



The Story of the Ideal Citizen in Turkey: A Narrative Inquiry on the Perspectives of Prospective Social Studies Teachers *

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Abstract

This study aims at understanding the concept of “ideal citizenship” from the prospective social studies teachers’ perspective. The study was conducted using narrative inquiry methodology. Narrative inquiry is a qualitative methodology that focuses on experiences, meanings and stories in the context of people, events and environments that individuals encounter during their lifetime. In narrative inquiry, the experiences of a person participating in the study are examined and considered as a whole. The participants were selected using a typical case sampling method. Data were collected from fifteen prospective social studies teachers. The participants third and fourth-year college students. Data were collected by using the Citizenship Perception Scale, the Active Citizenship Perception Scale and an open-ended questionnaire about the concept of ideal citizenship. The typical case for each university was determined through the results obtained using the scales and open-ended questionnaire. Each participant was selected providing that he/she had a conception of citizenship similar to the typical narrative of that site. Researchers conducted 2 or 3 semi-structured interviews with each participant. The researcher performed “problem-solution narrative analysis” (environment, person, action, problem and solution) to the data. The results revealed that two different narratives of ideal citizenship exist. The prospective social studies teachers fell into two categories as democratic narrative (DN) and patriotic narrative (PN). According to DN, people fail to internalize democracy in Turkey. DN implies that the ideal citizen is a democratic person who recognizes, cares about and respects for diversity. On the other hand, according to PN, Turkey is surrounded by dangerous countries. Moreover, narrators of the PN highlight that foreign countries have negative thoughts about Turkey. Therefore, for the PN, the ideal citizen needs to control his/her emotions, thoughts and actions by considering the good of their country. The results

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obtained in the current study showed that the prospective social studies teachers had different and even opposing narratives regarding the terms of problems, actions, places, characters and solutions on citizenship. Based on the results, some recommendations were made for citizenship education and future studies.

Introduction

In democratic societies, the framework of citizenship consists of rights and responsibilities. Therefore, educational institutions are expected to foster skills and competencies to participate in social, economic and political spheres of life (Carretero, Haste, & Bermudez, 2016; Crick, 1999; Doğanay, 2012). In this regard, schools play a key role in providing knowledge, skills and values to the population. Akyol and Özünal (2015) stated that equipping citizens with desired skills, competencies and qualifications through schools as the main organ of the education system is aimed from the past to the present. Although this goal is true for almost all countries, the philosophy, content and meaning of the desired knowledge, skills and values differ within countries. Accordingly, each country tries to raise individuals in accordance with its own citizenship understanding and policy through schools. Turkey is not an exception when it comes to outlining an “ideal” citizenship narrative. The course, “Knowledge of Citizenship” that was taught in schools in the first years of the Republic of Turkey gives clues regarding the process of building the citizenship narrative. According to the knowledge of the citizenship course book, citizens are expected to participate in elections and military service and pay taxes (Tezcan, 1996). The desired citizen profile in that period can also be determined from curriculums. Kuş and Aksu (2017) pointed out that the goal of raising good citizens with strong national feelings and belonging, and who are loyal to the new reforms put into effect is clearly seen in the first curriculums (1926, 1936) of the Republic. Therefore, it can be argued that in the first years of the Republic, it was aimed to raise citizens loyal to the existing regime (Gürses, 2010a) As Üstel (2011) highlighted, in that period, the themes of the curriculum were dedication, commitment and obedience.

It can be said that the most popular narrative of Turkish citizenship education in the last century was “loyalty and compliance to the state”, the boundaries were limited by the sense of civic responsibility and the concept of rights was not regarded as an equivalent dimension of responsibilities (Gürses, 2010b). The dominant idea in that period is the narrative of responsibility and duty accordingly, the concepts of participation, questioning and problem-solving were ignored. Yet, it is argued that curriculums that have been implemented in the past 15 years aimed to educate “active/engaged citizens” (Ministry of National Education [MoNE], 2005, 2018). It can be said that this phenomenon was constantly emphasized especially in 2015 and later curriculums (Kara, Topkaya, & Şimşek, 2012). Social participation, critical thinking and problem-solving skills stand out as the desired citizen characteristics in 2005 and after. The focus of social studies education is to raise citizens (Duplass, 2004; Maxim, 2006; Parker, 2001). Today in Turkey, future citizens are expected to get involved in the local, national, and global communities (MoNE, 2018). It can be said that there are important differences between the type of citizen aimed with today's citizenship education and what was aimed in the first years of the Republic. In general, while the curriculums implemented until 2005 emphasized a “passive citizen” profile, the recent documents (reports, curriculums, research papers) showed that active citizenship is the current goal for the last 15 years. Especially since 2005, the concept of active/effective citizen (Ata, 2009; Doğanay, 2012; Öztürk, 2009) has become an inseparable part of the citizenship education literature. Such concepts are both included in social studies curriculums and frequently used and studied in related research. However, the characteristics of the ideal citizen seem to be still a conflicting and uncompleted concept.

Numerous previous studies examined what the concept of citizenship suggested by the curriculums actually mean from both national and international context (Abowitz & Harnish, 2006; Castro, 2013; Castro & Knowles, 2017; Dedebali & Daşdemir, 2019; Demirbaş & Aydınözü, 2020; Dere,

2019; Dere, Kızılay, & Alkaya, 2017; Doğanay, 1993, 2009, 2010; Egüz & Kafadar, 2020; Ersoy, 2012, 2013, 2014; Geijsel, Ledoux, Reumerman, & ten Dam, 2012; Giron, 2012; Haste, 2004, 2010; Ho, Alviar-Martin, Sim, & Yap, 2011; Journell, 2010; Keynan & Lazar, 2017; Kızılay, 2015; Malkoç, 2020; Martin, 2008, 2010; Masyada, 2013; Öntaş & Koç, 2020; Patterson, Doppen, & Misco, 2012; Şimşek, Tıkman, Yıldırım, & Şentürk, 2017; Tan, Mahadir Naidu, & Jamil, 2017; Thapa, 2016; Thornberg & Oğuz, 2016; Wells, 2015; Westheimer & Kahne, 2004; Yazıcı, 2011; Yeşilbursa, 2015). Domestic studies revealed that a citizen profile that attaches importance to social participation and critically evaluates political developments are not preferred (Baloğlu Uğurlu, 2014; Dere et al., 2017; Ersoy, 2012; Kızılay, 2015; Yeşilbursa, 2015). Many international studies suggest a similar situation (Castro, 2013; Castro & Knowles, 2017, Geijsel et al., 2012; Ho et al., 2011; Journell, 2010; Keynan & Lazar, 2017; Masyada, 2013; Peterson & Knowles, 2009; Tan et al., 2017; Thapa, 2016; Wells, 2015). Domestic and international studies point out a passive citizen profile with a personal sense of responsibility. However, the fact that a majority of the studies less focused on the “story” behind the concept of citizenship is regarded as an important shortcoming. It can be stated that the studies conducted in Turkey mostly focus on “what it means to be a citizen?” or “who is the ideal citizen?” However, the questions of “how the concept of ideal citizenship is being constructed” or “Why is it considered that way?” are not addressed sufficiently. A review of related literature reveals this situation (Dilek, Baysan, & Öztürk, 2018; Duman & İnel, 2019; Şahin, Gögebakan Yıldız, & Duman, 2011). Similarly, Haste (2010) argued that the narratives of citizenship education are not sufficiently examined at an international level.

Narratives are not stories written to entertain others or to tell dramatic events. As a social being (Berger & Luckmann, 1991), people consider narrative to make sense of reality or act accordingly. Narratives both affect and are affected by individual experience (Fischman & Haas, 2012; Thorson, 2012; Haste, 2010) and thus, become a mode of thinking (Bruner, 1986). Bruner (1986) argues that people have two different modes of thinking. The first of these is formulating ideas based on narratives. The second is paradigmatic thinking which is based on experiments and observations and includes mathematical arguments. Paradigmatic thinking is mathematical thinking based upon consistency, observability, testability, and cause-effect relationship. On the other hand, the narrative mode of thinking places experiences in time and space. The persuasiveness of the narrative thinking is the key, not the verifiability and plausibility. Since narratives produce explanations, they provide both psychological security and schemas that include information and meaning to the individual for new situations encountered in daily life encounters life. However, narrative thinking cannot be confirmed by experiment and observation. Despite this disadvantage, it has the ability to exist.

