

## **A Critical View on Issues in Citizenship Education in Turkey**

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The purpose of this study is to investigate the citizenship phenomenon within the context of the relations with citizenship identity of the ones who defines themselves as pious. Two dimensions: (1) the existence state and form of the country, nation and ummah religious community concepts in the Muslim mind (2) the dilatory manner of the government towards the ones that incidental to its past and the religion. According to some philosophers, it is claimed that citizenship identity can merely take place under the upper identity “Islam” for the ones who define themselves as religionist. In this article, we consider the situation in terms of two main incentives; one of which is built by government and the other by religion. How is the organization of citizenship concept and regarding this, the concepts of country, nation and ummah in Muslim mind? How much do the geographic or political boundaries take place in Muslim mind? In which level does the relation of ongoing government construction in Turkey with the Muslimism phenomenon take place? Is a historical situation, which enable attractive relation construction between the government and the individual who define himself with the Muslim upper-identity, in question? In Turkey, the problems encountered on the subject of citizenship are generally derived from the inconsistency between the expectation of individuals from the government and the implementations of the government. As both official citizenship emphasis in constitution and legislation and social citizenship perception formed by implementations are constituted by the abler of the time, this situation cause to show up sense of citizenship as an encompassing upper identity and arise groups feeling themselves left out according to changing political contexts. This feeling expresses as a number of reactions in individuals’ lives both morally and financially when it got a chance. Much as it is put forward as secular and this situation is presented in the constitution, it cannot be ignored that the great majority of people adopt or would like to live an Islamic life style. Ignoring this condition and all individuals’ adopting the Western-based ‘*theoretical secularism*’ descriptions, embracing and accepting to obey it, have led Muslims to feel left out about civic subjects. The fact that the description of

citizenship is built over national identity and also the common social perception is created in this way; and their demand for religious references while organizing especially pious Muslims' life styles and their relations with the government; and also the current state's mechanism and regulations not allowing this brought with it some problems of especially religious Muslims in Turkey about government, hence civic. Not considering the sensibility of pious Muslims or the ones that do not have political power in their hands due the day's condition in the implementations such as laws, regulations etc.; and similarly giving citizenship trainings provided by means of official or unofficial channels within current senses in educational programs implemented at schools serve to deeper the existing problems by the state itself. In other words, the ones that receive citizenship training conducted to the education aforesaid as means or the perception of 'not necessarily.'