model residuals, Mahalanobis distances were calculated and compared to a χ^2 distribution. An outlier was defined as any Mahalanobis distance that exceeds 20.52, as there were five dependent variables in the design. There were 111 observations detected as outliers (L. Cohen et al., 2018; Hair Jr. et al., 2019; Pituch & Stevens, 2016; Tabachnick & Fidell, 2019). Since MANOVA is highly affected by outliers, those items were removed from the study considering that sample size in this study would not adversely be affected by a small number of outliers. A correlation matrix was calculated to examine multicollinearity between the dependent variables. All variable

combinations had correlations less than 0.80, indicating that there was no multicollinearity (Tabachnick & Fidell, 2019). The correlation matrix is presented in Table 4.23.

Table 4.23

Dependent Variable Correlations in Students' Data

Variable	1	2	3	4	5
Individual positive attitudes	-				
Global knowledge and awareness	0.41	-			
Knowledge and consciousness of the country structure	0.67	0.49	-		
Individual merits	0.63	0.40	0.65	-	
Individual skills	0.58	0.51	0.64	0.76	-

Minimum sample size in each cell should be more than the number of dependent variables for MANOVA (L. Cohen et al., 2018; Hair Jr. et al., 2019). The smallest sample size in this study is 10 which is more than the number of dependent variables, that is five. Although MANOVA is highly robust to violation of multivariate normality (Hair Jr. et al., 2019; Pituch & Stevens, 2016; Tabachnick & Fidell, 2019), violation of homogeneity of variance-covariance matrices tested by Box's test required follow up analysis, as sample sizes in each cell ranged from 10 to 650. If sample sizes were roughly equal, the significant result of the Box's test would be negligible (Tabachnick & Fidell, 2019). Since sample sizes were highly different, variance and covariance values in each cell were examined. Variance and covariance values were generally higher at cells with small sample sizes (Table C3 in Appendix C). When this occurs, significance values of MANOVA would be liberal meaning that actual values would be higher than printed results (Pituch & Stevens, 2016; Tabachnick & Fidell, 2019). To remedy the situation, Pillai's criterion was used with alpha level of .03 while interpreting multivariate significance of results (Tabachnick & Fidell, 2019). In addition, Levene's test results of dependent variables indicated violation of homogeneity of variance assumption except for the dependent variables of "Global Knowledge and Awareness", and "Individual Skills", $p > .05$. (Table 4.24).

Table 4.24

Levene's Test Results of Dependent Variables in Students' Data

Items	F	p
Individual positive attitudes	1.813	.004
Global knowledge and awareness	1.289	.13
Knowledge and consciousness of the country structure	2.534	.000
Individual merits	1.777	.005
Individual skills	1.376	.08

Based on the Levene's test results, significance level was set as .05 for the dependent variables of "Global Knowledge and Awareness" and "Individual Skills" and lowered to .03 for the remaining dependent variables in addition to Bonferroni correction in post-hoc ANOVA analyses (Hair Jr. et al., 2019; Tabachnick & Fidell, 2019).

4.3.1. The MANOVA Results: Students

The multivariate interaction effect between school type, mother education category, and father education category was not significant, F (35, 15040) = 1.399, p = .06, partial η^2 = .003 suggesting the linear combination of individual positive attitudes, global knowledge and awareness, knowledge and consciousness of the country structure, individual merits, and individual skills was not significantly different between the factor level combinations of school type, mother education category, and father education category. To interpret effect sizes, effect size for F-ratios was calculated with formula: $f = [\eta^2 / (1- \eta^2)]$ ½. According to the formula, η^2 of .003 corresponds to f value of .05, indicating small effect size according to the rule of thumb in which f = .10 corresponds to small, f = .25 corresponds to medium, and f = .40 corresponds to large effect size (J. Cohen, 1988).

The multivariate interaction effect between mother education and father education was not significant, F (45, 15040) = 1.332, p = .07, partial η^2 = .004. The multivariate interaction effect between school type and father education was not significant, F (30, 15040) = .93, p = .57, partial η^2 = .002. The multivariate interaction effect between school type and mother education was not significant, F (25, 15040) = 1.213, p = .21, partial η^2 = .002. Since there were no significant multivariate interaction effects between and among independent variables, main effects were investigated.

The results of main effects indicated that there was not a statistically significant school type effect, F (10, 6010) = 1.948, p > .03, partial η^2 = .003, mother education effect, F

(15, 9018) = 1.948, $p > .03$, partial $\eta^2 = .002$, and father education effect, F (15, 9018) = 1.948, $p > .03$, partial $\eta^2 = .002$, on the combined dependent variables.

4.3.2. Summary of MANOVA Results: Students

The findings suggest that students' perceptions about good citizen characteristics did not significantly differ based on their school type, father education level, or mother education level.

4.4. Turkish Education Policies: Teacher and Student Perspectives

The second research question investigated instructors' and students' perspectives on how to enhance MoNE's educational policies so that they are more effective in producing good citizens. Three themes emerged: (1) school practices, (2) formal curricular issues, and (3) educational activities.

4.4.1. School Practices

Teachers and students mostly pointed out that citizenship education can be improved when school-family cooperation is increased, more positive teacher-student interactions are ensured, and teachers pay more attention to acting as role models. Teachers and students added that citizenship shaping (being a good person, basic moral rules, etc.) starts from the family environment. Teachers reported that it is easier for students who have a good citizenship education foundation from their families to develop this foundation at school. In line with this, teachers specifically reported that since family support is important in citizenship education, parent involvement into in-school citizenship activities is necessary. This involvement can increase parents' respect for teachers. In addition, students wanted the teacher to be loveable, fair, and compassionate, which contributes to that respect. It also can increase teachers' effect as role models. Teachers also stated that they themselves should exhibit exemplary behavior to be role models in schools.

Although lower in frequency, teachers demanded firmer discipline or performance consequences in school as well as several mechanisms to make teaching profession more prestigious in the society. In addition, students' addiction to virtual environments should be lessened as such environments, according to teachers, are more effective than teachers nowadays. Coding frequency of subdimensions are depicted in Figure 4.17 below.
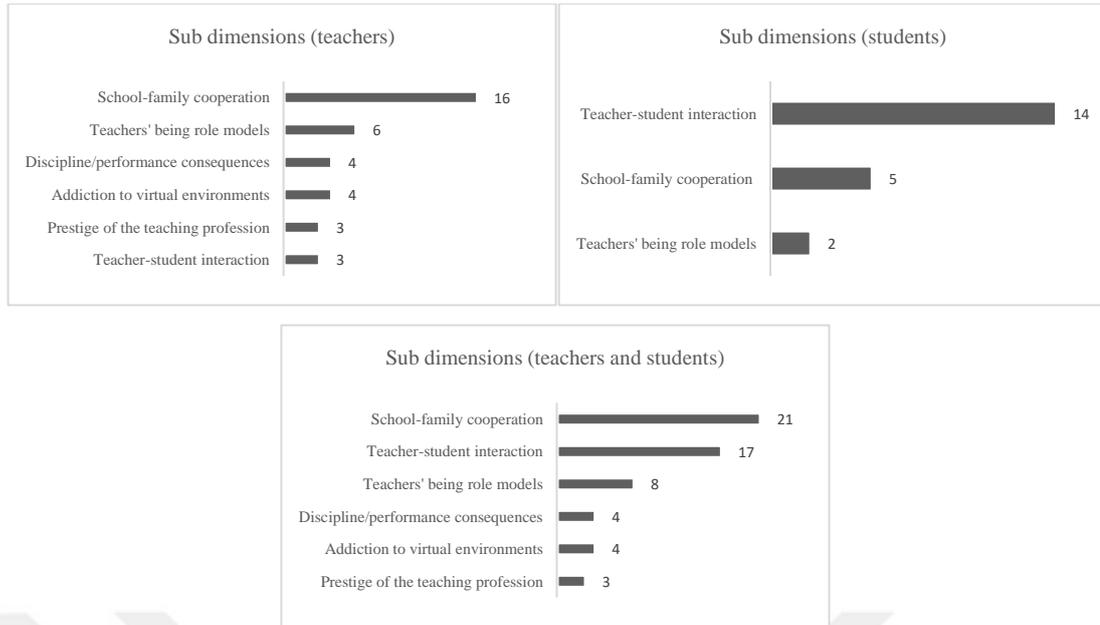
Figure 4.17. Coding Distribution of Sub Dimensions Related to School Practices.

School-Family Cooperation: Teachers said that children of families who are sensitive to and conscious of good citizenship issues also are sensitive to being a good citizen. It is because those children take their family members as a first-stage role model. When families give fundamental good citizenship characteristics, then school can flourish them. T12 described this family effect in the following quote:

...but it's the same, nothing changes, I think it starts in the family. Children also know that garbage cannot be thrown on the ground, but they do. Because the child, for example, takes the example of the mother, because the mother threw it away. The child imitates what s/he sees, not what s/he hears. (T12)	*...ama aynı, bir şey değişmiyor, ben bunun ailede başladığını düşünüyorum. Çocuklar da biliyor yere çöp atılmayacağını ama atıyor. Çünkü çocuk mesela anneyi örneği alıyor, anne attığı için. Çocuk duyduğunu değil gördüğünü örnek alıyor.* (T12)

Students also observed that citizenship education starts from the family, as disliked teachers can be ineffective on them later. S9 mentioned the effect of good family education on being a good citizen below:

A good citizen is actually a citizen who grows up from the ground up... The person who gets a good family education at first becomes a good citizen...(S9)	*İyi bir vatandaş aslında temelden yetişen vatandaştır...İlk başta iyi bir aile eğitimi alan kişi iyi bir vatandaş olur...(S9)*

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S20 pointed out the importance of the family in citizenship education by stating that communication with family members may be more robust but communication with teachers may be more fragile:

Before school, I think family is influential. I don't think the school is very effective. Because our perspective towards our teachers can change us. For example, I like this teacher very much, I do not like this teacher very much, maybe. Because of this, it may be something like a cooling off from school. But it is effective. But family is more effective. (S20)

Okuldan önce bence aile etkili. Okulun çok etkili olduğunu ben çok düşünmüyorum. Çünkü öğretmenlerimize karşı bakış açımız, bizi değiştirebilir. Mesela ben bu öğretmeni çok seviyorum, bu öğretmeni çok sevmiyorum, olabilir. Bundan dolayı okuldan soğuma gibi bir şey olabilir. Ama etkilidir yani. Ama aile daha çok etkilidir. (S20)

Since family support is important in citizenship education, teachers mentioned the necessity of parent involvement into school citizenship activities. In the following quote, T9 argued that involving parents in school processes would increase school-student-teacher-parent cooperation and help parents to value teachers more:

...I would like to involve the parents more, I would like our parents to be a little more sensitive about this issue, ... to participate in education, for example in these issues...I mean, if we can involve parents in education a little better, for example, if we can organize a picnic with children and parents, if we can do social activities, I think it would be more effective outside the curriculum. It could be an educational activity, ...an activity, a school activity... There would be school, student and teacher-parent cohesion...The value of the teacher in the eyes of the parents would increase. (T9)

...daha çok bir de velileri işin içine katmak isterdim. Velilerimizin bu konuda biraz daha duyarlı olmasını, ... eğitim içine katılmasını isterdim mesela bu konularda...Yani velilerin biraz daha iyi eğitim içine katabilirsek, mesela nedir işte çocuklarla velilerle birlikte işte bir piknik düzenleyebilmemiz, sosyal faaliyet yapabilme bunları yapabilsek müfredatın dışında daha etkili olur diye düşünüyorum mesela. Eğitsel etkinlik, ...bir faaliyet olabilir, okul faaliyeti olur. Okul, öğrenci ve öğretmen veli kaynaşması olur...Öğretmenin veli gözündeki değeri de artar. (T9)

T1 also said that the communication between teacher, student and parents is useful in identifying the student's interests and abilities and guiding the student:

It is always said that at the primary school level, the student, and the parent. Student...-teacher in cooperation, according to the child's...potential, ability. Does he/she have social intelligence, numerical intelligence...or manual dexterity? Discovering these and directing the child. But unfortunately.

Hep söylenen işte ilkokul düzeyinde öğrenciyi veliyi. Öğrenci...-öğretmen iş birliği içinde, çocuğun...potansiyeline, becerisine. Sosyal zekaya mı sahip, sayısal zekaya mı? ...Ya da el becerisi mi var? Bunları keşfedip, yani hangi, çocuğu yönlendirme. Ama maalesef. Aile, veli,

Family, parent, teacher, student...in communication. (T1)	*öğretmen, öğrenci...iletişim halinde.* (T1)

For the teacher-student-parent collaboration part of the teacher-student-parent collaboration outlined by T9 and T1, students especially referred to the quality of communication between teachers and students. This was presented in the next section.

Teacher-Student Interaction: Among participants, mostly students commented on this issue. Students said that teachers should be compassionate, non-threatening and fair so that they can be loved by students and considered as effective role models. In the following quote, S1 gave the example of some teachers and explained how they were able to be seen by the students as more than teachers, as older brothers or sisters, and thus as effective role models:

With some teachers, you can adopt him/her like this, not just in the classroom. You know, it's like that outside, you know, like your elder. They become like your brother, sister. You proceed accordingly. You know, with teachers, not only in classes, but also outside, that's how you adopt him/her sometimes. You want to take him/her as an example. I think it is effective at those times. (S1)	*Bazı hocalarla hani böyle benimsersiniz ya derste değil sadece. Hani dışarıda da böyle hani büyüğünüz gibi olur. Abiniz, ablanız gibi olur. Ona göre yani yol alırsınız. Sadece derslerde değil, dışarıda da hani öğretmenlerle, bazen böyle benimsersiniz yani. Onu örnek almak istersin. O zamanlarda bence etkili oluyor diye düşünüyorum.* (S1)

S6 also stated that he listened more when teachers had a compassionate and constructive attitude and that he liked it more when his parents explained the reason for giving directions instead of using threatening language:

For example, if my teacher tells me something softly, I will do it voluntarily. I apply on my next days too. But if someone tries to tell me this in anger or another way, or says it the wrong way, it's kind of like my inclination to do it. I want to do it more…So, my family stands on me more in this regard. Because they are more meticulous, because they warn more gently, in a gentle way. Because s/he can explain what will happen if I do, what will happen if I don't, because s/he can dwell on it... I can empathize. But at school, directly "don't do". I think they are only restricting people by shouting "don't do that" and then saying, "I'll give you low marks" or giving minus. (S6)	*Ben mesela bir şey bana tatlı dilli söylerse hocam bunu kendi isteğimle yaparım hocam. Sonraki şey günlerimde de uygularım. Ama hocam biri bana bunu kızarak veya başka bir türlü şekilde anlatmaya çalışırsa ya da yanlış bir şekilde söylerse bu benim onu yapmaya meyilim gibi bir şey olur hocam. Onu yapasım gelir hocam daha çok…Ailem daha çok üstüme duruyor bu konuda yani. Daha titiz olduğu için, daha nazik, daha şey, kibar şekilde uyardığı için. Yaparsam neler olacağını, yapmazsam neler olacağını anlatabildiği için üzerinde durabildiği için...Empati kurabiliyorum. Ama okulda direkt "yapma". Hani "onu yapma" diyerek böyle bağırarak, ondan sonra yok eksi atarak sözlüne düşük veririm diyerek hocam*

sadece insanı kısıtlamış oluyorlar bana kalırsa. (S6)

S27 wanted students to be treated equally and without prejudice in schools:

Can be treated equally…There is no [equality] in schools either. If a person does something bad, that person is always bad. No matter how much the person wants to better themselves, they see that person as bad. They never believe that the person is good. (S27)	*Eşit davranılabilir…Okullarda da yok [eşitlik]. Bir kişi kötü bir şey yapıyorsa o kişi hep kötüdür. Kendini ne kadar düzeltmek istese de düzeltse de o kişiyi kötü görürler. Asla onun iyi olduğuna inanmazlar.* (S27)

Some teachers also agreed that communication between teachers and students should be constructive and positive. T5 talked about the positive contribution of treating students as individuals and valuing them to student motivation:

The success of a teacher is to look into the eyes of the student, into the eyes... After that, to take the student into consideration, to care about her/him, to call her/him by her/his first name, for example. So, it's extremely important to care about this as an individual. Of course, the number of students can affect this. This and that, there are factors that affect it, but the teacher's action style at this point is very important for winning the student. (T5)	*Bir öğretmenin başarısı, öğrencinin gözüne bakmakla, gözünün içine... Ondan sonra öğrenciyi dikkate almak, onu önemsemek, ona ne bileyim mesela, ismiyle hitap etmek. Bunu bir birey olarak önemsemekle ilgili son derece önemli yani. Bunu tabii öğrenci sayısı etkileyebilir. Şu bu falan, bunu etkileyen faktörler olur ama öğretmenin bu noktadaki hareket tarzı bir defa, öğrenciyi kazanmak için çok önemli.* (T5)

T1 thinks that the student's liking for a lesson depends on loving the teacher of that lesson as well. It inherently applies to citizenship courses, too.

Of course, teachers are important in this regard. In all of us, if we love our teacher, we love that lesson... So teaching is a different art. Important. (T1)	*Tabii öğretmenler önemli bu konuda. Hepimizin şeyde, öğretmenimizi seversek seviyorsak o dersi sevmişizdir... Öğretmenlik ayrı bir sanat yani. Önemli.* (T1)

In summary, the participants pointed out the importance of effective communication and cooperation between the teacher, student, and family for a good citizenship education. At this point, it is necessary for the family and the teacher to have similar attitudes and understandings about the good citizenship characteristics that are aimed to be gained by students. For this reason, it has emerged as a finding that families should be made more aware of the school processes and support the decision-making and implementation processes when necessary. Teachers' positive and constructive

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communication with students has emerged as an important source of motivation to learn and cooperate as it can make students feel more at home and safe. Positive communication between teachers and students and good school-parent cooperation can make teachers more influential as role models. In the next section, this issue is discussed.

Teachers' Being Role Models: Mostly teachers and some students reported that teachers should be role models with their behaviors, words, and attitudes, etc. In the following quote, T2 observed that students are affected by the profile and classroom environment that teachers create with their behaviors, words, and preferences.

...I mean, if s/he makes the best of his/her profession, it's really effective. It is also very effective in the negative sense. If, let's say, the teacher enters the classroom with a negative picture, that is, uses slang words, humiliates the child, does not give the child the right to speak, if s/he does not provide a democratic environment in the classroom, if s/he does not provide a democratic environment in every sense, the student will also be adversely affected. (T2)	*Yani kendi mesleğinin gerçekten hakkını veriyorsa gerçekten çok etkili. Olumsuz anlamda da çok etkili. Eğer öğretmen diyelim ki sınıfa ... olumsuz bir tablo çizerek giriyorsa, yani argo kelimeler kullanıyorsa, aşağılıyorsa çocuğu söz hakkı vermiyorsa, ne bileyim sınıfta demokratik bir ortam sağlamıyorsa her anlamda demokratik yani bir ortam sağlamıyorsa öğrenci bundan da olumsuz etkilenecektir.* (T2)

T4 emphasized the importance of teachers setting an example for students by demonstrating the characteristics that a good citizen should have:

We need to show children what citizenship is, and what characteristics a good citizen has, both through our own behavior and through our narration. At this point, we need to lead children with exemplary actions. (T4)	*Vatandaşlığın ne olduğunu, iyi bir vatandaşın hangi özelliklere sahip olduğunu hem kendi davranışlarımızla hem de anlatımımızla çocuklara örnek olarak vermemiz gerekiyor. Bu noktada biz örnek hareketlerle çocuklara öncü olmamız lazım.* (T4)

S7, one of the students, observed below that the actions and attitudes of the teacher inside and outside the school are modeled by the students:

For example, if a teacher leaves the school and throws garbage on the floor, all students see it and do the same. But I think not only the attitude at school but also the attitude outside is very important for a good citizenship. For example, if s/he goes and feeds a stray dog or cat, students may want to do it too. Or if s/he plants a tree or	*Mesela bir öğretmen okuldan çıktığında yere çöp atsa tüm öğrenciler bunu görüp aynısını yapar. Ama hani sadece okuldaki tutum değil, dışarıdaki tutumu da çok önemli bence, iyi bir vatandaşlık için. Mesela gidip bir tane sokak köpeği ya da kedisi beslese öğrenciler de onu yapmak isteyebilir. Ya da bir ağaç dikse ya da işte*

helps an old person. (S7)   *bir yaşlı bir insana yardım etse gibi.* (S7)

To summarize, the necessity of teachers to be role models to their students has been one of the prominent findings in this study. If the attitudes, discourses, and behaviors of the teachers, who are in close communication with the students, match with the characteristics of a good citizen, it will prevent devaluation of what is planned for citizenship education in students' eyes.

Addiction to Virtual Environments: Teachers described those teachers are in the background these days compared to virtual environments, and students do not focus on school education because of such environments. For example, T7 suggested that children today prioritize social media over school:

A good citizen, frankly, I don't think well. There are so many children around me that they don't get it at school. They use social media. (T7)	*İyi bir vatandaş, hiç iyi düşünmüyorum açıkçası. Etrafımda o kadar çok artık çocuklar okulda almıyor ki şeyi. Sosyal medyayı kullanıyor.* (T7)

T9 also thinks that virtual environments have become more effective than teachers:

It is necessary to save children from the internet environment, but unfortunately, our children are completely enslaved to the internet now. In captivity of the virtual environment. I think it is more effective than the teacher right now. (T9)	*Çocukları internet ortamından kurtarmak lazım ama maalesef şu anda çocuklarımız tamamen internet esiri. Sanal ortamın esiri halinde. Öğretmenden daha etkili şu anda diye düşünüyorum.* (T9)

According to the findings, although not expressed relatively often, several teachers think that the uncontrolled or unbalanced use of internet environments by students reduces the effectiveness of citizenship education given through school.

Discipline/Performance Consequences: Teachers purported that easy class passing, and loose discipline mechanisms make teachers weaker in school and ignored by students as a role model for good citizenship. For example, T2 pointed out that school rules should not be seen as punishments but real-life reflection of institutional rules that should be followed by all and are equal for all, which implicitly gives students the message that there can be rules, rights and wrongs that should be the same for everyone:

I think as a system, for example, I don't expect students to be afraid of the teacher... But just as we teachers follow a certain hierarchy, that is, when I'm going to do something here, I don't do anything without telling the principal or getting permission from the assistant principal, without getting a signed paper. In other words, if this is an institution, I think that institutionalism should be reflected in the students as well...It exists in institutions, too. So, when you act according to your man... nothing happens to you. But when you take a real stance, the ability to say wrong to wrong is formed. We need to develop the ability to say wrong to wrong in these children. Right is right or wrong is wrong, so it's the same thing in both. If we want to raise good citizens, one of the duties and responsibilities of the school must be in this direction. (T2)	*Bence sistem olarak yani mesela ben öğrencilerin öğretmenden korkmasını beklemiyorum...Ama biz nasıl öğretmenler belli bir hiyerarşiye uyuyorsak, yani ben burada bir iş yapacağım zaman müdür beye söylemeden ya da müdür yardımcısından izin almadan, imzalı kâğıt almadan...bir iş yapmıyorum. Yani madem burası bir kurumsa, kurumsallığın öğrencilere de yansıtılması gerektiğini düşünüyorum...Kurumlarda da vardır ya. Yani adamına göre hareket ettiğin zaman...başına bir iş gelmiyor. Ama gerçek bir duruş sergilediğinde yanlışa yanlış deme şeyi kabiliyeti oluşuyor. Bu çocuklarda bizim yanlışa yanlış deme kabiliyetini oluşturmamız gerekiyor. Doğruya doğru yanlışa yanlış, yani her ikisinde de aynı şey işte. İyi vatandaş yetiştirmek istiyorsak hani okula düşen vazifelerden, görevlerden birinin de bu yönde olması gerekiyor.* (T2)

Although there are many factors that can affect student motivation (type of assessment and evaluation, boredom/intensity of content, lack of concretization or meaning making, lack of prior knowledge readiness, family/psychological problems, etc.), T6 purported that because of the "ease of passing the class", which can be an example of an institutional rule, students cannot be motivated enough on the lessons because they know that they will somehow pass the class:

The teacher is more helpless in front of the student. Because let's say I am preparing an exam. Given these three hours, I spend four hours preparing an exam paper from scratch. I know that the student who was found to have cheated in that writing cheated and his/her exam should be zero [failed]. But there is a terrible hierarchy for me to implement. (T6)	*Öğretmen öğrencinin karşısında daha aciz durumda. Çünkü farz edelim ki bir sınav hazırlıyorum ben. Bu üç saatimi vererek dört saatimi sıfırdan bir yazılı kâğıdı hazırlıyorum. O yazılıda kopya çektiği belirlenen öğrencinin kopya çektiğini ve sınavının işte sıfır alması gerektiğini ben biliyorum. Ama bunu uygulamam için korkunç bir hiyerarşi var. (T6)*

In conclusion, these findings demonstrate that some teachers hold the view that there are socially prescribed rules that should be observed by pupils, who should also be made aware of the repercussions of breaking those laws. Students must develop this awareness if they are to be good citizens.

Prestige of Teaching Profession: Although this sub dimension was not reported very often, some teachers believe that the image of teachers in society should be made more positive. In this way, students take their teachers more as an example. For example, T9 thinks that making teaching profession more prestigious will increase teachers' influence on students in the following quote:

The value of teachers in society should be increased a little more, and they should be valued a little more, not materially, but also by soul. In other words, teaching should be made a prestigious profession. To increase its impact on students, the Ministry of National Education is very important here. In other words, I think teaching should be chosen as a prestigious profession rather than being seen as money-grubbing, or, you know, salary, you know, materialistic. (T9)

Öğretmenlerin biraz daha toplumdaki değerinin arttırılması, biraz daha yani maddi olarak değil yani manevi olarak da değer verilmesi lazım. Yani öğretmenliğin prestijli bir meslek haline getirilmesi lazım. Öğrenci üzerinde etkisinin arttırılması için, burada Millî Eğitim Bakanlığına çok önem düşüyor. Yani öğretmenler paragöz ya da işte maaş, işte şey yani maddi olarak gözükmekten daha ziyade prestijli bir meslek olarak seçilmesi lazım diye düşünüyorum. (T9)

T5 also reported that careful selection of teachers and making the teaching profession prestigious in the society would make it more likely for students to see them as role models:

You know, the economic and social situations of teachers are always talked about... If we were a little more at the forefront, as a career, I don't know, as prestige, I think it is very important for education that teachers are both very well chosen and in a different position in front of society. Because students, children will take teachers as an example. (T5)

Öğretmenlerin hani ekonomik ve sosyal durumları her zaman konuşuluyor zaten...Biraz daha ön planda olsak kariyer olarak, işte ne bileyim, şey olarak hani prestij olarak, öğretmenlerin hem çok iyi seçilmiş olması hem de toplum önünde daha farklı bir konumda olması bence eğitim için çok önemli. Çünkü öğrenciler, çocuklar, öğretmenleri örnek alacaklar ya. (T5)

Hence, some teachers think that recruitment mechanisms for the teaching profession should be more effective, and that the quality of the teaching profession should be improved in terms of social, economic and prestige. In this way, they think that teachers will be more valued by society and families, they will love their profession more, and students will care more about what they teach. This means cultivating good citizens.

To summarize the section about school practices, the most frequently reported dimensions were school-family cooperation, teachers' being role models, and positive teacher-student interaction. Teachers mainly thought that family support and teachers'

manners/words as good role models are important for good citizenship education. Students mainly want teachers to be more compassionate, be non-threatening (through poor performance grades or immediately notifying parents) and be fair which can make teachers more effective role models to help students cultivate as good citizens. Students also mentioned that citizenship education at family is important, which emphasizes the importance of family support to in-school citizenship activities pointed out by teachers. Family involvement can increase tracking/orientation mechanisms which were discussed in the next section.

4.4.2. Formal Curricular Issues

Teachers and students mostly pointed out that citizenship education can be improved when talent/interest tracking and orientation mechanisms are increased, emphasis on knowledge-centered curriculum and related curricular load are decreased, more courses on citizenship are ensured, and emphasis on guidance are increased. Coding frequency of subdimensions are depicted in Figure 4.18 below.

Figure 4.18. Coding Distribution of Sub Dimensions Related to Formal Curricular Issues.

Tracking/orientation: Teachers and students mentioned that students have to attend courses that they are not interested in and not talented to. They come to school not to develop themselves fully but merely to enter university, by family force or by compulsory high school education. Instead, they reported the need for programs or

spaces where students can be guided to discover, develop, and highlight their predispositions and interests. High school should not be compulsory and students who are not capable or are not interested in university should be directed to vocational or practical paths in the areas of sport, art, science, technology, etc. In the following quote, T9 suggested that students should be in places where they can use and develop their talents if they are to be raised as good citizens.

The student who will go to the vocation [who will not pursue a university education] will go to vocational school, the student who wants to study will come to the school...You say about being a good citizen, you know, they should be in places where they can evaluate their talents. (T9)	*Mesleğe gidecek öğrenci mesleğe, okumak isteyen öğrenci okula gelecek...İyi vatandaş olma konusunda da diyorsunuz hani yeteneklerini değerlendirecek yerlerde olsunlar.* (T9)

T11 also stated that instead of 12 years of uninterrupted education, students should complete their high school careers in diversified branches starting from the 9th grade:

Some of our children need to go to a regular high school or vocational high school. But s/he comes here because of family pressure or because of his/her score [derived from secondary education high-stakes exams]. 12 years of uninterrupted education should not exist in my opinion. The child does not want to study. S/he comes by force. We also teach by force... I think that starting from the 9th grade, the departments should be divided into branches: numerical, verbal, sub-sections in vocational high schools. There is a decrease in willingness and correct behavior because children are in the wrong school that is not suitable for their abilities. (T11)	*Bizim bazı çocukların bir düz liseye ya da meslek lisesine gitmesi gerekiyor. Ama aile baskısıyla ya da puanı sebebiyle buraya geliyor. Kesintisiz 12 yıl eğitim bence olmamalı. Çocuk okumak istemiyor. Zorla geliyor. Biz de zorla ders anlatıyoruz...Bence çocuklar 9. Sınıftan başlayarak branşlara ayrılan, bölümler ayrılmalı: sayısal, sözel, meslek lisesinde alt bölümler. Çocuklar yanlış, istemedikleri, yeteneklerine uymayan okulda olduğu için istek ve doğru davranışta azalma var.* (T11)

S9 put forward similar ideas and thought that students should start focusing on their field of interest and getting the foundations in that field in high school, not in university:

If I wanted to change something, I would remove the obligation in education... I don't want to take mathematics lessons... But this is forced upon me... I would try to focus on my own area of interest. For example, if it's sports, it's sports. There are sports high	*...Ben bir şey değiştirmek istesem eğitimde zorunluluğu kaldırırdım...Ben matematik dersi görmek istemiyorum...Ama bu bana zorla veriliyor...Kendi ilgi alanıma odaklanmaya çalışırdım. Mesela sporsa spor. Spor liseleri var... Ama o kadar geniş çaplı şeyler yok ülkemizde...Görsel sanatlar*

schools... But there are no such large-scale things in our country... Visual arts, for example. Totally picture [painting] oriented. Things related to music.... Not various, I don't know, for example, that there is a high school that is all about music...s/he may not get that score to get into that university. But if you give it in high school, maybe it will help in the future. After all, you're getting it from the ground up. (S9)

mesela. Tamamen resim odaklı. Müzikle alakalı şeyler...Çeşitli değil, ben mesela tamamen müzikle alakalı lisenin olduğunu bilmiyorum...o üniversiteye yerleşmek için o puanı alamayabilir. Ama sen bunu eğer lisede verirsen belki ileride faydası olur. Sonuçta temelden alıyorsun. (S9)

S23 stated that school activities for students to get to know themselves are beneficial for cultivating better citizens:

...a program should be prepared for people to get to know themselves so that they can raise better and positive citizens. Because lately, people are being trained just to solve tests in Turkey. (S23)

...insanların kendilerini tanıması için bir program hazırlanması gerekiyor ki daha iyi ve olumlu vatandaş yetiştirebilsin. Çünkü ... son zamanlarda sadece test çözmek üzere insanlar yetiştiriliyor Türkiye'de. (S23)

In summary, according to the findings in this section, to raise good citizens, school environments where students can discover their talents and interests are required, and students should receive education in the fields they are predisposed to from high school onwards.

Curriculum Delivery: Participants reported that the school mainly focuses on testing and rote, and includes little practice, daily life situations, and creativity. To illustrate, T12 argued that the current curriculum was constructivist in theory but lacked a practical connection to life:

There isn't much in terms of bringing it to life…Constructivism is less. Constructivist in theory, not in practice. (T12)

Hayata aktarma anlamında çok fazla bir şey yok...Yapılandırmacılık az. Teoride yapılandırmacı, pratikte yok. (T12)

T7 also argued that the education system does not have particular focus on helping students realize themselves as good citizens but led them to acquire generic knowledge merely for succeeding the university exam.

Now schools are far from cultivating good citizens, far from education. Course-based only, academic knowledge-based. What is s/he saying?

Artık okullar şeyden uzaklaşmış iyi vatandaş yetiştirmekten, eğitiminden uzak. Sadece ders bazlı, akademik bilgi bazlı. Ne diyor? "Dershaneye gideceğim" ... E

"I will go to the training center"[15]... Let him/her go to the university, it's over. Being a good citizen is over... Therefore, now in good citizenship, students tell us that...: "Sir, we don't need such nonsense. We need a course. We need an exam." (T7)

üniversiteye gitsin, bitti. İyi vatandaş olmak bitti...Onun için şimdi iyi vatandaşlıkta, bize diyorlar ki...: "Hocam, bize... böyle safsata bilgiler lazım değil. Biz, ders lazım bize. Sınav lazım." (T7)

Among students, S18 said that hands-on activities teach better, and he saw that there are better examples in schools abroad in the following quote:

When I look abroad, I come across movies, TV series and documentaries. You know, even a student who has nothing to do with school can learn something in that practice. But even the most hardworking of us are surrounded by papers...Considering a friend who has no museum habits, s/he will only continue on paper. (S18)

Yurt dışına baktığımda hani filmlerde, dizilerde, belgesellerde illaki denk geliyorum. Hani okulla alakası olmayan öğrenci bile illaki o uygulamada bir şeyler öğrenebiliyor. Ama biz en çalışkanımız bile etrafı kağıtlarla dolmuş...Hiç müze alışkanlığı olmayan bir arkadaşı düşünürsek sadece kâğıt üstünde devam edecek. (S18)

S12 thinks that their teachers focus more on lessons and exams and do not provide enough guidance to help them become good citizens.

[Teachers] were not very directing [guiding] us in this regard...Only lecture-exam oriented. When we say exam-oriented, they are not university exam-oriented. Does s/he just pass the exams at school or not? Everyone is already pushing too hard. They do not lead us to do something for humanity. There are no seminars, nothing happens about citizenship or something. (S12)

[Öğretmenler] pek yöncü [yol gösterici] olmadılar bize bu konuda yani... Sadece ders-sınav odaklı. Zaten sınav odaklı dediğimizde üniversite sınavı odaklı değiller. Sadece okuldaki sınavları geçiyor mu, geçmiyor mu? Tüm herkes zaten çok zorluyor. Bir insanlığa bir şey yapmamıza yöncü olmuyorlar. Ya bir seminerler olmuyor, şey olmuyor vatandaşlıkla ilgili falan. (S12)

All in all, teachers and students thought that the education at school was not sufficiently internalized by students, and that the general aim of the system is to succeed in exams and get into university through superficial learning and memorization. According to the findings, in such an environment, students do not have enough time, motivation or support to grow up as good citizens. One of the reasons for

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[15] Private institutions that usually offer paid courses to prepare students for central exams.

the focus on success in school or centralized exams is the curricular burden, which was presented in the next section.

Curricular Load: Teachers and students stated that the current curricular load is too much to allocate time for civic exercises in school. The high curricular load and hands-on lacking curriculum delivery outlined above seem to be mutually exclusive, as teachers noted that lessons are intense, and they have difficulties in delivering the curriculum on time. For this reason, they said that there was not much time left for civic activities. They said that with this course load, there is a "write-study-take the exam" mechanism in school, and more concise and internalized education should be given. In the following quote, T3 expressed that she could not have enough time to cover extracurricular citizenship topics as she had to complete the intensive curriculum.

So, as I said once, since we have a problem with delivering the curriculum on time, I'm talking on the one hand, I'm actually trying to convey something, but on the other hand, I'm in a hurry to deliver the curriculum on time. I mean if the intensity of the lesson could be a little less. So, I think maybe it could be better [to cover extracurricular citizenship-related topics]. (T3)	*Yani bir defa dediğim gibi müfredatı yetiştirmek gibi bir sıkıntımız olduğu için işte bir yandan ben konuşuyorum, aslında bir yandan bir şeyler aktarmaya çalışıyorum ama bir yandan da müfredatı yetiştirme telaşının içerisindeyim. Yani aslında ders yoğunluğu biraz daha azalabilse. Belki daha iyi olabilir diye düşünüyorum yani [müfredat dışı vatandaşlık ile ilgili konuları işlemek için].* (T3)

T4 thinks that textbooks are bulky and dense in terms of content:

Our books are very bulky and there is an excessive accumulation of information in our books. The topics need to be prepared in a more concise, shorter, and more visual way. (T4)	*Kitaplarımız çok hantal ve kitaplarımızda aşırı bilgi yığılması var. Konuların daha öz, daha kısa, daha görsel bir şekilde hazırlanması gerekiyor.* (T4)

Students noted that the course hours and durations are many, as the purpose of the school is generally to prepare them for the central exam. For this reason, they stated that they could not spare time for themselves. To illustrate, in the following quote, S18 thinks that much of his day is spent attending classes and that if this time is reduced, he can get more efficiency from activities that he can improve himself other than preparing for the exam:

| *Now I wake up at seven in the morning. I must be at school from seven to eight thirty. You know, I don't have a life of my own during this time. My class starts at half past eight. And this continues until three and a half to four o'clock. It happens when we have our [extra] courses. Then we leave at six. I think that if the course hours are reduced more, I will get better efficiency in this regard. (S18)* | *Şimdi sabah yedide uyanıyorum ben. Yediden sekiz buçuğa kadar okulda olmam gerekiyor benim. Hani kendi bir yaşantım da olmuyor bu süre zarfı içerisinde. Sekiz buçukta dersim başlıyor. Ve saat üç buçuk dörde kadar bu devam ediyor. Kurslarımızın olduğu vakit de oluyor. O zaman altıda çıkıyoruz. Ders saatleri ders süreleri daha eksiltilirse daha iyi verim alacağımı düşünüyorum bu konuda. (S18)* |

S13 also said that his day is usually spent "from home to school and from school to the training center[16]". To summarize, the findings show that the process of cultivating good citizens can be hampered by factors that negatively affect each other. Due to the intensive curriculum planned to be delivered to students in preparation for the central exams, the fact that this curriculum does not have enough practical activities, that it is based on answering test questions correctly on paper, and that all these processes take up most of the school time, there is not much time left for citizenship activities and students cannot learn the curriculum subjects in depth. According to the participants, these situations lead to a uniform profile of students who are trying to pass the exam, and who have not internalized the curriculum topics sufficiently. They thought that these problems should be eliminated for them to become good citizens who develop themselves in a well-rounded way. Another factor, according to the participants, is the current state of citizenship courses, which were presented below.