Bruner considers stories as a tool for individuals to produce meaning for the social world. Similarly, Hammack and Pilecki (2012) argue that narrative is not just about creating or maintaining stories. One's narrative or practices of citizenship reflects the cultural, historical and social elements of the society in which he/she lives. For example, the reason for supporting a political party or a political view may not be always explained with paradigmatic thinking since the reason behind this behavior may not always have a falsifiable motive. From this perspective, it can be argued that the narrative mode of thinking may yield important insights into citizenship education. Words as tools for building narratives, actually function as the source of thinking. According to Vygotsky (1978), we think *in* words. Therefore, the load of words or concepts is an important indicator of how the concept of citizenship is understood as in other fields. Citizenship education should start with concepts that enable understanding at all levels of education. Because values, opinions and practices regarding citizenship require a glossary of words, concepts, beliefs and assumptions (Fischman & Haas, 2012). Therefore, the concept of citizenship is as important as how it is understood/constructed (De Groot, 2018; Haste, 2010). In this regard, it is important to research prospective social studies' narratives on ideal citizenship. As the future social studies teachers, they will educate the next generations. Their narratives will provide some insight into what kind of citizen they will raise.

Aim of the Study

The current study, which focuses on narratives about ideal citizenship, was aimed to contribute to the literature by revealing how social studies teacher candidates construct the concept of citizenship. In this context, this study seeks to answer the following question:

How do prospective social studies teachers construct the concept of ideal citizenship?

Method

Research Design

Narrative inquiry methodology was used in this study. Narrative research examines experiences, meanings and stories that one encounters during their life in the context of a person, event and environment (Clandinin & Connelly, 2000). The nature of the research question was effective in determining to use the narrative inquiry methodology. The authors believed that narrative inquiry is suitable since the study aims at determining the prospective teachers' stories/narrative and narrative elements regarding citizenship. Bruner (1991) argues that social and individual meanings are merged in the mind as narratives and become an individual's way of thinking. Therefore, it is suggested that a narrative has social, individual and cognitive dimensions.

Selection of the Site

The first and the most important criterion for selecting the site (colleges with social studies teacher education programs) was having an active social studies teacher education program at the undergraduate level. The second criterion was the number of enrolled students (at least 20,000 students), the third is the year of establishment (at least 20 years of education and training experience), and the fourth was the proximity to the city where the research was conducted. As a result, four universities, coded as K, C, A, and B were selected.

Selection of Participants

Typical case sampling was used for selecting participants. In order to gain insights into the common narrative in the selected research site, the researcher first aimed to reveal what the typical case is. Therefore, a typical case sampling technique was used in the study (Patton, 2002; Creswell, 2012). To understand the typical case in the site, two scales (Doğanay, 2009) and open-ended questions were applied to the third- and fourth-year undergraduate students studying in the social studies teacher education program. In this context, the Citizenship Perception Scale, the Active Citizenship Scale and an Open-Ended Questionnaire (Appendix 1, 2, 3) were employed. The participants were selected from a population of third- and fourth-year undergraduate students studying in social studies teacher education program of four different state universities in the 2017/2018 academic year.

Citizenship Perception Scale was developed by Doğanay (2009). This 4-point Likert-type (Not important - Very important) scale consisting of 28 items was developed with pre-service teachers. The scale has a two-factor structure, namely "Traditional Citizenship Perception" and "Social/Active Citizenship Perception". The Cronbach's Alpha Coefficient for Internal Consistency analyzed within the framework of reliability studies was .83 for the Traditional Citizenship Perception subscale; and .74 for the Social/Active Citizenship Perception subscale. Active Citizenship Scale which consists of 38 items was developed by Hoskins and Mascherini (2009) and adapted into Turkish by Doğanay (2009). The original scale consists of the basic dimensions of participation in civil society, participation in social life, participation in political life and commitment to democratic values. During the adaptation study into Turkish, factor analysis was conducted for all dimensions and accordingly, sub-dimensions were created. Since some of these sub-dimensions were measured with a Likert-type scale, exploratory factor analysis was made for the Turkish version. However, since some sub-factors were categorical, factor analysis could not be performed.

The results obtained from the scales showed that pre-service teachers, although they were studying in different universities, had similar citizenship perceptions. It can be said that a majority of teacher candidates approved the characteristics of traditional citizen. The teacher candidates with the

highest mean score were those of University K (\bar{x} : 4.41), while the students of University B (\bar{x} : 4.40), University C (\bar{x} : 4.34), and University A (\bar{x} : 4.18) had similar mean scores, which are not significantly lower than K University. Considering the traditional citizenship mean scores, all pre-service teachers can be said to had a high average and approve traditional citizenship, but the means related to the perception of active citizenship was not low. While universities K and B rank first according to mean scores on traditional citizenship characteristics, Universities C and A ranked first according to mean scores on active citizen characteristics. The average score of the teacher candidates at C University regarding active citizenship characteristics is \bar{x} : 4.20, while this figure was \bar{x} : 4.03, \bar{x} : 3.97 and \bar{x} : 3.72) for the students of the universities A, K and B, respectively. Therefore, the students of university B had the lowest means.

The answers given to the open-ended questions showed that different concepts stand out in each university. While the concepts of duty-responsibility, love of the homeland-nation, respect and tolerance were more important at University K, some other characteristics such as rights, responsibility, questioning and usefulness were stand out at A University. At University B, the concepts of homeland-nation, respect-tolerance and duty-responsibility were widely accepted. Finally, the concepts of respect and tolerance, being a good person, responsibility and compliance with law were agreed upon at University C. A group of students at University C stated that political knowledge and skills were among the characteristics of the ideal citizen.

Due attention was paid to select participants having a narrative that is similar to the widely accepted narrative in their university (duty-responsibility, homeland, respect, political knowledge). However, the researchers also invited at least one participant with a non-typical narrative from each university. Yet, only two of the four participants (İsmail, Mustafa) with non-common characteristics agreed to participate in the study. General information about the participants is given below. Four prospective teachers (Sevim, Murat, Mustafa, Zeynep) from University A, five from University K (Volkan, Ayşegül, İsmail, Mehmet, Elif), three from University C (Burak, Gizem, Gözde) and three from University B (Fatma, Tülay, Gülay) participated in the study.

General Information About the Participants

University K

Ayşegül has spent most of her life in the city center. Ayşegül, who graduated from an Anatolian teacher training high school (A selective high school in Turkey), lives with her family during her college education. Her family income is between 2000-3000 liras. She stated that she had a monthly income of 200-400 liras during her college. In summers, Ayşegül works in supermarkets. Her mother is a housewife, and her father is a civil servant. She wants to be an academician or a teacher. She chose the social studies department by herself. She stated that she followed the daily news on TV, radio and the Internet. She does not play a musical instrument. She describes her family as tolerant and protective. She stated that they had a habit of reading in her family. She reads books for 3-5 hours in a week. The books that impressed her the most are *Kite Hunter*, *My Brother's Story*, and *Letters from the Underground*. She practically never does sports but enjoys chatting with her friends and spending time on social networks. She explained ideal citizenship based on the differences.

Elif has spent most of her life in a village. Elif, who graduated from a regular high school, lives in the state dormitory during her college education. Her family income is between 1000-2000 liras. She stated that she had a monthly income of 200-400 liras. She does not work in summers. Her father is self-employed. She wants to be an academician. She chose the social studies department on the recommendation of her family. She stated that she followed the daily news from newspapers, books and magazines. She does not play a musical instrument. She describes her family as overprotective. She stated that her family members had no reading habits. She reads books for 3-5 hours a week. The books that impressed her the most are the *Spirit Man*, *Killing the Sultan*, and *the Last Raider*. Elif prefers to chat with her friends in her daily life and spend time on social networks. She explained ideal citizenship with concepts such as includes the love of homeland and flag, peace in the country, etc.

Volkan has spent most of his life in the town. He graduated from an Anatolian High School (A selective high school in Turkey) and lives in the state dormitory during his university education. His family income is between 2000-3000 liras. He stated that he had a monthly income of 600-800 liras. He does not work for economic income in summers. His mother is a housewife, and his father is a farmer. He wants to be an academician. He chose the social studies department considering his future. He stated that he followed the daily news on TV, radio and the Internet. He does not play a musical instrument. He describes his family as tolerant. He stated that they had no reading habits in his family. He read less than an hour a week. The books that affected him the most are *Çanakkale Epic*, *Fathers and Sons*, and *Les Misérables*. Volkan prefers to chat with his friends in a certain place in his daily life. He explained ideal citizenship by adapting to social norms.

Mehmet has spent most of his life in the city center. Mehmet, who graduated from a regular high school, lives with his family during his university education. His family income is between 3000-4500 liras. He stated that he had a monthly income of 400-600 liras. He usually works in summers for economic reasons. His mother is a housewife, and his father is a public employee. He wants to be a teacher. He chose the social studies department on his own decision. He stated that he followed the daily news on TV, radio and the Internet. He does not play a musical instrument. He defines his family as protecting. He stated that they had no reading habits in his family. He reads less than an hour a week. The books that affected him the most are *What Does Man Live With? Mad Wolf*, *Night of the Waves*. Mehmet prefers to chat with his friends in a certain place in his daily life, spend time on social networks and watch TV. According to Mehmet, ideal citizenship is about the love of country and religion, treason, and foreign states.

