



METAPHORIC PERCEPTIONS OF 7TH GRADE STUDENTS ABOUT THE CONCEPT OF "CITIZEN": THE CASE OF DIYARBAKIR PROVINCE

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ABSTRACT

The objective of the present study was to determine the perceptions of 7th grade junior high school students about the concept of "citizen" through metaphors. The study is a descriptive study, since it aimed to present a situation as is. The mixed research method was used in the study. The study group included 150 students attending the 7th grade in 4 junior high schools in 3 districts in the Diyarbakir urban center during the 2016-2017 academic year fall semester. In the study, data were collected with forms that included fill-in-the-blanks such as "Citizen' is like, because....." and a survey form that included open ended questions about student demographics. The qualitative dimension of the data obtained in the study was analyzed by content analysis method. The quantitative dimension of the personal data on the students was analyzed with SPSS 21 software (frequencies, percentages and arithmetic mean). Chi-square test was conducted to determine whether the metaphors developed by the students on the concept of citizen differed based on the "household income" variable. Study findings demonstrated that students produced 59 valid metaphors on the concept of "citizen". Most perceptions in the concept of "citizen" concentrated on the "fraternity" metaphor. These metaphors were then grouped under seven conceptual categories, which were examined based on their common characteristics. The categories were as follows: *protection, meronymy, solidarity, diversity, representation, governance, and negative statements*. It was determined that there was no statistically significant difference between the identified metaphors based on the "household income" variable.

Keywords: Junior high school, citizen, student.

1. INTRODUCTION

The concept of citizenship is one of the popular concepts today. Because, it is discussed at school, at home, in politics, in professional life, in short, this concept is mentioned in various areas in everyday life. The definition of the concept of citizenship has also changed in time due to globalization. In general, it was observed that "social responsibility" and "individual participation and efficiency" were emphasized in the new concept of citizenship (Uydaş, Genç, 2015, p. 417). It is known that there are several definitions of the concept of citizens. These definitions are as follows:

Citizenship is the legal and political bond that binds natural people and the state (Doğan, 1999, p.4). Citizenship is the legal bond that binds the individual and the state (Aybay, 2008; Demirkol, 2015; Esendemir, 2008). Political citizenship is the membership of an independent state. The individuals, who constitute the people, one of the important elements of the state, are called "citizens" (Yılmaz, 2004;

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Moon, Crane, Matten, 2005). In constitutional nations, citizens are the individuals who are bound to the country with citizenship in order to benefit from the rights defined by the state in the constitution (Çubukcu, Bayzan, 2013, p.149). Emotionally, the citizens are the members of a nation who are ready to sacrifice their lives for the nation and the state (Caymaz, 2008). Citizen is the individual who accepts the legal responsibilities and sovereignty of the state (Yılmaz, 2004, p.106). In the Turkish dictionary, citizen was defined as "each of those with a common homeland or feelings of a homeland" (TDK, 1998, p. 1647). Marshall defined citizenship as "a direct membership to a community based on an understanding of belonging to a universal civilization" (Leca, 1993). Citizenship is also the possession of individual legal rights to protect the individuals against the situations created by pressure groups (Kepenekçi, 2008; Yılmaz, 2004). In fact, the concept of citizenship, which is a modern adjective both literally and in essence, consists of the knowledge that the real owners of a country are the individuals who shed their blood and sweat in war and in peace, instead of the old understanding that the ownership belonged to a family or descendants via inheritance from God (Yılmaz, 2004, p. 107). According to Aristotle, citizens are both rulers and the ruled (Kartal, 2010, p.14). According to Nomer (1989, p.3), citizenship is a right acquired by birth, and serves to distinguish the individual from the members of other states. Furthermore, citizenship can also be defined as "an international filing system, a mechanism that seeks to distribute individuals among the states" (Brubaker, 2009, p.55).

Citizenship is a phenomenon historically related to the nation state (Esendemir, 2008, p. 25). Because, it is not possible to discuss the presence of state without a society, which is one of the important material elements of the state (the other being the country) (Doğan, 1999, p. 1). The project of the state to disconnect the bonds between the individuals and local and pre-nation communities and monopolize the society is at the center of the concept of citizenship (Ulutaş, 2014, p. 78). Citizenship requires both national and global responsibility (Rae, Baker and McNicol, 2008). Otherwise it would be wrong to consider citizenship as only a status provided by modern constitutional and international institutions of law (Tully, 2014, p. 9).

Citizenship was incubated in the pre-city state Athens, and it was determined by tribal wars. The process was based on the partnership and the participation principle of the equals that prioritized the requirements of war (Özkazanç, 2011, p. 60). The basis of the concept of citizenship, which first appeared on historical stage in Solon laws, included a desire to establish a stable society by ending the conflicts between different families, classes and clans (Özkazanç, 2011, p. 61). It was claimed that the idea of citizenship first appeared in the city state of Sparta in Ancient Greece (Kartal, 2010, p.12; Gündüz and Gündüz, 2002, p.10). Spartan citizenship was considered as a socio-political identity that was significant in the military-based society (Şit, 2008, p. 64).

Undoubtedly, the citizenship ideal in Ancient Greece is quite interesting since it provides a basis for policy implementations even today despite its several shortcomings such as treatment of women and aliens and justification of slavery (Gündüz and Gündüz, 2002, p. 10). In ages where individuals were considered as subjects, serfs or tribe members, etc., the expressions individual rights and freedoms were yet to appear in the political literature. In these periods, the perpetuity of the society and the state was prioritized instead of the individual. The individual had duties but never had rights. However, with the 1789 French Revolution this approach has changed (Kepenekçi, 2008; Yılmaz, 2004). It was declared and accepted that the individual has privileges against the state. In Article 1 of the "Declaration of Human and Citizen Rights" that was published, the principle that individuals are born free and with equal rights before the law in perpetuity was accepted and the class distinction among the people that justified the political and social discrimination among the individuals was rejected. This approach spread throughout the world in the following years in waves (Yılmaz, 2004, p. 107).

