

THE COMPARISON BETWEEN TURKEY AND FRANCE CITIZENSHIP EDUCATION PROGRAMME*

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ABSTRACT

In this research, it was aimed to compare Turkey Human Rights, Citizenship and Democracy Lesson Education Programme with France Moral and Civic Education programme. The research was analyzed with definitive approach through document review according to qualitative research method. According to the results, it was suggested that methods and techniques should be used in learning processes in both of the countries; it was determined that methods make knowledge, ability and terms be gained in France programme and techniques as visual reading, question-answer, discussion, making inference, brain storming, observation, comparison, reminder in Turkey programme were suggested. France Moral and Civic Education Programme's content concentrates on equality, universal values, refusing all kinds of discrimination and national solidarity. National and moral values were concreted in Turkey human rights citizenship and democracy education. Citizenship education programmes have similar features in content. The content was organized according to base of unit in Turkey while in France it was according to themes. It was seen that outcomes in Turkey and France differ beyond knowledge level and in the level of comprehension, comparison, practice as qualitative and quantitative. In the results gathered from the evaluation level of citizenship education programme it was determined that an approach based on the observation of the students' development is adopted in Turkey and France, tests consisted of multiple-choice, matching, filling the blanks, open close questions, written and oral examinations, observation, discuss, performance works, meetings, student product files, projects, posters, self-evaluation scales are used.

Keywords: Citizenship education, comparative education, Turkish education system, France education system

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INTRODUCTION

The main target of the education is to try making potential of individuals reveal in the highest level while structuring individuals' ideal citizenship qualities. The state forms education process by acting concentric with official and non governmental organizations (Erdoğan, 2002) to grow up social and beneficial individuals who have required knowledge and sense accumulation (Baştürk, 2011) and qualitative citizens who adopt current political order (Ağrı, 2006). In this context, it integrates transmission of his own culture, target and value judgement into the system through his citizens by the help of schools to make his own society live in peace in the future (Dewey, 1996). While preparing individuals for active life in the frame of plans and strategies, he tries to make schools which can create new values, contribute to innovation process, open for changes and can reply to decade's needs not an institute transmitting stereotyped information (Karaman Kepenekçi, 2000).

Democracy is an important term for contemporary societies. Societies adopted democracy put effective citizenship education into the center. To provide his citizens with enough knowledge and ability against social changes and problems (Ersoy, 2007), to make them gain basic terms related to citizenship, human rights and democracy, to make them conscious, to create attitude, behaviour and value are required for citizenship education (Gezer and İlhan, 2014). On another aspect, in the extent of raising individuals who will be his own regime's continuance, the citizenship is handled with a disciplinary and inter discipline perceptive in the lessons such as citizenship studies, history, geography or social studies (Erden, 1996; Safran, 2008; Ata, 2009; Tay, 2010). Citizenship education is required to strengthen citizenship ties and to make people live in peace together as changing according to countries' social, political, educational and cultural structures (Yazıcı and Yazıcı, 2010).

The aim of providing continuance for society by transmitting society's cultural heritage to the generations, preparing the students for the life, introducing responsibilities and duties related to citizenship and raising good citizen have given an important role to the social studies lesson (Barth and Demirtaş, 1997). Moreover, American National Social Studies Council (2010) which has an effective role in social studies education part in the world has expressed social studies basic education mission as a study field which provides citizenship sufficiency with an inter disciplinary approach. He has given importance to raise individuals who understood the requirements of living together concentric with cultural differences in multi cultured universal world and who can decide rationally based on knowledge (Kaya and Öner, 2017).

On the other hand, citizenship education makes citizens become consciousness about rights and responsibilities (Altunya, 2003). Thus, citizenship education tries to provide some efficiencies such as being active in social and political life, participatory, thinking in a wider perspective, evaluating the knowledge with cognitive processes, adopting democratic values. On this context, creating citizenship education consciousness is the responsibility of state (Ersoy, 2007; Kan, 2010). Citizenship education predicts a multidimensional equipment. Creating a sensitivity for social life and social problems is possible intensively via social studies

lesson. Consciousness of citizenship here explains the state's responsibility to raise individual who is sensitive for society and environment by making them have values and abilities such as cooperating and making decision (Preston and Herman, 1974), to socialize them politically and socially, to organize their adoption through society's values on the extent of social peace and continuing it (Doğanay, 2008).

Nowadays the obligation for acting mutually and behaving in common against the developments in the world appears with the effect of innovations living in communication and transportation technologies and globalization (Dağlı, 2007). That the raise of knowledge and its becoming a strategic power has made learning important. Parallel movement in science and technology effects institutions and society (Koçel, 2003). Naturally the newly appeared global order requires having a voice in international society and on this extent taking care of global values. Effective education systems are needed to be adopted in current order (Çalık and Sezgin, 2005). Unless the states are able to raise people who can adopt the other cultures and geographies and also succeed, they can not catch the change, they can not reach a democratic life and the power of competing, briefly they will be dependent (Ataünal, 2003).

Citizenship education is described as an education that makes students participatory individuals who are active and know their responsibilities (Hebert and Sears, 2001); turns individuals a citizen (Gürbüz, 2006); lets knowledge, ability and values related to citizenship gain and makes them be behaviour (Banks, 2004; Davies, 1994); prepares them for their future citizenship roles (Kerr, 1999).

One of the targets of citizenship education is to make individuals behave coherently through the working of institutions and organization placed in society, laws and the society they live in (Doğanay and Sarı, 2004; Taçman, 2006). On the other hand, citizenship education is related to individuals' making right decisions about their own lives and taking responsibilities, being sensitive for the problems in society. Moreover, the fact that individual adopting societies' norms, attitude and values, turns them into behaviour in the process of socialization, develops his/her self confidence, moral and social responsibility (Osler and Starkey, 2001). Citizenship education is based on tolerance, love, respect, equality terms (Merey, Karatekin and Kuş, 2012).

Citizenship education existing in the state's agenda from past to present continues to develop in education programmes (Köksal, 2007). Moreover, various institutes and non governmental organizations carrying on studies on international areas direct the studies about "citizenship education" by supporting them. United Nations science and culture organization (UNESCO) leads the understanding of raising a citizen with effective studies globally. UNESCO (2015), evaluates the individuals' process of having the ability to decide rightly in the society they live in from the time they have early childhood education till they get the ability of making decision rationally.

