Citizenship Preferences of Turkish Parents Regarding Their Children[1]

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Introduction

Citizenship is an issue which was discussed by Plato and Aristotle. But from the beginning of the 21ˢᵗ century in particular, in connection with changes in social, cultural and political areas,

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the number of both national and international studies on citizenship has increased rapidly (Beiner 1999),[2] Caymaz,[3] Ersoy,[4] Kadioglu,[5] Kymlicka,[6] Marshal,[7] Osler & Starkey,[8] Soysal,[9] Ustel.[10] Also, in some countries specific organizations related to the concept of "the citizen" have been founded and these groups have prepared reports on national and international levels (Qualification and Curriculum Authority, 1998),[11] Council of Europe,[12] Torney-Purta, Lehmann, Oswald & Schulz.[13] In these studies and reports the concept of citizenship has been handled and defined differently. The concept of citizenship can simply be defined as legal status of the individual granted by a state or a people.[14] According to Pierson, citizenship is a positive legal status related to a number of rights and duties, which themselves have been shaped differently in different historical and national contexts. The British sociologist Marshall[15] accepts citizenship as the legal status granted to the members of a community and considers each owner of this status equal in terms of rights and responsibilities. When this traditional definition of citizenship is examined, it can be seen that citizenship is represented by institutions and practices that shape the reciprocal rights and responsibilities of the state and the individuals.[16] Recently, citizenship has gone through a transformation in terms of its relationship to identity, status and rights. In terms of status, the most obvious development in

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[2] Ronald, Beiner., ed., *Why Citizenship Constitutes a Theoretical Problem in the Last Decade of Twentieth Century*, in Theorizing Citizenship, (Suny Press, 1999).

[3] Birol, Caymaz., *Türkiye'de Vatandaşlık Resmî İdeoloji ve Yansımaları*. 2. Baskı, İstanbul İstanbul (Bilgi Üniversitesi Yayınları,2008)

[4] Arife F. Ersoy, "Sosyal Bilgiler Dersinde Öğretmenlerin Etkili Vatandaşlık Eğitimi Uygulamalarına İlişkin Görüşleri," Anadolu Üniversitesi, Eğitim Bilimleri Enstitüsü, Sınıf Öğretmenliği Bilim Dalı Basılmamış Doktora Tezi: Eskişehir, 2007.

[5] Ayşe Kadıoğlu, *Vatandaşlığın Dönüşümü Üyelikten Haklara* (Hz. A. Kadıoğlu). Vatandaşlığın Ulustan Arındırılması: Türkiye örneği, (İstanbul: Metis Yayınları,2008)

[6] Will Kymlicka, *Çokkültürlü yurttaşlık*. (İstanbul: Ayrıntı Yayınları, 1998)

[7] Thomas H Marshall, "Citizenship and Social Class", Ed. by. Dabid HELD, Models of Democracy, (Second Edition, Oxford,U.K: Polity Press, 1994).

[8] Audrey Osler and Hugh Starkey, *Changing citizenship: Democracy and inclusion in education*. (England: Open University Pres, 2005)

[9] Yasemin Soysal N. *Changing Citizenship in Europe. Remarks on postnational membership and the national state*. In: D. Cesarani and M. Fulbrook (eds.) Citizenship, Nationality and Migration in Europe. (London; New York: Routledge, 1996).

[10] Füsun Üstel, "*Makbul Vatandaş"ın Peşinde II. Meşrutiyet'ten Bugüne Vatandaşlık Eğitimi*," (İstanbul: İletişim Yayınlar, 2004).

[11] Qualifications and Curriculum Authority. Education for citizenship and teaching of democracy in schools. Final report of the advisory group on citizenship. http://www.qca.org.uk/libraryAssets/media/6123_crick_report_1998.pdf , 1998.

[12] Council of Europe Education for democratic citizenship: A lifelong learning perspective. 2000.

[13] Judith Torney-Purta et all, *Citizenship and education in twenty-eight countries: Civic knowledge and engagement at age fourteen*. Amsterdam, Netherlands: The International Association for the Evaluation of Educational Achievement, 2001.

[14] Shirley H. Engle. and Anna S. Ochoa, *Education for democratic citizenship: decision-making for the social studies*. (New York, NY: Teachers' College Press, 1988)

[15] Thomas H Marshall, *Class, Citizenship and Social Development*, (University of Chicago Press, Chicago and London, 1977).

[16] Tim Hayward, "Ecological citizenship: justice, rights and the virtue of resourcefulness," *Environmental Politics, 15 no,*3 (2006): 435-446.

the past half century has been the liberalization of access to citizenship by neutralising and/or removing ethnic and sexual barriers to naturalization.

The inevitable result of this evolution of citizenship is its ethnic, racial and religious diversity as well as internal diversity. Undoubtedly this brings about significant implications for the rights dimension of citizenship.[17] Turkey is also affected by this trend. In conjunction with the EU harmonization process the concept of citizenship in Turkey is moving away from politics of nationality and is moving towards a transnational scope.

