

# EXAMINING THE APPROACHES OF SOCIAL STUDIES STUDENTS TOWARDS CULTURAL ELEMENTS IN TURKISH HISTORY

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## ABSTRACT

Social studies is a field of study that involves several sub-disciplines of the social sciences and values education. As in the rest of the world, in Turkey, material, spiritual and cultural elements and sensitivities, and esteemed role models are transmitted from generation to generation. This research has importance in terms of identifying the extent to which students in education process learned about Turkish history, culture, values and concepts because it is very important for education to raise sensitive generations to be able to strengthen students' bond with past, to raise their awareness about the material and spiritual richness of their culture and to transmit this heritage in a positive way. The aim of this study is to determine students' knowledge about Turkish history and reveal their current situation. This research aims to understand the approaches of social studies students at normal secondary school, imam-hatip secondary school, private secondary school about cultural elements in Turkish history. It was carried out with 368 secondary school students in Avcılar, Bağcılar, Esenler, Kagithane, Ümraniye, Kartal, Pendik, Küçük Çekmece and Zeytinburnu districts of Istanbul province to determine their knowledge levels about the figures, written culture and concepts of Turkish history by gender. The students were asked what they knew about Turkish historical figures. In this research, the national and spiritual achievement of the Imam-Hatip secondary school students may be due to the frequency of their cultural lessons, which did not vary by gender.

**Keywords:** Social studies, history, Turkish history, Turkish culture

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## Introduction

Social studies is a field of study that aims to produce effective, sensitive and responsible citizens. It involves several sub-disciplines of the social sciences. History is the matrix of the social sciences, which transmits centuries of accumulated knowledge to future generations of both humans and nations.

Societies that are not conscious of their history cannot survive for a long time. Historical consciousness is a continuum that includes yesterday, today and tomorrow. Individuals, institutions and societies that have concerns about the future cannot abandon history and historical consciousness because history is the only source of understanding the past, developing the present and determining the future. The history of peoples and their activities in time and space has social functions such as improving lifestyles (Uzun 2006: 5).

For people who constantly want to know themselves, the concept of the past develops by itself. Curiosity about oneself, the environment and the past is the most important reason for studying history. Curiosity, one of the most distinctive features of human nature, also creates the need to learn history. The curiosity meant here is intellectual curiosity that emerges as a result of awareness. The curiosity of the lower levels of society is an important factor in revealing the elements hidden by events that cannot be understood due to external appearances and the real aspects of which cannot be specified (Özçelik 1996: 91).

This heritage is the core values that keep our society alive as a whole. The relationship between society, culture and values is this: society produces culture, which in turn produces abstract criteria called values. Individuals in a society become socialized by internalizing the values of their society, which makes it possible for a society to survive (Yazıcı 2014: 215). Societies that can survive into the future owe a great deal to these values. This common spirit gives societies the ability to react together with one heart against all kinds of difficulties. During the events of humanity's history, this ability enabled societies who learned lessons from the past to stride more confidently into the future.

Historical events are rich sources for men of letters. Literary works fed by this source give readers a national and aesthetic feeling. Literary works created without deviating from historical reality also ensure that historical information is conveyed to society accurately (Doğramacioğlu 2011: 403).

Local cultural values can be presented as local and oral history studies, national history issues can be presented with national cultural values, and universal values and sensitivities can be taught as universal history to students (Philips 2003: 37). When history teaching is examined as values education, it can be seen that the field can make significant contributions to values education in the creation and transmission of national, spiritual, religious, moral and social values (Demircioğlu & Tokdemir 2008: 69).

## Purpose and Importance of the Study

This research has importance in terms of identifying the extent to which students in education process learned about Turkish history, culture, values and concepts because it is very important for education to raise sensitive generations to be able to strengthen students' bond with past, to raise their awareness about the material and spiritual richness of their culture and to transmit this heritage in a positive way. The aim of this study is to determine students' knowledge about Turkish history and reveal their current situation.

## Method

This section describes the research design, universe, sample and data collection tool.

## Research Design

This study used a quantitative research design and survey model. This model aims to describe a situation that either previously existed or currently exists. The events, persons or objects that are the subject of the research are defined without modification. No effort is made to change or influence them (Karasar 2007: 195). The descriptive data in the study were synthesized with the social studies students' answers on the test administered to them.

## Universe and Sample

Istanbul province was chosen as the universe for the study and 368 students at different secondary schools (*normal secondary school, imam-hatip secondary school, private secondary school*) in Avclar, Bağcilar, Esenler, Kağıthane, Ümraniye, Kartal, Pendik, Küçük Çekmece and Zeytinburnu districts were its sample. Province were selected by random method. It evaluated the students' knowledge levels about Turkish historical figures, written culture and Turkish history.

