

# INTERNATIONAL JOURNAL OF FIELD EDUCATION



## An Evaluation of Old and New 5<sup>th</sup> Grade Social Studies Textbooks in Terms of Cultural Heritage Elements<sup>1</sup>

**Nadir Yagar**

*Scientific Expert, Teacher, Ministry of National Education*

*ORCID: 0009-0004-5119-8464*

**Osman Okumuş<sup>2</sup>**

*Aksaray University, Faculty of Science and Letters, Department of History*

*ORCID: 0000-0001-6304-4201*

---

### ABSTRACT

The aim of this study is to examine how cultural heritage elements are addressed in the 5th grade Social Studies textbook used in the 2023–2024 academic year and in the textbook prepared in line with the Türkiye Century Maarif Model and implemented in the 2024–2025 academic year. The study adopts a qualitative research approach, and document analysis was used as the data collection method. The documents of the study consist of 5th grade Social Studies textbooks prepared according to these two different curricula. The data were analyzed by examining the texts, visuals, activities, and assessment sections included in the textbooks within the framework of tangible and intangible cultural heritage elements. The obtained data were evaluated using the descriptive analysis method. The results of the study indicate that cultural heritage elements are included in both textbooks; however, the distribution of these elements across the units differs. In the 2023–2024 textbook, cultural heritage elements are concentrated in certain units, while they are addressed to a limited extent in some others. In contrast, it is observed that in the 2024–2025 textbook prepared within the scope of the Türkiye Century Maarif Model, cultural heritage elements are presented with a more holistic and systematic approach in terms of both visual and content organization.

**Key Words:** Cultural heritage, Social Studies education, textbook analysis, Türkiye Century Maarif Model, document analysis.

---

### ARTICLE INFO

*Received: 10.03.2026*

*Published online:*

*29.03.2026*

---

<sup>1</sup> This article is based on the first author's Master's thesis.

<sup>2</sup> Corresponding author: Assoc. Prof. Dr. Osman Okumuş  
*osmanokumus@aksaray.edu.tr*

## **Eski ve Yeni 5. Sınıf Sosyal Bilgiler Ders Kitaplarının Kültürel Miras Unsurları Açısından Değerlendirilmesi<sup>1</sup>**

*Nadir Yagar*

*Bilim Uzmanı, Öğretmen, Milli Eğitim Bakanlığı*

*ORCID: 0009-0004-5119-8464*

*Osman Okumuş<sup>2</sup>*

*Aksaray Üniversitesi, Fen Edebiyat Fakültesi, Tarih Bölümü*

*ORCID: 0000-0001-6304-4201*

---

### **ÖZET**

### **MAKALE BİLGİSİ**

Bu çalışmanın amacı, 2023–2024 eğitim-öğretim yılında kullanılan 5. sınıf Sosyal Bilgiler ders kitabı ile Türkiye Yüzyılı Maarif Modeli doğrultusunda hazırlanarak 2024–2025 eğitim-öğretim yılında uygulanmaya başlanan ders kitabında kültürel miras unsurlarının nasıl ele alındığını incelemektir. Araştırmada nitel araştırma yaklaşımı benimsenmiş ve veri toplama yöntemi olarak doküman incelemesi kullanılmıştır. Araştırmanın dokümanlarını, bu iki farklı öğretim programına göre hazırlanmış 5. sınıf Sosyal Bilgiler ders kitapları oluşturmaktadır. Veriler; ders kitaplarında yer alan metinler, görseller, etkinlikler ve değerlendirme bölümleri somut ve somut olmayan kültürel miras unsurları çerçevesinde analiz edilmiştir. Elde edilen veriler betimsel analiz yöntemi kullanılarak değerlendirilmiştir. Araştırma sonuçları, her iki ders kitabında da kültürel miras unsurlarına yer verildiğini; ancak bu unsurların üniteler arasındaki dağılımının farklılık gösterdiğini ortaya koymaktadır. 2023–2024 ders kitabında kültürel miras unsurları bazı ünitelerde yoğunlaşırken, bazı ünitelerde daha sınırlı düzeyde ele alınmaktadır. Buna karşılık Türkiye Yüzyılı Maarif Modeli kapsamında hazırlanan 2024–2025 ders kitabında kültürel miras unsurlarının hem görsel hem de içerik düzeni açısından daha bütüncül ve sistematik bir yaklaşımla sunulduğu görülmektedir.

*Alınma Tarihi:*

*10.03.2026*

*Çevrimiçi yayınlanma*

*tarihi: 29.03.2026*

**Anahtar Kelimeler:** Kültürel miras, Sosyal Bilgiler eğitimi, ders kitabı analizi, Türkiye Yüzyılı Maarif Modeli, doküman analizi.

---

<sup>1</sup> Bu makale, birinci yazarın yüksek lisans tezinden üretilmiştir.

<sup>2</sup> Sorumlu yazar iletişim bilgileri: Doç. Dr. Osman Okumuş  
*osmanokumus@aksaray.edu.tr*

## **Introduction**

Culture serves as a fundamental means for transmitting the material and spiritual values that societies have created throughout historical processes to future generations. Culture refers to the totality of knowledge, beliefs, values, and ways of life produced by societies in the past, and in this respect it plays a significant role in ensuring social continuity (Karadeniz & Tunç-Şahin, 2021). This accumulation, which societies have produced throughout history and transmitted from generation to generation, is referred to as cultural heritage. Cultural heritage encompasses not only tangible elements such as artifacts, structures, and works of art that people have carried from the past to the present, but also intangible values such as language, traditions, customs, music, dance, and belief systems (Çelebi, Çiftsüren, & Dilek, 2020; Demirezen & Aktaş, 2020).

Cultural heritage establishes a link between the past and the present, making the historical accumulation of societies visible and playing an important role in the formation of social identity. It also contributes to individuals' recognition of the cultural structure to which they belong and to the development of a sense of social belonging (Smith, 2006; Yıldırım, 2021; Pandurić, 2023). In addition, cultural heritage has significant educational value. Elements such as historical buildings, museums, folk narratives, and traditional handicrafts provide individuals with knowledge about the past and contribute to the development of historical consciousness (Külcü, 2015). The recognition and preservation of cultural heritage can also contribute to the development of tolerance and understanding among different cultures (Ar, 2025). Furthermore, cultural heritage has considerable economic potential, particularly in the field of tourism (Öktem & Kalyoncu, 2020).

The teaching of cultural heritage is of great importance for societies in terms of preserving their identities, recognizing their historical accumulation, and transmitting this accumulation to future generations. At this point, cultural heritage education contributes to young generations' recognition of their own cultures, the development of awareness regarding this heritage, and the acquisition of a sense of responsibility for protecting cultural values (Dönmez & Yeşilbursa, 2014; Avcı & Memişoğlu, 2016; Gümüşçü, 2018). Cultural heritage education provided systematically in schools plays an important role in ensuring cultural continuity and strengthening social cohesion.

Cultural heritage holds a significant place in ensuring the continuity of society. Therefore, efforts to preserve cultural heritage and to raise awareness have gained momentum in recent years. The subject of cultural heritage has been incorporated into various courses delivered through the education system, and priority has been given to fostering awareness from an early age (Kafadar, 2021). Cultural heritage is a multidimensional field of study associated with many disciplines such as history, literature, geography, art history, archaeology, and sociology (Çelebi, Çiftsüren, & Dilek, 2020). For this reason, although cultural heritage education can be addressed through different subjects, Social Studies courses hold a particularly significant position in this regard. Owing to their interdisciplinary nature, Social Studies courses provide a suitable learning environment for conveying the multidimensional content of cultural heritage to students (Kara & Tokmak, 2023). Through this course, it is aimed that students recognize cultural values transmitted from the past to the present, evaluate them, and develop a sense of responsibility for their preservation (Polat, 2019). Cultural heritage education also plays an important role in helping students recognize their social and cultural identities and develop a sense of belonging to society (Çulha-Özbaşı & Yeşilbursa, 2021).