Kadioglu states that citizenship is defined in four different ways based on the politics of different states. These are citizenship as national identity or nationality (1), citizenship defined on the basis of documents (2), citizenship defined on the basis of rights (3), and citizenship defined on the basis of duties and responsibilities (4). Citizenship as national identity or nationality as an understanding of citizenship dates back to the French Revolution and sees the citizen as a member of nation-state. The notion of 'citizenship based on documents' is used with regard to some kinds of documents (passport, identity card) which determine the legal status of individuals. Citizenship defined on the basis of rights represents an understanding of citizenship which is based on political and social rights. Citizenship defined on the basis of duties and responsibilities represents a republican way of understanding referring to some kinds of duties in contrast to liberal tradition.[18]

Beiner states that the current understanding of citizenship is based on three traditions,[19] one of which is the liberal tradition. The liberal tradition emphasizes citizens' rights and freedom. Citizens are free to choose their own identities and commitments. The second tradition, the socialist approach, emphasizes group commitment rather than individuality. It also emphasizes national identity. The third tradition, a republican understanding, underlines the responsibilities to the society and the state. In the literature there are a number of different theories related to citizenship, but which understanding of citizenship applies in Turkey? In his study Durgun explicated the liberal and republican profiles and tried to uncover which one applied in Turkey.[20] According to Durgun, liberal individualistic approaches grant the individual ontological, epistemological and ethical privilege, and define citizenship as a status on the basis of "rights". It is possible to say that in the liberal type of citizenship individual rights are of first priority. "Rights" are inherent parts of an individual because individuals precede the state which is responsible for providing individuals' security and protecting them both ethically and logically since these are "natural" or "human" rights. The liberal type does not exclude duties such as military service or taxation, which are also of great importance in republican/communitarian idea of citizenship, but is concerned with the active participation of individuals in political and social fields within the framework of a civilization.[21]

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[17] Nilgün Dağ, "Vatandaşlığın Niteliksel Dönüşümü ve Vatandaşlık Eğitimi Üzerine Bir Betimleme Çalışması" *Eskişehir Osmangazi Üniversitesi Sosyal Bilimler Dergisi*. 13, no,1 (2012):105-118.

[18] See Kadıoğlu, *Vatandaşlığın Dönüşümü Üyelikten Haklara*. (Emphasis added).

[19] See Osler and Starkey, *Changing citizenship: Democracy and inclusion in education*. (Emphasis added).

[20] Şenol, Durgun, "Cumhuriyetçi ve Liberal Anlayış Çerçevesinde Türkiye'de Vatandaşlık Sorunsalı," *Çankırı Karatekin Üniversitesi Sosyal Bilimler Enstitüsü Dergisi 1(2010): 65-92*.

[21] Ibid,68

In the republican understanding, citizenship is not a status but a practice or action. Certain requirements should be satisfied before a large-scale participation in the practice of citizenship is expected. The emphasis on practice leads to the emergence of the perception of "duty" in order for individuals to be accepted as citizens among other citizens. For this reason, it is a community-based understanding of citizenship and individuals are citizens as long as they are the members of a community. In this tradition citizenship is defined as having duties within and/or responsibilities to a group. Because a republican approach starts from an understanding based on community, social bonds are not contractarian but rather depend on sharing and determining to lead a specific way of life. Public service is very important in this tradition. Individuals perceive themselves as citizens as long as they carry out acts of public service.[22] Liberal citizenship is based on universal liberal norms. Republicanism shapes the concept of citizenship to create a specific group. Without social and economic rights most of citizens remain passive or cannot use their political rights meaningfully and make informed choices.[23]

In Turkey, civil, political and social rights were granted by the administration rather than gained through demands or social struggle. In this sense, the Republic is still looking for how to create a true 'national citizen'. The most obvious feature of how national citizenship is understood are loyalty and self-abnegation. The roots of this type of citizen go back to the final years of the Ottoman Empire and the first years of the Turkish Republic.

The Development of Citizenship in Turkey

Following World War I, the Ottoman Empire collapsed and most of the country was invaded. The struggle for independence under the leadership of Mustafa Kemal Ataturk was successful and the Turkish Republic was declared on 29th October, 1923. After the declaration of the Republic many reforms were made by Ataturk. It can be clearly seen that in the first years of the Republic the aim was to create loyal, good citizens with strong nationalistic feelings. The objective of the "Civics course" given in schools was to create self-denying citizens who were respectful of national institutions. Thus, citizenship went beyond the political and legal relationship between the state and the individual and was based on the Turkish concept of *commitment-self-abnegation-obedience* (Ustel; 2004).[24]

The "ethics of responsibility/duty" described in the course books in the first years of the Republic developed into a discourse of "citizenship duties" which would never change during the Republican period. The three main duties of the citizens are paying taxes, doing military service and obeying the laws. The ethical responsibility of this Republican pedagogy was to shape the child's ethical values and teach him/her to accept his/her duties.[25] In this sense, it can easily be seen that in the first years of the Republic the aim was to create individuals categorized within the republican/communitarian citizen type.

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[22] Ibid,70

[23] Ibid,68

[24] See Üstel, *Makbul Vatandaş"ın Peşinde II. Meşrutiyet'ten Bugüne Vatandaşlık Eğitimi*, 142(emphasis added).

[25] Ibid,222

The perception of citizenship changed between 1950 and 1980. In this period, political citizens emerged rather than an ethno-cultural understanding of citizenship. Citizenship was liberated from its compulsory bonds with nationality, yet the expected transformation in terms of participatory citizenship did not emerge. After the 1980 coup, religion was also included as a significant component of citizenship. The "Human Rights and Citizenship" course, which was included in the curricula towards the end of 1990 focused mostly on national security and prevented the emergence of a democratic, participatory and civil citizenship.[26]

After the foundation of the Republic, and in subsequent years during the second constitutionalist period, schools were where the state placed its focus on creating the types of citizen. Citizenship training is therefore considered important in schools. Schools played a central role in the modernisation of the society, and this opinion still prevails.[27] All states want to produce a desirable citizen through education. For this purpose, a course or courses are included in the curricula. In countries such as the USA, Australia, Canada and Turkey much of the information necessary for learning how to be a good citizen is acquired through Social Studies courses (Ozturk, 2009),[28] NCSS, 1994.[29] In this context the main objective of a Social Studies course is to create active, participatory and democratic citizens within the society (Avery,[30] Barr, Barth & Shermis,[31] Boyle-Baise and Goodman,[32] Stanley,[33] Ross,[34] Ochoa-Becker[35]).