Citizenship Courses: Teachers and students wanted that (a) there should be more lessons on good citizenship such as civic knowledge, universal values, national security, non-violence, democracy, constitution knowledge, animal rights, nature, etc., and (b) some of those courses should be compulsory. The following quote from T12 suggests that elective citizenship courses should be included in compulsory courses in case they are not sufficiently preferred by students or schools:

| *National security and citizenship courses should be in high school. It should be compulsory. There are many elective courses. One of them is social activity, drama, etc. There are elective courses* | *Milli güvenlik ve vatandaşlık dersleri lisede olmalı. Zorunlu olmalı. Seçmeli çok ders var. Biri sosyal etkinlik, drama vs... Vatandaşlıkla alakalı ders seçmeli vardır ama seçmeli olduğu için* |

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[16] Private institutions that usually offer paid courses to prepare students for central exams.

related to citizenship, but they do not choose because they are elective. (T12)

seçmezler. (T12)

T7 also suggested that citizenship courses covering rights and peacefulness should be compulsory:

We used to have citizenship course. Now I don't know if it exists in primary school, secondary school... It should not be elective...It should also be in secondary school...in the sense that it will prevent violence, comprehensive... human rights, animal rights, nature rights...Such a course should be included...It should be compulsory... (T7)

Bizde önce bir vatandaşlık dersi vardı. Şimdi şu anda var mı bilmiyorum ilkokulda, ortaokulda... Seçmeli olmamalı...Ortaokulda da olmalı...şiddeti önleyecek anlamda, geniş kapsamlı...insan hakları, hayvan hakları doğa hakları...Böyle bir ders konulmalı...Zorunlu olmalı... (T7)

As an example of the students, S8 and S26 also pointed to the lack of citizenship-related courses or subjects in the current course inventory. The following quote was from S8:

So, it's not enough. Certainly... They teach this in nursery, kindergarten, primary school, etc., in a sufficient way, but then, as I said, it is not enough. We don't see it [citizenship education] in courses anyway. I think it is not enough. (S8)

Yani yeterli değil. Kesinlikle hani... Kreşte anaokulunda, ilkokulda vesaire hani bunu öğretiyorlar yeterli bir şekilde, ama sonrasında yani yeterli değil dediğim gibi öyle. [Vatandaşlık eğitimi] derslerde görmüyoruz zaten. Ben yeterli olmadığını düşünüyorum. (S8)

S26 pointed out similar concerns in the quote below:

So, first, I think the number of courses that are important is too few. For example, chemistry, mathematics are somewhat sufficient, you know, 8 hours... Well, that's what we're talking about, since democracy courses, etc. don't exist at all in high school today, so it [citizenship education] does not exist. (S26)

Yani öncelikle önemli olan derslerin sayıları falan fazla az bence. Mesela hani kimyadır, matematik bir nebze yeterli gibi, hani 8 saat... Zaten o bahsettiğimiz işte, demokrasi dersleri falan günümüzde şu an lisede olmadığı için o [vatandaşlık eğitimi] hiç yok yani. (S26)

To summarize, participants wanted to reduce the overall course load, while at the same time increasing the number of citizenship-related courses and/or subjects. In other words, the findings suggest that there should be more space in the curriculum and that this space should be devoted to good citizenship.

Guidance: Teachers requested a special guidance hour for each teacher to be held as a classroom, where they could do mentorship, and where students could talk about the problems they experience, daily problems or citizenship issues. In addition, since sometimes students are reluctant to share some topics in the classroom environment, some students asked for individual guidance. T7 also pointed out that there are students who also need psychological/psychiatric therapy support. In the following quote, for example, T3 stated that she needed a guidance hour of her own so that she could establish closer relationships with students and mentor them:

...even though I am a classroom teacher, I do not have a guidance course. That's why I must do something about their development, with their troubles, in the chemistry curriculum, I must allocate time. For example, if I had a course hour of my own, I would be able to listen to them completely, chat completely, mentor completely, maybe when appropriate. It could have been more useful. (T3)

...sınıf öğretmenliğim olmasına rağmen bir de rehberlik dersim yok. O yüzden ben kimya müfredatının arasına yine onların sıkıntılarıyla işte gelişimleriyle ilgili mutlaka bir şeyler şey yapmak zorunda kalıyorum, zaman ayırmak zorunda kalıyorum. Kendime ait bir ders saati olsaydı mesela, tamamen onları dinleyebileceğim, tamamen sohbet edebileceğim tamamen mentörlük yapabileceğim, belki yeri geldiğinde. Daha faydalı olabilirdi. (T3)

Among the students, S15 asked for activities where they could talk and exchange ideas about the problems they experience in life during their developmental process or present-day problems:

We can talk about the problems we have in life, for example, about the problems of today...already, when we speak up to date [about present-day], everyone's problems will also arise. That's when everyone is complaining, but we never found a time to sit down and talk about such problems. (S15)

Hayatta yaşadığımız problemler üzerinde mesela günümüzdeki problemler üzerine de konuşabiliriz...zaten güncel konuştuğumuz zaman herkesin sorunu da ortaya çıkacaktır. Herkes yakınıyor zaten öyle olunca ama hiçbir zaman öyle sorunların üzerine oturup konuştuğumuz bir vakit bulamadık yani. (S15)

S11 thinks that students' personal problems should be solved in a way that suits them, and he thinks that this is important in citizenship education due to the subject and nature of the interview questions.

...I think they can solve people's problems in a single individual. For example, a person has an addiction. You handle that problem on him/her. If we solve that problem in a personal way, I think there will be a faster result. Because when we apply it collectively, some may not care about it. But if we talk to the individual mutually and in a sincere way, it takes the other person seriously. S/he can say, "Yes, that's a bad thing," and correct himself/herself. (S11)

...Bence insanların sorunlarını tek bir bireyde halledebilirler. Yani mesela bir insanın bağımlılığı vardır. O sorunu onun üzerinde halledersiniz. Ya o sorunu kişiye ait bir şekilde, kendine ait bir şekilde çözersek bence daha hızlı bir sonuç olur. Çünkü topluca uyguladığımızda aradaki bazıları bunu umursamayabilir. Ya ama karşılıklı bireyle konuşursak ve samimi bir şekilde olursa bu karşısındaki kişiyi ciddiye alır. Evet bu kötü bir şey deyip kendini düzeltebilir. (S11)

In conclusion, in addition to the need to monitor and evaluate students' interests and predispositions documented in one of the findings above, this finding revealed that there is a need for guidance mechanisms to support students in overcoming the problems and complexities they face in school and their lives.

To summarize the section about formal curricular issues, the most frequently mentioned dimensions was that teachers and students wanted enough space to handle knowledge, attitudes and values of good citizenship and exercise good citizenship practices. They think that the way to achieve this is to reduce the intensity of the curriculum. When topics are less in number and concisely given, this will lead to more space for active practices and constructivism instead of rote learning and drill and practice. There will be more space for classroom or individual guidance, and citizenship-specific courses. They believe that all these changes will lead to a more effective education in cultivating good citizens. They also believe that it would be better to observe and guide students from the first stages of their education until high school and place them in appropriate high schools according to their talents and interests.

4.4.3. Educational Activities

Teachers and students were asked what curricular and extracurricular activities for good citizenship are currently implemented in schools and what activities they would like to see implemented. Frequency distribution of current activities were depicted in Figure 4.19 below.
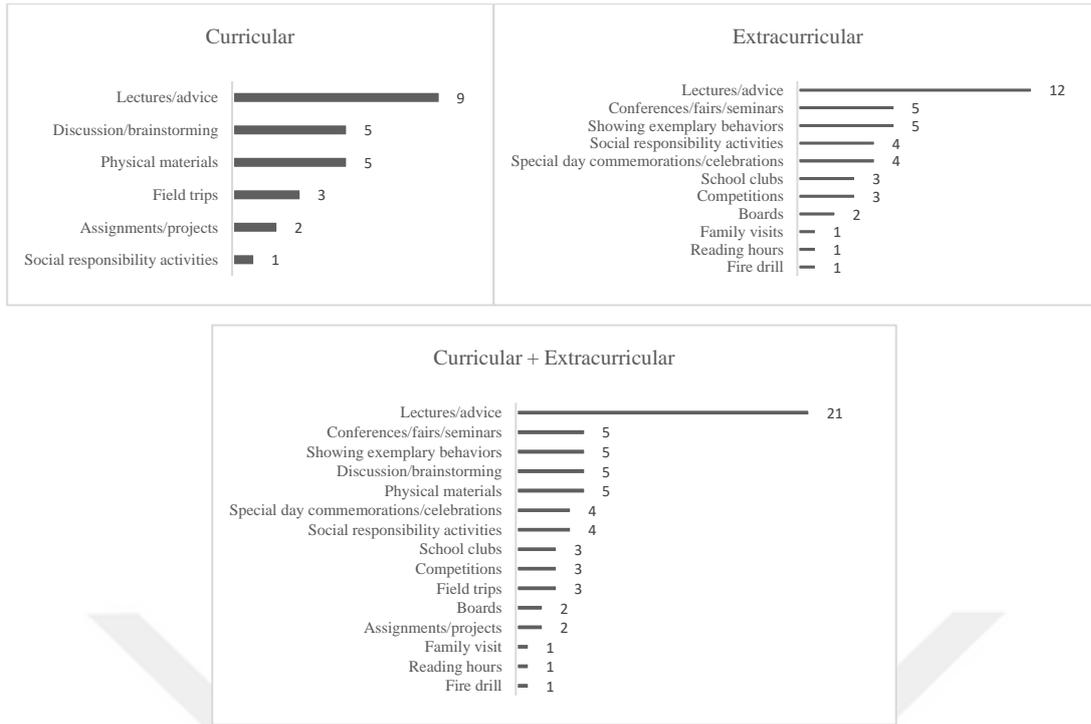
Figure 4.19. Coding Distribution of Current Citizenship Education Activities.

Lessons and words of advice are mostly implemented in schools for cultivating good citizenship. When there is a connection in a curricular topic, teachers make connections to good citizenship issues. They give daily-life examples. In addition, teachers also talk about or have conversations with students about good citizenship issues when they find time in the classroom, when a related event occurs in school or in the country. In the following quote, T13 noted that in his lessons, he conveys citizenship-related topics in the form of lectures and by making connections with daily life:

In philosophy lessons, we talk about good morals, and when appropriate, we make connections to everyday life. (T13)	*Felsefe derslerinde iyi ahlak nasıl olur anlatım. Yeri geldiğinde konuyla günlük hayat bağlantısı yapıyoruz.* (T13)

S11 also stated that their teachers told them in courses about being good citizens.

Our teachers are already talking. We also have teachers who interrupt the class occasionally to tell us about citizenship, about what kind of person we should be. If we take them as an example, I mean they are doing something. (S11)	*Öğretmenlerimiz konuşuyor zaten. Arada bir dersi bölüp vatandaşlık hakkında da hani nasıl biri olmamız gerektiğini söyleyen hocalarımız da var. Ya onları örnek alırsak, yani yapıyorlar bir şeyler.* (S11)

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Although not as frequent as lectures/advice, teachers also use some audio/visual physical materials in their courses such as written materials, videos, visuals, slides, etc. Sometimes they go beyond lectures/advice and initiate discussion and brainstorming in the classroom to make students thoroughly think and discuss citizenship issues. They behave in an exemplary way to show students how a good citizen should be. Sometimes, different activities are held in schools such as science fairs, alcohol addiction seminars, author meetings, or reading skills conferences. T4 said that he prepares some visual materials and uses them in his lectures in the quote below:

Well, of course, for example, we usually talk about Turkish culture. There are very good examples of Turkish culture. We explain these examples more and more. We prepare various visuals about education in Turks, morality in Turks, military situation in Turks, customs, and lives of Turks. We bring various materials and show them. (T4)	*E tabii ki mesela biz genelde Türk kültürünü anlatıyoruz. Türk kültürünün çok güzel örnekleri var. Bu örnekleri biz fazlalaştırarak anlatıyoruz. İşte Türklerde eğitim, Türklerde ahlak, Türkler de askeri durum, Türklerin örf ve yaşantıları hakkında çeşitli görseller hazırlıyoruz. Çeşitli materyaller getirip gösteriyoruz.* (T4)

T7 also stated that she tried to set an example for students by exhibiting good citizen characteristics at school:

As a good citizen, I always turn off all the lights. And I turn them off in front of the children. As a role model. Children, please, they are turned on for nothing. These are from the state, who is the state? Us. So please turn off the lights. Let's not damage the desks. Because these are the property of the state, our property. (T7)	*İyi vatandaş olarak her zaman bütün ışıkları ben söndürürüm. Ve çocukların karşısında söndürürüm. Rol model olsun diye. Çocuklar aaa bunlar boşa yanıyor lütfen. Bunlar devletten devlet kim? Biz. Onun için lütfen ışıkları söndürelim. Masalara zarar vermeyelim. Çünkü bunlar devletin malı bizim malımız.* (T7)

In the next quote, S25 gave an example from one of her teachers and said that the teacher had them do drama work and problem-solving activities:

Our social activity teacher gives us social problems and asks us to make a drama about them. And in this work, s/he wants us to present the problem and add a solution to it. So, we can learn how to solve things. (S25)	*Sosyal etkinlik hocamız bize toplumsal sorunları verip onlar hakkında bir drama çalışması yapmamızı istiyor. Ve bu çalışmada sorunu ortaya koyup üstüne bir de çözümü eklememizi istiyor. Böylece bir şeylerin çözümünün nasıl olacağını öğrenebiliyoruz.* (S25)

S21 noted that conferences were organized in their school when they were in secondary school, and cited the reading skills conference as an example:

They were having conferences; they were taking us to them. In middle school. Reading skills in terms of good citizenship. (S21)	*Konferans yapıyorlardı, onlara götürüyorlardı bizi. Ortaokuldayken. İyi vatandaşlık anlamında okuma becerisi falan.* (S21)

When the existing activities are analyzed, it was determined that in terms of citizenship education, teachers mostly use the narration technique. This activity is followed by physical materials and discussion/brainstorming activities, but to a much lesser extent. Frequency distribution of desired curricular activities were depicted in Figure 4.20 below.
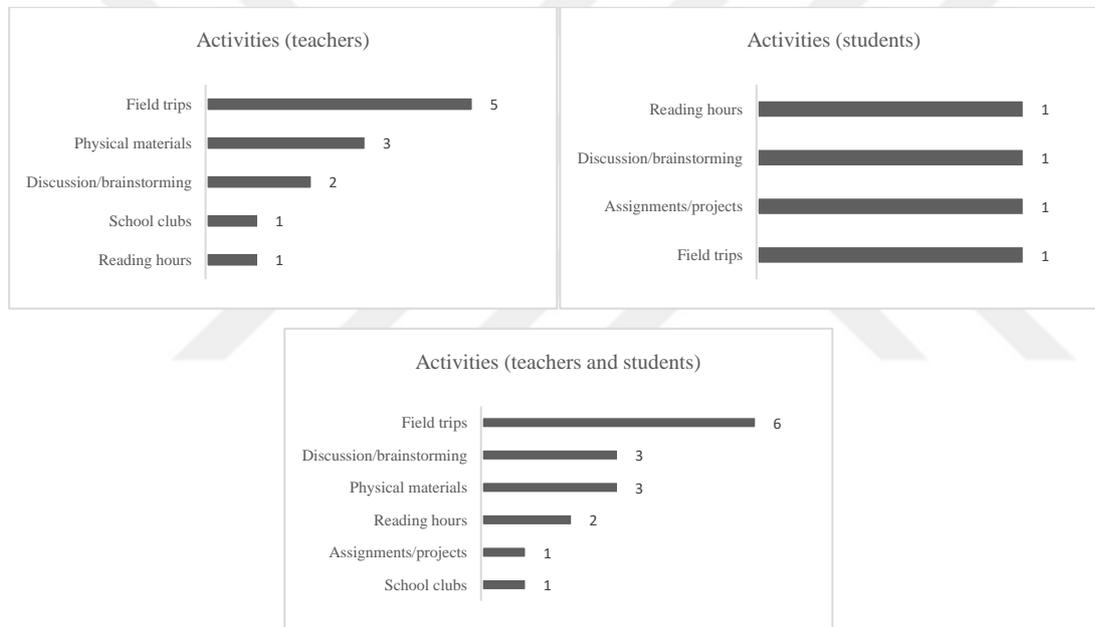
Figure 4.20. Coding Distribution of Desired Curricular Citizenship Education Activities.

Frequency distribution of desired extracurricular activities were depicted in Figure 4.21 below.
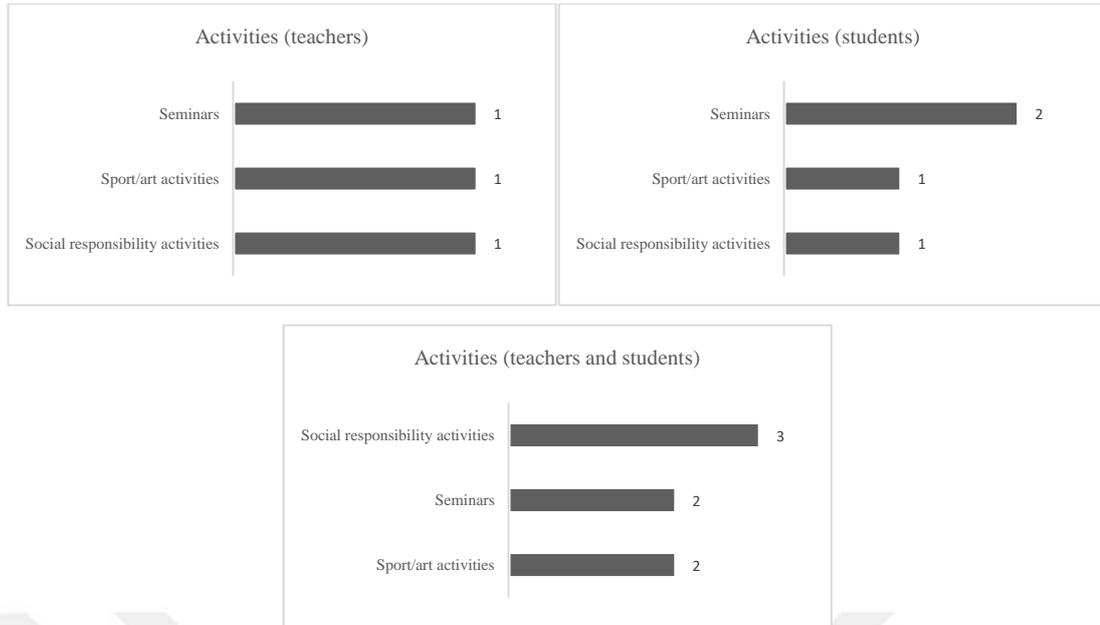
Figure 4.21. Coding Distribution of Desired Extracurricular Citizenship Education Activities.

In addition to current activities, Figure 4.20 indicated that more field trips were desired especially by teachers for a more immersive experience of citizenship. To illustrate, T4 argued that it is important to take the students to the place in person when explaining a place that is the subject of the lesson, to turn the abstract information about that place conveyed in the classroom into concrete:

For example, when I teach about the parliament, about the establishment of the parliament, they should take us to the parliament. We need to take them there so that it will be more vivid. Look, this is the roof of the parliament, and the child should get that thing from the parliament. Let him/her take that spirit and let him/her take it while telling the story. Let him/her see those troubles, the troubles they suffer, for example, their experiences. In this way, it should give us something. It should give us a chance, an opportunity. Like turning abstract knowledge into concrete. (T4)

Mesela ben meclisi anlatırken meclisin kurulduğunu anlatırken bizi meclise götürmesi gerekiyor. Eğer bizim götürmemiz gerekiyor ki daha canlı olsun. Bakın bu meclis çatısı ve meclisin o şeyini alsın çocuk. O ruhu alsın, anlatırken de alsın. O sıkıntıları, çektikleri sıkıntıları, mesela yaşantılarını birebir görsün. Bu şekilde bize bir şey vermesi gerekiyor. İmkân, fırsat vermesi lazım. Soyut bilgilerin somuta dönmesi gibi mesela. (T4)

T9 thought that he would like to use field trips more in his class, but official procedures and economic conditions prevented this:

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As I said, for example, trip, observation, a museum, seeing natural beauties, for example, I mean, if I cannot take my children on a trip in geography class, let's say to the nearest neighborhood, let's say with this opportunity, because the children, the children of this neighborhood are certain. They have a certain basis; their economic basis is low. You can't take them, the children, on a trip, for example. Even if you do, there are many procedures. This also hinders us… For example, I should be able to take my child to Anıtkabir[17]. With a letter from a school, or with permission from the parents, or I should be able to take them to Pamukkale[18], for example. The infrastructure for this needs to be created, to create this patriotism. (T9)

Dediğim gibi mesela gezi, gözlem, işte bir müze, doğal güzellikleri görme mesela, yani ben coğrafya dersinde çocuklarımı bir geziye götüremedikten sonra, diyelim ki en yakın çevreye, mesela diyelim ki hep bu imkanla, çünkü çocuklar, bizim bu çevrenin çocukları belli. Belli bir altyapıları var, ekonomik altyapıları düşük. Onları, çocukları bir geziye götüremiyorsun mesela. Götürseniz de birçok prosedür çıkıyor. Bu da bize engel oluyor… Mesela ben çocuğu alıp mesela Anıtkabir'e götürebilmem lazım. Rahatlıkla bir okuldan alacağım yazıyla birlikte. Ya da veliden aldığım izinle. Ya da işte bir Pamukkale'ye götürebilmem lazım. İşte bunun altyapılarının oluşturulması lazım. Bu vatanseverliğin oluşturulması için. (T9)

Less frequently requested activities were more physical materials and more discussion/brainstorming. In terms of physical materials, the teachers who indicated that they need more physical materials in the classroom are among the teachers who indicated that they already use physical materials in their classrooms. This means that some teachers already use such materials but would like to use them more. They stated that they do not always can use visual programs in interactive environments, that the Ministry of National Education could provide films/visuals or that films, slides, and visual materials from different sources would be good. T8, for example, stated that they did not always have the chance to use interactive visual materials:

For example, we do not always have the opportunity to watch visual programs in an interactive environment depending on the units and topics in my course. (T8)

Mesela, dersimdeki ünite ve konulara bağlı olarak interaktif ortamda görsel programlar her zaman izleme fırsatımız olmuyor. (T8)

T4 also thinks that some movies prepared by the Ministry of National Education would be useful for his lesson:

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[17] The tomb of Mustafa Kemal Atatürk, the founder of the Republic of Turkey. It is in Ankara, the capital of Turkey.

[18] A nature place in Denizli, one of Turkey's provinces.

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For example, the various films that National Education will offer us. (T4) | *Mesela Milli Eğitim'in bize sunacağı çeşitli filmler.* (T4)

In terms of discussions/brainstorming, the participants who asked for these activities differed from those who said they used them as teachers or encountered them as students. It means that several teachers and students favored this activity as a good citizenship activity. To illustrate, in the following quote, T14 stated that she could have used other techniques such as discussion if she did not spend much time on classroom management due to the large class size:

If the class sizes were small, I would like to use other techniques other than lecturing, such as discussion, etc. The lesson is wasted on saying stop and hush. (T14) | *Sınıf mevcutları az olsa, anlatımdan başka tartışma vs. gibi başka teknikler kullanmak isterdim. Dur sus demekten ders gidiyor.* (T14)

Student S12 also suggested activities in which students would actively make presentations and other students would participate in the presentation in the form of discussion.

After that, there can be an atmosphere in the classroom. Everyone can say what they want. Our friend who makes the presentation can have a conversation in such a controversial way, that is, in a conversational atmosphere. (S12) | *Ondan sonra sınıfta bir ortam olabilir. Herkes istediğini söyleyebilir. Sunum yapan arkadaşımız, böyle tartışmalı bir şekilde, yani sohbet havasında bir konuşma geçebilir.* (S12)

Hence, according to the most prominent finding in this section, in addition to the existing activities in schools which include mostly narrations, participants wanted field trips to be more numerous, diverse, and easily accessible.

4.4.4. Summary of Findings on Policy Improvement

The results revealed that the parent involvement into in-school citizenship activities was necessary. Teachers themselves should exhibit exemplary behavior to be role models in schools, and they should establish positive interactions with students by being lovable, fair, and compassionate. Schools mainly focus on testing and rote, including little practice, daily life situations, and creativity. Teachers and students had little time to devote to citizenship-specific activities due to the high number of class hours and intensive content. Hence, they wanted that course intensity should be lowered, more hands-on curriculum should be enacted, and there should be more

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compulsory lessons on citizenship. They noted that tracking/orientation mechanisms are not very common in Turkish education systems. It would be better to follow students from the first stages of their education until high school and place them in appropriate high schools according to their talents and interests. Teachers asked for guidance hours reserved for themselves so that they could talk about things different from their subject, could know about their students better and could do mentorship when necessary, and where students could talk about the problems they experience in school and in their lives or daily problems and citizenship issues. Since sometimes students are reluctant to share some topics in the classroom environment, some students asked for individual guidance. A teacher also observed that there are students who also need psychological/psychiatric therapy support. Lastly, it has been found that teachers mostly use lectures/advice in their teaching, and they think that the number of field trips where they can take students to real places related to some course content should be increased. So far, interview results have led to the following Figure 4.22 depicting some improvements in school practices for good citizenship education in public schools in Turkey.
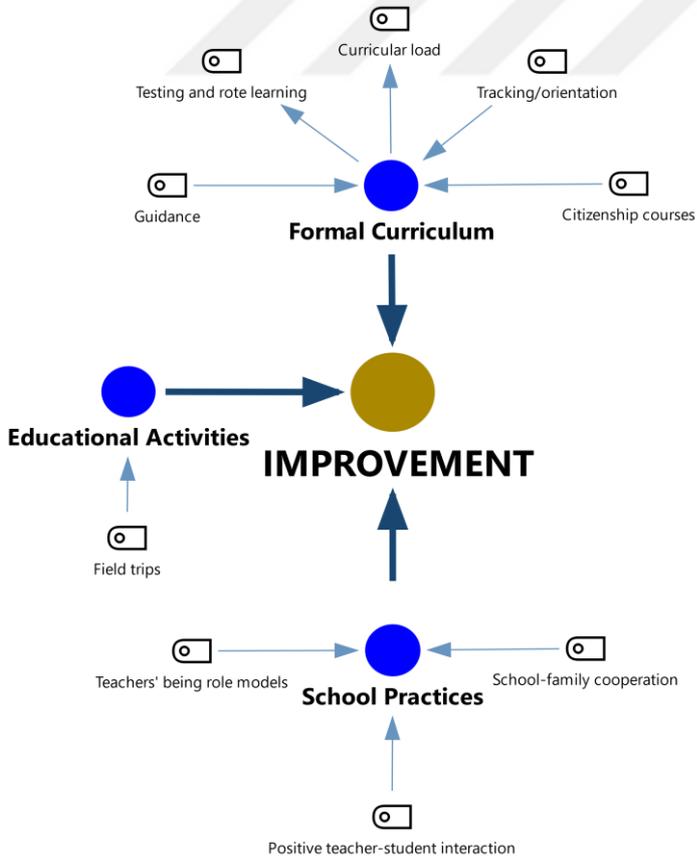
Figure 4.22. Needed Changes to the Curriculum According to Interview Results.

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4.5. KSAVs and Policy Improvements: Cumulative Findings

The cumulative data analysis revealed some key findings. First, teachers and students thought that CGCS items describing good citizens under the dimensions of "Knowledge and Consciousness of the Country Structure", "Individual Merits", "Individual Positive Attitudes", and "Individual Skills" should exist in curricula. Second, teachers and students thought that the CGCS items under the dimension of "Global Knowledge and Awareness" are not as important as items under other dimensions. This did not mean that items under "Global Knowledge and Awareness" were completely unnecessary as the mean value of this dimension was 3.83 at Table 4.1. Teachers and students also thought that a good citizen should be aware of world problems. This is evident from the CGCS item with high mean values (4.50 for students 4.17 for teachers) at Table B32 in Appendix B such as "are willing to take part in the processes of preventing and finding solutions to problems (hunger, poverty, earthquake, terrorist attacks, etc.) that concern the whole world". In addition, according to close-ended answers to CGCS, teachers and students thought that a good citizen is aware of different ethnic/cultural groups, ideologies, celebrates diversity, protects nature and living beings, and ensure gender equality. This is evident from findings depicted at Table B35 at Appendix B such as … respectful of nature, and people in general with different … gender, races, languages, views, religions, lifestyles …, etc.), respect different cultures, beliefs, and lifestyles, etc. Students seemed to be more interested in these dimensions for good citizenship. Those items and items under "Global Knowledge and Awareness" are related with global citizenship and multicultural education (Banks & Banks, 2016; Blum, 2014; Nicotra & Patel, 2016; Woolf, 2010).

It is evident that although items under "Global Knowledge and Awareness" were perceived less important than items under other dimensions by participants, they deemed important that a good citizen is engaged in solutions of world problems and tolerant toward differences. Interview results revealed that it can be because the participants prioritized national citizenship characteristics in a desired curricula first, where national cohesion without discrimination and assimilation is fostered, and equality towards differences is promoted. Hence, items under "Global Knowledge and Awareness" were included in the analysis as well to check to what extent they exist in curricula and their balance against national topics on good citizenship.

Third, as detailed in section 2.3, a good citizen is participatory (Abowitz & Harnish, 2006; Anderson et al., 1997; Westheimer & Kahne, 2004). This is evident from findings depicted at Table B35 at Appendix B such as have a voice in, have awareness and become a member of non-governmental organizations, respect democracy and know its principles, keep the good of society ahead of their own, think not only themselves but their people, know citizenship rights, comply with the law, know the basics and necessity of practice of law, are patriotic, know the functioning of state institutions in their country, etc. There is no evidence of justice-oriented citizenship in the answers to the open-ended question in the CGCS or in the interviews, which draws particular attention to social injustice and equality, which controls laws or administrative processes, which will ensure social transformation by solving the root of the problems, and which refers to peaceful means of direct action such as public opinion-making, boycotts, strikes and protests.

Fourth, a range of curricular and extracurricular activities are held in schools to raise students as good citizens. Most of them are lectures/advice, utilizing physical materials, discussion/brainstorming, teachers' exhibiting exemplary behaviors, and conferences, seminars, or fairs. In addition to them, the number and type of field trips should be increased. Fifth, teachers should be seen as role models by students. School family cooperation should be increased. More positive student-teacher interaction should be ensured. Sixth, there should be more time for citizenship activities in school. Curricular load should be decreased, and hands-on activities should be increased instead of testing, rote learning, etc. There should be more citizenship-specific courses. More guidance hours and opportunities to talk and listen to students are needed. Last, tracking/orientation mechanisms should be enacted. Such mechanisms should include talent/interest-based high schools. Students should be monitored for their abilities and placed in appropriate high schools according to their abilities. Talent-based high schools and talent tracking can make students more goal-oriented and self-disciplined. In summary, combined with Figure 4.22 above, results revealed the following overarching Figure 4.23.

A Good Citizen is

↓

Participatory
First National Then Global

A Good Citizen Can Be Better Raised By

↓
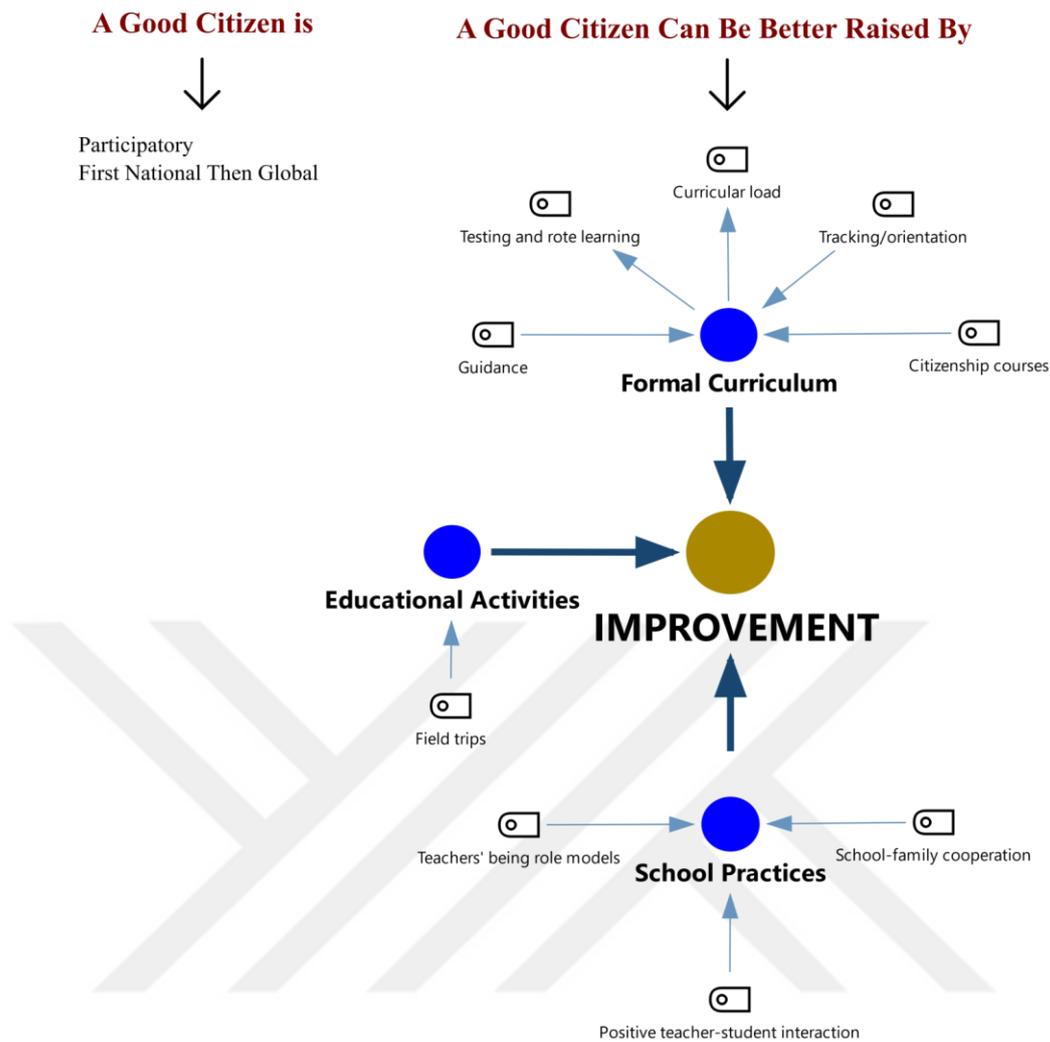
Figure 4.23. Good Citizen Characteristics and Curriculum Revisions: Results from Interviews and CGCS.

According to Figure 4.23, a good citizen is (a) participatory and national to foster consensus over shared national interests and work cooperatively for the common good, security, and flourishment of the nation, and (b) is not blind to the world provided that national matters are internalized. In addition, no matter what kind of citizen is desired to be raised, more field trips should be enacted, elements such as teachers' being role models with positive teacher-student interaction, school-family cooperation, tracking/orientation mechanisms for students' talents/interests, more guidance, and increased citizenship activities should be included in citizenship education (as indicated by arrows toward the circles). Testing and rote, and curricular load should be decreased (as indicated by the arrows opposite the circles). To check to what extent such elements exist, the policies of the Ministry of National Education were

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investigated via the good citizenship checklist at Table B35 in Appendix B and the interview results.

4.6. Comparing Formal Policies to Teacher and Student Perceptions

To understand to what extent the perceptions of teachers and students exist in official citizenship policies, (a) the checklist at Table B35 in Appendix B developed with answers to the first research question, and (b) interview results investigated for the second research question were used.

4.6.1. Document Analysis Through Scale Participants' Perceptions

The checklist generated from the CGCS results were used to check and review official MoNE documents to understand the extent to which participants' perceptions of good citizenship and citizenship education align with MoNE policies. For this, objectives, activities, recommendations, or rationales[19] which were depicted at formal documents were checked against items in the checklist. Items were either analyzed individually or as a group if some items were interrelated.

The analysis process consisted of three stages. First, all documents were reviewed freely without comparison with the checklist and interview results. Second, for each checklist item or a group of them, some keywords were searched through MoNE documents to identify the most related phrases. Finally, the documents were reviewed page by page for a final check. In order not to make this section lengthy, all relevant phrases were not presented. However, at least one phrase from the courses with the relevant item/s was included in the tables. The results were presented as subsections below.

Know the Functioning of State Institutions in Their Country: The keywords such as "institution", "state", and "govern" were used in detecting related phrases. Some phrases were found related to the nature and functions of state institutions in a few documents. All those phrases were presented in Table 4.25 below.

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[19] Hereinafter in this section, objectives, activities, recommendations, or rationales were referred to as "phrases".

Table 4.25

Phrases Related to the Know the Functioning of State Institutions in Their Country

Phrases	Curriculum	Grade
-The ways to solve problems and the institutions and organizations to be consulted [school assemblies, provincial and district human rights boards, Ombudsman's Office, etc.] are mentioned. - Public institutions and non-governmental organizations and their functions are mentioned.	HRCD	P
-Associate individual and social needs with the institutions that serve to meet these needs. -Explain the basic duties of the administrative units of the place where they live. -Explain the relationship between legislative, executive, and judicial powers in the Republic of Turkey. -Give examples of the work of institutions and non-governmental organizations and their roles in social life.	SS	P, S

Note. P = primary school, S = secondary school, and H = high school (Not all courses are provided in all grades. To illustrate, the Human rights, Citizenship and Democracy course is only given in 4th grade at primary schools.)
HRCD = Human rights, citizenship, and democracy, SS = Social Studies.

Know Citizenship Rights: This item and other related items such as are just, defend justice and rights (protect rights, etc.), are aware of the citizenship rights of others, are honest, and are aware of their own citizenship rights were analyzed together. The keywords such as "honesty", "lie", "justice", "just" "right", "democracy", and "non-governmental" were used in detecting related phrases. The phrases "justice" and "honesty" were among "root values" that were aimed to be fostered in all curricula. In addition, in the General Competencies in Teacher Education (MoNE, 2017a) document, there were three competency domains that teachers should have, and that pre-service teacher education and in-service training should target. These were professional knowledge, professional skills, and attitudes and values. In this document, there were competencies that teacher candidates and in-service teachers[20] should have such as "*she/he [the teacher] accounts for his/her individual rights and responsibilities as a citizen*" (p. 20), "*she/he respects child and human rights "respecting the rights of children and human beings*" (p. 23), etc.

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[20] Those competencies were also investigated and discussed in this, and subsequent sections as prospective and ins-service teachers are/will be role models for students and are/will be effective at their development as good citizens.

Furthermore, specific phrases were detected in some curricula documents. Some of those phrases were presented in Table 4.26 below.

Table 4.26

Phrases Related to Rights

Phrases	Related Item/s	Curriculum	Grade
-Students will be able to recognize some key features related to the concept of democracy.	KCR, JDJR, ACRO, ATOCR	English	P, S
-My brother has to respect my rights.	JDJR		
-Expressing ideas on human rights (gender equality, children rights…)	KCR, JDJR, ACRO, ATOCR	English	H
-Give examples of their rights as a child.	JDJR, ATOCR	SS	P, S
-It is ensured that the activities of public institutions and organizations and non-governmental organizations are investigated.	KCR, JDJR, ACRO, ATOCR		
-It is emphasized that human rights include everyone. -Explain the feelings that may occur in people when they are not treated fairly or equally.	JDJR	HRCD	P
-It is emphasized that they should show the respect they expect to be shown to their own rights and freedoms to the rights and freedoms of others.	ACRO		
-Explain the basic principles of democracy.	KCR, JDJR, ACRO, ATOCR	DHR	H
-Emphasis is placed on not violating the rights and freedoms of others while exercising one's own rights and freedoms. -Encourage the individuals around it to use their rights and freedoms.	ACRO		
-Give examples of Prophet Muhammad's sensitivity in observing the right.	JDJR	CRKE	P, S
-Explain the principles of Islam related to social justice.	JDJR	CRKE	H
-Employee and employer rights in Islam are mentioned.	KCR, JDJR, ACRO, ATOCR		
-Within the scope of the learning outcome, the subjects of lying and slander, violation of privacy (investigation), backbiting, envy, fraud, cheating, and waste are mentioned.	H		

Note. P = primary school, S = secondary school, H = high school, CRKE = Culture of religion and knowledge of ethics, DHR = Democracy and human rights, HRCD = Human rights, citizenship, and democracy, SS = Social Studies, KCR = Know citizenship rights, JDJR = Are just defend justice and rights (protect rights, etc.), ACRO = Are aware of the citizenship rights of others, H = Are honest, ATOCR = Are aware of their own citizenship rights.

Are Patriotic: This item and other items such as are attached to their national values (flag, state, nation, country, culture etc.), protects and flourish them), know the history and culture of their country, know their cultural heritage, protect their cultural heritage, comply with the law, pay taxes, know citizenship duties, and keep the good of society ahead of their own were analyzed together. The keywords such as "national", "sovereign", "flag", "martyr", "culture", "history", "custom", tradition", "rule", "law", "society", "responsibility", and "sentiment" were used in detecting related phrases. The phrase "patriotism" was among "root values" that were aimed to be fostered in all curricula. In addition, in the General Competencies in Teacher Education document, there were competencies such as "*she/he takes into account the national and moral values while planning the teaching process*" (p. 21), "*she/he creates learning environments that helps students to internalize national and moral values*" (p. 21), etc. Furthermore, specific phrases were detected in most of the curricula documents, and some of them were presented in Table 4.27 below.