Cultural heritage education assigns an important role to textbooks. Textbooks and curricula are considered among the primary tools for transmitting cultural heritage to students. Several studies evaluating Social Studies textbooks in terms of cultural heritage elements emphasize the importance of cultural heritage education and highlight the need for continuous updates in textbook content and instructional approaches in line with emerging perspectives. Carretero and Peñafiel (2017), in the context of Spain, revealed that cultural heritage education in primary school textbooks is predominantly presented as traditional, rote-based, and academically oriented content focusing mainly on monumental and historical elements, while neglecting dimensions such as values, participation, and critical thinking. Their study also concluded that despite different educational reforms, this approach has largely remained unchanged, with recent textbooks showing a narrowing of content and an insufficient reflection of a more holistic and participatory understanding of heritage education. Pourshokri, Sharifian, and Nasr Esfahani (2020), in their study on Iranian middle school Social Studies textbooks, found that while some cultural heritage elements were emphasized, others were addressed less frequently. Mawere (2023), examining primary school cultural heritage–Social Studies textbooks in Zimbabwe from a gender representation perspective, identified significant inequalities in representation. Pandurić (2023), analyzing primary school Social Studies and Science textbooks in Croatia, concluded that although textbooks serve as important tools for transmitting cultural heritage, they address intangible cultural heritage superficially, provide limited visual and activity-based representations, and fail to offer sufficient opportunities for developing students’ awareness of preservation. Martínez-Medina (2023) found that in Spain, cultural heritage in primary school Social Studies textbooks is mostly limited to historical and artistic dimensions, presented through low-level cognitive activities, and lacks a comprehensive, diverse, and critical instructional approach. Similarly, Ali and Tawalbeh (2025) highlighted the imbalance in the representation of cultural heritage education in Jordanian primary school textbooks and proposed a model to ensure a more balanced curriculum and to strengthen national identity among students. The studies conducted in different countries indicate that Social Studies textbooks are important tools for transmitting cultural heritage; however, they also reveal that certain heritage elements are either underrepresented or treated superficially, representations are often imbalanced, and opportunities for students to develop an understanding of and awareness toward the preservation of cultural heritage remain limited. In Türkiye, there are also numerous studies examining how Social Studies textbooks and curricula reflect cultural heritage (Bıyıklı, 2010; Çengelci, 2012; Kılcan & Akbaba, 2013; Uçar, 2014; Pehlivan, 2015; Pehlivan & Kolaç, 2016; Karakuş, 2017; Avcı & Taşer, 2020; Demir & Atasoy, 2020; Kafadar, 2021; Özbaş & Çulha-Özbaş, 2022; Yalçın & Güleç, 2022; Kara & Tokmak, 2023; Cantürk & Ablak, 2024; Pala, 2024; Yalçın & Alkar, 2025; Şen, Tay, & Çoban, 2025). These studies show that, following the adoption of the constructivist approach, cultural heritage has gained significant visibility in Social Studies textbooks; however, certain shortcomings persist. The general findings suggest that the constructivist approach has increased the visibility of cultural heritage in textbooks by encouraging active student participation and facilitating the teaching of cultural values through concrete examples, thereby making historical events and figures more meaningful for students. Nevertheless, analyses also reveal several limitations. For instance, addressing cultural heritage primarily at the level of information transmission, the insufficient use of local and concrete examples, and the limited and sometimes contextually disconnected use of visual materials are among the factors that restrict the effective use of textbooks in cultural heritage education. These shortcomings, together with evolving educational approaches, highlight the need to update textbooks in terms of both content and

pedagogical orientation and underscore the importance of examining the effects of new curricular reforms in this field.

As of the 2024–2025 academic year, a new curricular reform has been introduced within the framework of the Türkiye Century Maarif Model. In Türkiye, the Social Studies Curriculum developed under this model adopts a holistic approach to cultural heritage education that goes beyond the mere transmission of historical and tangible elements. It aims to enable students to establish connections with their environment, develop a sense of identity and belonging, and gain awareness of their responsibility for preserving cultural heritage. Within the program, cultural heritage is presented as a multidimensional concept embedded in historical, geographical, and social contexts. The integration of tangible and intangible heritage elements, the development of a perspective extending from the local to the global, and the support of learning through skill-based activities that encourage active student participation are key features of the program (Ministry of National Education [MEB], 2024). Accordingly, the Türkiye Century Maarif Model adopts a contemporary instructional approach that goes beyond knowledge transmission by integrating cultural heritage education with critical thinking, values education, and sustainability. It has been decided that the implementation of this model will be carried out gradually, beginning with the 1<sup>st</sup>, 5<sup>th</sup>, and 9<sup>th</sup> grades starting from the 2024–2025 academic year. This transformation has led to a restructuring of textbooks in terms of both content and approach and has created a need for new studies examining the revised curriculum. In this context, the present study aims to fill this gap in the literature by examining how cultural heritage topics are addressed in previous and newly developed Social Studies textbooks.

### **Purpose and Significance of the Study**

The aim of this study is to examine how cultural heritage topics are addressed in the 5th grade Social Studies textbooks used in the 2023–2024 academic year (old) and those prepared within the framework of the Türkiye Century Maarif Model and implemented in the 2024–2025 academic year (new). Cultural heritage education is an important component of Social Studies education and plays a significant role in developing students' historical and cultural awareness. Considering that textbooks are one of the primary instructional materials used in classroom teaching processes, the way cultural heritage elements are presented in these books gains particular importance. Accordingly, the study aims to provide a general evaluation by examining the textual and visual representations of tangible and intangible cultural heritage elements in the textbooks, as well as the activities and assessment practices related to these topics.

Social Studies textbooks are not only instructional materials that facilitate the transmission of cultural heritage from one generation to another, but also important tools that contribute to students' identity development. Through these textbooks, students have the opportunity to learn about both the cultural heritage of their own society and the historical accumulation of different cultures. In Türkiye, the free distribution of textbooks to all students and their widespread use make it necessary to carefully examine the content presented in these resources. In this context, examining Social Studies textbooks in terms of cultural heritage can provide important insights into the quality of the teaching process. A review of the literature reveals that studies on this topic remain limited. Therefore, this study is expected to contribute to the literature and provide data for policymakers, Social Studies teachers, and relevant institutions.

## Method

In this section of the study, explanations regarding the research design, research documents, data collection process, data analysis, and the procedures related to validity and reliability are presented.

### Research Design

This study aims to examine the cultural heritage elements included in the 5th grade Social Studies textbook prepared within the framework of the Türkiye Century Maarif Model and introduced in the 2024–2025 academic year, as well as the textbook prepared according to the previous curriculum. A qualitative research approach was adopted in the study, and document analysis was used as the data collection method. Qualitative research is an approach that enables the in-depth examination of social phenomena within their own context (İslamoğlu, 2011). Document analysis, on the other hand, is a data collection technique that involves the systematic analysis of written and visual materials related to the research topic (Bowen, 2009). Within this scope, the textbooks examined in the study were evaluated in terms of their content and scope, and cultural heritage elements were identified within the framework of tangible and intangible cultural heritage categories in order to reveal the current situation.

