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## An Investigation of The Human Rights, Citizenship and Democracy Textbook in Terms of Respect for Differences\*

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## **Abstract**

The aim of this study is to examine the value of respect for differences in the fourth grade human rights, citizenship and democracy textbook. Qualitative research method was used in the study and document analysis technique was used. The data collection tool is the Respect for Differences Textbook Review Criteria, which was developed by researchers. The data of the research; gender, disability, family and social structure and cultural structure dimensions were obtained through descriptive analysis. As a result of the analysis, in the gender dimension; it has been seen that males are given more space than females in line with the distribution of genders, gender distribution of occupations, gender distribution in games, and gender distribution of subjects. In the dimension of disability; in line with the distribution of disability representation, the distribution of disabled people in social life and the distribution of different disability situations, only orthopedically disabled individuals were included, and the representations emphasized the participation of disabled individuals in life. In the dimension of family and social structure; it has been seen that the nuclear family representation regarding the distribution of different family types and their distribution according to the rural-urban living area is included, and urban representations are included as the living space. All books taught at primary school level, especially life sciences, can be examined in terms of respect for differences.

**Keywords:** Respect for differences, gender, disability, cultural structure, social structure.

## **Introduction**

Increasing social harmony and solidarity, intercultural empathy and interaction between groups are among the main goals of human rights education. Sensitivities, consciousness, love, respect and tolerance towards human rights and their concepts are gained through education. It is essential to note that human rights education is a prerequisite for acquiring knowledge about human rights (Üste, 2007). Human rights education aims to provide individuals with the skills to live together. These skills, along with the individual's ability to empathize, can be built on a solid foundation of being free from prejudices and respecting human rights and values. (Eğimli, 2011). The values targeted within the Human Rights, Citizenship, and Democracy [HRCD] Curriculum are considered as structures that strengthen and regulate individual and social relations, and they have been structured accordingly.

Diversity is the blending of ethnic background, belief, age, gender, demographic structure, physical ability, working experience, personality, family, educational status, lifestyle and similar situations of individuals within a group or community. Respect for differences means accepting these blended elements as normal and accepting the person just because he is human (Caposvki, 1996; cited in Kanath, 2018). Negative attitudes and ways of thinking such as prejudice, stereotypes, discrimination and microaggressions that may arise when there is no respect for differences; these are patterns of destructive behavior directed towards those who are different such as gender, disability, race, age, language and cultural origin. Instead of marginalizing differences, embracing them as values and seeing them as an element of wealth will ensure the development of equality, justice and democracy. The approach of respecting differences, which is seen as approving differences, also prevents individuals from assimilating into the dominant culture by preserving their identities (Sürgevil, 2008). Additionally, many conflicts between individuals in social life can be prevented by respecting differences (Oktaç,

et al., 2001). In order to live together in harmony, accepting differences as natural processes and normalizing them without identification should be considered as a method (Çayır & Hancı, 2022). Approaches such as multicultural education, inclusive education, integrated education and differentiated education offer solution suggestions on how to include differences in education (Aykut, 2019; Kanathı, 2018; Nohl, 2009; Ünal, 2019). The education system is also entering a transformation process as issues such as human rights education regulating the relations between the individual and society, equality of opportunity in education, learning needs of students with special needs, inclusiveness and the right to education gain importance.

Considering the mass dimension of education, textbooks are the most useful and economical means of transferring knowledge and values. In this context, textbooks have the quality of being a tool for values education. As a matter of fact, with the curriculum change in 2017, in the press release of the Board of Education, it was stated that "unlike the previous curriculums, values and value education constituted the main focus of the curriculums in the renewed curriculums ". It is observed that values education is included in the published textbooks and in the curriculum published after the program change (Ministry of National Education [MoNE], 2017). Textbooks play an active role in the formation of social identities, meanings, and personalities through representations. Textbooks and curricula should appropriately reflect the diversity of different student groups and use inclusive language, free from prejudices (United Nations Educational, Scientific and Cultural Organization [UNESCO], 2020). Efforts to examine and revise textbooks began after the devastating effects of World War I on nation states. The League of Nations conducted efforts to identify and remove factual errors, foreign animosity, misleading prejudices, intentional omissions, and distortions in the textbooks of hostile countries (Pingel, 2003). With these efforts, the aim was to use education and textbooks as a means to achieve social peace. In 1974, in line with UNESCO Recommendation on Education for International Understanding, Cooperation, and Peace, as well as Human Rights and Fundamental Freedoms, it was stated, 'Member States should take appropriate measures to ensure that educational materials, especially textbooks, are free from elements prone to misunderstanding, mistrust, racist reactions, hatred or contempt towards other groups and individuals.' Textbooks used in schools can promote or hinder the development of trust and mutual understanding between diverse individuals and communities (UNESCO, 2021).

Textbooks can have more impact as educational materials than just conveying facts, and they offer great opportunities. The extent to which the understanding of self in textbooks includes other identities and how it presents different groups should be the subject of examination (Pingel, 2003). When the studies on textbooks in our country are examined, values education (Candan and Ergen, 2014; Deniz and Karagöl, 2018; Kaygana, et al., 2013; Keskin, 2015; Özkaya and Duru, 2020; Şahin and Ersoy, 2012; Yaman, et al., 2009), gender (Asan, 2010; Bağlı and Esen, 2003; Bayhan and Çimen 2018; Çayır, 2014; Demirel, 2010; Demirhan, 2021; Eyüp and Kırbaşoğlu, 2011; Gümüšoğlu, 2016; Saritaş and Şahin, 2018; Yorgancı, 2008) and disability (Can et al., 2017; Çayır, 2014; Ergün, 2017). Especially when studies conducted in the context of gender and disability are examined, it is seen that representations are limited and inequalities are encountered. This situation may cause inequalities to continue and not be visible through educational materials in schools where

social life is built. There are studies examining the human rights, citizenship and democracy textbook in the context of values (Kuzucu, 2018), gender (Demirhan, 2021) and child participation rights principles (Buğday & Küçükoğlu, 2017). However, when the human rights, citizenship and democracy textbook and studies on respect for differences were examined, no study was found in the textbooks examining the value of respect for differences.

Respect for diversity in educational environments and textbooks points to diversity and learning opportunities that will create the basis for practices of living together (Esen, 2003). It can be used as a tool to gain respect for differences by including the representation of differences in the texts and visuals in the textbooks. In this context, this study is important because it is thought that examining the value of respect for differences in the HRCD textbook will contribute to the literature in terms of providing information to textbook authors and teachers and creating a resource for future research on the subject. The main purpose of the research is to examine the 4<sup>th</sup> grade primary school human rights, citizenship and democracy textbook in terms of the value of respect for differences.

With this aim, the following questions have been addressed:

1. In the HRCD textbook regarding gender roles:
  - 1.1 How is the distribution?
  - 1.2. How are they represented in texts and visuals?
2. In the HRCD textbook regarding disability:
  - 2.1. How is the distribution?
  - 2.2. How are they represented in texts and visuals?
3. In the HRCD textbook regarding socio-economic structure:
  - 3.1. How is the distribution?
  - 3.2. How are they represented in texts and visuals?
4. In the HRCD textbook regarding cultural structure:
  - 4.1. How is the distribution?
  - 4.2. How are they represented in texts and visuals?

## **Method**

### **Model of the Research**

The study examining the value of respect for differences in the 4<sup>th</sup>-grade HRCD textbook utilized the document analysis technique. In qualitative research, documents serve as important sources of information. The determination of which documents are significant in research is closely related to the research problem. Yıldırım and Şimşek (2018) stated that in research related to education, textbooks, curriculums, and other official documents related to education can be used as data sources. Videos, photographs, or other readable qualitative data are suitable for conducting content analysis (Berg & Lune, 2015).

## **Document**

In this study, the fourth grade primary school human rights, citizenship and democracy textbook was used as a document. The reason for using this textbook in the research is that the objectives targeted in the curriculum are aimed at developing positive attitudes towards differences on the basis of human rights and have achievements directly related to respect for differences. The book under review, written by Altay, et al. (2017), was accepted as a textbook with the decision of the MoNE , Board of Education and Discipline numbered 78 dated 28.05.2018.

## **Data Collection Tool and Data Collection**

In this research, which aims to examine the value of respect for differences in the fourth grade primary school human rights, citizenship and democracy textbook, a literature review was first conducted and the literature on the subject was accessed. As a result of the literature review, the sub-dimensions of the value of respect for differences that will be examined in the book were determined and the Textbook Review Criteria for the Value of Respect for Differences were created. Criteria; it was prepared by taking the opinions of four experts (two professors, one associate professor and one research assistant). Value of Respect for Differences Textbook Review Criteria; it was discussed in the dimensions of gender, disability, family and social structure, and cultural structure. In the gender dimension; the following titles are included: including gender distribution in countable items, gender representation in different professions, games played by children not containing gender codes, and positive discrimination in the gender distribution of the subjects in the book. In terms of disability, The following headings are included: including the representation of disabled individuals, including the needs of disabled people for their active participation in life, and including different types of disabilities. In the family and social structure dimension; included in the section are the inclusion of different family types other than the nuclear family, and the representation of individuals living in rural-urban living areas. In the cultural structure dimension; the representation of different cultural structures and the elements they contain are included, as well as context titles where different cultures are discussed. The data for the study were obtained in line with these criteria. While collecting data, a tally table was created for each dimension and a scratch was made for each data. At the same time, tables were created for each dimension using the Excel program. These tables are included in the findings section of the research.

## **Analysis of Data**

Descriptive analysis was used to analyze the data in the study. The main aim in descriptive analysis is to present the obtained data to the reader in an organized and evaluated way. The data obtained for this goal are first described systematically and clearly. These descriptions are then explained and interpreted, cause-effect relationships are investigated, and various conclusions are reached (Yıldırım & Şimşek, 2018).

The study included different strategies in terms of validity and reliability studies. Yıldırım and Şimşek (2018) stated that requesting review from people who have general knowledge about the research topic and are experts in qualitative research methods is one of

the precautions to be taken regarding credibility. In this context, expert opinion was taken during the development of the data collection tool, and the Respect for Differences Textbook Review Criteria were rearranged in line with the expert opinion. In this context, it was aimed to ensure validity in the study by consulting expert opinion, one of the credibility strategies. In order to ensure consensus among the coders in terms of reliability studies, the texts and visuals in the book were examined independently by two coders in line with the examination criteria of respect for differences. The fact that the coding is done by two separate researchers ensures reliability in coding. In qualitative research, reliability generally means the stability of data sets in the answers of more than one coder (Creswell, 2013, p.253). In addition, the effect of consensus and disagreement on the reliability of the research was calculated by using Miles and Huberman's (1994) reliability formula ( $\text{Reliability} = \frac{\text{Consensus}}{\text{Consensus} + \text{Dissent}} \times 100$ ). As a result of the calculation, it was seen that there was a 91% consensus. Miles and Huberman recommend 80% agreement (Creswell, 2013). As a result of the comparison of the codings, it was seen that they were consistent with each other. During the analysis of the data, each dimension was specified on a table created in the Excel file. In order to ensure the internal reliability of qualitative research, the researcher should present the data obtained through observation, interviews and documents to the reader without comment and then include his/her interpretation (LeCompte & Goetz, 1982; cited in Yıldırım & Şimşek, 2018). In this context, the study should first include the findings with direct quotations. It is one of the strategies to ensure reliability.

