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Idealized Family Types: Turkey 5th Grade Social Studies Textbooks from 1978 to 2018

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Abstract

The aim of this study is to investigate the family phenomenon included in the 5th-grade social studies textbooks published in Turkey between the years 1978-2018. This study was structured according to a qualitative research approach. The holistic multi-state pattern of this approach was preferred. The data sources of the study were chosen from the purposeful sampling methods in accordance with the critical case sampling. The data were collected according to the document analysis method. The analysis method of the research is content analysis. While the analysis was carried out, frequency and categorical analysis techniques, which are among the content analysis techniques, were employed. The following results were obtained in the study: In the interfamilial relations category, division of labour and responsibilities in the family, sharing, democracy, solidarity, special days, communication, discipline and control were included. Women were rather associated with shopping and children. In addition to these, women's motherhood and emotionality, feeding the family, and artistic spirit of women were also included. 1990 and 2010 textbooks focused on the legal status of the family. Islam and family relations were included only in 2000. The most abundant data on family functions were included in the 2018 textbook. Family types were not included in the textbooks of 1978, 1990 and 2000. In 2010 and 2018 textbooks, extended family was mentioned most.

Key Words: *Family, Textbook, Content Analysis, Social Studies.*

Öz

Bu çalışmanın amacı 1978-2018 seneleri arasında Türkiye'de basılmış olan sosyal bilgiler 5. sınıf ders kitaplarında yer alan aile olgusunu incelemektir. Bu çalışma, nitel araştırma yaklaşımına göre yapılandırılmıştır. Bu yaklaşımın bütüncül çoklu durum deseni tercih edilmiştir. Araştırmanın veri kaynakları amaçlı örnekleme yöntemlerinden kritik durum örneklemesine uygun olarak seçilmiştir. Araştırmanın verileri, doküman inceleme yöntemine göre toplanmıştır. Araştırmanın analiz yöntemi, içerik analizidir. Çözümleme yaparken içerik analizi tekniklerinden olan frekans ve kategorisel analiz teknikleri kullanılmıştır. Çalışmada şu sonuçlara ulaşılmıştır: Aile içi ilişkiler kategorisinde, ailede iş bölümü ve sorumluluklara, paylaşıma, demokrasiye, yardımlaşmaya, özel günlere, iletişime, disipline ve kontrole yer verilmiştir. Kadın daha çok alışverişle ve çocukla ilişkilendirilmiştir. Bunların yanı sıra kadının analığına ve duygusallığına, ailesini beslemesine, sanatsal ruhuna da yer verilmiştir. Ailenin hukuksal durumu ile ilgili 1990'da ve 2010'da yoğunlaşma gözlenmiştir. İslamiyet ve aile ilişkisine sadece 2000 senesinde yer verilmiştir. Ailenin işlevlerine yönelik en çok veri 2018 kitabında yer almıştır. 1978, 1990 ve 2000 yılları ders kitaplarında aile türlerine yer verilmemiştir. 2010 ve 2018 ders kitaplarında en fazla geniş aile türüne yer verilmiştir.

Anahtar Kelimeler: *Aile, Ders Kitabı, İçerik Analizi, Sosyal Bilgiler*

Introduction

The family is where human beings are born and raised, where they gain their first life skills, values such as love, respect, compassion, sharing and helping each other. It is a school where human beings develop their affective, cognitive and physical intelligence, the first institution of the earth, and the guarantee of generations. These features of the family are more than enough to make the family and its members more special than the other institutions and individuals (Bayırlı, 2018). Family, a social institution that coexists with humanity, is defined as mother-father and child-centered or only child-centered in some definitions. Family elders who have blood ties or people who are considered family elders with spiritual ties are also included in the definition (Keskin, 2017).

There are various theories about the family, which is accepted as both a group and an institution in sociology. According to the structural-functionalist approach among these theories, the family is one of the components that constitute the entire society. It consists of individuals who keep the social system alive and act in accordance with the network of roles and statuses (Koyuncu, 2013). According to Parsons, one of the leading names of the theory, the extended family model underwent a change with industrialization and modernization, the communication of the family with each other weakened, the relationship of social institutions with the extended family deteriorated, and the nuclear family model emerged. However, with the spread of communication technologies after 1980, pieces of the extended family separated from each other started to converge again. Thus, the dispersed extended family model emerged. In particular, the fact that children needed grandparents and grandparents other than the mother-father relationship made this family structure visible (Parsons, 1965, as cited in Oktik, 2018). According to yet another theory, the confrontational approach, the family became more important in the modern period. According to the theorists of the approach, because capitalism creates endless needs and encourages people to

work and consume more, families became attracted with the goods fetishism. The family became a market where young people are drawn into a consumption frenzy, and since it became commodified, the capitalist system began to attach importance to family (Kasapoğlu, 2012). Besides, the division of labour within the family is interpreted as the first form of a human's dominance on another human being, the enslavement of mothers and children and the seizure of their labour power (Donovan, 2010, as cited in Güçlü, 2012). Accordingly, the nuclear family is a style desired by the authority in societies dominated by the capitalist mode of production. Another theory, symbolic interactionism, focused primarily on relational features regarding family. According to the theory, what determines the relationships is the role and expectations from the role represented and how they are perceived. What matters is if the relationships, roles and perceptions of family members in any family type are of good quality. The clearer the roles and perception of roles, the better communication will be (Canatan, 2016). According to this theory, communication within the family has changed in the modernization process. Modernity allowed family members to act subjectively. Thus, the intimate and collectivist relationships in the traditional family have now been replaced by subjective and individualized family relationships (Can, 2014). The feminist theory treats the family as a patriarchal institution. It argues that the woman is exploited within the family structure. For this reason, this theory does consider that the family institution is a favourable thing. Feminists believe that by changing gender roles, women will be released from family enslavement. With this change, household chores and raising children will also be the responsibility of men. They also oppose the idealization of a single type of family and argue that there may be different and marginal family forms. The important thing is not to be an extended family or a nuclear family because there is no change in the values defining the family in both family models. In addition, it is wrong to consider the family as an institution that encompasses only positive values in the construction of the social order. On the

contrary, the family has a role in developing security problems such as theft, extortion, murder, abuse and rape, patronage relationships, infraction of rules, corruption, anti-democratic attitudes, hate crimes, and lynch culture (Güneş, 2018). Thus, the feminist theory also approaches family differently.

While the sociological theories mentioned above deal with the family in various ways, family types have also differed. Today, there are diversified family models such as nuclear, extended, separated, single-parented, homosexual, childless, cohabitation. Within the changing and diversifying family models, the functions of the family, the duties and roles they undertake have changed equally (Ertan, 2018). These theoretical discussions and the differences in the family indicate that the family issue is one of the important agenda topics of the modern era. It is therefore important that this controversial topic is addressed in textbooks. In the literature, there are some studies related to women, family and gender. These studies, as far as is available, are elaborated below.