## Data Collection

Testing was used to collect data. The 368 social studies students were asked about Turkish historical figures, written culture and concepts, and the data were evaluated using SPSS 22. The questions were prepared in accordance with the content of the Turkish Ministry of Education (MoNE) Social Studies Curriculum. Each of 17 questions about Turkish historical figures, written culture and concepts in the program were examined by five academics and 12 social studies teachers. Some of them were excluded, which left 15 questions in each of the 3 categories. The remaining questions were pilot tested with 30 students from each type of secondary school. The items that were too difficult for reasons such as belonging to end-of-term units or being vague were removed from the test. The Cronbach's alpha reliability coefficient of the test was 0.702.

## Result

The following findings were encountered in the study conducted with 8<sup>th</sup> grade students in social studies courses at different secondary schools (Secondary School, Imam-Hatip Secondary School and Private Secondary School).

**Table 1.** *The Secondary School Students' Opinions about Turkish Historical Figures*

Figures	School Types	FULL		PARTIAL				NO		TOTAL					
		F	M	F	M	F	M	F	M						
		<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%						
Babür Shah	<i>Nor. Sec. Sch.</i>	12	8.8	18	13.2	28	20.6	20	14.7	34	25.0	24	17.6	100	136
	<i>Imam- Hat. S.</i>	22	17.2	18	14.1	24	18.8	28	21.9	28	21.9	8	6.3	100	128
	<i>Pri. Sec. Sch.</i>	10	9.6	10	9.6	20	19.2	22	21.2	18	17.3	24	23.1	100	104
Ahmet Yesevi	<i>Nor. Sec. Sch.</i>	22	16.2	8	5.9	18	13.2	30	22.1	40	29.4	18	13.2	100	136
	<i>Imam- Hat. S.</i>	10	7.8	44	34.4	20	15.6	20	15.6	18	14.1	16	12.5	100	128
	<i>Pri. Sec. Sch.</i>	16	15.4	10	9.6	20	19.2	16	15.4	30	28.8	12	11.5	100	104
Alper Tunga	<i>Nor. Sec. Sch.</i>	6	4.4	24	17.6	36	26.5	12	8.8	36	26.5	22	16.2	100	136
	<i>Imam- Hat. S.</i>	22	17.2	18	14.1	24	18.8	28	21.9	22	17.2	14	10.9	100	128
	<i>Pri. Sec. Sch.</i>	18	17.3	8	7.7	18	17.3	18	17.3	22	21.2	20	19.2	100	104
Almış Khan	<i>Nor. Sec. Sch.</i>	20	14.7	10	7.4	40	29.4	8	5.9	24	17.6	34	25.0	100	136
	<i>Imam- Hat. S.</i>	18	14.1	16	12.5	44	34.4	24	18.8	20	15.6	6	4.7	100	128
	<i>Pri. Sec. Sch.</i>	4	3.8	8	7.7	24	23.1	18	17.3	30	28.8	20	19.2	100	104
Sheikh Edebali	<i>Nor. Sec. Sch.</i>	28	20.6	2	1.5	44	32.4	14	10.3	30	22.1	18	13.2	100	136
	<i>Imam- Hat. S.</i>	38	29.7	28	21.9	26	20.3	14	10.9	14	10.9	8	6.3	100	128
	<i>Pri. Sec. Sch.</i>	28	26.9	24	23.1	20	19.2	12	11.5	10	9.6	10	9.6	100	104
Uluğ Bey	<i>Nor. Sec. Sch.</i>	8	5.9	22	16.2	20	14.7	28	20.6	22	16.2	36	26.5	100	136
	<i>Imam- Hat. S.</i>	20	15.6	6	4.7	16	12.5	24	18.8	34	26.6	28	21.9	100	128
	<i>Pri. Sec. Sch.</i>	18	17.3	18	17.3	16	15.4	10	9.6	30	28.8	12	11.5	100	104
Nizamülmülk	<i>Nor. Sec. Sch.</i>	26	19.1	22	16.2	16	11.8	14	10.3	42	30.9	16	11.8	100	136
	<i>Imam- Hat. S.</i>	41	32.0	9	7.0	18	14.1	22	17.2	14	10.9	20	15.6	100	128
	<i>Pri. Sec. Sch.</i>	10	9.6	16	15.4	22	21.2	14	13.5	16	15.4	26	25.0	100	104
Bilge Kağan	<i>Nor. Sec. Sch.</i>	28	20.6	8	5.9	22	16.2	20	14.7	18	13.2	40	29.4	100	136
	<i>Imam- Hat. S.</i>	28	21.9	24	18.8	20	15.6	16	12.5	8	6.3	32	25	100	128
	<i>Pri. Sec. Sch.</i>	18	17.3	18	17.3	8	7.7	10	9.6	30	28.8	20	19.2	100	104
Evliya Çelebi	<i>Nor. Sec. Sch.</i>	40	29.4	14	10.3	40	29.4	18	13.2	14	10.3	10	7.4	100	136
	<i>Imam- Hat. S.</i>	34	26.6	14	10.9	28	21.9	6	4.7	22	17.2	24	18.8	100	128
	<i>Pri. Sec. Sch.</i>	18	17.3	24	23.1	14	13.5	18	17.3	10	9.6	20	19.2	100	104
Sabuncuoğlu Şerafettin	<i>Nor. Sec. Sch.</i>	12	8.8	10	7.4	34	25.0	16	11.8	34	25.0	30	22.1	100	136
	<i>Imam- Hat. S.</i>	14	10.9	12	9.4	20	15.6	30	23.4	28	21.9	24	18.8	100	128
	<i>Pri. Sec. Sch.</i>	12	11.5	14	13.5	14	13.5	22	21.2	32	30.8	10	9.6	100	104
Al-Jazari	<i>Nor. Sec. Sch.</i>	20	14.7	24	17.6	20	14.7	30	22.1	22	16.2	20	14.7	100	136
	<i>Imam- Hat. S.</i>	22	17.2	16	12.5	40	31.2	24	18.8	12	9.4	14	10.9	100	128
	<i>Pri. Sec. Sch.</i>	8	7.7	18	17.3	20	19.2	16	15.4	28	26.9	14	13.5	100	104