Descriptive analysis was used to analyze the data. Different strategies were employed in terms of validity and reliability studies in the study. Expert opinions were sought in the process of developing the data collection tool, and based on these expert opinions, the Criteria for Examining Respect for Differences Value in Textbooks were reorganized. In this context, by resorting to expert opinions as part of credibility strategies, validity in the study was aimed to be ensured. In terms of reliability studies, to establish inter-coder agreement, the texts and visuals in the book were independently examined by two coders based on the criteria for assessing the value of respect for differences. During the data analysis, each dimension was specified on a table created in an Excel file. In the study, one of the strategies for ensuring internal reliability is to primarily present the findings with direct quotations.

### **Ethical Permits of Research:**

In this study, all the rules specified to be followed within the scope of "Higher Education Institutions Scientific Research and Publication Ethics Directive" were complied with. None of the actions specified under the heading "Actions Contrary to Scientific Research and Publication Ethics", which is the second part of the directive, have been taken.

### **Ethics Committee Permission Information:**

The research does not require ethics committee approval because it consists of completed documents that are registered and publicly available. In this article, the journal writing rules, publication principles, research and publication ethics rules, and journal ethics rules were followed. The responsibility for any violations that may occur in relation to the article rests with the author.

## **Findings**

In this section, the findings obtained from the analysis of the data are presented under headings corresponding to the sub-objectives of the research. In the dimension of gender, the distribution of genders, the gender distribution of occupational representations, the gender distribution in games, and the gender distribution of individuals are presented in line with the sub-objectives. Regarding disability, findings are provided on the distribution of disability representations, the distribution of individuals with disabilities in social life, and the distribution of different disability conditions. In the dimension of family and social structure, findings are presented regarding the distribution of different types of families and their distribution according to rural-urban living areas. In the cultural structure dimension, findings related to the representation of different cultural structures and the portrayal of different cultures are provided, and finally, findings related to the emphasis on respect for differences are presented.

### **Findings Regarding Gender**

In this category, findings regarding the distribution of the elements, professions, games and subjects in the text and visuals in the book according to gender and how they are depicted are included. The distribution of gender representations in the visuals and texts in the book is given in Table 1.

**Table 1.**

*Gender Distribution in Text and Visuals*

	Female	Male
Texts	9	13
Visuals	111	172
Total	120	185

When Table 1 is examined, it is observed that females are mentioned 9 times in the text, while male are mentioned 13 times. In visuals, females are represented 111 times, and males are represented 172 times. The gender distribution of occupational representations in the text and visuals of the book is provided in Table 2.

**Table 2.**

*Distribution of Profession Representations by Gender*

Profession	Female		Male	
	Texts	Visuals	Texts	Visuals
Judge	-	-	-	1
Teacher	-	4	-	1
Clerk	-	1	-	-
Librarian	-	1	-	-
Football player	-	-	-	2
Referee	-	-	-	1
Theater actor/actress	-	1	-	1
Journalist	-	-	-	1
Canteen attendant	-	-	-	1
Traffic police	-	-	-	1
Farmer	-	-	-	1
Repairman	-	-	-	1
Worker	1	-	2	-
Driver	-	-	1	-

\*Worker: Those who include statements about their business life but do not emphasize their professions.

When the profession representations in the book are examined, it can be seen in Table 2 that 14 different professions are included. In the profession representations in the visuals; females are mentioned 8 times and males are mentioned 11 times. In the texts; females are included once, males are included 3 times. All profession representations in the texts are included in the evaluation question statements. In addition, when looked at in the context of professional diversity; it is seen that females are given a place in 5 different professions, while males are given a place in 12 different professions. Of males; it has been determined that they are represented in professions such as judge, referee, traffic police, journalist and farmer. It was determined that females were represented in professions such as teachers, clerks and librarians. Gender distribution in the games included in the texts and visuals in the book is given in Table 3.

**Table 3.**

*Gender Distribution in Games*

	Girls	Boys
Texts	2	3
Visuals	15	33

When the gender distribution in the games in the texts in the book is examined in Table 3, it is mentioned that 2 girls and 3 boys play together in only one text. In the visuals; it was determined that girls were shown in the game 15 times and boys were shown 33 times. In the book, it is seen that boys are shown playing more games than girls.



**Figure 1.**  
*Children of Different Genders Playing Together (p.33)*



The findings about the games in the book were obtained from visuals. The group playing in the two visuals consists only of boys. In addition, it is supported by a visual text. In the visuals shown in Figure 1, where children play together in the playground; while the boys are playing with a ball, the girl is depicted with her doll in her hand.

**Figure 2.**  
*Children Looking for Solutions for the Playground (p.35)*

Activities

Play Ground

Doğa, Tuncer, Nehir, Bora and Sevinç are friends who live in the same neighborhood, go to school together and play together.

Their families do not allow them to play on the street because there is no place where they can play safely in their neighborhood. They are looking for a solution to this annoying situation.

One day, while they were sitting on the balcony, Doğa shouts, "I found it!". Others begin to listen to Doğa with curiosity. Doğa says "Friends, let's ask the municipality to build a park in our neighborhood where we can play.". Sevinç asks "But who would listen to us?"

Doğa...

A colorful illustration of a city street scene. In the foreground, a group of five children (three boys and two girls) are standing and talking. One boy is pointing towards a sign on a building. In the background, there are multi-story buildings with various signs, cars, and a bus. The scene is set on a city street with a sidewalk and a road.

How Doğa might have responded? Write.

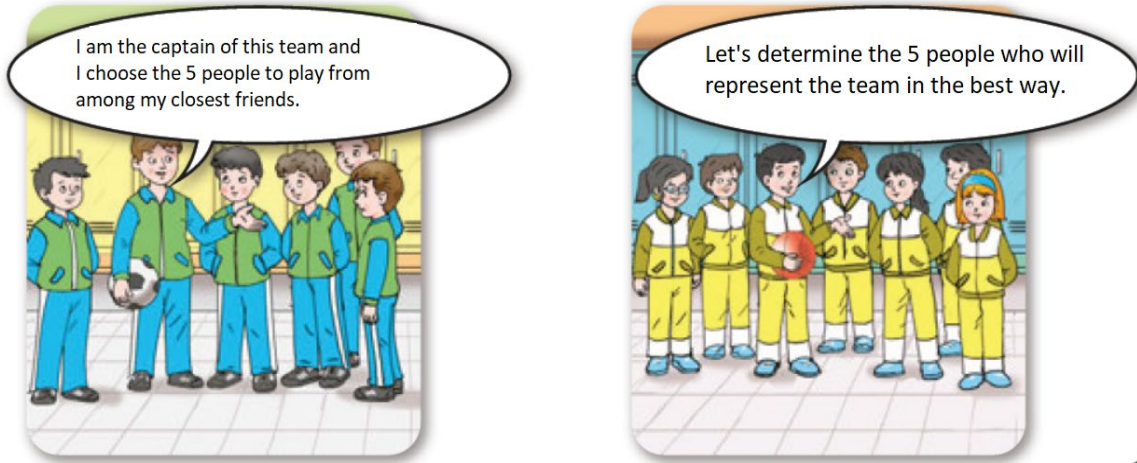
.....

.....

As a responsible citizen, we must follow the legal process of seeking our rights. We must be courageous in this regard and encourage the people around us.

The event was about a group of friends searching for a safe playground amid the urbanization problem; while the student who produces solutions and seeks rights is represented as a boy, it is seen that the girl responds in a courageous and insecure manner when it comes to seeking rights. The statement below the event refers to the fact that the girl student's response was discouraging.

**Figure 3.**  
Boys' Football Team and Mixed Basketball Team (p. 53)



The students who will play football consist entirely of boys. Although the students who will play basketball have a mixed gender structure, the team leader is depicted as a boy. Information about the distribution of the subjects in the texts and visuals in the book according to gender is given in Table 4.

**Table 4.**  
*Distribution of Subjects by Gender*

	Females	Males
Texts	3	11
Visuals	9	19

As the subject in the texts in the book; it can be seen in Table 4 that females are included three times and males are included 11 times. In the visuals, females were recorded 9 times and males 19 times. Males; identity sample, a student speaking in the classroom, a child thinking about freedom, a refugee child, a child looking for a solution for the playground, a judge, a traffic police officer who fines a driver who does not comply with the rules, a football referee showing a red card to a football player in a match, a journalist interviewing in a disaster area are reflected as subjects in the reports has been detected. As for females; the teacher, a girl reminding her of her rights, a child thinking about human responsibilities, a teacher talking about the right to education, and an old woman damaged by a natural disaster roles are included as the subject.

### Findings Regarding Disability

In this category, the texts and visuals in the book include findings regarding the distribution of disabilities, the participation of disabled people in social life, and the necessary arrangements for the participation of disabled people in social life. The distribution of disabled representation in the texts and visuals in the book is given in Table 5.

**Table 5.**  
*Disability Representations*

	Disabled individual
Texts	2
Visuals	2

As seen in Table 5, when the texts and visuals in the book are examined, it is seen that disability is mentioned four times, twice visually and twice in the text. There are four disabled characters in two visuals in the book. All disabled characters are children. Looking at the gender distribution, it can be seen that there is one girl and three boys. Gender is not specified in the disability expressions in the texts. The only disability type included in the book is orthopedic disability, which requires a wheelchair. Although other types of disabilities are not included, it has been determined that the phrase “individuals with special needs” is included. Information about the distribution of disabled individuals in the spaces and social life in the texts and visuals in the book is given in Table 6.

**Table 6.**

*Distribution of Disabled Individuals in Social Life*

Disabled individuals locations	Texts	Visuals
School	1	1
Cinema	1	-
Theatre	-	3

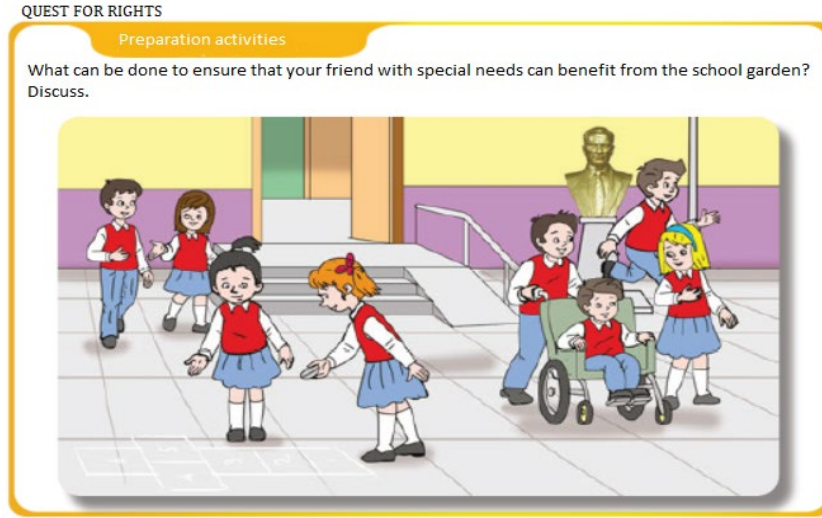
When Table 6 is examined, when the places where disabled people are represented in the texts and visuals in the book are examined; there are representations of people going to school, spending time with their friends in the school garden, and going to the cinema and theatre. It is seen that disabled people are given a place in public spaces and therefore they participate in social life. When the representations of disability in the texts and visuals in the book are examined, the emphasis on participation in social life and the necessary regulations for this is remarkable in all representations, as seen in Figure 4 and Figure 5. Examples in the book regarding the necessary arrangements for the participation of individuals with disabilities in social life are directly given below:

*“Various arrangements should be made so that individuals with special needs can take a more active part in life. With these regulations, individuals with special needs can easily go to school, cinema, theater and parks without needing anyone else’s help.” (p.47).*

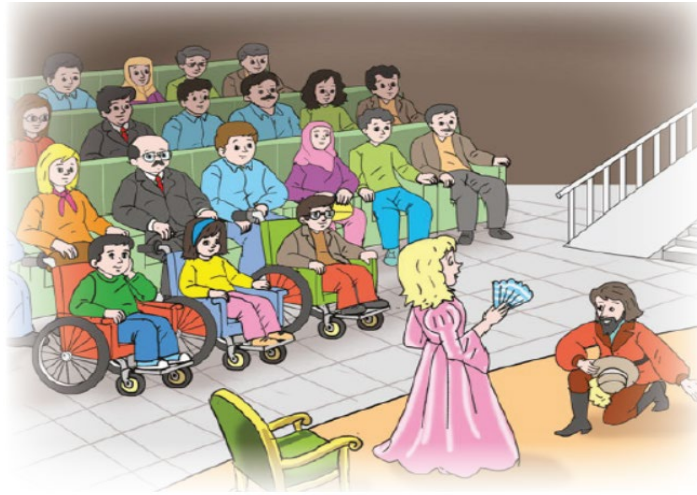
*“Beril and Özgürcan went to the cinema with their mother and father. They were waiting for the movie to start. Meanwhile, they saw that a person with special needs could not climb the stairs. They were upset about this situation. What are your solution suggestions to be fair towards people with special needs? Please tell me.” (p.49).*

*“You realized that there is no ramp for your disabled friends on the road to school that you use every morning and that they are having difficulty on this road.” (p.97).*

**Figure 4.**  
*Students Spending Time in the School Garden (p.34)*



**Figure 5.**  
*Individuals with Disabilities Watching Theater (p.47)*



Various arrangements should be made so that individuals with special needs can take a more active part in life. With these arrangements, individuals with special needs can easily go to school, cinema, theater and parks without needing help from anyone else.