In early Middle Ages, a change was experienced in the concept of homeland due to the spread of Christianity. It was observed that the new citizenship perception was built on the idea that a Christian could only be the citizen of a heavenly country. Thus, the concept of patria (homeland), which reflects the secular place of birth or a local region became irrelevant, lost the concepts such as participation, partnership and equality, and an introvert lifestyle became prominent instead of values such as social identity and serving the country. It was observed that the citizenship concept in the Ottoman State was based on the ideology of being an Ottoman. This ideological approach reflected an order of belongingness that transcends the special identities of the peoples living in the Ottoman Empire. This idea was based on the participation of equal participation of all peoples in the political life to prevent uprisings and independence movements that can arise against the Ottoman State. This would ensure the continuity of the state. However, none of the implemented reforms ('Tanzimat' and Royal Edict of Reform, Declaration of Constitutional Monarchy) was successful in achieving this goal. On the contrary, attempts by the nations living in the Ottoman state to establish their own national states gained momentum. Because, no nation wanted to ignore their national identity to live together under the Ottoman rule. After the Ottoman defeat in Balkan Wars, the "Ottomanism" policy was officially over (Polat, 2011).

In the Republican era, the citizenship approach, conceived as an effort to form a nation state, was based on homogenizing the heterogeneous religious, linguistic, sectarian and ethnic structure inherited from the Ottoman Empire (Bağlı and Özensel, 2013, p. 37). In particular, the founding fathers, who aimed to establish a sovereign and independent state during the national struggle, preferred to give encouraging messages concerning the national identity and based the concept of citizenship on the same notion (Polat, 2011). However, it was observed that Mustafa Kemal Atatürk avoided emphasizing the

Turkish ethnic identity during the period when the foundations of a new state were laid, preferred mostly the rhetoric of "Turkey" and "The People of Turkey".

The Republican elite attempted to unite the differences in the society within the framework of a political super-identity (Turkish citizenship) based on an abstract sense of citizenship (Linked, Essential, 2013, p. 37). However, this assumed identity, which the society was expected to adopt, was not comprehensive. Because, "super-identity" is only possible through the acceptance of sub-identities and internalization of the idea that the Turkish identity was not a sub-identity. In other words, for the citizenship to function as an unifying super-identity, it is necessary to accept the presence of all existing identities and when all sub-identities are removed, there should be no remaining identity. However, along with certain policies implemented later, all sub identities were attempted to be melted in the super-identity and the said super-identity was based on the Turkish race ethnically, a secularized version of Islam religiously and especially the Sunni denomination in Islam and even Hanafism in Sunni denomination (Bağlı and Özensel, 2013, pp. 37-38). However, it is known that the idea of modern citizenship was based on inclusiveness of every member of the society without a distinction based on race, religion, gender, age or class (Kartal, 2010, p. 11). Undoubtedly, the Turkish identity, which represents citizenship as a supreme political identity in the establishment of the Republic, was not based on the denial of the presence of sub-identities. In other words, the Turkish identity was considered as a superior-identity, an umbrella that encompasses all elements with cultural differences in the society. (Bağlı and Özensel, 2013, p. 38). As Aristotle indicated, the citizenship bond can in fact be considered as a network of relationships that form a conceptual structure in which personal and private social relations can develop (Gündüz and Gündüz, 2002, p. 14). Citizens have certain obligations to the state such as military service, paying taxes, participating in public services. The aim is to contribute to the national development and to serve the state and the nation at the same time (Yılmaz, 2004, p. 106).

Marshall (1965), a prominent figure in citizenship debate and conceived as a civil liberal (Jones and Gaventa, 2002, p. 3), claimed that citizenship has three major components; civil, political and social. At the civil level, concepts such as individual freedoms, property rights, justice, freedom of belief and thought, freedom of expression, fundamental rights and freedoms are emphasized. In the political dimension, the right of representation, vote and to stand for election on the political dimension were emphasized, while economic and social security rights, as well as education and public services rights were emphasized in the social dimension (Marshall, 2009, pp. 148-149).

The rights granted to citizens in Turkish law are clearly expressed both in the Constitution and in related code. Especially in the Constitution, expressions such as "... every Turk" are used when the rights granted to Turkish are mentioned. This meant that the legislature did not aim for the aliens to benefit

from these rights. There is a similar approach in terms of obligations. For example, about the military service, the expression "... every Turkish citizen ..." is used in the Constitution (Doğan, 1999, p. 2).

A historical review of the Turkish Citizenship Law regulations would demonstrate that Turkish citizenship is based both on the merits of blood/generation and place of birth (Parker, 2011; Odman, 2011). To prevent statelessness (Turkish Nationality Law no: 5901), Article 8 Paragraph 1 in the related code the Turkey states that a child born from foreign parents in Turkey and cannot become a citizen of any other country naturally is a Turkish citizen by birth. Thus, the code tries to prevent the child to become stateless and to provide citizenship to the child in accordance with international regulations (Odman, 2011, pp. 133-134).

Education, Citizenship and Social Studies Course

One of the main objectives of education is to train individuals who can be beneficial to humanity both on the national and global scales. According to J. J Rousseau, although there are certain methodological differences between the education of the individual and the citizen, it can be argued the objectives are similar. Thus, it is claimed that Rousseau established the common objective of training an individual and a citizen as training independent individuals who can make decisions utilizing their intelligence. Furthermore, according to Rousseau, education is the institution that would establish loyalty to the social contract, and loyalty is only possible through public education (Kabasakal Badamchi, 2017, pp. 108-109). Furthermore, Osler and Starkey (2003, p. 244) stated that the preparation of individuals for citizenship is one of the key tasks of all state education systems.

