25. Social studies teacher candidates' perceptions of cultural heritage

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Abstract

The social studies course is a multifaceted, interdisciplinary subject that encompasses the cultural wealth of societies and acts as a bridge between the past and the present. The concept of cultural heritage is crucial in the context of this course's rich material. Cultural heritage is described as all of the values that societies have passed down from generation to generation. Metaphors will be used to examine the perceptions of prospective social studies teachers regarding the concept of cultural heritage. In terms of structure and scope, the study, which examines teacher candidates' metaphors related to cultural heritage, is a descriptive study that employs qualitative research processes. In the data collection process of the research, the metaphor technique was used to determine the perceptions of social studies teacher candidates regarding the concept of cultural heritage. In the process of assessing the study's data, content analysis was used. The researcher generated particular topics for all of the metaphors developed by social studies teacher candidates connected to the concept of cultural heritage. Metaphors of treasure, precious stone, heritage, and entrusted stand out in the context of the concepts produced for cultural heritage through content analysis. The idea of 'cultural transmission' appears in the main categories developed.

Keywords: Perception, cultural heritage, metaphor, social studies

Sosyal bilgiler öğretmen adaylarının kültürel miras algıları

Öz

Sosyal bilgiler dersi, toplumların kültürel zenginliklerini içinde barındıran, geçmiş ile bugün arasında köprü konumunda olan çok yönlü, disiplinler arası bir derstir. İlgili dersin zengin içeriği bağlamında kültürel miras kavramı da önemli bir yer tutmaktadır. Kültürel miras, toplumların sahip olduğu, geçmişten bugüne taşınan tüm değerleri olarak tanımlanmaktadır. Bu araştırmada amaç, sosyal bilgiler öğretmen adaylarının kültürel miras kavramına ilişkin algılarının metaforlar yoluyla incelenmesidir. Öğretmen adaylarının kültürel mirasa ilişkin metaforlarını inceleyen araştırma, yapısı ve kapsamı itibariyle nitel araştırma süreçlerini benimseyen betimsel bir çalışmadır. Araştırmanın veri toplama sürecinde sosyal bilgiler öğretmen adaylarının kültürel miras kavramına ilişkin algılarının belirlenmesi için metafor tekniği kullanılmıştır. Çalışmanın verilerinin analizi sürecinde ise içerik analizinden yararlanılmıştır. Kültürel miras kavramına ilişkin sosyal bilgiler öğretmen adaylarının geliştirdikleri tüm metaforlar için, araştırmacı tarafından belirli temalar oluşturulmuştur. İçerik analizi ile kültürel mirasa ilişkin olarak oluşturulan kavramlar bağlamında

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hazine, değerli taş, miras, emanet metaforları ön plana çıkmaktadır. Oluşan ana kategorilerde ise 'kültürel aktarım' teması öne çıkmaktadır.

Keywords: Algı, kültürel miras, metafor, sosyal bilgiler

Introduction

Culture symbolizes all values transmitted from the past to the future, taking its place in societies' historical and cultural memory (TDK, 2023). Culture, which includes human and space interactions within the historical fabric, develops under the influence of natural and human elements and social characteristics (Çelepi, 2016, p. 16; Erdilmen Ocak, Çiydem & Mindivanli Akdoğan, 2017, p. 60). Culture, which is based on the lived experiences of societies, emphasizes people's experiences and highlights tangible and intangible cultural elements through the cultural transmission process (Gümüş, 2022, p. 493; Tuncel & Altuntaş, 2020, p. 127). Culture, which contains the story of the existence of societies, is considered for the transfer of societies to the future with their deep-rooted dynamics and the protection of all their values (Turhan Tuna & Saral, 2018, p. 69). With the concept of 'heritage' considered together with culture, it is expected that all lived experiences and elements related to humans, which are transferred from the past to the future, will be in a sustainable movement. In transferring culture to future generations as a heritage, there is an important and necessary connection between culture and education. Thanks to this connection, culture and cultural diversity can continue to develop (Selçuk, 1999, p. 255). The concept of cultural heritage is emphasized in terms of the sustainability of cultural diversity (Grazulevičiūtė, 2006, p. 77; Oğuzhan, 2013, p. 74; Ölçer Özünel, 2013, p. 15).