In Figure 4 and Figure 5, disabled individuals are seen in the schoolyard and theatre. In the visuals, it can be seen that disabled individuals are individuals who do not need help and actively participate in life independently when the necessary arrangements are made. Information on the distribution of different disability representations in the texts and visuals in the book is given in Table 7.

**Table 7.**  
*Distribution of Disability Situations*

Types of disabilities	Texts	Visuals
Orthopedic disability	2	4
Mental disability	-	-
Hearing impaired	-	-
Visually impaired	-	-

As seen in Table 7, disability in the book is represented only by orthopedic disability (wheelchair). It is observed that solution suggestions regarding the participation of individuals with orthopedic disabilities in social life are repeatedly limited to the ramp. On the other hand, while the disabled individuals in the visuals have orthopedic disabilities, the text supporting the visual includes the definition of “special needs” for the same individual. In the book, disabled individuals are defined as individuals with special needs.

### Findings Regarding Family and Social Structure

In this category, related to family and social structure; the representation of individuals in rural and urban living areas and findings regarding different family types were examined. Information about the distribution of rural and urban living areas in the texts and visuals in the book is given in Table 8.

**Table 8.**

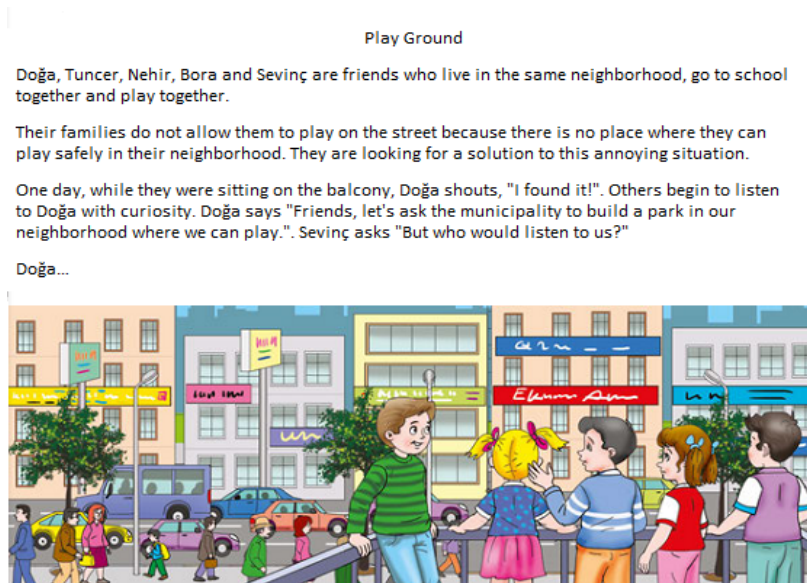
*Distribution of Individuals in Rural and Urban Living Areas*

	Texts	Visuals
Rural living area	1	2
Urban living area	3	6

When Table 8 is examined in terms of the representation of rural living areas in the book, it is determined that rural living areas are included once in the text and the visual that supports it, and once in the visual alone. Findings regarding rural life; the contents are about a girl carrying a brick on her head and Somali people who have water problems. When we look at the representation of urban living areas, it is seen that it is included twice in the text, once in the narrative where the text is supported by visuals, and five times only in the visual. The places in the book such as theater and cinema halls, hospitals, libraries, traffic, courts, restaurants and football fields are representations of urban life.

**Figure 6.**

*Children who have no Safe Playgrounds in Urban Life (p.35)*



The visual of students searching for a solution to find a safe playground, represented in Figure 6, constitutes one of the most concrete examples of urban living spaces. Information

about the representation of different family types in the texts and visuals in the book is given in Table 9.

**Table 9.**

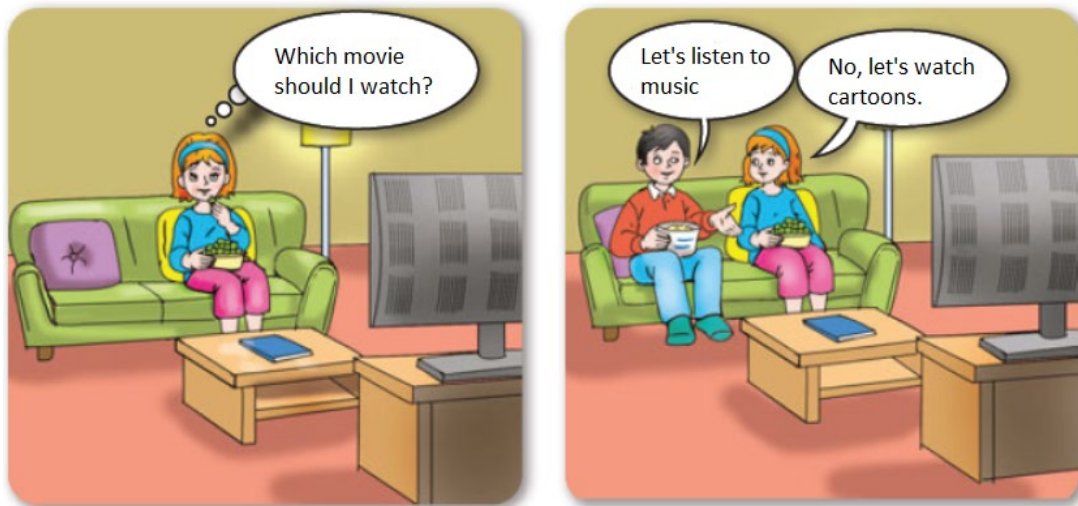
*Distribution of Different Family Types*

	Texts	Visuals
Nuclear family	2	-
Extended family	-	-
Single-parent family	-	-
Childless family	-	1

When the texts in the book were examined, it was seen that the nuclear family example was included in two activity questions, as seen in Table 9. When the visuals were examined, it was seen that an example of a childless family was included. It was observed that there was no content regarding extended family or single-parent family types. However, the word “family” appears 23 times in the entire book.

**Figure 7.**

*Example of a Childless Family (p.64)*



**Figure 8.**

*Our Responsibilities towards the Family (p.28)*



One of the responsibilities of a person towards himself is to protect his physical and mental health, to educate himself and turn towards the right and good, to use his time efficiently and to live in a way that befits human dignity.

Showing respect and love towards family members, fulfilling their duties and responsibilities within the family, acting honestly, being in cooperation and solidarity with family members are among the responsibilities of a person towards his family.

Respecting the thoughts and rights of their friends, appreciating their success and positive behavior, and not sharing their secrets with others are among people's responsibilities towards their friends.

Regarding the concept of family, as seen in Figure 8; it has been determined that it is included in the context of responsibilities towards the family, family unity, cooperation within the family and joint decision-making.

### Findings Regarding Cultural Structure

The contents of the book in this category are; it was examined in terms of the representation of different cultural structures and the context of processing different cultures. The distribution of the texts and visuals in the book regarding the representation of different cultures is given in Table 10.

**Table 10.**  
*Distribution of Different Cultures*

	Different cultures
Texts	4
Visuals	3

When Table 10 is examined, it is revealed that the texts and visuals in the book include different cultural representations three times, supported by visuals within the texts. It is defined once and included in the text. Findings regarding the representation of different cultures; the refugee student who had to leave his country with his family due to the war in his country, a group of Somali people who have drought problems due to climate change, are examples of the definitions of refugee and haymatlos.

**Figure 9.**  
*Definition of Refugee and Haymatlos (p.91)*

Refugee: It is defined as a person who is forced to leave their country due to cruelty and oppression.

Haymatlos: It is defined as a person who is not a citizen of any country, has been deprived of citizenship, or has become stateless for other reasons.

**Activities**

Complete the sentences according to your feelings and thoughts.

Country for me .....

Because.....

Become a citizen for me.....

Because.....

In the book, in the Living Together unit, it is seen that Refugees and Haymatlos (stateless) are defined within the scope of the subject of Our Country. Although the term ethnic and cultural origin is not included in the definition of refugee and haymatlos, a refugee represents a different ethnic and cultural origin for the country of origin. In this context, it is among the findings from different cultures. No cultural activity was included before and after

the definitions of refugee and homeless, and it seems that the definitions were included in the context of homelessness. It is seen that the findings regarding different cultural elements are discussed in the context of cooperation, empathy and homelessness. Below are examples of the context in which different cultures are discussed. It is discussed in the context of “assistance” with Somali people affected by drought due to climate change.

**Figure 10.**

*Hüseyin, who Took Refuge in Our Country due to the War in His Country (p.32)*

Activities

Read the life story of Hüseyin, who had to leave his homeland. Answer the questions given based on this story and write them in the relevant spaces.



Hüseyin and War

"My name is Hüseyin. I am ten years old. A year ago, we had to leave our country due to the war and we took refuge in Turkey with my family. I was going to the second grade in my country, but my school was bombed. I could not go to school for a year. Now I am going to school in Turkey. I am very pleased with my school and the attention of my teachers. But since I do not know Turkish, I have difficulty in following and understanding the lessons. I can't communicate with my teachers and friends either. I miss my country that I had to leave and my friends there. I pray every day that there will be no war in the world.

Zeynep and Bedi were very impressed by what Hüseyin told them. Even though they had been in the same class with Hüseyin for five months, they realized that they did not know or understand him at all. When they went home in the evening, their absent-mindedness caught the attention of their parents. Their father asked, "Hey kids, you look calm. Did something happen at school?"

1. What could Zeynep and Bedi have answered? Write.  
.....

2. How would you feel if you were in Hüseyin's place?.....

3. How can we help people in similar circumstances to Hüseyin?.....

Telling the story of Hüseyin, who had to leave his country with his family and take shelter in our country due to the war that broke out in his country, was discussed in the context of “solidarity and empathy” for Zeynep and Bedi. Although there is no statement about poverty in the text, the visual used creates the image that Hüseyin is poor. It can be seen that the text and visuals in the book include two examples that convey the message of individuals with different ethnic cultures living together. Examples of the message of living together with different ethnicities and cultural elements are given in Figure 11 and below. The feelings of classmates Zeynep and Bedi about Hüseyin, who had to leave his country due to the war, point to the values of contact, solidarity and empathy necessary to live together.

