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## Special Objectives of Turkish Teaching on The Basis of Ziya Gökalp's Poems

Şükrü ÖZEN<sup>1</sup>

*Ministry of National Education (MoNE)*

Salih GÜLERER<sup>2</sup>

*Usak University, Faculty of Education, Department of Turkish Education*

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### ABSTRACT

### Research Article

The specific objectives of Turkish language teaching are: “Ensuring that they use Turkish consciously, correctly and carefully in accordance with the rules of speaking and writing, ensuring that they attach importance to national, spiritual, moral, historical, cultural and social values, strengthening their national feelings and thoughts, evaluating what they read with a critical perspective. and ensuring their inquiries”. This study aims to reveal the extent to which Ziya Gökalp's poems serve the special purposes of teaching Turkish. In the research, document analysis method was preferred, the findings were obtained by scanning model and Ziya Gökalp's poems "Kızılelma", "Altın Destan", "Lisan", "Sanat", "Millet" and "Din ile İlim" were included in the 2019 Turkish curriculum. It has been discussed in terms of the special purposes of Turkish teaching. Based on the findings related to the items by scanning the texts, one of the special aims of Ziya Gökalp's Turkish teaching is “national, moral and moral values; It has been concluded that it will serve as a role model in reaching the items related to “raising individuals who use the Turkish language correctly, think critically and question”, and when their poems are included in Turkish textbooks with the necessary literary arrangements, awareness of language and culture awareness will be created in students.

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<sup>1</sup> Corresponding author:

*MoNE, Turkish teacher*

[sukru.ozen@outlook.com](mailto:sukru.ozen@outlook.com)

*Orcid: 0000-0002-3731-4842*

<sup>2</sup> Dr. Lecturer

[salih.gulerer@usak.edu.tr](mailto:salih.gulerer@usak.edu.tr)

*Orcid: 0000-0001-8321-2874*

## Introduction

Ziya Gökalp has an important place in Turkish literature as an intellectual and sociologist. Considering the period he was in and when his thoughts started to take shape, Gökalp; he was able to analyze the reasons for the collapse of the Ottoman Empire well and emphasized the importance of gathering around the idea of nationality and nation. With the collapse of the Ottoman Empire, the path that the new state should follow: "I am from the Turkish nation, I am from the Islamic faith, I am from the Western civilization." in a way, he summarized these thoughts in his words (Gökalp, 2018: 83). According to Ziya Gökalp, Turkism, Islamism and Westernism are not exactly opposite concepts, but they are streams of thought that complement each other in many ways. For this reason, falling in love with one of these currents of thought does not necessitate ignoring the other two. Although Gökalp equates these three currents with each other, it is seen that he firmly defends the following: All Turkish-speaking Muslims are Turks. Again, from this point, when we set out to interpret Ziya Gökalp's understanding of nationality, it is seen that he actually tried to establish the concept of nationality on the basis of 'unity in language and culture'.

Gökalp defended his views on this understanding of nationality and language and culture and the features that national education should have in terms of form and content, saying, "Although we do not need European civilization in terms of culture and education, we desperately need it in terms of technology and education. Let's try to get all the technology of Europe, but let's look for our culture only in our own conscience. National education and modern education: Here is our aim in the field of education!.." (Gökalp, 1997: 64). As can be seen, Ziya Gökalp divided education and training into two in thought, argued that education should be absolute national, and said that education can be taken from the West as a method, but while doing this, it must be arranged according to Turkish national spiritual characteristics and expectations (Gökalp, 2018: 177). In order to better understand the issue of national education, it will be useful to first look at Gökalp's definition of education. Gökalp defines education in this way: Discipline means that in a society, the grown generation gives their ideas and feelings to the generation that is just starting to grow up. As seen here in the talk of the previous generation giving their ideas and feelings to the next generation, the common feeling developed in the society, in other words, the culture should be adopted by the new generations. It can be said that the more a child can adapt to the culture around him, the more he has undergone national education (Hamarat, 2010). At this point, the importance of language education and cultural transfer comes to the fore. Considering the special purposes of Turkish teaching, it is seen that it aims to use the Turkish language correctly and effectively, as well as prioritizes national, moral and cultural values. When Ziya Gökalp's understanding of education and his special aims of Turkish teaching are considered together, it is thought that Gökalp's works will contribute to the education of Turkish children.

