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## Our Cultural Heritage from Past to Present: Investigating Cultural Elements of Turkish Islamic Architecture in Social Studies Course

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### Abstract

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#### Key Words

*Turkish-Islamic  
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Human beings are an important element of cultural heritage. Because human beings have both contributed to the development of art and architecture with the architectural structures they have built and reflected their aesthetic understanding on their own architectural structures. After the Turks accepted Islam, they built many architectural works in Anatolia, the Balkans and the Middle East and contributed to the development of art and construction activities in these regions. In the light of this rich cultural background, this study aims to reveal the impressions and reflections in the social studies textbooks taught in schools. In this study, document analysis, one of the qualitative research methods, was used. The data of the study consisted of 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup> and 7<sup>th</sup> grade social studies textbooks taught in secondary and imam hatip secondary schools affiliated to the Ministry of National Education in the 2022-2023 academic year. Descriptive analysis technique was used to analyze the research data. According to the results of this study, it is seen that the subjects belonging to Turkish Islamic architecture are included at least in the 4<sup>th</sup> grade social studies textbook and mostly in the 6<sup>th</sup> and 7<sup>th</sup> grades. In the 5<sup>th</sup> grade social studies course, it can be said that architectural structures belonging to the Ottoman Empire period are predominant. It was determined that the most common type of architectural structure was historical houses. Then, it was determined that the names of architectural types such as historical fountains, historical mosques, tombs, palaces and hospitals were mentioned. As can be understood from these results, the fact that examples of Turkish Islamic architecture are presented in social studies textbooks and introductory information is evidence that the understanding of Turkish Islamic art is not ignored. In addition, textbooks can be enriched with activities to develop children's cultural awareness of Turkish Islamic architecture.

## Geçmişten Günümüze Kültürel Mirasımız: Sosyal Bilgiler Dersinde Türk İslam Mimarisine Ait Kültürel Öğelerin Araştırılması

### Özet

#### Gönderi Tarihi

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#### Anahtar Kelimeler

*Türk-İslam  
sanatları,  
Sosyal Bilgiler,  
Mimari,  
Sanat,  
Kültürel miras,  
Ders kitapları*

İnsan, kültürel mirasın önemli bir unsurudur. Çünkü insanoğlu, inşa ettiği mimari yapılara hem sanat ve mimarinin gelişmesini sağlamış hem de kendisine ait mimari yapılara estetik anlayışını yansıtmıştır. Türkler, İslam dinini kabul ettikten sonra Anadolu, Balkanlar ve Ortadoğu'da çok sayıda mimari eserler inşa ederek bu bölgelerin sanatını ve imar faaliyetlerinin gelişmesine katkı sunmuşlardır. Bu zengin kültürel birikim ışığından hareketle bu çalışma, okullarda okutulan sosyal bilgiler ders kitaplarındaki izlenimleri ve yansıma durumlarını ortaya çıkartmayı amaçlamıştır. Bu çalışmada, nitel araştırma yöntemlerinden doküman incelemesi kullanılmıştır. Araştırmanın verileri, 2022-2023 eğitim ve öğretim yılında MEB'e bağlı ortaokul ve imam hatip ortaokullarında okutulan 4, 5, 6 ve 7. Sınıf sosyal bilgiler ders kitaplarından oluşmaktadır. Araştırma verilerinin çözümlenmesinde betimsel analiz tekniği kullanılmıştır. Bu araştırmanın sonuçları göre, Türk İslam mimarisine ait konulara, en az 4. Sınıf sosyal bilgiler ders kitabında yer verilmiş, en çok 6 ve 7. Sınıf düzeyinde yer verildiği görülmektedir. 5. Sınıf sosyal bilgiler dersinde ise Osmanlı Devleti dönemine ait mimari yapıların ağırlıkta olduğu söylenebilir. Mimari yapı türü olarak en çok tarihi evlere yer verildiği belirlenmiştir. Daha sonra tarihi çeşme, tarihi cami, türbe, saray ve hastane gibi mimari türlerinin isimlerinin geçtiği belirlenmiştir. Ayrıca ders kitaplarında Türk İslam mimarisine ait metinsel açıklamalar, görsellerle desteklenmiştir. Bu sonuçlardan

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anlaşıldığı üzere sosyal bilgiler ders kitaplarında Türk İslam mimarisine ait yapılardan örnekler sunulması ve tanıtıcı bilgilere yer verilmesi, Türk İslam sanat anlayışının göz ardı edilmediğinin kanıtıdır. Ayrıca çocukların, Türk İslam mimarisine yönelik kültürel farkındalıklarını geliştirmek amacıyla ders kitapları, etkinliklerle zenginleştirilebilir.

## INTRODUCTION

People have created many architectural structures over time by adding their own feelings and thoughts and creating an aesthetic pleasure. With the acceptance of Islam by the Turks, they created important works in the field of architecture. Some of these works have survived until today by preserving their texture and aesthetic understanding. The historical source of the discussions on Islamic art and architecture was made by the orientalist of the 19<sup>th</sup> century and western circles looked at Islamic art and architecture with an understanding that developed with the influence of the west and the east (Nasr, 1992; Kartal, 2014). However, thanks to the Islamic religion's own understanding of art, the societies that accepted Islam developed a new architectural style by combining their own cultures with the Islamic understanding of art (Yıldırım & Keçeci, 2022; Burckhardt, 2005).