The concept of culture and cultural heritage are seen as intertwined, presenting the cultural, environmental, and historical accumulation of societies within the scope of human-space interaction (Gümüşçü, 2018, p. 101). Cultural heritage, which has historical and social foundations due to its deep-rooted past, has social value (Gündoğan Bayır & Çengelci Köse, 2019, p. 1829). Cultural heritage, with all the values and elements of folk culture it contains, including culture, art, folklore, history, and humans, is important in terms of cultural accumulation and values (Atak, Tatar & Tunaseli, 2017, p. 1396). In today's societies, where cultural transmission is frequently emphasized, attention is drawn to the issue of cultural values with the acceleration of globalization. The protection and preservation of cultural values that stand out in the cultural memory of societies, as well as the cultural transmission, are considered within the scope of the cultural heritage issue (Öksüz Kuşçuoğu & Taş, 2017, p. 60; Özdemir, 2013, p. 131).

Although traditional and popular cultural elements are also present in today's societies (Oğuz, 2013, p. 8), the existence of cultural heritage containing national cultural elements as cultural richness is not denied in terms of material and spiritual values (Ugli, 2023, p. 115). The cultural atmosphere, which holds all the experiences of a nation deep within itself, is expressed as necessary to transfer cultural values and elements to the future. Lived experiences and habits from the past have turned into behavioral patterns over time, creating social values and cultural heritage elements (Lichang, 2004, p. 61). In other words, cultural heritage, the product of societies' common past, is explained as material and spiritual, cultural assets in terms of identity development (Heinich, 2011, p. 120), creating cultural accumulation, and historical aspects (Bülbül, 2016, p. 682; Dönmez & Yeşilbursa, 2014, p. 426; Prott & Keefe, 1992, p. 307; Muşkara, 2017, p. 90). Along with accelerating social development and change, raising awareness about the values transferred from the past to the future as cultural riches is important. In this direction, cultural heritage issues that form social memory are at the forefront in supporting

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identity acquisition processes (Harman Aslan & Diker, 2023, p. 14; Külcü, 2015, p. 29; Lowenthal, 2000, p. 18). UNESCO, which addresses tangible and intangible cultural assets based on human experiences in terms of time and space interaction within the scope of cultural heritage, draws attention to universal cultural heritage products as carriers of collective memory in the context of international cultural heritage agreements (Bortolotto, 2007, p. 21; Kurak Açıcı, Ertaş & Sönmez, 2017, p. 54). Cultural heritage products, both tangible and intangible, as cultural riches, include a long process that contains traces from many areas such as natural history, human life, and experiences of societies (Simbirtseva, Kruglikova & Plaksina, 2020, p, 494). In the discovery of societies, the cultural heritage issue is considered noteworthy in reflecting the traces of life, beliefs, experiences, artistic and cultural habits of societies to future generations through the cultural transmission process (Öztürk, Güngör & Ogelman, 2021, p. 176).

The educational process carries a societal responsibility to understand the issue of cultural heritage and to reach the awareness of protecting cultural heritage (Arıkan, 2012, p. 20). In terms of adapting to societal change and transformation, this process should be adorned with innovative elements and materials (Avcı & Memişoğlu, 2016, p. 106; Portales, Rodrigues, Rodrigues Gonçalves, Alba & Sebastian, 2018, p. 2). Additionally, protecting cultural heritage products passed down from the past and transferred to future generations as a legacy is important in evaluating them from today's perspective. Today's societies must grow up with a sense of awareness and sensitivity towards protecting cultural heritage products (Selanik Ay & Kurtdede Fidan, 2013, p. 1138; Turgut Gültekin & Uysal, 2018, p. 2032; Turhan Tuna & Saral, 2018, p. 69). Within this necessity, 'social studies' emerges as a basic course involving cultural heritage issues (Çengelci, 2012, p. 187). Social studies courses discuss topics related to 'culture' and 'cultural heritage' in the learning area of 'Culture and Heritage' to raise awareness and sensitivity towards cultural assets (MEB, 2018, p. 11). In this context, social studies courses aim to systematically instill cultural heritage consciousness and awareness in individuals within the education-teaching process by addressing the issue of cultural heritage (Tuncel & Altuntaş, 2020, p. 129). Therefore, protecting cultural heritage products within the scope of sustainable education and sustainable development, developing societal sensitivity, and transferring a rich cultural accumulation to future generations are considered important (Karapınar & Barakazi, 2017, p. 6; Silva & Roders, 2012, p. 1). In this study, which aims to determine the perceptions of social studies teacher candidates regarding the 'cultural heritage' concept, it is important to try to reveal the human-space-time interaction of the concept of cultural heritage and draw attention to the concept of cultural heritage as a prominent subject area in social studies courses.