### Research Documents

The documents of the study consist of 5th grade Social Studies textbooks used in middle schools. In the study, the textbook prepared in accordance with the Türkiye Century Maarif Model and introduced in the 2024–2025 academic year, as well as the textbook used in the 2023–2024 academic year, were examined. The fact that the new curriculum began to be implemented gradually starting with the 1st, 5th, and 9th grades played a decisive role in the selection of the sample. Additionally, the 5th grade level was considered significant since it represents the first grade in which students systematically encounter the Social Studies course. For this reason, a comparative examination of the old and new textbooks in terms of cultural heritage elements was considered appropriate for achieving the purpose of the study. The documents examined within the scope of the research are presented in Table 1.

*Table 1. Documents Used in the Study*

<i>Title</i>	<i>Author(s)</i>	<i>Publication Year</i>	<i>Publisher</i>	<i>Pages</i>
<i>Ortaokul ve İmam Hatip Ortaokulu Sosyal Bilgiler 5 Ders Kitabı</i>	Seçil Büket Harut	2023	Ata	192
<i>Ortaokul ve İmam Hatip Ortaokulu Sosyal Bilgiler 5 Ders Kitabı 1. Kitap</i>	Cemal Gökhan Ol et al.	2024	Devlet Kitapları (Korza)	152
<i>Ortaokul ve İmam Hatip Ortaokulu Sosyal Bilgiler 5 Ders Kitabı 2. Kitap</i>	Cemal Gökhan Ol et al.	2024	Devlet Kitapları (Korza)	150

In qualitative research based on document analysis, the researcher assumes an active role in the processes of selecting, interpreting, and making sense of the data (Bowen, 2009). In this study, the researcher evaluated the textbooks with a systematic and critical approach and paid attention to analyzing the data without detaching them from their context. During the analysis process, tangible and intangible cultural heritage elements were examined in terms of both their content and visual dimensions, and the findings obtained were interpreted in accordance with scientific criteria.

### **Data Analysis**

In the research process, a literature review on cultural heritage and its types was first conducted. Within this scope, books, academic articles, and other scientific sources were examined. Subsequently, the Social Studies textbooks determined within the scope of the study were analyzed in terms of tangible and intangible cultural heritage elements. The texts and visuals included in the textbooks were evaluated with respect to tangible cultural heritage elements such as monumental structures, handicrafts, and traditional clothing, as well as intangible cultural heritage elements such as traditions, oral narratives, folk dances, and belief systems. The data obtained in the study were analyzed using the descriptive analysis method. Descriptive analysis refers to the process of organizing and interpreting data according to predetermined themes (Yıldırım & Şimşek, 2008). Patton (2002, pp. 55, 447, 453) states that descriptive analysis allows data to be processed, detailed within a particular context, interpreted, and presented in a way that enables readers to establish a clear and direct relationship with the data. In this regard, the themes of cultural heritage, tangible cultural heritage, and intangible cultural heritage were determined in the study, and the textbooks were examined according to these themes. During the analysis process, the cover designs of the textbooks, learning outcomes included in the units, subject explanations, visuals used, activities, and end-of-unit assessment sections were taken into consideration. In this regard, the findings obtained reveal through which types of cultural heritage, to what extent, and with what pedagogical approach cultural heritage is addressed in Social Studies textbooks, thereby contributing to the achievement of the study's primary objective.

### **Validity and Reliability**

In order to ensure the validity and reliability of the study, a systematic and transparent approach was adopted during the data collection and analysis processes. In this process, various types of sources were consulted to establish a comprehensive database. The selection of textbooks used in the study, the data collection process, and the stages related to content analysis were carried out in light of previously conducted theses, academic articles, studies, and existing textbooks related to the topic. To increase the accuracy and reliability of the findings, the data were compared with multiple sources to ensure validity. The sources used were selected from valid, academic, and verifiable references. The data were systematically coded through descriptive analysis, and the principles of clarity and transparency were followed throughout the process. The research process was conducted under the supervision of field experts, and the meanings derived from the obtained data were formed by taking expert evaluations into consideration. The documents were examined at two different times, and the differences observed between the analyses were found to be minimal. In addition, the findings were supported with visual examples where appropriate.

### **Results**

In this section of the study, the findings obtained from the examination of the 5th grade Social Studies textbook used in the 2023–2024 academic year and the textbook prepared within the framework of the Türkiye Century Maarif Model and introduced in the 2024–2025 academic year are presented in terms of cultural heritage elements.

### **Evaluation of the 5th Grade Social Studies Textbook Used in the 2023–2024 Academic Year in Terms of Cultural Heritage**

The 5th grade Social Studies textbook used in the 2023–2024 academic year consists of 7 units, 32 learning outcomes, and 192 pages covering these units and outcomes. The units included in the textbook are as follows: “We Are Part of a Whole” (4 learning outcomes), “Journey to the Past” (5 learning outcomes), “Human and Environment” (5 learning outcomes), “Science and Technology in Our Lives” (5 learning outcomes), “Economy and Human Life” (5 learning outcomes), “I Am Active and Responsible” (4 learning outcomes), and “This World Belongs to All of Us” (4 learning outcomes).

In the unit titled “We Are Part of a Whole,” two learning outcomes include both tangible and intangible cultural heritage elements. Tangible cultural heritage elements include portable handicrafts and immovable heritage elements such as historical buildings. Intangible cultural heritage elements include religious ceremonies, religious beliefs, traditions, and customs. A total of 29 visuals are used in this unit, 6 of which are related to tangible and intangible cultural heritage.

The unit “Journey to the Past” contains the highest number of cultural heritage elements in the textbook. Within the learning outcomes of this unit, tangible cultural heritage elements include immovable heritage elements such as historical centers, architectural structures, natural and cultural landscapes, natural formations, and archaeological sites. Portable tangible cultural heritage elements include coins, paintings, handicrafts, jewelry and ornaments, written works, sculptures, and everyday objects. Intangible cultural heritage elements include religious rituals, literature, social practices, and religious ceremonies. All 56 visuals used in the unit are related to tangible or intangible cultural heritage elements.

The unit “Human and Environment” mainly focuses on geographical topics within the social sciences. While addressing environmental issues, natural formations are presented as immovable tangible cultural heritage elements. Additionally, in the discussion of natural disasters, examples of human solidarity and assistance are associated with intangible cultural heritage elements such as traditions, customs, hospitality, and social practices such as those carried out by disaster management institutions. Among the 70 visuals used in the unit, 32 include tangible cultural heritage elements such as natural formations, natural and cultural landscapes, gardens, parks, and historical buildings, as well as intangible elements such as literature, oral products, social practices, and traditional performances. The remaining visuals consist of maps and other materials unrelated to cultural heritage.

In the unit “Science and Technology in Our Lives,” the learning outcomes mainly focus on science and technology. In the fourth learning outcome, which addresses the common characteristics of inventors and scientists, figures such as Al-Jazari and Leonardo da Vinci are introduced along with their works. While the works represent tangible cultural heritage, values such as honesty and diligence associated with scientists are presented as intangible cultural heritage elements. Among the 36 visuals used in the unit, 9 include cultural heritage elements.

In the unit “Economy and Human Life,” cultural heritage elements are relatively limited since the learning outcomes are largely related to geographical and economic topics. In the discussion of the effects of location on economic activities, references are made to the historical richness and natural formations of Nevşehir and the natural landscapes of Rize, representing immovable cultural heritage elements. Among the 53 visuals used in the unit, 10 include tangible or intangible cultural heritage elements.

The unit “I Am Active and Responsible” focuses on constitutional rights, state institutions, the historical development of these institutions, human rights, and national symbols of sovereignty and independence. The unit also addresses public services provided by the state such as education, health, justice, security, communication, and transportation, as well as the role of non-governmental organizations (NGOs) in strengthening social solidarity. In the learning outcome titled “Symbols That Define Us,” intangible cultural heritage elements related to cultural identity are included. In this context, the Turkish National Anthem and the Turkish flag are presented as symbols of national independence. In this unit, 30 visuals are used, 2 of which include cultural heritage elements.