Ismail has spent most of his life in the city center. İsmail, who graduated from a regular high school, lives with his friends in a rented flat during his university education. His family income is over 6000 liras. He stated that he had a monthly income of over 2000 liras. He works for economic income in summers. His mother is a housewife, and his father is self-employed. He does not want to be either a teacher or an academic. He chose the social studies department on his own decision. He stated that he followed the daily news on TV, radio and the Internet. He does not play a musical instrument. He describes his family as tolerant. İsmail prefers to chat with his friends in a certain place in his daily life. He explained ideal citizenship with the concept of freedom.

University A

Zeynep has spent most of her life in the city center. Zeynep, who graduated from a health vocational high school, lives with her family during her college education. Her family income is between 3000-4500 liras. She stated that she had a monthly income between 0-200 liras. She does not work for economic income in summers. Her mother is a housewife and her father is a public employee. She wants to be an academician. She chose the social studies department with her own preference. She stated that she followed the daily news on TV, radio and the Internet. She does not play a musical instrument. She is interested in theatre or drama and won an award in a drama competition organized between the high schools in the city. She describes her family as tolerant. She stated that they had a habit of reading in her family. She reads books for an hour every day. The books that affected her the most are the *Story of My Brother*, *Madonna with Fur Coat*, and *Füreyâ*. Zeynep prefers to chat with her friends in her daily life and spend time on social networks. For Zeynep, the ideal citizenship is about participating in NGOs, the love of country, and political ideas.

Mustafa has spent most of his life in the town. Mustafa, who graduated from an Anatolian High School, lives with his friends in a rented flat during his university education. His family income is between 2000-3000 liras. He stated that he had a monthly income of 600-800 liras. He does not work for economic income in summers. His mother is a housewife and his father is self-employed. He does not want to be an academician or a teacher. He chose the social studies department with his own preference. He stated that he followed the daily news from TV, radio, the Internet and newspapers. He reads magazines and books. He does not play a musical instrument. He describes his family as tolerant. He stated that they had no reading habits in his family. He reads books for 3-5 hours a week. The books

that affected him the most are *The Endless Fight*, *Crime and Punishment*, and *The Communist Manifesto*. Mustafa prefers to watch TV in his daily life and spend time on social networks. He explained ideal citizenship with the concepts of discussion, acting and awareness of rights.

Murat has spent most of his life in the city center. Murat graduated from a vocational high school and lives with his family during his college education. His family income is between 1000-2000 liras. He stated that he had a monthly income of 400-600 liras. He does not work for economic income in summers. His mother is a housewife, and his father is a driver in the postal company. He wants to be a soldier. He chose the social studies department with his own preference. He stated that he followed the daily news on TV, radio and the Internet. He does not play a musical instrument. He describes his family as overprotective and tolerant. He stated that they had no reading habits in his family. He does not read books very often. The books that affected him the most are *My Left Foot*, *The seagull*, and *Animal Farm*. Murat prefers to chat with his friends in a certain place in his daily life and spend time on social networks. He explained ideal citizenship with the concept of respect for different views.

Sevim has spent most of her life in a town. Sevim, who graduated from a vocational high school, lives in a private dormitory during her college education. Her family income is between 2000-3000 liras. She stated that she had a monthly income of 400-600 liras. She does not work for economic income in summers. Her mother is a housewife, and her father is self-employed. She wants to be a teacher. She chose the social studies department on her own decision. She stated that she followed daily news via TV, radio and the Internet. She does not play a musical instrument. She describes her family as harsh and authoritarian. She stated that they had no reading habits in her family. She does not read books very often. The books that affected her the most are *My Left Foot*, *Kite Hunter*, and *A Thousand Splendid Suns*. Sevim prefers to chat with her friends in a certain place in her daily life, spend time on social networks and watch TV. She explained ideal citizenship with expressions of effective citizenship, awareness of rights and responsibilities, and positive behaviors.

University C

Gülay has spent most of her life in the city center. She graduated from a regular high school and lives with her family during her college education. Her family income is between 1000-2000 liras. She stated that she had a monthly income of 200-400 liras. She does not work for economic income in summers. Her mother is a housewife, and her father is a farmer. She wants to be an academician. She chose the social studies department with the concern for her future. She stated that she followed the daily news from newspapers, books and magazines. She does not play a musical instrument. She describes her family as overprotective. She stated that they had no reading habits in her family. She read almost an hour every day. The books that affected her the most are *Crime and Punishment*, *Samarkand*, and *13th Tribe*. She explained ideal citizenship with the concepts of political participation and respect for different thoughts.

Fatma has spent most of her life in the city center. Fatma, who graduated from a vocational high school, lives with her family during her college education. Her family income is between 3000-4500 liras. She stated that she had a monthly income of 600-800 liras. She does not work for economic income in summers. Her mother is a housewife, and her father is self-employed. She wants to be an academician. She chose the social studies department on the recommendation of her family. She stated that she followed the daily news on TV, radio and the Internet. She does not play a musical instrument. She describes her family as more than tolerant. She stated that they had a habit of reading in her family. She reads books for an hour every day. The books that affected her the most were *Leyla*, *Madonna with Fur Coat*, and *Farewell My Beautiful Homeland*. In her daily life, Fatma prefers to chat with her friends, spend time on social networks and watch TV. She explained ideal citizenship with the right behaviors and following current events.

Tülay has spent most of her life in the village. Tülay, who graduated from a regular high school, lives in a private dormitory during her college education. Her family income is between 3000-4500 liras. She stated that she had a monthly income of 600-800 liras. She does not work for economic income in

summers. Her mother is a housewife, and her father is a farmer. She wants to be a teacher. She chose the social studies department with her own preference. She stated that she followed the daily news on TV, radio and the Internet. She does not play a musical instrument. She describes her family as tolerant. She stated that they had a habit of reading in her family. Tülay prefers to spend time on social networks in her daily life. She explained ideal citizenship by non-discrimination.

University B

Burak has spent most of his life in the city center. Burak, who graduated from a regular high school, lives with his family during his university education. His family income is between 2000 and 3000 liras. He stated that he had a monthly income of 400-600 liras. He does not work for economic income in summers. His mother is a housewife, and his father is a farmer. He wants to be a teacher. He chose the social studies department on the recommendation of his family. He stated that he followed the daily news on TV, radio and the Internet. He does not play a musical instrument. He defines his family as protective. He stated that they had no reading habits in his family. Burak prefers to chat with his friends in his daily life and spend time on social networks. For him, ideal citizenship is about religiousness, love of homeland, flag and peace of the country.

Gizem has spent most of her life in the city center. Gizem, who graduated from a regular high school, lives with her family during her university education. Her family income is between 2000 and 3000 liras. She stated that she had a monthly income of 200-400 liras. She does not work for economic income in summers. Her mother is a housewife and her father is self-employed. She wants to be a teacher. She chose the social studies program on the recommendation of her family. She stated that she followed the daily news from newspapers, books and magazines. She does not play a musical instrument. She describes her family as tolerant. She stated that they had no reading habits in her family. Gizem prefers to spend time on social networks. For her, ideal citizenship is about the love of homeland and flag, and peace in the country.

Gözde has spent most of her life in the village. Gözde, who graduated from a regular high school, stays in the state dormitory during her university education. Her family income is between 2000 and 3000 liras. She stated that she had a monthly income of 400-600 liras. She does not work for economic income in summers. Her mother is a housewife, and her father is a farmer. She wants to be a police officer. She chose the social studies department due to concerns for her future. She stated that she followed the country's agenda from newspapers, books and magazines. She does not play a musical instrument. She describes her family as overprotective. Gözde prefers to chat with her friends in her daily life and spend time on social networks. For her, ideal citizenship is about martyrdom, homeland, love of flag and peace of the country.

Data Gathering

Researchers received participants' voluntary consent (Appendix 5) to participate in the research. As a result, 15 prospective social studies teachers accepted to participate. Interviews made with participants were voice-recorded via the researcher's personal mobile phone. During the data collection process, priority was given to complete the initial round of interviews with each participant and to conduct the first analysis of these interviews. Then, the second and third round of interviews was conducted and analyzed. In the first analysis, the answers of the participants to the questions and the emerging themes were evaluated, and additional questions were asked in the following interviews accordingly. The stories to which the participants attached special importance were noted in order to gain a holistic understanding of each participant's narrative. For this reason, additional questions about those stories were added in the following interviews.