Method

In this research, which aims to reveal the perceptions of social studies teacher candidates about the concept of cultural heritage through metaphors, the phenomenological design of qualitative research methods was utilized, and the research is descriptive. Qualitative research is seen as one of the ways to learn and make sense of individuals' different experiences (Vishnevsky & Beanlands, 2004, p. 234). Phenomenology is a process used in qualitative research to reveal individual experiences (Kuş, 2012, p. 70). During the study's data collection process, all raw data collected with the metaphor technique were analyzed by content analysis. In the metaphor technique, individuals discover and make sense of the environment, subject, content, etc., and share their knowledge and thoughts metaphorically (Wang, 2015, p. 865). It is also believed that metaphors support the credibility of the expressed subject (Moser, 2000, p. 1). Therefore, metaphors were utilized during the study process.

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Study group

The research study group consists of 154 teacher candidates who are continuing their education in the Social Studies Teacher Education Bachelor's Program at a state university in the Western Black Sea Region. The principle of voluntariness was the basis for the participation process of teacher candidates. However, the metaphor forms of four teacher candidates were removed during the process, and the study was conducted with 150 teacher candidates. The distribution of participants' personal information is shown in Table 1.

Table 1. Distribution Table of Participants' Variables

Gender	f	%
Female	95	51.0
Male	55	49.0
Class Level		
1st Year	48	29.1
2nd Year	34	28.2
3rd Year	45	27.3
4th Year	23	15.4
Total	**150**	**100.0**

Upon examining Table 1, it is observed that out of the participants in the research, 95 (51%) are female and 55 (49%) are male. It is understood that 48 (29.1%) of the participants are in the first year, 34 (28.2%) are in the second year, 45 (27.3%) are in the third year, and 23 (15.4%) are in the fourth year of their education. The voluntary participation process was emphasised as the data was collected online in the study.

Data collection and analysis

In the research, data were collected using the metaphor technique and document analysis, and as data collection tools, a personal information form where participants can indicate their gender and class levels, and a metaphor form used to determine their perceptions related to the 'cultural heritage' concept. Since it was unknown whether the participants had participated in a metaphorical study before the study process, a metaphor example was shared in each class. Thus, it was intended to help participants understand the logic of the metaphor study. In this regard, to determine the metaphorical perceptions of social studies teacher candidates on the "cultural heritage" concept, they were asked to complete the sentence "Cultural heritage is like............... Because..............." within a 30-minute period. The metaphors developed by the teacher candidates on the "cultural heritage" concept were collected online. Then, the stage of creating a classification regarding what kind of comparisons the teacher candidates associated their metaphors about cultural heritage with was moved on. Themes and metaphors were grouped according to the relationship status. Descriptive tables were created with the

analysis of the data. Metaphors formed based on the perceptions of the teacher candidates on the concept of cultural heritage were analyzed step by step with content analysis:

1.Data Coding and Cleaning Process:

In the coding and cleaning stage of the research, firstly, a descriptive analysis of the 'cultural heritage' metaphors developed by the teacher candidates who participated in the study process was conducted, and the obtained data were presented in tables. Frequency and percentage values related to the metaphors developed by the participants were included in the tables. The metaphor technique form was numbered in order according to the class-gender-sequence numbers of the participants (For example, 11E113, 25K148, etc.). The metaphors developed by the teacher candidates participating in the data collection process regarding the "cultural heritage" concept were examined and analyzed. During the process, the worksheets containing the metaphors of 4 teacher candidates who gave explanations unrelated to the subject were removed from the analysis process. The metaphors not included in the study are shown in Table 2.

Table 2. Metaphors Excluded from the Study Due to Weak Relevance

No	Code	Metaphors	Resons for Exclusion
1	2K07	Yogurt	Irrelevant explanation
2	8K71	Stairs	Irrelevant explanation
3	49E117	Food	Irrelevant explanation
4	3K15	Difference	Irrelevant explanation

Following the removal of metaphors in Table 2 that were deemed irrelevant during the analysis process, the study continued with the analysis of metaphors developed by 150 participants.

2. Categorization of data: The process of determining categories related to metaphors was carried out in this stage. During the study process, all data developed by the participants regarding the concept of cultural heritage and planned to be included in the study were considered for their metaphor-topic/content compatibility, and 3 categories were formed. The created categories were grouped under the headings of "from the perspective of individual-society relationship, from the perspective of cultural transmission, and from the perspective of education."