Table 1 shows that the female normal secondary school students had the largest distribution of non-responses to the question about Babür Shah (25.0%). The students with the largest distribution of full and partial responses were the female Imam-Hatip secondary school students, 21.9% of whom gave full responses. The students who gave the most full correct answers to the question about Ahmet Yesevi were the male Imam-Hatip secondary school students (34.4%). The female normal secondary school students had the most partial responses (26.5%) about Alper Tunga. The most partial responses to the question about Almış Khan were given by the female Imam-Hatip secondary students (34.4%). The female normal secondary school students who provided partial responses to the question about Sheikh Edebali had the largest distribution (34.4%). Of the female private secondary school students, 28.8% were unable to answer the question about Uluğ Bey. The students with the largest distribution of full and partial responses were the male normal secondary school students (20.6%). Many of the female Imam-Hatip secondary school students responded fully to the question about Nizamülmülk (32.0%). Many of the male normal secondary school students (29.4%) were unable to answer the question about Bilge Kağan. The female normal secondary school students who gave full (29.4%) about Evliya Çelebi. Many of the female private secondary school students gave no response to the question about Sabuncuoğlu Şerafettin (30.8%). The highest percentage of students who fully or partially answered the question about Al-Jazari were the female Imam-Hatip students (31.2%).

**Table 2.** *The Secondary School Students' Opinions about Written Culture*

Written Cultural Values	School Types	FULL				PARTIAL				NO				TOTAL	
		F		M		F		M		F		M		F	M
		f	%	f	%	f	%	f	%	f	%	f	%	f	%
Orkhun Inscriptions	Nor. Sec. Sch.	29	21.3	18	13.2	25	18.4	31	22.8	14	10.3	19	14.0	100	136
	Imam- Hat. S.	12	9.4	39	30.5	28	21.9	15	11.7	10	7.8	24	18.8	100	128
	Pri. Sec. Sch.	27	26.0	19	18.3	22	21.2	17	16.3	10	9.6	9	8.7	100	104
Mecelle	Nor. Sec. Sch.	17	12.5	10	7.4	47	34.6	8	5.9	20	14.7	34	25.0	100	136
	Imam- Hat. S.	6	4.7	51	39.8	18	14.1	24	18.8	13	10.2	16	12.5	100	128
	Pri. Sec. Sch.	13	12.5	23	22.1	21	20.2	22	21.2	8	7.7	17	16.3	100	104
Baburname	Nor. Sec. Sch.	5	3.7	26	19.1	36	26.5	15	11.0	34	25.0	20	14.7	100	136
	Imam- Hat. S.	13	10.2	9	7.0	27	21.1	25	19.5	30	23.4	24	18.8	100	128
	Pri. Sec. Sch.	6	5.8	12	11.5	22	21.2	28	26.9	28	26.9	8	7.7	100	104
Dada Gorgud Stories	Nor. Sec. Sch.	27	19.9	22	16.2	30	22.1	25	18.4	21	15.4	11	8.1	100	136
	Imam- Hat. S.	26	20.3	38	29.7	14	10.9	16	12.5	20	15.6	14	10.9	100	128
	Pri. Sec. Sch.	30	28.8	10	9.6	22	21.2	20	19.2	8	7.7	14	13.5	100	104
Kutadgu Bilig	Nor. Sec. Sch.	40	29.4	43	31.6	9	6.6	20	14.7	11	8.1	13	9.6	100	136
	Imam- Hat. S.	28	21.9	28	21.9	32	25.0	14	10.9	14	10.9	12	9.4	100	128