Having and directing theory-based questions to participants have a potential risk of reproducing the theory and ignoring each participant's unique narrative. With such a perspective, the questions (Appendix 4) were made as transparent as possible and oriented towards understanding the participant's narrative. During the interviews, the researcher aimed to focus on the topics, themes and narratives that the participants associated with citizenship. For this purpose, the researcher raised some

issues repetitively or asked additional questions. For example, according to Ismail, citizenship should be a means of becoming distant from the local culture. In order to understand this narrative in more detail, additional questions were posed from time to time.

The researcher took into consideration some clues such as tone of voice, eye movements and way of sitting when deciding whether the participants were indecisive, uncomfortable, or anxious (Gubrium & Holstein, 2009). For example, when talking about the experiences of discrimination which she believes to be an important dimension of her life, Tülay's voice tone changed and she started to talk with a sadder tone and avoided making eye contact with the researcher. Ayşegül, on the other hand, was angry and told about the situations in which she was excluded, and accelerated her usual speech tempo.

Data Analysis

During the data collection and analysis process, the approaches and steps used in the previous studies were followed. Ollerenshaw and Creswell (2002) evaluated the steps of the problem-solution narrative analysis.

These steps are;

1. Creating the audio recordings and transferring them to writing,
2. Reading the texts until they provide an understanding of the themes in the data,
3. Examining the data in terms of environment, people, problems, actions and solutions and rearranging the text,
4. Creating a table consisting of analysis headings based on the data in the text,
5. It is necessary to re-evaluate the analysis included in the headings and to make a meaningful ranking of the elements that result from the analysis.

A problem-solution narrative analysis includes information about the environment, person, problem, solution, context, place, time or year, region and period. Thus, the elements of the narrative can be evaluated analytically.

These titles are the environment in which the story went, the people in the story, the actions in the story, the problem in the story, and the attitude, behavior or intervention of the individual towards the event. Finally, the researcher presented the data considering the titles. The data was reorganized according to these headings (Bruner, 1991; Creswell, 2012; Lieblich, Tuval-Mashiach, & Zilber, 1998; Ollerenshaw & Creswell, 2002; Silverman, 2006; Squire, 2008). Finally, to ensure member checking analyses and probable findings with all codes and themes regarding every and each participant were sent to each participant separately. The data analysis process was completed after each participant gives his/her consent and approve the analysis of his/her part. (Appendix 6)

Results

Two different narratives (patriotic narrative and democratic narrative) emerged. Literature is used for naming emergent narratives. The concept of patriotism, which was conceptualized by Staub (1997) and Schatz, Staub, and Lavine (1999), was preferred because one of the emergent narratives emphasized concepts such as country loyalty, homeland, nation, and respect for the state. Second emergent narrative, because concepts such as respect, tolerance, right and responsibility are emphasized, the concept of democratic conceptualized by Doğanay (2012) was preferred.

Both patriotic and democratic narrative contains the aforementioned elements of the problem-solution technique. It was observed that each narrative includes different core subjects, characters, agendas and attentions. While patriotic narrative consists of *Citizen as the Beloved Son of the Homeland*, *Vigorous and Sinister States Around Us*, and *Responsibilities of the Citizen*, the democratic narrative includes the themes *We Could Not Internalize Democracy*, and *Active Citizen Has Responsibilities*. Narratives and narrative elements can be seen below (Table 1.)

Table 1. Citizenship Narrative and Narrative Elements

	PN	DN
Character	Good Attached to the homeland and the state, Hardworking	Respectful to diversity, Democratic
	Bad Continuously Criticizing, Tend to pour into the streets, Acting in favor of foreign to states	Prejudiced, unquestioning, rude and prone to violence
Reference/Focus Action	History, Homeland, Unity, Solidarity Voting, considering the interests of the country, Doing Good, Avoiding actions in the interests of foreign states	Respect, Tolerance, Diversity, Equality Following the political agenda, respecting differences, questioning, joining NGOs
Environment	States surrounded by enemies	-
Solution	We need to be stronger since we are in bad times	Since we are not democratic enough, we are in a bad situation

Patriotic Narrative***Citizen as The Beloved Son of the Homeland***

Gizem thinks that the main responsibility of the citizens is to *be a good person to the nation*. Mehmet also says that the main responsibility of the citizen should be to *protect his/her homeland*. The ideal citizen is the person who loves his/her homeland above all (Sevim). According to Sevim, no matter what he/she does, he/she *cannot become a citizen* or *his/her acts would be meaningless* if he/she does not attach himself/herself to the homeland. She says, “*Anyway if he/she does not love his nation and country, he/she does not have a thing to do.*” Sevim told that she had regarded citizenship as giving votes and paying taxes. However, once she started her college education, she learned that ideal citizens are the ones who know the rights and responsibilities, are respectful to other individuals and love their country. She says, “*You have duties, you have responsibilities. Your first goal is to be an effective citizen who is beneficial for his/her country*”. Sevim explained that citizens should love and be beneficial for the country and the actions taken without the love of the country are not valuable.

Gizem explained that a change in a country cannot be made through the individual efforts of the citizens and that the citizens are *doing their own business* only. As an ideal citizen, he/she *cannot do anything alone* because *a single citizen can vote at most*. “*I can’t address society. Maybe that 25 students talk with her parents. [...] I cannot change the whole country. Who can change the whole country? Politicians make programs. Politics really work hard. It is difficult to control people.*” said Gizem. Therefore, according to Gizem, the ideal citizen *should know and maintain historical values*. A citizen who is aware of the historical heritage must also *protect and own his/her country*. To do this, one should love his/her state and nation. Insulting our historical values, humiliating them or *acting as if there was a problem in your country*, and complaining about your country to different countries create problems according to Gizem.

Vigorous and sinister states around us

“An important problem is the external pressures by foreign states. External pressures prevent the development of our country” said Burak. “We need to correct ourselves in order to develop and become strong again. Because in the past (like the Ottoman period) we had a very powerful state holding territories on different continents. As the heir of such a powerful state, we must direct the world” Burak and Gözde told. On the other hand, (according to Mehmet), Turkey is in a geographically dangerous region. Since there are always political turmoil in the neighboring countries, Turkey is forced to be always strong. Foreign countries do not want Turkey to improve. Therefore, as citizens, we should be conscious in Turkey against the wishes of foreign states and we have to care and protect our state, thought Burak and Gözde.

According to Burak, Turkey having *difficult times* right now. For him, our situation can be compared to *a wavy sea*, describes Burak. The country faces many problems such as terrorism, external pressures and changes in the management system. Likewise, Gizem said that people living around

Turkey were facing serious problems. *Our* country does not experience problems such as war and poverty. This is due to the success of *our* state. If our state *was not strong*, we would be like Syria and Iraq, and *we* would be left alone with war and poverty. Therefore, a good citizen must protect and watch out for his/her state.

Responsibilities of The Citizen Must Serve to The State

According to Burak, the person who follows the rules and (thus) protects his country/state is the ideal citizen. Compliance with the rules is necessary both in order to *not make the country's current difficult situation more difficult* and for the country to reach better conditions. Therefore, the citizen *must comply with the rules of the state*.

"Sir, there is very little we can do right now. We cannot do anything in the country. That is, we should obey the existing laws. We will follow the interests of the state. For example, when necessary, we will defend our state against the outsiders, we will fulfill our responsibilities, obligations to our state... We cannot do anything else."

Nowadays, it is particularly necessary for us to follow the rules because our state is *going through difficult times* and also *social problems have increased*. The person who does not obey the rules and therefore *neglects the interest of the state*, causes the emergence and increase of social problems.

Burak, who thinks that we will be successful *if we correct ourselves*, has argued that we should protect human and religious values. *In a country where 99% of the population are Muslims*, there are events that should never happen. According to Elif, citizens often pursue their individual interests. Only a small minority of citizens consider the state and the interests of the country.

Therefore, a citizen should only do his/her duty, nothing else. The citizen working for his/her country *should consider what's best for the country* without expecting something in return. However, such a person is *less common* in Turkey. *Most citizens try to live in an easy way*, according to Elif. According to Volkan, people who refrain from serving his/her country are *unconcerned and selfish*. Because when they have jobs and income, *they abandon the country that provides them social status*. Instead of thinking and acting wrongly, we should stay and work for the country and struggle for better conditions. We need to be sensitive. If there are social problems, we need to *raise awareness* about these issues. As a result, if our citizens are diligent, sensitive and questioning, "our country will have better conditions so that we can *protect the homeland entrusted to us*," said Volkan.