Sönmez (2020) examined the 2019-2020 life studies and social studies textbooks in terms of gender. It was concluded that in textbooks, women were mostly associated with services like household chores, doing shopping, cooking and offering treats and with compassion, love, and naive behaviour. Çimen & Bayhan (2019) concluded that in 2018 life studies and social studies textbooks, all members of the house do housework together, women are emphasized as mothers. Also, the Civil Code on family law was adopted as a result of the secularization process, and the nuclear and extended family are mentioned, but different family representations were not included. Bilgin (2019) concluded that women are associated with children and maternity more than men in the family descriptions in the textbooks. However, there is no purely sexist approach because women are not portrayed alone in the kitchen and are portrayed with men. Özer, Karataş, and Ergun (2019) examined Turkish textbooks in terms of sexism and determined that the division of labour for men and women is not reflected in the textbooks sufficiently. Öztürk and Özkan (2018) examined the Life Studies textbooks and affirmed that the value of love is mentioned in

the family, focusing on love for the mother. Taştekin (2019) examined Life Studies and Turkish textbooks for the years 2017-2018. He/She concluded that the family is mainly defined by the female bond in the texts of the books. Zhao, Zhang, and Liu (2017) examined the family unit in Social Studies textbooks. In their examinations, they found that only love of family is provided to students, and no information about family values is given, information on family safety and rules of etiquette is lacking, and mainly nuclear families are included. They also concluded that more diverse family types should be included in order for students to respect different families, and appropriate content should be presented to families in rural and urban areas. Çelik (2016) stated that in social studies textbooks, Turkish women are addressed according to various historical periods within the context of family, and different publishing houses have developed different discourses about women's position. Accordingly, it was stated that some discourses put forward that a restrictive understanding of women's rights developed in post-Islamic Turkish states, changes in lifestyles were observed despite the continuation of the dignity of women with the adoption of Islam, women started to be more interested in taking care of children, and even though women did not completely withdraw from social life, they were excluded from the society and work life. Nevertheless, these discourses were found to contradict each other. Republic era women, on the other hand, were examined within the scope of new rights gained. In their study on Turkish textbooks, Çeçen (2015) stated that the women and men, who are members of the family, cooperate at home and divide the labour, the mother and father have duties and responsibilities in the care and upbringing of children, and they make choices according to their interests. They also stated that texts sometimes show that women are afraid of their husbands, sometimes women have a say. Also, women's motherhood quality is included, and there are narrations about men and women following traditional discourses. Çayır (2014), in his work carried out within the scope of the human rights screening project in the textbooks, stated that the traditional patriarchal family understanding began to change, male

figures engaged in housework were included more in the issues of domestic solidarity and cooperation; on the other hand, representations that traditionally associate women with housework and men with outside work were also available. It was also found in the study that the Ottoman and the Republic periods were portrayed to be different as day and night, and it was aimed to provide the perspective that women were equated with the Civil Code, women began to perform all the professions men could do, the old was dark, and the new is bright, different family types were not included, and the children were not the entitled to rights.

Şeker (2013) examined family and women themes in 2011 Social Studies textbooks. In his review, he concluded that family and women themes were mostly discussed together, but women and family themes were discussed separately in some units. Helvacıoğlu Gümüşoğlu (1994) stated that, in the textbooks of the first years of the Republic, there were examples aiming to strengthen solidarity in the society and the family, women and men were presented as individuals acting in solidarity and constant cooperation with each other, the division of labour was not explained based on the distinction between "female job and male job," the duties of men and women in the family were not defined in strictly separated terms, but the opposite change was observed after the 1950s.

When the abovementioned literature related to the textbooks is examined, it is seen that the subject of the family has been a research topic in the contents of various textbooks. The literature has dealt with the family issue mostly from a gender equality perspective. In other words, the subject of the family has been investigated under certain specified categories in the literature. The focus of this study is to reveal all aspects of the family phenomenon reflected in the textbooks. In this study, the following research categories and the sub-problems of the study were determined by pre-reading the books, and a from-part-to-whole approach was pursued throughout the study. Thus, it was aimed to contribute to the literature to make up for the insufficiency of studies addressing all aspects of the family. In this context, the study

aims to determine the family phenomenon in the 5th-grade social studies textbooks used in Turkey in 1978, 1990, 2000, 2010 and 2018. The main problem of the study is to seek an answer to the question of "How is the family phenomenon included in social studies textbooks between 1978 and 2018?". In this context, the sub-problems of the study are as follows: According to the family phenomenon in social studies textbooks;

1. What is included regarding relationships between individuals within the family?
2. What is included about women in the family?
3. What is included about the families of famous people?
4. What is included regarding the legal status of the family?
5. What is included regarding the relationship between family and Islam?
6. What is included regarding the function of the family?
7. Which family types are included?

Method

Under this heading, the research design, data sources, data collection and analysis methods are included.

Research Design

This study's design, which was structured according to the qualitative research approach, is a multiple holistic case study design. The case study is an in-depth investigation method. In this analysis, one or more cases, settings, programs, social groups or interrelated systems are thoroughly evaluated. Evaluation is defined and customized depending on the place and time of an asset (Büyüköztürk et al., 2020). The case examined in this study is the family phenomenon included in social studies textbooks. A 40-year period was analysed regarding the family phenomenon. It was aimed to achieve an in-depth analysis by employing content analysis. Besides, following the multiple holistic case design, the 40-year period was divided into 10-year periods, and the books reflecting each period were evaluated under the

same theme, first individually and then by comparing them as a whole. As a matter of fact, in the multiple holistic case design, each unit is first examined within itself and then evaluated in comparison (Yıldırım & Şimşek, 2008).

Data Sources of the Study

The data sources of this study, which was conducted with the aim of determining the family phenomenon in social studies textbooks, were selected according to the critical case sampling, one of the purposeful sampling methods. The determinant of this sampling method is the cases that make a point important for some reason. The most important sign is the presence of the judgment that "if there is a case in one place, it is also present in other similar cases." Although examining a few critical cases does not allow for broad generalizations, logical generalizations can be made based on the evidence (Patton, 2018). In this study, the 10-year term interval was chosen as the critical value to understand the changes in textbooks. The action was taken based on the judgment that the changes found in the selected textbooks will also exist in other social studies textbooks in the same period. This is to say that even if a textbook curriculum does not change, the content of the book should be updated by experts within ten years under the influence of social changes. The statement that the period of suitability for textbooks is five years included in the Ministry of National Education's Regulation on Textbooks and Education Tools Section 1 Article 21 confirms this idea (Official Gazette, 2012). Therefore, it can be assumed that a 10-year period will make the change in the books more visible.