Throughout the history of civilization, many tribes have created many city civilizations in regions such as Mesopotamia, Egypt, Ancient Greece, Anatolia, China and India. Especially the beliefs, religions, cultures and thoughts of the people living in these regions were reflected in their understanding of art and architecture. In the pre-Islamic period, it is seen that the activities in the field of art and architecture started with the processing and use of the paintings made by the Turks, especially the Uyghurs in the Central Asia region (Çakan, 2018). In fact, the ancient Turkish architectural tradition developed under the influence of the Chinese tradition, using ochre and gilded wood, clay bricks, stone, as well as carved ceramics and glazed bricks. According to the archaeological excavations and written documents, the structures built by the Uyghur Turks can be listed as "*Balık*" walled cities and fortresses, palaces surrounded by walls in which the rulers could sit, religious complexes called "*Ködüş*" built for charity, temples called "*Burkan-Orun*", Buddhist shrines called "*Stupa*" and mansions called "*Kalık*". As a matter of fact, after adopting Islam, the Uyghurs raised Turkish-Islamic architecture to the highest levels with these advanced experiments and experiences in architecture (Sönmez, 1989; Çakan, 2018). On the other hand, the Qarakhanids, Gaznavids, Seljuks and Ottomans brought about a golden age in Turkish Islamic architecture. In particular, Turkish Islamic architects used their knowledge of mathematics and geometry while building new structures and combined their new understanding of art with their skills to create incredible works (Grabar, 2010).

It is essential to protect and preserve the structures of Turkish Islamic architecture in the transfer of cultural heritage and its transmission to future generations (Yılmaz, 2020). According to the convention adopted by UNESCO on November 16, 1972, architectural structures belonging to important monuments and building communities in Turkish Islamic history were accepted in the field of cultural heritage and should be protected (UNESCO, 2023). After the Turks accepted Islam, they contributed to the development of Islamic culture and civilization by building madrasas, zawiyahs, mosques, darüşşifa and masjids. For this purpose, the Turks established the Nizamiye Madrasas, where they carried out important construction and development activities by training scientists, statesmen, architects and commanders (Şahin, 2021). Today, many works of Islamic architecture are still standing in Turkey. Some of them have been restored and are still in use. Some of them have been transformed into museums and ruins and brought into tourism, and some of them serve people in accordance with their originals. After this descriptive and explanatory information in the relevant literature, it is

thought that it will be useful to give information about the impressions of Turkish Islamic architecture in social studies textbooks, which is the main focus of the research.

In the learning and teaching process, textbooks are one of the most important tools for students to acquire basic knowledge, skills, values and concepts. Because textbooks have an effective function in the process of processing and teaching subjects (Kızılçaoğlu, 2009; Öztürk & Otluoğlu, 2002; Yaşar, 2008). Teaching cultural heritage topics in the social studies course plays an active role in making future generations individuals who are sensitive and respectful to their history and culture (Arıkan, 2012). For this reason, textbooks, which are highly effective in teaching historical knowledge and skills as well as transferring dominant cultural values, are one of the most important auxiliary teaching materials used in schools (Öztürk & Otluoğlu, 2002).

One of the subjects in the learning area of culture and heritage in the social studies course is the subject and visuals of Turkish Islamic architecture. Impressions and visuals of Turkish Islamic architecture are included at a level that children can understand, starting from the 4<sup>th</sup> grade of primary school from the basic level to the 5<sup>th</sup>, 6<sup>th</sup> and 7<sup>th</sup> grades. Because the most important task in teaching the subjects of Turkish Islamic architecture is undertaken by the social studies course. For this reason, it is aimed to provide children with basic knowledge, skills, values and concepts in subjects such as developing their artistic and aesthetic sensitivity, increasing their historical sensitivity, and supporting them to protect cultural heritage. For this reason, one of the most important reasons for conducting this research is that today, historical and architectural structures are damaged as a result of various writings on historical and architectural structures, spray painting, destruction of historical artifacts by smugglers and insensitive behavior of people.

It shows how important it is to raise individuals who are conscious, sensitive and protect cultural heritage in the transfer of these structures to the next generations. For this reason, the social studies course in schools has an important task. Because protecting and preserving historical buildings and transferring this cultural richness to future generations is one of the important missions of the social studies course.

There are many architectural structures around us that reflect national cultural elements and were built for various purposes. These structures can be a historical mosque, bridge, fountain, madrasah, caravanserai or a house (Tüysüz, 2020). Although there are studies on Turkish Islamic architecture in the relevant literature (Şahin, 2010; Doğan, 2010; Özaydın, Kamalov, Hunkan, Cöhçe, 2013; Çakan, 2018; Kılıç, 2015; Akyüz, 2021), the scarcity of studies to determine the presence of Turkish Islamic architecture in textbooks is striking (Bıyıklı, 2010; Daşdemir & Tekin, 2018; Bayır & Köse, 2019; Avcı & Taşer, 2020).