We Must Know the Line Between Criticism and Insult

Citizens should *love the state even if he/she criticizes it*, said Mehmet. The citizen should be careful when criticizing and *avoid making exaggerated criticism*. On the other hand, it is important for the citizen to consider the actual situation of the country and to be aware of the real situation because Turkey *is not a developed country* like Germany or the United States. We need to *realize such facts* in order to benefit the country. Gizem argued that while one group insults the heads of the state, the other group thinks that the heads of the state do good work. Gizem said that insulting people should get some education and she stressed that education is necessary for people of all ages. She highlighted that insulting is not right, but insulting behavior can be seen among all political parties. According to Gizem, people, as well as politicians, *should speak kindly and agree and make the country peaceful*.

I meant governors. Sometimes the citizens are saying "governors have to be dismissed". Sometimes we hear those talks on the streets. Instead of saying it in this way, we should use kind language because a lady or a child goes through that street. We should behave properly. As you know, you had better go to the polls and vote instead of talking like that. You make your choice.

The other issue, according to Gözde, people who *complain about our country* to foreign countries about our country. Opponent people and/or the elites *strive to show that there are major problems* in Turkey. In fact, these people are deceived by the states or foreign powers who hope that our country will get a bad status and trying to *create a problematic perception* by using the opponents or the elites.

“Some politicians in the country or some scientists I don’t know whether they are aware of it (aforementioned problem) or not. I don’t know whether their ego or weakness is responsible for their wrong perception. After all, to me, peace in the country is more important than my own peace. They’re complaining, and they’re providing support from outside. Somebody encouraging others, something’s happening”. (Gözde)

Mehmet, who often talks about *criticism and love of country* in his narrative, sees two concepts very related. *Excessive criticism* may reduce the love of the country and may drive citizens to *hostility to the country*.

I don’t know... for example, they love the Ottoman Empire but they don’t like Atatürk or vice versa. I should say both are our values, both are our ancestors. Our ancestors may have had something wrong. Any man can make mistakes. This should not change anything, you don’t criticize, why do you criticize? Why do you defame them? (Gözde).

“Moreover, the excessive criticism of the citizens can give advantage to foreigners or foreign states” (Gizem, Gözde, Burak). Gizem, Gözde, and Burak agreed that “Since foreign states are thinking of bad things about us, we should be more cautious. What the citizen needs to do is to protect our unity and solidarity.” According to Mehmet, since there is a unity of religion and culture in our country, we do not easily collapse. Citizens’ awareness, obedience and protection against dangers increase our unity and solidarity.

Democratic Narrative

We Fail to Internalize Democracy

Murat said that democracy in Turkey has not yet developed, and people are afraid of sharing their opinions and suggestions as traditionalism still exists in Turkey. People live as faithful to a particular leader or tradition (Murat).

This trend is somewhat traditional. Today, they support parties like football teams. You know, I’m a fan of Fenerbahçe (a football team) since my father is a fan of that team. If you change your team, you would be a renegade.

Our inability to think democratic is related to the fact that democracy and the republic are new concepts for our country, and these are concepts that are imposed by the rulers (Murat). *Therefore*, people have *not internalized* these concepts yet. In England, people met the concept of democracy in Magna Carta in 1240 and internalized democracy gradually. Thus, people need time to internalize democracy in Turkey.

It’s the first time they’ve stepped into a democracy with Magna Carta. Our first step towards democracy was made with the imperial edict of Gülhane, the charter of alliance, the royal edict of reform in the 19th Century. We are almost 700 years behind them. [...] I would describe myself as Kemalist, I am a person who loves Atatürk very much, I am a person who always defends his thoughts. But what happened? A state that was ruled by Sultan was demolished and tried to make the transition to democracy immediately.

Gülay thinks that people in Turkey have limited tolerance for different cultures. People in the Turkish Grand National Assembly, or in traditional media, or in social media, or who live in a city are unwilling to accept diversity. We see that people’s ideas should be respected first; it should be different than we see in parliament. People are always strangling each other, fighting each other. I always think that there should be a democratic environment (Gülay).

People expect others to be, to behave and live just like them (Ayşegül). This situation creates social pressure on people who think, live and behave differently. Social oppression can be observed in the way people look at each other, while some express their views, others may show in glances. *Therefore*, the ideal citizen should respect different views, different lifestyles and accept that they exist. After all, citizens have the right to think differently and to have a different lifestyle, that is, freedom of

expression. “[...] For example, if I am an active citizen, why I can't express a free thought? I have to express my opinion because this is my civil right, that is, a human right.” (Gülây)

Talking about the problematic approach regarding respecting differences, İsmail supports the narrative of failing to internalization of democracy from a different perspective. According to İsmail, the way in which people handle differences (diversity) in Turkey is problematic. This problem arises from the interaction of two related elements. First, people's *cultural perspectives* do not include tolerance for differences. When citizens accept and conform to their own cultural perspective as a norm, *prejudice and hostility* increase and accordingly, interaction decreases. Likewise, Ayşegül experienced prejudice towards different identities in her past.

The environment in which Ayşegül lives is not tolerant of different identities. A person who feels belonging to one identity is *marginalizing or ignoring* the other identity. She stated that the practice of marginalizing and ignoring is not only limited to political views but also to social and regional views. Factors such as the words used by a person, the accent used when pronouncing words, and the place where the person was born, assign them to *a certain identity* for other people. *The assignment to an identity* is made by others. In other words, she did not choose a specific identity or started to behave appropriately for a certain identity. The people considered the environment where she came from or her ethnic identity, accordingly, they *rearrange their attitudes* towards her.

Ayşegül believes that the ideal citizen should respect *different identities*. She argued that *othering and ignoring* behavior would *jeopardize the unity of the country* in the absence of respect. Ayşegül explains that the person who is exposed to the othering because of his/her identity may not feel belonging to the country. Therefore, she argues that citizenship education should improve respect for different identities and live together.

The other problematic element of the difference is *the lack of inquiry/questioning*. According to İsmail, people in Turkey lack questioning their own cultural perspective. On the contrary, İsmail argues that people *emphasize certain belongings* and construct their world only as required by those belongings.

According to İsmail, the ideal citizen is tolerant of diversity and cares about diversity. Another aspect of the ideal citizen is his/her relationship with the culture and its mechanism. The ideal citizen should realize how culture shapes the perspective. The ideal citizen should question his/her perspective and should actively determine his/her path. He/she should be able to decide his/her actions individually. According to İsmail, the problem at this point is that culture takes an oppressive role towards *what one should do and how to live*. Therefore, the solution is questioning the cultural perspective (taken for granted) and reducing prejudices. Once applying interrogative skills, the ideal citizen will recognize the limitations of his/her perspective of diversity and gain a peaceful perspective. Fatma also pointed out *the critical relationship* between bias and perspective on diversity.

Fatma explained that people (in Turkey) have *a banal view* of citizenship. People defend their own perspectives but do not try to understand others'. This is not true. Everyone has a point of view and this needs to be noticed. *Now, since we have a slightly more banal perspective, we cannot adopt a second opinion in our country, this may happen. Here, let me give an example from my family, b party is never wrong, a party is never right (Fatma)* Citizens need to know the concept of perspective and apply it to their lives. The education of people who were born in a certain place and who have received a certain education can affect *their perspectives*. Therefore, *it is quite natural* that a person born in a particular place and received education in a particular family would have a different perspective. On the other hand, according to Fatma, observing and evaluating different perspectives would improve our own perspective, because people are different in terms of education, language, religion and gender. People from different backgrounds live together in our country. However, people cannot tolerate these differences and prefer to ignore them.

Tülay approached from a different perspective and explained that the love of homeland should not lead to prejudice and othering. Loving the country should not lead to prejudice about different countries *because* in Turkey, marginalizing foreign countries while glorifying their own culture, history or country is a norm. According to these people, *"Turkey's enemies are many and they always want us to fall into a bad situation."*

For example, when I go for my internship, in every book, in everything, in every subject, it was mentioned that the Turkish nation and the others. That is, "we and others" there. There are no European countries, there are others. We are like this, we are like that, they don't want us. They want to take our land all the time, they always do something behind us. This rhetoric is imposed on students constantly. Okay, we may have many enemies, but in this way, raising children as enemies from their childhood is a different thing, that's not what it should be. (Tülay)

According to Tülay, loving the country and having these thoughts are different things. We have to treat different states and nations without making them hostile and marginalizing them. We should be patriotic, but it's *not a good thing* to antagonize different nations.