3. Validity and reliability process: In this study, where pre-service teachers developed 42 valid metaphors regarding the concept of cultural heritage, assistance from 2 experts in social studies courses was sought to ensure that the research process was considered valid and reliable. The obtained data were presented in their raw form for expert opinions, and the agreement coefficient between expert opinions was examined. In comparisons, the numbers of "agreement" and "disagreement" were identified, and the reliability of the research was calculated based on the formula of Miles and Huberman (1994: 64) (Reliability = agreement/agreement + disagreement). The agreement coefficient was obtained as 0.90. In addition, during the process of creating themes and placing related metaphors into themes, expert opinions were used to refine the tables.

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Ethics Committee Approval

This research approved by Bartin University Social and Human Sciences Ethics Committe desicion no 2023-SBB-0259.

Findings and Interpretations

In this section of the research, findings are obtained regarding the metaphors developed by pre-service social studies teachers about the concept of cultural heritage and the analyses of these findings.

Findings on metaphors related to the concept of cultural heritage

The findings obtained concerning the metaphors developed by pre-service social studies teachers about the concept of cultural heritage are shown in Table 3.

Table 3. Metaphors Possessed by Pre-service Teachers

No	Metaphor	f		Grade				f
		Female	Male	1.	2.	3.	4.	
1	Treasure	10	6	8	7	1		16
2	Precious stone	11	2	3	5	5		13
3	Heritage	2	8	1	2	4	3	10
4	Trust	6	3	4	1	1	3	9
5	Identity	4	2			2	4	6
6	Bridge	3	3	2	1	1	2	6
7	Book	2	3			4	1	5
8	Light	4	1	1		4		5
9	Tradition	5		2	1	1	1	5
10	Memory	3	2			4	1	5
11	Water	2	3	3	1	1		5
12	Life	3	1		1	3		4
13	Mirror	2	2	1	1		2	4
14	Child	3	1	3	1			4
15	Possession	3	1	3	1			4
16	Tree root		3	2		1		3
17	Epic	3			2	1		3
18	Gift	3		1	1	1		3
19	Teacher	2	1			2	1	3
20	Guide	1	2			1	2	3
21	Chest	3			1	2		3

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22	Family	2	1	1	1	1		3
23	Dowry	2				2		2
24	Homeland	1	1	1		1		2
25	Calendar	1	1	1			1	2
26	Friend	1	1		2			2
27	Soil	2		1	1			2
28	Ancestors	1	1		1		1	2
29	Rainbow	2		1	1			2
30	Star	2		1		1		2
31	Archaeological excavation	1				1		1
32	Story		1		1			1
33	Fingerprint	1					1	1
34	Diary		1		1			1
35	Youth		1	1				1
36	Bag	1		1				1
37	Encyclopedia		1	1				1
38	Flag	1		1				1
39	Lines of a poem	1		1				1
40	Selfhood	1		1				1
41	Iron		1	1				1
42	Honor		1	1				1
Total		**95**	**55**	**48**	**34**	**45**	**23**	**150**

When Table 3 is examined, it is seen that social studies teacher candidates have developed 42 valid metaphors related to the concept of cultural heritage. In the metaphors developed by the participating teacher candidates, the most repeated similes are treasure (16), precious stone (13), heritage (10), and trust (9); the least repeated similes are fingerprint, archaeological excavation, story, diary, youth, bag, encyclopedia, flag, lines of a poem, selfhood, iron, and honor (1). Looking at the table, the metaphor 'treasure' is understood to be repeated 16 times. According to 1K19, who compares cultural heritage to treasure:

"*Cultural heritage is like treasure because it includes all the values passed down from the past to the future.* It is not easily formed and its value is priceless." while according to 1E7:

"*Cultural heritage is like treasure because it is very valuable as it reflects your life, your lifestyle.*" In the example where the simile of cultural heritage is like treasure, it is emphasized that cultural heritage elements are valuable like treasure and are our cultural values passed down from the past to the future. According to 2K71, among the 13 teacher candidates who compare cultural heritage to 'precious stones':

"Cultural heritage is like precious stones because just as gold, diamonds and other precious stones are very valuable, so are the elements of cultural heritage for societies." while according to 2E3:

"*Cultural heritage is like a precious stone because it becomes more valuable over time, like gold and diamonds*. Cultural heritage also appreciates over time." They emphasize that the importance and value of cultural heritage elements will increase as they are preserved over time. It is seen that the heritage metaphor is repeated 10 times. According to 3E91, one of the teacher candidates who compare cultural heritage to 'heritage':