The Turkish Curriculum aims at helping individuals acquire the communication skills they will need throughout their lives through formal education. In this direction, 1.-8. With the Turkish Lesson Curriculum prepared in line with the General Objectives and Basic Principles of Turkish National Education expressed in the National Education Basic Law No. 1739, which covers grade levels, these are aimed for students:

- Developing listening/watching speaking, reading and writing skills,
- Ensuring that they use Turkish consciously, correctly and carefully in accordance with the rules of speaking and writing,
- To reach language pleasure and consciousness by enriching their vocabulary based on what they read, listen/watch; enabling them to develop their feelings, thoughts and imaginations,
- Ensuring that they gain the love and habit of reading and writing,

- His feelings and thoughts and his views or thesis on a subject are effective and understandable in oral and written forms.
- Developing the skills of researching, discovering, interpreting and structuring information,
- Developing the skills of accessing, organizing, questioning, using and producing information from printed materials and multimedia resources,
- To enable them to evaluate and question with a critical point of view by understanding what they have read,
- Ensuring that they attach importance to national, spiritual, moral, historical, cultural and social values, strengthening their national feelings and thoughts,
- It is aimed to enable them to realize and adopt aesthetic and artistic values through works of Turkish and world culture and art (MEB, 2019).

Considering Ziya Gökalp's thoughts on the axis of national education, language and culture, and the "Special Objectives of Turkish Teaching" included in the Ministry of National Education's 2019 Turkish curriculum, it can be mentioned that there are many common points. When both Ziya Gökalp's idea of national education and especially the subjects he deals with in his poems and the poetic structure are considered, it is possible to see that the special purposes of Turkish teaching are formed on this basis. However, when the secondary school 5th, 6th, 7th and 8th grade Turkish textbooks are examined, none of Ziya Gökalp's works can find a place in the books, even as a free reading piece. For all these reasons, the research aims to reveal the items under the title of special purposes of Turkish teaching mentioned in the curriculum and the correspondence of Ziya Gökalp's poems in these items.

## **Method**

### **Model**

This study was carried out with document analysis, which is one of the qualitative research methods. Document analysis includes the analysis of written materials containing information about the targeted phenomenon or phenomena (Yıldırım and Şimşek; 2008: 187). The Ministry of National Education Turkish Curriculum, which provided data for the research, and Ziya Gökalp's works titled "Kızılalma", "Altın Destan", "Lisan", "Sanat", "Millet" and "Din ile İlim" are documents.

### **Data Collection and Analysis**

The data in the study were obtained by scanning technique. Ziya Gökalp's poems, which were found to be frequently examined in the literature review, are "Kızılalma", "Altın Destan", "Lisan", "Sanat", "Millet" and "Din ile İlim"; The Turkish curriculum was handled in terms of serving its special purposes, the findings detected in each poem were evaluated in line with the literature review and the opinions of the field experts, and the common thoughts as a result of the analysis formed the interpretations of the findings. While generating the findings and comments, the opinions of three Turkish educators who are experts in the field were consulted at each stage, and the findings and comments were arranged as such.

## **Findings**

### **Findings and Comments on the "Kızılalma" Poem:**

"Bir varmış, bir yokmuş, Tanrı'dan başka  
Kimseler yok imiş, yakın zamanda

Bakû'da milyoner bir kız var imiş;  
Türklüğü çok sever, yurda yâr imiş;

Adı Ay Hanım'mış, hanlar soyundan;  
Anası Kırgız'ın (Konrad) boyundan.