European Union has been studying to actualize its project of education for democratic citizenship in the member states since 1997. From this extent the target of citizenship education is to suggest by determining

citizenship education's politics and strategies which will develop politic literacy, active participation, critical thinking, specific behaviour and values by the help of experts and participants of different statues from member countries to determine the target, method and content in citizenship education (Eurydice, 2005).

The target behaviours which are determined by European Union for democratic citizenship education and that the students are supposed to gain have been gathered on three titles. These are (Eurydice, 2005);

Table 1. The target behaviours of democratic citizenship education of European Union

1-Politic legacy	<ul style="list-style-type: none">• It provides to have information about the institutes related to social, politic and citizenship.• They learn how to adopt the problems of their habitat.• It enables cultural and historical heritage to be known.• It enables culture and language diversity to be known.
2-Critical thinking, developing specific behaviours and values	<ul style="list-style-type: none">• It lets gain the required abilities for adopting social life.• It teaches respect to own and the others.• It teaches social and moral responsibilities.• It strengths the spirit of solidarity.• It teaches listening and solving the conflicts with peaceful ways.• It teaches developing effective strategies against racism.
3-Active participation	<ul style="list-style-type: none">• It provides an experience of democracy at school.• It teaches the importance of keeping promises.• It develops the courage for mutual initiative with the others.

The extent in citizenship education is quite wide with the practices, targets, pedagogic approach, ideology, politics and philosophy. This aims individuals as active, wise and responsible socially and morally which contains lifelong education (Schugurensky and Myers, 2003). The aims of citizenship education can be sorted to inform individuals, governmental institutes and principles about citizenship education and human rights, to provide individuals to make right decisions by making them gain critical point of view, and to make citizens gain consciousness of individual and social responsibility. The content of themes created throughout these aims contains the interrelation between individuals, society and government, the responsibility of individual in democratic life and international society (UNESCO, 2015).

The European Union with the studies about citizenship, democracy and human rights also suggests the member countries that they should integrate this subject into all grades of education programmes. At the same time, the member countries are suggested to update the studies by scanning and to support democratic citizenship and human rights for being sustainable and meaningful (COE, 2011).

When we look at the definitions of citizenship education in the body of literature, it has generally expressed as the education given with the use of appropriate content, material and methods for the aim of creating an

effective citizenship culture and making them get the benefit of rights, saving rights and respecting rights related to human rights (Karaman Kepenekçi, 1999).

Kerr (1999: 12) describes citizenship education in three ways; Education related to citizenship focuses on providing enough knowledge and comprehension about national history, the structures and process of the state and politic lives to the students who are relayed political information instructively. Education via citizenship contains the student who has the applied information by using some specific abilities and his/her learning by practicing and living with an active participation in his/her school or environment. Education for citizenship is that the students who are a unity of information and abilities preparing them for the adult life become equipped with range of information, ability and values providing their active participation to the roles and responsibilities they will face in their adult lives. Thus citizenship education forms a wholeness of these.

From the social perspective, it can be said that individuals' information, ability and values related to citizenship have been gained without an aim in the family, school and society, organized communities or social environment. For sustainable democracy, active and wise individuals who take responsibility for their own decisions, contribute to political processes, are important. A qualified and contemporary society is possible when citizenship efficiency is provided for individuals and is taught to them. Citizenship is directly connected with democracy. Democratic society is possible only with individuals who are aware of their abilities and participatory. These qualifications are only taken in social life and education process (Veldhuis, 1997).

All people are both an individual and a citizen in their society. A sophisticated education process develops the society from regional level to international (Osler and Starkey, 1996). The citizenship education in the action plan and education of human rights international plan preparing instruction, in which rights and duties were taught by United Nations for ten years to create universal human rights culture, suggests informing and education activities, which aim to raise individuals who can think critical, are open to collaboration, creative, participatory, sensitive for environment and have the ability of empathy, to all states and institutes to place human rights, humanistic law, democracy and the supremacy of law subjects into educational systems and programme (UN, 1994).

According to Osler (1995), citizenship education supports national identity and citizenship understanding's immanent development more comprehensively and totalitarianly but not its superficial development. Comprehension based democratic rights and responsibilities consciousness does not discriminate ethnic class and it is same for everybody. However different traditions and understandings between societies and in societies should be evaluated in the frame of some dimensions. It is expressed that to create a unity between differences by collecting different cultures in common, and to save the differences in society, education programmes should be developed with the contributions of related institutes and organizations (Keyman, 2007).

Citizenship education in Turkey

In historical process, citizenship education programmes have come till nowadays by being exposed to some changes as its names, the grades it is taught and the number of the classes in some times. In Ottoman Empire period, as a consequence of social, cultural, politic changes and transformations in the period which started with 1839 the rescript of Gulhane, the citizenship education has first taken place in Turkish educational system in a plan to strength the link of state and citizenship (Karataş and Som, 2015). Making the primary school an obligation in the accepted first constitution Kanun-i Esasi's 114th item, has expressed the importance of effect of a child in the process of socialization, foreseen that those children should be appropriate citizens for current government and its values and aims (Üstel, 2014).

With the announcement of 2nd constitutionalist period in 23rd July, 1908, the child has started to adopt an understanding in which she/he is accepted as future citizen in the society's future, and with this period the state has aimed to make the children gain moral quality and character as determination, attempt, patience and permanency. Future citizens are supposed to have healthy and strong bodies, to be sensitive for the events around them, to deduce well, to decide and practice, not to give up when they face a difficulty by showing a permanency, to love being renewed and behave as never getting bored of working. Briefly, it is to prepare the citizen for life in an innovative way. An individual prepared like this will show an outstanding effort to reach both him/herself and his/her nation's surplus profits and to save them (Çelikleş, 2006).

Despite the fact that there are some written books related to citizenship education in that period, Rehber-i Ittihat, which was written by Mustecabizade İsmet for primary school children, is the first one with its effort for forming the children's future lives and for indoctrinating duty sense to them. Some terms as homeland, patriotism, humanity, independence, equality, chamber of deputies or national assembly, military are taken place in the book for the first time with a language that they can understand easily (Toprak, 1988).