*“Zeynep and Bedi were very impressed by what Hüseyin told them. Even though they had been in the same class with Hüseyin for five months, they realized that they did not know or understand him at all. When they went home in the evening, their absent-mindedness attracted the attention of their parents (p.32)”.*



**Figure 11.**

*Black Boy Standing in the Park (p.33)*



The visual shown in Figure 11, which shows the black boy outside the children playing in the park and the girl extending her hand to him, constitutes an example of children from different cultures playing together.

## **Discussion and Conclusion**

There are many studies that contribute to the literature by examining textbooks in different contexts. It is necessary to think about the possibilities of educating differences and living peacefully together with differences in the world and in our country. Based on this necessity, it is important in what context the differences are included in the textbooks in which life practices are reproduced. In this study, the 4<sup>th</sup> Grade Human Rights, Citizenship and Democracy book was examined in five categories in terms of the value of respect for differences. These categories consist of emphasis on gender, disability, social structure, cultural structure and respect for differences. The findings of the research were discussed in a way that reflects a holistic view of how the value of respect for differences is addressed in the book and what kind of framework it is handled within the context of the determined categories.

In the book, first of all, under the category of gender; the gender distribution of roles, profession representations, distribution of games in the context of gender and the subject status of genders are included. Determining the data regarding the gender context in the book aims to identify explicit and implicit discourses regarding gender equality or inequality and to eliminate these discourses. The findings regarding the quantitative gender distribution in the book show that the number of males and females is not equal in the texts and visuals. Males are given more space than female in the book. The fact that gender representation is in favor of males indicates that females are less visible in the book. Numerically equalizing female and male, girls and boys in terms of gender in the names, pictures and all countable elements and units in the book creates at least a quantitative equalization in its simplest form (Bağlı & Esen, 2003). In Asan's (2010) study examining sexism in primary school textbooks and teachers' perceptions of sexism; it was observed that in 30 of the 35 textbooks, there were more pictures of boys than pictures of girls. In their study where Bayhan and Çimen (2018) conducted a comparative analysis of the textbooks used in 2016 and 2017 in terms of gender after the 2017 program change, they determined that females were less visible. In Yorgancı's (2008) study examining the construction of gender roles in primary school textbooks, it was determined that boys were given more space in all textbooks. In their study where Eyüp and Kırbaçoğlu (2011)

examined gender roles in primary school Turkish textbooks, they stated that female figures were less present and male figures were more prominent, and in this context, there was gender discrimination in the examined textbooks. Demirel (2010), in his study examining gender discrimination in social studies textbooks, stated that males are included more than females and females are made invisible. It is seen that the findings of the study overlap with the aforementioned studies. This situation points to gender discrimination against females in textbooks that present an image of social reality, consisting of small representations of social life (Anderson & Hamilton, 2005; Tietz, 2007). As stated by Demirhan (2021) in his study titled Curriculum and Textbook Review in Terms of Gender Equality, one of the textbook review criteria of the Board of Education is "A reasonable balance should be observed in terms of the distribution of men and women in the examples given and the characters used." it is against the article.

Depending on the first category of the study, the second evaluation consists of findings regarding gender distribution in professions. In the book, females are represented in four professions, while males are represented in thirteen professions. While females are represented in the professions of teacher, clerk, librarian, and theater actress; it was observed that males were represented as judges, journalists, referees, traffic police, football players, repairman and canteen attendants. In addition to being represented in more professions in quantitative terms, the fact that males are represented in powerful decision-making, rule-making professions that are mostly identified with being male is a finding that strengthens the social patriarchal mindset. Females in the book; it is represented by figures such as theater actors, teachers, librarians and clerks. Apart from theater acting, the profession representations in the book support the stereotype of "professions suitable for females", which include passive roles such as compassion, motherhood and care responsibility. This directly or indirectly reproduces patriarchal gender roles and serves an important function in the construction of identities. Because textbooks reveal the most generally accepted norms regarding gender, as in every subject. Four of the five teacher figures in the book are females. According to Bağlı and Esen (2003), considering the fact that females are confined to the teaching profession in textbooks, it is observed that teaching is an element that strengthens sexism. The stereotype that teaching and being a woman is identified with caring responsibilities and compassion has been reinforced as "the most suitable profession for women". This situation causes being a male teacher to be considered an exceptional situation, especially in the fields of pre-school and classroom teaching working with young children. In Özdemir's (2018) study examining gender roles in mathematics textbooks, it was determined that males were included 71 times and females 19 times in professional representations, and that males were represented in more professional fields. In Asan's (2010) study, females are more likely to work in professions that are associated with domestic care roles, such as housewife, teacher, doctor, and nurse; it has been determined that males are represented in professions that require power and authority, such as school principals, mechanics, and managers. The results of Bayhan and Çimen (2018) on gender in changing textbooks, Demirel's (2010) on gender discrimination in social studies textbooks, Demirhan's (2021) on curriculum and textbook review in terms of gender equality, Eyüp and Kırbaşoğlu's (2011), on gender roles emerging in primary school Turkish textbooks, Gümüšoğlu's (2008) gender in textbooks,

Sarıtaş and Şahin's (2018) gender roles in life sciences textbooks, Yorgancı's (2008), the construction of gender roles in primary school textbooks, Karaboğa's (2020) on gender roles in social studies textbooks are in parallel with the findings of this study and support stereotypes about the gender of profession representations in textbooks. In addition to these studies, Çayır (2014) in the Human Rights in Textbooks III project, in which the textbooks used in the 2012-2013 academic year were examined; he stated that there were improvements compared to the previous screening results, and that professions that were not associated with being a woman, such as referee and firefighter, were included. The findings regarding profession representation in the book do not support this finding of the study. In the book, the subject of professions is an area that can be considered as an opportunity to break stereotypes. It can be said that the image of femininity can be strengthened by including role models such as female heroes.

When we look at the distribution of the students shown in the game in the book, it was determined that boys took part in the game 33 times and girls 16 times. Male figures are seen playing hide and seek, dodge ball, football and basketball. Girl figures are seen playing park games, hopscotch, basketball and playing with dolls. Based on the fact that the individual exists in gender roles from the moment he is born, play is a very important tool in constructing gender roles. As stated by Gümüšoğlu (2008, p.40), "Everything, from children's diet to their clothes, toys, books, cartoons, computer games, to the textbooks they encounter when they first step into school, is loaded with images that are assumed to be suitable for both genders." "This is a process in which children who have taken their first step into primary education are socialized into passive and weak women and active and strong men." In terms of quantity, the fact that there are more boys strengthens the stereotype that play is an action mostly carried out by boys. This situation suggests that girls have domestic responsibilities at home. In the book, the children who think about playing chase and hide and seek are entirely boys. Again, the fact that all children playing football are boys leads to the perception that football is a game only men can play. This situation strengthens the stereotype that games that require movement are men's games. The fact that the basketball team is mixed creates the perception that basketball is a more flexible sport. In addition to all this, the fact that girls and boys play together in most of the book is valuable in that it gives the message that genders are not grouped and that cooperation and communication should be open.

When we look at the gender distribution of the subjects in the books in the gender category, it was determined that males were the subjects in 17 places and females were the subjects in 7 places. The reason for looking at the gender of the subjects in the book is that positive discrimination is a tool to achieve gender equality. Instead of equating males and females, girls and boys in quantitative terms in books; it is thought that showing females and girls more and presenting them as subjects will provide them with an advantage in terms of positive discrimination (Bağlı & Esen, 2003). It can be seen that this opportunity was not used, both quantitatively and in terms of the meanings attributed to the subjects, and the situation was painted in favor of men. Males; it is seen that they are the subjects of powerful decision-making and rule-making figures such as Hacivat and Karagöz, Nasrettin Hodja, Aşık Veysel, judges, referees, students who introduce rights, students who produce solutions on the playground, journalists who conduct interviews, and police who issue traffic tickets. Females,

on the other hand, are seen to be the subjects of figures who undertake the responsibility of care, organize and need help, such as the teacher, the disaster victim, the librarian who reminds the rules, the girl who talks about rights, the mother who encounters obstacles while walking her baby. It is seen that the book is not evaluated in a way that allows positive discrimination by including female subjects both quantitatively and qualitatively. Although implicit as stated by Güvenli and Tanrıöver (2009), the concept of 'symbolic neglect of women' or invisibility developed by Tuchman, et al. (1978) in the field of media analysis is also seen in textbooks. In addition to the fact that female subjects are given little place in the book in quantitative terms, it is seen that the book does not include female poets, painters, writers or scientists who would be role models - other than the co-authors of the book - and their works are not included. This situation, which is parallel to the findings of the study by Kalaycı et al. (2014), not only makes female invisible, but also causes the misconception that there are no role model female characters in real life. While including female subjects in the book, including female characters who will be role models will not only motivate girls, but also contribute to a stronger and equal construction of gender roles. Karakuş and Çoksever (2019) scanned secondary school books in their study titled "Female Heroines as Role Models in Values Education" and found that female heroes were included 28 times. In the Human Rights in Textbooks III project, it was determined that as an improvement compared to the previous screening results, the textbooks included more examples of female role models that would arouse and motivate students' interest and motivation with their achievements and fields of study (Çayır, 2014).

While 24.8% of the population in Türkiye has an education level of high school or above, this rate is 7.7% for the disabled (Menda et al., 2013). Disabled students are one of the groups that need to be included the most because they are disadvantaged compared to other students in terms of both schooling rates and benefiting from school. The fact that disability was included twice in the text and twice in visuals in the study showed that the representation of disability is limited in texts and visual elements. This result overlaps with the results of some studies. In Can et al. (2017) study, where they examined primary school textbooks, they found that disability representation was included at a rate of 1.5%. Bayar and Kurt (2021) reached a similar result in their study.

It is positive in that it is included in different themes such as 'Rights, Freedom and Responsibility, Justice and Equality, Living Together', is perceived as a normal situation in life in general, sees disabled people as a subject of rights, sees disability in the context of justice and equality, and builds on the possibilities of living together. is an indicator. It is valuable that the expressions in the book about disability present a rights-based approach to participation in social life, respect for differences and a perspective of living together with differences.

It is among the findings that only orthopedic disability is included as a type of disability in the book. Ergün and Çayır (2015) stated that textbooks only include physical disability. A similar finding was observed in Can et al. (2017) study investigating disability in textbooks. Bayar and Kurt (2021) found that 35% of the disability representations in the textbooks they examined belonged to orthopedic disabilities. In Taub and Faflink's (2000) study investigating disability in introductory sociology books, it was determined that 29 out of 50 images belonged to an orthopedically disabled individual with a wheelchair. When it comes to disability, the first

thing that comes to mind is a disabled person in a wheelchair. Limiting representations only to orthopedic disability risks reducing the visibility of other types of disability.

When the places where disabled people are located are examined in the book, it is noteworthy that the examples are represented in public spaces such as cinemas, theaters and schools. It is seen that disabled individuals who spend time with their friends in the school garden and go to the cinema and theater are represented. It can be said that individuals represented in public spaces are actively involved in social life. Beckett (2009) states that focusing solely on disability carries the risk of not seeing the public side of disability and ignoring any of the social, cultural, economic, political or environmental barriers that disable an individual. In his study examining the representation of disabled people in textbooks, Ergün (2017) found that disabled people were presented as needy and pathetic, which fed stereotypes. The fact that the representations of disabled people examined in the book are seen as equal individuals in the public sphere coincides with Çayır's (2003) finding that the representations of disabled people in need of help and dependent in the textbooks have changed.