The sample of the study consists of 5th-grade social studies textbooks published in 1978, 1990, 2000, 2010 and 2018. 5th-grade textbooks were preferred in the study because primary school social studies lessons had continued to be published without any interruption since 1968, when they were first taught. Secondary school social studies course, on the other hand, was removed from secondary school curriculum between 1985-1998, and interruption in the process was observed. For this reason, secondary school textbooks were excluded from the study. Another

reason is that 5th-grade textbooks cover the same subjects more comprehensively than 4th-grade textbooks since the spiral programming approach is applied in social studies curricula.

The mentioned 1978, 1990 and 2010 textbooks were published by the Ministry of National Education (MoNE), the 2000 book was published by Serhat Publications, and the 2018 book was published by Anadol Publishing. 1978 book was prepared by Ferruh Sanır, Tarık Asal and Niyazi Akşit; 1990 textbook was prepared by the book commission, 2000 book was prepared by Kemal Kara, İbrahim Vural and Nurten Kaman; the 2010 book was prepared by Dr. Samettin Başol, Dr. Fatma Ünal, Hikmet Azer, Abdullah Yıldız and Ömer Faruk Evirgen and the 2018 book was prepared by Erhan Şahin.

This investigation should have started with the 1968 textbook because the social studies course was first offered in primary schools with this name, with the 1968 primary school curriculum. However, researchers could only access the 1978 social studies textbook as the oldest date. This situation shows the weakness of the study.

Data Collection Method of the Study

The data collection method of the study is document analysis. Document analysis can be a data collection method on its own in qualitative research (Yıldırım & Şimşek, 2008). Document analysis is a method used to collect, systematically review, and evaluate official or private records. This method enriches data collection (Ekiz, 2003). The document is a concept related to written, visual and physical materials (Merriam, 1998). In the qualitative research process, the researcher can present a holistic research scheme on the documents, carry out word analysis, and organize the study in its own environment (Creswell, 1998). The documents of this study are textbook texts. While collecting data, all texts in the book from the first unit, excluding the National Anthem, the contents, the textbook organizational chart, dictionary, bibliography and chronology sections, were determined as the field of study. The text of each textbook was from the beginning to the end. In the pre-reading of the textbook, it was decided that the recording unit for the text is the word and

the context unit is the sentence. During the second reading, every sentence related to the family was recorded under the code system, and a code list was created. Thus, the data were prepared for the analysis.

Analysis of Research Data

The data analysis method of the study is content analysis. This method is preferred because content analysis provides inferences from all kinds of verbal, pictorial, symbolic and communicative data and can be used in all kinds of text processing (Krippendorff, 2018). It also enables the texts to be examined in detail and systematically to identify patterns, themes, biases, and meanings (Berg & Lune, 2015). During this study's content analysis process, sentences in the textbooks were coded with concepts, and categories were created according to the relationships between the concepts. Later, categorical and frequency analysis techniques, which are among the content analysis techniques, were employed. The categorical analysis is the first division of a certain message into units and the grouping of these units into categories according to certain criteria. Frequency analysis is the expression of the units that can be counted in frequency type. Frequency analysis can be performed on categorical or thematic analysis (Bilgin, 2006).

The basis of content analysis is categorization and frequency determination (Demirci & Köseli, 2009). Quantitative findings are essential for content analysis. In the literature, the majority of content analysis definitions equate content analysis with frequency and numerical specifications. Therefore, content analysis should include quantitative and qualitative studies that will support each other. It is wrong to think that quantitative methods are only mechanical and numerical, and qualitative methods are only in-depth interpretive (Altunışık, Coşkun, Bayraktaroğlu, & Yıldırım 2005). Based on these explanations in the literature, in this study, the unweighted scores of code lists or categories are shown as frequency (f) and percentage (%). These quantitative statements provide an opportunity to compare both the answers and other sample

groups to be formed in the future (Yıldırım & Şimşek, 2008). After the coding was completed, the codes were categorized according to their relationship with each other because the categories are the basic structure of the analysis to be carried out (Gökçe, 2006).

Research Reliability

Reliability in content analysis depends on whether different coders understand the texts in the same way (İnal, 2004). This study was first conducted independently by two researchers. Internal consistency of coding was computed by the formula of the reliability coefficient=Consensus÷(Consensus+Disagreement)x100. It is sufficient for the value of coding reliability among researchers to be higher than 80% (Miles & Huberman, 2019). The coding for this study is 89% and the reliability is high. The researchers came together to identify the codes that mismatch, discussed and re-coded according to the consensus result, and came up with the findings. As a result of the interviews, a consensus was achieved on all codes. In every inconsistent coding or decision change related to coding, the coding process was cancelled and it was started from scratch. One week after ensuring consistency in coding style, re-coding was carried out. There was no significant difference (4%) between the two codes.

Research Validity

Gökçe (2006) stated that in the content analysis in the textbooks, there is no validity measurement tool other than the definition of the categories. The validity of the research is ensured if it is thought that the definitions of the categories can be shared with everyone and thus the research scale actually measures what it wants to measure originally. The category definitions in the study are as follows:

Nuclear family: Type of family consisting of mother and father or mother, father, unmarried child, or children.

Extended family: The type of family that includes relatives or distant relatives in addition to mother, father and children.

Single-parent family: The type of family where the child whose parents have never been married or divorced lives with one parent.

Broken family: The type of family formed of divorced spouses.

Female: Adult, female individual.

Famous People: Personality who is known or found fame.

İnal (2004) stated that content analysis has two basic measures of content validity: The first is the suitability of the categories in terms of measurement. In this study, this validity was evaluated by the validity and consistency of the results. The second measure is whether the sampled texts contain sufficient scope and dimensions for the subject to be covered. In this study, all of the textbook unit texts were examined. This shows that validity is satisfied.

Findings

Under this heading of the study, findings about the personalities in the social studies book are included.