Uzun boylu, kumral, yüksek alınlı:  
Şerefli bir kökün güzel bir dalı.

Babası, annesi öldüler birden,  
Kendisi Paris'te tahsilde iken;

Dayandı bu kahra, şevki sönmedi;  
Tuttuğu mukaddes yoldan dönmedi.

İsterdi Turanda mektepler açmak,  
Hakikat nurunu ruhlara saçmak.

Bunun için lazımdı bilmek en yeni  
Terbiye tarzını tedarik ilmini.

Bu yolda arzusu kadar yükseldi,  
Nihayet Paris'ten Bakû'ye geldi.

...  
İslam'ın ruhunu dahi öğrenmek  
İçin çalışırdı, garba yeltenmek

Ona kafi gibi görünmüyordu:  
"Şarkı da tanımak lazım." diyordu.  
..."

In the poem *Kızılelma*, it is seen that Ay Hanım, after receiving education in Paris, came to Baku and tried to lay the foundations of modern education here. Ay Hanım; she is an intellectual who is devoted to her roots, traditions, loves his homeland, and tries to mix this education with the Turkish-Islamic culture to which she belongs, although she was educated in Europe. Considering the given part of the poem and the personality traits of Ay Hanım, the message that Gökâlp wants to convey through this poem is 'to ensure that they attach importance to national, moral, historical, cultural and social values, to strengthen their national feelings and thoughts', which is among the special purposes of teaching Turkish. It can be said that the article shows parallelism.

**Findings and Comments on the "Altın Destan" Poem:**

"Sürüden koyunlar hep takım takım  
Ayrılmış, sürüde kalmamış bakım,  
Asmanın üzümü dağılmış, salkım

Olmak ister; fakat bağban nerede?  
Gideyim arayım çoban nerede?

...  
Başları ağarmış ihtiyar dağlar,

Anar eski günü: Sel döker, çağlar,  
Kırlangıç ah çeker, güvercin ağlar.

Uzak bir ses sorar: Turan nerede?  
Gideyim arayım: Soran nerede?...

Yüce Türk Tanrısı! Gönder bir yalvaç,  
Sürüne baş olsun, yasana dilmaç,  
Türklüğe bir yeni Turfan nuru saç,

Anlasın Türk, milli irfan nerede?  
Gideyim arayım: Turfan nerede?...  
...

Ziya Gökalp states in the Altın Destan poem that the Turks could not come together due to administrative errors. Turks are a nation that has trained soldiers and administrators with leading characters since prehistoric times. In these lines ‘Sürüde koyunlar hep takım takım / Ayrılmış sürüde kalmamış bakım / Asmanın üzümü dağılmış salkım / Olmak ister fakat bağban nerede? / Gideyim arayım çoban nerede?’ Gökalp emphasizes that the Turks need a new leader, and under the leadership of the leader, the people who were divided into groups and dispersed can come together. ‘Yüce Türk Tanrısı! Gönder bir yalvaç / Sürüne baş olsun, yasana dilmaç / Türklüğe bir yeni Turfan nuru saç / Anlasın Türk, milli irfan nerede? / Gideyim arayım Turfan nerede?’ The concept of unity is also emphasized in the lines of ‘Gideyim arayım Turfan nerede?’. In these lines, it is necessary to open a parenthesis for the city of Turfan. Turfan has been an important center for Turks in the East Turkestan Uyghur region since the first periods of history. Turfan is an important settlement in agricultural production thanks to its fertile lands and favorable weather conditions. When examined from this aspect, Gökalp emphasizes that when the Turks return to their essence and gather around 'national wisdom', their future will be as productive and livable as the city of Turfan. It has been stated that the same thinking and understanding under the umbrella of national culture is the most important condition for the Turks to live peacefully and fruitfully forever. It is possible to say that the findings obtained from this poem are in the same direction with the item 'to give importance to national, spiritual, moral, historical, cultural and social values, to strengthen national feelings and thoughts', which is among the special purposes of the Turkish curriculum.