Addressing the Problem

Recent changes in Turkey have brought about a transformation in the type of citizen desired. The harmonization process with the EU, developments in science and technology, globalisation, and the results of academic studies have restructured the Social Studies curriculum.[36] In the latest Social Studies curriculum the target is to create democratic, active, enterprising citizens with basic values and skills, who have nationalistic values as well as respect for universal values.

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[26] Ibid,241

[27] Ibid,127

[28] Cemil Öztürk, *Sosyal bilgiler: Toplumsal yaşama disiplinlerarası bir bakış*. Ankara: Pegem A Yayıncılık, 2009).

[29] NCSS, National Council for the Social Studies., Expectations of excellence: Curriculum standards for the social studies. Washington, DC: NCSS. 1994.

[30] Patricia G. Avery, *Social studies teacher education in an era of globalization*. In S. Adler (Ed.), Critical issues in social studies teacher education (Greenwich, CT: Information Age Publishing, 2004).

[31] Robert D. Barr et al., *Defining the social studies (*VA: National Council for the Social Studies, 1977).

[32] Lynne Boyle-Baise., Jesse Goodman. "The influence of Harold O. Rugg: Conceptual and pedagogical considerations." *The Social Studies,* 100, No.1 (2009).

[33] William Stanley, B. Recent research in the foundations of social education: 1976-1983. In W. B. Stanley (Ed.), Review of research in social studies education, 75 (pp. 309-397). Washington D.C: National Council for the Social Studies, 1985.

[34] E. Wayne Ross, The social studies curriculum: purposes, problems, and possibilities (Albany, State University of New York Press, 2001).

[35] Anna S. Ochoa-Becker, Democratic education for social studies: an issue-centred decision making curriculum Greenwich, Information Age Publishing, 2007.

[36] MEB, *İlköğretim 1–5. Sınıflar Programları Tanıtım El Kitabı*, (AnkaraMEB Yay,2005).

However, shaping citizens is not only a process related to schools and curricula. There are a number of factors, including the media, non-governmental organisations and society, that also affect citizenship education. Apart from all these factors, one of the most important factors in citizenship education is family. Family is the first social environment where children acquire basic knowledge, skills and values and attitudes. This environment is of great importance in citizenship education in terms of being a model of society as well as a source of information for children (Hess and Torney, 2006)[37] Ichilov.[38] The child is prepared to enter society by acquiring family values within the family. In terms of social and ethical development the value structure of the child shows a strong parallelism to the value structure of the family.[39]

The desired citizen model is expressed in writing in schools and curriculum. However, it is often overlooked that what parents, who have a great importance regarding education of children, think. What kind of citizen model do parents want their child to up bring into?

In this study parents were asked which citizenship profile they would predominantly want their child to acquire by starting off from the citizen types included in the Social Studies curriculum in Turkey.

Method

The research is quantitative research. It attempts to define the desired citizen type of parents who live in different cities of Turkey by examining their views.

Study Group

Families from different cities of Turkey were chosen by maximum diversity sampling with matters of cultural richness forming the basis of maximum diversity source. For Patton, creating a sampling which shows maximum diversity has two benefits: 1) the identification of the unique dimensions of each group in a detailed way. 2) The revelation of common themes and their values which may emerge in situations that show a great difference.[40] For this purpose Agri and Van in East Anatolia, Kirsehir in Central Anatolia, Diyarbakir and Batman in Southeast Anatolia, Mersin in the Mediterranean, Izmir in the Aegean Region, Istanbul and Edirne in the Marmara Region and Kastamonu and Samsun in the Black Sea Region were chosen. 38-40 families from the above mentioned cities with different socio-economic statuses were identified and from these families one volunteer participant, either the mother or

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[37] Robert Hess and Judith Torney, "*The development of political attitudes in children.*" (USA: Transaction Publishers, 2006).

[38] Orit Ichilov, "Family politicization and adolescents' citizenship orientations." *Political Psychology*, *9, (1988):* 431-444.

[39] Arife F. Ersoy, "Mothers' Perceptions of Citizenship, Practices for Developing Citizenship Conscience of Their Children and Problems They Encountered," *Educational Sciences: Theory & Practice* 12 no. 3 (2012):2120-2124

[40] Michael Quinn Patton, How to Use Qualitative Methods in Evaluation. (California: Sage Publications, Inc, 1987).

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father, was included in the study. Incomplete data were excluded and data from a total 330 families (30 from each city) were included in the study.

46% of participants were female (the mother) and 54% were male (the father). 33% of the parents were university graduates, 28% of them were high school graduates, 21% of them were primary school graduates and 12% of them were secondary school graduates. Moreover, illiterate and postgraduate parents were also included. Illiterate parents were helped to complete the data-collecting process. 50% of the families lived in city centres, 27% of them lived in town centres and 25% of them resided in villages. 27% of the parents were housewives, 20% of them were civil servants, 8% were tradesmen, 4% of them were labourers, 3% of them were police officers/soldiers, 2% of them were retired, 7% of them worked in private business and 7% of them were unemployed. Other parents were doctors, lecturers, farmers and bankers.

Data Collection Tools

Data collected in quantitative studies show a variety of sources (observation notes, interviews, documents, pictures and other graphic presentations).[41] In this study written answers given by the parents were evaluated.

The data collection tool used in this study was a survey developed by the researchers and composed of two parts. Questions related to personal information were in the first part. In the second part citizenship profiles taken from the Social Studies curriculum were sorted and parents were asked which citizenship they would prefer and why. Kus analysed the current Social Studies curriculum which was revised in 2005 in Turkey and sorted it into different citizenship profiles (democratic and active citizen, scientific citizen, enterprising citizen with economic awareness, has strong values, well-informed and skilful citizen, patriotic citizen, global citizen and culturally-aware citizen).[42]

Data Analysis

Descriptive and content analysis of the quantitative research data was done. During the data analysis process the citizenship types desired by the parents were entered into the Microsoft Office Excel program. By doing so, the order of precedence of citizen types in each city was determined. A content analysis of the parents' written responses was done. Statements related to each citizenship type in each city were identified separately. Statements were used as a unit of analysis. An analysis of quantitative data was done in accordance with descriptive analysis.