Active Citizen Has Responsibilities

A citizen has a number of duties and responsibilities. According to Zeynep, in addition to responsibilities such as participating in NGOs and following the news, a citizen should be sensitive to the events and situations around him/her, respect different opinions and be able to analyze the relations between the world and his/her country. According to Zeynep, while the *state serves the citizen* in democratic countries, this is the opposite in our country. Moreover, NGOs must be active in democratic countries, because NGOs can transfer the demands and thoughts of citizens to the state more effectively. From this point of view, *we need to understand democracy and strive to become truly democratic citizens. Unfortunately, in our country, we hold on to a party or we support a party as the team fanatics do, we vote for a party just because of our family votes for that party. (Zeynep)*

Since our attitude is not democratic, political debates in Turkey ends in a fight. Therefore, according to Zeynep, citizens should have political views, *even if they do not have to express*. It is because, in her own experience, expressing her political views can sometimes lead to problematic situations. Nevertheless, according to Zeynep, citizens must follow the news and act objectively, not from a particular ideology. *"Unfortunately, the result of political debates in our country ends up fighting, so, even though we do not have to specify, we should be aware of where our country is going, and what activities the parties do. I think every individual should be aware of this."* (Zeynep)

In our country, however, people *support political parties like fanatics*. According to Gülay, this is wrong. The ideal citizen should observe the news and observe actions of both governors and political parties, *because* the political agenda and political decisions affect *the daily life and future* of the ideal citizen. Therefore, the ideal citizen should not always vote for the same party, but for the party that promises to improve the quality of his/her life. To do so, he/she should think politically and follow the news. *"The party is not a team, so you don't choose a team. Thus, you have to consider your own interests. That is, the party a or party b should suit your interests. Which would be better in terms of economy, we have to vote accordingly."* (Gülay)

According to Gülay, politics *affects a citizen's life*. So, the citizen should be interested in politics (Mustafa, Murat, İsmail). While voting, a citizen should not vote *as team supporters do*, they should care about their quality of life. Murat said that citizens should be involved in governmental processes. He defines "politics" in two different ways. According to Murat, *politics is a concept about politicians*. On the other hand, politics consists of the decisions and regulations concerning the lives of citizens. Citizens should be active in events and decisions that concern them, and they should be able to do so *by organizing locally*.

According to Mustafa, citizens should evaluate their own conditions and not think individually. For instance, there are people who cannot be assigned as a civil servant. For example, we cannot overcome the problem by thinking individually about KPSS (Public Personnel Selection Exam). Citizens are required to question this situation and to produce or influence policymakers. *“And in my opinion, these students should be able to organize when they have a problem. I would like to be able to organize and say, “Come, my friends, there is a problem with the education system.” Because the citizen is the subject”.* (Mustafa). Citizens who are directly affected by decision-making and implementation processes should actively participate in these processes. Citizens should not be desperate about this, on the contrary, *they should go into action*, that is, they should try to implement their thoughts. Mustafa stated that there are people around him *who have no hope or self-confidence* and that there are citizens who *feel obliged to comply with the existing situation*. However, these people should take action against problems. People should come together and solve their problems through methods such as negotiation and discussion. *Unfortunately*, people in Turkey fail to question the true-false and only evaluating the options offered to them.

The findings of the research show that two different narratives of citizenship exist including unique themes. While the democratic citizenship narrative (DN) consists of rights, freedom and democracy, the patriotic citizenship narrative (PN) includes the themes of state, history, and threat.

Discussion, Conclusion and Suggestions

The current study aims at revealing how prospective social studies teachers build the concept of citizenship through narratives. The obtained results revealed that the participants had two different citizenship narratives: democratic narrative and patriotic narrative. While patriotic narrative emphasizes mostly sacrificing citizenship characteristics (Caymaz, 2007) by highlighting collectivity and its importance and belittling individuality; democratic narrative, on the other hand, values individual interests, emphasizes tolerance and respect for differences. Based on these findings, it can be argued that the obtained citizenship profiles are different than those put forward by Westheimer and Kahne (2004). Although there are thematic similarities between these two types of citizenship building, the main focus of the narrative that places individual responsibility at the center in this study is not itself but the collective whole. Moreover, we observed that the participants who emphasized democracy also emphasized the concept of respect for differences.

Considering the elements of narrative (environment, reference, genre, characters, normative actions, etc.), differences are visibly far larger than similarities between these two narratives. Accordingly, these narratives may be called competing stories as Clandinin et al. (2006) pointed out since they are totally different than another. The imagined communities by patriotic narrative (Anderson, 2015) and democratic narrative describe two different countries. The characteristics of these two imagined communities rarely overlap. According to the patriotic narrative, Turkey is surrounded by tough geographical neighbors. Therefore, citizens “should not make situation more difficult and support his/her country”. On the other hand, it was determined that the citizenship concept in democratic narrative rarely includes international relations and geopolitical position, but rather constructs the citizenship concept at a local and national level. While patriotic narrative addresses citizenship on a local, national and international scale, democratic narrative considers citizenship mainly in terms of political literacy and individual freedom. It was found that the democratic citizenship narrative was built with concepts such as democracy, tolerance, and respect for different views and cultural diversity. On the other hand, our findings indicated that the patriotic citizenship narrative does not place an emphasis on cultural diversity but rather it focuses mostly on the unity, solidarity and loyalty dimensions. As stated by Caymaz (2007), individual goals and objectives are negative facts or viewed with suspicion in the patriotic narrative when it comes to collective priorities. Regarding the narrative types, the patriotic narrative contains a concern for destructive dangers (foreign states, malicious purposes, secret plans, etc.). Therefore, considering the patriotic narrative as a whole, it seems that the tone of fear and concern covers the entire story. On the other hand, the democratic narrative positioned the ideal citizen as a kind and merciful person against a rude, harsh and insensitive being.

As seen in some recent studies (Çakmak, 2011; Dere et al., 2017; Dere, 2019; Kızılay, 2015; Yeşilbursa, 2015) the concepts of respect for difference and tolerance have frequently emphasized. Moreover, it was determined that the different cultures were subject to prejudice and discrimination in Turkey. In the democratic narrative, a citizen is expected to be respectful and tolerant of differences. Therefore, it can be said that multiculturalism (Banks, 2009) is an important fact for the democratic narrative. On the contrary, the patriotic narrative defines the good citizen as effective regarding the good for the community as a whole. Individuals who are respectful, loyal and devoted to the country, nation and state are considered as good citizens according to this narrative (Çakmak, 2011; Dere et al., 2017; Kızılay, 2015; Yeşilbursa, 2015). Accordingly, it can be argued that the concepts of state and nation are important elements of the patriotic narrative. A study conducted by Yiğit (2017) pointed out that the patriotic citizen is a character whose affective characteristics are strong but whose political features are limited to voting.

Results indicated that democratic and patriotic narratives imply different citizenship behaviors. These behaviors rarely overlap. The democratic narrative suggests following the political agenda, exhibiting a nonjudgmental attitude towards differences, social-political participation, questioning, and behaving respectfully. On the other hand, patriotic narrative attaches importance to the interest of the country/society. A patriotic citizen should have a responsibility for these. In this regard, the patriotic narrative draws attention to debate and constant criticism and argues that these should be considered carefully. The patriotic narrative states that criticism should be made generally by voting. Accordingly, a relatively low participation behavior (Doğanay, Çuhadar, & Sarı, 2007) is expected from citizens. Similarly, in a study conducted by Peterson and Knowles (2009), prospective teachers questioned the reality of the concept of active citizenship. Because the democratic narrative carries a belief that citizens alone had no influence in political arena. Similar to this finding, Altıntaş (2016) found that teacher candidates displayed low self-confidence regarding active citizenship behaviors. Remaining distant from “the political” has been confirmed in other studies also (Baloğlu Uğurlu, 2013; Çakmak, 2011; Yiğit, 2017). Therefore, a citizen should only be an individual, but he/she does not need to “do” anything. Egüz and Kafadar (2020) highlighted a similar fact and stated that teacher candidates evaluate citizenship mostly on the basis of rights and responsibilities, but they remain disregard in practice.

As a result, it can be concluded that pre-service teachers are divided between two narratives that differ significantly from each other. This case points to an interesting and important point. The fact that teacher trainees fall into two narratives with different themes, emphases and orientations is not an expected teacher education outcome. On the other hand, both narratives seem problematic in particular aspects. While DN limits the scope and content of citizenship into a very specific frame, PN places a huge burden on the concept by expanding it significantly. Another important result is the judgments and prejudice of the PN against “foreign states”, geopolitical position, opposition, negotiation, criticism and difference. The relevant judgments and prejudices do not seem to be compatible with the perception of educators who aim to provide students with problem-solving and critical thinking skills and respecting the differences. On the other hand, although this research did not aim or have any data on whether PN and DN are associated with the universities where teacher candidates are enrolled, some suggestions can be. It is because, within the scope of the research, DN was more intense in two universities, while PN became more prominent in the other two universities. Future studies might examine the relationship between the universities regarding the embraced narrative.