Although the findings regarding the participation of disabled individuals in social life when necessary arrangements are made are limited to the ramp example related to orthopedic disability, it is important that it is an element that is frequently emphasized. Bayar and Kurt (2021) stated that disabled individuals should be taught in active action in textbooks. Tuncer, et al. (2011), in their study titled disability and disability in Turkish textbooks, stated that disability is given a distorted identity and that they are not perceived as social individuals by the society, and that the attitudes in society on this issue should change. In their study examining the attitudes of non-disabled children towards disabled students in England, Beckett and Burgner (2012) stated that 32% of the schools did not have a disability-related resource and that the textbooks did not include "characters like me" in the context of other identities and differences. They stated that this situation does not provide an inclusive environment for current and potential disabled students. In this sense, the representation of disabled people in the book is a positive example as it emphasizes the necessary arrangements for participation in social life.

Findings regarding the representation of rural-urban living spaces, which is the sub-dimension of the Family and Social Differences Category, were obtained from the implicit contents in the visuals and texts. Cinema, theatre, playground, cafe, courtroom, city traffic and football field are the elements that exist in urban life. Çayır (2014) states that some examples in the textbooks (such as village life, etc.) make differences invisible and base their narratives on urban middle class norms. In addition, fourth grade students studying in village schools also use the same book and cannot see any representation of themselves or their immediate surroundings in the book. The extensive use of examples of urban life in the book coincides with the findings of the aforementioned study.

When we look at the findings regarding the representation of different family structures, which is the sub-dimension of the family and social differences category, we see that there is a limited number of data on family representations throughout the book. In addition, statements about the nuclear family structure are included in two activity questions, and an example of a childless family is included in two visuals. Apart from these data, it can be

seen that the word family is mentioned 23 times in the book and an emphasis is placed on family unity and family responsibilities. Bayhan and Çimen (2018) found that extended family examples were included in their studies. They stated that textbooks should not only include nuclear family and extended family representations, but also different family representations in which the mother or father may be single. Sallan, et al. (2018) in their study examining social inequalities in life sciences textbooks; it emphasizes the importance of representing different family types and lifestyles in ensuring that they gain basic habits and become stronger despite their differences, thus realizing the social integration function of education. Gümüšoğlu (2008) stated that children living outside the nuclear family are not included in the textbooks, and children from divorced families are also excluded, and that different family types, adopted children, and children living in orphanages should be included in the curriculum. The book includes a research question about how children living in love homes use their right to education in the context of rights, freedom and responsibility. Although this situation is limited to a single example, it is important in that it includes different representations. Esen (2003) states that the nuclear family is an invariable pattern in the definitions of the concept of family in textbooks. Çayır (2014) stated that including different family types in textbooks is important for students to understand family diversity and to create space for single-parent children to express themselves. In addition, he emphasizes that textbook authors should increase such examples that enrich students' world of thought so that the differences that emerge as people and institutions become heterogeneous in modern society can live together.

It is seen that cultural differences are included four times in the cultural differences category. The findings of the refugee student who had to leave his country with his family due to the war in his country, a group of Somali people experiencing drought problems due to climate change, the definitions of refugees and haymatlos, and the black child who did not participate in the game in the park constitute the cultural differences in the book. Although there is no expression of poverty in the text containing Hüseyin, who had to leave his country with his family and take shelter in our country due to the war that broke out in his country, the visual used gives the message that Hüseyin is poor. This situation causes the stereotype that refugees are poor and in need of help. In the study by Çayır and Hancı (2022) where they examined the representation of refugees in textbooks; it has been determined that refugees are generally represented as "needy" in textbooks. This situation causes refugees to be perceived as homogeneous; they stated that the existence of professional, educated, working and productive refugees makes them invisible and supports negative stereotypes. In addition, representations of different cultures are given in the example of refugees and examples of people experiencing drought problems due to climate change in Somalia, as well as messages about poverty. This situation makes the examples of poverty in our country invisible and externalizes poverty.

It is seen that in the cultural differences category, different cultures are included in the context of "solidarity, cooperation and empath". In the Guide to Making Textbooks Inclusive published by UNESCO (2021), the content of textbooks and learning materials mentions the need to make great efforts to fairly and accurately represent different cultures in society. This requires developing an educational approach that takes into account the diversity and multiplicity of identities that exist in society, and an approach that emphasizes mutual

exchanges and relationships that respect and sustain the characteristics of societies. An education that attaches importance to empathy and mutual understanding will contribute to the revival of civil society by serving social harmony and participation (UNESCO, 2021). When refugee-related content in textbooks is produced based on the perception of need, it causes the reproduction of inequality through empathy, compassion and pity (Çayır & Hancı, 2022). While the text in the book gives equal messages of doing due diligence, the visual used gives the message of poverty. By ensuring visual and text integrity, a rights-based refugee message can be given in the book, away from pity. The narratives in textbooks are important in establishing equal relationships with students from different cultures who share the same class. Esen (2003) states that the complex cultural, economic and political processes that constitute the social structure in a certain period constitute the set of information and values in textbooks. Türkiye is the country that hosts the highest number of refugees in the world, with 3.7 million Syrians and refugees from different nationalities. Based on this fact, one of the changes in the 2017 curriculum change is the inclusion of refugees in the textbooks (Çayır & Hancı, 2022). Regarding the inclusion of differences in the press release of the new curricula, "While implementing the program, the focus was on being inclusive of all kinds of differences and protecting care/sensitivity, therefore showing the necessary flexibility for students with differences while implementing the program; students' socioeconomic, cultural, individual, intellectual, etc. It is envisaged to prepare and plan events in line with their differences, demands and expectations." The statement is included. According to the Universal Declaration of Human Rights, "The defense of cultural diversity expresses commitment to the fundamental rights of persons belonging to minorities and to cultural rights that are an integral part of human rights." In a course such as HRCD, which consists of universal legal norms, concepts and values, not giving more space to different cultures and multiculturalism elements and limited representation are seen as problematic in terms of inclusiveness. In the HRCD curriculum, an outcome aimed at respecting differences is included in the theme of Justice and Equality. The outcome of the curriculum is "It respects people's differences" and the explanation is "It is emphasized that differences between people are natural and this should not cause discrimination." It is stated that "differences sometimes require having different rights (child rights, women's rights, disabled rights, etc.)" (MoNE, 2017).

After 2005, some studies have been carried out through Non-Governmental Organizations (CYDD, TUSIAD, UNICEF, UN), the MoNE and relevant public institutions and organizations to ensure the schooling of girls and ensuring gender equality in educational environments. In order to ensure and sustain the education of girls in our country; With the "Come on Girls, Go to School, Snowdrops, Send Me to School Dad" campaigns, the Ministry of National Education carried out efforts to ensure the schooling of girls in the eastern regions and to make teacher-parent-headman cooperation effective in order to end gender inequality in education. The Workshop on Gender Discrimination in Textbooks was held in 2009 and the International Conference on Values Education was held in 2010. In these studies, the issue of sexism in textbooks and education was touched upon, and for this purpose, the Gender Equality Commission was established by the Board of Education. As Asan (2010) stated, although all these studies have enabled girls to go to school, they show that gender inequality continues in textbooks. The fact that gender-related findings point to gender inequality results

in the lack of respect for differences in this context. Include disability representations in the book and include disabled people participating in social life when necessary arrangements are made in all representations; it can be said that it is positive for the value of respect for differences in the context of disability. The limited representation of different family types regarding family and social structure and the fact that they mostly include urban living areas show that the value of respect for differences in this dimension is insufficient. It can be seen that the representations of different cultures in the book are limited. Although it has the potential to strengthen the perception of equality and difference towards different cultures, the limited number of examples shows that the value of respect for differences is insufficient in this dimension. It has been determined that the book includes the subject of “respect for differences” in line with the achievement and that expressions of respect for differences are included throughout the book. However, it seems that this remains a didactic discourse and the representation of differences is limited.

### **Recommendations**

Considering the results obtained, when writing books, practitioners should include representations that include all segments of society, more female representation in the book to strengthen gender roles, and motivating female characters that will be role models for students. In addition, students' perceptions of equality should be strengthened by including representations that cover all types of disabilities in the disability dimension, and by including different representations in the context of gender, disability, social structure and cultural structure in textbooks. Instead of examples that create prejudice and stereotypes about females, different family types and cultures, textbooks can include examples that emphasize coexistence with differences. Apart from the sub-dimensions examined in the research, differences such as talent, intelligence and belief should be included in textbooks. All books taught at primary school level, especially life sciences, can be examined in terms of respect for differences. In parallel with the change in society and curriculum change, the previous book Human Rights, Citizenship and Democracy can be examined comparatively in order to make a comparative analysis. A similar study can be done by taking the opinions of teachers and students to see the reflection of the representations in the book in the classroom. In gender, gender can be examined with different sub-dimensions such as age, examining the genders with the people next to them. Action research can be conducted covering all school components with the focus on differences in human rights education.



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## **BIOGRAPHICAL NOTES**

### **Contribution Rate of Researchers**

Author 1: 50%

Author 2: 50%

### **Conflict Statement**

There is no conflict of interest that the authors will declare in the research.

# İnsan Hakları Yurttaşlık ve Demokrasi Ders Kitabının Farklılıklara Saygı Değeri Bakımından İncelenmesi



## Özet

Bu çalışmanın amacı ilkököl dördüncü sınıf insan hakları yurttaşlık ve demokrasi ders kitabında farklılıklara saygı değerinin incelenmesidir. Çalışmada nitel araştırma yöntemi kullanılmış olup, doküman incelemesi tekniğinden yararlanılmıştır. Veri toplama aracı, alan yazın taraması sonucu oluşturulan ve uzman görüşü doğrultusunda geliştirilen Farklılıklara Saygı Değeri Ders Kitabı İnceleme Ölçütleridir. Araştırmanın verileri; toplumsal cinsiyet, engellilik, aile ve sosyal yapı ve kültürel yapı boyutu betimsel analiz yoluyla elde edilmiştir. Yapılan analiz sonucunda toplumsal cinsiyet boyutunda; cinsiyetlerin dağılımı, meslekler temsillerinin cinsiyet dağılımı, oyunlarda cinsiyet dağılımı, öznelerin cinsiyet dağılımı doğrultusunda erkeklere kadınlardan daha fazla yer verildiği görülmüştür. Engellilik boyutunda; engellilik temsillerinin dağılımı, sosyal yaşam içindeki engellilerin dağılımı ve farklı engel durumlarının dağılımı doğrultusunda yalnızca ortopedik engelli bireylere yer verildiği, temsillerde engelli bireylerin yaşama katılmalarının vurgusunun yer aldığı görülmüştür. Aile ve sosyal yapı boyutunda; farklı aile tiplerinin dağılımı ve kırsal-kentsel yaşam alanına göre dağılımına ilişkin çekirdek aile temsiline yer verildiği, yaşam alanı olarak da kentli temsillere yer verildiği görülmüştür. Kültürel yapı boyutunda; farklı kültürel yapıların temsili ve farklı kültürlerin işleniş bağlamına ilişkin farklı kültürlerle ilişkin örneklerin sınırlı olduğu görülmüştür.

**Anahtar Kelimeler:** Farklılıklara saygı, toplumsal cinsiyet, engellilik, kültürel yapı, sosyal yapı.

## Giriş

Toplumsal uyumun ve dayanışmanın kültürler arası duygudaşlığın ve gruplar arasındaki etkileşimin artırılması insan hakları eğitiminin en temel hedefleri arasında yer almaktadır. Bireylerde insan haklarına ve kavramlarına yönelik duyarlılıklar bilinç, sevgi, saygı ve hoşgörü gibi konularla eğitimle kazanılır. İnsan hakları bilgisi için, insan hakları eğitimi şarttır (Üste, 2007). İnsan hakları eğitimi bireylere bir arada yaşam becerisi kazandırmayı hedefler. Bu beceriler bireyin empati becerisiyle birlikte, önyargılardan arınmış, insan hak ve değerlerine saygılı olması temelinde sağlam bir zemine oturabilir (Eğinli, 2011). İnsan Hakları, Yurttaşlık ve Demokrasi Dersi Öğretim Programı kapsamında hedeflenen değerler birey ve toplum ilişkilerini güçlendiren, düzenleyen yapılar olarak kabul edilmiş ve bu yönde yapılandırılmıştır.