Findings Regarding the 1st Sub-Question of the Study: The State of Interfamilial Relationships

In the study, categories of the division of labour and responsibilities, sharing, democracy, helping each other, special days, communication, discipline and control categories in the family were formed from the coding performed regarding the interfamilial relationships. These categories are combined under the Interfamilial Relationships Category. The frequency and percentage distributions of the categories are presented in Table 1:

Table 1. Frequency and Percentage Distributions According to the Subcategories of the Interfamilial Relationships Category

Sub-categories	1978		1990		2000		2010		2018		Total	
	f	%	f	%	f	%	f	%	f	%	f	%
Division of labour and responsibilities	1	100	7	31.8	1	100	19	55.9	26	40.6	54	44.3
Sharing	-	-	-	-	-	-	-	-	23	35.9	23	18.9
Democracy	-	-	14	63.6	-	-	1	2.9	6	9.4	21	17.2
Helping each other	-	-	-	-	-	-	8	23.5	8	12.5	16	13.1
Special days	-	-	-	-	-	-	3	8.8	-	-	3	2.5
Communication-	-	-	-	-	-	-	2	5.9	-	-	2	1.6
Discipline	-	-	1	4.5	-	-	0	0	1	1.6	2	1.6
Control	-	-	-	-	-	-	1	2.9	-	-	1	0.8
Total	1	100	22	100	1	100	34	100	64	100	122	100

According to Table 1, a total of 122 codes were obtained in five textbooks. Of the codes, 54 (44.3%) consist of the division of labour and responsibilities in the family, 23 (18.9%) consist of sharing, 21 (17.2%) consist of democracy, 16 (13.1%) consist of solidarity, 3 (%2.5) consist of special days, 2 (1.6%) consist of communication, 2 (1.6%) consist of discipline, and 1 (0.8%) consist of control subcategories. These results show the general average of a forty-year period. Considering the periods, in 1978, the interfamilial relations category did not exist. Regarding 1990, it is seen that importance was attached to democracy and division of labour in the family. In 2000, a steep decrease occurred, and family relations were seldomly included. In 2010, there was a noticeable increase in interfamilial relationships. In the family, emphasis was placed on the division of labour, helping each other and communication. In 2018, the inclusion of interfamilial relationships reached the peak of all periods. While discipline and control within the family constituted the subcategory that remained weak in general, division of labour, responsibilities, sharing and democracy were the most intense subcategories. The years 1978 and 2000 were remarkably silent about family unity. The only sentence in the 1978 textbook in the subcategory of the Division of Labour and Responsibilities in the Family was as follows: "In order for an individual to be beneficial to himself/herself, his family and the society, he/she must have a job that he/she knows and can do, namely a profession" (Sanır, Asal, Akşit, 1978, p.144). In this sentence, it is stated that having a profession is a responsibility towards the family.

Example sentences selected from 1990 textbooks in the Division of Labour and Responsibilities in the Family sub-category are presented below:

You shared your opinion with your sister, and she agreed with you. You take this thought to your parents as a suggestion. We understand that the management in this family is achieved by joint decisions (p.280). To summarize, a need arises, a suggestion is made regarding the need. This proposal is presented to all members of the family. Everyone expresses their views on the subject, and the subject is discussed. A decision is made altogether, and the decision is implemented. We call such a family the democratic family. Like the democratic family in our example, our country's administration is based on democracy (p.303). Every Turkish citizen knows their duties and responsibilities towards their state as well as their family and society. We also have some responsibilities towards our elders, who do not spare any sacrifices in order to raise. It is like heeding their advice, looking after them when they get older. We know how beneficial it is to obey the rules in family, community and school life for people (p.304).

In the above text, it was pointed out that family members have responsibilities towards the family, parents put great effort into the family, obeying family rules and democratic attitudes in the family are important, and it is necessary to come up with ideas and make decisions together with family members on any issue, and pay attention to each other's opinions.

The only sentence found in the 2000 textbook under the sub-category of Division of Labour and Responsibilities in the Family is: "My family made me subscribe to a magazine as a report card gift." (p.116). In this sentence, the family's rewarding of success is included.

Example sentences selected from the 2010 textbooks under the Division of Labour and Responsibilities in the Family sub-category are presented below:

There is close cooperation, solidarity and understanding among our family members. We all help each other out. Everyone has a role in our family. Chores at home are shared and carried out

in accordance with these roles (p.14). My rights are that an environment suitable for my development as a healthy individual is provided, my educational needs are met, the necessary tools for playing games are supplied (p.22). I help set the table for dinner (p.23). In order for the child to be a good individual in the society, the child must be prepared for life in all aspects of the family. To this end, the child should be raised with a spirit of peace, tolerance, freedom, equality and solidarity (p.26). I also started by helping my father (p.40). In my spare time, I help my brother do his homework (p.184).

In the text above, the importance of cooperation, solidarity, understanding and helping in the family, the importance of paying attention to the opinions of all members of the family is pointed out. It is also mentioned that each family member has certain roles and the home works are shared in line with these roles, the children have the right to study; the parents should provide the necessary conditions for the healthy growth of children, and responsibilities such as taking part of the harmony in the family environment exist.

Example sentences selected from the 2018 textbooks in the Division of Labour and Responsibilities in the Family sub-category are presented below:

Aisha, who lives with her family in Ankara, loves helping family elders with housework. The biggest supporter of Hatice in her life is her family (p.18). We can say that our biggest supporters are our relatives after our family. We share our troubles with our relatives and seek help from them when needed (p.20). Since my grandfather cannot see well enough, I read him a book every evening (p.23). Family members greet each other on religious holidays, and relatives, neighbours and friends are visited (p.50). However, when her father goes to Istanbul, she both attends school and takes care of the animals (p.131). When making decisions in the family, it is important to create an environment where children can freely express their thoughts. Adults have a responsibility to listen to children's thoughts and take them seriously (p.171). Gökçe is able to express her

opinion with his family on issues that concern her own life (p.178).

In the above text, the importance of sharing in the family, helping each other, spending time with family members and relatives, caring about the opinions of family members in making a decision and providing a democratic environment are mentioned.

Findings Regarding the Second Sub-Problem of the Study: The State of Women in the Family

In the study, among the codes formed about women in the family, the categories of shopping, relationship with children, emotionality, food and artistic spirit were created. These categories are gathered under the category of Women in the Family. Findings are presented in Table 2:

Table 2. Frequency and Percentage Distributions of Codes Related to the Category of Women in the Family

Sub-categories	1978	1990	2000	2010	2018		Total	
	f	f	f	f	f	%	f	%
Shopping	-	-	-	-	30	88.2	30	60
Relationship with children	-	-	-	14	-	-	14	28
Emotionality	-	-	-	2	-	-	2	4
Food	-	-	-	-	2	5.8	2	4
Artistic Spirit	-	-	-	-	2	5.8	2	4
Total	-	-	-	16	34	100	50	100

According to Table 2, a total of 50 codes were created. Of the codes, 30 (60%) consist of mother and shopping, 14 (28%) consist of relationship with children, 2 (4%) consist of emotionality, and 2 (4%) consist of cooking, and 2 (4%) consist of artistic spirit. Until 2010, women and family relationships were not included. In 2010, the mother-child relationship and the emotionality of the mother were included. The mother and family relationship were the most intense of all times in 2018. This relationship is enacted in the form of family shopping, cooking and artistic activity.

Examples from 2010 textbooks in the category of Women in the Family are presented below:

You know, sometimes we complete our homework and ask permission from our mother to play outside, and our mother says: "Yes, you deserve to play because you did your homework (p.27). When the mother cries, she wants her child.