#### **Findings and Comments on the “Lisan” Poem:**

“Güzel dil Türkçe bize,  
Başka dil, gece bize.  
İstanbul konuşması  
En saf, en ince bize.

Lisanda sayılır öz  
Herkesin bildiği söz;  
Manası anlaşılın  
Lügata atmadan göz.

Uydurma söz yapmayız,  
Yapma yola sapmayız  
Türkçeleşmiş, Türkçedir;

Eski köke tapmayız.

Açık söze kalmalı  
Fikre ışık salmalı;  
Müteradif sözlerden  
Türkçesini almalı.

Yeni sözler gerekse  
Bunda da uy herkese;  
Halkın söz yaratmada  
Yollarını benimse.

...  
Arapçaya meyletme  
İran'a da hiç gitme;  
Tecvidi halktan öğren,  
Fasihlerden işitme.

'Gayn'lı sözler emmeyiz,  
Çocuk değil, memeyiz!  
Birkaç dil yok Turanda  
Tek dilli bir kümeyiz.

Turanın bir ili var,  
Ve yalnız bir dili var.  
"Başka dil var..." diyenin  
Başka bir emeli var.

Türklüğün vicdanı bir,  
Dini bir vatani bir;  
Fakat hepsi ayrılır,  
Olmazsa lisanı bir."

Ziya Gökalp's thoughts on language can be seen in the Lisan poem. According to Gökalp, language reflects the character of the nation to which it belongs. This sense of belonging can be seen in the lines of 'Güzel dil Türkçe bize / Başka dil gece bize / İstanbul konuşması / En saf en ince bize'. In these lines 'Yeni sözler gerekse / Bunda da uy herkese; Halkın söz yaratmada / Yollarını benimse', it is argued that Turkish is a productive language, that it is necessary to follow the path produced and adopted by the people within this productivity, so that foreign dependency in the language will decrease, and the words and phrases produced by the people will be regular due to the nature of the language. In the lines of 'Arapçaya meyletme / İran'a da hiç gitme / Tecvidi halktan öğren / Fasihlerden işitme', Gökalp again referred to the foreign dependency in the language, and stated that the pronunciation features of Turkishized Arabic and Persian words should be found in Turkish, not in the language they belong to. According to Gökalp, the pronunciation and spelling of foreign words that have entered to Turkish should comply with Turkish rules. From this point of view, it can be said that in terms of the message it wants to convey, the poem 'Lisan' is in line with the item 'Ensuring that they use Turkish consciously, correctly and carefully in accordance with the rules of speaking and writing', which is among the special objectives of the Turkish teaching program.

### **Findings and Comments on the “Sanat” Poem:**

“ ...  
Aruz sizin olsun, hece bizimdir,  
Halkın söylediği Türkçe bizimdir  
‘Leyl’ sizin, ‘şeb’ sizin, ‘gece’ bizimdir.  
Değildir bir mâna üç ada muhtaç.  
...”

In this section taken from the poem, Ziya Gökalp emphasized that Turkish equivalents should be used instead of concepts that have been translated from foreign languages. He emphasized that in the lines of "Aruz sizin olsun, hece bizimdir / Halkın söylediği Türkçe bizimdir.", it would be appropriate to use a syllabic meter suitable for Turkish in poems instead of the aruz meter based on the Arabic language structure and literature, and that folk literature products are the strongest expression of Turkish. It can be said that Ziya Gökalp advocates that Turkish literature should be handled in accordance with Turkish and Turkish in terms of both form and content in these lines. In terms of the message it wants to convey, it can be said that the poem is in line with the item 'Ensuring that they use Turkish consciously, correctly and carefully in accordance with the rules of speaking and writing', which is among the special objectives of the Turkish teaching program.