Table 4.27

Phrases Related to Patriotism

Phrases	Related Item/s	Curriculum	Grade
-Ensuring that they attach importance to national, spiritual, moral, historical, cultural, and social values and strengthening their national feelings and thoughts.	AP, ATNV, PTCH	Turkish	P, S
-National and moral values are emphasized while processing Turkish epics.	AP, ATNV, KHCTC, KTCH, PTCH	TLL	H
-Evaluates the importance of blood donation for society. -Understands the importance of organ donation in terms of social solidarity.	KGSATO	LS	P
-The damage of illegal electricity use to the national economy is emphasized.	KCD, KGSATO, PT		

-Scientists from our culture and civilization who contributed to the historical development process of geometry and the works of scientists are introduced. Mustafa Kemal Atatürk's studies on geometry are mentioned.	AP, ATNV, KHCTC, KTCH, PTCH	Math	H
-Examples of shape patterns from our historical and cultural artifacts (architectural structures, carpet decorations, rugs, etc.) are given.	KHCTC, KTCH	Math	P, S
-Aziz Sancar is our national modern hero because… -Students will be able to talk about a historical legendary figure in Turkish history. -Before the Independence War started, Turkish people had had a hard life.	AP, ATNV, KHCTC, KTCH, PTCH	English	H
-Give examples of the roles they can assume for the independence of their country as an individual.	AP, ATNV, PTCH, KCD, KGSATO	SS	P, S
-Understand the importance of the Independence War based on the lives of the heroes of the Independence War. -Values our flag and the National Anthem as symbols of national sovereignty and independence.	AP, ATNV, PTCH		
-Give examples by researching the elements reflecting the national culture in their family and environment.	KHCTC, KTCH		
-Defend the necessity and importance of taxation in terms of citizenship responsibility and its contribution to the country's economy.	KCD, KGSATO, PT		
-The main elements of Seljuk culture and civilization (scientific and intellectual development, activities in the fields of architecture, art, and literature) are covered. -Analyze the craft, art and cultural activities in Ottoman geography and the changes in social life due to these activities.	KHCTC, KTCH	History	H
-The contribution of the Republic and its values to the culture of living together is emphasized. -It is stated that it is a civic duty to obey and follow the rules.	AP, ATNV, KHCTC CWL, KCD	HRCD	P
-The common values of our national culture such as language, religion, history, patriotism, symbols of independence, tolerance and hospitality are emphasized.	AP, ATNV, PTCH	DHR	H
-It is mentioned that taking an active role in non-governmental organizations and voluntary organizations that have a record of carrying out activities in the fields of education, health and environment in their statutes contributes to the solution of problems.	KGSATO		

	AP, ATNV, PTCH	CRKE	P, S
-Our duties and responsibilities towards our homeland, nation, flag, and national anthem are included. -Our debt of thankfulness and gratitude to our martyrs and veterans is emphasized.			
-Recognize the traditions related to Ramadan and fasting in our culture.	KHCTC, KTCH		
-In our culture, the traditions of sending off funerals are introduced; In addition, the traditions of sending off funerals such as "Goodbye to Hakk" in Alevi-Bektashism are also mentioned.	KHCTC, KTCH	CRKE	H

Note. P = primary school, S = secondary school, H = high school, CRKE = Culture of religion and knowledge of ethics, DHR = Democracy and human rights, HRCD = Human rights, citizenship, and democracy, LS = Life science, SS = Social Studies, TLL = Turkish language and literature, AP = Are patriotic, ATNV = Are attached to their national values (flag, state, nation, country, culture etc.), protects and flourish them), KHCTC = Know the history and culture of their country, KTCH = Know their cultural heritage, PTCH = Protect their cultural heritage, CWL = Comply with the law, PT = Pay taxes, KCD = Know citizenship duties, KGSATO = Keep the good of society ahead of their own.

Have Information About the State Administration System in Their Country: The keywords such as "democracy", "democratic" "republic", "minister", "governance" and "president" were used in detecting related phrases. In addition, in the General Competencies in Teacher Education document, there was a competency stating that "*she/he organizes democratic learning environments where students communicate effectively*" (p. 21). Furthermore, several phrases were found in curricula documents, and all of them were presented in Table 4.28 below.

Table 4.28

Phrases Related to State Administration

Phrases	Curriculum	Grade
-Explain the relationship between legislative, executive, and judicial powers in the Republic of Turkey. -With the principle of separation of powers, it is emphasized that each of the legislative, executive, and judicial powers has their own powers and responsibilities.	SS	P, S
-Evaluate the functioning of the democratic system in Turkey in terms of the characteristics of democracy by comparing different forms of democracy.	DHR	H

Note. P = primary school, S = secondary school, H = high school, DHR= Democracy and human rights, SS = Social Studies.

Respects Different Cultures, Beliefs, and Lifestyles: This item and the other items are against violence and are respectful of nature and living beings (animals, plants,

children, women, and people in general with different gender, races, languages, views, religions, lifestyles, other citizens, etc.) (are tolerant to differences, are not harmful to nature and living, beings, can empathize, etc.), and can put themselves in the others' shoes were analyzed together. The keywords such as "violence", "respect", "prejudice", "tolerance", "empathy", "protect", "nature", "animal", "gender", "difference", "harm", "reconciliation", and "peace" were used in detecting related phrases. The phrases "respect", "love", and "friendship" were among 'root values' that were aimed to be fostered in all curricula. In addition, in the General Competencies in Teacher Education document, there was a competency stating that "*she/he respects individual and cultural differences*" (p. 23). Furthermore, specific phrases were detected in most of the curricula documents, and some of them were presented in Table 4.29 below.

Table 4.29

Phrases Related to Empathy, Peace, and Nature

Phrases	Related Item/s	Curriculum	Grade
-It is emphasized that news containing violence should not be used as a rating tool.	AVRNLB	TLL	H
-Take an active role in cleaning the environment in which they live. -Give examples of plants and animals that are extinct or in danger of extinction in our country and in the world. -Discuss the damages of battery waste to the environment and what to do about it.	AVRNLB	LS	P
-We must respect the elderly/people/each other. -Students will be able to recognize appropriate attitudes to save energy and to protect the environment.	AVRNLB	English	P, S
-Students will be able to analyze a reading passage to find out solutions to environmental problems.	AVRNLB	English	H
-Question stereotypes about various cultures.	RDCBL, AVRNLB		
-Realize the value given to women in social life based on Turkish history and current examples.	AVRNLB	SS	P, S
-Put themselves in the shoes of other individuals with different characteristics.	CPTOS		
-Emphasize the importance of respect, open-mindedness, patience, trust, empathy, cooperation, etc. in the process of reconciliation.	RDCBL, AVRNLB, CPTOS	HRCD	P
-Explain the feelings that may occur in people when they are not treated fairly or equally.	CPTOS		
-Assume responsibilities appropriate to their position to contribute to gender equality.	AVRNLB	DHR	H

Phrases	Related Item/s	Curriculum	Grade
-Oppose prejudice, social exclusion, and discrimination for diversity to survive in peace. -Develop non-violent solutions to conflicts in the school and their immediate environment.	RDCBL, AVRNLB		
-…violence-oriented, terrorist, illegal and marginal groups such as DAESH, which harm many people living in the world, especially Muslim people, are mentioned. -Religious interpretations are a richness that reveals the ways of understanding religion according to ages and environments; therefore, it is emphasized that different opinions and interpretations should be respected.	RDCBL, AVRNLB	CRKE	H
-The importance of approaching different perspectives with understanding is emphasized.	RDCBL, AVRNLB	Turkish	P, S

Note. P = primary school, S = secondary school, H = high school, CRKE = Culture of religion and knowledge of ethics, DHR = Democracy and human rights, HRCD = Human rights, citizenship, and democracy, LS = Life science, SS = Social Studies, TLL = Turkish language and literature, RDCBL = Respects different cultures, beliefs, and lifestyles, AVRNLB = Are against violence and are respectful of nature and living beings…, CPTOS = Can put themselves in the others' shoes.

Know Their Rights and Responsibilities as Consumers: This item and the item named behave according to healthy life principles were analyzed together. The keywords such as "customer", "buy", "consumer", "conscious", "right", "health", and "saving" were used in detecting related phrases. Phrases were detected in some documents, and some of the phrases were presented in Table 4.30 below.

Table 4.30

Phrases Related to Consumerism

Phrases	Related Item/s	Curriculum	Grade
-The relationship between savings awareness and financial literacy by utilizing different representations of the data is established.	KTRRC		
-Subjects such as healthy eating and obesity are also addressed, while remaining within the class number limitations.	BAHLP	Math	P, S
-Create individual, family, and institutional budget by considering income and expenditures. Examples are given to raise awareness about being frugal.			
-Real-life situations such as adding KDV, ÖTV[21] and profit on the purchase price of a good; making a discount on a certain sales price	KTRRC	Math	H

[21] KDV and ÖTV are some taxes in Turkey.

-Recognize the importance of recycling and the resources necessary for life.			
-Discuss the importance of conscious and efficient use of electrical energy in terms of family and national economy.	KTRRC		
-Discuss the importance of freshness and naturalness of foods for a healthy life based on research data.		LS	P
-Relate a balanced diet with human health.	BAHLP		
-Recognize the negative effects of alcohol and cigarette use on human health.			
-You shouldn't spend more than you earn.			
-He is going to buy a high-mileage gas car to reduce carbon footprints.	KTRRC	English	H
-Demonstrate conscious consumer behavior as a responsible individual.			
-Use the resources around them without wasting them.	KTRRC	SS	P, S
-Use their rights as a conscious consumer.			
-Guide those around them to be a conscious consumer.	KTRRC		
-It is emphasized that products that threaten human health during production (stoned jeans, etc.) and that contain substances harmful to health and nature should not be purchased.	KTRRC, BAHLP	DHR	H

Note. P = primary school, S = secondary school, H = high school, DHR = Democracy and human rights, LS = Life science, SS = Social studies, KTRRC = Know their rights and responsibilities as consumers, BAHLP = Behave according to healthy life principles.

Have Problem Solving Skills: This item and other items such as are self-responsible, question and improve themselves (have critical skills, are hardworking, etc.), are open to questioning their own views, can deal with different and unpredictable situations, are hardworking and are self-disciplined were analyzed together. The keywords such as "hardworking (diligence)", "responsible", "critical", "criticize", "criticism", "discipline", "investigate", "question", "control", "open mind", "sacrifice", "evaluate", "will", "goal", "problem", "solution", "propose", and "improve" were used in detecting related phrases. The phrases "self-control" and "responsibility" were among "root values" that were aimed to be fostered in all curricula, and the Turkish Competencies Framework, which was used to develop the curriculum, includes "learning to learn" among the targeted skills. In addition, in the General Competencies in Teacher Education document, there were competencies such as "*she/he creates learning environments that supports developing high-level cognitive skills of students*" (p. 21) and "*she/he prepares activities that help developing analytical thinking skills of students in her/his classes*" (p. 21). Furthermore, specific phrases were identified in most of the curricula documents according to the keywords used, some of which are presented in Table 4.31 below.

Table 4.31

Phrases Related to Self-Improvement

Phrases	Related Item/s	Curriculum	Grade
-Collect data related to research questions and show them in frequency tables and column graphs. -Students are allowed to develop different strategies.	HPSS, CDWDUS	Math	P, S
-Real life problems are included.	HPSS, CDWDUS	Math	H
-Research and propose solutions to protect the natural environment. -Question the causes of light pollution.	HPSS		
-Research about appropriate lighting.	HPSS, CDWDUS	LS	P
-S/he was a hardworking person.	H, SD, SRQIT		
-…Students are encouraged to be reflective in their own language learning and performance and self-evaluate their progress with the help of self-evaluation checklists.	SRQIT, SD	English	P, S
-If I had been more hardworking during my high school years.	H, SD		
-Students will be able to write an argumentative essay including solutions for disadvantaged people's problems. -Question prejudices against differences to live in harmony in society.	HPSS	English	H
-Research the personality traits, skills and education process required by the professions they are interested in.	SRQIT		
-Question the concept of rule.		SS	P, S
-Analyze attitudes and behaviors that affect communication and questions their own attitudes and behaviors.	OQTOV, SRQIT		
-Develop ideas for solving global problems with their friends.	HPSS		
-It is pointed out that scientific knowledge is changeable, and that information about the past can be reconstructed through new sources reached or by reinterpreting existing sources by researchers.	SRQIT	History	H
-It is ensured that they use methods and techniques such as reading by browsing, summarizing, taking notes, discussing, and criticizing. -Question the reliability of information sources.	SRQIT		
-Success, skill, diligence, conflict management, empathy, entrepreneurship, decision making, self-knowledge…	H, SRQIT, SD	Turkish	P, S
-Produce different solutions to the problems addressed in the text.	HPSS		

	OQTOV		
-It is ensured to be open to criticism, and if necessary, to respond to criticism within the framework of the text.		TLL	H
-Research, accessing sources, using the Internet correctly and effectively, note-taking, and summarizing techniques are emphasized.	SRQIT		
-Question the common misconceptions about "kader" and "kaza"[22] in society.	SRQIT	CRKE	P, S
-Develop solutions to conflicts in the school and its immediate surroundings in a way that does not contain violence.	HPSS	DHR	H

Note. P = primary school, S = secondary school, H = high school, DHR = Democracy and human rights, LS = Life science, SS = Social studies, TLL = Turkish language and literature, CRKE = Culture of religion and knowledge of ethics, HPSS = Have problem solving skills, SRQIT = Are self-responsible, question and improve themselves (have critical skills, are hardworking, etc.), OQTOV = Are open to questioning their own views, CDWDUS = Can deal with different and unpredictable situations, H = Are hardworking, SD = Are self-disciplined.

Are Patient: The keywords "patient" and "patience" were used in detecting related phrases. The phrase "patience" was among "root values" that were aimed to be fostered in all curricula. In addition, specific phrases were detected in some documents, and all of them were presented in Table 4.32 below.

Table 4.32

Phrases Related to Patience

Phrases	Curriculum	Grade
-Will be able to develop the characteristics of being systematic, careful, patient, and responsible.	Math	P, S
-A good friend is generous, supportive, helpful, and patient.	English	H
-You should have been more patient in the traffic jam yesterday.		
-Emphasize the importance of respect, open-mindedness, patience, trust, empathy, cooperation, etc. in the process of reconciliation.	HRCD	P
-The necessity of listening to others, using appropriate addressing expressions, not interrupting others, waiting for the conversation to end, participating in the conversation by taking the floor in the flow, and listening to the other person with respect and patience are reminded.	Turkish	P, S
-In the learning outcome, the values of "justice", "friendship", "honesty", "self-control", "patience", "respect", "love", "responsibility", "patriotism" and "helpfulness" are considered together with the attitudes, and behaviors they are associated with.	CRKE	P, S

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[22] According to Islam, while kader is "*Allah's (c.c.) predestination of everything that has happened and will happen in the universe with Allah's infinite knowledge and power*" (Nayir et al., 2022, p.12) , kaza means "*the creation of what was known and predestined in eternity by Allah (c.c.) when the time and place comes*" (Nayir et al., 2022, p.12).

Are Helpful: This item and the item "are sharers" were analyzed together. The keywords "help", "helpful", and "share" were used in detecting related phrases. The phrase "helpfulness" was among "root values" that were aimed to be fostered in all curricula. In addition, specific phrases were detected in some documents, and some of these phrases were presented in Table 4.33 below.

Table 4.33

Phrases Related to Helpfulness

Phrases	Related Item/s	Curriculum	Grade
-Participate in activities that support social aid and solidarity in the formation of social unity.	H	SS	P, S
-While formulating research questions, issues such as environmental awareness, frugality, mutual help, avoiding waste, etc. are included.	H	Math	P, S
-A good friend is generous, supportive, helpful, and patient. -My friends help the victims/casualties of natural disasters. -If I were a hero, I would help other people.	H	English	H
-It is ensured that the examples given include respect, taking responsibility, cooperation and sharing, participating in decisions, obeying the rules, dialogue, and communication.	S	HRCD	P
-Evaluate the worship of sacrifice in terms of the importance Islam gives to mutual help and solidarity.	H, S	CRKE	P, S
-Interpret the importance Islam attaches to sharing and cooperation in the light of verses and hadiths.	S		

Note. P = primary school, S = secondary school, H = high school, HRCD = Human rights, citizenship, and democracy, CRKE = Culture of religion and knowledge of ethics, SS = Social studies, H = Are helpful, S = Are sharers.

Are Open to Innovation and Change: This item and the item named produce goods or services needed by the society by using new ideas and opportunities (are entrepreneur) were analyzed together. The keywords "innovation", "idea", "initiative", "unique", and "risk" were used in detecting related phrases. The phrase "initiative and entrepreneurship", which is one of the items of the Turkish Competence Framework and includes skills such as creativity, innovation and risk taking, was aimed in all curricula. In addition, specific phrases were detected in a few documents, and some of them were presented in Table 4.34 below.

Table 4.34

Phrases Related to Innovation and Change

Phrases	Related Item/s	Curriculum	Grade
-Develop ideas for designing unique products based on the needs of the environment. -Example entrepreneurs and their success stories are emphasized. -Recognize the professions that develop depending on the economic activities in and around the place of residence. -Students are encouraged to produce new ideas by giving examples from the work of successful entrepreneurs who have developed new ideas in different fields. -Changing social interests and needs are researched and innovative ideas are developed to meet them. -Generate new ideas to increase or decrease friction in daily life.	OIC, PGSNBS	SS	P, S
-Make designs for lighting tools that can be used in the future. -Design a unique lighting tool.	OIC, PGSNBS	LS	P
-I imagine driverless cars will be common soon.	OIC	English	H

Note. P = primary school, S = secondary school, H = high school, LS = Life science, SS = Social studies, OIC = Are open to innovation and change, PGSNBS = Produce goods or services needed by the society by using new ideas and opportunities (are entrepreneur)".

Are Moral: This item and the item named follow the moral code were analyzed together. The term morality is inclusive and vague. For example, some other phrases explored in the previous parts, such as honesty or peacefulness, also relate to morality. In addition, it is not possible to fully understand what the participants were thinking when they said that a good citizen should have good morals. Nevertheless, general phrases in the documents, especially those that refer to universal moral characteristics and include the term "moral", have been examined. The keywords "moral", "human", and "universal" were used in detecting related phrases. In the General Competencies in Teacher Education document, there was a competency stating that "*she/he creates learning environments that helps students to internalize national and moral values*" (p. 21). In addition, phrases were detected in some curricula documents, and some of them were presented in Table 4.35 below.

Table 4.35

Phrases Related to Morality

Phrases	Related Item/s	Curriculum	Grade
-Observing scientific ethics in accessing, using, and producing information based on scientific thinking.	M, FMC	SS	P, S
-To ensure the adoption of universal moral values, national and cultural values, and scientific ethical principles.	M, FMC	LS	P
-Explain good moral attitudes and behaviors with examples. In the learning outcome, the values of "justice", "friendship", "honesty", "self-control", "patience", "respect", "love", "responsibility", "patriotism" and "helpfulness" are discussed together with the attitudes and behaviors they are associated with.	M, FMC	CRKE	P, S
-Subjects such as liking information, reaching the right information and useful information and information ethics, the use and preservation of information are also mentioned.	M, FMC	CRKE	H
-Determine national, spiritual, and universal values and social, political, historical, and mythological elements in poetry.	M, FMC	TLL	H
-Good company supports both good morals and humanity.	M, FMC	English	H
-Values that make people human are focused.	M, FMC	HRCD	P

Note. P = primary school, S = secondary school, H = high school, CRKE = Culture of religion and knowledge of ethics, HRCD = Human rights, citizenship, and democracy, LS = Life science, SS = Social studies, TLL = Turkish language and literature, M = Are moral, FMC = Follow the moral code.

Are Willing to Take Part in the Processes of Preventing and Finding Solutions to Problems That Concern the Whole World: The keywords "global", "world", "peace", "hunger", "terror", "earthquake", "poverty", "disadvantaged", "problem" and "universal" were used in detecting related phrases. Phrases were detected in some documents, and some of phrases were presented in Table 4.36 below.

Table 4.36

Phrases Related to Global Concern

Phrases	Curriculum	Grade
-Develop ideas for solving global problems with their friends.	SS	P, S
-Offer solutions by specifying the problems that may be encountered in the future.	LS	P
-In the context of global climate change, it is questioned how environmental problems can affect the future of the world and human life.		
-The measures taken by the countries of the world to prevent global climate change (e.g., Kyoto Protocol) are mentioned.		
-What should we do to save our world?	English	P, S
-We should save energy.		
-We can use less water and electricity.		
-We should recycle the batteries.		
-We should not harm animals.		
-Turn off the lights.		
-Don't waste water.		
-Unplug the TV.		
-Students will be able to write an email/a letter of complaint to a local authority about an environmental problem to suggest solutions.	English	H
-Students will be able to write an argumentative essay including solutions for disadvantaged people's problems.		
-Students will be able to note down the solutions to the problems of excessive energy consumption around the world in a recorded text.		
-Generate ideas on how our country can contribute to world peace to establish and maintain international peace.	DHR	H

Note. P = primary school, S = secondary school, H = high school, DHR = Democracy and human rights, LS = Life science, SS = Social studies.

Have Effective Communication Skills: The keywords "communicate", "tell", "listen", and "speak" were used in detecting related phrases. The Turkish Competencies Framework, which was used to develop the curriculum, includes "communication in mother tongue" and "communication in foreign language" among the targeted skills. In addition, in the General Competencies in Teacher Education document, there were competencies such as "*she/he pays attention using effective communication methods and techniques*" (p. 23), "*she/he uses the Turkish language effectively without grammatical errors*" (p. 23), etc. Furthermore, phrases were detected in some curricula documents, and some of phrases were presented in Table 4.37 below.

Table 4.37

Phrases Related to Communication

Phrases	Curriculum	Grade
-Point to be considered in communication with peers and adults are indicated. -Identify expression disorders. -During conversations, it is reminded that the rules of courtesy (using appropriate expressions of address, not interrupting others, participating in the conversation by taking the floor, listening to the other person with respect) should be followed. -Use words according to their meanings.	Turkish	P, S
-It is reminded that a good expression should have features such as clarity, fluency, lucidity, and simplicity. -Avoid using unnecessary sounds and words while speaking. -Use body language correctly and effectively in their speeches.	TLL	H
-Analyze the attitudes and behaviors that affect communication and questions their own attitudes and behaviors.	SS	P, S
-It is mentioned that some of the causes of conflicts may be related to communication.	HRCD	P, S
-Act in accordance with the communication and speech manners.	CRKE	P, S

Note. P = primary school, S = secondary school, H = high school, CRKE = Culture of religion and knowledge of ethics, HRCD = Human rights, citizenship, and democracy, LS = Life science, SS = Social studies, TLL = Turkish language and literature.

Use Knowledge Functionally in Daily Life: The keywords "daily" "life", "produce", "generate", "do", "develop", and "use" were used in detecting related phrases. In most of the documents, special emphasis is placed on the need to link course content with everyday life situations (e.g., primary school "Turkish", "Human rights, citizenship, and democracy"; primary/secondary school "Math", "Turkish"; high school "Math", "Democracy and human rights", etc.). In addition, phrases were detected in some documents, and some of phrases were presented in Table 4.38 below.

Table 4.38

Phrases Related to Daily Life Experiences

Phrases	Curriculum	Grade
-They make impromptu conversations. -Students are encouraged to use newly learned vocabulary and give examples from daily life.	Turkish	P, S
-Develops alternative thermal insulation materials. -Demonstrate conscious consumer behavior as a responsible individual.	LS	P
-Use the resources around them without wasting them. -Use their rights as a conscious consumer. -Make necessary preparations for natural disasters.	SS	P, S

Phrases	Curriculum	Grade
-Give examples of the reflections of the culture of living together in daily life.	HRCD	P, S
-Act in accordance with the communication and speech manners.	CRKE	P, S
-Activities are carried out for the use of expressions indicating place and direction (under-above, around-left ...) in daily life situations. -Activities for daily life situations with the meaning of addition are included.	Math	P, S
-Create individual, family, and institutional budget by considering income and expenditures.	Math	H

Note. P = primary school, S = secondary school, H = high school, CRKE = Culture of religion and knowledge of ethics, HRCD = Human rights, citizenship, and democracy, LS = Life science, SS = Social studies.

Are Aware of Countries Around the World: This item and items named know the history of countries in the world, follow current events in the world, and know at least one foreign language well were analyzed together. The keywords "history", "Europe", "Asia", "Africa", "world", "current", "other", "different", "countries", and "culture" were used in detecting related phrases. The Turkish Competencies Framework, which was used to develop the curriculum, includes "communication in foreign language" among the targeted skills. This corresponds to the "know at least one foreign language well" item. In addition, in the General Competencies in Teacher Education document, there were competencies such as "*she/he helps students to grow as individuals that respectful of national and moral values and open to universal values*" (p. 23), and "*she/he follows national and global agenda*" (p. 23). Furthermore, phrases were detected in a few documents related to other items, and some of them were presented in Table 4.39 below.

Table 4.39

Phrases Related to World Cultures

Phrases	Related Item/s	Curriculum	Grade
-Students will be able to write a short paragraph of comparing traditions around the world. -Students will be able to make comments about moral values and norms in different cultures. -Students will be able to discuss manners in different cultures. -Students will be able to evaluate a text to classify various cuisines around the world.	ACAW	English	H
-Introduce various countries in the world. -Compare the cultural elements of different countries with the cultural elements of our country.	ACAW	SS	P, S

-Give examples of common heritage elements found in various countries. -Respect different cultures and values with the awareness that cultural differences at local, national, and universal level are natural. -Follows current events related to human rights and freedoms.	ACAW FCEW	DHR H
-Recognize the political and social structures established in various regions of the world in the Middle Ages. -Analyze the changes in European thought and their effects. -Understand the transformation in state-society relations with the French Revolution and the Industrial Revolution in Europe. -The change in the texture of modern cities will be analyzed through the major metropolises of Europe and Ottoman cities such as Istanbul, Izmir, and Thessaloniki. -Analyze the impact of the developments in Europe between the XV-XX. centuries on the formation of today's scientific knowledge.	KHCW	History H

Note. P = primary school, S = secondary school, H = high school, DHR = Democracy and human rights, SS = Social studies, ACAW = Are aware of countries around the world, KHCW = Know the history of countries in the world, FCEW = Follow current events in the world.

4.6.2. Document Analysis Through Interview Participants' Perceptions

The interview findings which were presented in section 4.4. were used to check and review official MoNE documents to understand the extent to which participants' perceptions of good citizenship and citizenship education align with MoNE policies. For this, objectives, activities, recommendations, or rationales depicted in documents were checked against interview findings. When necessary, the codebook derived from the coding process of interview data was also utilized when some details were needed.

The analysis process consisted of three stages. First, all documents were reviewed freely without comparison with the checklist and interview results. Second, for each interview finding, some keywords were searched through MoNE documents to identify the most related phrases. Finally, the documents were reviewed page by page for a final check. In order not to make this section lengthy, all relevant phrases were not presented. However, at least one phrase from the courses with the relevant item/s was included in the tables. The results were presented as subsections below.

School Practices: In section 4.4.1., it was found that citizenship education started from family, and parent involvement into in-school citizenship activities was necessary.

There is MoNE School-Family Association Regulation (2012) in Turkey, and this document was investigated to check if it was sufficient to increase this involvement. There is an array of aims of this regulation directly related with school-family cooperation in cultivating good citizens such as:

> *1- To cooperate with school administration, teachers, custodians, and families to raise students in line with the general and special objectives and basic principles of Turkish national education and national and spiritual values.*
> *2- To contribute to the organization of courses, exams, seminars, music, theater, sports, arts, trips, kermises, and similar educational activities planned by the school administration to increase the success of students.*
> *3- Accepting and keeping records of in-kind and cash donations made to the school, organizing social, cultural activities and campaigns, using conditional donations in accordance with their purpose.* (p. 2)

Among the natural members unions, there are school administrators, teachers, and parents. It is concluded that the existence of such unions indicates the existence of a formal mechanism to bridge the gap between parents and schools for citizenship education. They are for initiating, sustaining and supervising students' citizenship education processes hand in hand with parents. Thus, official policy documents and participants' perceptions were found to be at odds with each other. In section 4.4.1., it had been found that (a) teachers themselves should exhibit exemplary behavior to be role models in schools, and (b) they should establish positive interactions with students by being lovable, fair, and compassionate. To investigate those findings, the General Competencies for Teaching Profession (2017) document was analyzed.

In this document, some competence indicators were found that directly or indirectly aim at teachers being role models for students such as "*she/he accounts for his/her individual rights and responsibilities as a citizen*" (p. 20), "*she/he builds relations with others through empathy and tolerance*" (p. 23), "*she/he serves as a role model for students with his/her attitudes and behavior*" (p. 23), etc. Therefore, it has been concluded that role modeling of teachers for their students is aimed as an education policy for prospective and in-service teachers in Turkey. In addition, some competence indicators were found that directly or indirectly aim at teachers being fair and compassionate towards students such as "*she/he copes with misbehavior and undesired situations in the classroom effectively and constructively*" (p. 21), "*she/he values every student as a human being and individual*" (p. 23), "*she/he carries out an objective and fair assessment and evaluation*" (p. 23), etc. Therefore, it was concluded

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that teachers' being fair and compassionate towards their students is aimed as an education policy for prospective and in-service teachers in Turkey.

Formal Curricular Issues: In section 4.4.2., it was found that schools mainly focus on testing and rote, including little practice, daily life situations, and creativity. As discussed in section 2.7.5.2., Turkish education system is mainly knowledge-centered, just as participants stated. Participants also said that it focuses on testing and rote, includes little practice, daily life situations, and creativity. When curricula are examined in terms of pedagogical approaches, it was found that there are differences between perceptions of participants and aims of curriculum developers. The curricula recommend taking student differences into account and devalues merely conveying information. To illustrate, in the curricula, it was noted that "*the curricula that will serve to raise individuals have been prepared in a simple and understandable structure that takes into account individual differences, aims to gain values and skills, rather than a structure that only conveys information*" (MoNE, 2018d, p. 3). The curricula also recommend out-of-school practices and in a structure that leads to implementation. It was expressed that:

> *Out-of-school practices such as verbal history, local history, museum visits, nature education, getting to know public and private institutions and organizations should be given importance in the related learning outcomes, and student-centered activities planned in advance should be carried out in this direction.* (MoNE, 2018d, p. 9)

MoNE also stated that the current curricula include "*objectives and/or objective descriptions that lead to practice as much as possible in order for learning to be permanent*" (MoNE, 2017, p. 11).

In addition, daily life connections to curricula content are supported. It was written that "*for example, both in daily life and in the Life Sciences and Social Studies courses such as bread waste, recycling, healthy and planned life, tax awareness, social security rights and obligations issues should be emphasized and examples should be given*" (MoNE, 2018f, p. 15).

Creativity, innovation, and risk taking are also fostered. To illustrate, in one of the competencies named "taking initiative and entrepreneurship" within the scope of Turkey Competencies Framework, *"[this competency] includes creativity, innovation*

and risk-taking, as well as the ability to plan and project manage to achieve goals"
(MoNE, 2018i, p. 6). Therefore, what the curriculum developers planned, and the
participants' perceptions were found to be different.

Participants observed that tracking/orientation mechanisms are not very common in
Turkish education systems. They noted that it would be better to follow students from
the first stages of their education until high school and place them in appropriate high
schools according to their talents and interests. In Turkey, student achievement in K12
education is based on grades. These grades are used to calculate student achievement
scores. Students are placed in high schools based on these achievement scores and
entrance or talent exams (MoNE, 2020d). Some Anatolian, Anatolian Imam-Hatip,
and Vocational High Schools do not require entrance exams and accept students based
on residence, achievement score, school attendance rate, and school quota (MoNE,
2020f). In fine arts or sports high schools, which admit students through talent exams,
the students' achievement scores are also considered in elections (MoNE, 2019b). In
this context, in talent/interest-based high schools, it is also important to achieve
success in common compulsory and elective courses at previous levels.

There is no specific talent and interest tracking mechanism yet. There have been some
portfolio projects and plans, but they are not fully integrated to nation-wide decision-
making processes such as e-school databases or regulations, yet (MoNE, 2019c, 2022).
Students' admission to a school can depend on their own ability, achievement and, to
a certain extent, the recommendations and/or observations of their parents or teachers.
In the lack of a specific, effective, and persuasive tracking mechanism, parents can be
very influential in students' decisions and plans (Turan & Kayıkçı, 2019), and may
want to send their children where they want to go, not where the children want to go
(Coşar, 2016). Moreover, regardless of the type of high school students attend, they
must take and be graded in some common and compulsory courses in addition to
school-specific courses (MoNE, 2021c). In this context, the participants' perceptions
match with the current system.

Participants stated that they had little time to devote to citizenship-specific activities
due to the high number of class hours and intensive content. In high school, total
weekly course hours are 30 in primary school, 35 in secondary school, and 40 in high

school. It is 36 in Imam-Hatip secondary school. According to OECD (2022)'s[23] indicators, Turkey's average teaching hours determined by their formal policy are below OECD average in all levels such as primary, secondary, and high school education in 2020, which was their latest data available. Therefore, in terms of course hours, it was found that participants' perceptions and current curricular plans were not the same in this respect.

Participants wanted that (a) there should be more lessons on good citizenship such as civic knowledge, universal values, national security, non-violence, democracy, constitution knowledge, animal rights, nature, etc., and (b) some of those courses should be compulsory. Although it was found that elements exist across curricula documents covering perceptions of participants as to a good citizen, in terms of citizenship-specific courses, there is a compulsory "Human Rights, Citizenship and Democracy" course. However, only 4th grade students in primary school take this course. The allocated class time is only two hours a week. There is also an elective Democracy and Human Rights course for grades from 9 to 12 in high school. The allocated class time for this course is only one hour per week. In addition, the characteristics discussed at 4.6.1. are related to some elective courses. To illustrate, the Environment Education and Climate Change course for 6th, 7th and 8th graders can cover the good citizenship characteristics of environmental sensitivity. The Folk Culture for 5th, 6th, 7th, and 8th graders can cover knowledge and loyalty to the homeland. The Our City course can contribute to "are patriotic and respect different cultures, beliefs, and lifestyles". The Thinking Education course can be for problem solving skills and critical thinking. However, since they are electives, not all students can access them. Hence, the participants' perceptions match with the current policies.

Teachers requested a dedicated guidance hour for themselves so they could discuss topics unique to their subject, get to know their students better, provide mentoring when required, and provide a room for students to discuss concerns related to their everyday lives, citizenship, and issues at school. When the weekly schedules were investigated in the perspectives that participants brought, it was seen that there is a compulsory "Guidance and Career Planning" course for only 8th graders in secondary

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[23] OECD is the abbreviation of "Organisation for Economic Co-operation and Development".

school. The allocated class time is only one hour a week. In addition to guidance teachers/psychological counselors, classroom teachers in primary schools, section guidance teachers in secondary schools and classroom guidance teachers in secondary education institutions are assigned to carry out guidance processes (MoNE, 2020a). However, this means that teachers can usually guide one class and there are no specific guiding hours allocated to each teacher so that they can guide all classes that they teach. Therefore, when combined with the fact that the Guidance and Career Planning course is not offered in all grades and has limited class hours, it was seen that the participants' perceptions match with the situations in the current system. In addition, since sometimes students are reluctant to share some topics in the classroom environment, some students asked for individual guidance. In such situations, students can arrange meetings with the guidance teacher/psychological counselor in the school. But some schools do not have them (MoNE, 2020e). Therefore, participants' perceptions match the current picture of the system. A teacher also stated that there are students who also need psychological/psychiatric therapy support. Within the MoNE, "Guidance and Research Centers" are also active. In addition to acting as a coordinator in studies relating to the effective and efficient execution of the guidance and psychological counseling services in the region, they are responsible for, these centers seek to support the guidance teachers/psychological counselors and schools in the area (MoNE, 2020e). Such centers can be used when a student needs clinical psychological/psychiatric support (MoNE, 2020e). Therefore, contrary to participants' perceptions, some mechanisms are in place in the current system in this respect.

Educational Activities: In section 4.4.3., it has been found that teachers mostly use lectures/advice in their teaching, and they think that the number of field trips where they can take students to real places related to some course content should be increased. This will make such content more immersive and tangible for students. In addition to increasing the number of field trips, they said that there is a need for financial support and simplification of procedures. According to the MoNE Regulation on Social Activities in Educational Institutions (2017), domestic and international trips are allowed if permissions are officially granted from parents. In addition, it is also necessary to comply with the provisions of the Framework Agreement on School Trips, such as accident insurance for students and the selection of vehicles for the trip. As for travel costs, the regulation does not specify how these costs are to be covered.

However, it was written that "*expenses of students with insufficient means may be covered by the School-Family Union Regulations*" (p. 3). It means that not all students' expenses were covered by the MoNE. Thus, it is concluded that (a) trips are among the recommended activities or at least are allowed in policies, (b) there are documentation procedures, and (c) financial mechanisms are not sufficiently supportive. All in all, participants' perceptions match the current policies of the education system.

4.6.3. Cultivating Democratic Citizen: Review of Formal Documents

To better understand if the MoNE aims to raise personally responsible, participatory, or justice-oriented citizens, the general and specific aims of course curricula named Human Rights, Citizenship and Democracy (MoNE, 2018f) and Democracy and Human Rights (MoNE, 2013) curricula were examined first. The democratic principles and values at those curricula were human and citizenship rights and freedom, justice, equality, collaboration, critical thinking based on correct and credible knowledge, law-abidingness, respect to diversities, and active citizenship. The curricula include tenets of participatory citizenship, in which citizens participate in individual and collective efforts for betterment of society by using already established social systems such as joining non-governmental organizations, organizing campaigns to help the government, writing to officials, etc.

Other curricular evidence also targeted participatory citizenship. To illustrate, knowing the functioning of state institutions in their country, are patriotic, knowing citizenship rights, having information about the state administration system in their country and respecting different cultures, beliefs, and lifestyles which is necessary to foster cooperative work for betterment of the society, are what participatory citizens will know and do. There was not much evidence to think that justice-oriented citizenship is fostered in policies. Democratic values and rights, and critical thinking are fostered. They mainly focus on acting consciously and actively as democratic citizens. However, there is no direct content, objectives or activities emphasizing questioning and eliminating strategies of some regulations, laws, exercises, or events which might perpetuate some structures of status quo, which might exist in any society.

As it had been found in section 4.6.1., there are lots of "national citizen" references in General Competencies in Teacher education document, root values and phrases across

curricula. It meant that the very first aim of the Turkish Education System was to raise national citizens loyal to their homeland. Although not as much as nationalism, "global citizenship" elements were also found. Therefore, when looking at the weighting of content, aims and objectives in terms of nationality and globality, it was observed that the weighting of the national ones was higher than the global ones and that what the participants wanted and what the policies offered are matched.

All in all, examination of documents disseminated by the MoNE indicates that the MoNE aims to raise participatory citizens who does not content to vote only but work for betterment of society by attending to or organizing activities such as organizing campaigns, writing to officials, joining to non-governmental organizations, etc., but not justice-oriented citizens who would go beyond helping people in need and look for, think about and eliminate root causes of problems in the society. Even if citizens think, peaceful direct action such as public opinion-making, boycotts, strikes, and protests is discouraged. Policies show that for a good citizen it is more preferable to inform and work with the authorities and wait for change. This behavior is a participatory citizen behavior.

4.6.4. Summary of Findings on Comparisons

All the characteristics of good citizenship agreed by the participants in the CGCS such as knowing the functioning of state institutions in their country, knowing citizenship rights, etc. were found to be present in the policy documents.

Participants think that a good citizen is participatory, and firstly national and then global. It was found that the weighting of the national elements was higher than the global elements in policies. Furthermore, there were lots of elements to raise participatory citizens but there was not much evidence to think that justice-oriented citizenship is fostered in policies. Hence, what the participants wanted and what the policies offered are matched.

Interview results revealed that some perceptions of participants were matched with the current policies, and some were not. A general picture of perception-policy alignments was depicted at Table 4.40 below.

Table 4.40

Perceptions and Policies: Consistency Analysis

Perceptions	Policies	Consistent?
Tracking/orientation mechanisms should become available	There is no mechanism as desired by the participants	Yes
More lessons for good citizenship are needed	The number and course hours of such courses are scarce	Yes
Teachers need guidance hours for each of their classes	There is no mechanism as desired by the participants	Yes
Students need one-to-one private guidance	There are guidance teachers/psychological counselors in some schools. However, not every school has them	Yes
The number of field trips and financial support for them should be increased. Document procedures for them should be decreased.	According to the Regulation on Social Activities in Educational Institutions, trips are not a must activity. There is too much bureaucracy. Financial mechanisms are not supportive enough.	Yes
School-family cooperation is needed	There is the School-Family Union Regulation	No
Teachers should be role models	There is the General Competencies for Teaching Profession Regulation	No
Teachers should build positive interactions with students	There is the General Competencies for Teaching Profession Regulation	No
Curricula is based on testing and rote without practice, daily life connections, and creativity	The curriculum documents emphasize practice, links with everyday life and creativity. They also discourage a dull transmission of knowledge	No
Curricular load/class hours should be decreased	Turkey's average teaching hours is below OECD average	No
Some students can need mechanisms for clinical psychological/psychiatric support	There are Guidance and Research Centers	No

Table 4.40 indicated that participants' perceptions and current situations in policies matched in five out of 11 findings. Among participants' perceptions, sound tracking/orientation mechanisms, numerous citizenship related courses, individual guidance hours for each teacher, one-to-one private guidance for students, and numerous/easily accessible field trips were not found in policy documents. However, on the contrary to participants' perceptions, there are regulations for school-family cooperation, teachers' being role models and building positive interactions with students, practices/daily life connections/creativity in curriculum, non-intensive class hours, and support for clinical psychological/psychiatric support.