The unit “This World Belongs to All of Us” consists of four learning outcomes. The unit generally addresses environmental awareness, Türkiye’s role in international economic relations, the effects of developments in communication and transportation on economic activities, and the influence of tourism on international relations. In the learning outcome titled “The Journey Toward Peace,” Türkiye’s natural, historical, and cultural richness and their attractiveness for international visitors are emphasized. In the section titled “A Gift from the Past to the Future: Common Heritage,” examples of scientists with universal contributions as well as natural and historical heritage elements are presented. In this unit, 38 visuals are used, 26 of which include tangible or intangible cultural heritage elements. In the narrative sections of the unit, two learning outcomes include both tangible and intangible cultural heritage elements.

Overall, the second and seventh units contain the most extensive references to cultural heritage elements. In these units, topics are enriched with visuals and include a greater number of tangible and intangible cultural heritage examples. In other units, cultural heritage elements are addressed more limitedly, mainly through local geographical features, the works of scientists, and national symbols. Since the learning outcomes of the other units focus primarily on geography, law, economics, science, and technology, cultural heritage elements are included only partially, and the number of visuals is relatively lower compared to the second and seventh units. Nevertheless, the textbook includes a considerable number of visuals overall, and the use of visual materials enriches the presentation of topics and contributes to the concretization of cultural heritage concepts.

### **Evaluation of the 5th Grade Social Studies Textbook Prepared within the Framework of the Türkiye Century Maarif Model and Used in the 2024–2025 Academic Year in Terms of Cultural Heritage**

The 5th grade Social Studies textbook prepared within the framework of the Türkiye Century Maarif Model and used in the 2024–2025 academic year consists of two volumes, six units, and nineteen learning outcomes. The first volume used in the first semester contains 152 pages, while the second volume used in the second semester contains 150 pages, resulting in a total of 302 pages.

The first semester textbook consists of three units: “Living Together” (3 learning outcomes), “Our Home: Earth” (4 learning outcomes), and “Our Common Heritage” (3 learning outcomes). The second semester textbook also consists of three units: “Our Living Democracy” (4 learning outcomes), “Economy in Our Lives” (3 learning outcomes), and “Technology and Social Sciences” (2 learning outcomes).

In the unit “Living Together,” both tangible and intangible cultural heritage elements are presented while discussing the contribution of cultural diversity to coexistence. Tangible cultural heritage elements include natural and cultural landscapes, natural formations, architectural structures, monuments, handicrafts, paintings, jewelry, musical instruments, and everyday objects. Intangible cultural heritage elements include traditions, customs, social practices, traditional performances, and cultural spaces. In this unit, 47 visuals are used, 22 of which are related to cultural heritage elements.

In the unit “Our Home: Earth,” cultural heritage elements are relatively limited since the learning outcomes focus mainly on geographical topics. Tangible cultural heritage elements such as natural formations, natural and cultural landscapes, and historical centers are included. Additionally, examples such as paintings, everyday objects, coins, dances, poems, and literary works are used to illustrate both tangible and intangible cultural heritage. Among the 51 visuals used in the unit, 11 are related to cultural heritage elements.

The unit “Our Common Heritage” is the unit in which cultural heritage elements are most densely represented in the first volume. The introduction of the unit begins with visuals of architectural heritage. Within the unit, immovable tangible cultural heritage elements include historical centers, architectural structures, cultural landscapes, natural formations, and archaeological sites. Portable tangible cultural heritage elements include coins, paintings, handicrafts, jewelry, written works, sculptures, everyday objects, and musical instruments. Intangible cultural heritage elements include religious rituals, literature, social practices, religious ceremonies, traditional performances, procedural knowledge, and cultural spaces. In this unit, 57 visuals are used, 52 of which are related to cultural heritage elements.

The unit “Our Living Democracy” addresses topics such as fundamental rights and freedoms, the characteristics of the Republic of Türkiye, national sovereignty, the characteristics of active citizens, the role of state institutions in solving social problems, and human rights. The unit also discusses human rights violations around the world and sensitivity toward such issues. Examples such as granting women the right to vote and the celebration of Republic Day on October 29 are used to concretize these concepts. In this context, tangible cultural heritage elements such as historical buildings and architectural structures, as well as intangible elements such as traditional performances and social practices, are included. Among the 55 visuals used in the unit, 7 are related to cultural heritage elements. Since the unit mainly focuses on political science and law, cultural heritage elements appear less frequently.

In the unit “Economy in Our Lives,” the learning outcomes are mainly related to economics and geography. Topics such as saving resources, recycling, the use of natural resources, and encouraging renewable energy are discussed. In the presentation of these topics, proverbs from different cultures related to saving resources are included, representing intangible cultural heritage elements related to literature and oral traditions. Among the 59 visuals used in the unit, 4 are related to cultural heritage elements.

The unit “Technology and Social Sciences” focuses on the role of technology in facilitating daily life, its impact on society, the historical development of technological tools, and the conscious and safe use of technology. Examples of everyday objects are presented as portable tangible cultural heritage elements. In the unit, 46 visuals are used, 4 of which are related to cultural heritage elements. Since the topics in this unit mainly focus on information technologies, cultural heritage elements are addressed only to a limited extent.

Overall, in the 2024–2025 Social Studies textbook prepared within the framework of the Türkiye Century Maarif Model, cultural heritage elements are particularly concentrated in the units “Our Common Heritage” and “Living Together.” In these units, both portable and immovable tangible cultural heritage elements as well as intangible cultural heritage elements (such as traditions, rituals, and literary products) are presented in detail and supported with visuals. In the units “Our Home: Earth” and “Our Living Democracy,” cultural heritage elements are included more limitedly. In the units “Economy in Our Lives” and “Technology and Social Sciences,” cultural heritage elements are addressed only partially due to the nature of the topics, mainly through proverbs, everyday objects, and oral traditions. In general, cultural heritage elements in the textbook are distributed according to the thematic structure of the units. Through the use of both textual explanations and visual materials, the textbook aims to raise students’ awareness of cultural heritage.

### **Conclusion and Discussion**

Social Studies textbooks are considered one of the primary instructional tools for transmitting cultural heritage to students. In this study, the status of the old and new Social Studies textbooks in terms of cultural heritage was examined descriptively. Before discussing the results, it is useful to consider the current situation. Previous studies on Social Studies textbooks and curricula have reached several conclusions regarding textbooks. Various studies in the literature have examined how cultural heritage is addressed in Social Studies textbooks and curricula. Çengelci (2012) stated that intangible cultural heritage is included in textbooks at a certain level and is supported by activities appropriate to students’ developmental levels. Avcı and Taşer (2020) examined the 2005 and 2018 Social Studies curricula and reported that both tangible and intangible cultural heritage elements were included in the curriculum; however, tangible cultural heritage was not sufficiently represented. Demir and Atasoy (2020) determined that the 4th grade Social Studies textbook included various cultural heritage elements within the learning area of culture and heritage, but underwater and natural heritage elements were not included. Özbaşı and Çulha-Özbaşı (2022) stated that intangible cultural heritage elements were not used sufficiently or purposefully in the textbook. Yalçın and Güleç (2022) indicated that values related to cultural heritage were presented in textbooks in a way appropriate to students’ levels, while Kara and Tokmak (2023) emphasized that although textbooks included information and visuals related to natural and cultural heritage, examples related to tourism and world heritage should be further developed. Cantürk and Ablak (2024) noted that the place of tangible cultural heritage in the curriculum has decreased over time, whereas Yalçın and Alkar (2025) revealed that cultural heritage tourism in the 5th grade Social Studies textbook was addressed through an interdisciplinary approach within the categories of natural and cultural heritage. When the relevant literature is examined, it is seen that although there are some shortcomings, cultural heritage elements are included in Social Studies textbooks and curricula. The results obtained from this study are generally consistent with the findings reported in the literature.