Eğitimin kitlesel boyutu düşünüldüğünde, bilgi ve değerleri aktarmanın en kullanışlı ve ekonomik aracı ders kitaplarıdır. Bu bağlamda ders kitapları, değerler eğitiminin birer aracı olma niteliği taşımaktadır. Nitekim 2017 yılında gerçekleşen program değişikliğiyle Talim Terbiye Kurulu basın açıklaması metninde “önceki programlardan farklı olarak yenilenen programlarda değerler ve değer eğitimi programlarının ana odağını oluşturmuştur” ifadesine yer verilmiştir. Program değişikliği sonrasında yayınlanan öğretim programlarında ve basılan ders kitaplarında değerler eğitime yer verildiği görülmektedir (Milli Eğitim Bakanlığı [MEB], 2017). Ders kitapları temsiller yoluyla toplumsal kimliklerin, anlamların ve kişiliklerin oluşmasında etkin bir rol oynar. Ders kitaplarının incelenmesi ve düzeltilmesi çalışmaları I.

Dünya savaşının ulus devletler üzerindeki yıkıcı etkilerinden sonra başlamıştır. Milletler Cemiyeti hasım ülkelerin ders kitaplarında olgusal hataları, yabancı düşmanlığı ve yanlıcı önyargıları, kasıtlı atlama ve çarpıtılmaları tespit edip, çıkarılmasına yönelik çalışmalar yürütmüştür (Pingel, 2004). Bu çalışmalarla toplumsal barışın sağlanmasında eğitimin ve ders kitaplarının bir araç olarak kullanılması amaçlanmıştır. 1974 yılında Birleşmiş Milletler Eğitim, Bilim ve Kültür Örgütü'nün [UNESCO] Uluslararası Anlayış, İş birliği ve Barış için Eğitim ile İnsan Hakları ve Temel Özgürlüklerle ilgili Eğitime İlişkin Tavsiye Kararı doğrultusunda “Üye Devletler, eğitimsel araç-gereçlerin, özellikle ders kitaplarının, yanlış anlamaya, güvensizliğe, ırkçı tepkilere, diğer gruplara ve insanlara nefret duymaya ya da onları hor görmeye meydan vermeye eğilimli unsurlardan arınmış olmalarını garanti etmek için uygun tedbirler almalıdırlar” ifadesine yer verilmiştir.

Okullarda kullanılan ders kitapları, farklı bireyler ve topluluklar arasında güven ve karşılıklı anlayış ortamının gelişmesini sağlayabilir veya bunu engelleyebilir (UNESCO, 2021). Eğitim ortamlarında ve ders kitaplarında farklılıklara saygı, çeşitliliğe ve birlikte yaşam pratiklerinin de zeminini yaratacak öğrenme fırsatlarına işaret etmektedir (Esen, 2003). Ders kitaplarında yer alan metinler ve görsellerde farklılıkların temsiline yer verilerek farklılıklara saygı değerinin kazandırılmasında bir araç olarak kullanılabilir. Bu kapsamda İHYD ders kitabında farklılıklara saygı değerini incelemenin, ders kitabı yazarlarına ve öğretmenlere bilgi sağlaması, konuyla ilgili yapılacak araştırmalara kaynak oluşturulması bakımından alan yazına katkı sağlayacağı düşünüldüğü için bu araştırma önem arz etmektedir. Araştırmanın genel amacı, 4. sınıf insan hakları yurttaşlık ve demokrasi ders kitabını farklılıklara saygı değeri açısından incelemektir.

Bu amaçla aşağıdaki sorulara cevap aranmıştır:

1. İHYD ders kitabında toplumsal cinsiyet rolleri bakımından;
  - 1.1. Nasıl dağılım göstermektedir?
  - 1.2. Metin ve görsellerde nasıl yer almaktadır?
2. İHYD ders kitabında engellilik bakımından;
  - 2.1. Nasıl dağılım göstermektedir?
  - 2.2. Metin ve görsellerde nasıl yer almaktadır?
3. İHYD ders kitabında sosyo-ekonomik yapı bakımından;
  - 3.1. Nasıl dağılım göstermektedir?
  - 3.2. Metin ve görsellerde nasıl yer almaktadır?
4. İHYD ders kitabında kültürel yapı bakımından;
  - 4.1. Nasıl dağılım göstermektedir?
  - 4.2. Metin ve görsellerde nasıl yer almaktadır?

## **Yöntem**

Dördüncü sınıf İHYD ders kitabında farklılıklara saygı değerinin incelendiği çalışmada doküman incelemesi tekniğinden yararlanılmıştır. Bu çalışmada doküman olarak, ilkökul dördüncü sınıf insan hakları yurttaşlık ve demokrasi ders kitabı kullanılmıştır. İnceleme konusu kitap, Milli Eğitim Bakanlığı, Talim Terbiye Kurulunun 28.05.2018 gün ve 78 sayılı kararı ile ders kitabı olarak kabul edilmiştir. Alan yazın taraması sonucunda kitapta incelenecek olan farklılıklara saygı değerinin alt boyutları belirlenmiş ve Farklılıklara Saygı Değeri Ders Kitabı İnceleme Ölçütleri oluşturulmuştur. Ölçütler; uzman görüşleri alınarak düzenlenmiştir. Farklılıklara Saygı Değeri Ders Kitabı İnceleme Ölçütleri; toplumsal cinsiyet, engellilik, aile ve sosyal yapı, kültürel yapı boyutlarında ele alınmıştır. Çalışmaya ait veriler bu ölçütler doğrultusunda elde edilmiştir. Veriler toplanırken her boyut için çetele tablosu oluşturulmuş, her bir veri için bir çizik atılmıştır. Aynı zamanda Excel programı kullanılarak her bir boyut için tablolar oluşturulmuştur. Araştırmada verilerin analizinde betimsel analiz kullanılmıştır. Çalışmada geçerlilik ve güvenilirlik çalışmaları bakımından farklı stratejilere yer verilmiştir. Veri toplama aracının geliştirilmesi sürecinde uzman görüşü alınmış, uzman görüşü doğrultusunda Farklılıklara Saygı Değeri Ders Kitabı İnceleme Ölçütleri tekrar düzenlenmiştir. Bu bağlamda inandırıcılık stratejilerinden uzman görüşüne başvurularak çalışmada geçerlilik sağlanması amaçlanmıştır. Güvenirlik çalışmaları bakımından kodlayıcılar arası görüş birliği sağlamaya yönelik, kitapta yer alan metinler ve görseller farklılıklara saygı değeri inceleme ölçütleri doğrultusunda iki kodlayıcı tarafından bağımsız olarak incelenmiştir. Verilerin analizi sırasında her bir boyut excel dosyasında oluşturulan bir tablo üzerinde belirtilmiştir. Çalışmada öncelikle doğrudan alıntılarla bulgulara yer verilmesi iç güvenirliliğin sağlanmasına yönelik stratejilerden biridir.

### **Araştırmanın Etik İzinleri:**

Bu çalışmada "Yükseköğretim Kurumları Bilimsel Araştırma ve Yayın Etiği Yönergesi" kapsamında uyulması gerektiği belirtilen tüm kurallara uyulmuştur. Yönergenin ikinci bölümü olan "Bilimsel Araştırma ve Yayın Etiğine Aykırı Eylemler" başlığı altında belirtilen eylemlerin hiçbiri gerçekleştirilmemiştir.

### **Etik Kurul İzin Bilgileri:**

Araştırma, tescil edilmiş ve kamuya açık tamamlanmış dokümanlardan oluştuğu için etik kurul onayı gerektirmemektedir. Bu makalede dergi yazım kurallarına, yayın ilkelerine, araştırma ve yayın etiği kurallarına ve dergi etik kurallarına uyulmuştur. Makale ile ilgili olarak meydana gelebilecek her türlü ihlalin sorumluluğu yazara aittir.

## **Bulgular**

Kitapta yer alan görsellerde ve metinlerde cinsiyet temsillerinin dağılımı incelendiğinde kitapta metinlerde kadınlara 9 kez yer verildiği, erkeklere ise 13 kez yer verildiği görülmektedir. Görsellerde ise; kadınlara 111 kez, erkeklere ise 172 kez yer verildiği görülmektedir. Görsellerdeki meslek temsillerinde; kadınlara sekiz kez, erkeklere on bir kez yer verilmiştir. Metinlerde ise; kadınlara bir kez, erkeklere üç kez yer verilmiştir. Bunun yanında meslek çeşitliliği bağlamında bakıldığında; kadınlara beş farklı meslekte yer verildiği, erkeklere 12 farklı meslekte yer verildiği görülmektedir. Erkeklerin; hakim, hakem, trafik polisi, gazeteci



çiftçi gibi mesleklerde temsil edildiği belirlenmiştir. Kadınların ise öğretmen, kâtip, kütüphane görevlisi gibi mesleklerde temsil edildiği gözlenmiştir. Kitapta oğlan çocuklarının, kız çocuklarından daha fazla oyun içinde gösterildiği görülmektedir. Futbol oynayacak olan öğrenciler tamamen oğlan çocuklarından oluşmaktadır. Basketbol oynayacak öğrenciler kız-oğlan karma yapıya sahip olmakla birlikte, takım lideri oğlan çocuğu olarak resmedilmiştir. Erkekler; kimlik örneği, sınıfta söz alan öğrenci, özgürlük üzerine düşünen çocuk, mülteci çocuk, oyun alanı için çözüm arayan çocuk, hakim, kurallara uymayan sürücüye ceza kesen trafik polisi, maçta futbolcuya kırmızı kart gösteren futbol hakemi, afet bölgesinde röportaj yapan gazeteci konularında özne olarak yansıtıldığı belirlenmiştir. Kadınlar ise; öğretmen, hakları hatırlatan kız çocuğu, insan olmanın sorumlulukları üzerine düşünen çocuk, eğitim hakkından söz eden öğretmen, doğal afetten zarar gören yaşlı kadın rollerinde özne olarak yer verilmiştir.

İki kez görsel olarak iki kez metin içerisinde olmak üzere dört defa engelliliğe yer verildiği görülmektedir. Kitaptaki iki görselde dört engelli karakter bulunmaktadır. Engelli karakterlerin tamamı çocuktur. Cinsiyet dağılımına bakıldığında, bir kız çocuğu, üç tanesi ise oğlan çocuğu olduğu görülmektedir. Metinlerde yer alan engelli ifadelerinde cinsiyet belirtilmemiştir. Kitapta yer verilen engel türü olarak yalnızca, tekerlekli sandalyeye sahip olan ortopedik engel olduğu görülmektedir. Diğer engel türlerine yer verilmemekle birlikte “özel gereksinimi olan bireyler” ifadesine yer verildiği tespit edilmiştir.

Kitapta yer alan metinlerde ve görsellerde engelli bireylerin yer aldıkları mekanlar ve sosyal yaşam içerisindeki dağılımına bakıldığında kitaptaki metinlerde ve görsellerde yer alan engelli temsillerinin bulunduğu mekanlar incelendiğinde; okula giden, okul bahçesinde arkadaşlarıyla vakit geçiren, sinema ve tiyatroya giden temsillere yer verilmiştir. Engellilere kamusal alanlarda yer verildiği, dolayısıyla sosyal yaşama katıldıkları görülmektedir. Kitaptaki metinlerde ve görsellerde yer alan engellilik temsilleri incelendiğinde, temsillerin tamamında sosyal yaşama katılım ve bunun için gerekli olan düzenlemelere olan vurgu dikkat çekmektedir.