	Pri. Sec. Sch.	25	24.1	20	19.2	18	17.3	18	17.3	15	14.4	8	7.7	100	104
Divan-ı Lugat-it Turk	Nor. Sec. Sch.	12	8.8	9	6.6	24	17.6	18	13.2	44	32.4	29	21.3	100	136
	Imam- Hat. S.	31	24.2	28	21.9	23	18.0	18	14.1	20	15.6	8	6.3	100	128
	Pri. Sec. Sch.	29	27.9	18	17.3	19	18.3	10	9.6	8	7.7	20	19.2	100	104
Atabet'ül Hakayık	Nor. Sec. Sch.	16	11.8	40	29.4	15	11.0	17	12.5	29	21.3	19	14.0	100	136
	Imam- Hat. S.	26	20.3	14	10.9	37	28.9	20	15.6	19	14.8	12	9.4	100	128
	Pri. Sec. Sch.	26	25.0	18	17.3	28	26.9	20	19.2	4	3.9	8	7.7	100	104
Siyasetname	Nor. Sec. Sch.	24	17.6	18	13.2	38	27.9	26	19.1	12	8.8	18	13.2	100	136
	Imam- Hat. S.	18	14.1	36	28.1	23	18.0	25	19.5	15	11.7	11	8.6	100	128
	Pri. Sec. Sch.	29	27.9	18	17.3	14	13.5	10	9.6	21	20.2	12	11.5	100	104
Mesnevi	Nor. Sec. Sch.	28	20.6	12	8.8	44	32.4	12	8.8	30	22.1	10	7.4	100	136
	Imam- Hat. S.	31	24.2	26	20.3	19	14.8	22	17.2	12	9.4	18	14.1	100	128
	Pri. Sec. Sch.	40	38.5	10	9.6	10	9.6	16	15.4	16	15.4	12	11.6	100	104
Kitâb-ı Bahriye	Nor. Sec. Sch.	8	5.9	9	6.6	10	7.4	26	19.1	34	25.0	49	36.0	100	136
	Imam- Hat. S.	18	14.1	22	17.2	24	18.8	28	21.9	22	17.2	14	10.9	100	128
	Pri. Sec. Sch.	13	12.5	17	16.3	20	19.2	22	21.2	15	14.4	17	16.3	100	104
Maddet'ül Hayat	Nor. Sec. Sch.	4	2.9	11	8.1	12	8.8	33	24.3	46	33.8	30	22.1	100	136
	Imam- Hat. S.	8	6.3	21	16.4	14	10.9	46	35.9	18	14.1	21	16.4	100	128
	Pri. Sec. Sch.	9	8.6	13	12.5	19	18.3	19	18.3	29	27.9	15	14.4	100	104

Table 2 shows that the male Imam-Hatip secondary school students had the largest distributions of full responses to the questions about the Orkhun Inscriptions and Mecelle at 30.5% and 39.8%, respectively. Many of the male private secondary school students responded partially to the question about Baburname (26.9%). Of the male Imam-Hatip secondary school students, 29.7% responded fully to the question about Dada Gorgud. The largest distribution was that of the male normal secondary school students who gave full responses to the question about Kutadgu Bilig (31.6%). The female normal secondary school students who were unable to answer the question about Divan-ı Lugat-it Turk

(32.4%) had the largest distribution. The male normal secondary school students who gave full responses to the question about Atabet'ül Hakayık had the largest distribution (29.4%). The male Imam-Hatip secondary school students who gave full responses to the question about Siyasetname had the largest distribution (28.1%). The largest group of students was the female private secondary school students who gave full responses to the question about Mesnevi (38.5%). Of the female normal secondary school students, 36.0% were unable to answer the question about Kitabı Bahriye. In answer to the question about Maddet'ül Hayat, the largest group was the 35.9% of the male Imam-Hatip secondary school students who responded partially (35.9%).