Malumat-ı Medeniye lesson related to citizenship had been started to teach in levels from primary school to high with the announcement of 2nd constitutionlist period in 1908 in Ottoman Empire. Subjects as homeland, nation, state, assembly, public debts and tax take place in the lesson's content as well as the duties of individual towards his/her self, family, nation, homeland and government. Also, it contains information about how the society is governed and the rights he/she has as a citizen (Tunç Yaşar, 2018).

After the republic's announcement, with the radical reforms in education field, the education itself has the most important role to seize the contemporary civilization level, to develop national culture, to make people adopt new and political values, to raise people as good citizen and republic citizen with the bounds of possibilities (Caymaz, 2007).

The law on unification of education has been accepted in 1924 to provide the unity in education. As citizenship education, Malumat-ı Vataniye has been used till 1927, and after 1930, with the names as Vatani Malumat and civics it has continued to take place in programmes in primary and secondary schools (Üstel, 2014). The subjects of civics which was added into social studies' programme subjects, has been removed from the

programme in 1970 and it has taken its place in the programme again with the name of citizenship studies in 1984.

Civics whose content and name was changed as citizenship and human rights education with the law no. 289 and dated 1st August, 1995 decision of board of education and discipline, and the subjects related to “human rights education” have been added into the lesson programme in 1995-1996 educational year (MEB, 1995: 696-697). Citizenship and human rights education lesson programmes were decided to be compulsory course to be taught in 7th and 8th grades with the publish of notification journal in dated July 1998 and no. 2490 and with the acceptance of the no.82 decision of the law on unification of education (MEB, 1998).

In the 1-8th grades’ programmes accepted after 2004, citizenship and human rights education has taken place in courses of primary school level as a field of 8 inter disciplines. With the adaptation of this comprehension, it was aimed to give responsibility to all teachers and of course all courses to make students get information, ability, attitude and behaviour related to citizenship and human rights education (Haçat Oğuz and Demir, 2017).

With the dated 3rd November, 2006 and no.11227 decision of the law on unification of education, subjects related to citizenship and human rights education lesson were reflected to social studies and T.R. Revolution History and Kemalism Lessons’ Programmes (Sabancı, 2008). It has taken place with the name of “citizenship and democracy education” as a separated lesson in primary programmes again, then it has been started to be used in 8th grade once a week as one lesson and in the extend of compulsory courses (Kondu and Sakar, 2013). Consequently, with the change that increased the compulsory education to 12 years as being discrete in 2012, citizenship education has been started to be taught twice hour a week in 4th grades compulsorily, and the name of new lesson has been determined as “human rights, civics and democracy” (Baysal, Tezcan and Araç, 2018).

Citizenship education in France

Citizenship education of France has adopted citizenship which is a basic right and value for everybody, on the basis of freedom, equality, brotherhood; and republic values according democratic principles in the declaration published in 1789, it aims to create an ideal citizen community by depending on all of the principles of French revolution (Conseild’Etat, 2018).

France citizenship education programmes aim to identify human rights and what being a citizen means, to have a common understanding of citizenship rights and responsibilities, to understand social and political life’s rules by getting principles and values supporting democracy and republic and to teach institutions and laws (MEN, 1998).

Citizenship education of France has great importance for the state. Citizenship and moral education which provide opportunity to combine knowledge, ability and culture, the school which encourages both knowledge and practice with its normative and critical dimension (Chauvigne, 2018) contributes to transfer the principles and values of republic and life in democratic societies. Thus, it prepares every student for the future life as a

citizen. Especially citizenship education is an inseparable part of citizenship and moral education based on refusing all kinds of discrimination, struggle against intolerance, racism and antisemitism (Eduscol, 2019).

Citizenship education in France, the education from national assembly report related to public education in 1791 has started in the schools with the decision that it should give information about constitution to all citizens of republic and it should teach them to defend in the frame of moral principles and make it impeccable. With Jules Ferry's laws which are republican and focusing on moral values in 1880-82, it has become a compulsory lesson in primary schools. Religion courses have been removed from the public school as a part of the beginning of secularism process and education for free. "Direction civilization" lesson's one hour in two weeks presented in high schools in 1948 has been started to be taught by history/geography or French teachers. It has been changed as "citizenship and moral education" rather than "citizenship education" in 1977-78 Haby reform. However, this attempt has not taken place in official curriculum time schedule, it has not been in the schools (Blee and McClosky, 2003).

By aiming that Chevenement would generally give an impeccable education in means of engraining in basic knowledge and mutual culture to primary schools and colleges in 1985, it has been made a compulsory lesson as one lesson in a week. Moreover, French educators struggle for increasing their social lives and their past world comprehensions, responsibilities, character developments to a higher level, making their cultures, jobs and transmission of social life in future easier (Starkey, 2000).

Citizenship education in 1995-96 educational year has been started with inter curriculum and a new citizenship education programme by emphasizing to the nature of all school. In 1999, high schools have been integrated into the citizenship education, in 2002, there has been published a comprehensive counselling with the citizenship education in the school (Blee and McClosky, 2003).

The primary duty of the school has been determined as "sharing nation's values as well as transferring the information" in the orientation and programme law for the future of the school in 2005. Citizenship and moral education on social and politic extent with new mission of the school has been reflected to the programme as well as new mutual information base related to abilities and culture in 2015. Consequently, citizenship and moral education which is updated in the official journal dated 25th June 2015 and no 6th, has been started to be applied since 2015-16 educational years (L'enseignement moral et civique, 2015).

The outlines of France citizenship education has created a consensus in means of the fact that the republic can integrate the minorities by separating them from the other citizens without accepting their identities. Thus, it can be said that there is just citizenship in France not a multi cultural citizenship (Starkey, 2000). Generally, especially in means of belonging to a community and pluralism, France citizenship education plays an important role in human rights knowledge, French integration understanding and the laic tradition of French education' based on a social contract idea, desire for developing a universal citizenship understanding (Mc Andrew, Tessier and Bourgeault, 1997).