Citizenship education aims to train active citizens who are bound with common values and behavior in the broad sense (Pike, 2007). Therefore, the citizen is expected to be loyal to the homeland/nation/state. Thus, the pedagogical objective is the construction of patriotism. However, constructing a patriotism that is based only on loyalty and obedience on an emotional level leads to a significant mistake. Therefore, instead of embracing patriotism as a pure virtue, it is necessary to transfer the concept from compathy to like-mindedness by laying out the reasons for existence and necessity rationally (Dağ, 2012, p. 113). It is also insufficient to limit citizenship education to only schools and curricula. Because, there are several different variables that affect the citizenship education. Media tools, non-governmental organizations and community are some of the important factors in citizenship education (Kuş and Aksu, 2017, p. 21). However, one of the qualities that should be targeted for everyone in citizenship education is political literacy (Dağ, 2012, p. 115). Political literacy is defined as participation in the political process (Osborne, 2000, cited by Dağ, 2012, p. 115). Based on the abovementioned arguments, education has a significant mission. In fulfilling this mission, it can be argued that the social studies course shares an important responsibility. One of the general objectives of the social studies

course is to train citizens who love their country and nation, are aware of and fulfill their rights and responsibilities with a national awareness. Accordingly, the approach of citizenship instruction in social studies serves this approach. The main objective of this approach is to instruct the individuals on citizenship and to train qualified individuals who adopt certain principles, beliefs and values established by the society, participate in certain activities, and acquire certain national and universal values. In short, the main objective of this approach is to provide the continuity of the culture in society. Therefore, it could be stated that the social studies course is significant in the acquisition of a citizenship education that is sensitive to the problems and expectations of the society and on the other hand, that includes the integrity of the relations between the individual/state and the citizen.

A review of the relevant literature (Jones and Gaventa, 2002; Osler and Starkey, 2003; Moon, Crane and Matten, 2005; Pike, 2007; Şit, 2008; Doğanay, 2009; Duruhan and Şad, 2009; Sönmez, Meryem and Kaymakçı, 2009; Yılmaz, Tunç Şahin and Bengiç, 2009; Yılmaz, 2013; Ulutaş, 2014; Demirkol, 2015; Kabasakal Badamchi, 2017; Kuş and Aksu, 2017; Yiğit, 2017) would demonstrate that there are previous studies conducted on the subject. However, it can be argued that more knowledge and perceptions are required on citizenship based on the previous studies. Thus, it is considered that the present study would contribute to the field.

The Objective of the Study

The objective of the present study was to determine the perceptions of 7th grade junior high school students on the concept of "citizen" through metaphors. The following sub-problems were identified based on the study objective:

- 1) What are the metaphors produced by the students on the concept of “citizen”?
- 2) The metaphors produced by the students can be grouped under which conceptual categories?
- 3) Do the metaphor categories produced by the students differ based on the *household income* variable?

2. METHOD

The present study that aimed to determine the metaphorical perceptions of students on the concept of citizenship, was conducted as a descriptive study since its objective was to present the situation as is. Mixed research method was used in collection, analysis and interpretation of the data. Mixed method research is a methodology that includes the components of both qualitative and quantitative approaches (data collection, qualitative and quantitative perspectives, analysis, synthesis, inference...) in order to extend and to deepen the research (Dede and Besir, 2015, p. 4). The obtained qualitative data were analyzed with content analysis. The main objective in content analysis is to achieve the concepts and

correlations to explain the collected data. The data that were summarized and interpreted in descriptive analysis are subjected to a deeper process in content analysis and the concepts and the themes that are not recognized by the descriptive approach can be explored in this analysis (Yıldırım and Şimşek, 2013). In the analysis of the collected quantitative data, SPSS 21 statistics software was used.

2.1. Study Group

The study was carried out in the 2016-2017 academic year fall semester. The study group included 150 7th grade students attending 4 junior high schools in Diyarbakir provincial center in Turkey. The required permissions were obtained via bilateral meetings and both the school administrations and the teachers were informed about the study. The participation of the students in the study was on a voluntary basis. Criterion sampling, a purposive sampling method, was used in the selection of the schools. The selection criterion was determined as the selection of the schools with a mixed parent profile. Three districts (Yenişehir - Bağlar - Kayapınar), located in central Diyarbakir as of "November 1st, 2015 General Elections," were considered to fit this criterion and the election results of these districts are presented below.

Yenişehir 1 Kasım 2015 Genel Seçim Sonuçları

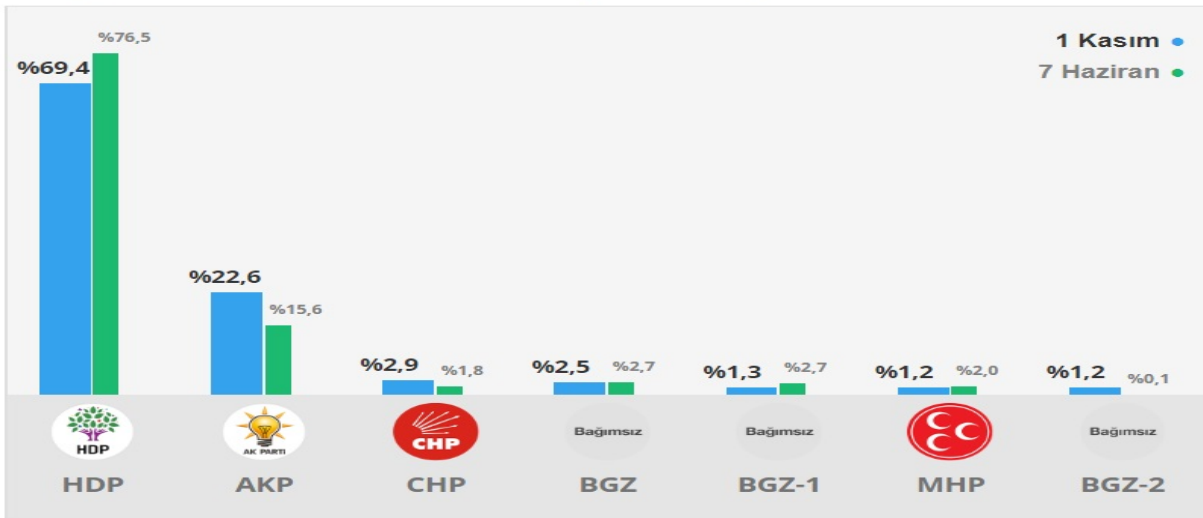


Figure 1: Yenişehir District November 1, 2015 General Election Results.