In summary, combined with Figure 2.2 and Figure 4.23 above, results revealed the following overarching Figure 4.24. Italicized elements are those requested by participants and already exist in existing policies.
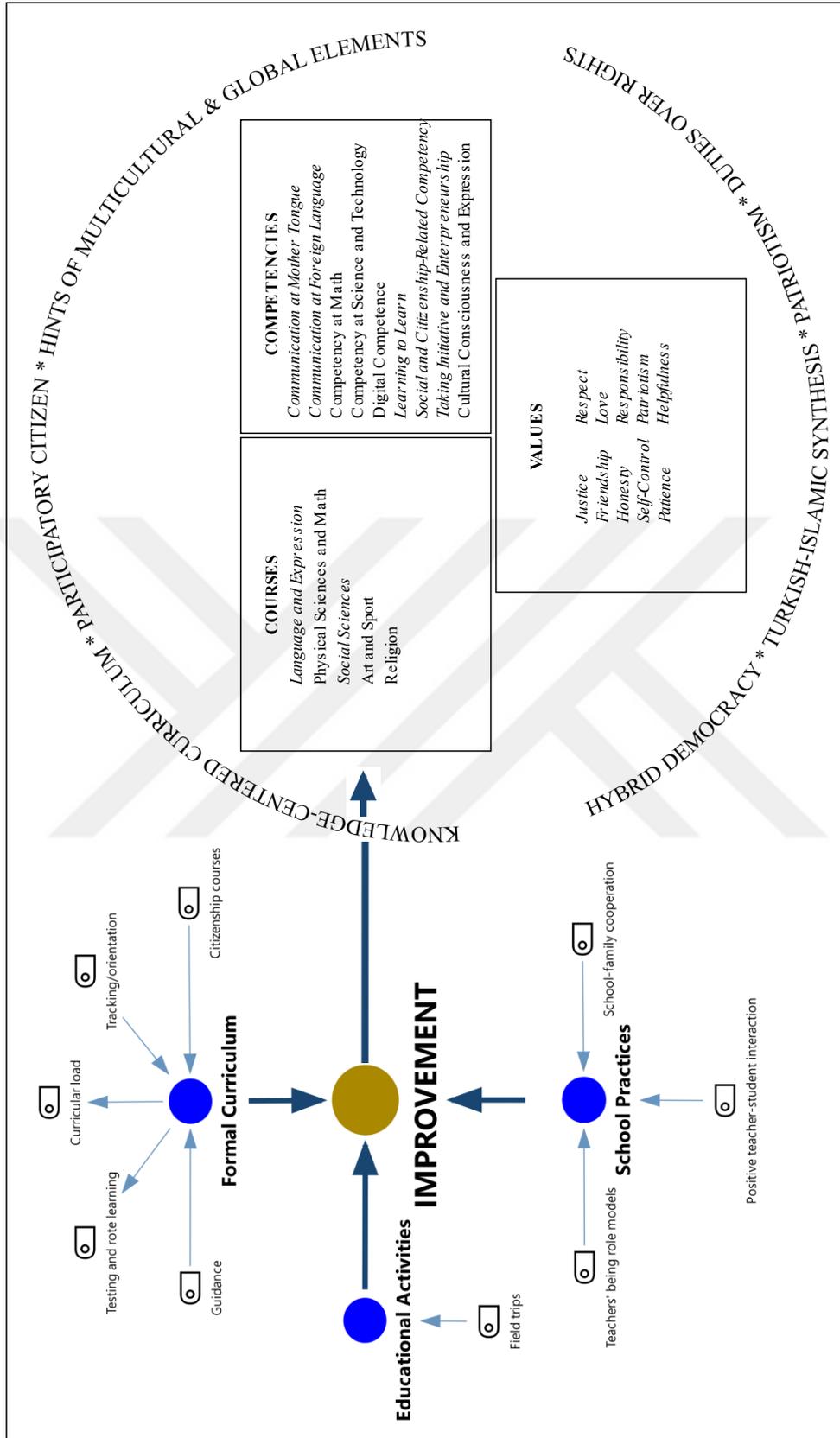
Figure 4.24. *Elements of Good Citizenship Education in Turkey: A Combined Picture.*

4.7. Exploring a Curriculum for Good Citizenship

The current policies are based on Turkish Islamic synthesis, which is Sunni Islam-based, and prioritize citizenship over patriotic obligations to the state. However, recent literature on education for democratic citizenship has shown that this type of education should involve less rote learning and more active learning, critical thinking, political literacy, and conflict-resolution skills, as well as more active participation in civic practices such as voting or volunteering on school or local issues, and a greater emphasis on tolerance, global involvement, and respect for democracy and human rights. While Turkish policies have started to incorporate global, multicultural, and democratic elements, they are still a work in progress. These ideas were taken into account when suggesting school practices.

The school practices, based on the findings from participants, include the following features in addition to or as an alternative to some aspects of the current curriculum:

1. Tracking and orientation mechanisms are ensured.

2. The number of compulsory citizenship-related courses is increased.

3. Teachers are designated time for group guidance for each of their classes.

4. Students have opportunities for one-on-one private guidance.

5. Students have access to clinical psychological/psychiatric support as needed.

6. Field trips are easily accessible and financially supported by the MoNE.

7. There is strong cooperation between schools and families.

8. Teachers are supported to be role models of good citizenship and to build positive relationships with students.

9. The curriculum is considerably based on practical, real-life situations and creativity.

Some of these nine features are already present in existing policies, as shown in Table 4.40. However, it was also found that despite their presence, participants perceived them as absent or not present enough. A closer look should be taken at their current effectiveness on the field. In addition, it was found in section 4.6.1. that good citizenship characteristics agreed by participants also exist in the current policies. In

addition, some of them already contribute to education for democratic citizenship. They were combined in related sections. With all findings and analyzes so far, the final suggested school practices presented in two sections: revisions to the current curriculum and incorporating progressive elements.

This research aims to offer a perspective on school practices that could be more effective in cultivating good citizens. The suggested school practices presented in the following sections were derived from teachers' and students' perceptions of good citizenship/citizenship education, existing movements and directions in academic fields derived from the literature, and the researcher's own perspectives, which emerged from his previous academic studies and work experiences in an education-related public institution. The suggestions made in this study may not necessarily provide all of the answers. In some cases, additional field research was suggested to address areas outside the scope of the research questions, and the possible results were incorporated into the suggestions.

4.7.1. Revisions to the Current Curriculum

Existing courses continue to be taught. However, although teaching hours in Turkey are below the OECD average, respondents complain that the school curriculum is too busy to focus on citizenship development. To remember, T3 had said that "...because we have the problem of catching up with the curriculum, ... so actually, if the intensity of the lessons could be reduced a little more.... I might be able to have a little more ... free time, maybe, to cover extracurricular citizenship issues.... T12 had pointed out that "...write-study-take the exam. There is not much in terms of transferring it to life. ...Constructivist in theory, not in practice. It is not possible because it is not possible with this course load.". The discrepancy between OECD statistics and perceptions of participants might be because (a) course content is intensive for the course hours allocated (one teacher particularly mentioned about that) which make teachers unable to focus on citizenship development, and (b) because of national exams, students received extra courses out of school which make them have little time for citizenship development.

As a suggested school practice, all existing courses are reexamined and the most core content are retained with informed decisions by curriculum experts, and with the help of current trends and the relevant literature. In addition, large-scale research is

conducted to find detailed answers to why teachers and students find the current curriculum too busy for citizenship education, and the necessary additional improvements are included. Once the curricula have been simplified in terms of content and scope, good citizenship education is supported by cross-curricular connections by making links to good citizenship in appropriate places in each subject (e.g., in mathematics or chemistry). This method helps to experience the knowledge learned in citizenship-specific lessons in different contexts. There is an increase in the quantity and diversity of extracurricular activities promoting good citizenship. These activities included tasks similar to citizenship education activities in Japan like cleaning and lunch service, active participation in club activities, and the organization of special events within the school (Mccullough, 2008).

The content of other elective courses related to the citizenship characteristics described in section 4.6.1 are revisited firstly for succinctness and secondly to ensure that they cover those characteristics. Some examples of these courses are Museum Education or Environmental Education and Climate Change. If a student requests not only these but also other elective courses, the course is offered. If there are at least 10 students who request the class, it is taught face to face. If there are less than 10 students, the class is taught online through a distance live classroom or through individual learning with an online system. Figure 4.24 reveals that the values included in the existing curriculum capture participants' perceptions of the values that a good citizen should possess. Therefore, these values continue to be targeted. The figure also reveals that the competencies included in the existing curriculum capture participants' perceptions of the competencies that a good citizen should possess. Therefore, these competencies continue to be targeted as well.

In the interviews, participants were asked which activities they were doing and which activities they would like to do for citizenship education. All those activities continue to be implemented. However, as a suggested school practice, there are a greater number and variety of field trips which have fluent documentation processes. Financial support is also provided to make it easy for all schools to implement these field trips. Field trips are carefully monitored, and financial and procedural support is provided to schools as needed, particularly in socio-economically disadvantaged schools where implementation may be more challenging.

Another suggested school practice is tracking and orientation. To remember again, T5 had said that "...where a child is useful has a big impact on which child becomes a good citizen. Because happy people, right? When they can realize themselves in that country, maybe they will be a better citizen.". T11 had added that "...I think children should be divided into departments starting from the 9th grade, numerical, verbal, vocational high school sub-sections. There is a decrease in desire and correct behavior because children are in the wrong/unwanted/incompatible school.". S28 had said that "...it would be better if they moved the section selection thing (numerical - verbal) back a bit [earlier]...". Specifically, students continue to take required and common courses until the end of secondary school. They also can take elective courses. These periods are seen as opportunities for students to expand their general knowledge and identify their interests and talents. Although grades are shown to students as "Pass-Fail," the numerical equivalents are recorded in a central portfolio system and students' performance is monitored. This information is combined with teacher feedback and categorized (e.g., science, social, art, sports, etc.) to create a predisposition map for each student. Based on the predisposition map and communication with families and students, students are placed in the high schools that are deemed most appropriate for them. The placement process involves either a non-exam or a customized exam, depending on the quota and the type of school. Additionally, the secondary school achievement score (which is currently based on grades from grades 5 through 8) is not taken into consideration or only the scores of courses related to the planned school are considered. The number of required and common courses in high school is reduced, and specialized courses related to the type of school are emphasized. Required and common courses, and elective courses are evaluated as "Pass-Fail" and do not have numerical equivalents. Another suggested school practice is to increase the number and diversity of specialized high schools. In the current system, there are Anatolian High Schools, Science High Schools, Social Sciences High Schools, Fine Arts High Schools, and Sports High Schools. The suggested system directs students to these schools and to other types of high schools identified and established through a nationwide interest/ability analysis based on the central portfolio system and world trend analyses, resulting in more motivated and suitable students being placed in these schools. According to the findings from participants, this leads to the cultivation of more effective and better citizens.

In the other suggested school practice, depending on the number of different teachers teaching a class, one or two hours of guidance lessons is provided per week. On a rotating basis, one teacher can take turns each week to conduct their group guidance activities as, for example, S1 in the interview had outlined about the importance of decreasing formal gap between teachers and students: "with some teachers, you know, you adopt them like this, not in class. ... They become like your brother, your sister...Not only in classes, but also outside, you know, with teachers, sometimes you adopt them like that. You want to take them as an example". To make the guidance effective, it is ensured that there is close communication with guidance teachers in the school and in-service training for them to avoid unintentional uncollaborative attitudes during guidance hours. The focus on conciseness in the curriculum, as discussed in section 4.7.1, helps this arrangement to be feasible. For individual guidance, each school has a guidance teacher or psychological counselor who can address individual student needs. When necessary, the guidance teacher or psychological counselor can seek help from the Guidance and Research Centers for clinical psychological/psychiatric support. While existing policies already include some individual guidance or clinical psychological/psychiatric support mechanisms, this study suggests additional regulations based on field research on how to increase the effectiveness of these mechanisms on the field. While current policies already include some individual guidance or clinical psychological/psychiatric support mechanisms, this research includes additional adjustments based on field research on how to increase the effectiveness of these mechanisms in the field. This field research aims to improve coordination among subject teachers' individual guidance processes, guidance teachers/psychological counselors in the schools, the Guidance and Research Centers, and families.

The current policies have aims and regulations for (a) school-family cooperation, (b) teacher competencies of being role models to their students and having positive interactions toward their students, and (c) hands-on curriculum with daily life examples and creativity. Their availability was already presented in section 4.6.2. However, despite their availability in the current policies, participants noted that they need them in education processes for good citizenship. This mismatch was already depicted in Table 4.40. For example, for the need of school-family cooperation, T9 in the interviews had said that "if we can involve parents in education a little bit better...

An educational event can be an activity, it can be a school activity. The school, students, teachers, and parents get together. ... The value of the teacher in the eyes of the parents also increases". T1 also said that "...at the primary school level, the student, the parent, the teacher...in cooperation, the child's...potential, the child's skills...does the child have social intelligence, numerical intelligence, or manual dexterity? Discovering these, ..., guiding the child. But unfortunately. Family, parent, teacher, student...in communication". This outcome indicates that there might be a gap between intended and actual implementation of targeted strategies and plans.

The suggested school practices include improving cooperation between schools and parents. To do this, there is a comprehensive review of the current effectiveness of school-parent cooperation, including field research to identify common barriers that prevent parents from engaging with the school. These barriers may include lack of time or interest on the part of parents. They also include in-service training for teachers on healthy communication with parents, anger management, and school-family cooperation methods and activities. They include information and orientation for teachers about the sociocultural and family structures of the regions where they work. It is also important for teachers to be role models of good citizenship and to establish positive, fair, and constructive communication with their students. To address any issues in these areas, it includes field research to identify potential problems and incorporates solutions based on this research. In addition, they include hands-on in-service training on social constructivism and humanistic education and teaching methods to help teachers effectively implement these approaches. The current curriculum in Turkey is designed based on constructivist principles and has been implemented starting from the 2005-2006 academic year (MoNE, 2011). The focus on conciseness and the reduction of course loads allow for more room for hands-on activities. Teachers are provided with support, in-service training, and materials such as laboratories to effectively implement constructivist/hands-on activities in the classroom. Field trips, as discussed in section 4.6.2, also support this process.

4.7.2. Incorporating Progressive Elements

Cultivating participatory and justice-oriented citizens is among the suggested school practices. Therefore, school environments are made suitable for cultivating such citizens. The suggestions provided were twofold: democratic environments, and religion and morality.

4.7.2.1. Democratic Environments. The Human Rights, Citizenship and Democracy course, which is currently only required in the 4th grade of primary school, is now required from the 4th to the 8th grade. The Democracy and Human Rights course, which is an elective at all levels of high school, is now a compulsory course. The curriculum includes more academically rigorous content related to students obtaining information about state authorities, making suggestions, demanding better services, monitoring the work of authorities, and participating in management and decision-making processes (SADC, 2009). The curriculum also includes content and activities on non-governmental organizations, voting, civil rights, laws, and judicial systems. Particular emphasis is placed on civil rights as well as duties. In addition, the content covered in these courses is updated and made more relevant, and class activities are designed to be more hands-on and promote a democratic classroom atmosphere. Finally, the number of class hours for these courses are adjusted to reflect these updates. Another suggested school practice includes reactivating the project Democracy Education and School Councils, which was previously implemented by the MoNE from 2004 until 2019 but was discontinued when the PGNAT stopped participating. It aims to make the school councils project more sustainable by collaborating with universities and organizing field trips to the Grand National Assembly of Turkey (GNAT) for students to have hands-on learning experience. The curriculum also develops democratic skills such as reasoned argumentation and conciliatory conflict resolution, as well as attitudes and values such as nonviolence, tolerance, and courtesy through activities such as classroom debates, school councils, field trips, and volunteering. The curriculum educates both participatory and justice-oriented minded citizens on how to act and what to know, while placing a strong emphasis on nonviolence as a means of ensuring that all forms of political participation are productive and aimed at benefiting the common good. Consequently, the suggested democratic environment in the curriculum essentially includes KSAVs and activities presented in Table 4.41.

Table 4.41

Elements of Democratic Environment in the Suggested Curriculum

Knowledge	Skills	Attitudes/Values	Activities
Human, political, economic, and social rights	Effective negotiation	Tolerance and respect to diversities	Individual and group classroom debates
	Reasoned argumentation	Empathy Courtesy	Collaborative inquiries

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Citizenship rights and responsibilities	Conciliatory conflict resolution	Considering common good	Involving in determining school and classroom rules
Democratic principles and processes	Collaboration	Nonviolence	School councils
The constitution and law-making procedures	Problem solving		Volunteering activities in the community
Government and institutions of the country	Critical thinking		Field trips
Democratic ways to communicate with and monitor authorities			Real life role playing
World problems and environmental sustainability			
Different cultures in the country and the world			
Social inequalities			

Teachers and school administrators receive in-service training to support the implementation of activities listed in Table 4.41, help students acquire necessary KSAVs, and effectively assess and evaluate student progress. These trainings are supported by new school management policies that provide details and guidelines for implementing democratic school processes consistently across all schools.

4.7.2.2. Religion and Morality. Table 4.4 shows that teachers and students do not see a strong connection between being a good citizen and Islam or religion in general. However, being religious is still considered important in Turkey, as reported in 2.7.5.1. The religion courses taught in the current curriculum, however, may not promote a democratic and multicultural citizenship because they focus mainly on Sunni Islam.

This study suggests that religion classes are elective and available for different faiths. If one student at a school requests a religion course, the course is offered. If there are at least 10 students who request the class, it is taught face to face. If there are less than 10 students, the class is taught online through a distance live classroom or through individual learning with an online system. The assessment for these classes follows the mechanism described in section 4.7.1. In addition, a compulsory course named Universal Ethics and Moral Awareness is suggested. This course introduces students to different beliefs in general, without interpretation, and provides them with KSAVs on universal morality. Notably, T10 had stated that:

Being a good citizen...should not be reduced to a religious belief system...There should not be a question of whether it is a sin to cross a red light. Can you go through a red light? It should be a question of right or wrong. It is wrong...Yes,

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maybe as a Muslim I can think that what is wrong is also a sin. This is a normal thing...But there should be a common language when explaining, understanding, and talking. Because that path is common...If it is common, we should have common concepts...Then I think something will happen (T10).

The main goal of this course is not to teach a specific religion, but to encourage a broad understanding of different faiths, tolerance, dialogue, and universal moral principles such as non-violence and honesty. In this way, this course strengthens the elective religion courses.

4.7.3. Summary of Findings on the Suggested Curriculum

The current school curriculum in Turkey has been noted as being busy and not providing enough focus on citizenship development. To remedy this, this study suggested a review of existing courses with the retention of core content and the incorporation of informed decisions made by curriculum experts and relevant literature. The content of elective courses related to citizenship characteristics that emerged from the CGCS results was also revisited for succinctness and to ensure full coverage of those characteristics.

A greater number and variety of field trips were also suggested, as well as mechanisms for tracking and orientation to help students identify their interests and talents. Teacher training and support were emphasized as key to the successful implementation of citizenship education. Effective school-family cooperation was suggested. The importance of teacher competencies, including being role models for students and having positive interactions with them were also emphasized. The curriculum was designed to be hands-on, using daily life examples, and encouraging creativity. It targeted the values and competencies that participants believe are important for good citizenship and aimed to put course content in order.

A greater emphasis on human rights and democracy education was suggested. The Human Rights, Citizenship and Democracy course, previously only required in 4th grade primary school, was made compulsory from 4th to 8th grade. The Democracy and Human Rights course, previously an elective in high school, was made a compulsory course now. The curriculum included more academically rigorous content on topics such as state authorities, non-governmental organizations, voting, civil rights, laws, and judicial systems, with a focus on both rights and duties. Class activities were designed to be more hands-on and promoted a democratic classroom atmosphere. The

curriculum included the reintroduction of the Democracy Education and School Councils project, which aims to provide students with hands-on learning experiences through field trips to the GNAT and collaboration with universities. The curriculum also focused on developing democratic skills and attitudes through activities such as debates and volunteering. Teachers and school administrators received in-service training to support the implementation of these activities and to effectively assess and evaluate student progress. New school management policies provided guidelines for consistently implementing democratic processes in all schools.

Elective religion courses available for different faiths were suggested. If a student at a school expresses interest in a religion course, it is provided. If there are enough students interested in the class, it is taught in a traditional, in-person setting. Alternatively, if there are fewer than 10 students interested, the class is offered through distance learning methods such as live online classroom or an individualized, online system. Additionally, the curriculum included a compulsory course named Universal Ethics and Moral Awareness, which aims to provide students with universal moral principles such as non-violence and honesty. This course was designed to encourage tolerance, dialogue, and a broad understanding of different faith traditions, rather than to teach a particular religion. It was intended to support and enhance elective religion courses while fostering a democratic and multicultural citizenship.

In summary, the suggested school practices aim to address concerns about the current curriculum's focus on citizenship development through a review of existing lessons, the inclusion of informed decisions and relevant literature, and the inclusion of experiential learning opportunities. Teacher training and support as well as monitoring and guidance mechanisms were also emphasized. A greater emphasis on human rights, citizenship, and democracy education, as well as elective religion courses and a compulsory course on Universal Ethics and Moral Awareness were suggested. The overall aim was to target the values and competencies believed to be important for good citizenship and to promote a democratic and multicultural citizenship.

CHAPTER 5

DISCUSSIONS, CONCLUSIONS, AND IMPLICATIONS

The purposes of this research are (1) to study perceptions of teachers and students about knowledge, skills, attitudes and values (KSAVs) that should be developed for cultivating "good citizens", (2) to examine teachers' and students' perceptions on how Turkey Ministry of National Education (MoNE) educational policies for good citizenship can be improved, (3) to identify differences between teachers' and students' perceptions and formal citizenship education policies, and (4) to suggest school practices that reflect the characteristics of good citizenship that teachers and students agree on, address the challenges teachers and students face in implementing citizenship education in Turkey, and incorporate current scholarly and practical orientations in citizenship education. The data was collected through (a) the CGCS with 1174 teachers and 3061 students, (b) the interviews with 14 teachers and 28 students, and (c) 14 curriculum documents and seven policy documents. In this section, the main findings of this study were discussed with previous literature conducted with teachers, students, curriculum makers or parents involved in compulsory primary education (grades 1 to 12) in Turkey.

5.1. Balance of National and Intranational Citizenship Education

Citizenship education, which used to focus predominantly on national citizenship, is increasingly including more global/multicultural content both in Turkey and around the world. In Turkey, there is still an emphasis on national citizenship characteristics and an understanding that it is not important for students who have not internalized them to have global citizenship characteristics. These findings are discussed below with reference to the relevant literature.

According to the results in section 4.1.6., it was found that teachers and students regarded global knowledge and awareness not as important as national knowledge. CGCS items related to this finding were "are aware of the cultures of countries around

the world, know the history of countries in the world, follow current events in the world, and know at least one foreign language well. The fact that the participants prioritize national knowledge does not mean that they ignore world issues in citizenship education. According to the interview results, this result may be because teachers and students prioritize national issues (culture, language, functioning of state institutions, history, etc.) and knowledge about the outside world is the second step after internalization of national issues as a good citizen. Another evidence of the understanding of national first, then global citizenship is that they are in favor of tolerance and empathy towards differences and are willing to take part in preventing and finding solutions to problems that concern the whole world (hunger, poverty, earthquakes, terrorist attacks, etc.). Students were more supportive than teachers of a citizen being aware of different ethnic/cultural groups/ideologies, celebrating diversity and ensuring gender equality. The characteristics of tolerance and empathy are not only necessary for a good national citizenship but also for a good global multicultural citizenship (Blum, 2014; Nicotra & Patel, 2016; Woolf, 2010).

The participants' prioritization of national emphasis in citizenship education by integrating it with global/multicultural citizenship elements is in line with previous research in which a mixture of national and global/multicultural elements was identified by emphasizing national issues in citizenship education in the eyes of teachers, students and curriculum makers in Turkey. The literature indicates that despite the topic of global citizenship education is being researched more intensively in the literature towards the 2000s, and textbooks (including Turkey) are exposing students to more and more different cultures (Karaca & Akbaba, 2021; S. Lee, 2020) [possibly because Turkey's educational policies were influenced by the Europeanization process of the early 2000s (Carlson & Kanci, 2017)], the citizenship education in Turkey has predominantly nationalist elements with less global/multicultural elements (Carlson & Kanci, 2017; Günel & Pehlivan, 2015; Karakuş & Kuyubaşıoğlu, 2017; Kurtdaş & Ulukaya Öteleş, 2021). Still, some students felt that the inclusion of concepts related to global citizenship in their lessons would help them to understand other cultures and be aware of global issues (Aydin et al., 2019), and some teachers supported global citizenship education in social studies classes provided that national values are preserved (Akhan & Kaymak, 2021). Keating (2016) also observed that while contemporary policies may no longer focus on

cultivating a sense of national identity among children and young people in the same way they used to, promoting national identity is still seen as an important part of citizenship education. For her, patriotism and national identity have been re-evaluated and redefined in a global context, and these concepts are now often seen as more inclusive than they were in the past. She also argued that the skills being promoted are valuable in the current global economy and that fostering them can also help boost the national economy. Arslan (2016) and Karakuş and Kuyubaşıoğlu (2017) also reported that the curricula after 2005 include transition to multicultural education and although it is not based particularly on multicultural education policies, it reflects some basic features of multicultural education. However, Günel and Pehlivan (2015) also revealed that the 8th grade Citizenship and Democracy Education textbook superficially focuses on discrimination and prejudice based primarily on race, gender, and disability among the global education themes.

That mixture of national and global/multicultural elements with more emphasis on nationalism found both in this research and in the literature are coherent with the historical development of citizenship education in Turkey depicted in section 2.7. With the foundation of the Republic of Turkey, the nationalist and centralist notions were put into practice firmly. It continued with the Turkish-Islamic synthesis movements after 1970. With the 21st century, the concepts of liberalism, globalization and cultural pluralism have started to take more place in the Turkish education system, as they have all over the world (Arslan, 2016). The impact of this pathway seems to be still present in the work of policy makers and in the perceptions of teachers and students in Turkey: (a) there are some elements of global citizenship and multiculturalism in the curriculum; and (b) Turkish teachers and students do not reject the inclusion of global citizenship and multicultural education but want to prioritize national citizenship characteristics.

5.2. Education for Democratic Citizenship

According to the results, teachers and students think that a good citizen is participatory. It was found that current Turkish policies also aim to raise mainly participatory citizens. Mere participation is not enough for democratic citizenship as Hingels et al. (2009) argued that examples such as Nazi Germany or Communist Europe demonstrate that mass participation does not necessarily lead to democratic or positive outcomes, and that participation should be paired with democratic values, mutual

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respect, and human rights to be beneficial. They continued that participatory citizenship involves a range of activities including political action, democracy, and involvement in civil society and community support.

The relevant research indicated some issues in Turkish schools about cultivating democratic citizens such as focusing on roles and responsibilities more than rights, equality, and freedom (Akin et al., 2017), and lack in democratic school atmospheres in schools (Akin et al., 2017; Ersoy, 2014; Genç & Çelik, 2018; Ülger, 2013). Remarkably, Ülger (2013) found that social studies teachers need for in-service training on citizenship education, and that the school environment should be assessed with respect to human rights, democracy, and democratic citizenship, and that the Democracy Education and School Councils Project, which is not currently in action in Turkey, has made a significant contribution to democratic citizenship education. Ersoy (2014) reported that most of the primary school classroom and social studies teachers in her study did not have a perception of active citizenship, that the Social Studies course tended to focus more on theory and exams and lacked practical applications, and that primary school students' perceptions of task-based and passive citizenship did not show any change at the beginning and end of the course. In her other work, Ersoy (2012) observed the dysfunctionality of environments in which students can exercise children's rights such as school councils, student clubs and social activities. Social sciences teachers in First and Durdukoca (2019)'s study also wanted democratic skills and values such as critical thinking, tolerance, and empathy to be included in the curriculum. For this purpose, as discussed in 4.7.2., in addition to making democracy-related courses compulsory, it would be useful to examine these courses in terms of their suitability for active participatory citizenship and to update them where necessary. In addition, it would be useful to organize the school environment and make it function in a way that allows students to practice democracy.

5.3. Perceived Good Citizen Differences by Gender, Experience, etc.

According to the results in section 4.2.2., it was found that teachers' perceptions as to characteristics of a good citizen is not dependent on gender, experience, or subject. Research in this dimension and at the high school level is scant, yet. In her study with secondary school social sciences teachers in Turkey, Firat Durdukoca (2019) also discovered that gender had no significant influence on their attitudes of values education. However, Leenders et al. (2008) found that there was a significant

relationship between the subject a secondary school teacher in Netherlands taught and their emphasis on certain citizenship characteristics, with economics teachers prioritizing obedience and self-discipline, Dutch language and literature and art teachers prioritizing social commitment and respect for others, and civics teachers valuing critical thinking and autonomy. Yet, research is still insufficient to draw saturated conclusions.

It was found that high school students' perceptions as to characteristics of a good citizen is not dependent on school type, and parent education level. Research in this dimension and at the high school level is also scant. However, in studies with 8th graders, Durualp and Doğan (2018) found that students whose mothers and fathers had higher levels of education had higher perceptions of democratic citizenship than students whose mothers and fathers had lower levels of education. Kaldırım (2005) revealed that students understand the concept of democracy better as the education level of their parents increases. In the case of primary school students, Öcal (2011) found that as the educational level of parents increased, there was a positive increase in primary school students' attitudes towards finding citizenship rights important for themselves. As a result, unlike the high school students in this study, it was found that there was a positive relationship between the parent education level and the attitudes and competencies of the primary and secondary school students, especially regarding democratic citizenship. It might be since the education that high school students continue to receive, their circle of friends and their use of the internet have led to a consensus on good citizenship characteristics over time.

5.4. Cooperation, Role Modelling, and Positive Interactions

Among the key elements that this study presents to raise good citizens, "school-family cooperation", "teachers being role models for their students" and "positive communication with them" were discussed below with reference to the relevant literature.

According to formal MoNE documents in section 3.3.3., it was found that there is an official school-family cooperation mechanism in Turkey. Likewise, Uğurlu (2011) compared citizenship education practices in European Union countries and Turkey at the school, family, and student levels in his study, arguing that Turkey is on par with European countries in terms of legal regulations, including school-family cooperation.

However, despite the fact that there are some mechanisms, participants still pointed out the need for parent-school cooperation. There are similar findings in the literature. The research done with parents, school administrators, teachers, and students in Turkey indicates that teachers and parents must work together more effectively to develop some elements of good citizenship in students such as the sensitivity towards cultural diversity, values education, children rights, etc. (Çelikkaya & Filoğlu, 2014; Demirezen, Altıkula, & Akhan, 2013; Dere, Kızılay, & Alkaya, 2017; Genç & Çelik, 2018; Kurum, 2018). In a way that demonstrates the importance of school-family cooperation, social studies teachers in Fırat and Durdukoca's (2019) study stated that the least adopted value in all grades was responsibility, which is not generally emphasized in some families and therefore not understood by children at school. Ersoy's research (2012) revealed that most parents in lower and middle socioeconomic levels were unable to facilitate the exercise of their children's rights at home. On the other hand, the study found that classroom teachers who teach Life Science and Social Studies courses and Social Studies subject teachers were knowledgeable about children's rights. When there is strong cooperation between teachers and parents in a school, they work together and have a shared understanding and approach towards these rights.

"*Schools, like parents, teach as much by what they do as by what they say*" (Schimmel, 2003, p. 17). In that sense, an informal curriculum is as important as a formal curriculum for good citizenship. This dissertation's two main findings named teachers' being role models and positive teacher-student interactions are two constructive informal curriculum elements that can positively shape students in cultivating as good citizens. The result that teachers themselves need to exhibit exemplary behavior to influence students to be good citizens is consistent with previous research (Çelikkaya & Filoğlu, 2014; Dere et al., 2017; Karasu-Avcı et al., 2020; Keating, 2016), and some teachers already behave as role models (Çelikkaya & Filoğlu, 2014; Firat Durdukoca, 2019; Memişoğlu, 2014; Sezer, 2021). Behaving as role models is an important informal curriculum element add-on to formal curriculum. Genç and Çelik (2018) also pointed out that it is more essential for permanent learning that teachers, who have a higher status than students, are role models who do not throw garbage on the ground instead of telling students "Don't litter!". Likewise, the finding that teachers should establish positive interactions with students by being lovable, fair, and compassionate

is coherent with previous research. Research suggested that although some teachers already adopt the methods of valuing students, respecting their personalities, treating them equally, impartially, and empathetically while providing values education (Sezer, 2021), the most serious problem is teachers' not treating students equally and yells at them (Kalaycı, 2005), teachers should be sincere and hearty instead of being strict (Osmanoğlu & Yaşa, 2018), and they are responsible to be fair towards students (Dere et al., 2017). Thornberg (2009) also found that showing students the wrongness of something through top-down rules, such as rewards, punishments, sanctions, threats, etc., helps to raise docile citizens obliged to obey the rules decided by others and whose democratic skills have not developed. They become "nonquestioning, nonparticipating, cynical citizens in their classrooms, schools, and community" (Schimmel, 2003, p.17).

The elements of school-family cooperation, teachers being role models for their students and having positive communication with them are interrelated, and for good citizenship education all three need to be present in the learning environment and in harmony with each other. For example, teachers who do not communicate well with their students will not be taken as role models by their students, or poor school-family communication can make teachers devalued in the eyes of parents or may lead to incompatibility in the discourse and attitudes of parents and teachers as role models. Examples can be multiplied much more. The fact that most of these studies discussed in this part are relatively recent suggests that the actual impact on the field of existing school-family cooperation mechanisms and teacher competencies planned through policies in Turkey needs to be examined more closely, and barriers should be eliminated for their effective implementation.

5.5. Curricular Content and Activities

In Turkey, the curriculum may be considered too intense due to the amount of material that needs to be covered in a limited amount of lesson time. This, along with high-stakes exams, may result in a lack of time for practical activities and citizenship-related activities. The findings related to the intensity, hands-on curriculum and citizenship lessons are discussed below.

According to the results in section 4.4.2., participants wanted to reduce the intensity of lessons to allow more time and opportunity for citizenship activities. The research

done with school administrators, teachers, and students about curriculum in Turkey yielded similar results indicating that some students are bored with the intense tempo (Özenç, Özcan, Güçlü, & Keser Güney, 2016), teachers had difficulties in delivering curriculum effectively due to their intensity (Aşlamacı, 2017; Çelikkaya & Kürümlüoğlu, 2018; Gül & Maviş Sevim, 2021), some texts in the textbooks are too long and the exercises are too demanding (Erdem & Topbaş, 2017), and curricula should be simplified (Epçaçan, 2014; Osmanoğlu & Yaşa, 2018; Seçkin Kapucu, 2016). Ülger (2013) collected data from primary school social studies teachers in Turkey and found that teachers felt that there was not enough time to teach the intermediate disciplinary objectives in human rights and citizenship education. Sel (2021)'s meta synthesis also revealed that insufficient duration of classes, and the pressure created by the examination system were among the inadequacies in citizenship education in Turkey. In addition, Piedade et al. (2020)'s study with high school students and teachers also revealed that the breadth and time constraints of the History and EFL curricula in Portugal leave no room for educational practices that encourage in-depth discussion and debate in the classroom, which are necessary for democratic citizenship education. Some teachers avoid in-class discussions out of concern that they will not have enough time to cover the required curriculum if they allow discussion, and because of the pressure to prepare students for final exams due to rigid assessment systems based on memorization and reproduction of curriculum content.

Participants pointed to a more experiential curriculum with hands-on activities, field trips, connections to everyday life, and creativity for cultivating good citizens. That result is coherent with previous studies. To illustrate, one teacher in Genç and Çelik (2018)'s study expressed that *"... by involving students in the work and having them actively involved, they can be provided with more useful education in this process. Because if you tell them, they may learn, but if you make them practice, they will never forget* (p. 134)". In classrooms where teacher-centered instructional strategies were used, students were treated as passive receivers of information and had limited opportunities to develop active citizenship (Akin et al., 2017). Although some teachers are in favor of constructivist[24] change in curricula in Turkey after 2005 (Akengin,

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[24] The teaching and learning process, according to constructivism, should be linked to the practical real world, such that the classroom is constructed and formed in such a manner that teachers and students

2008; Karaman & Karaman, 2016), previous studies suggest that there are also some problems in reflecting activities appropriate to the constructivist approach in the classroom environment such as lack of practical activities such as field trips, symposiums, theaters, etc. (Aslan Efe, Efe, & Yücel, 2012; Bayburtlu, 2020; Benek & Doğan, 2016; Berkant & Arslan, 2015; Geçit, 2009; Seçkin Kapucu, 2016; Ülger, 2013) or projects (Berkant & Arslan, 2015; Geçit, 2009; Ülger, 2013), high-stakes exams and unfamiliarity of teachers and students to constructivist teaching/learning which may result in some teachers' sticking to the traditional/behavioral approaches and teacher-centered instruction (Akengin, 2008; Erdem & Topbaş, 2017; Ersoy, 2014; İçen, Tuncel, & Özay, 2018). This may be due to the lack of in-service training that enables teachers to revisit the basic principles of constructivism and the lack of expert support they can receive when they encounter problems on the field (Feyzioğlu, 2014). Other reasons include the lack of materials and laboratories in some schools, crowded classrooms, and intensive curricula (Feyzioğlu, 2014; Karaman & Karaman, 2016; Sel, 2021), and financial and/or official permission issues of field trips (Benek & Doğan, 2016; Metin Göksu, 2021).

Especially when it comes to field trips, they are one of the activities that deepen students' citizenship experiences, develop their cultural capacities, provide them with different perspectives, and contribute to their democratic citizenship understanding. In Ülger (2008)'s study, social studies teachers think that schools should be encouraged to participate in out-of-school social activities such as symposiums, excursions, theater, cinema, etc. and legal procedures should be facilitated. It should be noted that efforts should be made to implement field trips in all schools, as they may be more difficult to implement in some socio-economically disadvantaged schools. In B. Hoskins et al. (2021)'s study, it was found that schools with a higher proportion of socio-economically advantaged 8th or 9th grade students in Sweden, Denmark, Finland, and Norway tended to provide more civic learning opportunities and an open classroom climate. For a similar case in Turkey, Durualp and Doğan (2018) determined that eighth-grade students in schools with financially lower socioeconomic levels were lower in terms of their capabilities (in terms of financial, rights and opportunities) related to democratic citizenship.

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may actively exchange their knowledge and experiences (Suhendi & Purwarno, 2018).

It was also found that more compulsory lessons on citizenship are needed for cultivating good citizens. That result is consistent with previous research. Research shows that despite constructivist regulations in Turkey, practices that have not yet been able to fully overcome the focus on high-stakes exams cause active citizenship education to remain theoretical (Ersoy, 2014), and the class hours for citizenship education were inadequate (Genç & Çelik, 2018; Gürel, 2016).

The results of this research and the related literature show that some issues affect each other in a chain. Teachers, who want to prepare their students for centralized exams and an intensive curriculum prepared according to these exams, may continue to use traditional methods such as lectures/advice and teacher-centered instruction in which they feel more secure. This intensity, the lack of laboratories or materials in some schools, the financial and permission issues for field trips, the lack of in-service trainings and expert support that may be necessary for constructivist education, all hinder a more hands-on curriculum and perhaps lead to fewer citizenship-related lessons and/or activities.

5.6. Tracking, Orientation, and Guidance

Among the key elements that this study presents to raise good citizens, "tracking/orientation mechanisms" and "guidance" were discussed below with reference to the relevant literature.

It was found that participants pointed out the necessity of observing and guiding students from the first stages of their education until high school and placing them in appropriate high schools according to their talents and interests. The result is in line with previous research showing that the main problems of the Turkish education system are the insufficient practices and activities (e.g., a guidance system) aimed at getting to know students' interests and talents for personal and social growth (Dinç, Uzun, & Çoban, 2014; Durmuşçelebi & Bilgili, 2014; Kara, 2020; Odabaşı, 2014; Şahin & Aydın Demirel, 2019), the 12-year compulsory education itself, and the excessive focus on academic achievement (Kara, 2020). In addition, Dinç et al. (2014)'s study showed that the least appropriate period for vocational guidance is the high school. This means that it would be better for students to have already discovered and decided on their interests and talents within the Turkish education system by the time they reach the high school placement stage.