Subcategories of the data were arranged and a conceptual structure was formed. Then the frequency of each category was identified and quantitative data were converted to qualitative data. The aim of this conversion was to increase reliability, decrease bias and make comparisons between the categories. [43]

Sample: <u>I want her/him to be aware of and interested in social problems and be socially sensitive.</u>

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[41] Ali Yıldırım ve Hasan Şimşek, *Nitel araştırma yöntemleri*. (Ankara: Seçkin Yayınları, 2005).

[42] Zafer Kuş, What Kind of Citizen? Analysis of Social Studies Curriculum in Turkey. (In submision).

[43] See Yıldırım ve Şimşek, *Nitel araştırma yöntemleri*. (Emphasis added).

Expressions	Category	f
Aware of social problems	Democratic and active citizen	1
Interested in social problems	Democratic and active citizen	1
Social sensitivity	Democratic and active citizen	1

In order to see how many opinions were stated, total frequencies were presented in the data analysis. In some profiles parents stated more than one opinion and in some profiles they stated none. In the data interpretation parents' opinions were quoted directly and parents' names were coded, for example: IS/1A/ First mother from Istanbul, Va./2B Second father from Van.

Role of Researcher

The data collected in this study was coded at different times by two researchers who specialise in Citizenship and Social Studies education. This process took almost four weeks. The correspondence rate of the quantitative data analysis of the two researchers was 0.89 which means that the evaluators corresponded in terms of quantitative data analysis.[44]

Findings

Table 1: Parents' Views of the Type of Citizen They Most Want to Raise

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[44] Hüner Şencan. *Sosyal ve davranışsal ölçümlerde güvenilirlik ve geçerlilik*. (Ankara: Seçkin Yayıncılık, 2005)

		Agri	Batman	Diyarbakir	Edirne	Istanbul	Izmir	Mersin	Kastamonu	Kirsehir	Samsun	Van	Σ
1st priority	Democratic and active	18	12	16	12	14	19	13	12	13	12	16	157
	Has strong values	2	12	3	10	8	0	4	9	11	6	11	76
	Patriotic citizen	1	3	2	4	5	6	7	6	0	6	0	40
	Verbally communicative	2	2	4	3	1	4	2	2	4	1	0	25
	Thinks scientifically	1	1	5	2	0	2	3	0	1	2	1	18
		Ag	Bat	Diy	Edi	Ist	Izm	Mer	Kast	Kirs	Sam	Van	Σ
2nd priority	Thinks scientifically	14	7	11	0	8	16	10	6	9	8	7	96
	Verbally communicative	9	5	8	2	7	2	1	8	2	8	8	60
	Democratic and active	2	6	2	8	2	4	7	3	6	4	10	54
	Has strong values	2	3	4	8	4	4	4	5	3	3	3	43
	Patriotic citizen	1	0	0	7	5	1	3	4	7	2	0	30
		Ag	Bat	Diy	Edi	Ist	Izm	Mer	Kast	Kirs	Sam	Van	Σ
3rd priority	Verbally communicative	10	8	8	2	7	15	9	9	8	6	6	88
	Economically aware	5	2	4	3	2	0	4	8	2	4	4	38
	Scientific	1	3	2	5	2	4	2	5	6	0	7	37
	Patriotic citizen	3	1	3	4	6	6	0	1	6	4	3	37
	Has strong values	1	6	5	4	3	2	6	2	2	3	2	36
		Ag	Bat	Diy	Edi	İst	İzm	Mer	Kast	Kırs	Sam	Van	Σ
4th priority	Economically-aware	7	6	5	4	7	13	9	4	2	2	5	64
	General knowledge/skills	5	4	6	5	3	3	5	9	3	1	3	47
	Patriotic citizen	5	4	3	4	3	4	3	3	6	9	1	45
	Scientific	1	4	2	3	4	3	5	4	2	7	7	42
	Has strong values	9	2	4	0	3	5	2	1	9	4	1	40
		Ag	Bat	Diy	Edi	İst	İzm	Mer	Kast	Kırs	Sam	Van	Σ
5th priority	General knowledge/skills	5	6	6	4	8	13	8	7	7	0	7	71
	Has strong values	12	2	2	1	4	2	2	6	2	9	3	45
	Verbally communicative	3	4	7	3	2	2	2	2	3	7	8	43
	Aesthetically-minded	2	2	4	10	3	3	4	1	2	5	0	36
	Global citizen	6	3	2	3	1	0	5	1	3	0	4	28

As seen in Table 1 parents primarily stated that they wanted to raise democratic and active citizens. Izmir, Agri, Diyarbakir and Van are the cities which chose democratic and active citizens above all. In Batman, Van, Kirsehir, Edirne, Kastamonu the citizen who has strong values is the next most desired after the democratic and active citizen.

The second most wished-for citizen type is citizen who can think scientifically. It is Izmir that preferred this type most and Edirne that liked this type least.

Parents also stated that they wanted to raise patriotic citizens and literary citizens respectively. Global and culturally-aware citizens were the least mentioned profiles.