Web 1: Downloaded from (<https://YSK.secim.haberler.com/2015/yenisehir-2-secim-sonuclari/>).

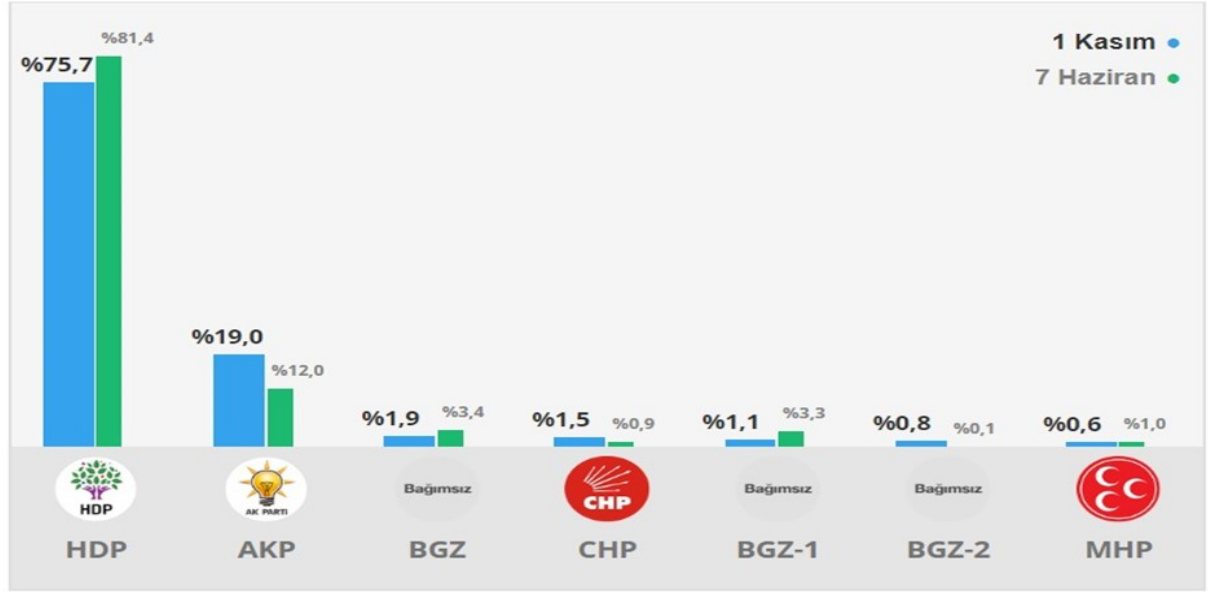
Bağlar 1 Kasım 2015 Genel Seçim Sonuçları

Figure 2: Bağlar District November 1, 2015 General Election Results.

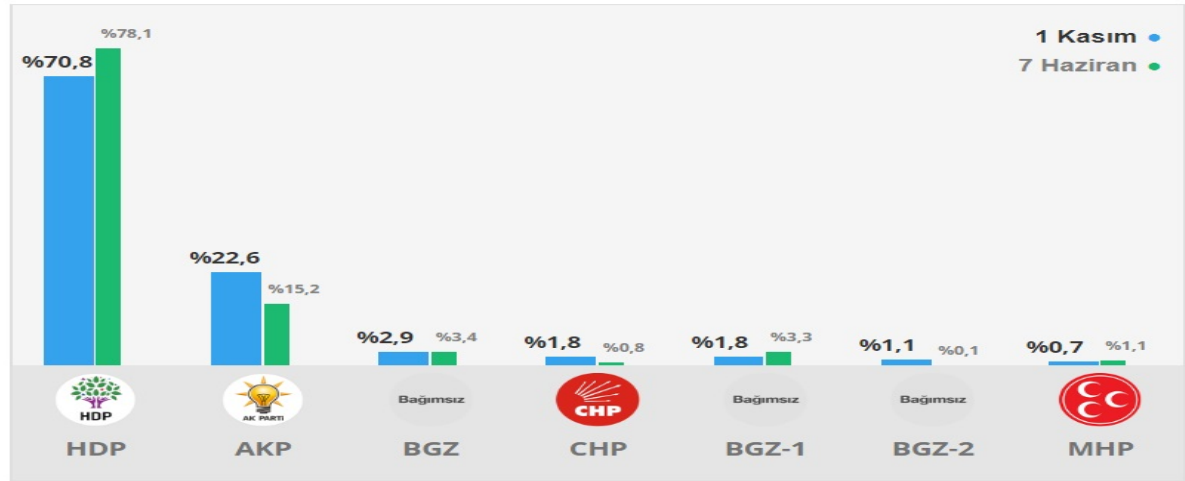
Web 2: Downloaded from (<https://YSKsecim.haberler.com/2015/baglar-secim-sonuclari/>).**Kayapınar 1 Kasım 2015 Genel Seçim Sonuçları**

Figure 3: Kayapınar District November 1, 2015 General Election Results.

Web 3: Downloaded from (<https://YSKsecim.haberler.com/2015/kayapinar-secim-sonuclari/>).

2.2. Participating Student Demographics

Table 1: Gender Frequency and Percentage Distribution of Participating Students

Gender	Frequency (f)	Percentage (%)
Female	77	59,2
Male	53	40,8
Total	130	100,0

As seen in Table 1, a total of 130 students including 77 females and 53 males participated in the study. It was observed that 59.2% of these students were female and 40.8% were male.

Table 2: The Frequency and Percentage Distribution of the Domiciles of Participating Students

No	Domicile	Frequency (f)	Percentage (%)
1	Diyarbakır	114	87,7
2	Neighboring Provinces	16	12,3
	Total	130	100,0

As seen in Table 2, while 114 students who participated in the study had their domiciles in Diyarbakır, it was observed that 16 students had their domiciles in surrounding provinces. Based on this finding, it was observed that the majority of the participating students (87.7%) had their domiciles in Diyarbakır province.