The results revealed that teachers asked for guidance hours reserved for themselves for each of their classes, some students asked for individual guidance, and a teacher also reported that there are students who also need psychological/psychiatric therapy support. The related previous research also pointed out some concerns about guidance processes such as counseling or vocational orientation activities or hours are not insufficient (Can & Nikolayidis, 2021; Çiçek & Topçu, 2015; Hatunoğlu & Hatunoğlu, 2006; Turan & Kayıkçı, 2019), are sometimes perfunctory (Hatunoğlu & Hatunoğlu, 2006; Kurnaz & Bozkurt, 2022), there is lack of counselors or there are insufficient number of counselors in some schools (Erdemir & Kış, 2017; Karataş & Şahin Baltacı, 2013), and school psychological counselors need consultation about some school processes such as special education (Güneşlice & Yıldırım, 2019). Remarkably, for example, Ersoy (2012) found that some primary school teachers from diverse subjects did not know how to act within a legal framework, especially in cases where the family violated rights, and for example, a teacher faced the ethical problem of interfering in domestic relations while teaching a child who witnessed violence in family that violence is not right in any environment. Such cases demonstrate the importance of a chain of support in schools, starting with teachers, extending to administrators, guidance centers, and then to other relevant government agencies.

Good citizenship skills such as critical thinking, problem solving, and creativity, which are subsumed by constructivist teaching methods, will enable citizens to succeed in their occupational careers in the future, as any society would want. Kingston (2016) also believes that citizenship education and career education share common goals and can strengthen each other, and he considers these skills necessary for achieving these goals. One of the benefits of creating a system that takes care of students' interests and abilities can also be a positive contribution to students' occupational careers. The need for a system that enables students to discover their interests and talents starting from the first years of school, and that monitors the trajectory of these interests and talents over the years so that students can be placed in high schools where they can realize themselves in the best way is outlined in this study. This is a desirable system according to past research and according to the findings of this study, it is important for students to grow up as good citizens.

The participation of students in individual and group counseling processes and the opportunity to find support for clinical cases will help students' personal or other

current problems to be heard and pedagogical solutions to be found by teachers and/or experts. Students with fewer of these problems can participate more effectively in school processes and this can contribute to their development as good citizens. A more effective guidance process can also help teachers to monitor students' progress more closely, thus facilitating the identification of their interests and abilities and contributing to the plan of their placement in the appropriate high schools.

5.7. Implications of the Study

The starting point of this study was to suggest school practices that more reflect teachers' and students' expectations of a good citizen, so that it would be more embraced by them and implemented in a more motivated manner. The curriculum also had to include current movements and directions in the world in citizenship education and provided some solutions to the problems that teachers and students face in the field. In this context, a comparative analysis of the policies in place in Turkey to cultivate good citizens and teachers' and students' perceptions of the characteristics of a good citizen was conducted. In addition, participants were also asked about the aspects of current practices that need to be improved. As a result of all the data and comparative analyses, school practices (a) more responsive to the expectations of teachers who are in the kitchen and students who are expected to be raised as good citizens (b) providing with solutions to their first-degree problems in citizenship education, and (c) embracing active democracy education elements has been put forward in Figure 5.1 below.

A Good Citizen

Specialized High Schools

Tracking/Orientation

Teachers - Role Models

Teachers - Positive Interactions

School-Family Cooperation

Guidance

Hands-on Activities

Citizenship Courses

Field Trips

Competencies

Values

Reduced Course Load

Democratic School Environment
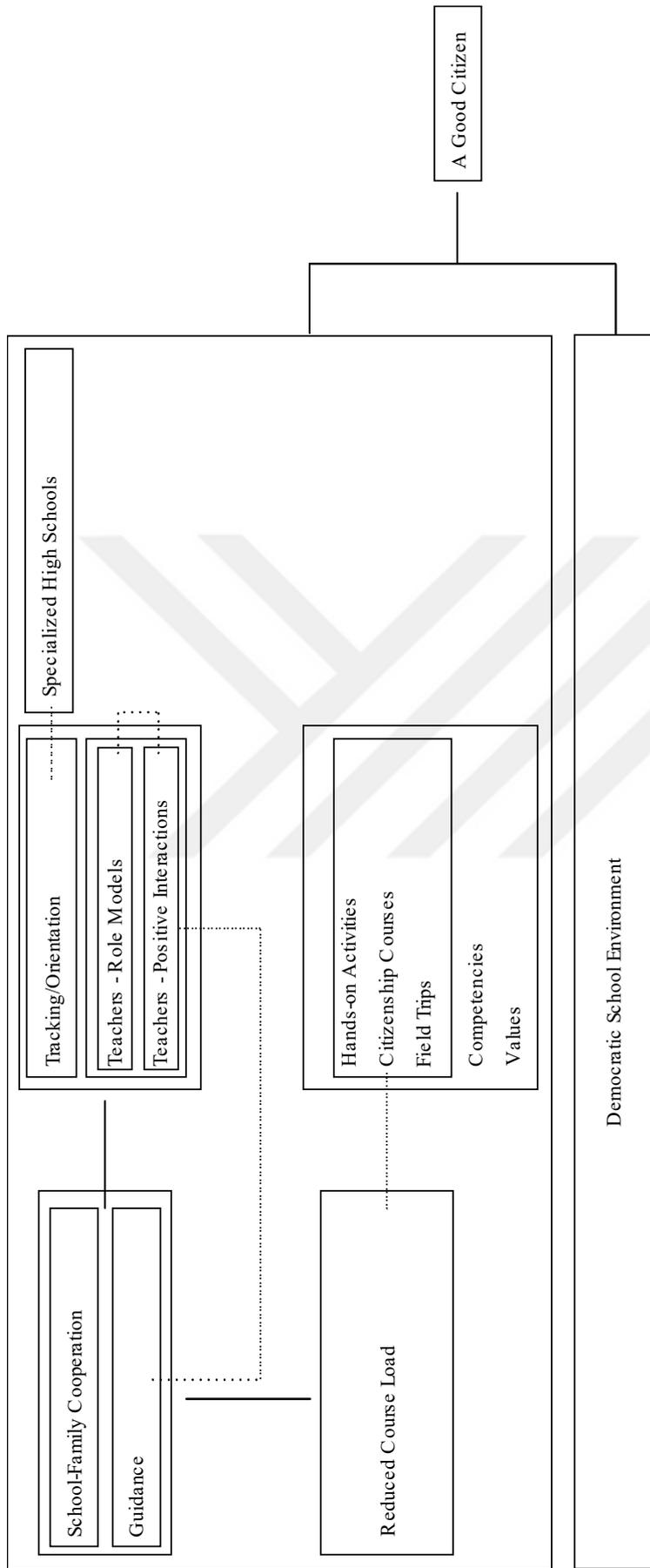
Figure 5.1. *Suggested School Practices for Good Citizenship Education in Turkey.*

According to the findings of this dissertation, one of the suggested school practices is the strong school-family cooperation and guidance. School-family cooperation can help to better understand and track the child's past citizenship experiences, possible problems that might hinder achievement, needs, potential talents, and interests. Close communication can also support teachers to be seen as role models in the eyes of students and parents, and it can increase mutual trust between parents and teachers and help to establish a common educational stance to be shown to students. Involvement from parents in school activities and closer supervision of students can reduce the time it takes for teachers to get to know their students, particularly in crowded classrooms. This can also help teachers communicate more positively with students and encourage them to take more responsibility for their own communication.

Guidance is the other important component. With strong guidance mechanisms in place, teachers have more time to get to know their students, even in the rush to deliver the curriculum. In this way, teachers can be more compassionate towards their students and elicit positive responses from them. Compassion and knowing students better can help teachers to be more effective role models because it may be easier for students to accept their teachers. That's why in Figure 5.1, there is an arrow from school-family cooperation and guidance towards tracking/orientation, teachers-role models, and teachers-positive interactions. There is also an arrow between teachers-role models and teachers-positive interactions, since such interactions can contribute to teachers being seen as role models by students, and vice versa. There is an arrow from teachers-role models and teachers-positive interactions to guidance, because these two elements can help guidance processes to be effective on students. When teachers are not seen as role models and do not communicate positively with students, students probably will not take them seriously or express themselves openly.

Tracking and orientation are supported by specialized high schools more diverse in the suggested curricular system. These high schools can admit students based on predisposition maps determined, for example, by their families, teachers, and achievement and activity reports recorded in their portfolios. Hence, an arrow from talent tracking/orientation to specialized high schools was placed. This can lead to more effective and better citizens who can benefit from these schools.

As a suggested school practice, all existing courses are reexamined and the most core content are retained with informed decisions by curriculum experts, and with the help

of current trends and the relevant literature. Courses related to democracy and universal morality are compulsory. For all other elective courses (they include citizenship-related courses such as Museum Education), if a student requests an elective course, the course is offered. If there are at least 10 students who request the class, it is taught face to face. If there are less than 10 students, the class is taught online through a distance live classroom or through individual learning with an online system. Reducing the course load can help free up time for citizenship lessons, hands-on activities, field trips, family contact and guidance activities. Therefore, there are two arrows from the reduced course load box towards the guidance/school family cooperation box and the hands-on activities/citizenship courses/field trips box. In addition to ongoing activities in schools, field trips are given much importance by reduced documentation processes and increased financial support. Values and competencies in the current curriculum are also included.

With the help of the wider amount and types of hands-on activities (debates, collaboration, field trips, volunteering in community work, school councils, etc.), and citizenship courses related to democracy, school environments are more democratic in which students not only learn about democracy but also exercise it. In addition, school administrators and teachers attend in-service training, and new school management policies align with democratic practices are prepared. Course content includes information and activities about attending, auditing, and helping state administration work for the country, non-governmental organizations, civil rights, laws, and judicial systems. In such an environment, active democratic citizens can be cultivated. The democratic school environment box represents these components.

With all the boxes and their interrelationships, the suggested school practices were revealed from teachers' and students' perceptions of good citizenship/citizenship education and current movements and directions in scholarly spheres. Figure 5.1 provides insight into the key elements that can bring together policy makers, teachers, students, and parents to benefit from good citizenship education. The study also offers clues for designing higher education, as pre-service teachers' high levels of readiness for hands-on teaching approaches, democratic classroom environments and guidance may contribute to their greater effectiveness on the field with less need for in-service training or support.

It was suggested that existing curricula should include all the characteristics of a good citizen as perceived by teachers and students. The content load of the existing curricula was suggested to be reduced and more compulsory citizenship-related courses and hands-on activities to be added. Policy makers are advised to draw on the literature, field research and stakeholder workshops to make informed decisions about the balance between curricular load, citizenship lessons covering all the characteristics reported in this study, and hands-on activities. In addition, school practices suggested in section 4.7.1. included supporting citizenship education with cross-curricular links by making links to good citizenship in appropriate parts of each subject (e.g., in mathematics or chemistry) and increasing the number and range of extra-curricular activities that promote good citizenship, such as in Japan. Policy makers can build on these examples and make them more detailed and widespread to promote a cross-curricular approach to citizenship education.

Field trips, as one of the hands-on activities, emerged as an important way to create lasting learning experiences on good citizenship. It was found that funding and paperwork procedures can be an obstacle to making field trips easier. These procedures should be revisited, and field trips should be easily accessible, as this would be an extrinsic stimulation for teachers to use them more widely.

12 years of uninterrupted education, students taking some common courses even up to a certain part of high school, centralized exams in the transition to high schools were perceived by participants to negatively affect citizenship education. Those also might be among the factors that cause the effect of elective courses recently added to the curriculum and the constructivist approach to be less than expected in practice. This study points to activities that policymakers can focus on in the future to address the need for a different structure that enables students to discover their interests and talents, direct them to appropriate high schools, have specialized placement mechanisms based on high school type rather than centralized exams, and have high schools with more customized curricula in an effort to cultivate good citizens.

Building and disseminating democratic school environments across schools were also suggested. If a few announcements or regulations are issued, and changes are expected, practitioners who do not have basic knowledge or a concrete road map might continue with traditional approaches they are used to. In this context, it is recommended that policy makers make democracy-related courses compulsory for students. Teachers and

administrators should be provided with in-service training on the basic principles of democracy and pedagogical ways of implementing them in schools. The motivation should be instilled in schools to move away from traditional understandings through regulations and guidance documents.

The importance of school-family cooperation, guidance, and clinical psychologist/psychiatric support mechanisms to raise good citizens was documented in this study. Policy makers might attempt to identify the aspects of the current operations in the field that need to be improved and device solutions. Some solutions for guidance can be providing psychological counselors and/or guidance teachers in each school and building strong collaborations among the subject teachers, counselors-guidance teachers, guidance and research centers, and the families. A strong school-family cooperation can contribute positively to family involvement. Assigning guidance hours for each teacher can be another way of achieving it. Non-governmental organizations and relevant ministries might work together to organize campaigns, incentives, and training to make families more visible in the process of cultivating children as good citizens.

This study can benefit policy makers, practitioners, researchers, and other interest groups by providing data-based recommendations to current citizenship education policies for a system more in line with teachers' and students' expectations of a good citizen and good citizenship education.

5.8. Suggestions for Future Studies

The Figure 5.1 depicts key elements and the possible relationships among them to raise good citizens in Turkey. These are derived from findings from literature, CGCS, interviews, and document analyses. The informed interpretations of the researcher of this study, based on these findings, naturally contributed to some parts of the figure. Therefore, possible research in different settings can help to improve, modify, and update the elements included in the figure and the relationships between them.

According to the open-ended results, students mostly described that good citizens are against violence and are respectful of nature and living beings whereas teachers mostly pointed out that good citizens are self-responsible, question and improve themselves. This "individual development" versus "societal development" may indicate a maturity gap between teachers and students. However, it can also be argued that the new

generations' understanding of citizenship is changing and they are beginning to have a new understanding of citizenship that is more collective, open, and globally aware. The emergence of social media may be among the effects of such a shift. This could be an area for future research. In addition, according to the open-ended results, a few students specifically mentioned that good citizens are peaceful toward women. According to the interviews, the possible reason for the difference was because they believed that the rise of social media increased awareness of gender-based injustice and violence. The possible contribution of instruments such as social media or the Istanbul Convention on violence against women and domestic violence to achieving gender equality could be areas for future research.

The study indicated that teachers and students wanted effective school-family cooperation despite the fact that some policies are already in use in the field. Among the findings, it was also found that teachers should be role models, compassionate and fair to students. Those are among the aimed competencies for good teaching in policy documents. Again, among the findings, despite existing policies, the importance of guidance was specifically reported by participants. Future research can seek the completeness of those policies to respond to needs in this manner and possible barriers hindering their effectiveness. In addition, it seems that these three elements are mutually conclusive. To illustrate, when guidance and parent-school cooperation are effective, the students and teachers may become less distant, which can contribute to positive interactions between them. The interplay among these three elements can be the topic of future research as well.

The findings suggest that curricular load should be reduced. With the help of a comparative analysis of the content and load of the curricula in OECD countries, as well as the curricula of countries based on constructivism, one of the areas of research could be to provide suggestions and options for simplifying the curricula being implemented in Turkey based on scientific grounds. Despite being below the OECD averages, some participants outlined the excessive number of class hours. The reason for this perception may be the high number of learning outcomes or the dense content of the textbooks. The reason for this perception can also be investigated in future studies.

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A. DETAILED DOCUMENTS FOR CHAPTER 2

Table A1

Courses Given at Public Schools in Turkey

Lesson Name	Category	Type	School level
Foreign language + foreign languages literature	Language and expression	Compulsory/elective	Primary/secondary/high
Turkish + Turkish language and literature	Language and expression	Compulsory	Primary/secondary/high
Ottoman Turkish	Language and expression	Elective	High
Authorship and writing skills	Language and expression	Elective	Primary/secondary
Living languages and dialects	Language and expression	Elective	Primary/secondary
Communication and presentation skills + diction and oratory	Language and expression	Elective	Primary/secondary/high
Reading skills	Language and expression	Elective	Primary/secondary
History + Turkish culture and civilization history + contemporary Turkish and world history	Social sciences	Compulsory/elective	High
Geography	Social sciences	Compulsory/elective	High
Life science	Social sciences	Compulsory	Primary/secondary
Folk culture	Social sciences	Elective	Primary/secondary
City culture	Social sciences	Elective	Primary/secondary
Human rights, citizenship, and democracy + democracy and human rights	Social sciences	Compulsory/elective	Primary/secondary/high
Media literacy	Social sciences	Elective	Primary/secondary

Law and justice	Social sciences	Elective	Primary/secondary
Thinking education	Social sciences	Elective	Primary/secondary
Principles of Atatürk and History of Revolution	Social sciences	Compulsory	Primary/secondary/high
Philosophy	Social sciences	Compulsory	High
Psychology	Social sciences	Elective	High
Sociology	Social sciences	Elective	High
Logic	Social sciences	Elective	High
Business	Social sciences	Elective	High
Economy	Social sciences	Elective	High
Administrative science	Social sciences	Elective	High
International relations	Social sciences	Elective	High
Entrepreneurship	Social sciences	Elective	High
Epistemology	Social sciences	Elective	High
Mathematics + basic math + math history and practices	Physical sciences and mathematic	Compulsory/elective	Primary/secondary/high
Physical sciences + physics + chemistry + biology + physical sciences history and practices	Physical sciences and mathematic	Compulsory/elective	Primary/secondary/high
Astronomy and space sciences	Physical sciences and mathematic	Elective	High
Science practices	Physical sciences and mathematic	Elective	Primary/secondary
Math practices	Physical sciences and mathematic	Elective	Primary/secondary
Information technologies and coding	Physical sciences and mathematic	Compulsory/elective	Primary/secondary
Computer science	Physical sciences and mathematic	Elective	High
Technology and design	Physical sciences and mathematic	Elective	Primary/secondary

	Physical sciences and mathematic	Elective	Primary/secondary
Environment education	Physical sciences and mathematic	Elective	Primary/secondary
Culture of religion and knowledge of ethics	Religion	Compulsory	Primary/secondary/high
Koran	Religion	Elective	Primary/secondary/high
Life of our prophet	Religion	Elective	Primary/secondary/high
Basic religious knowledge	Religion	Elective	Primary/secondary/high
Islam culture and civilization	Religion	Elective	High
Islam science history	Religion	Elective	High
Visual arts + music + visual arts and music	Art and sport	Compulsory/elective	Primary/secondary/high
Physical training and sports	Art and sport	Compulsory/elective	Primary/secondary/high
Game and physical activities	Art and sport	Compulsory	Primary/secondary
Intelligent games	Art and sport	Elective	Primary/secondary
Art history	Art and sport	Elective	High
Social activity	Art and sport	Elective	High
Drama	Art and sport	Elective	High
Project preparation	Others	Elective	High
Traffic safety + health knowledge and traffic culture	Others	Compulsory	Primary/secondary/high
Guidance and career planning	Others	Compulsory	Primary/secondary

Table A2

Turkey Competencies Framework

Competencies	Knowledge
Communication in official language	Communicating effectively by using written, verbal, and nonverbal communication tools. Communicating in line with necessities of context. Persuasively expressing feelings, thoughts, and opinions verbally and written. Using language skills in a positive and socially responsible/prudent way.
Communication in foreign language	Learning informal (colloquial) language as part of lifelong learning. Understanding verbal and written messages. Reading texts in need, understanding what is read, and producing texts. Realizing and appreciating societal customs, cultural elements, language varieties. Respecting cultural variety. Being interested in and curious about learning language and international communication.
Competency at math	Knowing mathematical theories, measurements, basic operations, formulas, representations. Understanding mathematical concepts and terms.

	Using mathematical concepts and terms.
	Applying mathematical ways of thinking (logical and spatial thinking) and representation (formulas, models, structures, graphics, tables) in solving problems encountered in daily life.
	Applying fundamental mathematics principles and operations at daily situations (at home and/or at work).
	Developing positive attitude towards mathematics.
Competency at science and technology	Grasping changes that result from human actions.
	Grasping responsibilities to natural life as an individual.
	Knowing operations, technological products, technologies, methods, basic scientific concepts, and basic principles as to natural life.
	Grasping the effect of science and technology on natural life.
	Grasping characteristics of scientific questioning.
	Knowing about topics as to ethics and security.
	Asking questions to understand natural life and inferring based on proof.
	Setting up a cause-effect relationship.
Digital competence	Grasping structure of information technologies opportunities and roles at daily life situations (at individual, social and work life).
	Grasping basic computer applications (word processor, databases, storing and managing information, etc.).
	Grasping opportunities and potential risks of internet and electronic media (email, etc.) for work, spare time, information sharing, learning and research.
	Searching, accumulating, processing, and critically and systematically using information.
	Using necessary tools to produce, present and understand information.
	Grasping and responsibly using legal and ethical principles that should be cared about while using interactive media.
	Questioning trustworthiness of available knowledge and knowledge sources.
	Questioning trustworthiness of information presented.
	Accessing, searching, and using internet-based services.
	Using information era technologies for cultural, social and/or professional purposes.
Learning to learn	Knowing the necessary knowledge, skills and qualifications for work or career aims.
	Knowing your own learning strategies, weaknesses, and strengths.
	Acquiring and improving skills of using information technologies, mathematical skill, and literacy for subsequent learnings.
	Managing learning and career.
	Acquiring skills of self-discipline and independent study.
	Collaborative studying, benefitting from heterogeneous groups as part of learning process.
	Evaluating own learning and study.
	Developing the skill of problem solving.
	Benefitting from past learnings and experiences.
	Applying what is learned in various life situations.
	Searching for and evaluating learning opportunities.
	Dealing with obstacles and changes.
	Searching for opportunities of education, in-service training, and guidance.
	Receiving information and advice in need.
	Trusting in and motivating herself/himself.
	Dealing with obstacles and changes.

Social and citizenship-related competency	Knowing rules of conduct accepted at different communities and contexts (e.g., work).
	Respecting other people's private lives.
	Knowing fundamental concepts about society and culture.
	Being aware of and respecting cultural variety.
	Grasping how our own national cultural identity is in interaction with other cultures.
	Having knowledge about democracy, justice, equality, citizenship, human rights, local, national, and international institutions.
	Having knowledge about the history of your own country and the world.
	Showing tolerance, developing empathy, acting with solidarity, collaborating.
	Avoiding from stress and conflict.
	Following current affairs.
	Ensuring constructive participation at societal and neighborhood relationships.
	Being interested in socioeconomic developments and intercultural communication.
	Respecting different points of view, overcoming prejudices, and showing a compromiser attitude.
	Being interested in solutions of societal problems.
	Respecting and embracing shared values to ensure societal harmony.
Taking initiative and entrepreneurship	Realizing opportunities at individual, professional and/or work life.
	Embracing ethical values.
	Conducting effective presentation.
	Being a compromiser.
	Studying individually and collectively.
	Recognizing and questioning/evaluating own strong and weak aspects.
	Taking risks when necessary.
	Conducting situation assessment.
	Taking initiative and thinking innovatively at individual, social and work life.
	Being determined in reaching aims and personal purposes.
Cultural consciousness and expression	Being aware of local, national, and international cultural heritage.
	Having knowledge about important cultural work and popular culture.
	Being aware of cultural and language-related varieties.
	Grasping the importance of aesthetic factors in life.
	Appreciating and valuing work of arts.
	Attending cultural life.

B. DETAILED DOCUMENTS FOR CHAPTER 3

Table B1

Classification of Cities in Terms of Nomenclature of Territorial Units for Statistics

Level 1	Level 2	Level 3
İstanbul	İstanbul	İstanbul
West Marmara	Tekirdağ, Edirne, Kırklareli	Tekirdağ
	Balıkesir, Çanakkale	Balıkesir
Aegean	İzmir	İzmir
	Aydın, Denizli, Muğla	Aydın
	Manisa, Afyon, Kütahya, Uşak	Manisa
East Marmara	Bursa, Eskişehir, Bilecik	Bursa
	Kocaeli, Sakarya, Düzce, Bolu, Yalova	Kocaeli
West Anatolia	Ankara	Ankara
	Konya, Karaman	Konya
Mediterranean	Antalya, Isparta, Burdur	Antalya
	Adana, Mersin	Adana
	Hatay, Kahramanmaraş, Osmaniye	Hatay
Middle Anatolia	Kırıkkale, Aksaray, Niğde, Nevşehir, Kırşehir	Kırıkkale
	Kayseri, Sivas, Yozgat	Kayseri
West Black Sea	Zonguldak, Karabük, Bartın	Zonguldak
	Kastamonu, Çankırı, Sinop	Kastamonu
	Samsun, Tokat, Çorum, Amasya	Samsun
East Black Sea	Trabzon, Ordu, Giresun, Rize, Artvin, Gümüşhane	Trabzon
Northeast Anatolia	Erzurum, Erzincan, Bayburt	Erzurum
	Ağrı, Kars, Iğdır, Ardahan	Ağrı
Middle East Anatolia	Malatya, Elazığ, Bingöl, Tunceli	Malatya
	Van, Muş, Bitlis, Hakkâri	Van
	Gaziantep, Adıyaman, Kilis	Gaziantep
Southeast Anatolia	Şanlıurfa, Diyarbakır	Şanlıurfa
	Mardin, Batman, Şırnak, Siirt	Mardin

Table B2

Descriptive Statistics Based on Teachers' Subject

Subject	%	n
Turkish Language and Literature	15.08	176
Math	11.83	138
English	10.11	118
Imam-Hatip High School Vocational Courses	7.63	89
History	6.26	73
Culture of Religion and Knowledge of Ethics	5.74	67
Geography	5.14	60
Biology	5.06	59
Chemistry	4.63	54
Physics	3.94	46
Philosophy	3.60	42

Information Technologies	2.74	32
Physical Education	2.74	32
Counseling	2.57	30
German	2.23	26
Visual Arts	1.89	22
Music	1.54	18
Arabic	1.29	15
Biology, Health Science	.69	8
Turkish	.60	7
Arabic, Imam-Hatip High School Vocational Courses	.51	6
Elementary Math	.51	6
Physical Sciences	.51	6
Accounting	.34	4
Philosophy, Psychology	.34	4
Social Studies	.34	4
Turkish, Turkish Language and Literature	.34	4
French	.26	3
Graphic-Photograph	.26	3
Technology and Design	.26	3
Elementary Math, Math	.17	2
German, English	.17	2
Arabic, Culture of Religion and Knowledge of Ethics	.09	1
Biology, Science	.09	1
Geography, Philosophy	.09	1
Information Technologies, Physics	.09	1
Office Management	.09	1
Physics, Chemistry	.09	1
The Life of our Prophet	.09	1
Visual Arts, Technology and Design	.09	1
Total	100	1167

Table B3

Factors and Related Questions Derived from EFA and CFA

Factor name	Question number	Question
Individual positive attitudes	1	Are open to innovation and change
	2	Comply with the law
	3	Are willing to take part in the processes of preventing and finding solutions to problems (hunger, poverty, earthquake, terrorist attacks, etc.) that concern the whole world
	4	Keep the good of society ahead of their own
	5	Are open to questioning their own views
	6	Can put themselves in the others' shoes
	7	Follow the moral code
	8	Behave according to healthy life principles
Global knowledge and awareness	9	Are aware of the cultures of countries around the world
	10	Know the history of countries in the world
	11	Follow current events in the world
	12	Know at least one foreign language well

	13	Know the functioning of state institutions in their country
	14	Know citizenship duties
	15	Know citizenship rights
	16	Know the history and culture of their country
	17	Know their cultural heritage
Knowledge and consciousness of the country structure	18	Have information about the state administration system in their country
	19	Protect their cultural heritage
	20	Are aware of the citizenship rights of others
	21	Are aware of their own citizenship rights
	22	Respect different cultures, beliefs, and lifestyles
	23	Know their rights and responsibilities as consumers
	24	Are self-disciplined
	25	Are patient
	26	Are hardworking
Individual merits	27	Are sharers
	28	Are patriotic
	29	Are honest
	30	Pay taxes
	31	Produce goods or services needed by the society by using new ideas and opportunities (are entrepreneurs)
	32	Have effective communication skills
Individual skills	33	Can deal with different and unpredictable situations
	34	Have problem solving skills
	35	Use knowledge functionally in daily life

Table B4

Communalities of Items in EFA

Items	Communalities
Are aware of the citizenship rights of others	.92
Are respectful	.92
Are aware of their own citizenship rights	.91
Are self-disciplined	.91
Follow the moral code	.90
Are reliable	.90
Know citizenship duties	.89
Protect their cultural heritage	.89
Know citizenship rights	.88
Know their rights and responsibilities as consumers	.88
Produce goods or services needed by the society by using new ideas and opportunities (are entrepreneurs)	.88
Protect nature	.88
Are patriotic	.88
Use knowledge functionally in daily life	.87
Are open to questioning their own views	.87
Can put themselves in the others' shoes	.87
Are hardworking	.87

Are honest	.87
Comply with the law	.86
Fulfill their responsibilities to their family	.86
Are patient	.86
Have problem solving skills	.84
Act in a conciliatory manner in situations of conflict of opinion	.84
Have critical and independent thinking skills	.83
Can collaborate effectively with others	.83
Follow the traffic rules	.83
Follow current events in their country	.82
Know the history and culture of their country	.81
Have information about the state administration system in their country	.81
Follow the rules of courtesy	.81
Evaluate the information obtained from different angles and different sources of information and reach conscious conclusions	.81
Are open to innovation and change	.81
Respect different cultures, beliefs, and lifestyles	.80
Try to learn new things all their life	.79
Know the functioning of state institutions in their country	.78
Have effective communication skills	.78
Can deal with different and unpredictable situations	.78
Are willing to take part in the processes of preventing and finding solutions to problems (hunger, poverty, earthquake, terrorist attacks, etc.) that concern the whole world	.78
Are sharers	.78
Follow current events in the world	.76
Express their cultural heritage through mass media including music, performing arts, literature, visual arts, traditional arts	.76
Keep the good of society ahead of their own	.76
Pay taxes	.73
Are aware of the cultures of countries around the world	.71
Use Turkish well	.70
Know the history of countries in the world	.67
Behave according to healthy life principles	.67
Know at least one foreign language well	.55
Know that the welfare of a nation depends on the welfare of other nations	.52
Know their cultural heritage	.50

Table B5

Each Item's Mean, Standard Deviation and Total Number of Answers in EFA

Items	*M*	*SD*	*N*
Are honest	4.70	.51	168
Are patriotic	4.69	.59	168
Know the history and culture of their country	4.68	.56	168
Follow the rules of courtesy	4.68	.52	168
Follow the traffic rules	4.67	.60	168
Are respectful	4.67	.54	168
Protect nature	4.66	.66	168
Know citizenship duties	4.65	.58	168
Fulfill their responsibilities to their family	4.65	.55	168

Are reliable	4.65	.58	168
Know citizenship rights	4.64	.59	168
Protect their cultural heritage	4.63	.57	168
Know their cultural heritage	4.61	.74	168
Follow the moral code	4.61	.59	168
Comply with the law	4.61	.59	168
Are self-disciplined	4.61	.59	168
Respect different cultures, beliefs, and lifestyles	4.59	.60	168
Use Turkish well	4.55	.65	168
Know their rights and responsibilities as consumers	4.55	.62	168
Are hardworking	4.55	.69	168
Pay taxes	4.53	.66	168
Are aware of their own citizenship rights	4.52	.59	168
Are aware of the citizenship rights of others	4.51	.61	168
Are sharers	4.51	.71	168
Follow current events in their country	4.49	.59	168
Are patient	4.48	.73	168
Are open to innovation and change	4.45	.65	168
Can put themselves in the others' shoes	4.45	.73	168
Have critical and independent thinking skills	4.44	.67	168
Are open to questioning their own views	4.44	.73	168
Can collaborate effectively with others	4.42	.67	168
Try to learn new things all their life	4.42	.70	168
Act in a conciliatory manner in situations of conflict of opinion	4.40	.77	168
Are willing to take part in the processes of preventing and finding solutions to problems (hunger, poverty, earthquake, terrorist attacks, etc.) that concern the whole world	4.40	.64	168
Have information about the state administration system in their country	4.39	.69	168
Evaluate the information obtained from different angles and different sources of information and reach conscious conclusions	4.39	.71	168
Behave according to healthy life principles	4.38	.73	168
Have problem solving skills	4.36	.69	168
Use knowledge functionally in daily life	4.36	.67	168
Know the functioning of state institutions in their country	4.35	.67	168
Have effective communication skills	4.33	.69	168
Keep the good of society ahead of their own	4.32	.78	168
Follow current events in the world	4.24	.70	168
Express their cultural heritage through mass media including music, performing arts, literature, visual arts, traditional arts	4.24	.78	168
Produce goods or services needed by the society by using new ideas and opportunities (are entrepreneurs)	4.23	.77	168
Can deal with different and unpredictable situations	4.20	.78	168
Are aware of the cultures of countries around the world	4.13	.74	168
Know that the welfare of a nation depends on the welfare of other nations	3.96	.99	168
Know the history of countries in the world	3.66	.97	168
Know at least one foreign language well	3.56	1.13	168

Table B6

Initial Summary of Items and Factor Loadings for Oblimin Rotation in EFA

Items	Factor loadings					
	1	2	3	4	5	6
Are open to innovation and change	.62					
Protect nature	**.58**				**.43**	
Comply with the law	.55					
Are willing to take part in the processes of preventing and finding solutions to problems (hunger, poverty, earthquake, terrorist attacks, etc.) that concern the whole world	.53					
Keep the good of society ahead of their own	.48					
Are open to questioning their own views	.44					
Follow the traffic rules	**.43**				**.47**	
Can put themselves in the others' shoes	.43					
Follow the moral code	.43					
Behave according to healthy life principles	.41					
Are aware of the cultures of countries around the world		.80				
Know the history of countries in the world		.76				
Follow current events in the world		.58				
Know at least one foreign language well		.53				
Follow current events in their country		**.43**	**.44**			
Know the functioning of state institutions in their country		.40	.36			
Know citizenship duties			.87			
Know citizenship rights			.82			
Know the history and culture of their country			.79			
Know their cultural heritage			.66			
Have information about the state administration system in their country			.47			
Protect their cultural heritage			.44			
Are aware of the citizenship rights of others			.44			
Are aware of their own citizenship rights			.43			
Respect different cultures, beliefs, and lifestyles			.42			
Know their rights and responsibilities as consumers			.42			
Are self-disciplined				.68		
Are patient				.67		
Are hardworking				.59		
Are sharers				.53		
Are patriotic				.48		
Are honest				.47		
Pay taxes				.41		
Are respectful				**.49**	**.53**	
Are reliable				**.44**	**.58**	
Follow the rules of courtesy					.48	
Try to learn new things all their life					.41	
Produce goods or services needed by the society by using new ideas and opportunities (are entrepreneurs)						.90
Have effective communication skills						.68
Can deal with different and unpredictable situations						.66
Have problem solving skills						.57
Use knowledge functionally in daily life						.55
Factor correlations						

Factors	1	2	3	4	5
1	1.00				
2	.45	1.00			
3	.50	.43	1.00		
4	.48	.30	.44	1.00	
5	-.49	-.61	-.44	-.38	1.00

Table B7

Final Summary of Items and Factor Loadings for Oblimin Rotation in EFA

Items	Factor loadings				
	1	2	3	4	5
Are open to innovation and change	.62				
Comply with the law	.55				
Are willing to take part in the processes of preventing and finding solutions to problems (hunger, poverty, earthquake, terrorist attacks, etc.) that concern the whole world	.53				
Keep the good of society ahead of their own	.48				
Are open to questioning their own views	.44				
Can put themselves in the others' shoes	.43				
Follow the moral code	.43				
Behave according to healthy life principles	.41				
Are aware of the cultures of countries around the world		.80			
Know the history of countries in the world		.76			
Follow current events in the world		.58			
Know at least one foreign language well		.53			
Know the functioning of state institutions in their country			.36		
Know citizenship duties			.86		
Know citizenship rights			.81		
Know the history and culture of their country			.79		
Know their cultural heritage			.66		
Have information about the state administration system in their country			.47		
Protect their cultural heritage			.44		
Are aware of the citizenship rights of others			.44		
Are aware of their own citizenship rights			.43		
Respect different cultures, beliefs, and lifestyles			.42		
Know their rights and responsibilities as consumers			.42		
Are self-disciplined				.68	
Are patient				.67	
Are hardworking				.59	
Are sharers				.53	
Are patriotic				.48	
Are honest				.47	
Pay taxes				.41	
Produce goods or services needed by the society by using new ideas and opportunities (are entrepreneurs)					.90
Have effective communication skills					.68
Can deal with different and unpredictable situations					.66
Have problem solving skills					.57
Use knowledge functionally in daily life					.55

Note. Factor 1, Factor 2, Factor 3, Factor 4 and Factor 5 refer to "individual positive attitudes", "global knowledge and awareness", "knowledge and consciousness of the country structure", "individual merits", and "individual skills", respectively.