The 5th grade Social Studies textbook used in the 2023–2024 academic year includes cultural heritage elements in certain topics and at certain rates. In particular, the units “Journey to the Past” and “This World Belongs to All of Us” stand out as the sections where cultural heritage elements are most intensively addressed. In these units, both movable and immovable cultural heritage elements (coins, historical buildings, natural formations, etc.) and intangible cultural elements such as oral culture, religious rituals, and social practices are presented in detail. The textbook aims to raise students’ awareness of cultural heritage through the use of visuals. Although cultural heritage elements are also present to a limited extent in the units “We Are Part of a Whole” and “Human and Environment,” these elements are mainly presented through social practices, traditions of cooperation, and natural formations related to the environment. However, cultural heritage elements are more limited in the units “Science and Technology in Our Lives,” “Economy and Human Life,” and “I Am Active and Responsible.” In these units, the focus is on more functional themes such as scientific developments, economic activities, state institutions, and constitutional rights; therefore, cultural heritage is addressed only in certain contexts (for example, scientists such as Al-Jazari or national symbols such as the National Anthem). The visuals used throughout the textbook contribute to the concretization of cultural heritage, and especially in the 2nd and 7th units, the variety and number of visuals are greater than in other units. In conclusion, the textbook deepens the presentation of cultural heritage topics in certain units, while addressing them only briefly in others. This situation reflects a distribution consistent with the content emphasis and interdisciplinary approach of the textbook.

The Social Studies textbook for the 2024–2025 academic year presents a more planned, holistic, and focused structure in terms of the distribution and presentation of cultural heritage elements compared to previous years. In particular, the units “Our Common Heritage” and “Living Together” are the sections where both tangible and intangible cultural heritage elements are addressed comprehensively through both content intensity and the visuals used. These two units aim to convey different dimensions of cultural heritage to students by including elements such as architectural structures, handicrafts, traditional ceremonies, social practices, and religious rituals. The quality and direct relevance of the visuals to the subject strengthen the textbook not only in providing information but also in developing students’ visual perception and cultural awareness. In this way, the textbook aims not only to present academic knowledge but also to contribute to students’ active recognition of their cultural identity. In contrast, cultural heritage elements are addressed at a more limited level in the units “Our Home: Earth,” “Our Living Democracy,” “Economy in Our Lives,” and “Technology and Social Sciences.” This limitation largely stems from the nature of these units, which focus primarily on disciplines such as geography, economics, politics, and technology. Therefore, cultural heritage content is addressed indirectly, for example through proverbs, architectural symbols, or everyday objects. Nevertheless, some cultural connections are established in these units, and efforts are made to relate them to intangible heritage elements such as oral culture and traditional values. Overall, the textbook demonstrates a balanced approach to cultural heritage, presenting in-depth explanations in sections where cultural elements are included and aiming to improve students’ ability to recognize and value this heritage.

The Social Studies textbook used in the 2023–2024 academic year consists of seven units and thirty-two learning outcomes and particularly emphasizes both tangible and intangible cultural heritage elements in the units “Journey to the Past” and “This World Belongs to All of Us.” However, the distribution of cultural heritage elements is not balanced across all units. Nevertheless, visuals are used in a supportive and enriching manner. Some units focus more

on information transmission and include cultural elements to a limited extent. In contrast, the Social Studies textbook prepared for the 2024–2025 academic year within the scope of the Türkiye Century Maarif Model consists of six units and nineteen learning outcomes and has a more holistic and thematic structure. In particular, the units “Our Common Heritage” and “Living Together” address both movable and immovable cultural heritage elements with rich examples and also include intangible heritage elements (such as social practices, oral literature products, and religious ceremonies) in a more systematic and detailed manner. In terms of visual use, the concretization of topics has been achieved successfully, and the aim of developing cultural awareness has become more evident. In general, although the 2023–2024 textbook includes more topics and learning outcomes, cultural heritage is concentrated in certain units, while it remains limited in others. In contrast, the 2024–2025 textbook reduces the number of learning outcomes and aims to address each topic in greater depth through applications, presenting cultural heritage elements with a more holistic approach through both content and visuals. This situation provides a strong contribution to students’ recognition of their cultural identity and the development of awareness toward cultural heritage.

According to UNESCO’s definition, cultural heritage refers to a broader field that is not limited only to physical structures. It also includes intangible elements such as traditions, rituals, social practices, and oral narratives that shape the identity of societies (UNESCO, 2003). Cismas (2022) emphasized the importance of cultural heritage in the formation of national identities and highlighted the significance of perceiving, experiencing, and transmitting cultural heritage to future generations to ensure the continuity of social change. Similarly, Lenzerini (2011) and Zhu (2023) stated that cultural heritage education contributes to the unity and peace of societies around the world. Walker (2015) argued that teaching local cultural heritage can increase individuals’ democratic participation and contribute to forming active members of society. In both textbooks, various elements of cultural heritage are addressed. It can be said that textbooks attempt to create awareness of both national and international cultural heritage accumulation. Yong-Goo (2008) concluded that intangible cultural heritage elements represent folk culture and emphasized the necessity of teaching folk culture to students in schools through education. In this sense, both textbooks include traditions, customs, national and religious holidays, and social practices. Malloy (1982) and Dipevliler (2023) highlighted the importance of activities in teaching cultural heritage, stating that such activities help make the subject interesting and concrete for students. Although both textbooks include activities related to the topic, the textbook prepared within the framework of the Türkiye Century Maarif Model is clearly richer in this regard. Hunter (1992) stated that in cultural heritage education, societal values, traditions, and the history and cultures of past civilizations should be examined and presented in relation to other subjects. He also suggested the implementation of educational designs in which students play a more active role in developing cultural heritage awareness. In this respect, the textbook prepared within the scope of the Türkiye Century Maarif Model appears to be in a better position in terms of interdisciplinary relationships and performance tasks. Shimray (2019) suggested several methods for preserving and transmitting cultural heritage to future generations, such as organizing cultural heritage carnivals, playing heritage-related games with children in public spaces, holding festivals, rewarding individuals who internalize cultural heritage, and creating awareness. In the 5th grade Social Studies textbook prepared according to the Türkiye Century Maarif Model and introduced in the 2024–2025 academic year, students are encouraged to play traditional games that are common among different nations and in the Anatolian geography but have different names despite having similar content. Such practices are consistent with the findings of Shimray’s study.

Schell (1988) focused on incorporating historical structures in students' surroundings into primary and secondary school curricula to strengthen heritage education. He argued that cultural heritage education helps individuals maintain their connection with society through a relationship with history. By transferring tangible historical structures in the environment into the curriculum, societies' cultural heritage can be transmitted and social development can be supported. Similarly, Ivon and Kuscevic (2013) argued that students learn cultural heritage both at school and in their social environments. They advocated a learning-centered approach, suggesting that students gradually develop their understanding of the civilization, culture, family, and social environment in which they live and that cultural heritage is learned holistically. In this regard, Social Studies textbooks—distributed free of charge to every student and serving as the main source of the course—play a fundamental role in introducing both tangible and intangible cultural heritage elements to students and in supporting the development of cultural identity, social belonging, and cultural continuity (Demirezen & Aktaş, 2020; Ünal, 2025). When the 2023–2024 textbook is examined from this perspective, it is seen that although it includes seven units and thirty-two learning outcomes, cultural heritage is concentrated mainly in certain units and addressed more limitedly in others. This limited treatment in some units may lead to certain limitations in providing students with a holistic perspective on cultural continuity.