2.3. Data Collection Instrument

A form that included the phrase “Citizen’ is like, because” was presented to the participating students and students were asked to fill in the blanks and discuss their reasons. Students’ personal data (Gender, Domicile, Household Income) were collected using a separate questionnaire. The students were informed that they should report their domicile included in their identity cards. Furthermore, at the beginning of the study, the students were instructed about the concept of metaphor for a period of about twenty minutes. Later, the students were allowed to complete the forms within 10-15 minutes.

2.4. Data Analysis

Content analysis technique was used in the analysis of the collected qualitative data. Content analysis is the determination of the frequency of written and orally expressed concepts based on a predetermined instructive directive. Content analysis can also be defined as the quantification of unquantifiable (Aziz, 2011). The main objective of content analysis is to discover the concepts and correlations that can explain the obtained data and to reveal the facts that might be hidden in the data (Yıldırım ve Şimşek, 2008).

A total of 150 students were accessed in the study. In the first stage, each student’s form was carefully read, and each form was enumerated in sequence. As a result of this process, the forms of certain students were excluded from the study. The reasons for exclusion can be listed as follows:

1. Using metaphors that are unrelated to the concept.
2. Using metaphors that included vulgar and invective phrases.
3. Lack of comments related to the produced metaphors.

Due to the reasons mentioned above, the forms filled by certain students were not evaluated. In particular, the metaphors produced on the concept of "citizen" by 10 students were not included in the discussion section of the present study, because they contained serious slang and profanity. Thus, the responses given by these students are mentioned under the category of "Negative responses". As a result, the study was conducted with 113 students. At the end of the study, 59 different metaphors produced by the students were classified with content analysis based on commonalities (analogy). Similar metaphors were grouped under the same categories and transformed into tables including frequencies. Whether there were differences between metaphors developed by the students on the concept of citizen based on various variables was analyzed using adequate statistical methods. The quantitative data were analyzed with SPSS 21 software. Chi-Square Test was used in the analysis of the data based on the "household income" variable. The Chi-square test compares observed frequency distributions and expected (theoretical) frequency distributions of the items of a qualitative variable (such as gender, marital status) included in certain levels or categories (female, male / married, single, divorced) and indicates whether there is a significant difference (Can, 2014, pp. 311-312). In the coding of the participants, the first letter (S) denotes the student and the last letter (F/M) denotes the gender of the student and the number denotes the order of the student's survey form.

2.5. Validity and Reliability

The collected data and the methodology utilized by the researcher to reach the results were explained in detail to ensure the validity of the study. Furthermore, a direct quotes of student statements were included to improve the credibility of the study. When coding and interpreting the data, expert opinions (a social studies instructor and Turkish language instructor) were obtained. The reliability of the study was calculated by the Miles and Huberman (1994) equation ($\text{Reliability} = \frac{\text{Agreement}}{\text{Agreement} + \text{Disagreement}}$). In the present study, the reliability coefficient ($\frac{59}{59 + 4} = 0.93$) was 93%. According to Saban (2009), in qualitative studies, the desired reliability is achieved when the consensus between expert and researcher assessments is 90% and above.

3. FINDINGS

This section of the study includes the statistical data obtained in the study, metaphors produced by the students and the categories created based on the metaphors stated by the students.

Table 3: Metaphors Produced by the Students on the Concept of Citizen

No	Metaphor	Frequency	No	Metaphor	Frequency
	People on July 15	2	32.	Cell	1
	Big brother	1	33.	Light	1
	Shadow of a tree	1	34.	Human	1
	Roots of a tree	1	35.	Hero	1
	Tree	3	36.	Blood	2
	Family	4	37.	Sibling	10
	Relative	4	38.	Ant	3

Mother	1	39.	The seam on a sweater	1
Bee colony	1	40.	Large rock	1
Friend	4	41.	Neighbor	1
Lion	1	42.	Machine	1
Moon	4	43.	Angel	3
Father	1	44.	Fruit	1
Baby	1	45.	Corn grain	1
Information zone	1	46.	Pomegranate arils	2
Columns of a building	2	47.	Army	2
Foundations of a building	1	48.	Student	5
Ear of grain	2	49.	Police	3
Cloud	1	50.	Stove	1
Flower	1	51.	Cities	1
Child	6	52.	Mechanic	1
Mountain	1	53.	Wheel	2
Pole	1	54.	Soil	1
Pal	4	55.	Grapes	1
Wall	1	56.	Rain	1
Hand and nail	1	57.	Leaf	1
House	1	58.	Star	5
Galaxy	1	59.	Olive	1
Engine of the ship	1	60.	...(Negative statements)	
Rainbow	1		...(Negative statements)	17
Sun	5		...(Negative statements)	

3.1. Findings on the Second Sub-Problem

What conceptual categories the metaphors produced by the students can be grouped under based on their common characteristics?

The categories, under which the produced metaphors were grouped are presented below:

Table 4: Metaphors Under “Protection” Category and Frequency Distributions

Category	Metaphors	Metaphor Frequency (Number of Students)	Number of Metaphors
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PROTECTION	Angel (n:3), Child (n:3), Police (n:3), People on July 15 (n:2) Tree (n:1), Flower (n:1) Father (n:1), Wall (n:1), Lion (n:1), Foundations of a building (n:1), Pole (n:1), Cloud (n:1), Hero (n:1), Tree Shadow (n:1), Sun (n:1), Mother (n:1), Large rock (n:1), Baby (n:1), Root of a tree (n:1), Stove (n:1), Big brother (n:1)	28	21

Table 4 demonstrates that there were 21 metaphors in "Protection" category. These metaphors are ranked based on their frequencies as follows: Angel (n: 3), Child (n: 3), Police (n: 2), People on July 15 (n: 2). The metaphors that students developed in this category showed that they had a positive perception on the concept of "Citizen". Below the sample student statements are presented under each metaphor category. Certain students stated their positive perceptions on the concept as follows:

(S-M-128). *It is like an angel. For when we are in trouble, Allah commissions His angels to help us. Citizen is like an angel. The citizen protects and looks after us in difficult times. On the night of July 15th, there was a coup attempt, but our citizens prevented the coup. During the coup attempt, there were many martyrs, wounded people. But more people could have died. Thanks to the citizens, this situation was prevented.*

(S-F-131). *It is like a child. Because there are always things it needs. Often it cannot complete its own tasks. Its mother protects it and fulfills its needs. This is the same for a citizen. It looks for a support when in trouble. At this stage, the state takes care of the citizens.*

(S-F-121). *It is like the police. Because it protects people and looks after them. These are the people who can support you when in trouble. Both want to save the homeland and fight against evil. The only difference between them is that police are educated but citizens are not in this struggle.*

(S-M-10). *It is like the people on July 15. Because citizens protected us from the coup plotters that night and prevented them from capturing us. If it were not for the people of the July 15th, we were now prisoned in our homes. I wish patience from Allah for the people of July 15th and I always pray for them. May they rest in peace.*

(S-M-44). *It is like a father. Because it is the father who protects and develops the family. Citizens are like that as well. They provides the development of the state and protect it.*

(S-F-94). *It is like a cloud. Because, just as the cloud is on top of us in sunny weather and protects us from extreme heat, the citizen is the same. They help each other. They support each other in difficult times.*

(S-M-124). *It is like a wall. Because, they stood like a wall against the enemies on the night of the July 15th and repelled the threats. They prevented the coup plotters to occupy our country.*

(S-F-38). *It is like the root of the tree. For it is the root that keeps the tree standing. It makes the tree to live. The citizen is the same. Without the citizen, the state cannot stand. It is the citizen who keeps the state alive and provides life for the state.*

(S-F-85). *It is like a stove. Because, as in cold weather during the winter, the stove warms us up and protects us against diseases, the citizen is the guardian of the state.*

(S-F-112). *It is like a big brother. Because, it always stands behind us, defends our rights. It protects us from all evil.*

Table 5: Metaphors Under “Meronymy” Category and Frequency Distributions

Category	Metaphors	Metaphor Frequency (Number of Students)	Number of Metaphors
MERONYMY	Blood (n:2), Wheel (n:2), Tree (n:2), Columns of a building (n:2), Ear of grain (n:1), Pomegranate arils (n:1), Leaf (n:1), Cell (n:1), Mechanic (n:1), Ant (n:1), Hand and nail (n:1), Grape (n:1), Engine of a ship (n:1), Light (n:1). Soil (n:1).	19	15

Table 5 demonstrates that there were 15 metaphors in "Meronymy" category. Below the sample student statements are presented under each metaphor category. Certain students stated their positive perceptions on the concept as follows:

(S-M-63). *It is like blood. Because, as the blood is a fuel that enables people to live, citizen is a fuel that enables the state to live. A person without blood cannot live, a state without a citizen cannot exist.*

(S-M-132). *It is like a wheel. Because, there cannot be a car without wheels and a car cannot move without wheels. It remains where it is. The citizen is the same for a state. Citizens make the state to progress and contribute to its development.*

(S-F-141). *It is like a tree. Because, there is no forest without trees. Without citizens, there is no state.*

(S-M-142). *It is like the columns of a building. Because, in a building, there are many columns. The building stands thanks to these columns. Without the columns, the building would collapse. Without citizens, the state would collapse as well. The citizens keep the state alive.*

(S-F-139). *It is similar to the ear of the grain. Because, if the state is the head, the citizen is the grain.*

(S-F-137). *It is like pomegranate arils. Because, if the state is the whole pomegranate, the citizen is the ear of the grain.*

(S-M-135). *It is like a cell. Because, there are innumerable and various cells in the human body. Without these cells, people cannot live and thrive. Without the citizen, the state cannot grow and develop.*

Table 6: Metaphors Under “Solidarity” Category and Frequency Distributions

Category	Metaphors	Metaphor Frequency (Number of Students)	Number of Metaphors
SOLIDARITY	Sibling (n:10), Pal (n:4), Relative (n:4), Friend (n:4), Family (n:4), Ant (n:2), Army (n:2), Mountain (n:1), House (n:1), Bee colony (n:1), Neighbor (n:1), Seam on a sweater (n:1).	35	12

Table 6 demonstrates that there were 12 metaphors in "Solidarity" category. Below the sample student statements are presented under each metaphor category. Certain students emphasized the concepts of collaboration and responsibility in their statements as follows:

(S-F-115). *It is like a sibling. Because, I have 4 siblings. Sometimes I lend my clothes to my sisters. Sometimes they give me pocket money when I do not have any money. We love each other very much. My brother sometimes brings us kebab from the market. Citizens are like that. They help each other in difficult times. For example, my aunt lives in Van. There was an*

earthquake in Van. My aunt’s house was destroyed. They were living on the street. But the citizens helped them. We also helped them, so that the people who were in a difficult situation due to the earthquake survived thanks to the citizens.

(S-F-104). It is like a pal. Because, whenever I have problems, I ask my best friend for help. Citizens are like that. Whenever people are in trouble, they immediately form a community and do as much as they can.

(S-M-26). It is like relatives. Because, citizens help when there is a fire or theft. They take all the risks. For example, a burglar entered our shop. All artisans helped us catch the thief. Also, there was a fire at my uncle Sukei’s store. All tradesmen, citizens helped to put out the fire. That is why citizens are beloved.

(S-F-93). It is like a friend. Because, citizen is the person, who is with us on our troubled days, understands us and listens to us, trusts us and loves us. The citizens share their secrets with us and run to our help almost like a brother or sister.

(S-F-107). It is like a family. Because, citizens support each other in troubled times like a family.

(S-F-141). It is like a bee colony. Because, each worker bee in the colony has a task. They work together to grow and develop the colony. Sometimes problems arise, and in such cases, they consult the queen bee. Citizens are like that as well. They fulfill their tasks for the progress of the state together. When there is a problem, they consult the state.