Görsellerde engelli bireylerin gerekli düzenlemeler yapıldığında yardıma muhtaç olmayan, bağımsız bir şekilde yaşama aktif katılan bireyler oldukları görülmektedir. Kitapta yer alan metinlerde ve görsellerde farklı engel temsillerinin dağılımına ilişkin bilgiler incelendiğinde kitapta engellilik, yalnızca ortopedik engelle (tekerlekli sandalyeli) temsil edilmiştir. Ortopedik engelle sahip bireylerin sosyal yaşama katılımları konusundaki çözüm önerilerin de, tekrarlayan bir biçimde rampa ile sınırlı kaldığı gözlemlenmektedir. Öte yandan görsellerdeki engelli bireyler ortopedik engelle sahipken, görseli destekleyen metinde aynı birey için “özel gereksinimli” tanımlamasına yer verilmiştir. Kitapta engelli bireyler için özel gereksinimli bireyler tanımlaması yapılmıştır.

Bu kategoride aile ve sosyal yapıya ilişkin; kırsal ve kentsel yaşam alanlarındaki bireylerin temsili ve farklı aile tiplerine ilişkin bulgular incelenmiştir. Kitapta yer alan metinler ve görsellerdeki kırsal ve kentsel mekanların dağılımıyla ilgili bilgiler incelendiğinde bir kez metin ve onu destekleyen görselde, bir kez de yalnızca görselde kırsal yaşam alanına yer verildiği belirlenmiştir. Kırsal yaşama ilişkin bulgular; başının üzerinde tuğla taşıyan kız çocuk ve Somalili su sorunu yaşayan insanlara ait içeriklerdir. Kentsel yaşam alanlarının temsiline bakıldığında iki kez metinde, bir kez metnin görselle desteklendiği anlatımda, beş kez de

yalnızca görselde yer verildiği görülmektedir. Kitapta yer alan tiyatro ve sinema salonu, hastane, kütüphane, trafik, mahkeme, restoran ve futbol sahası gibi mekânlar kent yaşamına ilişkin temsillerdir. Güvenli oyun alanı bulmak için çözüm arayışı içinde olan öğrencilere ilişkin görsel, kentsel yaşam alanlarına ait en somut örneklerden birini oluşturmaktadır.

Kitapta yer alan metinlerde ve görsellerdeki farklı aile tiplerinin temsiline ilişkin bilgiler incelendiğinde iki etkinlik sorusunda çekirdek aile örneğine yer verildiği görülmüştür. Görseller incelendiğinde ise bir kez çocuksuz aile örneğine yer verildiği görülmüştür. Geniş aile veya tek ebeveynli aile tipleri ile ilgili içeriğe yer verilmediği gözlemlenmiştir. Fakat kitabın tamamında “aile” kelimesi 23 defa yer almaktadır. Aile kavramına ilişkin; aileye karşı sorumluluklar, aile birliği, aile içinde yardımlaşma ve ortak karar alma bağlamında yer verildiği tespit edilmiştir.

Bu kategoride kitapta yer alan içerikler; farklı kültürel yapıların temsili ve farklı kültürlerin işleniş bağlamı bakımından incelenmiştir. Kitapta yer alan metinler ve görsellerin farklı kültürlerin temsiline ilişkin dağılımı incelendiğinde, kitapta yer alan metinler ve görseller farklı kültürel temsillerin üç kez metinler içinde görsellerle desteklenerek yer aldığı ortaya çıkmıştır. Bir kez tanımlama yapılarak metinde yer verilmiştir. Farklı kültürlerin temsiline ilişkin bulgular; ülkesinde çıkan savaş nedeniyle ailesiyle ülkesini terk etmek durumunda kalan mülteci öğrenci, iklim değişikliği nedeniyle kuraklık sorunu yaşayan bir grup Somalili insan, mülteci ve haymatlos tanımları örneğinden oluşmaktadır. Kitapta, Birlikte Yaşama ünitesinde, Yurdumuz konusu kapsamında mülteci ve haymatlos tanımı yapıldığı görülmektedir. Mülteci ve haymatlos tanımı içinde etnik ve kültürel köken ifadesi geçmese de, mülteci olan kişi gelinen ülke için farklı bir etnik kültürel kökeni ifade eder. Bu bağlamda farklı kültürlere ait bulgular arasında yer almaktadır.

Mülteci ve haymatlos tanımlamalarının öncesinde ve sonrasında kültüre ilişkin bir etkinliğe yer verilmemiş olup, tanımlamalara yurtsuzluk bağlamında yer verildiği görülmektedir. Farklı kültürel öğelere ilişkin bulgularda yardımlaşma, empati, yurtsuzluk bağlamında ele alındığı görülmektedir. Farklı kültürlerin ele alındığı bağlama ilişkin örnekler aşağıda belirtilmiştir. İklim değişikliği nedeniyle kuraklıktan etkilenen Somalili insanlarla “yardımlaşma” bağlamında ele alınmıştır. Ülkesinde çıkan savaş nedeniyle ailesiyle birlikte ülkesini terk etmek ve ülkemize sığınmak durumunda kalan Hüseyin’in hikayesini sınıfta anlatması, Zeynep’le Bedi için “dayanışma ve empati” bağlamında ele alınmıştır. Metinde yoksulluğa ilişkin bir ifade olmamasına rağmen, kullanılan görsel Hüseyin’in yoksul olduğu imajı yaratmaktadır. Kitapta yer alan metin ve görsellerde farklı etnik kültüre sahip bireyler bir arada yaşama mesajı içerdiği iki örneğe yer verildiği görülmektedir. Farklı etnik köken ve kültürel öğelerle bir arada yaşama mesajına parkta oyun oynayan çocuklar görselinde rastlanmıştır. Yine, parkta oynayan çocukların dışında kalan siyahi çocuk ve ona elini uzatan kız çocuğunun olduğu görsel farklı kültürlerden çocukların bir arada oynamalarına ilişkin bir örneği oluşturmaktadır. Ülkesini savaş nedeniyle terk etmek zorunda kalan Hüseyin’le ilgili sınıf arkadaşları Zeynep ve Bedi’nin duyguları bir arada yaşamak için gerekli temas, dayanışma ve empati değerlerine işaret etmektedir.

## **Tartışma ve Sonuç**

Dünyada ve ülkemizde farklılıkların eğitiminin ve farklılıklarla bir arada barış içinde yaşamının imkânları üzerinde düşünmek gereklidir. Bu gereklilikten hareketle yaşam pratiklerinin yeniden üretildiği ders kitaplarında farklılıkların ne bağlamda yer aldığı önemlidir. Bu çalışmada 4. sınıf İnsan Hakları Yurttaşlık Ve Demokrasi kitabı farklılıklara saygı değeri bakımından beş kategoride incelenmiştir. Bu kategoriler toplumsal cinsiyet, engellilik, sosyal yapı, kültürel yapı ve farklılıklara saygı vurgusundan oluşmaktadır. Araştırmanın bulguları kitaptaki farklılıklara saygı değerinin nasıl ele alındığını ve belirlenen kategoriler bağlamında nasıl bir çerçeve ile ele alındığını bütüncül bir bakışı yansıtacak şekilde tartışılmıştır.

Kitaptaki niceliksel cinsiyet dağılımına ilişkin bulgular, metinlerde ve görsellerde kadın erkek sayısının eşit olmadığını göstermektedir. Cinsiyet temsiline erkeklerin lehine olması, kadınların kitapta daha az görünür olduğunu ifade etmektedir. Toplumsal cinsiyet bakımından kitaptaki isimlerde, resimlerde ve sayılabilir tüm öğelerde ve birimlerde, kadınlarla erkekleri, kız çocuklarla erkek çocukları sayısal bakımdan eşitleme en basit biçimiyle en azından niceliksel bir eşitleme yaratır (Bağlı & Esen 2003). İncelenen çalışmalarda ders kitaplarında erkeklere kadınlardan daha fazla yer verildiği görülmüştür (Asan, 2010; Bayhan & Çimen, 2018; Demirel, 2010; Eyüp ve Kırbaşoğlu, 2011; Yorgancı, 2008). Sözü edilen araştırmalar ile çalışmanın bulgularının örtüştüğü görülmektedir. Demirhan'ın (2021) Toplumsal Cinsiyet Eşitliği Açısından Öğretim Programı ve Ders Kitabı İnceleme başlıklı çalışmasında ifade ettiği gibi Talim Terbiye Kurulu' nun ders kitabı inceleme kriterlerinden "Verilen örneklerde ve kullanılan karakterlerde kadın ve erkek dağılımı açısından makul bir denge gözetilmelidir." maddesine aykırıdır.

Çalışmanın ilk kategorisine bağlı olarak kitapta mesleklerdeki cinsiyet dağılımında erkeklerin niceliksel olarak daha çok meslekle temsil edilmesinin yanında, çoğunlukla erkek olmakla özdeşleştirilen karar verici kural koyucu güçlü mesleklerde temsil edilmesi toplumsal ataerkil düşünce yapısını güçlendiren bir bulgu saptanmıştır. Kitaptaki beş öğretmen figürünün dördü kadındır. Bağlı ve Esen'e (2003) göre ders kitaplarında kadının öğretmenlik mesleğine sıkıştırılmışlığı dikkate alındığında, öğretmenliğin cinsiyetçiliği güçlendiren bir eleman olduğu gözlemlenmektedir. Ders kitaplarında toplumsal cinsiyet temasıyla yapılan araştırmaların sonuçları bu çalışmanın bulguları ile paralellik göstererek ders kitaplarındaki meslek temsillerinin toplumsal cinsiyetlerine ilişkin kalıp yargıları destekler niteliktedir (Bayhan & Çimen, 2018; Demirel, 2010; Demirhan, 2021; Eyüp & Kırbaşoğlu, 2011; Gümüşoğlu, 2008; Karaboğa, 2020, Sarıtaş & Şahin, 2018; Yorgancı, 2008). Bu çalışmaların yanında Çayır (2014) 2012-2013 eğitim öğretim yılında kullanılan ders kitaplarının incelendiği Ders Kitaplarında İnsan Hakları III projesinde; önceki tarama sonuçlarına göre iyileşmelerin olduğunu, kadın olmakla bağdaştırılmayan hakemlik, itfaiyecilik gibi mesleklere yer verildiğini ifade etmiştir. Kitapta meslek temsiline ilişkin bulgular, çalışmanın bu bulgusunu desteklememektedir.

Kitapta oyun içinde gösterilen erkek figürlerin saklambaç, yakan top, futbol ve basketbol oynadıkları görülmektedir. Kız figürlerinin ise park oyunları, sek sek, basketbol ve bebekle oynadıkları görülmektedir. Gümüşoğlu' nun (2008, s.40) ifade ettiği üzere

“Çocukların beslenme tarzlarından, giysilerine, oyuncaklarına, kitaplarına, çizgi filmlere, bilgisayar oyunlarına, okula ilk adımını attığında karşılaştığı ders kitaplarına dek her şey iki cinse uygun olduğu varsayılan imgelerle yüklüdür. Bu süreç ilköğretime ilk adımını atmış çocukların, edilgen ve zayıf kadınlar ile etken ve güçlü erkekler olarak toplumsallaştırıldığı bir süreçtir.” Bütün bunların yanında kitabın çoğunda kızlar ve oğlanların birlikte oyun oynuyor olmaları, cinsiyetlerin gruplaşmadığı, işbirliği ve iletişimin açık olması gerektiği mesajı vermesi bakımından değerlidir.