Historical architectural artifacts are the cultural treasures of our country. The name külliye (Sönmez, 1989; Şahin, 2021), which reflects the best example of the Turkish Islamic architectural complex and is a collection of buildings that serve different purposes such as madrasah, healing, library, tomb, bathhouse and imaret built around a mosque (Sönmez, 1989; Şahin, 2021), many historical architectural works built in Anatolia during the Ottoman, Seljuk and Principalities period and reflecting the architectural understanding of the period are important in terms of the continuation of cultural heritage and protection in terms of tourism and carrying it to the future. This study is a descriptive study to determine the impressions of Turkish Islamic architecture in social studies textbooks. This research was conducted to find an answer to the following question:

- What are the architectural works of Turkish Islamic states, types of architectural works and visuals related to architectural structures in social studies textbooks according to grade level?

## METHODOLOGY

### Research Model

People with broad knowledge, skills and imagination like to work with documents and materials. Due to the nature of documents, this study was designed according to the qualitative research method (Creswell, 2016). Document analysis method is used in such analytical and descriptive studies. Therefore, document analysis was also used in this study. Document analysis is a type of method in which the existence of certain words or concepts is determined by analyzing written materials containing information about the phenomenon or phenomena to be investigated (Loeb, Dynarski, McFarland, Morris, Reardon, & Reber, 2017; Yıldırım & Şimşek, 2021). In this context, in this study, it was tried to determine the architectural works of Turkish Islamic states, types of architectural works and visuals related to architectural structures in social studies textbooks according to the 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup> and 7<sup>th</sup> grade level.

### Data Collection

Within the scope of this study, 4 textbooks taught in secondary schools affiliated to Ministry of National Education [MoNE] in the 2022-2023 academic year were analyzed. Since these textbooks are distributed free of charge by MoNE and used as the main source books, they were chosen as the main data source in the study. Access to the textbooks was digitized online in pdf format on the MoNE website and filed for analysis. The textbooks used in this study are given in table 1.

**Table 1.**

*Textbooks analyzed in the research*

Grade level	Publisher	Name of the textbook	The Authors
4 <sup>th</sup> grade	Tuna printing	Primary School Social Studies	Sami Tüysüz
5 <sup>th</sup> grade	MoNE Publications	Secondary and Imam Hatip Secondary School Social Studies	Ömer Faruk Evirgen Jülide Özkan Suna Öztürk
6 <sup>th</sup> grade	Anadol Publishing	Secondary and Imam Hatip Secondary School Social Studies	Erhan Şahin
7 <sup>th</sup> grade	MoNE Publications	Secondary and Imam Hatip Secondary School Social Studies	Gökhan Gültekin Murat Akpınar Mustafa Nohutçu Pınar Özerdoğan Seher Aygün

### Data Analysis

In this study, descriptive analysis technique was used to analyze the data. The most important purpose of this type of analysis is to present the data obtained from the results of the study to the reader in an organized and interpreted manner without the need for in-depth information

(Yıldırım & Şimşek, 2018). In this process, some cause and effect relationships can be established between the findings and comparisons can be made between the facts when necessary. For this reason, while interpreting the analyzes in this study, some comparisons and interpretations were made between the cases.

In descriptive analysis, a framework is created in the light of predetermined themes or research questions. Then, according to this framework plan, the analysis steps are carried out sequentially. In this study, the first framework is the textbooks, culture and heritage learning area determined according to the grade level. Then, descriptive determinations were made in the relevant subject sections based on a research question. Finally, the concept and related explanations determined in accordance with the research question were tabulated and interpreted appropriately. These steps are also meant to support the credibility of the research.

## FINDINGS

In this section, the findings obtained as a result of the analysis of the research are tabulated and related comments are given.

- What are the architectural works of Turkish Islamic states, types of architectural works and visuals related to architectural structures in social studies textbooks according to grade level? The question was answered and interpreted.

In the 4<sup>th</sup> grade social studies textbook, it is seen that architectural structures belonging to Turkish Islamic states are included, albeit to a lesser extent. Especially the example of Mardin, a city rich in cultural and architectural aspects, is given. Information about this is presented in table 2.

**Table 2.**

*In The 4<sup>th</sup> grade social studies textbook, architectural artifacts belonging to Turkish Islamic States*

Architectural structures of Turkish Islamic states				
Century/period	The State	Name of the architectural structure	Type of architectural structure	Is there a visual?
15.	Artuklular/ Akkoyunlular	Kasımiye	Madrasa	Yes

In the 4<sup>th</sup> grade social studies textbook, the only example of Turkish Islamic architecture is the Kasımiye madrasa in Mardin province. In the textbook, its architectural features are mentioned and it is explained that it is one of the most important educational institutions of the period with its 700-year history. It is stated that the madrasa, which was built as a two-story building, has an architectural complex in the form of a complex with a mosque and a mausoleum around it. It is also noteworthy that visuals reflecting the entrance courtyard and gate of the madrasa are included. Except for this example, the textbook does not include any structure belonging to Turkish Islamic architecture. In addition, the following visual about Kasımiye madrasa is included in the textbook.