Aim and importance

Turkey and France are two states which have rooted relationships for five centuries and important trade-economy association. The beginning of Turkish-French diplomatic relations traces to 1483. France which had the right of capitulation in 1535, had become the most exclusive state in the Ottoman Empire. Relations of France-Turkey trace to Ankara agreement signed in 20th October 1921. The relations between these two countries include not only politics but also economic. Companies in business by Turkish investors in France have been still continuing their business. Turkish citizens who are more than 700 thousands, live in this country (Türkiye Cumhuriyeti Dışişleri Bakanlığı, 2017).

1789 French revolution has played an important role in the appearance of nation states by making citizenship comprehension and politics gain a new dimension. France, in which citizenship term appeared in modern means, has been an inspiration for lots of countries as well as Turkey. Laicism and the understanding of land based citizenship that republic of Turkey has adopted, is the most important indicator of this. EU politics that France has followed in times have caused differences in citizenship understanding about political developments in Turkey (Arslan, 2015). Youth, sport, culture and education fields are in the responsibility of member states in the accession process of European Union. At the same time, in the agreement related to EU operation (item 165-167), it is foreseen that the cooperation and activities between member states should increase the quality of education, save cultural wealth and also they should be supported on behalf of developing a mutual culture (AB (Avrupa Birliği Bakanlığı), 2012).

Parallel to EU laws, the changes, innovations and reformations which are required to be done in Turkey has been effective in every field. On the extend of this process, education field especially is important for citizenship education. In this context, it is thought that these data gathered from this study will be important in means of making Ministry of Education gain a point of view in citizenship education programme of EU accession process.

In the context of gaining the consciousness of being a good citizen and growing responsible citizen, in all programmes around the world Social studies axis emphasis that especially learners in democratic pluralist societies are required to be people who have democratic values; who are active and effective citizens. Enrichment of democracy and the increase of civil participation with this way, closely correlate to the disciplines related to strongly encouragement of national identity (Bektaş Öztaşkın, 2015). On the other hand, there occurs the opportunity to attend the events related to citizenship by focusing on subjects as gaining the consciousness of saving rights and freedoms, operation of state institutes, duty of government, the importance of constitution and laws, behaviour types in social values dimension (Köken, 2002).

As well as having a deep rooted history and a cultural structure, France has the feature of being one of the countries which has the highest development level in Europe. Historical past of France has played a role not only in shaping France but also in change of the world. France has effected the other countries in lots of fields such as founding philosophy, constitution, culture and education understanding (Tezcan, 2016). Moreover,

development level and the people it has raised (philosophers, writers, scientists etc.) show how much France is competent in education field.

France leads citizenship education in means of France's having a philosophical accretion which dates back enlightenment period, prioritizing the belief of making all citizens a good French by educating them (Heater, 2002). With revolution, citizenship education in France has been organized national education as a right rather than religious education and at the same time a responsibility by accepting national state understanding, which is based on the nation's sovereignty, as a tool to provide national state understanding (Altunya, 2003).

Generally, France citizenship education is a modern education which is based tightly on equality and universal values. The fact that France has a rooted history and its making citizenship education in compulsory education period is the indicator of the importance France pays. With the reformation movements made in the last periods of Ottoman Empire, French education system structure has had important effects on Turkish education system structure. Important effects of French schools in Turkish education history are seen. There are similar reactions in debates like laicism, decentralization which are one of the subjects of current debates (Aksoy, 2015).

When the comparative studies about France and Turkey are examined, it is seen that the studies have been made on the context of education systems (Türkoğlu 1984; Kara, 2001), teacher education (Topbaş, 2001; Kalkanlı, 2009; Kilimci, 2006), missions of school principals (Solakoğlu, 2006), social studies education programme (Yılmaz Önkür, 2004), pre school education (Gürel, 2008), social studies (Yiğit, 2007). There is no study about the comparative studies for Turkey and France citizenship programme. It is expected that this study would give the opportunity to make self evaluation about the programme by creating a debate and thinking on citizenship education programme applied in Turkey with the comparison of these two countries' citizenship education programme. The results gathered in means of similarities and differences are foreseen that they can provide positive contributions to citizenship education programme development studies in Turkey.

In the light of aforesaid explanations, it is aimed to compare the citizenship education programme of Turkey and France in this study. Answers have been looked for the questions below;

1. What are the similarities and differences of Turkey human rights, citizenship and democracy education programme and France moral and civic education programme in means of outcomes?
2. What are the similarities and differences of Turkey human rights, citizenship and democracy education programme and France moral and civic education programme in means of content?
3. What are the similarities and differences of Turkey human rights, citizenship and democracy education programme and France moral and civic education programme in means of education conditions?
4. What are the similarities and differences of Turkey human rights, citizenship and democracy education programme and France moral and civic education programme in means of evaluation?

METHOD

Research model

This research, in which it is tried to present the similarities and differences of Turkey and France citizenship education lesson comparison, is modelled according to qualitative research method and document scanning model is used in it.

Data sources

Turkey Human Rights, Citizenship and Democracy Lesson Education Programme (Elementary school 4th grade) (2017); This programme which includes 4th grade, has been accepted with TTKB's decision dated 02.05.2017 and no 18, has been published in announcement journal (MEB, 2017) no july- appendix 2017-2718. Documents were taken from the web site of Head Council of Education and Morality and the originality of documents were checked.

France Moral and Civic Education Programme (2015); Updated in announcement journal dated 25th june 2015 and no 6 in France, citizenship and morality education, which has been started to be applied in 2015-16 educational year, CM1 class lesson was scanned (L'enseignement moral et civique, 2015). The benefited programme in study was announced in France ministry of education's official web site.

Eurydice (European Education Information Web); It is the education web which helps developing education systems in Europe by supplying comparative indicators and statistically current knowledge in all stages of formal and non-formal education till early childhood education and university with the support of national terms in 38 countries about European Union education politics and applications (Eurydice, 2017).

Data collect method

Document scanning method was used in collecting data in this study. Choosing the documents which will be used are related to the problem of research and it is important to reach true documents in research. Throughout this, the 4th grade lesson programmes of France citizenship and morality education and Turkey human rights, citizenship and democracy education were received. The documents were received via contacting with France ministry of education by e-mail.