Table 2: Numerical tally of parents' statements regarding the type of citizen they want to raise

	Ağrı	Batman	Diyarbakır	Edirne	Istanbul	İzmir	Mersin	Kastamonu	Kırsehir	Samsun	Van	Σ
Democratic and active	76	52	83	52	56	41	74	61	71	47	77	690
Has strong values	44	42	66	51	50	38	28	51	44	52	50	516
Verbally communicative	47	26	51	42	35	37	37	31	51	41	32	430
Thinks scientifically	27	30	41	26	29	43	39	29	42	26	46	378
Patriotic Citizen	14	24	16	28	42	35	38	45	48	44	11	345
Citizen with economic knowledge	25	22	18	19	21	33	37	43	27	23	18	286
General knowledge/skills	24	24	28	22	32	25	27	30	23	26	23	284
Global Citizen	10	13	11	11	7	4	13	2	9	2	11	93
Aesthetically-aware Citizen	6	11	17	8	8	2	10	1	3	9	14	89
Other	1	1	3	6	5	1	1	0	4	2	5	29
Σ	274	245	334	265	285	259	304	293	322	272	287	3140

As seen in Table 2 the highest number of views (690) was expressed by the parents about democratic and active citizens. Most statements were expressed on democratic and active citizen in cities such as Diyarbakir, Van, Agri and Mersin.

The parents emphasised the concept of "rights" while expressing their opinions on the democratic and active citizen. They also emphasised "knowing and defending her/his own rights" (124) and "knowing human rights" (119).

Parents' views on rights were as follows:

My child as a citizen should know her/his rights, use these rights and respect other people's rights (Ed./6M).

She /he should be a citizen who knows her/his responsibilities, makes her/his own choices and respect rights and freedom. Also, I want to live in a world where all citizens are like this (Me./14M).

I want her/him to respect other people's rights and to know and protect her/his own rights and to be aware of her/his own feelings and ideas. She/he should make decisions freely by taking their social impact into consideration (Sa./3F).

Another concept emphasised by the parents in the democratic and active citizen category was "responsibility". The statement "To know her/his responsibilities" was emphasised frequently (107).

Parents' statements relating to responsibilities were as follows:

To me, my child should be aware of her/his responsibilities (Ed./9M).

I want my child to be a helpful person. I want her/him to know her/his responsibilities and respect human rights. I want her/him to know her/his duties to her/his nation and people (Dy./23M).

She/he should know her/his responsibilities. A responsible person helps people and the nation and does not get into trouble (Sa./1M).

Parents established a relationship between being a democratic and active citizen and society. Parents emphasised the child's active participation in the society (83), being a helpful person (51), having a say in the society (18), being a well-adjusted individual (16), and being sensitive to society (9). Their views on this were as follows:

She/he should know how to gain a place in society. She/he should also be aware of the fact that each age has its own responsibilities, and other people have rights to be respected. In this way social harmony can be constructed (Ki./16F.)

As long as she/he defends democratic and active rights she/he can be an individual. For a better and happier society, each individual must be democratic and active (Me/17M).

She/he should be aware of her/his responsibilities and act accordingly, or else she/he cannot gain a place in society (Sa./9M).

I want her/him to know and be interested in social problems and to be socially sensitive. In order for her/him to be an individual, she/he should be a democratic and active citizen (Va/2F).

Another point emphasised by the parents about democratic and active citizens was protecting their children. Parents wanted their children to be conscious of themselves (18) and not to abuse themselves (8), to trust themselves (6) and not to surrender that trust to others. In terms of being respectful to differences parents' views were as follows: it is important for her/him to be respectful (29), not to be discriminative (14) and to show empathy (3).

I don't want her/him to succumb to other people. She/he should know her/his own rights and be aware of herself/himself (Ki./2M)

She/he should state her/his own opinions and feelings, question society and be productive (Me./6F)

I don't want my child to be silent like me and give up (Me. 20/F).

The statements in the category of democratic and active citizen were as follows: to be a democratic citizen (51), to have an understanding of citizenship (14), to live in a democratic country (10), to live in a democratic Turkey (8), because the decision-making process is important in democracies (6), because of the need for democratic and active citizens (6) and to be aware of boundaries (3).

The Citizen with Strong Values

In the 'citizen with strong values' category parents emphasised the following concepts: honesty (57), respect (56), being helpful (53), tolerance (48), being hard-working (44), being fair (39), and love (27). Being a free and independent individual (21) was emphasised least.

Parents views on values were as follows:

I want to raise my child as a human being and I want her/him to be a citizen who has values. Being human requires being honest and helpful (Ka/3F).

Raising a respectful child means raising a qualified person with whom we can trust the society's future. A respectful, honest and hardworking generation will be in a better place in the future (Is./11M)

Parents linked values with society in their statements. The importance of having humane qualities (47), being beneficial to society (21), according with the basic values of the society (19), dismay at the disappearance of these values in the society (11), and the importance of living with human values (9) were among the parents' statements.

Parents stated the following ideas about the importance of values and the loss of values:

What makes a human being a human being are basic values. An honest and respectful person can succeed at anything. A person without humane qualities is not accepted in society even though she/he is successful (Sa./16F).

An individual who does not know or have mora and social values can never be happy. For this reason, it is important that she/he has values (Va./29F)

In our environment love and respect have been lost and our values and culture are being forgotten. People are more interested in the virtual world and social values are disappearing. For this reason, my child and other children should be aware of social values (Ki//24F)

Some parents made explanations related to the child's personal traits such as increase her/his self/confidence (4), be useful to herself/himself (3), improve herself/himself (2).

Some participants made a direct connection with religion by saying that these values were also important in their religion (11). *It is important to have values in our religion, too. A real Muslim should be honest, fair, tolerant and helpful (Sa./2F)*

The Verbally Communicative Citizen

In the verbally communicative citizen category, parents mostly stated their views on communication. Parents stated that children should be able to speak well/express their opinions clearly (135), communicate effectively (115), affect people with what they say (15), think correctly (4), and show empathy (3). They advanced the following arguments about the importance of communication and self-expression:

One who can communicate effectively and express her/his opinions correctly can be successful. Many negative events (both domestic and social) are caused by ineffective communication (Ed./8M).