"*Cultural heritage is like heritage* because my heritage is the most valuable thing my ancestors left me." On the other hand, according to 2E6:

"*Cultural heritage is like heritage because cultural heritage is the heritage that comes to us from our past*. The better this heritage is preserved, the more our tourism will develop." The examples emphasise that cultural heritage elements are important components passed down from the past to the present, like heritage, and that their preservation is essential for developing the country's economy. According to 2E53, one of the teacher candidates who compare cultural heritage (9 times) to 'trust':

"Cultural heritage is like trust because it is the legacy of our ancestors passed down from the past to the future." while according to 1K22:

"*Cultural heritage is like trust because it is passed down from generation to generation*." Based on the example sentences, it is expressed that cultural heritage is like trust, passed down from the past to the future, and societies need to take responsibility for this trust.

Among the least repeated metaphors of social studies teacher candidates included in the study process (1 time), teacher candidate 1E18, who says that cultural heritage is like an 'encyclopedia', states:

"*Cultural heritage is like an encyclopedia because*, like the pages of an encyclopedia, we understand our culture by living our heritage." In the example, it is understood that the teacher candidate who compares cultural heritage to an encyclopedia likens learning cultural heritage by living it to browsing the pages of an encyclopedia. According to teacher candidate 3K101, who says that cultural heritage is like an 'archaeological excavation':

"*Cultural heritage is like an archaeological excavation because the purposes and reasons become clearer as you dig deeper*. Lessons can be learned from the past." In the related example, the teacher candidate suggests that cultural heritage, like archaeological excavations, will be better understood as its depths are explored. According to teacher candidate 1E5, who compares cultural heritage to 'youth':

"*Cultural heritage is like youth because as we age, the value of youth and experiences is better understood*." From the example, it is understood that cultural heritage is also valuable like youth. According to teacher candidate 4K135, who compares cultural heritage to a 'fingerprint':

"*Cultural heritage is like a fingerprint because a fingerprint is a feature that distinguishes each person from one another*. Each nation also has its own unique culture and way of life. Our differences set us apart from other nations." From the example, it can be said that cultural heritage is unique like a fingerprint and represents countries' cultural values. When the similes are examined, it is understood

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that different comparisons and associations have been made regarding the comprehensive concept of cultural heritage, which forms a broad metaphor.

Findings on the categorization of metaphors related to the concept of cultural heritage.

The categories related to the metaphors developed by social studies teacher candidates for the concept of cultural heritage are presented in Table 4.

Table 4. Categories associated with the metaphors of teacher candidates

Categories	Number Metaphors	Metaphors	f
Cultural Transmission Theme	13	Trust (9), treasure (16), root (3), tradition (5), flag (1), precious stone (13), identity (6), heritage (10), soil (2), epic (3), ancestors (2), memory (5), archaeological excavation (1	76
Individual-Society Relationship Theme	19	Family (3), belongings (4), offspring (4), homeland (2), water (5), iron (1), honor (1), bridge (6), mirror (4), bag (1), youth (1), gift (3), selfhood (1), friend (2), diary (1), life (4), chest (3), dowry (2), fingerprint (1)	49
Education Them	10	Poetry verse (1), light (5), rainbow (2), encyclopedia (1), star (2), calendar (2), story (1), guide (3), teacher (3), book (5)	25
Total	42		150

Upon examining Table 4, it is observed that the metaphors developed by social studies teacher candidates regarding the concept of cultural heritage are categorized under the headings of "in terms of individual-society dimension, in terms of cultural transmission dimension, and in terms of education dimension" by associating them under specific themes. Looking at the teacher candidates' metaphors related to cultural heritage in terms of the formed categories, it is seen that they are grouped in the *"cultural transmission theme (76)", "individual-society relationship theme (49)", and "education theme (25)" categories*.

Results, Discussion and Suggestion

In this research, the perceptions of social studies teacher candidates regarding the concept of 'cultural heritage' were examined through the metaphors they developed. According to the results obtained through metaphors, main themes/categories were formed in terms of "cultural transmission dimension (76)", "individual-society dimension (49)", and "education dimension (25)". Within the related themes, it is observed that teacher candidates have generated 42 valid metaphors associated with the concept of 'cultural heritage'. During the process, it is understood that the most common metaphors were treasure (16), precious stone (13), heritage (10), and entrusted (9); while the least common were encyclopedia,

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archaeological excavation, youth, fingerprint, story, diary, bag, flag, poetic lines, self-identity, iron, and honor (1). In addition, a significant number of metaphors thought to symbolize cultural heritage have been reached.