**Figure 1.**

*Entrance gate and courtyard of Kasımiye Madrasa (Tüysüz, 2020, p. 42).*

**Table 3.**

*In The 5<sup>th</sup> Grade social studies textbook, architectural works of Turkish Islamic States*

Architectural structures of Turkish Islamic states				
Century/period	The State	Name of the architectural structure	Type of architectural structure	Is there a visual?
700 years ago	Ottoman State	Cumalıkızık village	Historic house	Yes
-	Ottoman State	Historical fountain in Edirne	Historical fountain	Yes
-	Ottoman State	Suleymaniye Mosque	Historical mosque	Yes
-	Ottoman State	Topkapi Palace tiles	Palace	Yes
-	Seljuks	Mevlana and Museum	Tomb	Yes
-	Seljuk/Ottoman	Antalya Teke houses	Historic house	Yes
-	Ottoman State	Beyazari houses	Historic house	Yes
-	Byzantine/ Ottoman State	Hagia Sophia	Historical mosque	Yes
13. century	Mengücek Principality	Divriği Great Mosque and Darussifa	Historic mosque/Hospital	Yes
1566	Ottoman State	Mostar	Bridge	Yes

The findings obtained in the 5<sup>th</sup> grade social studies textbook are presented in Table 2. As it is understood from these findings, it is seen that the architectural structures belonging to the Ottoman Empire period are predominant. Then the names of the architectural structures belonging to the Seljuks and Principalities period were mentioned. Among these structures, only Bursa Cumalıkızık village, Divriği Great Mosque and Darüşşifa and Mostar bridge were

mentioned in which periods they were built, while the period in which other architectural structures were built was not specified.

It has been determined that historical houses are the most common type of architectural structures. Then, architectural types such as historical fountains, historical mosques, tombs, palaces and hospitals were identified. Visuals of these architectural structures were also included in the textbook. Looking at the architectural structures in this table, it can be said that there are places that are famous in Turkey and important in terms of historical tourism. In particular, these buildings are adorned with the features of Turkish Islamic architecture, have survived to the present day and have taken their place among the remarkable structures with the restoration and landscaping done over time. In the 5<sup>th</sup> grade social studies textbook (Eviren, Özkan & Öztürk, 2020, p, 46), the visuals of Turkish Islamic architecture are as follows:

**Figure 2**

Bursa Cumalıkızık houses



In Figure 2, these historical houses located in the village of Cumalıkızık in Bursa during the Ottoman Empire are at the forefront with their extremely elegant and impressive colors. This building is one of the important cultural treasures of the region. It is also visited by thousands of tourists every year, increasing its attractiveness. It is stated that the architectural structure in visual 3 on the side is a historical fountain built in Edirne during the Ottoman period. It was explained that the future of this work, which was built according to the Turkish Islamic architectural tradition, was under threat because its writings were erased and some paints were used on it. Thus, it was aimed to draw attention to the issue in order for children to gain sensitivity towards Turkish Islamic architectural structures and to have the awareness of protecting historical structures.

In the Grade 5<sup>th</sup> social studies textbook, two other very impressive visuals of Turkish Islamic architecture are included. These are the Süleymaniye Mosque in Istanbul and the tile panels used in Turkish Islamic architecture, especially in mosques, palaces and some madrasas.



**Figure 4**

Süleymaniye Mosque and Topkapı Palace Tile panels (Evirgen, et al, p. 46).



Built by Mimar Sinan the Architect, the Süleymaniye Mosque is aesthetically impressive and can be seen even from far away, providing an elegant image with its four minarets. Offering an incredible visual feast with its fountain, courtyard and high dome, this building is one of the masterpieces of Turkish Islamic architecture. In addition, the tile panels in Istanbul Topkapı Palace were used as indispensable in the art of decoration of Turkish Islamic architecture.

**Table 4.**

*6<sup>th</sup> Grade social studies textbook, architectural works of Turkish Islamic States*

Architectural structures of Turkish Islamic states				
Century/period	The State	Name of the architectural structure	Type of architectural structure	Is there a visual?
750	Abbasi State	Samarra Mosque	Historical mosque	Yes
(1072-1202)	Saltuklular	Mama Hatun Külliye	Külliye	Yes
(1080-1178)	Danışmentliler	Yagibasan	Madrasa	Yes
(1080-1228)	Mengücekler	Divriği Great Mosque and Darussifa	Historical mosque	Yes
(1102-1409)	Artuklular	Malabadi Bridge	Historical bridge	Yes
		Gevher Nesibe Hatun	Madrasa	Yes
		Cemaleddin Ferruh Darussifa	Hospital	Yes
		Alaeddin Mosque	Historical mosque	Yes
1077-1308	Anatolian Seljuk Empire	Kılıçarslan II Kervansaray	Kervansaray	Yes
		Thin Minaret	Madrasa	Yes
		Double Minaret	Madrasa	Yes
		Toruntay Darussifasi	Hospital	Yes