When the child cries, he/she wants his/her mother (p.75). When his mother came into the kitchen, instead of yelling at him or scolding or punishing him, she said, "Robert, what a nice mistake you made! I have never seen such a large milk lake before. Yes, it happened. Now do you want to play with the milk on the floor before we clean this place together?" (p.76). The painful mother Firdevs Akgul, who lost her daughter Tugba, who was caught in the rubble, cried by hugging her daughter's photo (p.112).

In the above text, it is seen that the relationship of women with children is more intense in the family than the father, the mother assumes great responsibilities in the education of the children and the emotional side of the woman is underlined.

Saying "good morning" to our family when we wake up in the morning, saying "health to your hand," and thanking our mother after breakfast, and seeing our family elders off with a smiling face are examples of socialization within the family (p.19). Dear Diary, I wrote to you earlier that my grandmother is interested in the art of marbling and asked her to teach me how to make a marbling painting, and finally yesterday I did a work of marbling with my grandmother (p.20). While my mother is cooking, I help set the table (p. 23). Mrs. Filiz: Son, I write on this list the products we consume constantly and the products we may run out of in our house soon. Thanks to the list I prepare, I shop faster and do not buy products we do not need (p.144). When Yasemin came home from school, she learned that her mother bought an iron from people who sell things coming to people's houses (p.148).

In the above text, the mother does shopping, teaches conscious consumer behaviour to her child, cooks and sets the table, and the grandmother performs artistic activities with her grandchild.

Findings Regarding the Third Sub-Question of the Study: The State of Including Families of Famous People

In the study, among the codes formed about famous people, the category of famous people whose names are listed in the table was created.

These are combined under the category of Families of Famous People. The frequency and percentage distributions of the categories are presented in Table 3:

Table 3. Frequency and Percentage Distributions of Coding Related to Families of Famous People Category

Sub-categories	1978		1990		2000		2010		2018		Total	
	f	%	f	%	f	%	f	%	f	%	f	%
Ataturk	3	15	11	52.3	7	50	-	-	-	-	21	36.2
Namık Kemal	8	40	5	23.8	-	-	-	-	-	-	13	22.4
Hadrat Muhammad	-	-	-	-	7	50	-	-	-	-	7	12.1
Mehmed the Conqueror	2	10	4	19	-	-	-	-	-	-	6	10.3
Gazhi Osman Pasha	4	20	-	-	-	-	-	-	-	-	4	6.9
Dragut	1	5	1	4.7	-	-	-	-	-	-	2	3.4
Barbarossa	2	10	-	-	-	-	-	-	-	-	2	3.4
Aziz Sancar	-	-	-	-	-	-	-	-	1	33.3	1	1.7
Cahit Arf	-	-	-	-	-	-	-	-	1	33.3	1	1.7
Newton	-	-	-	-	-	-	-	-	1	33.3	1	1.7
Total	20	100	21	100	14	100	12	100	3	100	58	100

According to Table 3, a total of 58 codes were created. Of the codes, 21 (36.2%) are about Ataturk, 13 (22.4%) are about Namık Kemal, 7 (12.1%) are about Hadrat Muhammad, 6 (10.3%) are about Mehmed the Conqueror, 4 (6.9%) are about Gazhi Osman Pasha, 2 (3.4%) are about Dragut, 2 (3.4%) are about Barbarossa, 1 (1.7%) each is about Aziz Sancar, Cahit Arf and Newton and his family. When examined according to periods, family and famous person relationships are rarely mentioned in 2010 and 2018. In 1978, Namık Kemal's relations with his family were mentioned more than Ataturk's. This situation reversed in 1990, and Namık Kemal was not included in the context of his relationship with the family after this period. The same situation was valid for Ataturk in 2010 and 2018. Hadrat Muhammad's relationship with family was mentioned only in 2000. Gazhi Osman Pasha, Dragut and Barbarossa have not been included since 2000. In 2018, only Aziz Sancar, Cahit Arf and Newton appeared in the books in their relationship with the family.

Example sentences from 1978 textbooks in the category of Families of Famous People are presented below:

His father, Murat II, wanted Mehmed to be raised as a very good Sultan candidate. To this end, he left his education and training to one of the great scholars of the time and told him that he could beat his son when necessary (p.20). (Barbarossa) The four sons of a Turkish family who settled on the island of Lesbos, were interested in shipping and learned to row and use ships when they were young (p. 32). He (Dragut) was the son of a poor farmer (p. 34). (Gazi Osman Pasha) His father was poor. He had come to Istanbul to find a job and work. He brought his son Osman with him. Osman's uncle had come and settled in the capital before (p.77). (Namık Kemal) When he was only eight years old, his mother passed away. Until the age of 17-18, he grew up with Abd al-Latif Pasha. Together with his grandfather, he visited and learned many places in Anatolia and the Balkan peninsula. When he returned to Istanbul, he was reunited with his father and studied Ottoman history with him for a while. He started to write his first valuable poems while he was in Sofia with his grandfather (p.79). (Ataturk) Mustafa is the son of a customs officer Ali Rıza. He was born in Thessaloniki in 1881. Her mother is Zübeyde and Mustafa's father died when Mustafa was very young (p.97).

In the above text, the family relationships of the famous people in their childhood are included. It mostly includes their education and the difficulties they had experienced.

Example sentences selected from 1990 textbooks in the Famous People Category are presented below:

Mehmed the Conqueror, a knowledgeable ruler, Murat II had hired famous Turkish scholars so that he can raise his son well. In order to make sure that he learned the state affairs, he sent him to various provinces of Anatolia at a young age to work as a sanjakbey (administrative commander of a district) (46). (Dragut) He was the son of a poor peasant from Menteşe (p.48). (Namık Kemal) He was the son of Mustafa Asım Bey. He was raised by his grandfather Abd al-Latif Pasha. Namık Kemal could not go to school regularly because of his grandfather's officer duty (p.150-151). (Ataturk) His father is Ali Rıza and his mother is Zubeyde. Mustafa Kemal's mother, Zubeyde, also did her best for the happiness of the family. Ali Rıza had a sophisticated and mature personality.

Zubeyde was a well-raised, strong-willed lady with a strong character (p.216-217).

In the above text, the education of the famous people, how they are affected by their family situations, and the characters of their parents are included.

Example sentences selected from the 2000 textbooks in the Famous People Category are presented below:

(Ataturk) His father is Ali Rıza and his mother is Zubeyde. Ali Rıza was formerly a customs officer; then, he went into trade. Zubeyde was a well-educated lady with a solid character. This happy family gave importance to their son's education, wanted him to grow up as a good person, and had a regular family life (p.70-71). (Hadrat Muhammad) His father's name was Abdullah, and his mother's name was Amine. When Hadrat Muhammad's father passed away, his grandfather Abd al-Muttalib took care of him. After the death of his grandfather, his uncle Abu Talib took Hadrat Muhammad and raised him. Hadrat Muhammad went to Syria and Yemen with his uncle, who traded caravans. He learned to trade (p.128).