**Table 3.** *The Secondary School Students' Opinions about Turkish Cultural Concepts*

Turkish Cultural Concepts	School Types	FULL				PARTIAL				NO				TOTAL	
		F		M		F		M		F		M		F	M
		f	%	f	%	f	%	f	%	f	%	f	%	f	%
Red Apple (Kızıl Elma)	Nor. Sec. Sch.	12	8.8	33	24.3	6	4.4	11	8.1	46	33.8	30	22.1	100	136
	Imam- Hat. S.	14	10.9	8	6.3	21	16.4	49	38.2	18	14.1	18	14.1	100	128
	Pri. Sec. Sch.	9	8.6	13	12.5	29	27.9	15	14.4	19	18.3	19	18.3	100	104
Conquest (Fetih)	Nor. Sec. Sch.	34	25.0	49	36.0	10	7.4	26	19.1	8	5.9	9	6.6	100	136
	Imam- Hat. S.	24	18.8	28	21.9	22	17.2	18	14.1	22	17.2	14	10.9	100	128
	Pri. Sec. Sch.	15	14.4	17	16.3	20	19.2	22	21.2	13	12.5	17	16.3	100	104
Holy War (Gaza)	Nor. Sec. Sch.	44	32.4	14	10.3	30	22.1	13	9.6	28	20.6	7	5.1	100	136
	Imam- Hat. S.	19	14.8	51	39.8	12	9.4	16	12.5	12	9.4	18	14.1	100	128
	Pri. Sec. Sch.	20	19.2	16	15.4	30	28.8	10	9.6	16	15.4	12	11.6	100	104
Booty (Ganimet)	Nor. Sec. Sch.	38	27.9	26	19.1	12	8.8	18	13.2	24	17.6	18	13.2	100	136
	Imam- Hat. S.	36	28.1	18	14.1	15	11.7	11	8.6	23	18.0	25	19.5	100	128
	Pri. Sec. Sch.	21	20.2	12	11.5	29	27.9	18	17.3	14	13.5	10	9.6	100	104
Diş Kirası (money for poor guests)	Nor. Sec. Sch.	15	11	17	12.5	29	21.3	19	14.0	40	29.4	16	11.8	100	136
	Imam- Hat. S.	14	10.9	26	20.3	37	28.9	20	15.6	19	14.8	12	9.4	100	128
	Pri. Sec. Sch.	4	3.9	8	7.7	26	25.0	18	17.3	28	26.9	20	19.2	100	104
Charity Stone (Sadaka Taşı)	Nor. Sec. Sch.	21	15.4	11	8.1	27	19.9	22	16.2	30	22.1	25	18.4	100	136
	Imam- Hat. S.	28	21.9	24	18.8	41	32.0	6	4.7	13	10.2	16	12.5	100	128
	Pri. Sec. Sch.	8	7.7	17	16.3	13	12.5	23	22.1	21	20.2	22	21.2	100	104
Foundation (Vakıf)	Nor. Sec. Sch.	40	29.4	20	14.7	43	31.6	9	6.6	11	8.1	13	9.6	100	136
	Imam- Hat. S.	32	25.0	14	10.9	28	21.9	28	21.9	14	10.9	12	9.4	100	128
	Pri. Sec. Sch.	18	17.3	18	17.3	25	24.1	20	19.2	15	14.4	8	7.7	100	104
Zemim Defteri (Bill Book)	Nor. Sec. Sch.	12	8.8	9	6.6	24	17.6	18	13.2	44	32.4	29	21.3	100	136
	Imam- Hat. S.	14	10.9	20	15.6	38	29.7	26	20.3	14	10.9	16	12.5	100	128
	Pri. Sec. Sch.	8	7.7	14	13.5	22	21.2	20	19.2	30	28.8	10	9.6	100	104
Epitaph (Kitabe)	Nor. Sec. Sch.	25	18.4	31	22.8	29	21.3	18	13.2	14	10.3	19	14.0	100	136
	Imam- Hat. S.	28	21.9	30	23.4	10	7.8	24	18.8	24	18.8	12	9.4	100	128
	Pri. Sec. Sch.	22	21.2	17	16.3	27	26.0	19	18.3	10	9.6	9	8.7	100	104
Epic (Destan)	Nor. Sec. Sch.	20	14.7	34	25.0	47	34.6	8	5.9	17	12.5	10	7.4	100	136
	Imam- Hat. S.	31	24.2	28	21.9	23	18.0	18	14.1	20	15.6	8	6.3	100	128
	Pri. Sec. Sch.	19	18.3	10	9.6	29	27.9	18	17.3	8	7.7	20	19.2	100	104
Enderun (inside of palace)	Nor. Sec. Sch.	5	3.7	26	19.1	34	25.0	20	14.7	36	26.5	15	11.0	100	136
	Imam- Hat. S.	30	23.4	24	18.8	27	21.1	25	19.5	13	10.2	9	7.0	100	128
	Pri. Sec. Sch.	8	7.7	10	9.6	30	28.8	20	19.2	28	26.9	8	7.7	100	104

Table 3 shows that 38.2% of the male Imam-Hatip secondary school students responded to the question about Kızıl Elma fully or partially. The male normal secondary school students had the largest distribution of full responses to the question about Conquest (Fetih) (36.0%). The male Imam-Hatip secondary school students gave the most full responses to the question about Holy War (Gaza) (39.8%). Of the female Imam-Hatip secondary school students, 28.1% provided full responses to the question about Booty (Ganimet). Many of the female normal secondary school students (29.4%) were unable to answer the question about “Money for Poor Guests” (Diş Kirası). Of the Imam-Hatip secondary school students, 32% of the females and 4.7% the males gave partial responses to the question about Charity Stone (Sadaka Taşı). Many of the female normal secondary school students (32.4%) were unable to answer the question about Bill Book (Zemim Defteri). About Epitaph (Kitabe), the female private secondary school students (26%) and the female Imam-Hatip secondary school students (7.8%) responded partially. Of the female private secondary school students, 28.8% responded partially to the question about “Inside of Palace” (Enderun).