**Table 4 (Continue).***6<sup>th</sup> Grade social studies textbook, architectural works of Turkish Islamic States*

Architectural structures of Turkish Islamic states				
Century/period	The State	Name of the architectural structure	Type of architectural structure	Is there a visual?
1077-1308	Anatolian Seljuk Empire	Rotating Kumbet	Kumbet	Yes
		Malatya Grand Mosque	Historical mosque	Yes
		Hunad Hatun Külliye	Külliye	Yes
		Sultan Khan	Kervansaray	Yes

When Table 4 is examined, examples of architectural structures belonging to Turkish Islamic states are presented in the 6<sup>th</sup> grade social studies textbook. Primarily, these structures are the architectural structures belonging to the Abbasi state, Saltuklu, Danişment, Mengücekler, Artuklu and the Seljuk State of Turkey. As a matter of fact, in the 6<sup>th</sup> grade social studies textbook, the state with the most architectural elements among the states belongs to the Seljuk State of Turkey. Especially after the Seljuks settled in Anatolia, they carried out important construction activities. It is noteworthy that most of the architectural works belonging to the Seljuk State of Turkey are in the Central Anatolia region and around their capital Konya. In the textbook, it is stated in which period the architectural structures were built. However, it was determined that the chronological order was not followed. In the 6<sup>th</sup> grade social studies textbook, it is seen that the most examples, madrasahs and historical mosques are the most common types of architectural structures. Afterwards, it can be said that there are külliye, historical bridge, hospital, kumbet and caravanserai. Visuals of these architectural structures are also included in the textbook. In addition, it is seen that these historical architectural structures are known in Turkey and are important places in terms of historical tourism. Millions of people visit these places of Turkish Islamic architecture every year.

**Figure 5**

Divriği Great Mosque (Sivas) (Şahin, 2021).



**Figure 6**

Malabadi bridge (Diyarbakır) (Şahin, 2021).

**Figure 7**

Alaeddin Mosque (Konya) (Şahin, 2021).



In the 6<sup>th</sup> grade social studies textbook, visuals of Turkish Islamic architecture are included, and some of them have been selected to support textual information and draw the reader's attention, and a few visuals popular in Anatolia in Turkish Islamic architecture have been selected. Image 5 is of the Great Mosque of Sivas Divriği, an important building in the Turkish Islamic world. The 6<sup>th</sup> image is the Malabadi Bridge in Diyarbakır. The 7<sup>th</sup> image belongs to the Alaeddin Mosque in Konya, which was built by the Anatolian Seljuks and is an important symbol of the city (Şahin, 2021). After the Turks came to Anatolia, they established many cities and supported the development of culture and civilization by carrying out construction activities in these regions. The most important proof of this is the historical architectural structures that have survived to the present day and are located in many cities of Anatolia.

**Table 5.**

*In the 7<sup>th</sup> grade social studies textbook, architectural artifacts belonging to Turkish-Islamic States*

Architectural structures of Turkish Islamic states				
Century/period	The State	Name of the architectural structure	Type of architectural structure	Is there a visual?
-	Ottoman State	Çimpe	Castle	Yes
-	Ottoman State	Rumeli Hisarı	Castle	Yes
Tulip Era	Ottoman State	Ahmed III Fountain	Historical fountain	Yes
-	Ottoman State	Ottoman houses in Bursa	Historical houses	Yes
-	Ottoman State	Mostar	Historical bridge	Yes
-	Ottoman State	Topkapi Palace	Palace	Yes
-	Ottoman State	Grand Bazaar	Historical bazaar	Yes
-	Ottoman State	Fatih Mosque	Historic mosque	Yes
-	Ottoman State	Mihrişah Sultan Imaret	Nursing Home	Yes
-	Ottoman State	Samarkand Observatory	Observatory	Yes
-	Ottoman State	Sultanahmet	Historical mosque	Yes
-	Ottoman State	Buruciye	Madrasa	Yes
-	Ottoman State	Iznik Suleyman Pasha	Madrasa	Yes

In Table 5, when the architectural structures belonging to Turkish Islamic states are examined in the 7<sup>th</sup> grade social studies textbook, only the architectural structures belonging to the Ottoman Empire are included. It can be said that most of these architectural structures are masterpieces located in Istanbul, the capital of the Ottoman Empire, and are important in terms of Turkish Islamic architecture. The most common architectural building types are castles, historical mosques and madrasas. In addition, the majority of religious architectural building types show their commitment to the Islamic religion. Among these structures, only the Ahmed III Fountain is stated to have been built during the Tulip Period, but the periods in which the other architectural structures were built are not included, nor is there a chronological order. This can be seen as an important deficiency. As a matter of fact, if the social studies course is designed according to the two important skills of perceiving time and chronology and perceiving change and continuity, children's misconceptions and mislearning about history subjects can be prevented. The textbook also includes visuals of these architectural structures. In the 7<sup>th</sup> grade social studies textbook, Topkapı Palace, Fatih Mosque and Sultanahmet Mosque are among the most visited cultural tourism sites in Turkey. For this reason, it is thought that our country is directly effective in adding these important historical architectural structures to the textbooks. Textbooks can be an important tool for students to protect historical and cultural heritage. For this reason, the opinions, suggestions and requests of individuals, society and teachers are important when updating textbooks. In the 7<sup>th</sup> grade social studies textbook, 7<sup>th</sup> and 8<sup>th</sup> images of Turkish Islamic architecture are as follows: (Gültekin, Akpınar, Nohutçu, Özerdoğan & Aygün, 2019).