(S-E-78). It is like the seam on a sweater. Because, if the state is the sweater, each citizen represents a seam on the sweater. With a single seam, you cannot have a sweater. To create a sweater, you need several connected seams next to each other. They are like the citizens. They are connected and interlocked like the seams.

Table 7: Metaphors Under “Diversity” Category and Frequency Distributions

Category	Metaphors	Metaphor Frequency (Number of Students)	Number of Metaphors
DIVERSITY	Rain (n:1), Rainbow (n:1), Olive (n:1), Corn grain (n:1), Cities (n:1), Galaxy (n:1), Information zone (n:1), Fruit (n:1), Child (n:1), Human (n:1).	10	10

Table 7 demonstrates that there were 10 metaphors in "Diversity" category. Below the sample student statements are presented under each metaphor category. Certain students emphasized the differences in their statements as follows:

(S-M-147). It is like the rain. Because, sometimes rain is disastrous and sometimes rain brings abundance. Among citizens, there are also bad ones as well as the good ones. Some do good deeds, others do bad.

(S-M-146). It is like a rainbow. Because, citizens are all different.

(S-M-145). It is like the olive. Because, when you grasp the olives on a plate, some are black, some are green, some are sour, some are sweet. Citizens are diverse as well.

(S-M-70). It is like corn grains. Because, the size of each corn grain is physically different. Citizens are also different from each other. Their physical characteristics are different from each other.

(S-M-66). It is like the cities. Because, each city has prominent features. Citizens also have different prominent characteristics.

Table 8: Metaphors Under “Representation” Category and Frequency Distributions

Category	Metaphors	Metaphor Frequency (Number of Students)	Number of Metaphors
REPRESENTATION	Star (n:5), Sun (n:4), Moon (n:4), Student (n:2).	15	4

Table 8 demonstrates that there were 4 metaphors in "Representation" category. Below the sample student statements are presented under each metaphor category. Certain students stated their positive perceptions on the concept as follows:

(S-F-150). *It is like a star. Because, the stars reflect the light they receive from the sun. The stronger the light they receive from the sun, the stronger and brighter the light they reflect. It is like a citizen. By observing the citizens in a country, you can get an idea of the general situation in that country. Because, the citizen reflects the state.*

(Ö-F-1). *It is like the sun. Because, the citizen is the Sun of the state. If there are no citizens, the sun of the state would set.*

(S-F-148). *It is like the Moon. Because, the state is the Sun and the citizen is the Moon. Because the Moon reflects the Sun's light. The citizen also reflects its state based on the attention it receives from the state.*

(S-F-149). *It is like a student. Because, if the students in a class are good, successful, hard-working, then the class is known as a good and successful class. The citizen is the same. If citizens like to work, if they pay attention to reading, the state is known as a good state thanks to its citizens.*

Table 9: Metaphors Under “Governance” Category and Frequency Distributions

Category	Metaphors	Metaphor Frequency (Number of Students)	Number of Metaphors
GOVERNANCE	Student (n:3), Child (n:2), Machine (n:1).	6	3

Table 9 demonstrates that there were 3 metaphors in "Governance" category. Below the sample student statements are presented under each metaphor category. Certain students expressed their views with the concept of the awareness of responsibilities as follows:

(S-F-29). *It is like a student. Because, there are some rules at school that the student should obey. If the student does not comply with these rules, he will be punished. Citizens must comply with the rules set by the state. If they do not, if they confronts the state, the state will punish and imprison them.*

(S-F-151). *It is like a child. Because, the family governs the child, while the state governs the citizen.*

(S-M-80). *It is like a machine. Because, a machine is operated based on a manual. If it is not operated properly, the machine would short-circuit and break down. The citizen is similar. The citizen has to do exactly what the state asks. Otherwise, the citizen would go crazy, astray.*

Table 10: Metaphors Under "Negative Statements" Category and Frequency Distributions

Category	Metaphors	Metaphor Frequency (Number of Students)	Number of Metaphors
NEGATIVE STATEMENTS 17	17	10

Since the content of the metaphors included in the category of negative statements provided in Table 10 were not appropriate (slang, profanity, etc.), no explanations, quotes or interpretations are presented in this section.

3.2. Findings on the Third Sub-Problem

Table 11: Descriptive Statistics on the Metaphors about the concept of citizen based on categories and the "Household Income" variable.

Household Income	Frequency (f)	Percentage (%)	\bar{X}	SS
0-500 TL	20	15,4	3,3000	1,45458
500-1000 TL	44	33,8	3,6591	1,62743
1000-2000 TL	44	33,8	4,2955	1,99511
2000-3000 TL	16	12,3	4,1875	1,83371
3000 TL and over	6	4,6	4,6667	1,86190
Total	130	100,0	3,9308	1,79227

Table 12: Chi-square Test Results Based on the "Household Income" Variable.

Variable	N	χ^2	Sd	*P
Household Income	130	36,609	24	,052
Total	130			

Table 12 demonstrates that there was no statistically significant difference between the metaphor categories reflecting the perceptions of the students based on the "Household Income" variable (* p = ,052, p> .05). In other words, it can be stated that the perception of the students from a household with an income level between 0-500 TL (\bar{X} =3.3000) and from a household with a family income level of 3000 TL or more (\bar{X} =4.6667) on the concept of citizen were not different.

4. DISCUSSION, CONCLUSION AND RECOMMENDATIONS

Metaphors are words that embody our thoughts on a concept. The essence of a metaphor is to understand and experience a phenomenon based on a different phenomenon (Lakoff and Johnson, 2005, p. 27). In the present study that aimed to investigate the metaphorical perceptions of 7th grade students in junior high school on the concept of "citizen", the following conclusions were achieved.