The reason why France moral and civic education programme CM1 class level is chosen is because it is on the same level with primary school 4th grade in which Turkey human rights, citizenship and democracy education is compulsory. France moral and civic education programme was translated into Turkish by researcher, the truth of this translation was checked by domain experts and there occurred a consensus.

Analysis of data

This study was planned to be a comparative education research. Different approaches are used in comparative researches such as vertical and horizontal approach, problem solving approach, case method approach, explanatory descriptive and evaluator approach (Demirel, 2000; Erdoğan, 2003). Descriptive approach method

was used in the research to gather some information about the general educational systems of aforesaid countries. By examining the literature about the subject, similar and different perspectives between education systems are compared in descriptive approach (Ültanır, 2000). In this context, Turkey-France educational systems and 4th grade human rights and citizenship education lesson programme in Turkey and France CM1 grade France moral and civic education programme were examined by analyzing with descriptive approach according to their similarities and differences in frame of sub problems in level of target, content, education process and evaluation.

FINDINGS and DISCUSSION

In this section, some evaluations were made by giving some findings related to similar and different ways in Turkey human rights, citizenship and democracy education lesson programme and France CM1 level citizenship and morality education outcomes, content, educational situations and evaluation levels.

The comparison of Turkey human rights citizenship and democracy education lesson programme and France citizenship and morality education programme in means of “outcomes”

The targets in Turkey human rights citizenship and democracy education include objectives of primary school which takes place in the 5th article of no 1739 national education basic law and regulation on primary education institution of Turkish national education basic targets and principles (MEB, 2018).

France citizenship and morality education which focused on national frame until 1980 year, have been expanded Europe and Global levels after that date. Except from some point of views in European citizenship, the content is so limited with the child’s close environment however European Union values, social and political matters in France constitution, universal values frames and on global scale have taken much more place in school curriculum (Boztec, 2016; Citron, 2008).

When outcomes of Turkey and France citizenship education lesson are examined, it has been found out that outcomes are upon knowledge level, on the level of reaching high level thinking abilities in comprehension, comparison, application and evaluation levels. Moreover, it can be said that the outcomes are appropriate with the general objectives of both of the countries’ citizenship education lesson.

As Turkey human rights citizenship and democracy education programme, France citizenship and morality programme reflects constructivist education philosophy which constructs information on its own by commenting and interpreting the information an individual gets. Objectives of both of the countries’ programme were organized in means of outcomes including directly observable behaviours of students as well as their indirectly observable attitudes, values and abilities.

The students in France, have lots of application field for democracy and can make various activities like student councils in which they can express their ideas more free. On the content of citizenship education, it is being tried to make students adopt the understanding, which includes gaining required rules and values for

democratic life, choosing about participation and expressing their ideas freely, by the help of student councils which are held as some sort of activities in school.

Expressions as “knows, identifies, comprehends, explains, realizes and performs” which are in Turkey human rights citizenship and democracy education programme’s outcomes, are written as the students’ directly observable behaviour as well as the expressions including knowledge, attitude and values as features that are hoped to be gained by a student not that a teacher or school will do.

It is found that France citizenship and morality education lesson programme has been prepared with an understanding that makes students think, realize their abilities by making them comment and comparison the real life events, think critical, gain questioning and have responsibility. Objectives terms in both of the countries are quite important in means of actualizing permanent learning.

Table 2. The Comparison of Turkey Human Rights Citizenship and Democracy Education Lesson Programme and France Moral and Civic Education Programme in Means of the Similarities of Outcomes

Turkey	France
Knows that human has natural basic and indispensable rights	Classification and organization of senses and feelings related to situations and different subjects: literature texts, art works, agenda documents, discussion about class life.
Gives examples from her/his own life to the rights.	To respect the others and accept differences.
Realizes the relation between right, freedom and responsibility.	To respect the others in means of language and attitude.
Explains the ways fro holding the responsibility of being a human.	To collaborate
Compares the lives of children who can use their rights and freedoms and who can not.	Understanding the terms right and responsibility, accepting and applying these.
Expresses the feeling when his/her rights and freedoms are abused or restricted.	Respecting all the others and esp.
Gives examples about what kind of responsibilities he/she will have for solution when rights and freedoms are abused or restricted.	Applying the principle of equality for women and men.
Respects rights and freedoms.	Making sense of the others’ point of views, to focus on her/his own point of view.
Evaluates usage of rights and freedoms’ effect on culture of living together.	To differ his/her own interests from general one.
Respects the differences of people.	To attend a mutual project (class, school, district, national project...).
explains justice and equality terms as interrelation.	To join a group or to take place in it.
Knows people are equal in means of rights and freedoms.	To tell brotherhood and solidarity with simple words.
Compares the situations in which justice or equality can be secured or not.	
Explains the feelings that can be appeared when people are not behaved fairly or equally.	
Explains the reasons of conflicts between people.	
Compares the situations requiring consensus or not.	
Looks for consensus ways to solve conflicts.	
Compares the results of conflict and consensus situations with examples.	
Gives examples for daily reflections of culture of living together.	

According to Table 2, senses and feelings in France citizenship and morality education are the outcomes related to accepting differences, kindness, collaboration, right and responsibility, respect for the others, equality of women and men, making sense of the others’ point of views to focus on her/his own point of view, differing his/her own interests from general one, attending a mutual project, joining a group, brotherhood and solidarity subjects. It has been found that it has similar or close meaning with the outcomes of Turkey human rights citizenship and democracy education.

It has been determined that Turkey human rights citizenship and democracy education’s outcomes as basic rights, right, freedom, responsibility, respecting rights and freedoms, living together, respecting to differences, justice and equality, the feelings that can be appeared when people are not behaved fairly or equal, the reasons of conflicts and consensus have similar or close meaning with the outcomes of France citizenship and morality education.