On the other hand, the new textbook prepared for the 2024–2025 academic year within the framework of the Türkiye Century Maarif Model appears to adopt a more holistic approach in terms of both structural design and content integration. In the units “Our Common Heritage” and “Living Together,” both movable and immovable cultural heritage elements are included, and intangible cultural heritage elements (literature, social practices, rituals, etc.) are also addressed to a significant extent. The contextual and supportive nature of the visuals used is important for visual literacy and affective learning outcomes (Okumuş, 2020). The reduction in the number of learning outcomes in the new model provides opportunities for deeper learning and aims to provide students not only with knowledge but also with values and attitudes. This situation supports students' active and meaningful interaction with cultural heritage within the framework of the constructivist learning approach (Yanpar-Yelken, 2010; Güven et al., 2014). Field trips are considered important for the efficiency and quality of cultural heritage education (Yeşilbursa, 2011; Ivon & Kuscevic, 2013; Baba, 2024; Bayram, 2024). Moreover, presenting visual materials related to cultural heritage values more intensively in textbooks will contribute to achieving the objectives of cultural heritage education (Patrick, 1988). In the Social Studies textbook prepared according to the Türkiye Century Maarif Model for the 2024–2025 academic year, photographs and videos of tangible cultural heritage elements created by Anatolian and world civilizations are provided through QR codes. Yıldırım (2024), in a study evaluating teachers' views on the use of virtual museums by 7th grade students within the scope of cultural heritage learning outcomes in visual arts courses, concluded that the use of technological opportunities in lessons enriches the course content and makes it more engaging. Similarly, Koyutürk (2024) found that presenting cultural heritage elements through digital gamification and visual interface design positively contributes to making learning enjoyable, engaging, and informative for primary school students.

In conclusion, when evaluated in terms of cultural heritage education, the 2024–2025 textbook can be said to present a more qualified structure in terms of content integrity, visual support, and thematic focus. This approach contributes to students' development of cultural sensitivity, recognition of differences, adoption of a culture of living together, and acquisition

of cultural awareness extending from the local to the universal level. Several studies in the literature indicate that high-quality cultural heritage education can be achieved when appropriate learning environments are created (Ünsal, 2023; Demirci, 2024; Erkal, 2024; Yıldız, 2024). Furthermore, research emphasizes that effective cultural heritage education not only provides information but also leads to multidimensional outcomes such as students' recognition of their identity, building connections with society, and internalizing cultural values (Maraoevic, 1982; Dilek, 2007; Külçü, 2015; Rivas, 2017; Dere & Emeksever, 2018; Dere & Kalender, 2019; Cismas, 2022; Yolaçan, 2024). In this context, it is clear that the new model provides a stronger pedagogical foundation.

### **Recommendations**

In this study, 5th grade Social Studies textbooks were compared in terms of cultural heritage elements. It can be stated that the new textbook has been prepared with a more balanced and holistic perspective. However, considering that cultural heritage awareness should be developed at an early age, the existing shortcomings should be improved. In particular, the units "Our Living Democracy," "Economy in Our Lives," and "Technology and Social Sciences" in the second-semester textbook prepared for 5th grade include limited content and visuals related to both tangible and intangible cultural heritage elements. Therefore, it is recommended that cultural heritage elements be distributed more evenly throughout the textbook and that elements such as underwater cultural heritage be included more extensively.

The visuals and figures in the textbook prepared for 5th grade should be slightly enlarged in accordance with the developmental and learning levels of 5th grade students. Additionally, intangible cultural heritage elements in the textbook should be increased both in terms of content and visuals.

It is recommended that cultural heritage content be linked to the local environment and that the inclusion of content and activities enabling students to recognize heritage elements specific to their region be increased.

Recently, several innovations have been introduced in Türkiye within the scope of the Century of Türkiye Education Model. Within the context of cultural heritage, this model can be evaluated in terms of curriculum programs, textbooks, learning processes, teachers, and students. Since textbooks will be prepared gradually each year, each new textbook will be worthy of examination.

In this study, document analysis, one of the qualitative research methods, was used. In future studies, different qualitative research designs and action research related to this topic may be conducted. In addition, teachers' and students' opinions regarding textbooks and/or curriculum programs can be examined through qualitative, quantitative, or mixed-method approaches.

The use of visual and textual content in textbooks can be examined in terms of how it supports the development of critical thinking, inquiry, and awareness skills.

### **References**

- Ali, M. A., & Tawalbeh, H. M. (2025). Proposed model for social and cultural heritage in early grade social education textbooks in Jordan. *Educational Process: International Journal*, 19, e2025592. <https://doi.org/10.22521/edupij.2025.19.592>
- Ar, H. (2015). *Somut olmayan kültürel mirasın korunmasında turist rehberlerinin rolü*. [Unpublished master's thesis, Balıkesir University]. Council of Higher Education National Thesis Center.
- Avcı, M. ve Memişoğlu, H. (2016). Kültürel miras eğitime ilişkin sosyal bilgiler öğretmenlerinin görüşleri. *İlköğretim Online*, 15(1), 104-124. <https://doi.org/10.17051/io.2016.58630>
- Avcı, M., & Taşer, S. (2020). Sosyal Bilgiler dersinde kültür ve miras öğrenme alanının sosyal bilgiler öğretim programı üzerinden incelenmesi. *ASOS Journal*, 111, 368-385. <https://doi.org/10.29228/ASOS.46416>
- Baba, C. (2024). *Tarih öğretiminde öğrencilerin somut kültürel miras farkındalığına ilişkin görüşleri: bir yerel tarih çalışması* (Thesis No. 887903) [Unpublished master's thesis, Erzurum Atatürk University]. Council of Higher Education National Thesis Center.
- Bayram, U. (2024). *Somut olmayan kültürel miras algısının somut olmayan kültürel mirasın korunmasına ilişkin algı üzerine etkisi* (Thesis No. 866298) [Unpublished master's thesis, Şırnak University]. Council of Higher Education National Thesis Center.
- Bıyıklı, S. G. (2010). *Representation of cultural heritage in textbooks: Examination of the illustrations in the 4th and 5th grade Social Studies textbooks (1974-2009) in Turkey*. (Thesis No. 264870) [Unpublished master's thesis, İstanbul Koç University]. Council of Higher Education National Thesis Center.
- Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal*, 9(2), 27-40.
- Cantürk, A., & Ablak, S. (2024). Geçmişten günümüze ortaokul sosyal bilgiler dersi öğretim programlarında somut kültürel mirasın yeri. *Sivas Interdisipliner Turizm Araştırmaları Dergisi*, 7(2), 50-67. <http://sita.cumhuriyet.edu.tr/tr/pub/issue/89369>
- Cismas, S. C. (2022). Cultural heritage teaching in universities. *Journal of Romanian Literary Studies*, (30), 161-171. <https://www.cceol.com/search/articledetail?id=1164832>
- Carretero, A. M. H., & Peñafiel, R. G. (2017). La educación patrimonial en los manuales escolares de Educación Primaria: un recorrido desde LOGSE hasta LOMCE. *Didáctica de las Ciencias Experimentales y Sociales*, (32), 25-50. <https://doi.org/10.7203/dces.32.9205>
- Çelebi, B., Çiftsüren, D., & Dilek, S. E. (2020). Türkiye’de “kültürel miras” konusunda yapılan tezlerin bibliyometrik analizi. *Journal of Current Debates in Social Sciences*, 3(1), 10-19. <https://doi.org/10.37154/ijjopec.2020.15>
- Çengelci, T. (2012). Sosyal bilgiler öğretim programında somut olmayan kültürel mirasın yeri. *Uludağ Üniversitesi Eğitim Fakültesi Dergisi*, 25(1), 185-203.
- Çulha-Özbaş, B., & Yeşilbursa, C. C. (2021). Sosyal bilgilerde kültürel miras eğitimi. İsmail H. Demircioğlu, Selahattin Kaymakçı ve Ebru Demircioğlu (Ed.), In *Türkiye’de sosyal bilgiler eğitimi araştırmaları el kitabı* (pp. 323-335). Pegem.