### **Findings and Comments on the “Millet” Poem:**

“Sorma bana oymağımı, boy’umu.  
Beş bin yıldır millet gibi yaşarım,  
Sorma bana ailemi, soyumu.  
Soyum Türklük, soy büyüğüm hünkârım...”

Süngü beni ayırsa da vahdetimi unutmam,  
Dilde, dinde müşterekiz, hep gelmişiz bir belden,  
Devletimin kaygısıyla milletimi unutmam.  
Anadolu bir iç ildir, ayrılamaz dış ilden...

Deme bana: «Oğuz, Kayı, Osmanlı...»  
Türk’üm, bu ad, her unvandan üstündür...  
Yoktur Özbek, Nogay, Kırgız, Kazanlı  
Türk milleti bir bölünmez «bütün» dür.  
...”

In these lines, Ziya Gökalp focused on the concepts whose debate continues even today. Studies on Turkish identity (Kara and Çatma, 2017; Gökalp, 2018; Zorlu, 2018) show that Turkish identity was examined and defined by many intellectuals during the collapse of the Ottoman Empire. In this respect, it is seen that in Ziya Gökalp's poem 'Millet', it is emphasized that Turkishness is not only composed of Anatolian geography, but is spread over a wide geography. In this respect, it is possible to say that the message that the poem wants to convey is in line with the special purpose of the Turkish curriculum, 'To ensure that they give importance to national, spiritual, moral, historical, cultural and social values, to strengthen their national feelings and thoughts'.

**Findings and Comments on the “Din ile İlim” Poem:**

İnsanların ilk mürşidi kimlerdir?..  
Hiç şüphesiz peygamberler, velîler...  
Bu devirde din, hikmete rehberdir;  
Ahlâk, san’at hep o nurdan alır fer...

Fakat sonra din yerini ham zühde  
Verir, artık coşkun vecdi azalır;  
Velîlerin yeller eser yerinde,  
Mürşîd adı fakîhlere irs kalır.

Fakîhlerin kılavuzu nakliyyât,  
Dini zorla sürüklerler bu yola...  
Hikmet der ki, «Bana rehber akliyyât;  
O halde siz sağa gidin, ben sola!...»

Din mürebbî olur, hikmet muallim;  
Her birisi çeker ruhu bir yana!  
Savaşırken bunlar, çıkar meydana  
Tecrübeden doğma müsbet bir ilim;

Bu son üstad der ki: «Nakil tarihtir,  
Akıl yolu, bu tarihin usûlü;  
İkisi de aynı şeyi gösterir,  
Matlub olan: ruhun ona vusulü!»

O şey nedir? bir vecidli gönül mü?  
Kudsî olan her şey ona dil midir?  
Öyleyse al benim de son sözümü:  
«Dîn kalpteki vecdin müsbet ilmidir!»

According to the TDK Contemporary Turkish Dictionary, laicism is defined as 'separation of state and religion, the state's neutrality in terms of realizing the freedom of religion and conscience'. When the literature is examined, it is seen that this definition is insufficient. Laicism is not only the separation of religion and state affairs, but also a rational practice that defends the freedom of religion and conscience (Dinç, 2004; Gülcan, 2015). It is necessary to open a separate parenthesis that laicism is a rational application. Considering that rationalism is a concept that includes the processes of inquiry, criticism and evaluation, the introduction of the principle of laicism into the constitution in 1937 shows that the Republic of Turkey will be governed with an understanding based on reason. In the third stanza of Ziya Gökalp's poem 'Din ile İlim', 'Fakîhlerin kılavuzu nakliyyât, / Dini zorla sürüklerler bu yola... / Hikmet der ki, «Bana rehber akliyyât; /O halde siz sağa gidin, ben sola!...», it is emphasized that the mind should replace memorization, and therefore it is not possible to proceed in the same direction as those who defend memorization. In the same poem, 'Din mürebbî olur, hikmet muallim; / Her birisi çeker ruhu bir yana! / Savaşırken bunlar, çıkar meydana / Tecrübeden doğma müsbet bir ilim' it is emphasized that different experiences will emerge within religious and philosophical discussions, and thus science will be produced, in the lines of a positive science born from experience. Discussing this information instead of memorizing information; Questioning, criticizing, evaluating the known and the unknown and reaching a conclusion constitute Ziya Gökalp's mentality. One of the special aims of the

Turkish 'teaching program is to understand what they read and to evaluate and question them with a critical point of view' is in line with this thought of Ziya Gökalp.