Table B8

Cronbach's Alpha Values of Factor 1 Items When an Item is Deleted in EFA

Item	M	Variance	Corrected item-total correlation	Cronbach's α
Are open to innovation and change	31.32	15.21	.65	.93
Comply with the law	31.26	14.53	.79	.92
Are willing to take part in the processes of preventing and finding solutions to problems (hunger, poverty, earthquake, terrorist attacks, etc.) that concern the whole world	31.39	14.66	.67	.93
Keep the good of society ahead of their own	31.11	15.40	.79	.92
Are open to questioning their own views	31.31	15.17	.77	.92
Can put themselves in the others' shoes	31.26	14.89	.81	.91
Follow the moral code	31.25	14.35	.83	.91
Behave according to healthy life principles	31.11	15.42	.78	.92

Table B9

Cronbach's Alpha Values of Factor 2 Items When an Item is Deleted in EFA

Item	M	Variance	Corrected item-total correlation	Cronbach's α
Are aware of the cultures of countries around the world	11.54	5.43	.66	.76
Know the history of countries in the world	12.00	4.39	.73	.71
Follow current events in the world	12.09	4.22	.58	.81
Know at least one foreign language well	11.43	5.68	.64	.77

Table B10

Cronbach's Alpha Values of Factor 3 Items When an Item is Deleted in EFA

Item	M	Variance	Corrected item-total correlation	Cronbach's α
Know the functioning of state institutions in their country	45.56	25.00	.55	.95
Know citizenship duties	45.53	24.52	.81	.94
Know citizenship rights	45.53	24.40	.84	.94
Know the history and culture of their country	45.50	24.86	.79	.94

Know their cultural heritage	45.82	24.57	.68	.94
Have information about the state administration system in their country	45.79	23.89	.74	.94
Protect their cultural heritage	45.63	24.52	.77	.94
Are aware of the citizenship rights of others	45.58	24.70	.76	.94
Are aware of their own citizenship rights	45.65	24.43	.82	.94
Respect different cultures, beliefs, and lifestyles	45.68	24.15	.83	.94
Know their rights and responsibilities as consumers	45.55	24.72	.79	.94

Table B11

Cronbach's Alpha Values of Factor 4 Items When an Item is Deleted in EFA

Item	M	Variance	Corrected item-total correlation	Cronbach's α
Are self-disciplined	32.23	14.00	.67	.94
Are patient	32.21	13.02	.86	.93
Are hardworking	32.07	13.85	.81	.93
Are sharers	32.07	14.24	.84	.93
Are patriotic	32.27	13.06	.79	.94
Are honest	32.10	14.16	.80	.93
Pay taxes	32.24	13.34	.76	.94

Table B12

Cronbach's Alpha Values of Factor 5 Items When an Item is Deleted in EFA

Item	M	Variance	Corrected item-total correlation	Cronbach's α
Produce goods or services needed by the society by using new ideas and opportunities (are entrepreneurs)	17.22	6.50	.76	.92
Have effective communication skills	17.34	5.94	.85	.90
Can deal with different and unpredictable situations	17.20	6.44	.82	.91
Have problem solving skills	17.24	6.34	.83	.90
Use knowledge functionally in daily life	17.35	6.11	.78	.92

Table B13

Each Item's Mean, Standard Deviation, Skewness, Kurtosis, and Total Number of Answers in CFA of Teachers' Data

Items	M	SD	Skewness	Kurtosis	N
Are patriotic	4.60	.67	-2.38	8.22	1147
Are honest	4.57	.69	-2.29	7.73	1147
Protect their cultural heritage	4.56	.72	-2.45	8.46	1147

Follow the moral code	4.56	.72	-2.35	7.69	1147
Respect different cultures, beliefs, and lifestyles	4.55	.71	-2.35	8.10	1147
Are aware of their own citizenship rights	4.54	.65	-2.21	8.84	1147
Comply with the law	4.53	.73	-2.10	6.12	1147
Know the history and culture of their country	4.51	.73	-2.18	6.88	1147
Are aware of the citizenship rights of others	4.50	.70	-2.19	7.62	1147
Are willing to take part in the processes of preventing and finding solutions to problems (hunger, poverty, earthquake, terrorist attacks, etc.) that concern the whole world	4.50	.70	-2.09	7.11	1147
Know their rights and responsibilities as consumers	4.49	.68	-2.01	7.04	1147
Can put themselves in the others' shoes	4.49	.70	-1.95	6.10	1147
Know citizenship duties	4.49	.68	-2.04	7.25	1147
Know their cultural heritage	4.49	.73	-2.06	6.25	1147
Pay taxes	4.48	.72	-1.88	5.40	1147
Know citizenship rights	4.48	.72	-2.01	6.32	1147
Are open to innovation and change	4.44	.78	-2.04	5.82	1147
Have information about the state administration system in their country	4.40	.72	-1.79	5.58	1147
Are sharers	4.39	.70	-1.46	3.85	1147
Are self-disciplined	4.39	.72	-1.68	4.78	1147
Are hardworking	4.37	.74	-1.47	3.43	1147
Behave according to healthy life principles	4.36	.76	-1.51	3.55	1147
Are open to questioning their own views	4.33	.74	-1.51	3.83	1147
Keep the good of society ahead of their own	4.24	.86	-1.47	2.74	1147
Use knowledge functionally in daily life	4.24	.74	-1.25	3.03	1147
Are patient	4.22	.79	-1.22	2.31	1147
Produce goods or services needed by the society by using new ideas and opportunities (are entrepreneurs)	4.20	.77	-1.18	2.48	1147
Have problem solving skills	4.16	.75	-0.94	1.59	1147
Have effective communication skills	4.15	.81	-1.02	1.44	1147
Know the functioning of state institutions in their country	4.15	.75	-1.21	2.94	1147
Follow current events in the world	4.14	.76	-1.19	2.80	1147
Are aware of the cultures of countries around the world	4.10	.82	-1.07	1.66	1147
Can deal with different and unpredictable situations	4.08	.78	-.91	1.42	1147
Know the history of countries in the world	3.50	.94	-.29	-.33	1147
Know at least one foreign language well	3.42	1.10	-.27	-.78	1147

Table B14

Kolmogorov-Smirnov and Shapiro-Wilk Test Results of Items in CFA of Teachers'

Data

Items	Kolmogorov-Smirnov[a]		Shapiro-Wilk	
	Statistic	*p*	Statistic	*p*
Are patriotic	.39	.00	.60	.00

Item				
Are honest	.37	.00	.61	.00
Follow the moral code	.37	.00	.61	.00
Protect their cultural heritage	.37	.00	.60	.00
Comply with the law	.37	.00	.64	.00
Respect different cultures, beliefs, and lifestyles	.36	.00	.61	.00
Know the history and culture of their country	.35	.00	.64	.00
Are aware of their own citizenship rights	.35	.00	.62	.00
Are willing to take part in the processes of preventing and finding solutions to problems (hunger, poverty, earthquake, terrorist attacks, etc.) that concern the whole world	.34	.00	.64	.00
Pay taxes	.34	.00	.67	.00
Are aware of the citizenship rights of others	.34	.00	.63	.00
Know their cultural heritage	.34	.00	.65	.00
Can put themselves in the others' shoes	.33	.00	.66	.00
Know their rights and responsibilities as consumers	.33	.00	.65	.00
Know citizenship duties	.33	.00	.64	.00
Know citizenship rights	.33	.00	.65	.00
Are open to innovation and change	.32	.00	.66	.00
Know the functioning of state institutions in their country	.31	.00	.76	.00
Follow current events in the world	.31	.00	.76	.00
Are aware of the cultures of countries around the world	.29	.00	.80	.00
Are hardworking	.29	.00	.73	.00
Can deal with different and unpredictable situations	.29	.00	.81	.00
Are sharers	.29	.00	.72	.00
Behave according to healthy life principles	.29	.00	.73	.00
Have information about the state administration system in their country	.29	.00	.68	.00
Are self-disciplined	.28	.00	.69	.00
Have problem solving skills	.28	.00	.79	.00
Use knowledge functionally in daily life	.28	.00	.75	.00
Have effective communication skills	.27	.00	.80	.00
Produce goods or services needed by the society by using new ideas and opportunities (are entrepreneurs)	.27	.00	.77	.00
Are patient	.27	.00	.77	.00
Keep the good of society ahead of their own	.26	.00	.75	.00
Are open to questioning their own views	.26	.00	.72	.00
Know the history of countries in the world	.23	.00	.89	.00
Know at least one foreign language well	.22	.00	.90	.00

Table B15

Final Summary of Items and Factor Loadings of Teachers' Data after CFA Analysis of Teachers' Data

Question number	Item	Factor loadings				
		1	2	3	4	5
1	Are open to innovation and change	.62				
2	Comply with the law	.69				

		1	2	3	4	5
3	Are willing to take part in the processes of preventing and finding solutions to problems (hunger, poverty, earthquake, terrorist attacks, etc.) that concern the whole world	.76				
4	Keep the good of society ahead of their own	.62				
5	Are open to questioning their own views	.75				
6	Can put themselves in the others' shoes	.85				
7	Follow the moral code	.81				
8	Behave according to healthy life principles	.77				
9	Are aware of the cultures of countries around the world		.79			
10	Know the history of countries in the world		.73			
11	Follow current events in the world		.80			
12	Know at least one foreign language well		.61			
13	Know the functioning of state institutions in their country			.68		
14	Know citizenship duties			.85		
15	Know citizenship rights			.85		
16	Know the history and culture of their country			.88		
17	Know their cultural heritage			.88		
18	Have information about the state administration system in their country			.83		
19	Protect their cultural heritage			.87		
20	Are aware of the citizenship rights of others			.89		
21	Are aware of their own citizenship rights			.91		
22	Respect different cultures, beliefs, and lifestyles			.82		
23	Know their rights and responsibilities as consumers			.87		
24	Are self-disciplined				.83	
25	Are patient				.76	
26	Are hardworking				.87	
27	Are sharers				.87	
28	Are patriotic				.80	
29	Are honest				.87	
30	Pay taxes				.75	
31	Produce goods or services needed by the society by using new ideas and opportunities (are entrepreneurs)					.76
32	Have effective communication skills					.86
33	Can deal with different and unpredictable situations					.90
34	Have problem solving skills					.90
35	Use knowledge functionally in daily life					.84

Factor correlations

Factor	1	2	3	4	5
1	1				
2	.65	1			
3	.86	.68	1		
4	.88	.61	.87	1	
5	.71	.69	.69	.76	1

Note. Factor 1, Factor 2, Factor 3, Factor 4, and Factor 5 refer to "individual positive attitudes", "global knowledge and awareness", "knowledge and consciousness of the country structure", "individual merits", and "individual skills", respectively.

Table B16

Cronbach's Alpha Values of Factor 1 Items When an Item is Deleted in CFA of Teachers' Data

Item	Cronbach's α
Are open to innovation and change	.89
Comply with the law	.89
Are willing to take part in the processes of preventing and finding solutions to problems (hunger, poverty, earthquake, terrorist attacks, etc.) that concern the whole world	.88
Keep the good of society ahead of their own	.90
Are open to questioning their own views	.88
Can put themselves in the others' shoes	.88
Follow the moral code	.88
Behave according to healthy life principles	.88

Table B17

Cronbach's Alpha Values of Factor 2 Items When an Item is Deleted in CFA of Teachers' Data

Item	Cronbach's α
Are aware of the cultures of countries around the world	.75
Know the history of countries in the world	.73
Follow current events in the world	.75
Know at least one foreign language well	.81

Table B18

Cronbach's Alpha Values of Factor 3 Items When an Item is Deleted in CFA of Teachers' Data

Item	Cronbach's α
Know the functioning of state institutions in their country	.97
Know citizenship duties	.96
Know citizenship rights	.96
Know the history and culture of their country	.96
Know their cultural heritage	.96
Have information about the state administration system in their country	.96
Protect their cultural heritage	.96
Are aware of the citizenship rights of others	.96
Are aware of their own citizenship rights	.96
Respect different cultures, beliefs, and lifestyles	.96
Know their rights and responsibilities as consumers	.96

Table B19

Cronbach's Alpha Values of Factor 4 Items When an Item is Deleted in CFA of Teachers' Data

Item	Cronbach's α
Are self-disciplined	.92
Are patient	.93
Are hardworking	.92
Are sharers	.92
Are patriotic	.92
Are honest	.92
Pay taxes	.93

Table B20

Cronbach's Alpha Values of Factor 5 Items When an Item is Deleted in CFA of Teachers' Data

Item	Cronbach's α
Produce goods or services needed by the society by using new ideas and opportunities (are entrepreneurs)	.93
Have effective communication skills	.91
Can deal with different and unpredictable situations	.90
Have problem solving skills	.90
Use knowledge functionally in daily life	.92

Table B21

Each Item's Mean, Standard Deviation, Skewness, Kurtosis, and Total Number of Answers in CFA of Students' Data

Items	M	SD	Skewness	Kurtosis	N
Are honest	4.53	.75	-2.24	6.75	2937
Are patriotic	4.49	.76	-2.18	6.60	2937
Know citizenship duties	4.47	.76	-2.19	6.80	2937
Are aware of their own citizenship rights	4.47	.73	-1.96	5.82	2937
Follow the moral code	4.47	.80	-2.10	5.60	2937
Know citizenship rights	4.46	.77	-2.09	6.12	2937
Respect different cultures, beliefs, and lifestyles	4.44	.81	-1.97	5.00	2937
Know their rights and responsibilities as consumers	4.43	.74	-1.89	5.60	2937
Can put themselves in the others' shoes	4.40	.83	-1.94	4.87	2937
Pay taxes	4.38	.81	-1.71	3.82	2937
Comply with the law	4.37	.85	-1.82	4.10	2937
Protect their cultural heritage	4.36	.80	-1.68	3.97	2937
Are aware of the citizenship rights of others	4.34	.80	-1.64	3.77	2937
Know the history and culture of their country	4.34	.81	-1.63	3.66	2937
Know their cultural heritage	4.27	.83	-1.43	2.78	2937

Are open to innovation and change	4.26	.84	-1.56	3.48	2937
Are self-disciplined	4.22	.82	-1.42	3.05	2937
Are sharers	4.21	.85	-1.43	2.90	2937
Behave according to healthy life principles	4.20	.86	-1.25	2.04	2937
Are willing to take part in the processes of preventing and finding solutions to problems (hunger, poverty, earthquake, terrorist attacks, etc.) that concern the whole world	4.17	.89	-1.15	1.42	2937
Produce goods or services needed by the society by using new ideas and opportunities (are entrepreneurs)	4.16	.93	-1.33	2.03	2937
Have information about the state administration system in their country	4.12	.87	-1.14	1.64	2937
Are open to questioning their own views	4.06	.91	-1.13	1.48	2937
Are hardworking	4.03	.91	-.99	1.09	2937
Use knowledge functionally in daily life	4.02	.85	-.99	1.47	2937
Can deal with different and unpredictable situations	4.01	.86	-.94	1.23	2937
Have effective communication skills	3.98	.88	-.83	.87	2937
Are patient	3.96	.96	-.92	.72	2937
Are aware of the cultures of countries around the world	3.91	.91	-.82	.64	2937
Follow current events in the world	3.85	.90	-.75	.61	2937
Have problem solving skills	3.84	.90	-.63	.33	2937
Know the functioning of state institutions in their country	3.83	.94	-.80	.62	2937
Keep the good of society ahead of their own	3.64	1.13	-.69	-.21	2937
Know at least one foreign language well	3.41	1.12	-.27	-.67	2937
Know the history of countries in the world	3.19	.97	-.02	-.20	2937

Table B22

Kolmogorov-Smirnov and Shapiro-Wilk Test Results of Items in CFA of Students'

Data

Items	Kolmogorov-Smirnov[a]		Shapiro-Wilk	
	Statistic	*p*	Statistic	*p*
Are honest	.37	.00	.63	.00
Follow the moral code	.34	.00	.65	.00
Are patriotic	.34	.00	.64	.00
Respect different cultures, beliefs, and lifestyles	.33	.00	.67	.00
Know citizenship duties	.33	.00	.64	.00
Are aware of their own citizenship rights	.33	.00	.66	.00
Know citizenship rights	.33	.00	.66	.00
Can put themselves in the others' shoes	.31	.00	.68	.00
Know their rights and responsibilities as consumers	.31	.00	.68	.00
Pay taxes	.31	.00	.71	.00
Comply with the law	.30	.00	.70	.00
Protect their cultural heritage	.29	.00	.72	.00
Use knowledge functionally in daily life	.29	.00	.82	.00
Are aware of the citizenship rights of others	.28	.00	.72	.00

Can deal with different and unpredictable situations	.28	.00	.82	.00
Know the history and culture of their country	.28	.00	.72	.00
Are open to questioning their own views	.28	.00	.81	.00
Follow current events in the world	.27	.00	.85	.00
Know the functioning of state institutions in their country	.27	.00	.85	.00
Are aware of the cultures of countries around the world	.27	.00	.85	.00
Are self-disciplined	.27	.00	.76	.00
Have information about the state administration system in their country	.26	.00	.80	.00
Are sharers	.26	.00	.76	.00
Are open to innovation and change	.26	.00	.74	.00
Have effective communication skills	.26	.00	.84	.00
Know their cultural heritage	.26	.00	.76	.00
Are hardworking	.26	.00	.82	.00
Are patient	.26	.00	.84	.00
Have problem solving skills	.25	.00	.86	.00
Produce goods or services needed by the society by using new ideas and opportunities (are entrepreneurs)	.25	.00	.78	.00
Keep the good of society ahead of their own	.25	.00	.87	.00
Are willing to take part in the processes of preventing and finding solutions to problems (hunger, poverty, earthquake, terrorist attacks, etc.) that concern the whole world	.24	.00	.80	.00
Behave according to healthy life principles	.24	.00	.78	.00
Know the history of countries in the world	.23	.00	.90	.00
Know at least one foreign language well	.19	.00	.91	.00

Table B23

Final Summary of Items and Factor Loadings of Students' Data after CFA Analysis of Students' Data

Question Number	Item	Factor loadings				
		1	2	3	4	5
1	Are open to innovation and change	.60				
2	Comply with the law	.69				
3	Are willing to take part in the processes of preventing and finding solutions to problems (hunger, poverty, earthquake, terrorist attacks, etc.) that concern the whole world	.62				
4	Keep the good of society ahead of their own	.41				
5	Are open to questioning their own views	.56				
6	Can put themselves in the others' shoes	.75				
7	Follow the moral code	.77				
8	Behave according to healthy life principles	.67				
9	Are aware of the cultures of countries around the world		.67			
10	Know the history of countries in the world		.63			
11	Follow current events in the world		.72			

12	Know at least one foreign language well	.54			
13	Know the functioning of state institutions in their country		.57		
14	Know citizenship duties		.82		
15	Know citizenship rights		.84		
16	Know the history and culture of their country		.78		
17	Know their cultural heritage		.77		
18	Have information about the state administration system in their country		.68		
19	Protect their cultural heritage		.80		
20	Are aware of the citizenship rights of others		.80		
21	Are aware of their own citizenship rights		.85		
22	Respect different cultures, beliefs, and lifestyles		.74		
23	Know their rights and responsibilities as consumers		.83		
24	Are self-disciplined			.73	
25	Are patient			.66	
26	Are hardworking			.72	
27	Are sharers			.78	
28	Are patriotic			.83	
29	Are honest			.76	
30	Pay taxes			.82	
31	Produce goods or services needed by the society by using new ideas and opportunities (are entrepreneurs)				.57
32	Have effective communication skills				.71
33	Can deal with different and unpredictable situations				.79
34	Have problem solving skills				.77
35	Use knowledge functionally in daily life				.79

Factor correlations					
Factors	1	2	3	4	5
1	1				
2	.63	1			
3	.86	.67	1		
4	.83	.60	.84	1	
5	.69	.73	.73	.81	1

Note. Factor 1, Factor 2, Factor 3, Factor 4, and Factor 5 refer to "individual positive attitudes", "global knowledge and awareness", "knowledge and consciousness of the country structure", "individual merits", and "individual skills", respectively.

Table B24

Cronbach's Alpha Values of Factor 1 Items When an Item is Deleted in CFA of Students' Data

Item	Cronbach's α
Are open to innovation and change	.82
Comply with the law	.81
Are willing to take part in the processes of preventing and finding solutions to problems (hunger, poverty, earthquake, terrorist attacks, etc.) that concern the whole world	.82
Keep the good of society ahead of their own	.85

Item	Cronbach's α
Are open to questioning their own views	.82
Can put themselves in the others' shoes	.81
Follow the moral code	.81
Behave according to healthy life principles	.82

Table B25

Cronbach's Alpha Values of Factor 2 Items When an Item is Deleted in CFA of Students' Data

Item	Cronbach's α
Are aware of the cultures of countries around the world	.68
Know the history of countries in the world	.64
Follow current events in the world	.67
Know at least one foreign language well	.72

Table B26

Cronbach's Alpha Values of Factor 3 Items When an Item is Deleted in CFA of Students' Data

Item	Cronbach's α
Know the functioning of state institutions in their country	.94
Know citizenship duties	.93
Know citizenship rights	.93
Know the history and culture of their country	.93
Know their cultural heritage	.93
Have information about the state administration system in their country	.94
Protect their cultural heritage	.93
Are aware of the citizenship rights of others	.93
Are aware of their own citizenship rights	.93
Respect different cultures, beliefs, and lifestyles	.93
Know their rights and responsibilities as consumers	.93

Table B27

Cronbach's Alpha Values of Factor 4 Items When an Item is Deleted in CFA of Students' Data

Item	Cronbach's α
Are self-disciplined	.89
Are patient	.89
Are hardworking	.89
Are sharers	.88
Are patriotic	.88
Are honest	.89
Pay taxes	.88

Table B28

Cronbach's Alpha Values of Factor 5 Items When an Item is Deleted in CFA of

Students' Data

Item	Cronbach's α
Produce goods or services needed by the society by using new ideas and opportunities (are entrepreneurs)	.85
Have effective communication skills	.81
Can deal with different and unpredictable situations	.79
Have problem solving skills	.79
Use knowledge functionally in daily life	.79

Table B29

Interview Questions for Teachers

Number	Questions
1	How many years have you been teaching?
2	What is your subject and which courses do you teach?
3	What is your most recent educational degree?
4	How do you define a good citizen? What do you think a good citizen looks like?
5	To what extent do you think schools are effective in cultivating good citizens?
5a	Which course or courses do you think contribute the most to students' development as good citizens? How?
5b	What kind of activities are carried out in the lessons to raise a good citizen? Can you give examples?
6	What do you think about the current education policies in Turkey in terms of cultivating good citizens?
7	What can the Ministry of National Education do to improve existing education policies to make cultivating good citizens more effective?
8	What do you think is the role of teachers in cultivating good citizens?
8a	What do you do in your classes to help your students grow up as good citizens? Can you give some examples?
8b	What else would you like to do?
9	What do you think are the most important objectives that should be in education programs to raise good citizens?
10a	According to the results of the scale I conducted, teachers and students seem to think that teaching subjects related to our country such as "being aware of citizenship rights", "knowing the functioning of state institutions", "knowing the history and culture of the country" are important in cultivating good citizens. What do you think could be the reasons for this? What do you think?
10b	Again, according to the results of the scale, topics related to the countries of the world such as "having knowledge about the history and culture of other countries", "following current events in the world", and "knowing at least one foreign language" were found to be less important by teachers and students. What do you think could be the reasons for this? What do you think about this issue?
10c	According to the results of the scale, while students expressed more opinion about that a good citizen "should respect differences such as gender, opinion, race, and belief", teachers expressed more opinion about that a good citizen "should question, research, and improve himself/herself". What do you think could be the reasons for this difference?

Number	Questions
10d	Regarding the open-ended answer "Are against violence and are respectful of nature and living beings" in the scale, some students specifically mentioned the protection of women and women's rights, while no teacher mentioned this. What do you think could be the reasons for this?
11	Apart from the topics we have discussed, do you have anything to say about citizenship education in Turkey and the characteristics of a good citizen? If yes, what are they?

Table B30

Interview Questions for Students

Number	Questions
1	What grade are you in?
2	Which school did your mother last graduate from? What does she do for a living?
3	Which school did your father last graduate from? What does he do for a living?
4	On average, how many books other than textbooks do you have at home?
4a	How many of them are yours?
4b	What genres or subjects those books have?
5	What do you think a good citizen is like?
6	What do you do to be a good citizen?
7	To what extent do you think schools are effective in cultivating good citizens?
8	Do you take or did you take or participate in any school activities related to being a good citizen at school?
8a	If you have taken or are taking courses, what are these courses?
8b	Which topics are emphasized? Can you give examples?
8c	How are the lessons taught? Can you give an example?
8d	If you participated in an activity, what was done at this activity?
9	What do you think about the current education you have received so far in school in terms of being a good citizen?
9a	Was the education you received effective in helping you acquire the characteristics of good citizenship? What were these qualities?
9b	Which course or courses do you think contributed the most to your acquisition of these characteristics?
10	How can the education that you have received at school for being a good citizen can be improved?
11	What do you think is the role of teachers in cultivating good citizens?
11a	What do your teachers do in class to help you grow up as good citizens? Can you give an example?
11b	What else would you like them to do?
12	In your opinion, which subjects should be focused on most in the lessons to raise good citizens?
13a	According to the results of the scale I conducted, teachers and students seem to think that teaching subjects related to our country such as "being aware of citizenship rights", "knowing the functioning of state institutions", "knowing the history and culture of the country" are important in cultivating good citizens. What do you think could be the reasons for this? What do you think?
13b	Again, according to the results of the scale, topics related to the countries of the world such as "having knowledge about the history and culture of other countries", "following current events in the world", and "knowing at least one foreign language" were found to be less important by teachers and students. What do you think could be the reasons for this? What do you think about this issue?

13c	According to the results of the scale, while students expressed more opinion about that a good citizen "should respect differences such as gender, opinion, race, and belief", teachers expressed more opinion about that a good citizen "should question, research, and improve himself/herself". What do you think could be the reasons for this difference?	
13d	Regarding the open-ended answer "Are against violence and are respectful of nature and living beings" in the scale, some students specifically mentioned the protection of women and women's rights, while no teacher mentioned this. What do you think could be the reasons for this?	
14	Apart from these, do you have anything else you would like to mention? If yes, what are they?	

Table B31

Formal MoNE Documents Used in Document Analysis

Number	Type	Grade level	Source	Reference
1	Curricula	P, S, H	English course curriculum (primary and secondary school grades 2, 3, 4, 5, 6, 7, 8)	(MoNE, 2018e)
2	Curricula	P, S	Turkish course curriculum (primary and secondary school grades 1, 2, 3, 4, 5, 6, 7, 8)	(MoNE, 2019a)
3	Curricula	P, S	Social studies course curriculum (primary and secondary school grades 4, 5, 6, 7)	(MoNE, 2018l)
4	Curricula	P, S	Culture of religion and knowledge of ethics course curriculum (primary school 4 and secondary school 5, 6, 7 and 8) grades)	(MoNE, 2018a)
5	Curricula	H	Culture of religion and knowledge of ethics course curriculum (secondary school 9, 10, 11 and 12th grades)	(MoNE, 2018b)
6	Curricula	P, S	Science course curriculum (primary and secondary school grades 3, 4, 5, 6, 7 and 8)	(MoNE, 2018c)
7	Curricula	P, S	Math course curriculum (primary and secondary school grades 3, 4, 5, 6, 7 and 8)	(MoNE, 2018g)
8	Curricula	H	Secondary education math course curriculum (9, 10, 11 and 12th grades)	(MoNE, 2018i)
9	Curricula	P	Human rights, citizenship, and democracy course curriculum (primary school 4th grade)	(MoNE, 2018f)
10	Curricula	H	Secondary education democracy and human rights course curriculum	(MoNE, 2013)
11	Curricula	H	Secondary education English course curriculum (9, 10, 11 and 12th grades)	(MoNE, 2018h)

12	Curricula	H	Secondary education Turkish language and literature curriculum (9, 10, 11 and 12th grades)	(MoNE, 2018k)
13	Curricula	H	Secondary education history curriculum (9, 10 ve11th grades)	(MoNE, 2018j)
14	Report	-	On our renewal and change in the curriculum ...	(MoNE, 2017b)
15	Report	-	The guidance and psychological counseling services in Turkey	(MoNE, 2020e)
16	Regulation	-	The MoNE school-family association regulation	(Presidency of the Republic of Turkey, 2012)
17	Regulation	-	General competencies for teaching profession	(MoNE, 2017a)
18	Regulation	-	Guidance and psychological counseling services regulation	(MoNE, 2020a)
19	Regulation	-	Regulation on social activities in educational institutions	(MoNE, 2017c)
20	Regulation	-	Regulation on secondary education institutions	(MoNE, 2020d)

Note. P, S, and H refer to "primary school", "secondary school", and "high school", respectively. Not all courses are provided in all grades. To illustrate, the Human Rights, Citizenship, and Democracy course is only given at 4th grade at primary schools.

Table B32

Mean and Standard Deviation of Teacher and Student Answers for Each CGCS Item

Teachers				Students			
Items	*M*	*SD*	*N*	Items	*M*	*SD*	*N*
Are patriotic	4.60	.67	1147	Are honest	4.53	.75	2937
Are honest	4.57	.69	1147	Are patriotic	4.49	.76	2937
Protect their cultural heritage	4.56	.72	1147	Know citizenship duties	4.47	.76	2937
Follow the moral code	4.56	.72	1147	Are aware of their own citizenship rights	4.47	.73	2937
Respect different cultures, beliefs, and lifestyles	4.55	.71	1147	Follow the moral code	4.47	.80	2937
Are aware of their own citizenship rights	4.54	.65	1147	Know citizenship rights	4.46	.77	2937
Comply with the law	4.53	.73	1147	Respect different cultures, beliefs, and lifestyles	4.44	.81	2937
Know the history and culture of their country	4.51	.73	1147	Know their rights and responsibilities as consumers	4.43	.74	2937
Are aware of the citizenship rights of others	4.50	.70	1147	Can put themselves in the others' shoes	4.40	.83	2937

Are willing to take part in the processes of preventing and finding solutions to problems (hunger, poverty, earthquake, terrorist attacks, etc.) that concern the whole world	4.50	.70	1147	Pay taxes	4.38	.81	2937
Know their rights and responsibilities as consumers	4.49	.68	1147	Comply with the law	4.37	.85	2937
Can put themselves in the others' shoes	4.49	.70	1147	Protect their cultural heritage	4.36	.80	2937
Know citizenship duties	4.49	.68	1147	Are aware of the citizenship rights of others	4.34	.80	2937
Know their cultural heritage	4.49	.73	1147	Know the history and culture of their country	4.34	.81	2937
Pay taxes	4.48	.72	1147	Know their cultural heritage	4.27	.83	2937
Know citizenship rights	4.48	.72	1147	Are open to innovation and change	4.26	.84	2937
Are open to innovation and change	4.44	.78	1147	Are self-disciplined	4.22	.82	2937
Have information about the state administration system in their country	4.40	.72	1147	Are sharers	4.21	.85	2937
Are sharers	4.39	.70	1147	Behave according to healthy life principles	4.20	.86	2937
Are self-disciplined	4.39	.72	1147	Are willing to take part in the processes of preventing and finding solutions to problems (hunger, poverty, earthquake, terrorist attacks, etc.) that concern the whole world	4.17	.89	2937
Are hardworking	4.37	.74	1147	Produce goods or services needed by the society by using new ideas and opportunities (are entrepreneurs)	4.16	.93	2937
Behave according to healthy life principles	4.36	.76	1147	Have information about the state administration system in their country	4.12	.87	2937
Are open to questioning their own views	4.33	.74	1147	Are open to questioning their own views	4.06	.91	2937
Keep the good of society ahead of their own	4.24	.86	1147	Are hardworking	4.03	.91	2937

Use knowledge functionally in daily life	4.24	.74	1147	Use knowledge functionally in daily life	4.02	.85	2937
Are patient	4.22	.79	1147	Can deal with different and unpredictable situations	4.01	.86	2937
Produce goods or services needed by the society by using new ideas and opportunities (are entrepreneurs)	4.20	.77	1147	Have effective communication skills	3.98	.88	2937
Have problem solving skills	4.16	.75	1147	Are patient	3.96	.96	2937
Have effective communication skills	4.15	.81	1147	Are aware of the cultures of countries around the world	3.91	.91	2937
Know the functioning of state institutions in their country	4.15	.75	1147	Follow current events in the world	3.85	.90	2937
Follow current events in the world	4.14	.76	1147	Have problem solving skills	3.84	.90	2937
Are aware of the cultures of countries around the world	4.10	.82	1147	Know the functioning of state institutions in their country	3.83	.94	2937
Can deal with different and unpredictable situations	4.08	.78	1147	Keep the good of society ahead of their own	3.64	1.13	2937
Know the history of countries in the world	3.50	.94	1147	Know at least one foreign language well	3.41	1.12	2937
Know at least one foreign language well	3.42	1.10	1147	Know the history of countries in the world	3.19	.97	2937

Table B33

Concepts and Themes of Open-Ended Questionnaire Item for Teachers

Concepts	n	Corresponding categories	Corresponding theme	N
Are curious, capable of questioning, investigate, criticize	10			
Know what they have, what they are doing, their deficiencies and mistakes, and try to correct them	7	Have critical skills		
Have self-control	1	22		
Are willing and have knowledge to improve themselves according to abilities required by the era	4		Are self-responsible, question and improve themselves	39
Are hardworking	4			
Try to do their best (e.g., on job)	4			
Are self-sacrificing	1	Are hardwork-ing		
Have a sense of responsibility	1	12		
Are producer	1			
Have a goal	1			
Read books regularly	4			
Are sensitive to art	1	Other		
Attach importance to education	1	6		
Love, respect to, and protect their homeland, flag, country, nation, state, etc.	8			
Are patriotic	4	Are attached to their homeland	Are attached to their national values (flag, state, nation, country, culture etc.), protect and flourish them	34
Do not betray or defraud the homeland or state	4	18		
Show national character	1			
Are not hostile to their roots and history	1			
Set an example to future generations and raise good people for the future	4			
Express opinion on political, economic and so-cial issues, critically follow the events of the country, and provide solutions to country's problems	4	Make their homeland flour-ish		
Think of society before themselves	3	13		

Item	n	Subgroup	n	Category	n
Do their part to raise their country to the level of contemporary civilizations	1				
Know their nation and state well	1				
Embrace national cultural values	1				
Are respectful to laws and social rules	1				
Other	3	Other	3		
Respect, love, and protect the nature and living beings (animals, children) and do not harm them	10	Are not harmful to nature and living beings	19	Are against violence and respectful of nature and living beings (animals, plants, children, and people in general with different gender, races, languages, views, religions, lifestyles, other citizens, etc.)	32
Keep the environment clean	6				
Are merciful	2				
Are affectionate towards children	1				
Are respectful to differences (beliefs, cultures, thoughts, lifestyles)	7	Are tolerant to differences	8		
Are tolerant	1				
Can empathize	5	Can empathize	5		
Are just	6	Are just	9	Are just, defend justice and rights	25
React to injustice	2				
Stand by those who are right-honest and instead of those who are strong	1				
Do not violate and protects rightful due ("kul hakki" in Turkish)	4	Protect rights	11		
Respect the rights of others	4				
Know and claim their rights	3				
Have a voice in, have awareness and become a member of non-governmental organizations	3	Other	5		
Know the basics and necessity of practice of law	2				
Are honest	5	Are honest	5	Are honest	17
Say "wrong" to wrong "right" to right	2				
Stand by those who are right-honest and instead of those who are strong	1	Are righteous	4		
Do not prefer their interests to the truth	1				
Have conscience	5	Other	8		
Are sincere	2				
Are reliable	1				
Are moral	6	Are moral	7	Are moral	7
Are uncorrupt (i.e., "namusludur" in Turkish)	1				
Live by Islam	3	Live by Islam	7	Live by Islam	7

Prioritize to be a good citizen of the land of the afterlife	1		
Have fear of Allah	1		
Act in accordance with Allah's approval	1		
Live the Quran properly	1		
Are attached to their religion	2		
Have faith	2	Live by their religion	7
Teach their family about their religion	1		Live by their religion
Fulfill their religious duties	1		
Have high self-confidence	2	Are self-respectful and self-confident	3
Self-respecting	1		Are self-respectful and self-confident

Table B34

Concepts and Themes of Open-Ended Questionnaire Item for Students

Concepts	n	Corresponding category	Corresponding theme	N
Are respectful to differences (e.g., to their family, and friends, elders, disabled, pregnant, other people, each other, other citizens, all genders, and others' differences, cultures, beliefs, preferences, choices, feelings, opinions, ideas, political views, lives, decisions, rights, and all nations' people's point of view, and language, race, environment, all matters)	69	Are tolerant to differences		
Do not discriminate (e.g., on clothing, appearance, gender, language, religion, race, country east-west)	22			
Are not prejudiced (e.g., to others)	10			
Are not racist and are against racism	9			
Are tolerant (e.g., of religious differences)	8			
Advocate equality	1			
Treat everyone equally	1		Are against violence and respectful of nature and living beings (animals, plants, children, women, and people in general with different gender, races, languages, views, religions, lifestyles, other citizens, etc.)	231
Do not exclude people who are different from them	1			
Behave well to immigrants and empathize with them	1	122		
Are environmentally sensitive, do not harm the natural environment (plants, animals, etc.), keep their environment clean, and contribute to recycling	47	Are not harmful to nature and living beings		
Do not allow women to be harmed and do not harm them	9			
Can produce solutions by talking, are not aggressive and are against violence	9			
Respect people and do not harm them physically and psychologically	6	78		
Are merciful	6			
Have love (e.g., towards people, their little ones)	3			
Can empathize	11	Can empathize		
Are not selfish	7			
Do not do something to someone else that they do not want done to them	2	21		

If there is a real mistake, they warn the person in an environment where there are only them (when they are alone)	1				
Are knowledgeable about and respects animal rights, human rights, women rights, nature rights	9				
Are sensitive	1	Other	10		
Love, respect to, and protect their homeland, flag, country, nation, state, etc.	46				
Are patriotic	9				
Know, learn, and teaches unity and solidarity for peace and tranquility in the society	6				
Defend their country against foreigners independent of political parties they support	1				
Do not betray their homeland, nation	1				
Always show respect and love to their ancestors	1	Are attached to their homeland	65		
Love Atatürk	1				
Want the welfare of the society, strive to progress, and work for the country	14				
Do not do partisanship but evaluate the good of the service, freely and fairly react to the mistakes of the state and country problems, and support the good work of country managers	10	Make their homeland flourish	34	Are attached to their national values (flag, state, nation, country, culture etc.), protects and flourish them	120
Are sensitive and beneficial to society, think not only of themselves but their people, and give a piece of themselves to public	8				
Bear in mind Atatürk's principles and reforms	1				
Pay taxes	1				
Obey rules and are law abiding	9				
Know and respect national values and history	9				
Preserve and bear in mind the values, customs, and traditions	2				
Adopt social values	1	Other	21		
Know their failures, values, goals, are open to criticism, and improve themselves	14				
Have critical skills (are curious, capable of questioning, investigate, criticize)	13	Have critical skills	35	Are self-responsible, question and improve themselves	84
Are open minded and open to innovations	7				
Have their own opinions	1				

Detail	n	Category	n	Super-category	n
Are self-responsible	15				
Do their tasks in the best way and just in time	6				
Do not give up their goals, chase their goals and dreams	5				
Are hardworking	3	Are hardworking	33		
Are self-sacrificing	3				
Try to be the best in their field	1				
Read books regularly	6				
Are knowledgeable	3				
Are interested in science, philosophy, art, and sport	3				
Attach importance to education	2				
Become a productive individual, not a consumer	1				
Watch documentaries or movies	1	Other	16		
Are just	17	Are just	19	Are just, defend justice and rights	38
Cannot stand with injustice	1				
Do not let the weak to be oppressed, stand behind them	1				
Defend, protect, and respect rights (both for themselves and others)	17	Protect rights	17		
Know the importance of their vote and do not allow to be deceived	1	Other	2		
Respect democracy	1				
Are honest	10	Are honest	11	Are honest	23
Do not lie	1				
Are reliable	6	Other	12		
Are conscientious	4				
Are sincere	2				
Are helpful	14	Are helpful	21	Are helpful	21
Are sharers	5				
Know to share their food	1				
Notice other people about a mistake they see around	1				
Are moral	10	Are moral	10	Are moral	10
Respect themselves	7	Are self-respectful and self-confident	8	Are self-respectful and self-confident	8
Have high self-confidence	1				
Investigate and know the meaning that their religion tells	3	Live by their religion	7	Live by their religion	7
Are faithful	3				
Worship regularly	1				
Are attached to Allah, azan, and religion	2	Live by Islam	3	Live by Islam	3
Stay away from usury	1				

Table B35 [23]

The Good Citizenship Checklist

Corresponding factor	Characteristic	Source	Participants
	Know the functioning of state institutions in their country	Questionnaire and/or interview	Students and/or teachers
	Are just, defend justice and rights (protect rights, etc.)[24]		
	Are attached to their national values (flag, state, nation, country, culture etc.), protects and flourish them		
	Know citizenship duties		
	Know citizenship rights		
	Know the history and culture of their country		
Knowledge and consciousness of country structure	Know their cultural heritage		
	Have information about the state administration system in their country		
	Protect their cultural heritage		
	Are aware of the citizenship rights of others		
	Are aware of their own citizenship rights		
	Are against violence and respectful of nature and living beings (animals, plants, children, women, and people in general with different gender, races, languages, views, religions, lifestyles, other citizens, etc.) (are tolerant to differences, are not harmful to nature and living beings, can empathize, etc.)		
	Respect different cultures, beliefs, and lifestyles		
	Know their rights and responsibilities as consumers		
	Are self-responsible, question and improve themselves (have critical skills, are hardworking, etc.) (has critical skills, is hardworking, etc.)	Questionnaire and/or interview	Students and teachers
Individual merits	Are self-disciplined		
	Are patient		
	Are hardworking		
	Are helpful		
	Are sharers		

[23] Characteristics such as "live by Islam", "live by their religion", and "are self-respectful and self-confident" were eliminated as they were low in frequency and came only from the answers to the open-ended questionnaire item and were not associated with a closed-ended questionnaire item.

[24] Characteristics in italics indicate that these are overarching themes from responses to the open-ended questionnaire item (Details are Table F11 and Table F12 in the Appendix). Sub-statements of these themes are shown in the SUB-STATEMENTS OF THEMES IN ITALICS section below.

Category	Items	Method	Participants
	Are attached to their national values (flag, state, nation, country, culture etc.), protects and flourish them Are patriotic Are honest Pay taxes Are self-responsible, question and improve themselves (have critical skills, are hardworking, etc.) (has critical skills, is hardworking, etc.) Are open to innovation and change Comply with the law Are willing to take part in the processes of preventing and finding solutions to problems (hunger, poverty, earthquake, terrorist attacks, etc.) that concern the whole world		Students and/or teachers
Individual positive attitudes	Are attached to their national values (flag, state, nation, country, culture etc.), protects and flourish them Keep the good of society ahead of their own Are open to questioning their own views Are against violence and respectful of nature and living beings (animals, plants, children, women, and people in general with different gender, races, languages, views, religions, lifestyles, other citizens, etc.) (are tolerant to differences, are not harmful to nature and living beings, can empathize, etc.) Can put their selves in the others' shoes Are moral Follow the moral code Behave according to healthy life principles	Questionnaire and/or interview	
Individual skills	Are self-responsible, question and improve themselves (have critical skills, are hardworking, etc.) (has critical skills, is hardworking, etc.) Produce goods or services needed by the society by using new ideas and opportunities (are entrepreneurs) Have effective communication skills Can deal with different and unpredictable situations Have problem solving skills Use knowledge functionally in daily life	Questionnaire and/or interview	Students and teachers
Knowledge about the world[25]	Are aware of the cultures of countries around the world Know the history of countries in the world	Questionnaire	Students and teachers

[25] Items under "Knowledge about the World" were perceived less important than items under items under other factors by participants. Items under "Knowledge about the

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Follow current events in the world
Know at least one foreign language well

SUB-STATEMENTS OF THEMES IN ITALICS

Sub statements of "are just, defend justice and rights (protect rights, etc.)" are as follows:

- React to injustice; cannot stand with injustice; are just
- Stand by those who are right-honest and instead of those who are strong; do not let the weak to be oppressed, stand behind them
- Do not violate and protect rightful due ("kul hakkı" in Turkish)
- Respect the rights of others; defend, protect, and respect rights (both for themselves and others); know and claim their rights
- Have a voice in, have awareness and become a member of non-governmental organizations
- Know the basics and necessity of practice of law
- Know the importance of their vote and do not allow to be deceived
- Respect democracy and know its principles
- Respects the republic and knows its principles

Sub statements of "are attached to their national values (flag, state, nation, country, culture etc.), protects and flourish them" are as follows:

- Are patriotic; love, respect to, and protect their homeland, flag, country, nation, state, etc.; are not hostile to their roots and history; know, learn, and teach unity and solidarity for peace and tranquillity in the society
- Know the cultural heritage of the homeland
- Show national character; know their nation and state well; embrace national cultural values; know and respect national values and history; preserve and bear in mind the values, customs, and traditions
- Love Atatürk; bear in mind Atatürk's principles and reforms; always show respect and love to their ancestors
- Do not betray or defraud the homeland or state; do not betray their homeland, nation
- Pay taxes; obey rules and are law abiding; adopt social values; are respectful to laws and social rules
- Set an example to future generations and raise good people for the future; think about society before themselves; are sensitive and beneficial to society, think not only of themselves but their people, and give a piece of themselves to public; do their part to raise their country to the level of contemporary civilizations; want the welfare of the society, strive to progress, and work for the country

World" are related with global citizenship and multicultural education. Still, the participants deemed important that a good citizen is engaged in solutions of world problems and tolerant toward differences, which are also related with global citizenship and multicultural education. Interview results revealed that it can be because the participants prioritized national citizenship characteristics first. Hence, items under "Knowledge about the World" were included in the analysis as well to check to what extent they exist in curricula and their balance against national topics on good citizenship.