**Table 4.** *Multivariate Analysis of the Variance by Gender in the Students' Knowledge Levels about Turkish Historical Figures*

	Effect	Sd	F	P	$\mu$
Gender Variable	Normal Secondary School	2	.214	.319	.171
	Imam-Hatip Secondary School	3	1.217	.166	.149
	Private Secondary School	3	.297	.371	.397
	All Schools	5	2.020	1.171	.521

The partial eta squared values ( $\mu$ ), which indicate the effect sizes of independent variables on dependent variables, were 0.171 for the normal secondary school students, 0.149 for the Imam-Hatip secondary school students, 0.397 for the private secondary school students and 0.521 for all the students. The effect size of the gender variable on the students' knowledge levels about Turkish historical figures was below the standard/normal value (0.6). The national and spiritual achievement of the secondary school students may be due to the frequency of their knowledge levels about Turkish historical figures, which did not vary by gender.

**Table 5.** *Multivariate Analysis of Variance between Gender Variable and Students' Level of Knowledge about Written Cultural Values*

	Effect	Sd	F	P	$\mu$
Gender Factor	Normal Secondary School	4	.141	.301	.342
	Imam-Hatip Secondary School	3	.107	.228	.220
	Private Secondary School	4	2.001	.237	.219
	All Schools	4	2.407	2.002	.493

The partial eta squared values ( $\mu$ ), which indicate the effect sizes of independent variables on dependent variables, were 0.342 for the normal secondary school students, 0.220 for the Imam-Hatip secondary school students, 0.219 for the private secondary school and 0.493 for all the students. The effect size of the gender variable on the students' knowledge levels about Turkish written culture was below the standard/normal value (0.6). The national and spiritual achievement of the secondary school students may be due to the frequency of their level of knowledge about written cultural values, which did not vary by gender.

**Table 6.** *Multivariate Analysis of Variance of the Students' Knowledge Levels about Turkish Cultural Concepts by Gender*

	Effect	Sd	F	p	$\mu$
Gender Factor	Normal Secondary School	2	.98	.119	.301
	Imam-Hatip Secondary School	2	1.119	.198	.227
	Private Secondary School	2	.208	.255	.559
	All Schools	3	2.001	1.991	.594

The partial eta squared values ( $\mu$ ), which indicate the effect sizes of independent variables on dependent variables, were 0.301 for the normal secondary school students, 0.227 for the Imam-Hatip students, 0.559 for the private secondary school students and 0.594 for all the students. The effect size of the gender variable on the students' knowledge levels about Turkish cultural concepts was below the standard/normal value (0.6). The national and spiritual achievement of the secondary school students may be due to the frequency of their knowledge levels about Turkish cultural concepts which did not vary by gender.

## Discussion

This study was conducted with eighth grade social studies students at different types of schools. The students were asked what they knew about Turkish historical figures. The female normal secondary school students did not respond to the question about Babür Shah, and the female Imam-Hatip secondary school students gave full responses. The male Imam-Hatip secondary school students gave the most full correct answers to the question about Ahmet Yesevi, and the female normal secondary school students' partial responses were the largest distribution of responses to the question about Alper Tunga. The largest group of students who partially answered the question about Almiş Khan was the female Imam-Hatip secondary school students. The largest group of responses to the question about Sheikh

Edebali was the partial responses of the female normal secondary school students. The largest distribution of answers to the question about Uluğ Bey was the non-responses of the female private secondary school students. The female Imam-Hatip secondary school students fully answered the question about Nizamülmülk and had the largest distribution of responses to this question. The majority of the male normal secondary school students were unable to answer the question about Bilge Kağan and the largest group of students who answered the question about Evliya Çelebi were the female normal secondary school students who answered it fully or partially. The largest distribution of answers to the question about Sabuncuoğlu Şerafettin were those of the female private secondary school students who were unable to answer this question. The largest distribution of answers to the question about Al-Cezeri was those of the female Imam Hatip secondary school students who answered partially.