Table 3. The Comparison of Turkey Human Rights, Citizenship and Democracy Education Lesson Programme and France Moral and Civic Education Programme in Means of the Differences of Outcomes

Turkey	France
Explains the qualities of being human.	Consolidating vocabulary adopting according to expression.
Explains the differences between being a child and an adult	Understanding the meaning of republic symbols.
Questions the term rule.	Knowing the principles and values of republic of France and European Union.
Evaluates the effect of rule on the relation between freedom and right.	Knowing the foundation treaties of the republic of France.
Evaluates the contribution of obeying the rules to the social coherence and living together.	Attending a discussion, debate or dialogue: to take floor against the others, to listen to the others, to create, present and justify a point of view.
Contributes to the practice of rules.	Understanding that secularism supports equal rights for everyone to tell their ideas freely and it requires the respect for everybody’s rights.
Knows there is a need for homeland to live together.	Being aware of the social problems of using computer and internet, behaving critically towards the results gathered from that.
Grasps there is a need for an organizer institute to live together.	explaining her/his own actions and selections.
Explains the responsibilities of the state for its citizens.	
Explains the responsibilities of being a citizen.	

According to Table 3, the terms as consolidating vocabulary, respect, language and attitude, kindness, symbols of republic, collaboration, equality of women and men, the principles and values of republic of France and European Union, foundation treaties of republic of France, creating a point of view by discussion and debate, secularism, the usage of computer and internet, brotherhood and solidarity in France citizenship and morality education outcomes were not directly addressed in Turkey citizenship education outcomes. At the same time, while fundamental rights and freedoms as “basic and indispensable rights, right, freedom and responsibility, respect to differences, justice and equality, consensus, rule, social coherence and the culture of living together, homeland, national assembly, the responsibilities of the state for its citizens, responsibilities of being a citizen,”

take place in Turkey citizenship education outcomes, they do not take place in France citizenship and morality education outcomes.

The terms “ridicule, abuse, bullying, racism, multi cultured society, media, active citizen, global citizen” which take place in France CM1 grade citizenship education outcomes have not been stated in the outcomes of Turkey primary citizenship education. While social coherence and the culture of living together, homeland, national assembly, the responsibilities of the state for its citizens, responsibilities of being a citizen take place in Turkey citizenship education outcomes, it is determined that they do not take place in France citizenship education outcomes.

The comparison of Turkey human rights citizenship and democracy education lesson programme and France citizenship and morality education programme in means of “content”

Even Turkey and France citizenship education programmes are named differently, they are quite similar to each other in means of content. However, the content of France citizenship and morality education programme is in theme styles to emphasize republic’s principles and values, and it is seen that it was aimed to use a holistic approach with the other lessons in new programme in the themes which have been studied for years as national and European citizenship, justice, equality, discrimination in citizenship education (Bozec, 2016).

Turkey citizenship human rights and democracy education programme is authentic and related to life as being able to support the students’ wishes and needs by being based on constructivist education approach. The main objective of the programme is to raise some individuals who adopt universal values as well as the values of his/her own society, depend on homeland, have required know-how to make science and technology his/ her life style. Apart from the objectives that will reveal the students’ own personalities with different disciplines, it is said that the programme is prepared with the contents which show the itinerary (MEB, 2018).

Subjects in Turkey and France citizenship education programme group in four main topic as individual, human rights, citizenship and democracy. When the table below is examined, it is seen that citizenship and morality education lesson programmes and human rights citizenship and democracy education lesson programmes have been constructed in units and themes.

Table 4. The Theme and Units in Turkey Citizenship, Human Rights and Democracy Education Programme-in France Moral and Civic Education Programme

Turkey	France
1. Unit: being human	1. Sensitivity
Being human	Share the senses and tell them
Our natural rights	Refuse racism
My rights	Struggle against abuse
Childhood and adulthood	Respect for differences
2. Unit: right, freedom and responsibility	Understanding the variety of culture and religions
Right, freedom and responsibility	Share the symbols of republic
Responsibility of being human	2. Law and rule
Usage of rights and freedoms	Knows different context of obeying
Abuse of right and freedom	

Search for right	the rules.
Respect for right and freedom	To Encourage the equality between girls and boys
The culture of living together	Struggle against discrimination: disability and sexism
3. Unit: justice and equality	Share the values of republic
Respect for differences	Knows how the institutes are run
Justice and equality	Feel French and European citizens
Humans are equal	3. Decision
Justice and equality should be provided	Knowing who is fair or not
What if behave unfairly	Share secularism principle
4. Unit consensus	Critical judgement
Reasons of conflicts	Taking responsibility for digital use
Situations requiring consensus or not	Separating individual's own interest from collective benefits
Consensus ways	4. Commitment
Conflict and consensus	Attending a collective project
5. Unit rules	Help the others
Rules	Dependence of environmental service
Rules and freedoms	Joining democratic life
Rules and social coherence	Solidarity
I obey the rules	
6. Unit the culture of living together	
Our homeland	
Organizer institutes	
Responsibilities of the state	
Responsibilities of being a citizen	

According to Table 4, the content in Turkey citizenship human rights and democracy education programme was organized on the basis of unit. Units were chosen from basic subjects in student's life such as individual, society, right, freedom and responsibility, justice and equality, rules and the culture of living together. The content in France citizenship and morality education programme was organized as sensitivity, self and the others, laws and rules, principles of living with the others, justice, thinking self and the others and commitment with the theme of acting individually or collectively.

Turkey citizenship, human rights and democracy education programme is consisted of 6 units and 28 subjects. Basic values about human rights, citizenship and democracy with cognitive information take place in the programme content. It is said that the aim is to turn the information and values, which will be gained by the students, into a life style and culture. As a content, subjects become prominent such as supremacy of law, difference, the culture of living together, pluralism, consensus, peace, being active and human centered with regard to universal values by learning their rights, asking for, behaving ethically.

The content of France citizenship and morality education programme is consisted of 21 subjects titles under four themes. There are subjects which were written for every target in France citizenship education programme. Aforesaid list expresses the subject content completing programmes' outcomes. Moreover it is thought that daily plans that the teachers have to prepare in Turkey programme and the guide books prepared for the teachers in France have the quality of guiding teachers, showing the limits of how to study the lesson positively, being consistent in targets and contents, making the students have curiosity, interest and desire.