✓ The students produced 59 metaphors on the concept of "citizen". These metaphors were analyzed and grouped under 7 conceptual categories. The categories were *protection, meronymy, solidarity, diversity, representation, governance, and negative statements*. Among the produced metaphors, it was observed that the metaphors of *Sibling (f = 10), Child (f = 6), Student-Star-Sun (f = 5), Family-Relative-Friend-Pal (f = 4)* were loaded the most. The fact that the students focused on metaphors such as Sibling-Family-Relative-Friend-Pal can be interpreted as they had a positive perception on the concept of "citizen". When evaluated based on the province where the study was conducted (Diyarbakir), the fact that the students concentrated on metaphors such as Sibling-Family-Relative-Friend-Pal could mean that the students could have associated the concept of "citizen," which is an important component of the state, with the abovementioned concepts that are significant in an individual's life. This may be due to the fact that students were raised in a family environment where patriotic individuals were present, or it could be due to the Kurdish initiative of the AKP government that was in power (2016-2017) (although it was not successful), renaming the villages and towns with their original names in Kurdish, strong reforms in the fields of health, transportation and economy, etc., or due to policies implemented in good faith. Because, it is possible that the individuals could have considered themselves as valuable. There are studies in the literature that reported similar findings (Doğanay, 2009; Yılmaz, Tunç Şahin, Bengic, 2009; Yılmaz, 2013; Yiğit, 2017). In studies conducted by Doğanay (2009) and Yılmaz, Tunç Şahin and Bengic (2009), it was observed that the participants indicated a conventional citizenship approach (paying taxes, military service, complying with laws, etc.). In the study conducted by Yiğit (2017), it was observed that the political dimensions of citizenship definitions were generally prominent and other dimensions (social-cultural-economic etc.) were ignored. Also, the results of the study titled "Analysis of the Metaphorical Perceptions of 7th Grade Middle School Students Based on Certain Variables: The Case of Diyarbakır Province" conducted by Durmuş, Baş, Atik (2017) were consistent with the results of the present study.

✓ However, it was found that certain students ($f = 17$) had negative perceptions on the concept of "citizen". Various metaphors produced by these students, which included slang-profane phrases, are summarized under the category of negative statements. Why, then, these students may have had such negative perceptions as an individual or a citizen? Or, in other words, why do these students consider themselves as worthless as citizens? This point should further be addressed. This can be attributed to the following reasons.

a) It may be due to the family environment where the students were raised. Because, if an individual is constantly fed anger in a family environment, it may be difficult for that individual to love the state as a citizen and develop a sense of belonging as a citizen. The responses of certain students who produced one of the metaphors in the negative statements category (this was the metaphor with the lowest level of profanity) confirmed this fact. For example, one of the students (S-F-164) expressed her perception on "citizen" with the metaphor of "sheep" and explained her reason with inappropriate content. Similarly, another student (S-M-159) also produced the metaphor of "sheep" and explained this as follows: *"Because the citizen is stupid like a sheep. (S)he does what the government asks. They use us like idiots. The citizen always works but is always hungry."*

b) It can be attributed to the socio-cultural structure of the city where the study was conducted. Due to the current situation, it is known that Diyarbakır is a cosmopolitan city that contains individuals with different political views (related findings are presented above). However, statements that included slang, profanity and sexual content were observed in the category of negative statements. This may be due to the perceptions of the local people on the status of women and men in the society. Also, it is possible that these themes are frequently used in familial relations and communications in the family environment where the students were raised. The response of one of the students confirmed this approach. S-F-75 produced the metaphor of "rotten fruit" and explained this metaphor as follows: *"Because the woman has no value. My sister was married, then divorced her husband. Sometimes elderly men ask for her hand in marriage, but my sister does not accept it. Our relatives continuously tell her that she is a 'rotten fruit' and no one would want to marry her. My sister cries all the time. I think that the citizen is a rotten fruit as well. You work all the time and constantly pay the state."*

c) This could also be explained by the fact that certain malevolent interest groups in the region want to create a conflict by imprinting some negative feelings in the local people under the pretext of freedom. The metaphor and the description produced by one of the students reinforced this approach. For example, student S-F-159 made an ideological statement emphasizing the ethnic identity as follows: *"citizen is like a 'hungry dog'. Because, the state constantly victimizes the citizens. Most of the people in Diyarbakır are unemployed. If the state took care of Kurdish citizens, people would not be unemployed on the streets and my father would not work at a construction site."* The results of a similar study by Yılmaz (2013) titled "An Analysis of the Perceptions of Elementary School Students on Basic Concepts in Citizenship Education", partially supported the results of the present study. Although, it was observed that students experienced problems in defining the concept of citizenship and they had misperceptions in the study, the students emphasized the ethnic elements (being Turkish). In a study titled "Citizenship and Turkish Citizenship Based on the Perspective of Pre-Service Social Studies Teachers" conducted by Yiğit (2017), 23% of the students conceived the concept of citizenship within the context of ethnic identity (being Turkish).

✓ The metaphors produced by 7th grade junior high school students and the categories created based on these metaphors were examined based on the “Household Income” variable, however it was observed that there was no statistically significant difference between any dimensions. This suggested that the economic conditions had no impact on students' perceptions about the concept of citizen.

✓ The analysis of the metaphors produced by the students on the concept of "citizen" in general demonstrated that they had positive perceptions on the concept. Especially their emphasis on *sibling-family-relative-friend-pal-people on July 15th* metaphors suggested that they associated the concept of "citizen" with the concepts of unity, solidarity, love and respect. Based on these results, the following can be recommended for future studies:

- The present study is limited to Diyarbakır province. A more comprehensive study that would include Eastern Anatolia region and the remaining 6 regions could be conducted.
- A study on metaphors could be conducted with students in different educational levels (secondary education, undergraduate and graduate students).
- A future study could be conducted with various vocational groups and parents.
- Especially, topics in social studies course could be detailed.
- Parents' awareness on the definition, roles and responsibilities of citizenship could be raised by organizing courses or seminars for student parents (particularly those with low educational and cultural levels).
- A comprehensive and well-planned interview can be held in a reassuring environment with students who have negative perceptions on the concept to determine the reasons of their perceptions. Because, it is often difficult to learn these reasons in detail through metaphors. The reasons for this can be expressed as follows:

✓ Time constraints

✓ The fear of exposure when expressing real thoughts.

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