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- Defend their country against foreigners independent of political parties they support; do not do partisanship but evaluate the good of the service, freely and fairly react to the mistakes of the state and country problems, and support the good work of country managers; express opinion on political, economic, and social issues, critically follow the events of the country, and provide solutions to country's problems

Sub statements of "are against violence and respectful of nature and living beings (animals, plants, children, women, and people in general with different gender, races, languages, views, religions, lifestyles, other citizens, etc.) (are tolerant to differences, are not harmful to nature and living beings, can empathize, etc.)" are as follows:

- Are knowledgeable about and respect animal rights, human rights, women rights, nature rights
- Advocate equality; treat everyone equally; are not prejudiced (e.g., to others); are respectful to differences (e.g., to their family, and friends, elders, disabled, pregnant, other people, each other, other citizens, all genders, and others' differences, cultures, beliefs, preferences, choices, feelings, opinions, ideas, thoughts, political views, lives, lifestyles decisions, rights, and all nations' people's point of view, and language, race, environment, all matters); do not discriminate (e.g., on clothing, appearance, gender, language, religion, race, country east-west); are not racist and are against racism; do not exclude people who are different from them; behave well to immigrants and empathize with them
- Are merciful; are tolerant (e.g., of religious differences); can empathize; do not do something to someone else that they do not want done to them; are not selfish; are sensitive
- Are affectionate towards children; have love (e.g., towards people, their little ones); do not allow women to be harmed and do not harm them; respect, love, and protect the nature and living beings (animals, children) and do not harm them; are environmentally sensitive; do not harm the natural environment (plants, animals, etc.), keep their environment clean, and contribute to recycling; respect people and do not harm them physically and psychologically; can produce solutions by talking, are not aggressive and are against violence; if there are a real mistake, they warn the person in an environment where there are only them (when they are alone)

Sub statements of "are self-responsible, question and improve themselves (have critical skills, are hardworking, etc.) (has critical skills, is hardworking, etc.)" are as follows:

- Have critical skills (are curious, capable of questioning, investigates, criticizes); have their own opinion
- Have self-control; know what they have, what they are doing, their deficiencies and mistakes, and try to correct them; know their failures, values, goals, are open to criticism, and improve themselves
- Are willing and have knowledge to improve themselves according to abilities required by the era; are open minded and open to innovations
- Are hardworking; are self-sacrificing; try to do their best (e.g., on job); try to be the best in their field; do their task in the best way and just in time; have a sense of responsibility
- Have a goal; do not give up their goals, chase their goals and dreams
- Are producer; become a productive individual, not a consumer
- Attach importance to education; are knowledgeable; are interested in science, philosophy, art, and sport; read books regularly; watch documentaries or movies

Sub statements of "Are moral" are as follows:

Are moral; are uncorrupt (i.e., "namusludur" in Turkish)

Table B36

The Excluded Items Which Could Not Grant Permission from the MoNE

Item number	The item
1	Defend the rule of law
2	Defend freedom of thought
3	Join a political party
4	Participate in political discussions
5	Follow political events
6	Boycott unfair practices
7	Petition the state regarding unfair practices
8	Draw public attention to unfair practices in the mass media
9	Participate in non-violent legal protests about unfair practices

C. DETAILED DOCUMENTS FOR CHAPTER 4

Table C1

Related Open-Ended and CGCS Items

Items	Corresponding factor	Corresponding CGCS item/s
Are against violence and are respectful of nature and living beings (animals, plants, children, women, and people in general with different gender, races, languages, views, religions, lifestyles, other citizens, etc.)	Knowledge and consciousness of the country structure	Respect different cultures, beliefs, and lifestyles
	Individual positive attitudes	Can put themselves in the others' shoes
Are self-responsible, question and improve themselves	Individual positive attitudes	Are open to innovation and change
		Are open to questioning their own views
		Can deal with different and unpredictable situations
	Individual skills	Have problem solving skills
		Produce goods or services needed by the society by using new ideas and opportunities (are entrepreneurs)
	Individual merits	Are self-disciplined
		Are hardworking
Are helpful	Individual merits	Are sharers
Are honest	Individual merits	Are honest
Are just, defend justice and rights	Knowledge and consciousness of the country structure	Know citizenship rights
		Are aware of the citizenship rights of others
		Are aware of their own citizenship rights
		Know their rights and responsibilities as consumers
Are moral	Individual positive attitudes	Follow the moral code
Are attached to their national values (flag, state, nation, country, culture etc.), protects and flourish them	Individual merits	Are patriotic

Individual positive attitudes	Comply with the law Keep the good of society ahead of their own	
Knowledge and consciousness of the country structure	Know their rights and responsibilities as consumers	
	Know citizenship duties Know the history and culture of their country	

Table C2

Variances, Covariances, and Sample Size of Each Cell in Teachers' Data for

MANOVA

Cell name	Variances	Covariances	Sample size
Female/social-based/low	.22	.11	179
Male/social-based/high	.26	.16	111
Female/social-based/high	.29	.19	107
Male/social-based/low	.36	.18	106
Female/science-based/low	.25	.14	91
Female/religion-based/low	.24	.13	78
Male/science-based/high	.29	.18	70
Female/science-based/high	.24	.13	67
Female/social-based/moderate	.29	.16	63
Male/religion-based/low	.28	.19	54
Male/social-based/moderate	.35	.24	53
Female/science-based/moderate	.23	.10	49
Male/science-based/low	.28	.17	43
Male/science-based/moderate	.71	.55	31
Male/religion-based/high	.79	.40	14
Male/religion-based/moderate	.42	.28	13
Female/religion-based /moderate	.23	.10	9
Female/religion-based /high	.23	.09	8

Table C3

Variances, Covariances, and Sample Size of Each Cell in Students' Data for

MANOVA

Cell name**	Variances	Covariances	Sample size
AHS***/at most primary /at most primary	.28	.15	650
AHS/secondary-high /secondary high	.31	.17	563
AHS/at most primary /secondary-high	.29	.16	466
AIHHS****/at most primary /at most primary	.31	.17	300
AIHHS/at most primary /secondary-high	.30	.17	192
AHS/secondary-high /university	.25	.11	135
AIHHS/secondary-high /secondary high	.36	.21	129
AHS/secondary-high /at most primary	.35	.19	127
AHS/university/university	.30	.15	84

AHS/at most primary /university	.33	.19	56
AIHHS/secondary-high /university	.59	.44	55
AHS/university/secondary-high	.29	.18	45
AIHHS/secondary-high /at most primary	.31	.18	42
AIHHS/university/university	.33	.18	40
AIHHS/at most primary /university	.28	.12	35
AIHHS/university/secondary-high	.40	.30	16
AHS/university/at most primary	.45	.28	10

* The group of AIHSS/University/At Most Primary Education does not exist as this group had no sample size.
** The ordering of groups are school type, mother education, and father education.
*** AHS stands for Anatolian High School.
****AIHHS stands for Anatolian Imam Hatip High School.

D. APPROVAL OF THE METU HUMAN SUBJECTS ETHICS COMMITTEE

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER

ORTA DOĞU TEKNİK ÜNİVERSİTESİ
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Sayı: 28620816 / 683

03 OCAK 2019

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Prof.Dr. Cennet Engin DEMİR

Danışmanlığını yaptığınız Erdem UYGUN'un " *'İyi' Vatandaş Kimdir ve Onları Nasıl Yetiştirebiliriz?: Türkiye'deki Paydaşların Algıları* " başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülerek gerekli onay **2018-EGT-218** protokol numarası ile araştırma yapması onaylanmıştır.

Saygılarımla bilgilerinize sunarım.

Başkan

Üye   Üye

Üye   Üye

Üye   Üye

304

Sayı: 28620816   /

27 EKİM 2021

Konu   : Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi   : İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Prof. Dr. Cennet Engin DEMİR

Danışmanlığını yürüttüğünüz Erdem UYGUN'un "İyi Vatandaş Kimdir Ve Onları Nasıl Yetiştirebiliriz? Türkiye'deki Paydaşların Algıları" başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülmüş ve **417-ODTU-2021** protokol numarası ile onaylanmıştır.

Saygılarımızla bilgilerinize sunarız.

İAEK Başkanı

E. APPROVAL OF THE MINISTRY OF NATIONAL EDUCATION

T.C.
MİLLÎ EĞİTİM BAKANLIĞI
Yenilik ve Eğitim Teknolojileri Genel Müdürlüğü

Sayı : 81576613-605.01-E.25850034   26.12.2019
Konu : Araştırma Uygulama İzin Talebi

DAĞITIM YERLERİNE

İlgi: a) Erdem Uygun'un 24/12/2019 tarihli dilekçesi
       b) Yenilik ve Eğitim Teknolojileri Genel Müdürlüğünün 11/10/2019 tarihli ve
          81576613-60501-E.19782954 sayılı yazısı
       c) Millî Eğitim Bakanlığının 22/08/2017 tarihli ve 35558626-10.06.01-E.12607291
          (2017/25) sayılı genelgesi

İlgi (a) dilekçe ile Orta Doğu Teknik Üniversitesi, Eğitim Programları ve Öğretim Doktora Programı öğrencisi Erdem UYGUN'un "İyi Vatandaş Kimdir ve Onları Nasıl Yetiştirebiliz?: Türkiye'deki Paydaşların Algıları" konulu tezi kapsamında hazırlamış olduğu veri toplama araçlarının pilot çalışmasının ilgi (b) yazı ile alınan onay doğrultusunda gerçekleştirildiği belirtilerek İlgi (b) yazı ekinde bulunan anket sorularından seçilen veri toplama araçlarının Ağrı, Ankara, Balıkesir, Bingöl, Eskişehir, İstanbul, İzmir, Kastamonu, Kırşehir, Osmaniye, Şanlıurfa ve Trabzon illerinde bulunan Anadolu Liseleri ve Anadolu İmam Hatip Liselerinde görev görev yapmakta olan öğretmenlere ve bu okullarda öğretim gören öğrencilere çevrim içi olarak uygulanmasına ilişkin izin talebi Genel Müdürlüğümüzce incelenmiştir.

Denetimi il/ilçe millî eğitim müdürlükleri ve okul/kurum idaresinde olmak üzere, kurum faaliyetlerini aksatmadan, gönüllülük esasına göre; onaylı bir örneği Bakanlığımızda muhafaza edilen ve uygulama sırasında da mühürlü ve imzalı örnekten elektronik ortama aktarılmış veri toplama araçlarının ilgi (b) yazı ve ilgi (c) Genelge doğrultusunda öğretmenlere "https://forms.gle/JgbdK9yFdXafjFibA" linki üzerinden, öğrencilere "https://forms.gle/Ug9emRWphZDQjmPK7" linki üzerinden uygulanmasına izin verilmiştir.

Gereğni bilgilerinize rica ederim.

Genel Müdür

Ek: Veri Toplama Araçları (22 Sayfa)

Sayı   : E-14588481-605.99-38781142   10.12.2021
Konu : Araştırma izni

ORTA DOĞU TEKNİK ÜNİVERSİTESİ REKTÖRLÜĞÜNE

İlgi: a) 01.12.2021 tarihli ve 254 sayılı yazınız.
        b) MEB Yenilik ve Eğitim Teknolojileri Genel Müdürlüğünün 2020/2 nolu Genelgesi.

        Üniversiteniz Sosyal Bilimler Enstitüsü Doktora Öğrencisi Erdem UYGUN'un **"İyi Vatandaş Kimdir ve Onları Nasıl Yetiştirebiliriz? Türkiye'deki Paydaşların Algıları"** konulu tezi kapsamında merkez ilçelere bağlı liselerde uygulanacak olan veri toplama araçları ilgi (b) Genelge çerçevesinde incelenmiştir.

        Yapılan inceleme sonucunda, söz konusu araştırmanın Müdürlüğümüzde muhafaza edilen ölçme araçlarının; Türkiye Cumhuriyeti Anayasası, Millî Eğitim Temel Kanunu ile Türk Milli Eğitiminin genel amaçlarına uygun olarak, ilgili yasal düzenlemelerde belirtilen ilke, esas ve amaçlara aykırılık teşkil etmeyecek, eğitim-öğretim faaliyetlerini aksatmayacak şekilde okul ve kurum yöneticilerinin sorumluluğunda gönüllülük esasına göre uygulanması Müdürlüğümüzce uygun görülmüştür.

        Bilgilerinizi ve gereğini rica ederim.

                                                                        Milli Eğitim Müdürü

Ek:
Uygulama araçları (4 sayfa)
Dağıtım:
Gereği:
ODTÜ
Bilgi:
9 Merkez İlçe MEM

F. INTERVIEW PROTOCOLS

Öğrenci Odak Grup Görüşme Soruları

Sevgili öğrenci,

Bu çalışmanın amacı, Türkiye'deki devlet okullarında uygulanmakta olan vatandaşlık eğitimi uygulamalarının iyileştirilmesi adına dikkate alınması gereken boyutların öğrenci ve öğretmen bakış açısından belirlenmesidir. Bu amaçla, bu doktora tezi çalışması, Prof. Dr. Cennet ENGİN-DEMİR (ODTÜ EBB Bölümü) danışmanlığında doktora öğrencisi Erdem UYGUN (ODTÜ EBB Bölümü) tarafından yürütülmektedir. Bu çalışmanın sonuçlarının Türkiye'nin kültürel ve eğitsel yapısına uygun bir vatandaşlık eğitiminin ortaya çıkarılmasına katkı sunması hedeflenmektedir. Bu kapsamda:

- Yapacağımız görüşme yaklaşık 40-60 dakika sürecektir.
- Doğru ya da yanlış, istenen ya da istenmeyen yanıt bulunmamaktadır.
- Verdiğiniz yanıtlar gizli tutulacak olup, sadece araştırma amaçlı kullanılacaktır.
- Görüşmede vereceğiniz bilgileri kaçırmamak ve bu bilgilerin tez içerisinde detaylı bir biçimde yer almasını sağlamak amacıyla izninizle görüşme sesi kaydedilecektir.
- Dilediğiniz noktada ses kaydı durdurulabilir ya da isteğiniz dahilinde silinebilir.

Sormak istediğiniz sorular olursa Erdem UYGUN (.@metu.edu.tr, 0 5   ) ile iletişime geçebilirsiniz. Zamanınız ve katkılarınız için teşekkür ederim.

1. Kaçıncı sınıftasınız?
2. Anneniz en son hangi okuldan mezun oldu? Ne iş yapıyor?
3. Babanız en son hangi okuldan mezun oldu? Ne iş yapıyor?

4. Evinizde ders kitapları dışında ortalama kaç kitap bulunuyor?
   - Bunlardan kaçı size ait?
   - Hangi türde ya da konularda kitaplar var? (Roman, öykü, ansiklopedi vb.)
5. Sizce iyi bir vatandaş nasıl biridir?
6. Siz iyi bir vatandaş olmak için neler yapıyorsunuz?
7. Sizce iyi bir vatandaş yetiştirmede okullar ne derecede etkilidir?
8. Okulda iyi bir vatandaş olmakla ilgili olan herhangi bir ders alıyor musunuz, aldınız mı veya okulda herhangi bir etkinliğe katıldınız mı?

   - Ders aldıysanız ya da alıyorsanız bu dersler hangileridir?
   - Hangi konular üzerinde duruluyor? Örnek verebilir misiniz?

   - Dersler nasıl işleniyor? Örnek verebilir misiniz?

   - Bir etkinliğe katıldıysanız, bu etkinlikte neler yapıldı?

9. İyi vatandaş olmak konusunda okulda şu ana kadar almış olduğunuz mevcut eğitim hakkında ne düşünüyorsunuz?
   - Almış olduğunuz eğitim iyi vatandaşlık özelliklerini kazanmanızda etkili oldu mu? Bu özellikler nelerdi?

- Bu özellikleri edinmenizde en çok hangi ders ya da derslerin katkısı olduğunu düşünüyorsunuz?
10. İyi vatandaş olmak konusunda okulda almış olduğunuz eğitim nasıl iyileştirilebilir?
1. Sizce iyi bir vatandaş yetiştirmede öğretmenlerin rolü nedir?
  - Öğretmenleriniz iyi birer vatandaş olarak yetişmeniz için derslerde neler yapıyor? Örnek verebilir misiniz?
  - Başka neler yapmalarını isterdiniz?
2. Sizce iyi vatandaş yetiştirmek için derslerde en çok hangi konular üzerinde durulmalı?
11. Yapmış olduğum anket sonuçlarına göre:
  a. Öğretmenler ve öğrenciler "vatandaşlık haklarının bilincinde olmak", "devlet kurumlarının işleyişini bilmek", "ülkesinin tarihini ve kültürünü bilmek" gibi ülkemizle ilgili konuların okullarımızda öğretilmesini iyi vatandaş yetiştirmede önemli bulmuş. Sizce bunun nedenleri neler olabilir? Siz bu konuda ne düşünüyorsunuz?
  b. Yine anket sonuçlarına göre "diğer ülkelerin tarih ve kültürleri hakkında bilgi sahibi olmak", "dünyadaki güncel olayları takip etmek", ve "en az bir yabancı dil bilmek" gibi dünya ülkeleriyle ilgili konuları ise öğretmen ve öğrenciler daha az önemli bulmuş. Sizce bunun nedenleri neler olabilir?
  c. Öğrenciler iyi bir vatandaşın "cinsiyet, görüş, ırk, inanç gibi farklılıklara saygı duyması gerektiği" konusunda daha çok görüş belirtirken, öğretmenler iyi bir vatandaşın "sorgulamasının, araştırmasının ve kendini geliştirmesinin gerektiği" konusunda daha çok görüş belirtmiştir. Sizce bu farklılığın nedenleri neler olabilir?
  d. Anketteki "şiddete karşıdır, doğayı ve canlıları korur" maddesine ilişkin olarak bazı öğrenciler özellikle kadın ve kadın haklarının korunmasından bahsederken, hiçbir öğretmen bundan bahsetmemiştir. Sizce bunun nedenleri neler olabilir?
12. Bunların dışında belirtmek istedikleriniz var mı? Varsa nelerdir?

Teşekkür ederiz.

Öğretmen Görüşme Soruları

Sayın öğretmenim,

Bu çalışmanın amacı, Türkiye'deki devlet okullarında uygulanmakta olan vatandaşlık eğitimi politikalarının ve etkinliklerinin iyileştirilmesi adına dikkate alınması gereken boyutların öğretmen ve öğrenci bakış açısından belirlenmesidir. Bu amaçla, bu doktora tezi çalışması, Prof. Dr. Cennet ENGİN-DEMİR (ODTÜ EBB Bölümü) danışmanlığında doktora öğrencisi Erdem UYGUN (ODTÜ EBB Bölümü) tarafından yürütülmektedir. Çalışma kapsamında anket, görüşme soruları ve resmi doküman incelemeleri yoluyla veri toplanması hedeflenmektedir. Çalışmanın bulgularının Türkiye'nin sosyokültürel ve eğitsel yapısına uygun bir vatandaşlık müfredatının ortaya çıkarılmasına katkı sunması hedeflenmektedir. Bu kapsamda:

- Yapacağımız görüşme yaklaşık 40-60 dakika sürecektir.
- Doğru ya da yanlış, istenen ya da istenmeyen yanıt bulunmamaktadır.
- Verdiğiniz yanıtlar gizli tutulacak olup, sadece araştırma amaçlı kullanılacaktır.
- Görüşmede vereceğiniz bilgileri kaçırmamak ve bu bilgilerin tez içerisinde detaylı bir biçimde yer almasını sağlamak amacıyla izninizle görüşme sesi kaydedilecektir.
- Dilediğiniz noktada ses kaydı durdurulabilir ya da isteğiniz dahilinde silinebilir.

Sormak istediğiniz sorular olursa Erdem UYGUN (@metu.edu.tr, 0 5   ) ile iletişime geçebilirsiniz. Zamanınız ve katkılarınız için teşekkür ederim.

1. Kaç yıldır öğretmenlik yapıyorsunuz?
2. Branşınız nedir ve hangi derslere giriyorsunuz?
3. En son mezun olduğunuz eğitim derecesi nedir?
4. İyi bir vatandaşı nasıl tanımlarsınız? Sizce iyi bir vatandaş nasıl biridir?
5. Sizce iyi bir vatandaş yetiştirmede okullar ne derecede etkilidir?
   - Sizce en çok hangi ders veya dersler öğrencilerin iyi bir vatandaş olarak yetişmelerine katkıda bulunuyor? Nasıl?
   - Derslerde iyi bir vatandaş yetiştirme konusunda ne tür etkinlikler yapılıyor? Örnek verebilir misiniz?
6. İyi vatandaş yetiştirme konusunda Türkiye'deki mevcut eğitim politikaları hakkında ne düşünüyorsunuz?
7. Millî Eğitim Bakanlığı, iyi vatandaş yetiştirmeyi daha etkili hale getirmek için mevcut eğitim politikalarını iyileştirmek için neler yapabilir?
8. Sizce iyi bir vatandaş yetiştirmede öğretmenlerin rolü nedir?
   - Öğrencilerinizin iyi birer vatandaş olarak yetişmesi için derslerinizde siz neler yapıyorsunuz? Örnek verebilir misiniz?
   - Başka neler yapmak isterdiniz?
9. Sizce iyi vatandaş yetiştirmek için eğitim programlarında olması gereken en önemli kazanımlar nelerdir?
   - Yapmış olduğum anket sonuçlarına göre:

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- o Öğretmenler ve öğrenciler "vatandaşlık haklarının bilincinde olmak", "devlet kurumlarının işleyişini bilmek", "ülkesinin tarihini ve kültürünü bilmek" gibi ülkemizle ilgili konuların okullarımızda öğretilmesini iyi vatandaş yetiştirmede önemli bulmuş görünüyorlar. Sizce bunun nedenleri neler olabilir? Siz ne düşünüyorsunuz?
- o Yine anket sonuçlarına göre "diğer ülkelerin tarih ve kültürleri hakkında bilgi sahibi olmak", "dünyadaki güncel olayları takip etmek", ve "en az bir yabancı dil bilmek" gibi dünya ülkeleriyle ilgili konular öğretmen ve öğrenciler tarafından daha az önemli bulunmuş. Sizce bunun nedenleri neler olabilir? Bu konuda siz ne düşünüyorsunuz?
- o Öğrenciler iyi bir vatandaşın "cinsiyet, görüş, ırk, inanç gibi farklılıklara saygı duyması gerektiği" konusunda daha çok görüş belirtirken, öğretmenler iyi bir vatandaşın "sorgulamasının, araştırmasının ve kendini geliştirmesinin gerektiği" konusunda daha çok görüş belirtmiştir. Sizce bu farklılığın nedenleri neler olabilir?
- o Anketteki "şiddete karşıdır, doğayı ve canlıları korur" maddesine ilişkin olarak bazı öğrenciler özellikle kadın ve kadın haklarının korunmasından bahsederken, hiçbir öğretmen bundan bahsetmemiştir. Sizce bunun nedenleri neler olabilir?

10. Konuştuğumuz konular dışında Türkiye'de vatandaşlık eğitimi ve iyi bir vatandaşın özellikleri konularında belirtmek istedikleriniz var mı? Varsa nelerdir?

Teşekkür ederiz.

G. CURRICULUM VITAE

PROFILE

I am an emerging academic in research design, data collection, analysis, and reporting for various audiences, with experience using necessary IT tools such as SPSS, NVIVO, MAXQDA, and Office software. My research interests include curriculum development and evaluation, teacher education, instructional design, feedback in teaching, learning management, e-learning and distance education. My published articles, proceedings, book chapters, and first-hand working experience at an educational public institution for a decade, have strengthened my expertise in these areas.

PERSONAL INFORMATION

Surname, Name: Uygun, Erdem

EDUCATION

Degree	Institution	Year of Graduation
Ph.D.	METU Curriculum and Instruction	2023
MS	METU Curriculum and Instruction	2013
BS	METU Computer Education and Instructional Technology	2011

WORK EXPERIENCE

Year	Place	Enrollment
2013-2023	Republic of Turkey General Directorate of Innovation and Educational Technologies	Instructional Designer and Project Execution Member
2010-2012	Private Arı College, Private Science College, and Ankara Training Center	Intern and Supporting Teacher
2011	RTB Education Solutions	Instructional Designer
2007 2010	METU	PC Labs Operator
2009 2010	Republic of Turkey Ministry of Labor and Social Security	Data Operator

FOREIGN LANGUAGES

English

PUBLICATIONS

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Giriş

Vatandaşlık, farklı kültürlerin ve toplumların iyi bir vatandaş olmanın ne anlama geldiğine dair kendi gelenekleri ve beklentileri ile zaman içinde gelişen bir kavramdır (Powell vd., 2015; Schoeman, 2006; Szekely, 2020). Özünde vatandaşlık, "yasal statü, haklar ve aidiyet duygusu sağlayan siyasi ve coğrafi bir topluluğa üyelik" anlamına gelmektedir (Buckner & Russell, 2013, s. 739). Geçmişte, vatandaşlık genellikle etnik kökene bağlıydı ve yalnızca belirli insan grupları vatandaşlığa hak kazanabiliyordu (Woods, 2014). Ancak teknolojinin ilerlemesi ve uluslararası seyahat ve göçün artmasıyla birlikte vatandaşlık kavramı daha geniş bir yelpazedeki insanları kapsayacak şekilde genişlemiştir (Buckner & Russell, 2013; Keating, 2016). Günümüzde vatandaşlık doğum yoluyla, ebeveynlerin vatandaşlığının miras alınmasıyla *(jus sanguinis)* veya belirli bir devlet veya bölgede doğmakla *(jus soli)* kazanılabilmektedir (Heater, 1999). Ayrıca, halihazırda bir ülkenin vatandaşı olmayan bir kişinin vatandaşlığa kabul *(naturalization)* süreci yoluyla da kazanılabilmektedir.

Türkiye'de anayasal vatandaşlığa geçişin kökleri Osmanlı'ya dayanmaktadır. Osmanlı İmparatorluğu 1299'dan 1918'e kadar Asya, Avrupa ve Afrika'da hüküm sürmüş bir Türk-İslam devletidir (Şeyhanlıoğlu, 2014). Tanzimat reformları dönemi, 1839'dan 1876'ya kadar, *tebaa* [devlete itaat eden ve vergi ödeyen insanlar (Palabıyık, 2001, s. 158)] kavramından vatandaşlık kavramına geçişin başlangıcı oldu ve imparatorluğu eğitim ve diğer politikalar yoluyla modernleştirmiştir (Genç & Çelik, 2018; Üstel, 2008). Türkiye Cumhuriyeti'nin kurulmasıyla birlikte, halkın devlet yönetimindeki otoritesi eskiden olduğu gibi yalnızca padişahların elinde olmak yerine anayasal yasalarla güvence altına alınarak pekiştirilmiştir (Çetin, 2014).

İyi bir vatandaşı oluşturan çok çeşitli özellikler vardır ve bunlar bir kültürden diğerine değişebilir. Kapsamlı bir literatür araştırması, iyi bir vatandaşı temsil eden çok çeşitli bilgi, beceri ve tutumların/ değerlerin (BBTD)[25] olduğunu ortaya koymuştur. Örneğin,

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[25] Bilgi, öğrenme ve deneyim yoluyla elde edilen enformasyon ve iç görüdür; beceri ise özellikle öğretildiği ve uygulandığı için bir şeyi çok iyi yapabilme yeteneğidir (Longman, 2008). Değerler *"neyin doğru neyin yanlış olduğuna ya da hayatta neyin önemli olduğuna dair inançlar"* (s. 1114)

iyi bir vatandaş kendi ülkesinin yasaları, siyasi sistemi ile hak ve yükümlülükleri hakkında temel bilgilere sahip olmalıdır. Hem yerel hem de küresel düzeyde güncel olaylar ve önemli konular hakkında bilgi sahibi olmalı ve kendi toplumunun tarih ve kültürünün farkında olmalıdır (Davies, Gregory & Riley, 1999; Kennedy, Hahn & Lee, 2008; Kingston, 2016; Martin, 2008; Print & Coleman, 2010). Ülkesinin yasaları ve yönetim biçimine ek olarak güncel olaylar ve önemli konular hakkında iyi bir anlayışa sahip olmanın yanı sıra, iyi bir vatandaş, sorun çözme ve yaratıcı ve barışçıl çözümler bulma becerisi de dahil olmak üzere bir dizi temel beceriye sahip olmalıdır (Hyman ve Levine, 2008). İyi bir vatandaş, akıllıca kararlar vermek için eleştirel düşünebilmeli, verileri analiz edebilmeli ve başkalarıyla etkili bir biçimde çalışabilmelidir (Leenders, Veugelers & De Kat, 2008; Nicotra & Patel, 2016). İyi bir vatandaş, dürüstlüğe bağlılık ve başkalarının haklarına saygı gibi bir dizi tutum ve değere sahip olmalı (Crick, 2007; Martin, 2008) ve vatandaşlık görevi duygusu ve yaşadığı çevreye katkıda bulunma arzusu hissetmelidir (Buk-Berge, 2006; Tse, 2011). İyi bir vatandaş aynı zamanda başkalarıyla empati kurabilmeli, farklı inançlara sahip ya da farklı geçmişlerden gelen kişilere karşı hoşgörülü olmalı ve yaşam boyu öğrenme ve gelişime açık olmalıdır (Biesta, 2011; Held, 2010; Schoeman, 2006).

Mevcut araştırmalara göre farklı vatandaşlık modelleri vardır. Örneğin, aktif vatandaşlık Avrupa çevrelerinde oldukça kabul görmektedir ve karşılıklı saygı, şiddetsizlik, insan hakları ve demokrasiye bağlılık ile karakterize edilen sivil toplum, topluluk ve/veya siyasi hayata katılımı içermektedir. Westheimer ve Kahne (2004) demokratik vatandaşları üç kategoriye ayırır: kişisel sorumluluk sahibi, katılımcı ve adalet odaklı vatandaşlar. Kişisel sorumluluk sahibi vatandaşlar kendi davranışlarına ve sorumluluklarına odaklanırken, katılımcı vatandaşlar toplum hedefli olmaya ve topluma katılım sağlamaya, adalet odaklı vatandaşlar ise daha adil bir toplum yaratmaya odaklanmaktadır. Demokratik gelenekler arasında, pasif haklardan aktif katılıma kadar uzanabilen ve yoğunluk ve bağlam açısından farklılık gösterebilen vatandaşlık kavramı konusunda bir uzlaşı eksikliği vardır. Bazıları vatandaşlığı sadece bir demokraside var olmak olarak görürken, diğerleri başkalarına karşı sosyal sorumlulukla hareket etmek veya toplumu etkileyen karar alma süreçlerine dahil

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iken, tutum "*bir kişi ya da bir şey hakkında genellikle sahip olduğunuz görüş ve hislerdir*" (s. 59). Bu tanımlara göre, değerler ve tutumların birbiriyle ilişkili olduğu ve değerlerin tutumlarımızı etkilediği söylenebilir. Bu amaçla çalışmada değerler ve tutumlar birlikte ele alınmıştır.

olmak olarak görmektedir. Etkili bir demokrasiye ulaşmak için, sadece kişisel olarak sorumlu olmaktan ziyade katılımcı veya adalet odaklı vatandaşlığı içselleştirmek ve uygulamak gerekir.

21. yüzyılda vatandaşlık eğitiminin, öğrencilerin daha fazla küreselleşen ve etnik köken, kültür, ırk ve din açısından çeşitlilik gösteren bir dünyayı anlamalarına ve bu dünyaya uyum sağlamalarına yardımcı olması önemlidir. Bu değişimlere yanıt olarak vatandaşlık eğitiminde farklı yaklaşımlar ortaya çıkmıştır: vatandaşlığı küresel bir bağlama yerleştirmeye odaklanan küresel vatandaşlık eğitimi; hoşgörü ve ayrımcılık yapmamayı teşvik eden çok kültürlü vatandaşlık eğitimi; eleştirel düşünme, iş birliği ve çeşitliliği vurgulayan demokratik vatandaşlık eğitimi ve sosyal değişim ve aktivizme odaklanan eleştirel vatandaşlık eğitimi.

Türkiye'de vatandaşlık eğitimi milliyetçilik/vatanseverlik, muhafazakârlık, muhafazakâr olmama, haklar ve devlete karşı görevler arasında gidip gelmiştir. Günümüzde Türkiye demokrasi, insan hakları, küreselleşme ve çok kültürlülük konularında dünyada yaşanan dönüşümlerden etkilenmiş ve bunu vatandaşlık eğitimi politikalarına yansıtmaya başlamıştır. Ancak bu henüz tamamlanmış değildir. Bu nedenle, mevcut politikaların bu açılardan incelenmesine ve bu dönüşümlere daha iyi yanıt veren program uygulamalarının önerilmesine ihtiyaç vardır. Ayrıca, vatandaşlık eğitiminin her düzeyde uygulanmasında yüzeysel ve soyut konular, dar kapsam, eksik veya işlevsel olmayan ders dışı etkinlikler ve rehberlik, sınava dayalı yapının baskısı, yetersiz eğitim materyalleri, bağlamı veya öğrenci farklılıklarını yeterince dikkate almayan öğretim süreçleri gibi sorunlar raporlanmıştır (Çiçek & Topçu, 2015; Gürel, 2016; Karakuş & Kuyubaşıoğlu, 2017; Karaman & Karaman, 2016; Sel, 2021). Dolayısıyla vatandaşlık eğitiminin uygulanmasında öğretmen ve öğrencilerin yaşadığı sorunları tespit edecek ve bunları giderecek önerilere de ihtiyaç vardır.

Bununla birlikte, vatandaşlığın etkili bir şekilde kazanılması için olumlu bir okul iklimi yaratmak adına, iyi vatandaşlığın ne anlama geldiğine dair karşılıklı kabul gören bir anlayış önemlidir (Homana & Barber, 2007; Stuteville & Johnson, 2016). Bunu başarmak için öğretim programı geliştiricileri, öğretmenlerin vatandaşlık eğitiminde önemli gördükleri unsurları dikkate almalıdır (Davies vd., 1999). Öğrencilerin kendi iyi vatandaşlık tanımlarının da öğretim programına dahil edilmesine ihtiyaç vardır, çünkü öğrencilerin vatandaşlık hayatını nasıl tanımladıkları ve anladıkları hakkında çok az şey bilinmektedir (Rubin, 2007). Bu nedenle, Türkiye'deki öğretmenler ve

öğrenciler için daha anlamlı ve onları motive edici program uygulamaları önermek ve öğrencilerin iyi vatandaşlık algılarını dışlamadan öğretim programlarına dahil etmek önemlidir. Bu çalışma, Türkiye'deki öğretmen ve öğrencilerin iyi vatandaşlık tanımları ve idealleri hakkındaki görüşlerini dikkate alan, vatandaşlık eğitimindeki güncel yönelim ve değişiklikleri içeren ve Türkiye'de uygulamadaki aksaklıkları gideren program uygulamaları önermeyi amaçlamaktadır.

Yöntem

Bu çalışmanın amaçları (1) öğretmen ve öğrencilerin "iyi vatandaş" yetiştirmek için geliştirilmesi gereken bilgi, beceri, tutum ve değerlere ilişkin algılarını incelemek, (2) Türkiye'de Milli Eğitim Bakanlığının (MEB) iyi vatandaşlığa yönelik eğitim politikalarının nasıl geliştirilebileceğine ilişkin öğretmen ve öğrencilerin algılarını araştırmak, (3) öğretmen ve öğrencilerin algıları ile resmi vatandaşlık eğitimi politikaları arasındaki farklılıkları tespit etmek ve (4) öğretmen ve öğrencilerin üzerinde hemfikir olduğu iyi vatandaşlık özelliklerini yansıtan, Türkiye'deki vatandaşlık eğitiminin uygulanmasında öğretmen ve öğrencilerin karşılaştıkları zorlukları gideren ve güncel akademik ve uygulamadaki yönelimleri kapsayan program uygulamaları önermektir. Bu çalışmanın araştırma soruları aşağıdaki gibidir:

I. Türkiye'deki okullarda "iyi" vatandaş yetiştirmede geliştirilecek bilgi, beceri, tutum ve değerler konusunda öğretmen ve öğrencilerin öncelikleri nelerdir?

   a. Öğretmenlerin algıları cinsiyet, deneyim ve branşa göre anlamlı farklılık göstermekte midir?

   b. Öğrencilerin algıları okul türüne ve ebeveynlerin eğitim düzeyine göre anlamlı farklılık göstermekte midir?

II. Öğretmen ve öğrencilerin MEB'in "iyi" vatandaş yetiştirmeye yönelik eğitim politikalarına ilişkin algıları nelerdir?

III. Resmi vatandaşlık eğitimi politikaları, öğretmen ve öğrencilerin "iyi" bir vatandaşın özelliklerine ve etkili bir vatandaşlık eğitimine ilişkin algılarıyla ne ölçüde tutarlıdır?

IV. Öğretmen ve öğrencilerin "iyi" bir vatandaşın özellikleri ve etkili bir vatandaşlık eğitimine ilişkin algılarına dayalı bir vatandaşlık eğitimindeki program uygulamaları nasıldır?

Çalışmada karma yöntem yaklaşımı izlemiştir. İlk olarak, katılımcıların iyi bir vatandaşın sahip olması gereken BBTD'lere dair algılarını anlamak için "iyi vatandaşın özellikleri ölçeği" (İVÖÖ) geliştirilmiştir. Sonuçlara ve araştırma sorularına dayalı olarak, Türkiye'deki vatandaşlık eğitimini daha derinlemesine incelemek ve ölçek sonuçlarını daha da detaylandırmak için öğretmenler ve öğrencilerle yarı yapılandırılmış görüşmeler yapılmıştır. Son aşamada ise resmi MEB dokümanlarından yararlanılarak doküman analizleri yapılmıştır.

Araştırmanın Katılımcıları

İVÖÖ kapsamında, öğretmenlerin ve öğrencilerin iyi vatandaşlığa ilişkin algılarının bütüncül olarak ortaya konması amacıyla, Türkiye İstatistik Kurumu ve Devlet Planlama Teşkilatı tarafından nüfus, coğrafya, bölgesel kalkınma planları, temel istatistiki göstergeler ve sosyoekonomik gelişmişlik açısından benzer illeri gruplandırmak amacıyla belirlenen ve "istatistiki bölge birimleri sınıflandırması" (Resmi Gazete, 2002) olarak adlandırılan 12 istatistiki bölgenin tamamından olmak üzere Anadolu Liselerinden ve Anadolu İmam Hatip Liselerinden amaçlı olarak seçilmiştir (Şengül, Eslemian , & Eren, 2013). Toplamda, Türkiye'nin 12 ilinde (İstanbul, Balıkesir, İzmir, Eskişehir, Ankara, Osmaniye, Kırşehir, Kastamonu, Trabzon, Ağrı, Bingöl, Şanlıurfa) bulunan Anadolu Lisesi ve Anadolu İmam Hatip Liselerinden 1174 öğretmen ve 3061 öğrenci tarafından İVÖÖ çevrimiçi ortamda yanıtlanmıştır. Örneklemde Anadolu Lisesi öğretmenlerinin sayısı ($n = 736$, $\% = 62.96$) Anadolu İmam-Hatip Lisesi öğretmenlerinden ($n = 433$, $\% = 37.04$) daha fazla ve Anadolu Lisesi öğrencilerinin sayısı ($n = 2212$, $\% = 72.36$) Anadolu İmam-Hatip Lisesi öğrencilerinden ($n = 845$, $\% = 27.64$) daha fazladır. Örneklemdeki kadın öğretmen sayısı ($n = 659$, $\% = 56.28$) erkek öğretmen sayısından ($n = 512$, $\% = 43.72$) ve kız öğrenci sayısı ($n = 2126$, $\% = 69.21$) erkek öğrenci sayısından ($n = 946$, $\% = 30.79$) daha fazladır. Öğretmenlerin yaş ortalaması 36, ortalama öğretmenlik deneyimi 10 yıl ve ortalama mezuniyet seviyesi lisanstır. Öğrencilerin yaş ortalaması 16'dır. Öğrencilerin babalarının eğitim düzeyi genellikle annelerinin eğitim düzeyinden daha yüksektir. Babalar çoğunlukla ortaokul veya lise mezunudur. Annelerin çoğu için en yüksek eğitim seviyesi ilkokuldur. Babaların sadece %13,58'i, annelerin ise sadece %6,65'i üniversite mezunudur.