- Demir, Y., & Atasoy, E. (2020). *İlkokul 4. sınıf sosyal bilgiler ders kitabının kültürel miras eğitimi kapsamında incelenmesi*. In Global Science and Innovations proceedings (pp. 342-353), Taşkent.
- Demirci, E. (2024). *İstanbul temalı resimli çocuk kitaplarının kültürel miras bağlamında değerlendirilmesi* (Thesis No. 884451) [Unpublished master's thesis, İzmir Dokuz Eylül University]. Council of Higher Education National Thesis Center.
- Demirezen, S., & Aktaş, G. (2020). Sosyal bilgiler öğretmenlerinin somut olmayan kültürel miras öğretimine ilişkin görüşlerinin belirlenmesi. *Bayburt Eğitim Fakültesi Dergisi, 15(30)*, 413-434. <https://doi.org/10.35675/befdergi.699782>
- Dere, İ., & Emeksever, A. (2018). Hayat bilgisi derslerinde sözlü tarihle kültürel mirasın öğretimi. *Gelecek Vizyonlar Dergisi, 5*, 40-47. <https://doi.org/10.29345/futvis.61>
- Dere, İ., & Kalender, M. (2019). "I have a history!" Life sciences teaching with oral history activities. *Education and Science, 44(200)*, 153-173. <https://doi.org/10.15390>
- Dilek, D. (2007). *Tarih derslerinde öğrenme ve düşünce gelişimi*. Nobel.
- Dipevliler, K. (2023). *Avrupa ve Türkiye'de uygulanan bazı kültürel miras eğitimi etkinliklerinin incelenmesi* (Thesis No. 774748) [Unpublished master's thesis, İstanbul University]. Council of Higher Education National Thesis Center.
- Dönmez, C., & Yeşilbursa, C. C. (2014). Kültürel miras eğitiminin öğrencilerin somut kültürel mirasa yönelik tutumlarına etkisi. *Elementary Education Online, 13(2)*, 425-442.
- Erkal, A. (2024). *Türk mitolojisindeki sembollerin ortaokul görsel sanatlar dersinde kullanılmasının kültürel miras öğrenme alanında bulunan kazanımlarla ilişkilendirilmesi* (Thesis No. 892007) [Unpublished master's thesis, Samsun Ondokuz Mayıs University]. Council of Higher Education National Thesis Center.
- Gümüşçü, O. (2018). Tarihi coğrafya ve kültürel miras. *Erdem, (75)*, 99-120. <https://doi.org/10.32704/erdem.496740>
- Güven, İ., Bıkmaz, F., Demirhan-İşcan, C., & Keleşoğlu, S. (2014). *Tarih öğretimi kuram ve uygulama*. Pegem Akademi.
- Hunter, K. A. (1992). *Heritage Education: What's Going On Out There?*. <https://eric.ed.gov/?id=ED358002>
- Harut, S. B. (2023). *Ortaokul ve imam hatip ortaokulu sosyal bilgiler 5. ders kitabı*. Ata Yayıncılık.
- Ivon, H., & Kuscevic, D. (2013). School and the cultural-heritage environment: Pedagogical, creative and artistic aspects. *CEPS Journal, 3(2)*, 29-50. <https://doi.org/10.26529/cepsj.238>
- İslamoğlu, A. H. (2011). *Sosyal bilimlerde araştırma yöntemleri*. Beta.
- Kafadar, T. (2021). Cultural Heritage in Social Studies Curriculum and Cultural Heritage Awareness of Middle School Students. *International Journal of Progressive Education, 17(2)*, 260-274. <https://doi.org/10.29329/ijpe.2020.332.16>
- Kara, İ., & Tokmak, A. (2023). Doğal ve kültürel mirasın öğretiminde sosyal bilgiler dersinin yeri ve önemi. *Nevşehir Hacı Bektaş Veli Üniversitesi SBE Dergisi, 13*, 177-199. <https://doi.org/10.30783/nevsosbilen.1312336>

- Karadeniz, O., & Tunç-Şahin, C. (2021). Sosyal bilgiler ve popüler kültür. İsmail H. Demircioğlu, Selahattin Kaymakçı & Ebru Demircioğlu (Ed.). In *Türkiye’de sosyal bilgiler eğitimi araştırmaları el kitabı* (pp. 593-611). Pegem.
- Karakuş, C. (2017). Intangible cultural heritage acquirements affiliations in the Social Studies curriculum. *International Journal of Innovative Research in Education*, 4(1), 8-16. <https://doi.org/10.18844/ijire.v4i1.1250>
- Kılcan, B., & Akbaba, B. (2013). Examining students’ perceptions on sensitivity to cultural heritage value in social sciences teaching program. *Journal of World of Turks*, 5 (3), 113-137.
- Koyutürk, N. (2024). İlkokul öğrencilerinin kültürel miras konusunda bilinçlenmesinde dijital oyunlaştırmanın ve görsel arayüz tasarımının rolü (Thesis No. 894062) [Unpublished master’s thesis, TOBB ETÜ]. Council of Higher Education National Thesis Center.
- Külcü, Ö. T. (2015). Kültürel miras kavramının eğitim açısından önemi. *Akademia Disiplinlerarası Bilimsel Araştırmalar Dergisi*, 1(1), 27-32.
- Lenzerini, F. (2011). Intangible cultural heritage: The living culture of peoples. *European Journal of International Law*, 22(1), 101-120. <https://doi.org/10.1093/ejil/chr006>
- Malloy, T. (1982). An exploration into the effectiveness of local history as an educational tool for the Community College American history teacher [Doctoral Thesis, University of Massachusetts Amherst-Amherst]. <https://scholarworks.umass.edu>.
- Maroevic, I. (1998). The phenomenon of cultural heritage and the definition of a unit of material. *Nordisk museologi*, (2), 135-135. <https://doi.org/10.5617/nm.3829>
- Martínez-Medina, R. (2023). El patrimonio cultural en los manuales escolares de Ciencias Sociales en Educación Primaria. Desiderio Vaquerizo, Ana Ruiz-Osuna, Belén Vázquez-Navajas (Ed.). In *Claves para la definición de un paisaje cultural* (pp. 238-247). Archaeopress.
- Mawere, D. (2023). A content analysis of gender representation in primary school Heritage-Social Studies textbooks in Zimbabwe. *The Dyke*, 17(2), 1-18.
- Millî Eğitim Bakanlığı. (2024). *Türkiye Yüzyılı Maarif Modeli: Sosyal bilgiler dersi öğretim programı (4, 5, 6 ve 7. Sınıflar)*. Millî Eğitim Bakanlığı Yayınları. <https://tymm.meb.gov.tr/upload/program/2024programsos4567Onayli.pdf>
- Okumuş, O. (2020). *Savaşın içinde barışı öğretmek*. Pegem Akademi.
- Ol, C. G. vd. (2024). *Ortaokul ve imam hatip ortaokulu sosyal bilgiler 5 ders kitabı* (1. Kitap). Devlet Kitapları.
- Ol, C. G. vd. (2024). *Ortaokul ve imam hatip ortaokulu sosyal bilgiler 5 ders kitabı* (2. Kitap). Devlet Kitapları.
- Öktem, M. K., & Kalyoncu, G. (2020). Kültürel miras ve yerel kalkınma. *Tarihin Peşinde*, 23, 213-222.
- Özbaş, M., & Çulha Özbaş, B. (2022). Ortaokul sosyal bilgiler öğretim programına ve ders kitaplarına yansıyan somut olmayan kültürel miras unsurları. *Diyalektolog*, 31, 75-98. <http://dx.doi.org/10.29228/diyalektolog.66983>
- Pala, M. (2024). Dördüncü sınıf sosyal bilgiler dersi öğretim programı kazanımlarının kültür okuryazarlığı açısından incelenmesi. *International Journal of Progression and Development in Education*, 2(1), 29-42. <https://doi.org/10.5281/zenodo.11079911>