Social studies is a field of study where values are learned naturally. The science of history is based on periods, places, people, objects, events and facts. In the historical process, events and phenomena are shaped around figures, especially the figures of every nation's national history. These figures may be national heroes or literary and cultural models. The figures of Turkish history become resources in this way. The cultural values, historical figures and works of art in the heritage of the Turkish value system have become prominent (Bay et al., 2015: 86). How these values change from past to present, the reasons for change, important figures and their experiences are important factors in students' learning about values. In history lessons, students can make comparisons between the values that were important to society in the past and today's values, learn lessons and create values for themselves by learning about the events and individuals that left their mark in history. Narration, case studies, discussions and historical empathy in history lessons give students the opportunity to create new values and learn existing values (Demircioğlu & Tokdemir, 2008: 75). Effectively educating students about historical figures is evidence of the benefits of proper education, as shown in previous studies (Ağca, 2014: 80; Deniz, 2011: 85; Öztuna, 1989: 255).

The largest group of students who gave full responses to the written culture questions about the Orkhun Inscriptions, Mecelle, Dada Gorgud, Siyasetname and Maddet'ül Hayat were the male Imam-Hatip secondary school students. The largest group of responses to the question about Baburname was the male private secondary school students' partial responses. The largest distribution of private school students who responded fully to the question about Mesnevi was the female students. The largest distribution of students who responded fully to the question about Kutadgu Bilig was the female normal secondary school students. The largest distribution of students who responded fully to the question about Divan-ı Lügat-it Türk was the female private secondary school students, and the female normal secondary school students were unable to answer this question. The largest distribution of students who responded fully to the question about Atabet'ül Hakayık was the male normal secondary school students. The largest distribution of responses to the question about Kitabı Bahriye was the male Imam-Hatip secondary school students who answered partially, and the majority of the male normal secondary school students were unable to answer this question. The students who gave the most full responses to the questions about Turkish written culture were the male Imam-Hatip secondary school students. However, gender had no effect on the scores of the different secondary school categories about Turkish written culture.

Written cultural materials are like the memory of a nation. These materials, one of the greatest promoters of national consciousness in history, are a form of cultural accumulation that enables national values to be transmitted. Most of the people who read literary works imagine the historical cases like a storyboard in their minds and accept the events described in them as completely accurate. For this reason, literary works have a remarkable role in socialization (Doğramacıoğlu, 2011: 405). In the vast area from the Great Wall of China to the Adriatic Sea, Turkish history has both cultural and historical unity. We have important cultural ties with the Turkic republics in this area. These ties are transmitted to the young through courses in schools. Most of the Turkic cultural works in this study are from this area. They serve as bridges between the Republic of Turkey and other Turkic republics. This study found that teaching these important works through educational programs and activities was successful. A number of studies have emphasized this (Hayit, 2004: 201; Kösoğlu, 1990: 208; Mustafayev, 2014: 285; Wineburg, 2000: 55; Yalçıntaş, 2007: 155). *Special Objectives of the Social Studies Curriculum* (MEB, 2018: 8) stipulates that students should comprehend that Turkey's cultural heritage should be conserved and developed by understanding the basic elements and processes of its culture and history, which creates national awareness. Students should be encouraged to read literary works such as novels, historical novels, stories, memoirs, travel writings and jokes. The same document states that learning outcomes should be supported by traditional or modern arts such as painting, miniatures, engraving, calligraphy, architecture, theatre and cinema. The many cultural lessons given in Imam-Hatip secondary schools are among the reasons for their students' success with written cultural values.

In response to the questions about Turkish cultural concepts, the male Imam-Hatip secondary school students gave partial responses about Red Apple but full responses for Holy War. The female Imam-Hatip secondary school students gave the full responses to the question about Booty and partial responses to the question about Charity Stone. The largest distribution of students who were unable to answer the questions about Diş Kirası and Zemim Defteri were

the female normal secondary school students, and they also gave the most partial responses to the questions about Foundation and Epic. The male normal secondary school students responded fully to the questions about Conquest. The largest distribution of responses to the questions about the Orkhun Inscriptions and Enderun were those of the female private secondary school students who partially answered. The Imam-Hatip secondary school students of both genders gave the most correct answers to the questions about Turkish cultural concepts. Gender had no effect on the students' scores.

Concepts are the building blocks of learning. The concepts of introduction, development and reinforcement are important steps in education. *Special Objectives of the Social Studies Curriculum* expects students to use basic communication skills, and the basic concepts and methods of the social sciences in order to organize social relations and resolve the problems they encounter (MEB, 2018: 8). In our study, there may be several reasons why the Imam-Hatip secondary school students had high-level learning outcomes in historical concepts. For example, the Imam-Hatip secondary school curriculum includes both religious and scientific lessons. Cultural and traditional concepts are frequently used in religious lessons, and these concepts are also included in textbooks. This may explain their high-level knowledge of historical and cultural concepts. In addition, the manner and frequency of the lessons in educational programs make students' learning adequate and permanent, which has been demonstrated by many studies (Dilek, 2000: 50; Lee, 2005: 11; Özçelik, 1996: 89; Selçuk, 2019: 499; Taflıoğlu, 2012: 479; Uzun, 2006: 10).