The research showed that the prospective social studies teachers adopt different and mostly opposing narratives of citizenship. Moreover, it was observed that the participants put forward differentiating and sometimes opposing views on the important issues of the concept of citizenship such as immigration, civil society, and participation. This result clearly implies that there are differentiating or even conflicting approaches toward the concept of citizenship. The planning of Citizenship Information and Human Rights, Democracy Education, and Character and Value Education courses that are included in the Social Studies Teacher Education Program should be made in a way that fully reflects these concepts and would contribute to minimizing different and opposite definitions. The

elective courses including the subjects of culture, immigration, NGO, active citizenship, participation, and political participation in teacher education may contribute to overcoming these contradictions. Besides, workshops, seminars, and scientific meetings may yield awareness of related concepts.

This research tried to reveal a certain answer by staying true to the question of this paper. Nevertheless, the results of this study raise relevant and new questions. The interactions between narratives and daily life experiences may be an interesting subject for a future study. On the other hand, future studies including quantitative data or observational qualitative data may show relevance or irrelevance of the narratives discussed in this study. Finally, future studies might examine the current trends in narrative studies. For example, how teacher candidates, teachers, and secondary school students use/manipulate/change/defend/oppose citizenship narratives in and out of school environments might be and an important research subject.

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Appendix 1. Citizenship Perception Scale

University:

Student number:

Prospective Teachers;

This section contains questions about qualities of a good adult citizen and his actions. These questions have no right or wrong answers. Read each question carefully and mark the option that best suits you.

Thank you for your participation and contributions, I wish you success

How important do you think the following are to be a good adult citizen?	Strongly Disagree	Disagree	Strongly Agree	Agree	Don't Know
Good citizen:					
Obeys with the law					
Votes in every election					
Becomes a member of a political party					
Works hard					
Participates in peaceful demonstrations to protest a law he/she believes unfair					
Knows the history of his/her country					
Volunteers to defend his country					
Pays the tax to the state without delay					
Follows current events from television, newspapers and radio					
Participates in activities that will benefit people in the immediate environment or community (Donating to the poor, etc.)					
Respects those representatives of the state					
Takes part in activities that promote human rights					
Participates in political discussions					
Takes part in activities aimed at protecting the environment					
Attached to his/her country and devotes herself/himself					
Rejects laws that do not protect human rights					
Fulfills the responsibility given to him/her					
Considers the well-being of others					
Exhibits morally good behavior					
Complies with the authority of those in executive positions					
Questions all kinds of thoughts					
Makes correct decisions based on knowledge and reasoning					
Knows about the administration of the state					
Fulfill family responsibilities					
Gains knowledge of different societies in the world					
Be tolerant of differences in society					
Criticizes government policies when necessary					
Doesn't have bad habits					

Appendix 2. Active Citizenship Scale

Prospective Teachers;

In this section, there are sentences regarding the possible behaviors of a citizen in daily life. These questions have no right or wrong answers. Read each question carefully and mark the option that best suits you.

Thank you for your participation and contributions, I wish you success

How often do you take the following actions?	Always	Usually	Sometimes	Rarely	Never
1. Working for a non-governmental organization or other organizations.					
2. Handing a petition					
3. Participating in legal demonstrations					
4. Refusing to purchase a product for environmental or ethical reasons.					
5. Buying a product for environmental or ethical reasons.					
6. Building close relationship with politicians					
7. Giving help to the people outside of organized campaigns					
8. Sharing personal thoughts about the news in the newspaper or the comments of the columnists via letter, fax, internet					
9. Writing on the walls for protest or propaganda					
10. Writing a letter of appreciation / criticism to government officials for a practice that is liked / disliked					

Please indicate your status regarding membership to the following organizations (organizations), participating in their activities, financial aid and volunteer work by selecting the appropriate option. Tick all the appropriate options for each item.	Membership	Joining to	Financial	Support	Volunteer	None
1. To organizations related to human rights						
2. To environmental organizations						
3. To the unions						
4. Religious organizations						
5. Sports organizations						
6. Cultural and leisure organizations						
7. To business organizations						
8. To teachers' organizations						
9. To social organizations						
10. To a political party						

Express your opinion on the following items by marking the appropriate option on the scale rating from 1 to 10 (1 very bad, 10 very good)

1. Immigrants and people of different ethnic groups having the same rights as all other people	Very bad	_____	Very Good
		1 2 3 4 5 6 7 8 9 10	
2. Having laws against all kinds of discrimination in the workplace	Very bad	_____	Very Good
		1 2 3 4 5 6 7 8 9 10	
3. The existence of laws against racist hostility	Very bad	_____	Very Good
		1 2 3 4 5 6 7 8 9 10	
4. The arrival of people from different races and ethnic groups to our country	Very bad	_____	Very Good
		1 2 3 4 5 6 7 8 9 10	
5. The presence of immigrants and people from different ethnic groups in the country for cultural diversity	Very bad	_____	Very Good
		1 2 3 4 5 6 7 8 9 10	
6. Voting	Very bad	_____	Very Good
		1 2 3 4 5 6 7 8 9 10	
7. Abiding by the law	Very bad	_____	Very Good
		1 2 3 4 5 6 7 8 9 10	
8. A citizen who forms an independent opinion	Very bad	_____	Very Good
		1 2 3 4 5 6 7 8 9 10	
9. Volunteering in organizations	Very bad	_____	Very Good
		1 2 3 4 5 6 7 8 9 10	
10. Entering active politics	Very bad	_____	Very Good
		1 2 3 4 5 6 7 8 9 10	
11. More participation of women in active politics	Very bad	_____	Very Good
		1 2 3 4 5 6 7 8 9 10	

Below, you are asked about your interest in politics at different levels. Express your opinion by marking the appropriate options for you.

	Very Interested	Interested	Interested to some	Not interested	Don't know
Local politics					
National politics					
European Union politics					
International politics					

1. How often do you watch news about politics on TV?
 - a. Everyday
 - b. 3-4 times a week
 - c. 1-2 times a week
 - d. 3-4 times a month
 - e. 1 times a month
 - f. Rarely
 - g. Never
2. Did you vote in the last election?
 - a. Yes
 - b. No
 - c. I am old enough to vote but i do not vote.
 - d. I am old enough to vote
 - e. I don't know
3. Have you ever try to pursue someone for voting for a specific party?
 - a. Yes
 - b. No

Appendix 3. Open Ended Questions

1. Can you please share your thoughts on what "Ideal Citizen" should and should not do.
2. Thank you for your cooperations. Can you please share the story, situation, person, memoir or etc. that make you think as you wrote above?

Thank you for your participation. This study has been conducted since September (2017). interviews. Gift vouchers for prospective teachers will be presented. Would you like to continue contributing to the research when necessary? *Yes () No ()*

Appendix 4. Interview Questions

1. Would you like to elaborate on your answers to the questions in the Open End Questionnaire?
 - a. (concepts in the answer). what does it mean?
 - b. Why is this important?
 - c. What do you think happens when this happens / is done?
2. Research question: What are the ideal narratives of social studies prospective teachers?
3. What does the ideal citizen do? Why?
4. What does not the ideal citizen do? Why not?
5. What do you want to do as an ideal citizen? Why?
6. Why do you think it's important for ideal citizenship?
7. What if you couldn't do what you wanted to do for ideal citizenship? Why not?
8. If you teach citizenship, what would you like to tell students basically? Why is that?
9. If you give citizenship education, what do you basically want to tell the students? Why?
10. (questions added during the research process) What do you think about the Syrian refugees (should they come, stay, or get citizenship?) why/ why not?
11. (questions added during the research process) What do you think about NGOs? What do you think about the help-oriented NGO? What do you think about policy-oriented NGOs? Are they functional? Should they exist? Would you like to participate in them?
12. Research question: What are the ideal citizenship interactions of social studies teacher candidates during teacher education?
13. What did the citizenship courses at the university teach you? How?
14. University that affects or interests you in citizenship
 - a. Event
 - b. Situation,
 - c. People, why?
15. What would have changed if you weren't a college student and were interviewing you?
 - a. What would be your thoughts?
 - b. What kind of person would be you?
16. What is the role of social studies teachers' interactions during teacher education in the formation of narratives of citizenship?
17. Looking back at the past and writing a novel about what you've experienced so far
 - a. What would be the chapters? Why?
 - b. What would the name of the novel be? Why?
 - c. What would the chapter titles be? Why?
 - d. Which people would be important? Why?
18. What is the meaning of your university education in your novel?
19. What was your expectation of getting started? Why?
20. What did you find in college? Why?
21. How do you think when you look back when you graduated? Why?
22. How would you like it to be?