I want my daughter to speak and express herself well. She should be able to have an effect on people with what she says (Dy./1A)

One expresses oneself in the way one talks and acts. Words and speech are the keystones of communication. People live in a society. Speaking well, expressing oneself and understanding others are vitally important. Thus, it is important for her/him to have a personality that can communicate well with words (Ki/4M).

Another point emphasized in the verbally communicative citizen category was related to reading. Parents dwelled on their children being literate (33), improving themselves by reading (27), loving to read (20), understanding the effect of reading and writing (16), being beneficial to people and being role models for society (4)

They presented these views on the importance of reading:

Today, there are fights or murders because people do not communicate. Reading is a must in our lives, it improves people (Sa./27M)

I want my child to read a lot of books, improve her/himself, affect people and write good books (Sa/11A).

The Citizen Who Thinks Scientifically

In the citizen who thinks scientifically category parents mentioned science and technology as being necessities in our era. For instance, they expressed the following ideas within this category: to keep up-to-date (48), to use current technology (48), because technology is part of daily life (29), to follow technological developments (25), and to be successful (11). Parents stated the following opinions on the importance of science and technology:

We live in an era of science and technology: thus, unscientific information or rules are inapplicable. My child should know and follow these to keep up-to-date (Is./1F.)

Since we live in an era of science, information is the centre of the world. Given that science is the number one tool for creating wealth, science and technology are on course to become the most significant value (Iz./25F).

A further point emphasized in the scientific citizen category was related to science on its own, but here parents did not give details. To think scientifically (54), to be curious (29), to improve herself/himself via science (27), to use scientific research steps (23), to be interested in science (18), to make use of science (11) were examples given in this situation:

It is important for her/him to be a scientific citizen. Science and technology are developing day by day. She/he should know about these. (Ag./11M)

Science and technology are the most important components of this century. Being innovative and discovering something would be good both for her/him and the country (Ag. 19F)

Scientific thinking is important. Therefore, she/he should care about science and improve herself/himself. (Ba./9F)

Another point emphasized by the parents was producing works beneficial to her/his country (15) and humanity (21):

Scientific developments are important in terms of improving our country and being informed; therefore, she/he should produce and use the necessary technologies (Ka./11F).

We live in the era of science and technology. For this reason, my child as a citizen should come up with new inventions and benefit humanity and her/his own country by making use of technology (Iz./12F).

Countries that do not take note of technology fall behind. If individuals attach importance to science, the country develops and everyone wins (Ba./28F)

The Patriotic Citizen

In this category, parents used these phrases about the patriotic citizen: to support Kemalist ideology (48) and because we are Ataturk's children (7) were the most commonly used phrases. The phrases related to the importance of Ataturk in nationalistic feelings were as follows:

She/he should know her/his past and how this country was founded. We owe Ataturk many things. I want her/him to know and appreciate Ataturk. If it weren't for Ataturk, we would not be here now (Kas./7M).

I want her/him to appreciate Ataturk and embrace his reforms and principles. I want her/him to be a Kemalist citizen (Is./27M).

One who does not know who died for this country and who does not love her/his land cannot be a patriotic citizen. For this reason, I want my child to be a patriotic citizen (Sa. /11M)

I want her/him to know the values and traditions of the society and improve her/his character in line with these (Va./1B).

Another point emphasized in patriotic citizen category was national pride. The parents answered the question "Why should she/he be proud to be a citizen?" as follows: It is important to be a proud citizen (131), so that she/he can know history (36), to embrace her/his country (43), to be useful to the society (18), to create a socially-cohesive nation (10), and because national pride is important (4).

She/he should know, protect and develop the ethical and moral values of our society. I want her/him to love her/his family and nation and serve her/his nation (Ki./1F)

It is important to raise proud citizens in line with Ataturk's ideas. This is the fundamental thing which will make our country prosper (Me./13F).

I want my child to love her/his country and nation and learn the basics of Turkish history and important people. This will connect her/him with the past (Ag./7F).

The Citizen with Economic Knowledge

In this category parents elaborated mainly on two points, one of which was statements related to the child and the other of which related to the country's economy. The statements related to the child were about the child's living prosperously in the future as an enterprising individual. The most common desires expressed were to be enterprising (56), to know basic economic terms (28), to govern her/himself (26), to spend consciously (21), to use her/his knowledge as an investment (17), to run her/his family (14), to make her/his own living (13), to have economic rights and to be economically free (11), to create new job opportunities for herself/himself (9), and to be productive (8). Statements related to the country's economy were as follows: for the country's economy to be strong (28), to derive profit for the country (21), and to know about the country's economy (13):

For her/his own future, she/he should know about basic economic terms and be enterprising because only in this way can she/he and the country survive (Dy./29F).

If she/he knows about the economy, she/he can make a living easily and create job opportunities for other people. By generating different ideas and realizing these, she/he can contribute to the country's economy (Ka/12M).

The Citizen with General Knowledge and Skills

In this category parents talked about information rather than skills. The child's knowing about her/his own country and general knowledge was particularly emphasized. She/he should know her/his country's history (59), she/he should know her/his country's geography (30), she/he should be a good citizen (17), she/he should know about her/his country (17), someone who does not know her/his past cannot know the future (10), she/he should take lessons from history (6) were among the statements parents made. Regarding the students' own personal knowledge parents said it was important to have general knowledge (54), to have basic information and skills related to Social Studies (48), to be hardworking and thus self-sufficient (17), to be able to make her/his life easier (15), to know about the world (4).

Parents said the following things about the importance of Social Studies:

I don't think that a person who does not know history can be a beneficial person. Thus, I want to raise a person who knows history and about her/his country (Is./19M).