Görüşmeler, okullara daha hızlı fiziksel erişim için Ankara'nın Çankaya, Gölbaşı, Mamak ve Pursaklar ilçelerinde yer alan Anadolu Liseleri ve Anadolu İmam Hatip

Liselerindeki öğretmen ve öğrencilerle gerçekleştirilmiştir. Ankara, Türkiye'nin başkentidir, Türkiye'nin en büyük nüfusuna sahip şehirlerinden biridir ve farklı eğitim seviyelerinden vatandaşların şehridir. Görüşmelerden bütüncül bir resim elde etmek için aşağıdaki kriterler takip edilmiştir: (1) Ankara ilçeleri arasındaki yüksek eğitim[26] yüzdesi, (2) seçilecek okulun sınavsız öğrenci kabul etmesi, (3) bu çalışma hazırlanırken Türkiye'de yapılan son seçim olan 2019 belediye başkanlığı seçimlerinin sonuçları ve (4) okulların veri toplamak için takvimlerinin uygunluğu. Bunun sonucunda Ankara'nın dört ilçesinden 14 öğretmen ve 28 öğrenciyle yüz yüze görüşülmüştür. Örneklemde Anadolu Lisesi öğretmenlerinin sayısı ($n = 8$, $\% = 57.14$) Anadolu İmam-Hatip Lisesi öğretmenlerinden ($n = 6$, $\% = 42.86$) daha fazladır. Anadolu Lisesi öğrencilerinin sayısı ($n = 16$, $\% = 57.14$) Anadolu İmam-Hatip Lisesi öğrencilerinden ($n = 12$, $\% = 42.86$) daha fazladır. Öğretmenler arasında kadın katılımcılar ($n = 8$, $\% = 57.14$) erkek katılımcılardan ($n = 6$, $\% = 42.86$) daha fazladır. Öğrenciler arasında kız öğrencilerin sayısı ($n = 15$, $\% = 53.57$) erkek öğrencilerin ($n = 13$, $\% = 46.43$) sayısından daha fazladır. Beş öğretmenin branşı din temelli derslerden ("Din Kültürü ve Ahlak Bilgisi" ve "İmam-Hatip Lisesi Meslek Dersleri"), beş öğretmen fen temelli derslerden ("Biyoloji", "Kimya" ve "Matematik"), dört öğretmenin branşı ise sosyal temelli derslerden ("Tarih", "Coğrafya", "Felsefe" ve "Türk Dili ve Edebiyatı") gelmektedir. Öğrencilerin babaları çoğunlukla lise mezunudur. Öğrencilerin anneleri çoğunlukla ilköğretim mezunudur. Öğrencilerin anneleri çoğunlukla ev hanımı, babaları ise çoğunlukla özel ya da kamu sektöründe çalışmaktadır.

Veri Toplama Süreci ve Veri Toplama Araçları

İyi bir vatandaşın özelliklerini ortaya çıkarmak için bu çalışmada kullanılan veri kaynakları şunlardır: (1) bu çalışma için geliştirilen İVÖÖ, (2) İVÖÖ sonuçlarını detaylandırmak için görüşme soruları ve (3) önceki literatür, İVÖÖ sonuçları ve görüşme sonuçlarına dayalı olarak resmi MEB belgelerini analitik olarak incelemek amacıyla yapılan doküman analizi. İVÖÖ maddeleri literatürden ve MoNE öğretim programlarından faydalanılarak oluşturulmuştur. İVÖÖ, "Kesinlikle Katılmıyorum", "Katılmıyorum", "Ne Katılıyorum Ne Katılmıyorum", "Katılıyorum", "Kesinlikle

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[26] Lisans, yüksek lisans veya doktora derecesine sahip vatandaş sayısı

Katılıyorum" ifadelerinden oluşan beş seçenekli bir likert ölçeğidir. Anket, "(İyi vatandaşlar) yasalara uyar" gibi olumlu cümleler içeren maddelerden oluşmaktadır. Ankette "İyi bir vatandaşın özellikleri hakkında eklemek istediğiniz bir şey varsa, lütfen aşağıdaki kutucuğa yazınız" şeklinde açık uçlu bir madde ile katılımcıların kapalı uçlu ölçek maddesi olarak yer alan özelliklere ek olarak belirtmek istedikleri başka özellikler de toplanmıştır. Faktör yapısını belirlemek için ölçek maddelerine açımlayıcı faktör analizi (EFA) ve doğrulayıcı faktör analizi (CFA) uygulanmış ve ölçek güvenilirliği kontrol edilmiştir.

İVÖÖ sonuçlarına dayanarak, araştırma soruları için daha derin veri toplamak amacıyla bir görüşme protokolü hazırlanmıştır. Öğretmen ve öğrencilere yönelik görüşme protokolleri, öğretmenler için "Kaç yıldır öğretmenlik yapıyorsunuz?" veya öğrenciler için "Anneniz en son hangi okuldan mezun oldu?" gibi tanımlayıcı sorular içermektedir. Diğer sorular ise öğretmenler için "Öğrencilerinizin iyi birer vatandaş olarak yetişmelerine yardımcı olmak için derslerinizde neler yapıyorsunuz?", öğrenciler içinse "İyi bir vatandaş olmak konusunda okulda bugüne kadar aldığınız eğitim hakkında ne düşünüyorsunuz?" gibi vatandaşlık dersleri, politikaları, içeriği ve etkililiği ile ilgilidir. İVÖÖ'den elde edilen bazı bulguları detaylandırmak için İVÖÖ sonuçlarıyla ilgili sorular da sorulmuştur, örneğin: "öğrenciler iyi bir vatandaşın 'cinsiyet, görüş, ırk ve inanç gibi farklılıklara saygı duyması gerektiği' konusunda daha fazla görüş bildirirken, öğretmenler iyi bir vatandaşın 'sorgulaması, araştırması ve kendini geliştirmesi gerektiği' konusunda daha fazla görüş bildirmiştir. Sizce bu farklılığın nedenleri neler olabilir?".

Doküman analizi sürecinde, bir dizi resmi öğretim programı ve öğretim programının geliştirilme gerekçelerini gösteren bir rapordan oluşan resmi MEB belgeleri analize dahil edilmiştir. Diğer belgeler arasında (1) öğretim programlarının geliştirilme sürecine ilişkin MEB tarafından yayımlanan rapor (MEB, 2017b), (2) MEB Okul-Aile Birliği Yönetmeliği (2012), (3) Öğretmenlik Mesleği Genel Yeterlikleri (2017), (4) Türkiye'de Rehberlik ve Psikolojik Danışma Hizmetleri belgesi (MEB, 2020e), (5) MEB Rehberlik ve Psikolojik Danışma Hizmetleri Yönetmeliği (2020), (6) MEB Eğitim Kurumları Sosyal Etkinlikler Yönetmeliği (2017) ve (7) MEB Ortaöğretim Kurumları Yönetmeliği (2020) MEB'in anlayışını ve amaçlarını daha iyi araştırmak için incelenmiştir. Özetle, incelenmiş belgeler 13 öğretim programı belgesi ve yedi politika belgesinden oluşmuştur.

İVÖÖ çevrimiçi olarak uygulanmış ve erişim linki katılımcılara gönderilmiştir. Öğretmenlerle yapılan görüşmeler ve öğrencilerle yapılan odak grup görüşmeleri katılımcıların okullarında yüz yüze gerçekleştirilmiştir. Öğretmenlerle kişisel görüşmeler yapılırken, öğrencilerle odak grup görüşmeleri gerçekleştirilmiştir.

Verilerin Analizi

Çalışma için hem nicel hem nitel veri toplanmıştır. İVÖÖ kapalı uçlu soruların yanıtları nicel olarak, ölçekte yer alan uçlu madde: "İyi bir vatandaşın özellikleri hakkında eklemek istediğiniz bir şey varsa lütfen aşağıdaki kutucuğa yazınız" maddesi ise nitel olarak analiz edilmiştir. Kapalı uçlu soruların yanıtlarından elde edilen veriler IBM SPSS Statistics 26 yazılımı ile analiz edilmiştir.

Görüşmeler ve açık uçlu İVÖÖ maddesi nitel analiz yazılımı olan MAXQDA 2022 ile analiz edilmiştir. Görüşme verileri için katılımcılardan alınan ses kayıtları yazılı dokümanlara (transkript) dönüştürülmüştür. Açık uçlu İVÖÖ maddesine verilen cevaplar ise, İVÖÖ çevrimiçi olarak uygulandığı için halihazırda yazılı formda elde edilmiştir. Ardından, Strauss ve Corbin (2008) tarafından tanımlanan kodlama süreçleri hem görüşme hem de açık uçlu İVÖÖ verisine ayrı ayrı uygulanmıştır. Bunun için ilk olarak veriler genel hatlarıyla gözden geçirilmiştir. İkinci olarak, kelimelerin, ifadelerin ve cümlelerin detaylı anlamlarını ortaya çıkarmak için veri seti daha detaylı bir şekilde incelenmiştir. Üçüncü olarak, her bir ortak anlam kavramsallaştırılmış, yani araştırmacı tarafından o anlamı en iyi temsil eden bir ifadeyle etiketlenmiştir (alt düzey kavramlar). Dördüncü olarak, bu kavramlar ortak veya ilişkili özellikleri bakımından temalar (üst düzey kavramlar, yani alt düzey kavramlar grubu) halinde gruplandırılmıştır.

Güvenirlilik ve Geçerlik

Guba ve Lincoln (2002) nitel bir araştırmanın güvenilirliğini belirlemek için dört ana kriter belirlemiştir: inanılırlık, aktarılabilirlik, güvenilirlik ve onaylanabilirlik. İnanılırlığı sağlamak için nitel araştırmacılar, bulgulardan yaptıkları çıkarımların gerçeği yansıttığından emin olmak amacıyla bazı önlemler alırlar. Bu çalışmada da ilk olarak, veri toplama sırasında her bir katılımcının algılarının araştırmacı tarafından tam olarak kavranması ve kaydedilebilmesi için yeterli zaman ayrılmıştır. İkinci olarak, araştırmacı her görüşme sorusu sorup yanıt aldığında, katılımcının

cümlelerinden ne anladığını açıklamış ve katılımcının onayını almıştır. Üçüncü olarak, mevcut çalışma, araştırma soruları, literatür taraması, örneklem, veri kaynakları, veri toplama prosedürleri, veri analizi ve bulgular hakkında gözden geçirmek, öneri ve geri bildirimde bulunmak üzere bir tez izleme komitesi tarafından periyodik olarak kontrol edilmiştir. Bu toplantılarda her bulgu, tez komitesinin gözetiminde bulguların çıkarıldığı ham verilere kadar incelenmiş ve izlenmiştir. Dördüncü olarak, vatandaşlık eğitiminin tarihi ve temel özellikleri ile bu alandaki güncel eğilimler hakkında bütüncül bir bakış açısı ortaya koymak amacıyla ulusal ve uluslararası araştırmalardan elde edilen kapsamlı literatür taramalarından yararlanılmıştır. Bulgular, bilimsel olarak sağlam sonuçlara ulaşmak için bu bütünsel bakış açısıyla kontrol edilmiştir. Beşinci olarak, ham veriler daha sonra başkaları tarafından incelenebilmek üzere yedeklenmiştir. Altıncı ve son olarak, çalışmanın farklı aşamalarında yeni veriler ortaya çıktıkça toplanan ve analiz edilen belgelerin tekrar tekrar incelenerek tutarlılık kontrol edilmiştir.

Güvenilirliği artırmak için, örneklem stratejisi, seçilen veri kaynakları ve veri toplama araçlarının seçimi ve bu araçların geliştirilmesi, araştırma soruları ve veri analiz süreci dahil olmak üzere mevcut çalışmadaki tüm araştırma süreci, başka araştırmacıların çalışmayı tekrarlamasına olanak sağlamak için ayrıntılı olarak açıklanmıştır. Onaylanabilirliği artırmak için (a) araştırmacının yetkinliği ve deneyiminin yanı sıra özgeçmişinden kaynaklanan olası önyargıları ve varsayımları hakkında okuyucuları bilgilendirmek için "Araştırmacının rolü" bölümünde çalışmanın araştırmacısı hakkında özgeçmiş bilgileri verilmiş ve (b) okuyuculara çalışmanın nasıl tasarlandığını ve uygulandığını açıkça göstermek için çalışmanın amaçları, araştırma problemleri, araştırma soruları, araştırma tasarımları vb. hakkında ayrıntılı açıklamalar sağlanmıştır (Miles vd., 2014).

Sınırlılıklar

Örneklem, araştırma tasarımı ve süreçleri açısından mevcut çalışmanın, sonuçları yorumlarken göz önünde bulundurulması gereken çeşitli sınırlılıkları bulunmaktadır. İlk olarak, adalet odaklı vatandaşlığa vurgu yapan bazı İVÖÖ soruları devlet okullarında bu soruların sorulmasının uygun olmadığı gerekçesiyle MEB tarafından onaylanmamıştır.

İkinci olarak, bu çalışmada kullanılan ölçek ve görüşme gibi öz beyana dayalı araçlar sosyal kabul edilebilirlik olgusundan etkilenebilir. Bu olgu göz önünde bulundurularak, veriler çevrimiçi olarak anonim bir şekilde toplanmış ve katılımcılardan onların kimliklerini belli edecek veriler istenmemiştir. İVÖÖ'nün başında çalışmanın amacı açıkça belirtilmiştir. Ayrıca toplanacak verilerin araştırmanın kendisiyle sınırlı olduğu da açıkça belirtilmiştir. Ayrıca, görüşmelere katılanlar, araştırmacının bir devlet dairesinde çalıştığını bilmekteydi. Bu durum cevaplarındaki sosyal kabul edilebilirlik seviyesini artırabilir ve potansiyel olarak açık görüşlerini ifade etme sıklıklarını azaltabilir. Bu sınırlılıkla başa çıkmak için araştırmacı, MEB'den aldığı resmi görüşme izin belgesini göstermiş, kendisinin de bir öğretmen olduğunu ve öğretmenlerle meslektaş olduklarını söyleyerek katılımcılarla yakınlığını artırmıştır. Ayrıca görüşmelerde öğretmenleri mesleki açıdan sıkıntıya sokacak ya da öğrencilerin okul notlarına zarar verecek sorular sorulmayacağını ve isimlerinin gizli tutulacağını belirtmiştir.

Üçüncü olarak, İVÖÖ verileri birden fazla şehir ve okuldan toplanmıştır. Şehirler (fakat katılımcılar değil), farklı gelişmişlik düzeylerine sahip şehirlerden bütüncül bir resim elde etmek amacıyla istatistiki bölge birimleri sınıflandırmasına göre kategorize edildikten sonra rastgele seçilmiştir. Araştırma sonuçları bu koşullara göre yorumlanmalıdır.

Dördüncü ve son olarak mülakatlar Ankara'da gerçekleştirilmiştir. Bulgular, farklı bağlamlarda yapılan benzer araştırmalarla birlikte yorumlanmalıdır. Yine de Ankara Türkiye'nin başkenti, Türkiye'nin en büyük nüfusuna sahip şehirlerinden biridir ve farklı eğitim seviyelerinden vatandaşların şehridir.

Bulgular

İlk araştırma sorusu, katılımcıların Türkiye'deki okullarda öğretilmesi gereken iyi vatandaş özelliklerine ilişkin algılarını ortaya koymayı amaçlamıştır. İVÖÖ sonuçları, her iki grubun da (öğretmen ve öğrenci) "küresel bilgi ve farkındalık" boyutu konusunda diğer boyutlara kıyasla anlamlı ölçüde daha düşük aritmetik ortalama değeri aldığını ve bu özelliklerin Türkiye'deki okullarda öğretilmesi gerektiğine anlamlı ölçüde daha az katıldıklarını ortaya koymuştur. Görüşme katılımcılarına bunun nedeni sorulduğunda, ölçek katılımcılarının ulusal konulara (kültür, dil, tarih,

devlet kurumlarının işleyişi vb.) öncelik verdiklerini öne sürmüşlerdir. Dünya ile ilgili bilgileri öğrenmenin (ikinci bir dil bilmek, diğer ülkelerin kültür-tarihini bilmek gibi) iyi bir vatandaş olarak ulusal konuların içselleştirilmesinden sonraki ikinci adım olduğunu düşünmektedirler.

İVÖÖ sonuçlarına göre, öğretmenlerin iyi vatandaş özelliklerine ilişkin algılarının bazı değişkenlere[27] göre anlamlı şekilde farklılaştığı, ancak bu farklılıkların etki büyüklüklerinin küçük olduğu bulunmuştur (örneğin, orta düzeyde öğretmenlik deneyimine sahip fen kategorisindeki branşlarda görev yapan öğretmenler, iyi tutumlarla ilgili vatandaşlık özelliklerini diğer öğretmenlere göre daha az önemli olarak algılamışlardır, ancak bu sonucun etki büyüklüğü küçüktür). Öğrencilerin verilerinde hiçbir değişkende anlamlı bir farklılık bulunmamıştır.

Açık uçlu İVÖÖ maddesinin sonuçlarına göre, öğrenciler çoğunlukla iyi vatandaşların şiddete karşı, doğaya ve canlılara saygılı olduğunu belirtirken, öğretmenler çoğunlukla iyi vatandaşların öz-sorumluluk sahibi, sorgulayan ve kendini geliştiren kişiler olduğunu belirtmiştir. Görüşmelerdeki katılımcılara göre bu farklılığın olası nedeni, öğretmenlerin doğal olarak daha fazla deneyim ve vizyona sahip olmaları ve bu nedenle öğretmenlerin bireysel sorgulama ve gelişimin öğrencilerin istediği barış, hoşgörü, eşitlik, çevre ve canlıların korunmasına katkı sağlayacağını düşünmeleridir. Buna ek olarak, görüşme katılımcılarına göre ölçek katılımcıları toplumda neyin eksik olduğunu düşünüyorlarsa onu belirtmiş olabilirler.

Anket ve görüşme bulguları hem öğretmenlerin hem de öğrencilerin iyi bir vatandaşın katılımcı bir vatandaş olduğunu düşündüklerini göstermiştir. Öğretmenler ve öğrenciler, toplumdaki eşitsizliğin temel nedenlerini değiştirmek için doğrudan barışçıl eylemleri kullanacak adalet odaklı vatandaşlığın özelliklerinden bahsetmemiştir. Ayrıca, nasıl bir vatandaş yetiştirilmek istenirse istensin, vatandaşlık eğitiminin daha fazla okul gezisi, olumlu öğretmen-öğrenci etkileşiminin sağlanması ile öğretmenlerin rol model olması, uygulamada okul-aile iş birliğinin güçlendirilmesi, öğrencilerin yeteneklerine/ilgilerine yönelik takip/yönlendirme mekanizmalarının hayata geçirilmesi, daha fazla uygulamalı etkinliğe yer verilmesi, rehberlik ve

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[27] Bu değişkenler öğretmenler için "cinsiyet", "öğretmenlik deneyimi" ve "konu alanı", öğrenciler için ise "okul türü", "anne eğitimi" ve "baba eğitimi" dir.

vatandaşlık etkinliklerinin artırılması ve vatandaşlıkla ilgili derslerin artırılması gibi unsurları içermesi gerektiğini düşünmektedirler. Öte yandan, sınav odaklılığın, ezberci eğitimin ve öğretim programı yükünün azaltılması gerektiğini de düşünmektedirler.

Öğretmen ve öğrencilerin iyi vatandaşın özelliklerine dair algılarının resmi vatandaşlık politikalarında ne ölçüde yer aldığını anlamak için, çok sayıda ders saatinin ayrıldığı zorunlu derslerin ve doğrudan vatandaşlıkla alakalı olan derslerin öğretim programları analiz edilmiştir. Analizi desteklemek için ek resmî belgeler de (örneğin okul-aile birliği yönetmeliği) incelenmiştir. Sonuçlar, İVÖÖ'de katılımcılar tarafından öncelik verilen "ülkesindeki devlet kurumlarının işleyişini bilmek" ve "vatandaşlık haklarını bilmek" gibi iyi vatandaşlık özelliklerinin tamamının resmi politika belgelerinde zaten mevcut olduğunu ortaya koymuştur. Sonuçlar, katılımcıların iyi bir vatandaşı dış dünya kaygılarından ziyade ulusal kaygılara öncelik veren katılımcı bir kişi olarak gördüklerini ortaya koymuştur. Bulgular doğrultusunda, resmî belgelerin adalet odaklı vatandaşlar yetiştirmeyi amaçladığına dair sınırlı kanıt bulunmaktadır. Ayrıca görüşme sonuçları, katılımcıların bazı algılarının mevcut politikalarla örtüştüğünü, bazılarının ise örtüşmediğini ortaya koymuştur. Katılımcıların öncelikleri arasında yer alan, sağlam izleme/yönlendirme mekanizmaları, vatandaşlıkla ilgili daha fazla sayıda ders, her öğretmen için bireysel rehberlik saati, öğrenciler için bire bir özel rehberlik ve çok sayıda/kolay erişilebilir okul gezileri politika belgelerinde tespit edilmemiştir. Ancak katılımcıların okul ortamında ihtiyaç bulunduğunu ya da eksik olduğunu düşündükleri okul-aile iş birliğine, öğretmenlerin rol model olmasına ve öğrencilerle olumlu etkileşim kurmasına, öğretim programında uygulamaya/günlük hayatla bağlantılara/yaratıcılığa, yoğun olmayan ders saatlerine ve klinik psikolojik/psikiyatrik desteğe yönelik düzenlemeler halihazırda bulunmaktadır. Katılımcıların halihazırda yürürlükte olan bu düzenlemeler için "yapılmalı, böyle bir şeye ihtiyacımız var" düşüncesinde olmaları, bu politikaların uygulamada yeterince etkili olmadığını düşündürmektedir. Bu nedenle program uygulamaları önerilirken bu durumlar dikkate alınmıştır.

Sonuç olarak, tüm bulgulardan hareketle program uygulamaları önerilmiştir. Önerilen uygulamalar arasında, mevcut tüm derslerin yeniden incelenmesi ve konu uzmanlarının incelemesi ve kararı, dünyadaki güncel eğilimler ve ilgili literatür yardımıyla en gerekli içeriğin dahil edilmesi sağlanarak derslerdeki içerik fazlalığının ve yükünün azaltılması bulunmaktadır. Önerilen uygulamalardan biri de Müze Eğitimi

ya da Çevre Eğitimi ve İklim Değişikliği gibi derslerin içeriklerinin analiz edilerek sadeleştirilmesi ve katılımcıların ölçekte mutabık kaldığı iyi vatandaşlık özelliklerini kapsayacak şekilde düzenlenmesidir. Önerilen uygulamalar arasında daha fazla sayıda ve çeşitte okul gezisi bulunmaktadır. Bu geziler izlenmekte ve gerektiğinde okullara, özellikle de uygulamanın daha zor olabileceği sosyo-ekonomik açıdan dezavantajlı okullara mali ve süreçsel destek sağlanmaktadır.

İzleme ve rehberlik için ek mekanizmalar önerilmiştir. Ek olarak, merkezi bir portfolyo sistemi öğrencilerin performanslarını ve potansiyellerini izlemektedir. Kontenjan ve okul türüne bağlı olarak yerleştirme süreci ya sınavsız ya da özel bir sınavla yapılmaktadır. Özel liselerin sayısı ve çeşitliliği artırılmıştır. Merkezi portfolyo sistemi aracılığıyla ülke çapında yapılan ilgi/yetenek analizleri ve dünyadaki eğilimlerin analizleri aracılığıyla yeni özel liseler oluşturulmuştur. Öğretmenlerin öğrencilerini daha iyi tanımaları için bireysel rehberlik saatleri sağlanmıştır. Ayrıca branş öğretmenlerinin bireysel rehberlik süreçleri, okullardaki rehber öğretmenlerin/psikolojik danışmanların çalışmaları, Rehberlik ve Araştırma Merkezleri ve aileler arasında daha güçlü bir koordinasyon sağlanmıştır. Bu koordinasyonun önündeki engeller tespit edilmiş ve çözümler uygulanmıştır.

Ebeveynlerin okulla yakın etkileşim kurmasının önüne geçen yaygın engelleri belirlemek için saha araştırması da dahil olmak üzere okul-aile iş birliğinin mevcut durumuna ilişkin kapsamlı bir inceleme yapılmaktadır. Buna ek olarak, öğretmenlere velilerle sağlıklı iletişim, öfke kontrolü ve okul-aile iş birliği yöntemleri ve etkinlikleri konularında hizmet içi eğitim verilmektedir. Eğitimler, öğretmenlerin çalıştıkları bölgelerin sosyokültürel ve aile yapıları hakkında bilgilendirilmelerini ve yönlendirilmelerini de içermektedir. Ders yükünün azaltılması ve uygulamalı etkinliklere daha fazla zaman ayrılmasının yanı sıra, öğretmenlere sınıfta yapılandırmacı/uygulamalı etkinlikleri etkin bir şekilde uygulayabilmeleri için uzman desteği, hizmet içi eğitim ve laboratuvar/laboratuvar malzemeleri gibi materyaller sağlanmaktadır.

Önerilen program uygulamaları arasında, hâlihazırda sadece ilkokul 4. sınıfta zorunlu olan İnsan Hakları, Yurttaşlık ve Demokrasi dersi 4. sınıftan 8. sınıfa kadar zorunlu hale getirilmesi vardır. Lisenin tüm kademelerinde seçmeli olan Demokrasi ve İnsan Hakları dersi de zorunlu hale getirilmektedir. Bu derslerdeki sınıf içi etkinlikler, daha pratik ve demokratik bir sınıf atmosferini teşvik etmek üzere yeniden tasarlanmıştır.

Ayrıca, 2004-2019 yılları arasında MEB tarafından uygulanan ancak Türkiye Büyük Millet Meclisi'nin (TBMM) iş birliğini sonlandırmasıyla sona erdirilen Demokrasi Eğitimi ve Okul Meclisleri projesini yeniden hayata geçirilmektedir. Bu kez, TBMM yerine üniversitelerle iş birliği yaparak ve öğrencilerin uygulamalı öğrenme deneyimleri yaşamaları için TBMM'ye okul gezileri düzenlenerek okul meclisleri projesinin daha sürdürülebilir hale getirilmesi amaçlanmıştır. Bu ders ve etkinliklerin özelliklerinden biri hem katılımcı hem de adalet odaklı vatandaşlar yetiştirirken, her türlü siyasal katılımın üretken ve kamu yararına olmasını sağlamanın bir yolu olarak şiddetsizliğe/barışçılığa güçlü bir vurgu yapmasıdır.

Önerilen uygulamalardan bir diğeri farklı inançlara yönelik seçmeli derslerdir. Eğer bir okulda inanç ile ilgili dersler de dahil olmak üzere herhangi bir seçmeli derse ilgi duyan ve bu dersleri talep eden 10'dan az öğrenci varsa, bu ders çevrimiçi olarak sunulmaktadır. 10 ve daha fazla öğrenci varsa bu ders yüz yüze verilmektedir. Seçmeli derslere ek olarak Evrensel Etik ve Ahlaki Farkındalık adında zorunlu bir ders bulunmaktadır. Bu dersin temel amacı belirli bir dini öğretmek değil, farklı inançların olduğunun gösterilmesi ve hoşgörü, diyalog, şiddetsizlik ve dürüstlük gibi evrensel ahlaki ilkeler hakkında geniş ve evrensel bir anlayışı teşvik etmektir. Bu şekilde, bu ders seçmeli inanç derslerini pekiştirmeye hizmet edecektir.

Tartışma ve Sonuç

Katılımcıların vatandaşlık eğitiminde ulusal vurguyu küresel/çok kültürlü vatandaşlık unsurlarıyla bütünleştirerek önceliklendirmesi önceki araştırmaların sonuçlarıyla tutarlıdır. Literatür, küresel vatandaşlık eğitimi konusunun 2000'li yıllara doğru literatürde daha yoğun bir şekilde araştırılmasına ve ders kitaplarının (Türkiye dahil) öğrencileri giderek daha fazla farklı kültürlere maruz bırakmasına rağmen (Karaca & Akbaba, 2021; S. Lee, 2020) [muhtemelen Türkiye'nin eğitim politikaları 2000'li yılların başındaki Avrupalılaşma sürecinden etkilendiği için (Carlson & Kanci, 2017)], Türkiye'deki vatandaşlık eğitimi ağırlıklı olarak milliyetçi unsurlara sahip olup daha az küresel/çok kültürlü unsurlara sahiptir (Carlson & Kanci, 2017; Günel & Pehlivan, 2015; Karakuş & Kuyubaşıoğlu, 2017; Kurtdaş & Ulukaya Öteleş, 2021). Yine de bazı öğrenciler, küresel vatandaşlıkla ilgili kavramların derslerine dahil edilmesinin diğer kültürleri anlamalarına ve küresel sorunların farkında olmalarına yardımcı olacağını düşünürken (Aydın vd., 2019), bazı öğretmenler de ulusal değerlerin korunması

şartıyla sosyal bilgiler derslerinde küresel vatandaşlık eğitimini desteklemektedir (Akhan & Kaymak, 2021).

Sonuçlara göre, öğretmenler ve öğrenciler iyi bir vatandaşın katılımcı olduğunu düşünmektedir. Türkiye'deki mevcut politikaların da ağırlıklı olarak katılımcı vatandaşlar yetiştirmeyi hedeflediği ortaya çıkmıştır. İlgili araştırmalar, Türkiye'deki okullarda demokratik vatandaş yetiştirme konusunda hak, eşitlik ve özgürlükten ziyade görev ve sorumluluklara odaklanma (Akın vd., 2017) ve demokratik okul ortamının eksikliği gibi bazı sorunlara işaret etmektedir (Akın vd., 2017; Ersoy, 2014; Genç & Çelik, 2018; Ülger, 2013).

Bazı mekanizmalar olmasına rağmen, katılımcılar yine de veli-okul iş birliğine duyulan ihtiyaca dikkat çekmiştir. Önceki çalışmalarda da benzer bulgular mevcuttur (Çelikkaya & Filoğlu, 2014; Demirezen, Altıkula & Akhan, 2013; Dere, Kızılay & Alkaya, 2017; Genç & Çelik, 2018; Kurum, 2018). Öğretmenlerin öğrencileri iyi birer vatandaş olmaları yönünde etkilemek için kendilerinin de örnek davranışlar sergilemeleri gerektiğine ilişkin bir diğer sonuç da önceki araştırmalarla (Çelikkaya & Filoğlu, 2014; Dere vd., 2017; Karasu-Avcı vd., 2020; Keating, 2016) tutarlıdır ve bazı öğretmenler halihazırda rol model olarak davranmaktadır (Çelikkaya & Filoğlu, 2014; Firat Durdukoca, 2019; Memişoğlu, 2014; Sezer, 2021).

Sonuçlar, katılımcıların vatandaşlık faaliyetlerine daha fazla zaman ve fırsat tanımak için derslerin yoğunluğunun azaltılmasını istediklerini ortaya koymuştur. Türkiye'de öğretim programıyla ilgili okul yöneticileri, öğretmenler ve öğrencilerle yapılan araştırmalarda da benzer sonuçlar elde edilmiş; bazı öğrencilerin yoğun tempodan sıkıldığı (Özenç, Özcan, Güçlü & Keser Güney, 2016), öğretmenlerin yoğunluk nedeniyle programı etkili bir şekilde uygulamakta zorlandığı (Aşlamacı, 2017; Çelikkaya & Kürümlüoğlu, 2018; Gül & Maviş Sevim, 2021), ders kitaplarındaki bazı metinlerin çok uzun ve alıştırmaların çok zorlayıcı olduğu (Erdem ve Topbaş, 2017) ve öğretim programlarının sadeleştirilmesi gerektiği (Epçaçan, 2014; Osmanoğlu ve Yaşa, 2018; Seçkin Kapucu, 2016) raporlanmıştır.

Katılımcılar, iyi vatandaş yetiştirmek için uygulamalı etkinlikler, saha gezileri, günlük yaşamla bağlantılar ve yaratıcı düşünmeyi içeren daha uygulamalı bir öğretim programına işaret etmiştir. Önceki araştırmalar da bu ihtiyacı ortaya koymuş ve öğretmenlerin öğretimlerinde yapılandırmacı unsurları uygularken karşılaştıkları bazı

sorunları rapor etmiştir (Genç & Çelik, 2018; Aslan Efe, Efe & Yücel, 2012; Bayburtlu, 2020; Benek & Doğan, 2016; Berkant & Arslan, 2015; Geçit, 2009; Seçkin Kapucu, 2016; Ülger, 2013).

Katılımcıların, öğrencilerin eğitimlerinin ilk aşamalarından liseye kadar gözlemlenmesi, yönlendirilmesi ve yetenek/ilgilerine göre uygun liselere yerleştirilmesi gerekliliğine işaret ettikleri görülmüştür. Bu sonuç, Türk eğitim sisteminin temel sorunlarının öğrencilerin kişisel ve sosyal gelişimleri için ilgi ve yeteneklerini tanımaya yönelik uygulama ve faaliyetlerin (örneğin rehberlik sistemi) yetersizliği (Dinç, Uzun & Çoban, 2014; Durmuşçelebi & Bilgili, 2014; Kara, 2020; Odabaşı, 2014; Şahin & Aydın Demirel, 2019), 12 yıllık zorunlu eğitim ve akademik başarıya aşırı odaklanma (Kara, 2020) olduğunu gösteren önceki araştırmalarla uyumludur.

Sonuçlar, öğretmenlerin her sınıf için kendilerine ayrılmış bir rehberlik saati talep ettiklerini, bazı öğrencilerin bireysel rehberlik istediklerini ve bir öğretmenin de psikolojik/psikiyatrik terapi desteğine ihtiyaç duyan öğrenciler olduğunu bildirdiğini ortaya koymuştur. İlgili önceki araştırmalar da rehberlik süreçlerine ilişkin bazı sorunlara işaret etmiştir: rehberlik veya mesleki yönlendirme etkinliklerinin veya saatlerinin yetersiz olduğu (Can ve Nikolayidis, 2021; Çiçek & Topçu, 2015; Hatunoğlu & Hatunoğlu, 2006; Turan & Kayıkçı, 2019), bu süreçlerin bazen üstünkörü şekilde geçiştirildiği (Hatunoğlu & Hatunoğlu, 2006; Kurnaz & Bozkurt, 2022), bazı okullarda psikolojik danışman eksikliği ya da yetersiz sayıda psikolojik danışman bulunması (Erdemir & Kış, 2017; Karataş & Şahin Baltacı, 2013) ve okul psikolojik danışmanlarının özel eğitim gibi bazı okul süreçleri hakkında konsültasyona ihtiyaç duyması (Güneşlice & Yıldırım, 2019).

Öneriler

Bu çalışmanın çıkış noktası, öğretmen ve öğrencilerin iyi bir vatandaştan beklentilerini daha fazla yansıtan, böylece öğretmen ve öğrenciler tarafından daha fazla benimsenecek ve onlar tarafından daha motive bir şekilde uygulanacak bir öğretim programı önermektir. Bu program aynı zamanda vatandaşlık eğitiminde dünyadaki güncel eğilimleri içermeli ve öğretmen ve öğrencilerin bu alanda karşılaştıkları sorunlara bazı çözümler sunmalıdır. Bu bağlamda, Türkiye'de iyi vatandaş yetiştirmek

için uygulanan politikalar ile öğretmen ve öğrencilerin iyi vatandaşın özelliklerine ilişkin algılarının karşılaştırmalı bir analizi yapılmıştır. Ayrıca katılımcılara mevcut uygulamaların geliştirilmesi gereken yönleri de sorulmuştur. Tüm veriler ve karşılaştırmalı analizler sonucunda (a) işin mutfağında olan öğretmenlerin ve iyi vatandaş olarak yetişmesi beklenen öğrencilerin beklentilerine daha duyarlı (b) vatandaşlık eğitiminde karşılaştıkları birinci derece sorunlara çözüm sunan ve (c) aktif demokrasi eğitimi unsurlarını benimseyen program uygulamaları önerilmiştir.

Açık uçlu ölçek maddesinin sonuçlarına göre, öğrenciler çoğunlukla iyi vatandaşın şiddete karşı, doğaya ve canlılara saygılı olduğunu belirtirken, öğretmenler çoğunlukla iyi vatandaşın sorumluluk sahibi olduğunu, sorguladığını ve kendini geliştirdiğini belirtmiştir. "Bireysel gelişim" ile "toplumsal gelişim" arasındaki bu fark, öğretmenler ve öğrenciler arasındaki olgunluk farkına işaret ediyor olabilir. Bununla birlikte, yeni neslin vatandaşlık anlayışının değişmekte olduğu ve iş birliğine daha açık ve küresel farkındalığa sahip yeni bir vatandaşlık anlayışına sahip olmaya başladığı da söylenebilir. Sosyal medyanın ortaya çıkışı böyle bir değişimin sebepleri arasında olabilir. Bu konular, gelecekteki araştırmalar için uygun bir alan olabilir. Buna ek olarak, açık uçlu ölçek maddesinin sonuçlarına göre, birkaç öğrenci özellikle iyi vatandaşların kadınlara şiddet göstermediğini ve onlara karşı barışçıl olduğunu belirtmiştir. Görüşmelere göre bu farklılığın olası nedeni, sosyal medyanın yaygın hale gelmesinin toplumsal cinsiyete dayalı adaletsizlik ve şiddet konusunda farkındalığı arttırmaktır. Sosyal medya kadına yönelik şiddet ve aile içi şiddete ilişkin İstanbul Sözleşmesi gibi araçların toplumsal cinsiyet eşitliğinin sağlanmasına olası katkıları gelecekteki araştırmalar için bir alan olabilir.

Çalışma, bazı politikaların sahada halihazırda yer almasına rağmen, öğretmen ve öğrencilerin etkili okul-aile iş birliği istediklerini göstermiştir. Bulgular arasında, öğretmenlerin öğrencilerine rol model, şefkatli ve adil olmaları gerektiği de yer almaktadır. Bunlar halihazırda politika belgelerinde iyi öğretmenlik için hedeflenen yeterlilikler arasındadır. Yine bulgular arasında, mevcut politikalarda yer almasına rağmen, rehberliğin önemi katılımcılar tarafından özellikle belirtilmiştir. Gelecekteki araştırmalar, bu politikaların ihtiyaçlara cevap verme konusundaki etkinliklerini azaltan olası engelleri araştırabilir. Ayrıca, bu üç unsurun (okul-aile iş birliği, öğretmenlerin rol model olması ve öğrencileriyle olumlu iletişim kurması ve rehberlik) birbirini tamamlayıcı nitelikte olduğu görülmektedir. Örneğin, rehberlik ve okul-aile

iş birliği etkili olduğunda, öğrenciler ve öğretmenler arasındaki mesafe azalabilir ve bu da aralarındaki olumlu etkileşime katkıda bulunabilir. Bu üç unsur arasındaki etkileşim de gelecekteki araştırmaların konusu olabilir.

Çalışmanın bulguları, öğretim programı yükünün azaltılması gerektiğini göstermektedir. OECD ülkelerindeki öğretim programlarının içerik kapsam ve yükünün yanı sıra yapılandırmacılığı temel alan ülkelerin programlarının karşılaştırmalı analizi yardımıyla, Türkiye'de uygulanmakta olan programların bilimsel temellere dayalı olarak sadeleştirilmesi için öneriler ve seçenekler sunmak araştırma alanlarından biri olabilir. Türkiye'deki ders saatleri OECD ortalamasının altında olmasına rağmen bazı katılımcılar ders saatlerinin fazlalığına dikkat çekmiştir. Bu algının sebebi kazanım sayısının fazlalığı veya ders kitaplarının yoğun içeriği olabilir. Bu algının nedeni de gelecek çalışmaların konusu olabilir.

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TEZİN TÜRÜ / DEGREE: **Yüksek Lisans** / Master ☐   **Doktora** / PhD ■

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