- Pandurić, M. (2023). UNESCO and intangible cultural heritage in science and Social Studies textbooks for the fourth grade of elementary school. *Pannoniana*, 7(1), 57-75. <https://doi.org/10.32903/p.7.1.3>
- Patrick, J. J. (1988). *Historic preservation and school curriculum* [Paper presentation]. The Symposium on Heritage Education. Washington. <https://eric.ed.gov/?id=ED300289>
- Patton, M. Q. (2002). *Qualitative research & evaluation methods*. Sage.
- Pehlivan, A. (2015). *Açık ve örgün eğitim sosyal bilgiler ders kitapları ve öğretim programında somut olmayan kültürel miras öğelerinin incelenmesi*. [Unpublished master's thesis, Eskişehir Anadolu University]. Council of Higher Education National Thesis Center.
- Pehlivan, A., & Kolaç, E. (2016). Açık-örgün eğitim sosyal bilgiler ders kitapları ve öğretim programında somut olmayan kültürel miras öğeleri. *Journal of Turkish Studies*, 11(19), 655-670. <http://dx.doi.org/10.7827/TurkishStudies.10095>
- Polat, S. (2019). Sosyal bilgilerde kültürel miras konularının öğretimi. Tekin Çelikkaya vd. (Ed.). In *Yeni program ve ders içeriklerine göre sosyal bilgiler öğretimi II* (pp. 357-384), Pegem.
- Pourshokri, A., Sharifian, F., & Nasr Esfahani, A. (2020). Content analysis of Social Studies books at middle schools: Cultural heritage components in focus. *National Studies Journal*, 21(81), 27-46. <https://doi.org/10.22034/rjnsq.2020.104617>
- Rivas, P. G. (2017). Strategies for teaching and dissemination of artistic heritage by promoting critical and creative thinking among future primary education teachers. *Procedia-Social and Behavioral Sciences*, 237, 717-722. <https://doi.org/10.1016/j.sbspro.2017.02.112>
- Schell, S. B. (1988). Heritage education: Teaching a preservation ethic. *Journal of Museum Education*, 13(2). <https://eric.ed.gov/?id=ED348238>
- Shimray, S. R. (2019). Ways to create awareness on cultural heritage: An overview. *Library Philosophy and Practice*, 2577. [https://digitalcommons.unl.edu/cgi/viewcontent.cgi?params=/context/libphilprac/article/5999/&path\\_info=auto\\_convert.pdf](https://digitalcommons.unl.edu/cgi/viewcontent.cgi?params=/context/libphilprac/article/5999/&path_info=auto_convert.pdf)
- Smith, L. (2006). *Uses of heritage*. Routledge.
- Şen, E. N., Tay, B., & Çoban, E. (2025). Culture and cultural heritage in the Social Studies course curricula (2018 and 2024). *International Journal of Turkish Education Sciences*, 13(3), 1770-1830. <https://doi.org/10.46778/goputeb.1719668>
- Uçar, M. (2014). İlköğretim düzeyinde kültür varlığı ve koruma konularındaki eğitiminin etkinliği ve sivil toplum örgütlerinin eğitime katkısının değerlendirilmesi. *Megaron*, 9(2), 85-102. <https://doi.org/10.5505/MEGARON.2014.02996>
- UNESCO (2003). *Convention for the Safeguarding of the Intangible Cultural Heritage*.
- Ünal, M. (2025). *Ziyaretçi gözünden kültürel miras ve müze*. Detay.
- Ünsal, Ö. (2023). *Diyanet Çocuk dergisindeki edebi metinlerin somut olmayan kültürel miras öğeleri açısından incelenmesi* (Thesis No. 806997) [Unpublished master's thesis, Gaziantep University-Gaziantep]. Council of Higher Education National Thesis Center.

- Walker, S. L. (2015). *The role of local history in the curriculum at a rural, Southeastern Community college*. [Doctoral Thesis, Walden University-Minneapolis]. <https://scholarworks.waldenu.edu/dissertations/1233/>
- Yalçın, A., & Alkar, E. (2025). Beşinci sınıf sosyal bilgiler ders kitabında kültürel miras turizmi. *Uluslararası Sosyal Bilimler ve Eğitim Araştırmaları Dergisi*, 11(2), 92-106. <https://doi.org/10.24289/ijsser.1640961>
- Yalçın, A., & Güleç, S. (2022). Sosyal bilgiler ders kitapları “kültür ve miras” öğrenme alanında yer alan değerlerin incelenmesi. *Uludağ Üniversitesi Eğitim Fakültesi Dergisi*, 35(3), 741-762. <https://doi.org/10.19171/uefad.1181147>
- Yanpar-Yelken, T. (2010). Oluşturmacı öğrenme kuramları. Mustafa Safran (Ed.), In *Tarih nasıl öğretilir?* (pp. 49-53). Yeni İnsan.
- Yeşilbursa, C. C. (2011). *Sosyal bilgilerde miras eğitiminin öğrencilerin somut kültürel mirasa karşı tutumlarına ve akademik başarılarına etkisi* (Thesis No. 298403) [Doctoral Thesis, Gazi University-Ankara]. Council of Higher Education National Thesis Center.
- Yong-Goo, K. (2008) Kore cumhuriyeti ve Japonya'nın somut olmayan kültürel hazine politikası. *Millî Folklor*, 20(78), 12-21.
- Yıldırım, A., & Şimşek, H. (2008). *Sosyal bilimlerde nitel araştırma yöntemleri*. Seçkin.
- Yıldırım, G. (2021). Somut olmayan kültürel mirasın eğitim programlarına yansımaları: Hayat bilgisi öğretimi. *Uluslararası Sosyal ve Eğitim Bilimleri Dergisi*, 16, 231-247. <https://doi.org/10.20860/ijoses.974198>
- Yıldırım, G. (2024). *Görsel sanatlar dersi kültürel miras kazanımı kapsamında 7. Sınıf öğrencilerinin sanal müzelerden yararlanmalarına ilişkin öğretmen görüşlerinin değerlendirilmesi* (Thesis No. 848344) [Unpublished master's thesis, Cumhuriyet University-Sivas]. Council of Higher Education National Thesis Center.
- Yıldız, A. (2024). *8. sınıf görsel sanatlar dersinde somut olmayan kültürel miras bilincinin geliştirilmesi (Efsaneler örneği)* (Thesis No. 866755) [Unpublished master's thesis, Dicle University-Diyarbakır]. Council of Higher Education National Thesis Center.
- Yolaçan, M. (2024). *Sosyal bilgiler derslerinde yerel tarihi mekân Göbeklitepe'nin kültürel miras eğitiminde kullanımı* (Thesis No. 850357) [Unpublished master's thesis, Sinop University]. Council of Higher Education National Thesis Center.
- Zhu, Z. (2023). The innovative path of inheriting cultural heritage in civic and political education in colleges and universities. *Contemporary Education and Teaching Research*, 4(10), 544-549. <https://doi.org/10.61360/BoniCETR232015131010>