It is seen that the above text includes information about the important people in the families of famous people and their upbringing.

Example sentences from the 2018 textbooks in the Famous People Category are presented below:

Prof. Dr. Aziz Sancar was born in 1946 as the seventh child of a middle-income family engaged in farming in the Savur district of Mardin (p.108). Realizing how smart Newton was, a relative persuaded his mother to send him to university (p.108). (Cahit Arf) He attracted the attention of his family and teachers thanks to his talent (p.111).

In the above text, the economic status of the families and their education are included.

Findings Regarding the 4th Sub-Problem of the Study: The Legal Status of the Family

In the study, only the Legality Category was formed from the codes created related to the legal status of the family. The frequency and percentage distributions of the category are presented in Table 4:

Table 4. Frequency and Percentage Distribution of the Codes Regarding the Legality Category

Category	1978	1990		2000		2010		2018		Total	
	f	f	%	f	%	f	%	f	%	f	%
Legality	0	13	39.4	7	21.2	10	30.3	3	9.1	33	100

Acording to Table 4, a total of 33 codes were created regarding the legal status of the family. No data was found in the 1978 book. 13 (39.4%) codes for 1990, 7 (21.2%) codes for 2000, 10 (30.3%) codes for 2010 and 3 (9.1%) codes for 2018 were created. A significant decrease was observed in 2018.

Example sentences selected from the textbooks of 1990 in the Legality Category are presented below:

In a society, the rights of individuals, their debts, establishing a family and their functioning are regulated by the Civil Code. The Civil Code also deals with marriage, divorce, inheritance, and relationships of individuals with each other. Before the Republic, there was not a complete civil law. Women were not given the right to have a say in marriage and divorce. They could not get the job they wanted or get an equal share of the inheritance. Since the family is the foundation of society, firstly, the legal rules regarding the establishment and functioning of the family were established. The Turkish Civil Code reorganized family life with modern rules. The method of official marriage and marriage with a single woman was introduced. The code ensured the equality of men and women in marriage, divorce and inheritance. The Civil Code ensured the equality of men and women in social and economic life (p.200).

In the above text, it is stated that the Civil Code, which regulates the family institution such as marriage, divorce, inheritance, was enacted with the Republic period and the legal status of the family differed from the previous periods.

Example sentences selected from textbooks in 2000 in the Legality Category are presented below:

The rights, debts, establishment of a family and the functioning of the family in the society are regulated by the Civil Code. Also, marriage, divorce, inheritance, and relations between individuals are within the Civil Code's scope. Family life was reorganized with the Turkish Civil Code. The official marriage procedure was

introduced. Marriage with a single woman was accepted. Equality between men and women was ensured in matters of marriage, divorce and inheritance (p.51). It was thanks to Ataturk that women gained their rights in family, society and political life. " (p.58).

In the above text, it is stated that a Civil Code regulating various family situations such as marriage, divorce, inheritance, official marriage, marriage with a single woman, equality of women and men is the effort of Ataturk.

Example sentences selected from the 2010 textbooks in the Legality Category are presented below:

Give examples of the rights you have in the family, school and society. Equality between men and women was achieved in family law with the Civil Code. The principle of official marriage and marriage with one woman was introduced. The woman was also given the right to divorce. An equal share of men and women in inheritance was ensured (p.26). Zaynab's father said: "Of course, we will send you to school. Going to school is your most fundamental right. It is one of their foremost duties of each parent to ensure that their children receive without discrimination between boys and girls. Those who do not fulfil this duty both steal the future of their children and violate the law. "(p.46). Evaluate the attitude of a family who sends their boys to school but not their girls "in terms of being fair or unfair" (p.146).

In the above text, it is stated that various regulations were introduced to the family with the Civil Code, such as official marriage, marriage with a single spouse, the right to divorce for a woman, equal shares from the inheritance, and that every child has the right to education without discrimination between boys and girls.

Example sentences selected from the 2018 book in the Legal Status of the Family category are presented below:

Article 16: No child shall be subjected to arbitrary or unlawful interference with his or her privacy, family, home or correspondence, nor to unlawful attacks on his or her honour and reputation. (p.27). Article 20: Everyone has the right to demand respect for his private and family

life. The privacy of private and family life cannot be touched (p.167).

In the above text, it is stated that based on the constitution the family's immunity and family life should be respected.

The Civil Code on family law in 1990, 2000 and 2010 was included in the textbooks. In 2018, the legal status of the family regarding constitutional rights was mentioned without including the Civil Code.

Findings Regarding the 5th Sub-Question of the Study: Family and Islam

In the study, only Islam and Family Category was created from the codes created related to Islam and family. The frequency and percentage distributions of the category are presented in Table 5:

Table 5. Frequency and Percentage Distributions of Codes Related to Islam and Family Category

Category	1978	1990	2000		2010	2018	Total	
	f	f	f	%	f	f	f	%
Islam and Family	-	-	6	100	0	0	6	100

According to Table 5, a total of 6 codes for Islam and family relations were created. All of the codes belong to the textbook of the year of 2000. No code is available for such a relationship in other years.

The sentences in the 2010 textbooks in the category of Islam and Family are presented below:

After the adoption of Islam, changes occurred in the social life of Turkish women. Many of the rights of women were lost. Differences emerged between men and women in terms of the rights they enjoyed. The main differences between men and women included that a man could marry more than one woman and divorce his wife whenever he wished; women received half a share of the inheritance (p.58). There was a harem (place reserved for women) and selamlik (a place reserved for men) in the houses. A man could marry four women and divorce whenever he wanted (p.134).

According to the above statements, it was stated that the acceptance of Islam caused Turkish women to lose their rights in many areas, the life

order in the houses changed, and women turned into weak-willed entities under the control of men.

Findings Regarding the 6th Sub-Problem of the Study: The Function of the Family

In the study, regarding the codes created about the function of the family, categories of meeting the needs, preparing children for society, raising, economic contribution, protection, socialisation and giving rights were established. These categories were combined under the Family Function Category. The frequency and percentage distributions of the categories are presented in Table 6:

Table 6. Frequency and Percentage Distributions of Codes Regarding Family Function Category

Sub-Categories	1978	1990	2000	2010		2018		Total	
	f	f	f	f	%	f	%	f	%
Meeting the Needs	-	-	-	1	11.1	9	45	10	38.5
Preparing children for society	-	-	-	2	22.2	3	15	5	19.2
Raising	-	-		5	55.6	-	-	5	19.2
Economic Contribution	-	-	-	-	-	3	15	3	11.5
Protection	-	-	-	1	11.1	2	10	3	11.5
Socialisation	-	-		-	-	2	10	2	7.7
Giving rights	-	-	-	-	-	1	5	1	3.8
Total	-	-	-	9	100	20	100	29	100

According to Table 6, a total of 29 codes were created in the Family Function Category. 10 (38.5%) of the codes are in meeting the needs of family members, 5 (19.2%) are in preparing children for society, and 5 (19.2%) are in raising children, 3 (11.5%) are in economic function of the family, 3 (11.5%) are in protecting children, 2 (7.7%) are in socialization, and 1(3.8%) is in giving rights category. No data was found in 1978, 1990 and 2000 books on the functions of the family. It is seen that the function of the family is mentioned most in 2018.