In the study, where teacher candidates' opinions and perceptions regarding cultural heritage are discussed, it emphasizes that the teacher candidates should see the concept of cultural heritage as social values and have an awareness of preserving these values. In addition, it is understood that significant metaphors such as language and culture have been revealed. With these aspects, the study aligns with the research results (Selanik Ay & Kurtdede Fidan, 2013). In the research where teacher candidates' cultural heritage perceptions were tried to be determined through metaphors, the formation of a large number of metaphors supports the study results in terms of prominent concepts such as treasure, heritage, etc. (Köroğlu & Ulusoy & Avcıkurt, 2018). A positive attitude towards the field draws attention in the study where the cultural heritage perceptions of university students from different departments are examined metaphorically (Günden, 2021, 104). (Çelepi, 2016; Gündoğan Bayır & Çengelci Köse, 2019), in their studies revealing student opinions on cultural heritage and the preservation of cultural heritage, they mention the importance of cultural heritage. Kılcan and Akbaba (2013), in their study examining the cultural heritage perceptions of middle school students, emphasize cultural heritage awareness. Within the scope of the cultural heritage metaphor, the study examining metaphors in terms of language and culture supports the study results by emphasizing the importance of social values. (Lichang, 2004), regarding the creation of awareness related to cultural heritage (Demir, 2023), emphasizes that the education-teaching process is important in gaining awareness and consciousness related to cultural heritage. (Külcü, 2015), emphasizing the importance of 'education' in preserving cultural heritage and its transfer to future generations through cultural transmission, supports the study process. Tuncel & Altuntaş (2020), while examining students' cultural heritage perceptions, draw attention to concrete and intangible cultural heritage products by emphasizing the necessity of cultural heritage education within the scope of social studies courses starting from young ages. In the study shaped by teacher opinions on teaching cultural heritage elements from an early age, the idea that presenting the subject of cultural heritage within a rich activity process from an early age will be effective is emphasized (Mutlu Öztürk, Güngör & Gülay Ogelman, 2021). Silva and Roders (2012) mention the necessity of cultural heritage management and evaluation activities to enrich and transfer cultural heritage to future generations. In the study drawing attention to the inclusion of cultural heritage elements in the education-teaching process, cultural heritage elements in books used at different levels are revealed (Yeşilyurt, 2023). In studies emphasizing the use of technological equipment in the preservation and intergenerational transfer of cultural heritage (Boboc, Bautu, Gîrbacia, Popovici & Popovici, 2022; İbiş & Çakıcı Alp, 2023), it is stated that augmented reality applications can be effective. (Turgut Gültekin & Uysal, 2018), which draws attention to intangible cultural heritage in terms of cultural heritage awareness and consciousness, contributes to the study process with a space example. (Metin Basat, 2013), which touches upon the subject of cultural heritage through city culture and museums in tangible and intangible cultural heritage products, is in line with the study in terms of emphasis points on cultural heritage. In the study focusing on students' attitudes towards intangible cultural heritage within the scope of cultural heritage education in social studies courses, it is stated that cultural heritage education within the course has a positive contribution to the students (Dönmez & Yeşilbursa, 2014). In the study evaluating the inclusion of cultural heritage topics in social studies courses with teacher opinions, it is emphasized that teaching cultural heritage topics in social studies courses is important and there is a need to develop and enrich the process (Avcı & Memişoğlu, 2016). Çengelci (2012) touches upon cultural heritage topics in social studies course achievements and

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activities and emphasizes that the course content, especially the Culture and Heritage learning area, supports cultural heritage topics.

In the research on cultural heritage assets within the framework of the opinions and attitudes of social studies teacher candidates (Sidekli & Karaca, 2013), it is understood that cultural heritage topics are viewed positively within the scope of the course. In conclusion, in the study where the subject of cultural heritage, which has a share in the realization of the cultural transmission process of all values from past to future in societies, is discussed, it is understood that it is important in terms of seeing the awareness of social studies teacher candidates about cultural heritage. In this direction, it is thought that the process can be made effective by using metaphors such as similes to provide rich and permanent learning, especially on cultural heritage-themed topics in social studies courses. It is thought that research can be conducted where different method-techniques and processes related to cultural heritage themes are employed. In addition to the content of social studies courses, it is recommended to conduct studies focusing on cultural heritage preservation awareness and consciousness in different discussion platforms.

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