Rumeli Fortress



Ahmed III Fountain

In the 7<sup>th</sup> grade social studies textbook, when the visuals belonging to Turkish Islamic architecture are examined, the Rumeli Fortress is included in the 7<sup>th</sup> visual, and in the 8<sup>th</sup> visual, the Ahmed III Fountain is one of the first architectural works built during the Tulip period in the Ottoman period. This fountain is one of the rare examples of traditional Turkish tile workmanship with its multiple floral exterior decorations. In addition, on one of the front surfaces of the Ahmed III Fountain, an impressive verse is inscribed: "Open and drink the water with besmeleyle, pray to Khan Ahmed". The 9<sup>th</sup> image is the Mostar Bridge, one of the important bridges built by the Ottomans in the Balkans. During the Ottoman period, architectural structures were at the forefront of art. Architects trained in the Ottoman period, mosques, madrasas, bridges, baths, almshouses reflect the superior aesthetic understanding of the period. In fact, Ottoman architects did not neglect animals and built birdhouses on the roofs or walls of their architectural works. In addition, some tombstones had sections on their headstones where birds could drink water. Among the places where birdhouses are found, Istanbul Fatih Mosque, Kastamonu Ibn Neccar Mosque, Amasya Sultan Bayezid Mosque, Bayezid Seyyid Hasan Pasha Madrasa are among the most beautiful examples.

### DISCUSSION AND CONCLUSION

In this section, the impressions of Turkish Islamic architecture in social studies textbooks were tried to be determined and some conclusions were reached as a result.

The most important carrier of cultural heritage is human. Because many structures, tools and equipment are built thanks to the people who make up a nation. Thus, a nation that builds structures creates its own understanding of art and architecture. There are many architectural structures that reflect the national culture and were built for different purposes. Among these structures, a historical mosque, bridge, fountain, madrasa, kervansaray and historical houses can be given as examples. Turks, who have a deep-rooted history, have created many architectural works with the acceptance of Islam and have brought Turkish Islamic architecture to the top with the architectural works they have built especially in Anatolia (Tüysüz, 2020). Thanks to the madrasas built by the Turks in the Islamic world, the development of science and

astronomy was ensured and they played an active role in the training of important scientists (Nasr, 1992; Cansever, 1997).

When the results of this research are evaluated in general, only Kasımiye madrasa in Mardin province, which can be considered as an example of Turkish Islamic architecture, is included in the 4<sup>th</sup> grade social studies textbook. When the results are analyzed according to the grade level, it is determined that the subjects of Turkish Islamic architecture are less included in the 4<sup>th</sup> grade social studies textbook. It is seen that it is mostly included in the 6<sup>th</sup> and 7<sup>th</sup> grade level.

According to the results obtained in the 5<sup>th</sup> grade social studies textbook, it is seen that the architectural structures belonging to the Ottoman Empire period are predominant. Then the names of the architectural structures belonging to the Seljuks and Principalities period were expressed. Among these structures, only Bursa Cumalıkızık village, Divriği Great Mosque and Darüşşifa and Mostar bridge were mentioned in which periods they were built, while the period in which other architectural structures were built was not specified.

Within the architectural structures, it was determined that historical houses were the most common type of architectural structure. Afterwards, it was concluded that architectural types such as historical fountains, historical mosques, tombs, palaces and hospitals were mentioned. In the 6<sup>th</sup> grade social studies textbook, among the architectural structures belonging to the Turkish Islamic states, the architectural structures belonging to the Abbasid state, Saltuklular, Danişmentliler, Mengücekler, Artuklular and Turkey Seljuk State. As a matter of fact, in the 6<sup>th</sup> grade social studies textbook, it was determined that the state with the most architectural elements among the states belonged to the Seljuk State of Turkey. In the 6<sup>th</sup> grade social studies textbook, it was determined that the most examples, madrasa and historical mosques were the most common types of architectural structures. Then it was determined that there are külliye, historical bridge, hospital, cluster and kervansaray.

In the 7<sup>th</sup> grade social studies textbook, when the results related to the architectural structures of Turkish Islamic states are evaluated, only the architectural structures of the Ottoman Empire are included. It can be said that most of these architectural structures are masterpieces located in Istanbul, the capital of the Ottoman Empire, and are important in terms of Turkish Islamic architecture. The most common types of architectural structures are castles, historical mosques and madrasas. In addition, the majority of religious architectural building types show their commitment to the Islamic religion (Burckhardt, 2005). It was determined that the chronological order of the subjects describing Turkish-Islamic architectural structures in the textbooks was not followed. Although some periods and dates are mentioned, there is no classification in accordance with chronology. This can be seen as a serious criticism and deficiency for the textbooks. In addition, visuals related to architectural structures were included in the textbooks.