The sentences included in the 2010 textbooks in the Family Function Category are presented below:

Providing an environment suitable for my development as a healthy individual. Meeting my educational needs. Providing the necessary equipment for me to play games (p.22). The child receives the necessary assistance to fulfill the responsibilities expected of them in the family and society. It creates a natural environment for the development and protection of all its members, especially children. In order for the child to develop, they must grow up in a happy, loving and understanding family. In order for the child to be a member of society as a good individual, the child must be prepared for life in the family in all aspects. To this end, the child must be raised with a spirit of peace, tolerance, freedom, equality and solidarity. Aydın, who said that they learned that their son had leukemia, moved to Ankara after the diagnosis and reached LÖSEV with their doctors' help (p.26).

In the above text, functions of families to prepare, raise, protect and meet their children's needs for the society are included.

Example sentences selected from the 2018 textbooks in the Family Function Category are presented below:

Since my sister went to school by school bus, my family was paying the service fee, and my sister was spending a lot of time and getting tired while commuting to school (p.14). The biggest supporter of Mrs. Hatice in her life is her family (p.18). Saying "Good morning" to our family when we wake up in the morning, saying "Good health to your hands," and thanking our mother when we finish our breakfast, seeing off our family older members with a smiling face while going to work are examples of socialization within the family. Our family takes care of us from the beginning of our infancy. Thanks to our family, we meet our physical needs such as nutrition and shelter and emotional needs such as love and respect. We live our sorrows and joys with them. Our family prepares us for life. It teaches us to be a part of society as an individual (p.19). You know that the first institution to protect us against the dangers of life is the family (p.26). We should keep in mind that our family will protect us in possible negative situations (p.105).

In the above text, it is stated that the family provides basic material and moral needs, prepares the child for life, and while doing this, family must give children the rights they are entitled to, and it functions to protect and develop children.

Findings Regarding the 7th Sub-Problem of the Study: Family Types

In the study, from among the codes created for family types; extended, fragmented, nuclear and single parent family categories were established. These were combined under the Family Types Category. The frequency and percentage distributions of the categories are presented in Table 7:

Table 7. Frequency and Percentage Distributions of Codes Related to Family Types Category

Sub-Categories	1978	1990	2000	2010		2018		Total	
				f	%	f	%	f	%
Extended	-	-	-	2	33.3	10	83.3	12	66.7
Fragmented	-	-	-	2	33.3	-	-	2	11.1
Nuclear	-	-	-	1	16.7	1	8.3	2	11.1
Single-Parented	-	-	-	1	26.7	1	8.3	2	11.1
Total	-	-	-	6	100	12	100	18	100

According to Table 7, family types were mentioned 18 times. 12 (66.7%) extended family, 2 (11.1%) fragmented, nuclear and single parent family codes each were included. In 2010, extended and fragmented family types were included twice (33.3%) each and nuclear and single parent families were mentioned once (16.7%). In 2018, extended family was included 10 (83.3%) times, nuclear and single parent families each were mentioned once (11.1%).

Example sentences included in the 2010 textbook in the Family Types Category are presented below:

Here is my family: my mother, my father, my two brothers and I (p.14). Here is our big family, our family members. We have many more relatives and close associates (p.18). With the new project initiated by the Ministry of National Education, children who have been deprived of school due to reasons such as family breakdown, migration, and poverty are enrolled in makeup education. Ali, Hicran, Mahzun, Deniz. They are children who have dropped out of school or have never been able to go to school because of indifference, family breakdown, immigration, poverty (p. 29). Across Turkey, all elementary school 3rd-grade students whose fathers passed away may apply to participate in entrance examinations until the 30th of May (p.137).

In the above text, nuclear, extended, fragmented and single parent families are mentioned.

Example sentences selected from the 2018 textbook in the Family Types category are presented below:

Today I realized once again that I am very lucky to live in the same house with my grandfather and grandmother because they are my biggest supporters, along with my mom and dad. You know, my grandfather loves to read newspapers and solve puzzles. Thanks to him, I started reading newspapers and solving puzzles (p.20). Uncle Ali lives in Kars with his wife and three children (p.131). Darüşşafaka Society was established to provide non-repaid education opportunities to talented students with insufficient financial opportunities and whose mothers or fathers are not alive (Şahin, 2018, p.160).

In the above text, extended family, nuclear family and single parent families are mentioned.

Conclusion and Discussion

In this study, the family phenomenon was examined in 5th grade Social Studies textbooks between 1978-2018. In the study, first of all, Interfamilial Relationships Category was created. Within the scope of this category, it is seen that division of labour and responsibilities in the family, sharing, democracy, helping each other, special days, communication, discipline and control are included in the textbooks in order of their intensity.

In 1978, there was almost no issue regarding interfamilial relationships. In 1990, it was seen that democracy and cooperation were emphasized in the family. Emphasis on democracy in the family and paying attention to everyone's opinion can be seen as a reflection of the desire to get rid of the military interventions of Turkey in the 1990s and attain a democratic structure. The early 1990s was a period when the impact of the September 12, 1980 coup started to lessen relatively, the need for democracy and liberal economic policies began to strengthen. Turkey opened up to the competition

and developments in the world, and civilian areas different from the state began a surge and develop (Torun, 2005, 498). In 2000, there was a steep fall in the theme of interfamilial relationships, and interfamilial relations were rarely included. This result can be explained by the parallelism of the political atmosphere in which the 1978 and 2000 textbooks were published. Coalition governments were in power in both periods. It might be thought that the educational policies adopted made this issue neglected. In 2010 a noticeable increase was observed in the theme of interfamilial relationships. In the family, emphasis was placed on division of labour, helping each other and communication. Helvacıoğlu (Gümüşoğlu) (1994) found that there were examples aimed at strengthening solidarity in the society and the family in the textbooks of the first years of the Republic, but that this situation was invisible later, which is also valid for 1978 and 2000 textbooks. However, this situation is no longer seen in 2010 and afterwards. The inclusion of interfamilial relationships has reached its peak of all periods in all categories in 2018. While discipline and control within the family constituted the category that remained weak in general, division of labour, responsibilities, sharing, and the democratic family were the most mentioned issues. However, as a major deficiency, the issue of direct interfamilial communication was not addressed at all. However, communication skill is one of the first conditions of being successful and happy in social life. These skills must first be acquired in the family, which is the building block of society. Considering that the reason for the conflicts arising in society is the lack of communication (Karadağ, 2015), this deficiency becomes more evident. Society is a whole with cooperation, division of labour and solidarity among its members because society consists of individuals and groups with different characteristics. Just as the society forms successful integrity by making up for other's deficiencies thanks to the division of labour, the family institution, which is the foundation of the society, succeeds as a whole with the support of individuals with different characteristics, that is, cooperation, division of labour and solidarity, and raises healthy individuals for the society (Genç, 1991).