Appendix 5. Consent Form

T.R.
... UNIVERSITY

Voluntary Participation Approval

Aim	The Story of the Ideal Citizen in Turkey: A Narrative Inquiry on the Perspectives of Prospective Social Studies Teachers	
Method	Narrative Inquiry	
Timespan of the research	28 Ay	
Expected participant number	15	
Places of data gathering	Campuses, social spaces	
Will images and / or voices be recorded?	Yes <input checked="" type="checkbox"/> (Voice Recording)	No <input type="checkbox"/>

STATEMENT OF PARTICIPANT

I read the above information about the research. After this information, I was invited to the research as a participant. If I agreed to participate in this study, I was assured that my personal information will be kept confidential both during the research and when it is published. I allow the use of my data. I have been given sufficient info that my personal information will be carefully protected when using research results for educational and scientific purposes. During the data gathering, I can withdraw without giving any reason. I do not take any financial responsibility for the expenses for research. No payment will be made to me. I understand in detail all the explanations given to me about the research. I participate in this work with my own personal consent, without any pressure. A copy of this signed form sheet will be given to me

Researcher

Name and Surname	Date/ Signature
Adress	12.12.201.

Participant

Name and Surname	Date/ Signature
Adress	12.12.201.

Appendix 6. Member-Checking Notes

1. Gizem

I searched for and found the social studies department and told my family. They also said that you can choose that department. They don't really understand social studies department or another departments. They asked me to choose University K as their university. A few weeks ago I talked about this again with them. "This place is good for you, we would have had difficulties if you chose elsewhere," my mother said. They are also right in their own way.

I follow the agenda of the country on television and the internet. I watch television, but not in an addicted way. I also watch at the TV series, I try to test my knowledge on the TV programmes. The internet is a fast resource for news and weather conditions. The information you want instantly on your mobile phone.

My perspective of the Syrians is just as you have written. I always encounter Syrians. I meet them every day on the campus bus as they go to the university hospital. We help when they ask for a place. I watched it on the news two ago. A safe zone would be created for them. Good luck about them. After creating a safe zone for them, sending them is the most humane behavior. We have many other refugees other than Syrians in Turkey. There are also those who escaped from Iraq from the massacre. They fled all the family. We can not leave them died. There is no behavior that suits us.

I'm preparing to be a teacher. I am at the beginning of the 4th class, I still do not want to be a teacher. I went to the neighborhood where my childhood passed as an intern. This is my background. There is also a primary school in the middle school garden. Colorful reading books in their hands. They are very cute. Many of my thoughts have changed. I want to be a teacher now. When I lectured to children and when they called me "my teacher", I became one with them. I have to be a teacher that improves myself more with my changing thoughts in 14 weeks, and I do. Reading books, following innovations, meeting students with innovations.

Knowledge is light. Teachers should search for, students should search for and discuss together. There will be such a student that there will be a capacity in my classroom to change my ideas. Social Studies is a suitable lesson for this. I cannot lecture tomorrow with what was known yesterday. We talked about ideal citizenship. The important step of ideal citizenship starts at school. Students learn to respect each other's rights and to cooperate as a group at school. Environmental awareness, animal rights, working in school clubs, being elected and chairing social branches at school. Human rights and the associations that operate in relation to it are taught to them at school. What is happening in the world and what can be done? The important step of all awareness happens in school.

As an ideal citizen i just love my country. It is not enough to say that they protect the country in the army. The country consists of an environment. There are environmental problems brought about by industrialization. How much nuclear power plants and factory wastes pollute my country and my world. What kind of environment should I struggle to leave myself and the children? The use of fertilizers and hormones in agriculture threatens agriculture and human health. Cancer incidence has increased. What should be done? Terrorist organizations threaten the world, deceiving young people under the lies of unemployment. The economic crisis that shook the whole world threatens our country from time to time. Hunger in the world threatens not only people but also animals. The forests in the world are being destroyed.

There is global warming. Drinking water shortages, climate changes are on the verge of destroying the world, not only human life. I should discuss with the students with articles I researched on many such topics that I cannot count, and videos I watched. I have to look for solutions with them. In the news I watched on TV, students at a university in Izmir made landless agriculture with computer software. Cars powered by sunlight and electricity were developed. Electricity developed out of wind energy and residential heating with rich geothermal resources in our country are getting more

widespread. Recycling projects have been put into operation. Historical railway silk road project is being done for economy.

The high-speed train has entered our lives. Self-charging lamp was produced while lighting the house. We will no longer be in the dark in our country. We produced our tank, our ship and created our local defense. We must also create. We are we at technological developments in the world it. And many more. The student should watch these. Homework should be given. There is a smart board in the school. There is internet. Opportunities to use technology in education are available in our country. Let the student watch it, I must say that you are the future engineer, doctor, prime minister of this country, so you are the future of this country, you are the ideal citizen to solve all these. We have to teach the students to progress. The solution is sitting at that time.

2. Gözde

You wrote whatever I said, you know, even things such as "err", "things". Good health to your hands. I did not add to the biography which I think is complete.

3. Mustafa

I have come to the end of my university life. Now I started to make my choices regarding my current life. Will I get accurate results? Of course there is a concern about this. But whether it is true or not, I will have the opportunity to experience how my life will go. On behalf of myself, I want everything to be fine, but if certain things are going wrong in the society I live in, this will not pass me by.

I must admit that I started seeing a lot of people around me with their heads buried in the sand. Those who have made their decisions about the struggle for life often act in this direction. Still, there are those who are hopeful about their life and those who do not lose hope in the society and country they live in. What is certain is that even if there is 1% hope, hope is hope within us.

4. Zeynep

Hello teacher, I examined the text. There is no part of the content that seems wrong to me or I want to change. In the introductory part, it is written that she is staying in a state dormitory, but I stay in my own home with my family. In addition, my father is a public worker, not a self-employed person. Apart from these, there is nothing I want to add, teacher.

This study was a different experience for me, teacher. I would like to take part in similar studies. My teacher, I am interested in theater, I took part in the plays I got an award in high school I would like to add the promising actor award in an inter-high school theater competition. Yes, my teacher reflects it completely and I remembered what we talked when I read it.

5. Sevim

My teacher, I read the text, I am happy if I could help.

6. Fatma

I read the text. I didn't notice when I was speaking, but I noticed that in some places my sentences were very confused. The episodes I tell about my father are not like a complete story in pieces, I wonder if this is normal or not.

7. Elif

I also read the text, teacher, I did not see anything offensive or inappropriate. You said adding a biography, I couldn't understand it. Criticism of political non-governmental organizations has been a bit cruel, but unfortunately this is the case. Hmm, so I think there is nothing additional, you have already added everything.

8. Ayşegül

The Ayşegül thing could only be described so well, sir. Well, while I was reading, I was impressed 😊 You should also be interested in novel and story writing, I think flow is very good. I think as time passes and thoughts mature, one can notice the change in himself more clearly. It was a different feeling to experience this.

9. Mehmet

Sir, I have read the text, you can add and write a few things, there are also Bozkurtlar and Çalığışu in my favorite books. Apart from that, I realized when I read it, and as far as I learned from my experiences, it is as if I accused those who did not study university with ignorance in the text, but it is not. Ignorance has nothing to do with studying at university. You can write it, otherwise, it has a meaning as if not every university is harming the environment. It is not like that, what I am telling has something to do with whether or not to go to university in general, but not that much. In other words, not every university student is sensitive, knowledgeable, intelligent, or ignorant, uneducated.

10. Tülay

Hello Sir, I examined the text. As I said before, there are a few misinformation in my bio. I am not graduated from Anatolian High School, but from General High School. At the same time, I never stayed in the state dormitory and stayed in a private dormitory for four years. It can be added to my biography that I graduate from the special education teaching department. When I examined the rest of the text, I did not see any disturbing, false, inappropriate expression. I will deliver the confirmation paper to you as soon as possible. Have a nice day.

11. Gülay

Hello teacher, sorry, there are some problems in terms of the language. For example, spoken "err.." parts could actually be removed. It cuts the flow. I think it will inevitably affect the reader. I think there is no problem with what I told. I think there is a problem only in terms of language. There is nothing but that. In my opinion, my teacher, I think that the evaluation of the process, which was very productive, together with the education steps, is already obvious in the changes in the process, it has been parallel with the education level. The fact that it is in a one-to-one interactive manner during the research process is positive for me, of course, in the first place, handicaps inevitably occurred because I did not know you much. But I think I expressed myself more clearly and concretely in later meetings.

12. Burak

Okay teacher, I read it, no problem, it reflects my views.

13. Murat

I read your report and the interviews. I could not remember speaking so much, I was surprised. Well, very good findings, sir, there is no problem. There are very small inconveniences, not even a problem. For example, my father is the driver in the cargo company. This is it, there is no mistake Absolutely. There is no deviation in what I have already said. After reading it, there is nothing I say like "I said that?"

14. Volkan

I have read it, but I could not find a time to send it. No problem, I think there is nothing that needs to be removed or added.

15. İsmail

I would be saying the same things right now, if we did today. There is no place to change, teacher, if I could help, I am happy.