Programmes were prepared in a simple, understandable structure which aims to make mutual skills, which were prepared in the frame of values and Turkey efficiencies caring for individual differences, gain. It can be said that constructivist approach adopted in both of the countries give students the opportunity to construct the information, evaluate and develop from the role of the teachers in classroom to the organization of lesson contents. Warm up and evaluation questions give students the opportunity to create their own knowledge with the opportunity to search, use their own knowledge and share their opinions. Generally, it can be said that with the content organization principles, both of the programmes' contents are organized suitably for the students at this level. Similar and different subjects in both of the countries' programme are given in the table below.

Table 5. Similar Subjects in Turkey and France Citizenship Education Programme

Turkey	France
Respect for differences	Respect for differences
Justice and equality	Understanding variety of culture and religions
Justice and equality should be provided	Knowing different context of obeying rules
What if not behave fairly	Encouraging the equality between girls and boys
Rules and freedoms	Struggle against discrimination: disability and sexism
Rules and social coherence	Knowing how the institutes are run
I obey the rules	Knowing who is fair or not
Organizer institutes	Helping the others
Responsibilities of citizens	Joining democratic life
The culture of living together	

According to Table 5, it can be said that subjects in both of the countries' programme are similar in means of objective, outcome and content. For example, the subjects "rules and freedoms, rules and social coherence, I obey the rules" from Turkey citizenship programme include similarities with the subject "knowing different context of obeying rules" from France citizenship programme. It is seen that under the same name or content, the subjects as respect, justice, equality, freedoms, social coherent, organizer institutes, responsibilities of being citizen, the culture of living together, helping each other and joining democratic life are similar.

Table 6. Different Subjects in Turkey and France Citizenship Education Programme

Turkey	France
Being human	Sharing and expressing senses
Our natural rights	Refusing racism
My rights	Struggle against bullying and bullying
Childhood and adulthood	Respect for differences
Right, freedom and responsibility	Understanding the variety of culture and religions
Responsibility of being human	Sharing the symbols of republic
Usage of rights and freedoms	Sharing the values of republic
Abuse of right and freedom	French and European citizenship
Search for right	Sharing secularism principle
Respect for right and freedoms	Critical judgement
Reasons of conflicts	Media and internet
The situations requiring consensus or not	Separating individual's own interest from collective benefits
Consensus ways	Attending a collective project
Conflict and consensus	Dependence of environmental service
Our homeland	Solidarity
Responsibilities of the state	

According to Table 6, it is seen that subjects from Turkey human rights citizenship and democracy education programme such as being human, our rights, right, freedoms and responsibilities, usage of right and freedoms, abuse of right and freedoms, search for right, respect for right and freedoms, reasons of conflicts, consensus, our homeland, responsibilities of the state, are different and even they do not take place in France citizenship education programme.

In France citizenship and morality education programme, subjects such as sharing and expressing senses, refusing racism, bullying and struggle against bullying, respect for differences, understanding variety of culture and religions, symbols of republic, French and European citizenship, secularism, critical judgement, media and internet, separating individual's own interest from collective benefits, attending a collective project, solidarity are different.

The comparison of Turkey human rights citizenship and democracy education lesson programme and France moral and civic education programme in means of "education status".

It is expressed that the target is to raise individuals who are aware of belonging to the world family without forgetting their own values, who gained necessary abilities to use science and technology actively and depend on the society and homeland they live in sincerely in Turkey human rights citizenship and democracy education programme (MEB, 2018).

The education status in France citizenship education programme (Eurydice) Europe informatics web are explained as describing and understanding society's values, the importance of French Republic and European Union's symbols, especially human rights and citizenship education via citizenship education (Eurydice, 2017). According to this the target is to reach the aims that the decade requires with the help of citizenship education in both countries and to raise the human model who is wanted for the future.

It is expected from the teachers to use some methods and techniques that will develop the students' thinking, searching and problem solving abilities throughout the learning philosophy adopted in the learning process in both countries. It can be said that in citizenship education lesson of Turkey the discovery learning strategy is used as it provides opportunities to search and discover to the students, opportunities to discuss the relations between subjects, terms and preparation questions related to the subject. In France citizenship education programme's teaching process, it is seen that the student centered approach takes the student to the center, integrates him/her to the process, as the teacher just guides them, and prioritizes the applications and activities. In this situation, it can be said that according to both Turkey and France's education process, their education perspectives are similar.

In France citizenship and moral education programme, activities and pedagogical applications that give students the opportunity to create ethical judgement with the techniques as organized discussion, moral duality, student council, revealing the values, role play (Eduscol, 2018). It is said that in both of the countries' citizenship education programme explanations, the teachers should direct the students, advise them, explain when it is required, give ideas, guide them as well as they should observe the students' developments.

The abilities that are needed to be gained in compulsory education process and efficiencies that are the basic frames of all programmes in both of the countries are almost same. The only different competence is "learning the learning" ability in Turkey citizenship human rights and democracy education programme and "humanist culture" in France citizenship and morality education programme. The reason of the similarity in programmes is that France is an European Union country and Turkey has done lots of reformations on the extend of adaptation works as a sequence of signing European Union accession partnership. The target abilities in both of the countries are described in details. Some information about various applications that can be examples for in class activities and making students gain knowledge, abilities and terms from programme.

The methods which can be used to gain information, ability and terms in Turkey citizenship education programme are question and answer, observation, discussion, visual reading, inference, brain storm, comparison, reminder and prediction. Organized discussion, moral duality, student council, revealing the values technique and role play method are used in France citizenship education programme. Methods in which constructivist learning approach is adopted, are used by using the most appropriate learning-teaching styles, techniques and methods for students' level and are student centered in both of the countries' citizenship education programme lessons.

Turkey and France citizenship education status aim to raise individuals who adopt national and universal values, respect the values of society, are participant, know and use their rights and responsibilities, think critically, solve conflicts with consensus, gain collaboration and communication.

The comparison of Turkey human rights citizenship and democracy education lesson programme and France moral and civic education programme in means of "evaluation"

In assessment and evaluation perceptive of Turkey human rights citizenship and democracy education programme updated in 2018, it is expressed that methods consisted of multi evaluations, should be used as students can show their knowledge, abilities and attitudes in them, methods that are original and based on performance, evaluate the process not the product instead of traditional evaluation instrument (MEB, 2018).