In the 1978 textbook, one's fulfillment of his/her responsibility towards his/her family was associated with having a profession. In 1990, it was pointed out that children have some responsibilities as a debt of gratitude to the family who put in a great effort, and the importance of obeying family rules, the importance of democratic attitudes in the family, producing collective ideas and making decisions together and paying attention to each other's ideas were mentioned. In 2000, the understanding that only the child should be successful in his/her lessons and that the family should reward him/her was included. In 2010, more emphasis was placed on the themes of family unity in the textbook of 1990. In addition to these, cooperation, solidarity, helping each other and understanding were included more. There is a role for each member of the house and a task to do as a requirement of the role. The family is where harmony exists, and acting in harmony is a responsibility. Studying and healthy life is a right. It is the duty of parents to fulfil these responsibilities. This result of the study shows that the result of Çayır (2014) regarding children not being entitled subjects is not valid for the 2010 social studies textbooks. In 2018, in addition to all these, spending time with relatives and strengthening ties with relatives were found as important responsibilities.

In the textbooks of 1978 and 2000, when democracy weakened, the responsibilities and rights of family members were avoided. In times of democratic society, the subject of responsibility and rights in the textbooks are included more intensely as a reflection of growing democracy.

The fact that categories such as harmony, cooperation, and solidarity in the family are included in the textbooks shows that the state has adopted a structural-functionalist social organization approach. According to this approach, any concrete structural unit of an organization consists of the composition created by the role, value, norm and unity. There is no role that is not an element of unity, or there can be no unity that can be achieved without individual roles (Baltacı, 2019).

In the textbooks as a whole, women were more associated with shopping and children. In addition to these, the motherhood and emotionality of the

woman, feeding her family and artistic aesthetic spirit are also included. Between 1978 and 2010, the relationship between women and family was not included in the textbooks. Women were more associated with children in 2010 and were addressed in terms of her compassion and role as an educator in the division of labour. By 2018, the relationship between women and family reached its peak level of all time. Women go shopping as conscious consumers and manage the family budget. They are the nourisher and organisers of the family. They are also associated with the fine arts. These results of the study are parallel with the results of Sönmez (2020), Bilgin (2019), Çimen, Bayhan (2019), Taştekin (2019) as well as Çeçen's (2015) study associating women with motherhood and shopping.

Among the famous people, the relations of Ataturk, Namık Kemal and Hadrat Muhammad with their families were mostly mentioned. Apart from these, relations of Mehmed the Conqueror, Gazhi Osman Pasha, Dragut, Barbarossa, Aziz Sancar, Cahit Arf and Newton with their families were mentioned. The relationship between family and famous people is almost absent in 2010 and 2018 and seems outdated. In 1978, Namık Kemal's relations with his family were mentioned more than Ataturk's. This situation reversed in 1990, and after this period, Namık Kemal was not included in the context of his relationship with his family. The same situation was valid for Ataturk in 2010 and 2018. Ataturk narratives continued but were dealt with outside the context of the family. The relationship of Hadrat Muhammad with his family was mentioned only in 2000. Gazhi Osman Pasha, Dragut and Barbarossa have not been included since 2000. This can be explained by the fact that the textbook writers began to move away from the tradition of structuring their work in the center of charismatic political figures. In 2018, it was seen that only Aziz Sancar, Cahit Arf and Newton were mentioned in the books in the context of their relations with the family. It is important that these figures are scientists, not statesmen and political figures. Overall, it has been determined that the family relations of the famous people in their childhood and their education and the difficulties they experienced were mostly mentioned. While

the roles of their families were included in the upbringing of famous people, it was emphasized that many children were people who went through difficult conditions and became recognized. Thus, it is understood that it is aimed to help children who may be exposed to various difficulties in their lives gain resistance in their struggle for life.

No data was found in the 1978 book regarding the legal status of the family. In this regard, although there was a concentration in 1990, a decrease in 2000, an increase in 2010 and a significant decrease in 2018 was observed concerning this subject. There does not seem to be any particular consistency in this regard. In 1990, it was stated that a Civil Code regulating various family situations such as marriage, divorce, inheritance, official marriage, marriage with a single woman, equality of women and men was the effort of Ataturk. In 2000 and 2010, the themes of 1990 continued to be covered. In addition to these, children's education was included as a right. These results of the study are consistent with the results of Çimen and Bayhan (2019). Simultaneously, it is parallel with Çelik's (2016) conclusion that the Republican era women are mentioned in the context of more acquired rights. In 2018, without emphasizing the Civil Code, the immunity of the family and respect for family life were included based on the constitution.

Islam and family relations were included only in 2000. Accordingly, it was stated that the acceptance of Islam caused Turkish women to lose their rights in many areas, the life order in the houses changed, and women became a weak-willed entity under the control of men, and Islam was addressed negatively. This result of the research is similar to Çelik (2016). This situation is also compatible with the political atmosphere of the period. In this period, the concern of the official administration to protect secularism increased, and the inclusion of religious symbols and behaviours in the public sphere became a matter of debate.

No data was found in 1978, 1990 and 2000 books on the functions of the family. The most frequent data is included in the 2018 textbook. Accordingly, the function of the family is to meet the needs of family members and prepare children for society.

In addition, it has financial, protection, socialization functions and functions of protecting the rights of children. It was seen that that among biological function, one of the functions specified by Kır (2011), is not included.

Family types were not included in the textbooks of 1978, 1990 and 2000. While family types were included in the 2010 and 2018 textbooks, the extended family was seen the most. In 2018, the extended family stood out significantly compared to other family types. Nuclear, fragmented and single-parent families are also included as one-sixth of the extended family. According to Ünal (2013), extended families represent traditional values while nuclear family represents modern values. The nuclear family is deprived of the opportunities to benefit from the experiences of the older generations and has differentiated values. While the extended family strives to be self-sufficient, the nuclear family is open to the outside world. As a result, the rate of divorce increases, extramarital relationships are reflected as normal relationships, the care of children in institutions becomes widespread, the family turns into complete consumers and is stimulated for the luxury consumption. In this context, it can be thought that the author of the 2018 textbook included the extended family with the concern of preserving the traditional family structure.

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