Through methods and techniques such as narration, case studies, discussion and historical empathy in history lessons, students are given the opportunity to create new values and learn existing values. Biographies, sightseeing, historical stories, epics, legislation and edicts can also be used to teach values in history lessons (Demircioğlu & Tokdemir, 2008: 85). According to Bay et al. (2015: 95), if individuals do not adopt values, they will not deem them to be of any importance, and they will behave accordingly. History and culture bear national values. In this research, the national and spiritual achievement of the Imam-Hatip secondary school students may be due to the frequency of their cultural lessons, which did not vary by gender.

### Suggestions

The results of this research suggest that:

- Since Turkish cultural figures are role models for future generations, care should be taken to teach them effectively and adequately through curricula and related materials.
- Information technology should be used as much as possible to teach Turkish cultural figures, written materials and material culture. Students should be included in this process and guided to undertake various projects.
- Attention should be drawn to the values that historical figures bear today, and cultural sensitivity should be taught to students using oral and written literary sources.
- Cultural sensibilities should be taught to students during school field trips, and their direct participation in learning environments should be ensured.
- Visual, auditory and kinesthetic materials should be used in and out of classrooms. Learning and teaching activities should be prepared and used to suit students' individual differences.
- More figures in Turkish and Islamic culture should be included textbooks with effective materials for teachers' use.
- Historical and cultural concepts should be handled scientifically, and effective measures should be taken to prevent misconceptions and confusion.
- Teaching about Turkish historical figures, written culture and concepts should be enriched with effective materials such as mind maps, concept networks, conceptual maps and puzzles that students can learn from and enjoy.

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# SOSYAL BİLGİLER DERSİ ÖĞRENCİLERİNİN TÜRK TARİHİ KÜLTÜR ÖGELERİNE YÖNELİK YAKLAŞIMLARININ İNCELENMESİ

Mustafa ŞEKER

## ÖZ

Sosyal bilgiler, sosyal bilimlere ait disiplinlerin bir potada eritilmesi sonucu oluşturulmuş bir çalışma alanı olarak aynı zamanda değerler eğitiminin verildiği bir derstir. Dünyada olduğu gibi ülkemizde de maddi, manevi, kültürel öğeler, kazandırılması hedeflenen hassasiyetler ve kıymet verilen model şahsiyetler gelecek nesillere eğitim öğretim aracılığıyla sunulmaktadır. Bu araştırma, eğitim-öğretim süreçlerinden geçen öğrencilerin Türk tarihini, kültürünü, değerlerini ve kavramlarını ne seviyede kazandıklarının tespiti açısından önem arz etmektedir. Dolayısıyla, öğrencilerin geçmişle bağının güçlendirilmesi, sahip olduğu kültürün maddi ve manevi zenginliklerine yönelik farkındalığın sağlanması ve gelecek nesillere de aynı zenginliklerin sağlıklı bir şekilde aktarılması için hassasiyet sahibi nesillerin yetiştirilmesi eğitim-öğretim süreçleri açısından çok önemlidir. Bu çalışmayla, öğrencilerin Türk tarihi hakkındaki bilgi seviyelerinin araştırılması ve içinde buldukları durumun ortaya konulması amaçlanmıştır. Bu araştırma, farklı ortaokul kategorisindeki (normal ortaokul, imam-hatip ortaokulu, özel ortaokul) sosyal bilgiler dersi öğrencilerinin Türk tarihi kültür öğelerine yönelik algılarını ortaya koymayı amaçlamaktadır. Bu çalışma; İstanbul iline bağlı Avcılar, Bağcılar, Esenler, Kâğıthane, Ümraniye, Kartal, Pendik, Küçük Çekmece ve Zeytinburnu ilçelerinde eğitim-öğretime devam eden 368 ortaokul öğrencisi ile yapılmış, araştırmayla öğrencilerin Türk tarihine ait şahsiyetler, yazılı kültür öğeleri ve Türk tarihi kavramları hakkındaki bilgi seviyeleri incelenmiştir. Bu araştırma çerçevesinde genel olarak baktığımızda; imam-hatip ortaokulu öğrencilerinin milli ve manevi öğelere yönelik başarıları onların kültür dersleri noktasında daha yoğun bir eğitime tabi tutulmuş olmalarından kaynaklanıyor olabilir. Ayrıca öğrencilerin bu başarılarının cinsiyet değişkeninden bağımsız olarak onların gerçek akademik performansından kaynaklandığı söylenebilir.

**Anahtar Kelimeler:** Sosyal Bilgiler, Tarih, Türk Tarihi, Kültürel Öğeler