### **Discussion and Result**

Ziya Gökalp is an important person who directs the world of Turkish literature and ideas, and has contributed to the founding philosophy of the new Turkish Republic with his nationalist mentality (Gürsoy and Çapcıoğlu, 2006; Tokluoğlu, 2013; Alkan, 2019). In this respect, Ziya Gökalp's influence is evident in the basic understanding of Turkish national education, as well as in economic, political and cultural fields.

When the literature is examined, it is seen that the necessity of national education is one of the issues that Ziya Gökalp emphasizes. It has been determined that his works "Kızıl Elma", "Yeni Hayat" and "Altın Işık" aim to bring national moral and moral values to children (Kıymaz, 2017; Özer, 2007). Similarly, it is known that Ziya Gökalp's poems are effective in students' value acquisition (Yılmaz, 2012; Eker & Yıldırım, 2017). In this respect, the results of this study show parallelism with the determination of Yılmaz (2012). When examined in terms of children's literature, it is seen that Ziya Gökalp's language works with a plain and perfect Turkish (Ateş, 2005). According to him, every word that Turkish people know and use is Turkish (Özdeniz, 1976). In these aspects, Gökalp is an important writer in helping children acquire the habit of reading and use Turkish correctly.

In this study, when Gökalp's poems are examined, it is seen that he often emphasizes "national, spiritual and moral" values. The emphasis on 'national unity, solidarity, national and common feeling' and 'serving the nation to which it belongs' in the poems of 'Kızıl Elma', 'Altın Destan' and 'Millet' is in line with the specific aims of the Turkish teaching program in this regard. In addition to this, Gökalp was able to convey the characteristics of the Turkish language through his poems. Gökalp, who started with the acceptance of Islam by the Turks and continued until the last periods of the Ottoman Empire, replaced the foreign words and language patterns that were embedded in the Turkish language with the Arab and Persian influence; he expressed in his poems "Lisan" and "Sanat" that the Turkish language should choose a way suitable for its essence. In this respect, Ziya Gökalp's thoughts expressed in his poems "Lisan" and "Sanat" exactly overlap with the item "ensuring that they use Turkish consciously, correctly and carefully in accordance with the rules of speaking and writing", which is among the specific objectives of the Turkish curriculum.

One of the most important problems that Gökalp identified about Turkish education is that the system raises individuals who are closed to criticism and questioning. This is the biggest obstacle to modern education. In his poem "Religion and Science", Gökalp opposed being a rote learner; He defended the view that scientific reason and criticism would be in place with experience. In this respect, it is seen that Gokalp's poem "Din ile İlim" overlaps with the special purpose of the Turkish teaching program, "raising individuals who understand what they read, criticize, question and evaluate".

As a result, it is possible to say that Ziya Gökalp's thoughts and the new educational structure in his mind are in line with the Turkish education system and therefore the special aims of Turkish teaching. Ziya Gökalp and his poems are of great importance at this point in reaching the special goals in the Turkish curriculum. For this reason, the special purpose of Ziya Gökalp's poems "Lisan" and "Sanat" "to ensure that they use Turkish consciously, correctly and carefully in accordance with the rules of speaking and writing", "Din ile İlim" poem "to raise individuals who criticize, question and evaluate by understanding what they read" found to serve its particular purpose. It is thought that poems should be included in secondary school Turkish textbooks with the necessary literary arrangements in accordance with today's Turkish structure.

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