There are some questions that motivate the students for the subject before starting the activities and subjects in the units of Turkey human rights citizenship and democracy education lesson. That there are some applications related to the behaviour aimed to be gained and in which level they are gained at the end of every unit shows that an evaluation approach that is related to the target is adopted in citizenship lesson evaluation.

Moreover, there are some evaluation applications in the end of the subjects named as "study part" not only at the end of units to provide attention and motivation for the students. There are some questions and study parts in the end of the units prepared as comparative, true-false, fill in the blanks, open close, multiple choice and match in a table. A level determiner evaluation is made to assess if programme achieved its goal or not and if the programme is enough or not at the end of the units.

France citizenship and moral education lesson lets students realize their individual success level and development. Targets expressed in programme provide needed criteria for teachers, students and their families to evaluate every students' development process in knowledge, ability and outcomes related to lessons. Evaluation under the control of teachers aims to develop both the activeness of learning by letting students realize their individual success level and developments and also a part of the process of gaining abilities successively (L'enseignement moral et civique, 2015).

In the evaluation of France citizenship and moral education lesson, by providing the continuity of citizen evaluation via students (Parcours citoyen) in compulsory education as well as the frame of curriculum in loops, it is required to be accorded from a loop to another (Eduscol, 2018b).

moreover with compulsory education, the schools share records and reports that are recorded via school book (livret scolaire) and show the improvements of the students with their families if is needed. According to this assessment results, the teachers can advise methods that will direct students to the loop's targets if it is needed (Enseignements primaire et secondaire, 2016). According to the evaluation principle reflecting individual and mutual information attitudes, portfolio and knowledge-ability evaluation table are preferred (Enseignements primaire et secondaire, 2015).

It is seen that an approach based on following the student's development and if they get the target terminal features is embarked in citizenship education assessment and evaluation studies related to both of the countries. In assessment and evaluations prominent in programmes, assessment instruments such as observation, self-evaluation, evaluating own peers and group, student product file are used. Moreover, tests which are consisted of written and oral assessments, performance works, observation, discussion, interviews, student product files, projects, posters, self-evaluation scales, multiple choice, matching, filling in blanks and open ended questions, are used. It is determined that in both of the countries' programme, an evaluation

approach which is appropriate with constructivist education perception is adopted in both targets and evaluation of the effectiveness of experience.

CONCLUSION AND RECOMMENDATIONS

It is aimed to determine the similarities and differences of Turkey and France citizenship education programmes by studying them comparatively. Basic rights and freedoms such as basic and indispensable rights, right, freedom and responsibility, the culture of living together, respect for differences, justice and equality, consensus, rule, social harmony and living together, homeland, national assembly, responsibility of the state to its citizens and the responsibilities of being a citizen take place in Turkey human rights citizenship and democracy education outcomes while they do not take place in France citizenship and moral education outcomes. While insulting, abuse, bullying, racism, multi cultural society, media, active and global citizen terms take place in France citizenship and moral education outcomes, these terms are not taken into account directly in Turkey human rights citizenship and democracy education outcomes. It can be said that both of the countries' citizenship education outcomes are beyond the knowledge level but on the level of perception, comparison and application.

There are similar subjects in means of content in Turkey and France citizenship education programmes. However, Turkey human rights citizenship and democracy education lesson's contents are more detailed. Future citizens adopted republic value and symbols, unity of humanity, importance of rules and laws, refusing all kinds of discrimination and national solidarity subjects take place in the content of France programme. Thus, it is aimed to prepare citizens who are aware of their right and responsibilities, who are ready for the society in which they will live together in the future.

It is found that values as open mindedness, justice, friendship, brotherhood, equality, sharing, love, respect, giving importance to family unity, sensitiveness, trust, patience, responsibility, republic and its values, freedom take place directly or in subject contents in Turkey human rights citizenship and democracy education programme.

The content in Turkey human rights citizenship and democracy education programme is organized according to the base of unit as the basic subjects from student's life, individual, society, rights, freedom and responsibility, justice and equality, consensus, rules and the culture of living together. It is organized according to themes under the titles of sensitivity, law and rule, judgement, thinking and undertaking in France citizenship and morality education programme.

In the result of the comparison of countries' education status, it can be said that student centered education is based on with the using of some methods and techniques providing acquired information and abilities to re construct and be actualized, directing students to think, research and solve problems in learning process in both of the countries' programme. Programmes updated or changed in 2005 and 2018 in Turkey, are prepared through constructivist education philosophy approach principles. On this extent, it can be said that the

education philosophy perception of these two countries are similar, their in class education conditions are student centered.

As method, question-answer, brain storm, discussion, visual reading, inference, observation, comparison and reminder techniques are used in Turkey citizenship education programme. Organized discussion, moral duality, student council, revealing values methods and role play technique is used in France citizenship education programme. In the evaluation in terms of education status, while the education status in Turkey have similar features with France citizenship education, in terms of elements of France programme education status, it can be said that it has been prepared more detailed and wealthy compared to the programme in Turkey.

According to the results gathered from the evaluation extent of Turkey and France citizenship education programme, the assessment of student success in Turkey is being made by the teachers in terms of regulations. The evaluation dimension of France citizenship and moral education programme, gives opportunity to the students to be aware of their own improvements and to be a part of the process of making them gain abilities successively. Thus, it is being done as a basic activity of teaching and learning process under the control of teacher. A school book in which the improvements in France citizenship and moral education are recorded and an approach based on student portfolio file are used. It is seen that in both citizenship education programmes' assessment and evaluation, a system which is based on the observation of "student development", evaluate the success in means of process, performance and quality is adopted. The methods used in the assessment of Turkey and France citizenship education programmes are observation, discussion, performance works, interviews, student product files, projects, posters, self-evaluation scales, multiple choice, matching, filling in the blanks and open ended questions with written and oral exams.

RECOMMENDATIONS

- In the citizenship education compulsory education process, a citizenship education perception can be developed which is appropriate for the students' pedagogical developments.
- Programme development experts and researchers can be directed with citizenship vision document which will be created by the participation of all education partners.
- Educations throughout citizenship education which is on the basic level can be given with the systematical and planned in service training.
- By evaluating comparative citizenship education programme in Turkey conditions, a citizenship education model can be developed which is involved lifelong teaching.

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