According to a research result, including the works of Turkish Islamic scientists who made important studies in the field of architecture (Kartal, 2014) can help students develop a positive perception of cultural heritage and structures. According to another research result, by stating that Turks directly influenced the development of Islamic science and the progress of Islamic architecture by building madrasas (Çakan, 2018), students can realize the contribution of Turks to the development of architecture in the Islamic world. Because one of the aims of the social studies course, whose subject is human, is to ensure the protection and development of cultural heritage that ensures the formation of national consciousness. As such, the question of how knowledge, skills and values related to the protection of cultural heritage and gaining this

awareness are included in the social studies course will always remain important (Pehlivan, 2015).

It can be said that social studies textbooks have the idea of a Turkish-Islamic synthesis by presenting examples of structures belonging to Turkish-Islamic architecture and including introductory information (Bilgili, 2014). Especially due to the tourism factor that plays an active role in the development of a country today, it is very important to protect cultural heritage and transfer it to future generations (Aslan, 2023). For this reason, monuments, which are examples of tangible cultural heritage, and architectural monuments of exceptional universal value in terms of history, art or science, architectural complexes such as building communities are important assets reflecting cultural heritage (Yılmaz, 2020, p.158). Social studies is one of the most important courses that emphasizes the important services of Turks in the development of Islamic architecture (Sönmez, 1989). Therefore, supporting the subjects and contents in the field of culture and heritage learning about architectural structures in textbooks with descriptive information and visuals can improve children's awareness of cultural heritage. In this context, out-of-school learning environments can be utilized to visit the buildings of Turkish Islamic architecture around us. In addition, examples of important works that are currently being restored can be given. Technology-supported virtual museums, applications showing architectural remains can be used in the teaching process in the classroom environment. Models of important buildings belonging to Turkish Islamic architecture can be made with various materials. Thus, students can be helped to develop their sensitivity towards cultural heritage and their understanding of art.

### **Support and Agreement**

As author, I have no support or appreciation for the process of conducting the research.

### **Conflict Statement**

I declare that I, as author of the study, have no interests/conflicts

### **Publication Ethical Statement**

All the rules stated in the framework of "Scientific Research in Universities and Publication Ethic Codes were followed throughout the process (planning, implementation, data collection and analysis). None of the actions stated under the title "Actions that violate scientific research and Publication Ethics " which is the second part of the codes that must be considered. During the writing process of the manuscript, the rules of scientific ethics and citation were followed, no falsifications were made to the collected data, and this study was not sent to any other academic publication environment for evaluation.

### **Geniş Türkçe Özet**

İnsan, kültürel mirasın önemli bir unsurudur. Çünkü insanoğlu, inşa ettiği mimari yapılarla hem sanat ve mimarinin gelişmesini sağlamış hem de kendisine ait mimari yapılara estetik anlayışını yansıtmıştır. Türklerin İslam dinini kabul etmesiyle mimari alanda önemli eserler meydana getirmişlerdir. Bu eserlerin bazıları günümüze kadar dokusunu ve estetik anlayışını koruyarak gelebilmiştir. İslam sanatı ve mimarisine yönelik tartışmaların tarihsel kaynağı 19. Yüzyılın oryantalistleri tarafından yapılmış ve batılı çevrelerce İslam sanat ve mimari tarzına batı ve doğulu etkisiyle gelişen bir anlayışla bakmışlardır (Nasr, 1992; Kartal, 2014).

Kültürel mirasın aktarılmasında ve gelecek nesillere ulaştırılmasında Türk İslam mimarisine ait yapıların korunması ve kollanması elzemdir (Yılmaz, 2020). UNESCO'nun 16 Kasım 1972 tarihinde kabul ettiği sözleşmeye göre Türk İslam tarihinde önemli anıtlar ve yapı topluluklarına

ait mimari yapılar, kültürel miras alanında kabul edilmiş ve korunması gerektiği belirtilmiştir (UNESCO, 2022).

Öğrenme ve öğretme sürecinde, öğrencilere temel bilgi, beceri, değer ve kavramların kazandırılmasında en önemli araçlardan biri de ders kitaplarıdır. Çünkü ders kitapları, konuların işlenmesinde ve öğretilmesi sürecinde etkili bir işleve sahiptir (Kızılcıoğlu, 2009; Öztürk ve Otluoğlu, 2002; Yaşar, 2008). Sosyal bilgiler dersinde kültürel mirasa ait konuların öğretilmesi, gelecek kuşakların tarihine ve kültürüne duyarlı ve saygılı bireyler olmasında aktif rol oynar (Arıkan, 2012). Sosyal bilgiler dersinde kültür ve miras isimli öğrenme alanında yer alan konulardan biri de Türk İslam mimarisine ait konu ve görsellerdir. Çocukların anlayabileceği seviyede ilköğretim 4. sınıftan itibaren temel seviyeden başlanarak 5, 6 ve 7. sınıfa kadar Türk İslam mimarisine ait izlenimlere ve görsellere yer verilmektedir. Çünkü Türk İslam mimarisine ait konuların öğretilmesinde en önemli görevi, sosyal bilgiler dersi üstlenmiştir. Bu nedenle çocukların sanat ve estetik duyarlılıklarını geliştirmek, tarihsel duyarlılıklarını artırmak, kültürel mirasa sahip çıkmalarına destek olmak gibi konularda temel bilgi, beceri, değer ve kavramların kazandırılması hedeflenmektedir (Sönmez, 1989; Şahin, 2021).