Toplumsal cinsiyet kategorisinde kitaplardaki özneler incelendiğinde erkeklerin daha fazla özne olduğu tespit edilmiştir. Kitaplarda niceliksel anlamda kadınlarla erkekleri, kız çocuklarıyla oğlanları eşitlemek yerine; kadınları ve kız çocuklarını daha çok göstermek, özne olarak göstermek onlara pozitif ayrımcılık anlamında avantaj sağlayacağı düşünülmektedir (Bağlı & Esen, 2003). Güvenli ve Tanrıöver’in (2009) belirttiği gibi örtük olmakla birlikte, medya çözümlenmesi alanında Tuchman’ın geliştirdiği “kadınların simgesel olarak yok sayılması” ya da görünmezliği kavramı ders kitaplarında da görülmektedir. Kitapta kadın öznelerle niceliksel olarak az yer verilmesinin yanında, kitapta –kitabın ortak yazarları dışında- rol model olacak kadın şair, ressam, yazar, bilim insanına yer verilmediği, eserlerinin dahil edilmediği görülmektedir.

Türkiye genelinde nüfusun %24,8’i lise ve üzeri eğitim düzeyine sahipken bu oran engelliler için %7,7’dir (Menda vd., 2013). Engelli öğrenciler hem okullaşma oranları hem de okuldaki faydalanma konusunda diğer öğrencilerden dezavantajlı olmaları nedeniyle en çok kapsanması gereken gruplardan biridir. Araştırmada iki defa metin içinde iki defa da görsellerde engelliliğe yer verilmesi, engellilik temsiline metinlerde ve görsel öğelerin sınırlı olduğunu göstermiştir. Bu sonuç bazı araştırmaların sonuçlarıyla örtüşmektedir. Can ve arkadaşlarının (2017) ilköğretim ders kitaplarını inceledikleri çalışmada engellilik temsiline %1,5 oranında yer verildiğini tespit etmişlerdir. Bayar ve Kurt (2021) çalışmalarında benzer bir sonuca ulaşmışlardır. Kitap içerisinde engelliliğe dair yer alan ifadelerde sosyal yaşama katılım için hak temelli yaklaşım, farklılıklara saygı ve farklılıklarla bir arada yaşama perspektifi sunması değerlidir.

Kitapta engelli türü olarak yalnızca ortopedik engelle yer verildiği bulgular arasındadır. Ders kitaplarındaki engelliğin araştırıldığı çalışmalarda da benzer bir bulguya ulaşıldığı görülmüştür (Bayar & Kurt, 2021; Can vd.,2017; Ergün & Çayır 2015; Toub & Faflink, 2000). Temsillerin yalnızca ortopedik engelle sınırlı olması, diğer engel türlerinin görünürlüğü azaltma riski taşımaktadır. Kitapta engellilerin yer aldığı mekânlar incelendiğinde örneklerin sinema, tiyatro, okul gibi kamusal alanlar içinde temsil edildikleri dikkat çekmektedir. Kitapta incelenen engelli temsillerinin kamusal alanda eşit bireyler olarak görülmesi, Çayır’ın (2013) ders kitaplarındaki engellilerin yardıma muhtaç, bağımlı temsillerinin değiştiğine işaret ettiği ile ilgili bulgusuyla örtüşmektedir.

Aile ve Sosyal Farklılıklar Kategorisinin alt boyutu olan kırsal- kentsel yaşam alanları temsiline ilişkin bulgular yine görseller ve metinlerdeki örtük içeriklerden elde edilmiştir. Sinema, tiyatro, oyun parkı, kafe, mahkeme salonu, şehir trafiği, futbol sahası kentsel yaşamda var olan unsurlardır. Çayır (2012) ders kitaplarındaki bazı örneklerin (köy yaşamı gibi) farklılıkları görünmez kılıp, anlatılarını kentli orta sınıf normları üzerine kurduklarını ifade

etmektedir. Bunun yanında köy okullarında eğitim gören dördüncü sınıf öğrencileri de aynı kitabı kullanmaktadır ve kitapta kendine ve yakın çevresine dair bir temsil görememektedir. Kitapta kentsel yaşama ilişkin örneklerin yoğun olarak kullanılması söz edilen çalışmanın bulgularıyla örtüşmektedir.

Aile ve sosyal farklılıklar kategorisinin alt boyutu olan farklı aile yapılarını temsiline ilişkin bulgulara baktığımızda kitabın genelinde aile temsillerine ait verilerin sınırlı sayıda olduğu görülmektedir. Bunun yanında iki etkinlik sorusunda çekirdek aile yapısına ait ifadelerin yer aldığı, iki görselde de çocuksuz aile örneğine yer verilmektedir. Bu verilerin dışında kitapta aile kelimesinin 23 kez geçtiği aile birliğine ve aile içi sorumluluklara vurgu yapıldığı görülmektedir. Gümüsoğlu (2008) ders kitaplarında çekirdek aile dışında yaşayan çocukları yer almadığını, aynı zamanda boşanmış aile çocuklarının da dışlandığını, programların farklı aile tiplerine, evlat edinilen çocuklara, yetiştirme yurdunda kalan çocuklara öğretim programlarında yer verilmesi gerektiğini belirtmiştir.

Kültürel farklılıklar kategorisinde dört kez kültürel farklılığa yer verildiği görülmektedir. Kültürel farklılığa ait örnekler aynı zamanda yoksuluğa ilişkin mesajlar içermektedir. Bu durum sığınmacıların yoksul ve yardıma muhtaç oldukları kalıp yargısına neden olmaktadır. Çayır ve Hancı'nın (2022) ders kitaplarında mültecilik temsilini inceledikleri çalışmada; mültecilerin ders kitaplarında genelde "muhtaç" şekilde temsil edildiği belirlenmiştir.

Kültürel farklılıklar kategorisinde farklı kültürlere "dayanışma, yardımlaşma ve empati" bağlamında yer verildiği görülmektedir. Ders kitaplarında mülteciliğe ilişkin içerikler muhtaçlık algısı üzerinden üretildiğinde, empatinin merhamet ve acıma duyguları ile eşitsizliğin yeniden üretilmesine neden olmaktadır (Çayır & Hancı, 2022). Aynı sınıfları paylaşan farklı kültürlere sahip öğrencilerin eşit ilişki kurmalarında ders kitaplarındaki anlatılar önemlidir. Esen (2003) belirli bir dönemdeki toplumsal yapıyı oluşturan karmaşık kültürel, ekonomik ve politik süreçlerin ders kitaplarındaki bilgi ve değerler bütününe oluşturduğunu ifade eder. Türkiye 3,7 milyon Suriyeli ve farklı milletlerden gelen mülteciyle dünyada en fazla mülteciye ev sahipliği yapan ülkedir. Bu gerçekten hareketle 2017 program değişikliğinde yer alan değişimlerden biri de ders kitaplarında mülteciliğe yer verilmiş olmasıdır (Çayır & Hancı, 2022). İHYD öğretim programında, Adalet ve Eşitlik temasında farklılıklara saygıyı amaçlayan bir kazanıma yer verilmiştir. Programda kazanım "İnsanların farklılıklarına saygı gösterir" açıklaması ise "İnsanlar arasındaki farklılıkların doğal olduğu ve bunun ayrımcılığa neden olmaması gerektiği vurgulanır. Farklılıkların kimi zaman farklı haklara (çocuk hakları, kadın hakları, engelli hakları vb.) sahip olmayı gerektirdiğine değinilir" şeklinde ifade edilmiştir (MEB,2017).

2009 yılında Ders Kitaplarında Toplumsal Cinsiyet Ayrımcılığı Çalıştayı ile 2010 yılında Değerler Eğitimi Uluslararası Konferansı düzenlenmiştir. Bu çalışmalarda ders kitaplarındaki ve eğitim cinsiyetçilik konusuna değinilmiş ve bu amaçla Talim Terbiye Kurulunca Toplumsal Cinsiyet Eşitliği Komisyonu oluşturulması sağlanmıştır. Asan'ın (2010) belirttiği gibi tüm bu çalışmalar kız çocukların okullaşmalarını sağlamış olmakla birlikte ders kitaplarında toplumsal cinsiyet eşitsizliğinin devam ettiğini göstermektedir. Toplumsal cinsiyetle ilgili bulguların, cinsiyet eşitsizliğine işaret etmesi, bu bağlamda farklılıklara saygı

değerine yer verilmediği sonucunu doğurmaktadır. Kitapta engellilik temsillerine yer verilmesi ve temsillerin tamamında gerekli düzenlemeler yapıldığında sosyal yaşama katılan engellilere yer verilmesi; engellilik bağlamında farklılıklara saygı değeri için olumlu olduğu söylenebilir. Aile ve sosyal yapıya ilişkin farklı aile tiplerine ait temsillerin sınırlı olması ve yoğunlukla kentsel yaşam alanlarına yer verilmesi, bu boyutta farklılıklara saygı değerinin yetersiz olduğunu göstermektedir. Kitapta farklı kültürlere yönelik temsillerin de sınırlı olduğu görülmektedir. Farklı kültürlere yönelik eşitlik ve farklılık algısını güçlendirme potansiyeline sahip olmasına rağmen örneklerin sınırlı olması, bu boyutta farklılıklara saygı değerinin yetersiz olduğunu göstermektedir. Kitapta kazanım doğrultusunda “farklılıklara saygı” konusuna yer verilmesi ve kitabın genelinde farklılıklara saygı ifadelerine yer verildiği saptanmıştır. Ancak bunun didaktik bir söylem boyutunda kaldığı, farklılıkların temsilinin sınırlı olduğu görülmektedir.

## **Öneriler**

Elde edilen sonuçlar dikkate alındığında uygulayıcılar kitapları yazarken toplumun bütün kesimlerini kapsayacak temsillere, kitapta toplumsal cinsiyet rollerini güçlendirmek için daha fazla kadın temsiline ve öğrenciler için rol model olacak güdüleyici kadın karakterlere yer vermelidir. Ayrıca engellilik boyutunda tüm engel türlerini kapsayacak temsillere yer verilmesi, ders kitaplarında toplumsal cinsiyet, engellilik, sosyal yapı ve kültürel yapı bağlamında farklı temsillere yer verilerek öğrencilerin eşitlik algıları güçlendirilmelidir.

Ders kitaplarında kadınlara, farklı aile tiplerine ve kültürlere önyargı ve kalıp yargı oluşturacak örnekler yerine farklılıkların olduğu bir arada yaşama vurgusu yapan örnekler yer verilebilir. Ders kitaplarında araştırmada incelenen alt boyutların dışında yetenek, zeka, inanç gibi farklılıklara yer verilmelidir. Hayat bilgisi başta olmak üzere ilkökul seviyesinde okutulan tüm kitaplar farklılıklara saygı değeri bakımından incelenebilir.

Toplumdaki değişime ve program değişimine paralel olarak, karşılaştırmalı bir analiz yapmak amacıyla bir önceki İnsan Hakları Yurttaşlık ve Demokrasi kitabı karşılaştırmalı olarak incelenebilir. Benzer bir çalışma, kitaptaki temsillerin sınıftaki yansımaları görmek adına öğretmen ve öğrenci görüşü alınarak yapılabilir. Toplumsal cinsiyette cinsiyetlerin, yanında yer alan kişilerle incelenmesi, yaş, gibi farklı alt boyutlarla inceleme yapılabilir. İnsan hakları eğitiminin farklılıklar odağında tüm okul bileşenlerini kapsayan eylem araştırması yapılabilir.