I want my child to be a knowledgeable person. She/he should have a say in society and know what is right or wrong. If she/he has the necessary knowledge and skills, she/he can express her/himself clearly. She/he can analyze things and can build a bridge between the past and future (Me./30M).

Turkey is surrounded on three sides by the sea. For this reason, she/he should know the importance of our geographical location and the history and about areas of national beauty in our country (Iz/28F).

The Global Citizen

In this category parents said that their children should first of all know about the world. For example: she/he should know about other countries (22), she/he should follow the international news (21), the world is rather small at the moment (4), she/he should integrate into the world (3), she/he should be sensitive to the world (3), she/he should think globally (2). Some parents said that by being a global citizen one's level of general knowledge increases. For example, improving general knowledge (11), being more aware (4), improving one's knowledge of a foreign language (4), being investigative (4), taking firm steps forward (1).

Other statements related to global citizenship were as follows: to know what other nations think about her/his country (4), because we have to live without any kind of discrimination (3), to love people (3), to have knowledge of her/his own country (3), to compare her/his country with other countries (2), not to judge people (1), to be of benefit to her/his own country (1).

She/he should know not only about her/his own country but also other countries. She/he should know about international issues (Iz./6F).

Individuals who do not know what is going on in Turkey cannot protect their country. She/he should know about her/his country and follow what's happening in the world (Me./4F)

It is not enough for a person to know her/his country's history or geographical location. I want her/him to know some things about other countries (Ba./22F).

In a world where science and technology is developing every day and in an era when the world is becoming smaller I want my child to know about other countries' cultures and economies and to shape her/his future. (Me./5F)

The world is not only composed of Turkey. I want my child to know a foreign language, to know about other cultures and understand her/his own values (Me./9M).

The Aesthetically-minded Citizen

In this category parents talked about the aesthetic and cultural feelings of their children, and the importance of having these feelings and behaving with aesthetic sensitivity (35). Another point emphasized in this topic was art. Parents talked about giving importance to art (18) and being interested in art (17).

Other explanations related to culture were as follows: to reveal her/his feelings (9), to love life (8), to improve visual intelligence (1), and to protect historical artefacts (1).

Here are the statements of the parents related to aesthetic citizen:

Art is enjoyable. I want my child to enjoy it and to develop aesthetic ideas and an aesthetic spirit (Dy./24M)

To me, every citizen should have a hobby because a person interested in art is sensitive and has cultured feelings and does not hurt people (Me/29F).

She/he should understand art and be a kind and respectful person. In this way she/he can have real artistic feelings (Ag./25M).

The Other Citizen

In the other citizen category parents mostly talked about the religious citizen. They stated that they wanted to raise a child who practiced her/his religion and cared about moral values (29).

I want to raise her/him up as an individual who practices religion perfectly (Is./14M).

I want to raise a child who is aware that she/he is religious because a person who does not love God cannot be a useful person (Va./13M).

Results and Discussion

Parents in Turkey stated that they wanted to raise their children as democratic and active citizens primarily. While sharing their opinions, parents elaborated on the concepts "rights and responsibility". Moreover, they identified a strong relationship between the society and being a democratic and active citizen. Although parents would prefer their child to be a democratic and active individual, it can also be seen that they favoured the concepts "responsibility and benefit of society". It can be seen that this situation is closer to favouring the republican/socialist citizen, rather than the republican/socialist and liberal and individualistic citizen which Durgun stated in his study.[45] In the republican/socialist citizen type there is a society-based understanding of citizenship and in this tradition citizenship is expressed by duties and/or responsibilities to the group.[46] When the results of this study are examined, it is seen that parents emphasize their children's being active and aware of their responsibilities for the benefit of society. This has been the desired situation in Turkey since the first years of the Turkish Republic. In Ustel's study, in which he researched the concept of the acceptable citizen from the political reforms made in the Ottoman state in 1839 to the present day, he stated that citizenship training courses had changed their name over the years but the main aim of these courses was to form self-denying citizens who were respectful to national institutions and who know their duties, and to shape the child's ethical values and make her/him accept her/his duties. Ustel concluded that the understanding of citizenship in Turkey lacks civil and participaticipatory dimensions and aims for passive obedience and conformism.[47] This study shows that the Turkish parents' perception citizenship is similar to Beiner's socialist and republican approaches because groups are seen as more important than the individual in the socialist and republican approaches and responsibilities to the society and state are emphasized over individuals.[48] A number of recent studies in different countries related to citizenship and citizenship profiles stand out in this regard.

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[45] See Durgun, "Cumhuriyetçi ve Liberal Anlayış Çerçevesinde Türkiye'de Vatandaşlık Sorunsalı," (emphasis added).
[46] Ibid, 70.
[47] See Üstel, "*Makbul Vatandaş"ın Peşinde II. Meşrutiyet'ten Bugüne Vatandaşlık Eğitimi*," (Emphasis added).
[48] See Osler and Starkey, *Changing citizenship: Democracy and inclusion in education*. (Emphasis added).