Bu araştırmanın yapılmasının en önemli gerekçelerinden biri günümüzde tarihi ve mimari yapıların üzerinde çeşitli yazıların yazılması, spreylere boyanması, tarihi eser kaçakçıların tahribatı ve insanların duyarsızca davranışları sonucu, tarihi mimari yapılar zarar görmektedir. Bu yapıların sonraki kuşaklara aktarılmasında bilinçli, duyarlı ve kültürel mirasa sahip çıkan bireylerin yetişmesinin ne kadar önemli olduğunu göstermektedir. Bu sebeple okullarda yer alan sosyal bilgiler dersine önemli bir görev düşmektedir. Çünkü tarihi yapıları korumak ve kollamak, gelecek kuşaklara bu kültürel zenginliği aktarmak, sosyal bilgiler dersinin önemli misyonlarından biridir.

Bu çalışma, sosyal bilgiler ders kitaplarında Türk İslam mimarisine ait izlenimleri belirlemeye yönelik betimleyici bir çalışmadır. Bu çalışma, dokümanların doğası gereği, nitel araştırma yöntemine göre tasarlanmıştır (Creswell, 2016). Bu tarz analitik ve betimleyici çalışmalarda doküman incelemesi yöntemi kullanılmaktadır. Bu nedenle bu çalışmada da doküman incelemesi kullanılmıştır. Bu çalışma kapsamında 2022-2023 eğitim ve öğretim yılında MEB'e bağlı ortaokullarda okutulan 4, 5, 6 ve 7. Sınıf ders kitabı incelenmiştir. Bu çalışmada verilen çözümlenmesinde betimsel analiz tekniği kullanılmıştır. Araştırmanın sonuçlarına göre köklü bir geçmişe sahip olan Türkler, İslam dinini kabul etmesiyle beraber birçok mimari eser meydana getirmiş ve özellikle Anadolu coğrafyasında yapmış oldukları mimari eserlerle adeta Türk İslam mimarisini zirveye çıkartmışlardır (Tüysüz, 2020). Türklerin İslam dünyasında yapmış oldukları medreseler sayesinde fen bilimleri ve astronomi ilminin gelişmesi sağlanmış ve önemli bilim insanlarının yetişmesinde aktif rol oynamışlardır (Nasr, 1992; Cansever, 1997). 4. Sınıf sosyal bilgiler ders kitabında, Türk İslam mimarisine örnek olarak sayılabilecek sadece Mardin ilinde yer alan Kasımiye medresesine yer verilmiştir. Sınıf düzeyine göre sonuçları incelendiğinde, Türk İslam mimarisine ait konulara 4. Sınıf sosyal bilgiler ders kitabında daha az yer verildiği tespit edilmiştir. En çok 6 ve 7. Sınıf düzeyinde yer verildiği görülmektedir. Mimari yapı türü olarak en çok *tarihi evlere* yer verildiği belirlenmiştir. Daha sonra *tarihi çeşme*, *tarihi cami*, *türbe*, *saray* ve *hastane* gibi mimari türlerinin isimlerinin geçtiği belirlenmiştir. Sosyal bilgiler ders kitaplarında Türk İslam mimarisine ait yapılardan örnekler sunulması ve tanıtıcı bilgilere yer verilmesi, Bir Türk İslam sentezlemesi düşüncesine sahip olduğu söylenebilir (Bilgili, 2014). Özellikle günümüzde bir ülkenin gelişmesinde etkin rol oynayan turizm faktörü nedeniyle kültürel mirasların korunması ve gelecek nesillere aktarılması oldukça önemlidir (Aslan, 2023).

İslam mimarisinin gelişmesinde Türklerin önemli hizmetleri olduğunu belirten (Sönmez, 1989) derslerden en önemlisi sosyal bilgilerdir. Bu nedenle ders kitaplarında mimari yapıları anlatan



kültür ve miras öğrenme alanındaki konu ve içeriklerin tanımlayıcı bilgi ve görsellerle desteklenmesi, çocukların kültürel miras bilincini geliştirebilir. Bu nedenle okul dışı öğrenme ortamlarında faydalanarak çevremizde olan Türk İslam mimarisine ait yapılara ziyaretler gerçekleştirilebilir. Ayrıca güncel olarak restorasyonu yapılan önemli eserlere de örnekler verilebilir. Teknoloji destekli sanal müzeler, mimari kalıntıları gösteren uygulamalar, sınıf ortamında öğretim sürecinde kullanılabilir. Çeşitli materyallerle önemli Türk İslam mimarisine ait yapıların maketleri yapılabilir. Böylece öğrencilerin kültürel mirasa yönelik duyarlılıkları ve sanat anlayışlarının gelişmesine yardımcı olunabilir.

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