In the study carried out in 28 countries by The International Association for the Evaluation of Educational Achievement (IEA) it was found that the most important characteristics 14-year-old students wanted a citizen to have was to obey laws and be loyal to the nation. The least important feature they wanted a citizen to have was joining a political party and political discussions. Students from Chile, Colombia, Greece, Cyprus, Poland and Romania emphasized traditional citizenship whereas students from Italy, Norway, Portugal and the USA emphasized social-active citizenship. Secondary school students from countries such as Cyprus, Denmark, Estonia and Sweden preferred traditional citizenship, but the same age group in Denmark, Russia and Sweden preferred social/active citizenship.[49] In their study Conover, Crewe and Searing researched the perception of citizens related to the nature of citizenship in the USA and Britain and found that adults in the USA perceived citizenship mostly as having the responsibility to vote and a commitment to rights and responsibility. Adults from Britain emphasized participation in the social life. Elements of liberal and traditional citizenship were seen in perception of citizenship of both countries' citizens.[50]

In this study the "citizen with strong values" is one of the types of citizen parents predominantly desire. In the "citizen with strong values" category parents emphasized honesty, respect, being helpful, tolerance, being hardworking and fair, and love. Being a free and independent individual was emphasized less. In their explanations parents emphasized society and talked about the benefits to society. In the study "World Values Research Culture Map" carried out by Inglehart and Welzel, Turkey stands in the *Traditional Values and Survival Values* part.[51] In Ersoy's study it was found that mothers describe a good citizen mostly as a good person who has ethical values such as honesty, being responsible and respectful and loyal to the country, and that these mothers try to instil their children with these values so as to raise up good citizens.[52] In many studies carried out in Turkey it has been found that families cared more about social values than individual values (Gungor, 1993),[53] Kus, Merey, Karatekin.[54]

This study shows that the "patriotic citizen" is among the predominantly desired citizen types. In explanations of what a patriotic citizen is, Kemalist ideology prevails. For Turkish society Mustafa Kemal Ataturk is a significant and indispensable leader. In World War I the Ottoman Empire was invaded and Ataturk won the War of Independence and founded the Turkish Republic in 29 September 1923. For this reason, parents want the new generation to know about Ataturk and embrace the Kemalist ideology as a citizen. In the 1982 Constitution Act

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[49] Jo-Ann Amadeo et al., "Civic knowledge and engagement: An IEA study of upper secondary students in sixteen countries." Amsterdam: International Association for the Evaluation of Educational Achievement (IEA). (2002).

[50] Pamela Johnston Conover et al., The nature of citizenship in United States and Great Britain. *Journal of Politics*, 53 no.3 (1991).

[51] Ronald Inglehart,; Welzel, Christian. Modernization, cultural change, and democracy: The human development sequence. (New York and Cambridge: Cambridge University Press, 2005).

[52] See Ersoy, "Mothers' Perceptions of Citizenship, Practices for Developing Citizenship Conscience of Their Children and Problems They Encountered," (emphasis added).

[53] Erol Güngör, *Değerler psikolojisi*. (Amsterdam Hollanda Türk Akademisyenler Birliği Vakfı Yayınları, 1993).

[54] Zafer Kuş et al. "The Value Preferences of the Parents in Turkey towards Their Children," *Journal of Social Science Education, 13 no, 3 (2014).*

Kemalist Nationalism and Turkish Nationalism were used as synonyms.[55] In the Social Studies curriculum Kemalist ideology was discussed in a separate part and the explicit aim was to teach it the students. To educate patriotic citizens who know about Turkish culture and history is among the main objectives of Social Studies in Turkey.[56] This study demonstrates that Ataturk's nationalism is a state policy that has been embraced by society and that parents want to raise their children in line with this ideology.

The second most desired citizen type was the "citizen who thinks scientifically". In this category parents mentioned the necessity of technology and science, and made general statements related to science. They also stated that their child should be interested in science in order to better serve the country and its people.

In the "verbally communicative citizen" category parents talked about communication skills. They wanted their children to express themselves clearly, to speak well and to have effective communication skills. Furthermore, parents stated that their children should read books and love reading books.

In the category "citizen with economic knowledge" parents emphasized two points, one of which was related to the child and the other which was related to the country's economy. They wanted their children to be enterprising and have a job in the future. They also emphasized that the country's economy should be strong.

The last citizen types were the "global" and "aesthetically-minded" citizen. In the "global citizen" category parents mentioned that their children should be aware of the wider world.

In the "aesthetically-minded citizen" category parents talked about their children's aesthetic feelings and the importance of art. It has been seen in other studies in Turkey that the aesthetic value which does not stand in Survival Values was the last mentioned profile by the parents and teachers (Acun, Yucel, Onder and Tarman, 2013),[57] Gungor,[58] Sari,[59] Karatekin, et all,[60] Kus, et all.[61]

In lights of all these results, it can be seen that parents generally highlight public interest and responsibility towards society with high regard. The need for child to be independent as an individual is generally not expressed. Also we see that parents generally favor their children to become a "nationalist" citizen rather than a "global" citizen. All these results show that parents want to raise their children as "republican/national socialist" citizens. In terms of

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[55] Hasan Tunç ve Faruk Bilir, "Cumhuriyet dönemi anayasalarımızda milliyetçilik anlayışı ve Atatürk milliyetçiliği," *Gazi üniversitesi Hukuk Fakültesi Dergisi*, 1, No:1 (1998).

[56] See Kuş, "What Kind of Citizen? Analysis of Social Studies Curriculum in Turkey," (emphasis added).

[57] İsmail Acun et all., "Değerler: Kim ne kadar değer veriyor?" *Uşak Üniversitesi Sosyal Bilimler Dergisi*, 6, no.1 (2013).

[58] See Güngör, *Değerler psikolojisi*. (emphasis added).

[59] E. Sarı, "Öğretmen adaylarının değer tercihleri". *Değerler Eğitimi Dergisi*, 3, no, 10, (2005) 73–88.

[60] Kadir Karatekin et all. "Öğrenci, Sosyal Bilgiler Öğretmen Adayi Ve Öğretmenlerinin Değer Hiyerarşisi". *Adiyaman Üniversitesi Sosyal Bilimler Enstitüsü Dergisi* Yil : 6 no: 14 (2013).

[61] See Kuş et all. "The Value Preferences of the Parents in Turkey towards Their Children," (emphasis added).

Turkish democracy, it can be said that these results are the desired model of citizenship since the beginning of the Republic of Turkey (1923) and are parallel to those stated in social studies curriculum.

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