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Pre-Service Social Studies Teachers' Perceptions of Gender Roles in Relation to Their Understanding of Family

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ABSTRACT

The study examines pre-service social studies teachers' perceptions of gender roles and family and how courses which are offered in a Social Studies Teacher Education Program and focus on gender roles and family issues shape their perceptions towards these issues. Phenomenology design, one of the qualitative research methods, was used in the study. This research was carried out in a state university located in a province of Turkey in the Spring Semester of 2020-2021. The data of the research were obtained from observations, semi-structured interviews, assignments made by the participants, researcher's diary, and a questionnaire. In the study, it was found that pre-service teachers perceived the family as an area where they found support and strength but also where they felt under pressure. In addition, it was found that pre-service teachers believed that men and women exist in line with traditional gender roles established based on the patriarchal system. The findings revealed that the participants believed that the patriarchal system also oppresses men, and that it encourages people to discriminate against some individuals. Furthermore, it has been understood that providing education that focuses on these issues helps the pre-service teachers in the study to gain awareness and perspective consciousness and increases their motivation to improve themselves professionally especially their teaching skills.

Keywords: Social Studies; family; gender; teacher education; phenomenology

INTRODUCTION

The main purpose of the process of socialization of individuals is to ensure and maintain social order and stability (Bauman, 2011; Sennett, 1992). One of the most basic distinctions used in the socialization process of the individual is gender (Dökmen, 2010). The concept of gender is used to express the anatomical and physiological differences that allow the individual to be defined as either male or female (Deaux, 1985; Giddens, 2012; Lips, 1993). The concept of gender, on the other hand, is used to categorize individuals as feminine or masculine by social processes, and to express the behavior and obligations socially imposed on these two categories (Bilton, 2009). According to traditional gender roles and stereotypes, women and men are identified with different roles and responsibilities. Men are paired with primary roles that provide the livelihood of the household, while women are paired with secondary roles that include taking care of the household and children (Donovan, 2014; G. Marshall, 1999; Moya et al., 2000; Pehlivan Yılmaz et al., 2018). Therefore, the public, power, politics, and production area are considered as men's responsibility, while the home, private area and reproductive area are identified with women (Robson, 2004). The assignment of gender to jobs and places has led to the generation and reinforcement of gender stereotypes, which are based on a strong belief about how

women and men differ from each other (Lips, 1993; Macionis, 2012; Seçgin & Kurnaz, 2015). Due to unbalanced gender roles and certain stereotypes that are developed based on some cultural beliefs, unequal relations are established between men and women in society.

The unequal relationship established between men and women is in close relationship with the patriarchal system. Walby (1990) theorizes the concept of patriarchy and uses it to try to understand the depth and prevalence of different dimensions of male domination. In the patriarchal system, society sees the man first of all as a productive and autonomous entity, but marks the woman as secondary and dependent (Aydemir, 2013; Dobash & Dobash, 1981; Mooij & Hofstede, 2010; Schaefer, 2009). In the patriarchal system, women are recognized only in terms of their relationship with men.

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Therefore, men define woman as a dependent entity from his perspective (Beauvoir, 2010). Furthermore, patriarchal societies expect women to complete the absoluteness of male existence by objectifying themselves, and violence against women who leave this complementary other (object) position in patriarchal culture serves to protect male power. In the postmodern period, the patriarchal structure has been articulated with the neoliberal policies of the existing capitalist economic model, and women's participation in public life, in the fields of education, politics, and employment was paved. However, this situation has insufficiently eroded the patriarchal ideology, based on the roles and responsibilities of women in the family (Özbilgin & Healy, 2004). In addition, the institution of family has gained importance in analyzing the hierarchical structuring of power relations between men and women.

In general, the family, which is defined as 'a community directly connected by kinship ties, in which adult members have the responsibility of looking after the children' (Giddens, 2012, p. 246), is explained in different ways. (Butler, 2019) states that the hegemony created by a heterosexual culture is the basis of the hierarchical relationship established between men and women. Lerner (1986), on the other hand, emphasizes that marriages within the patriarchal system take place within the dual heterosexual signification economy, and that the emerging family institution reproduces the subordinate position of women. Therefore, the family stands out as an institution in which the dual system of men and women is built by pulling it to the center; existences outside this fiction are ignored and women are oppressed in it. In addition, the family is explained as an area where resources are shared unfairly in favor of men, and people living together show violence against each other (Ecevit, 1993; Haralambos & Holborn, 1995). The family is a buffer between the individual and society (Dedeoğlu, 2000). Therefore, families established within the patriarchal system and in line with heterosexual culture make it possible to raise individuals with a patriarchal ideology of tomorrow. In each generation, autonomous, but dependent men and women, are brought up. As a result, oppression, control, and violence against objectified women continue to be reproduced within the family (Henslin, 2007).

Educational institutions are an important element in transforming these inequalities; however, these institutions have various limitations. In schools in which hierarchical relationships between teacher and student are established in the form of knowing-unknowing, individuals are objectified and their critical consciousness is dulled (Freire, 2014; Illich, 2020). In this respect, educational institutions stand out as a hegemonic area where behavior based on learned gender roles is exhibited (Sayılan & Özkazanç, 2009). Considering the socialization processes within the family and schools within the scope of these limitations, a well-qualified gender education could provide individuals with necessary tools and power in order to transform existing inequalities. Among the places where gender education can be offered, a social studies course can be considered as the most appropriate and significant. According to Öztürk and Deveci (2011), with the social studies course, individuals who have the following qualities can be brought up:

> "Being sensitive to different beliefs and cultures, needs, feelings, problems, goals of others, responsibilities of individuals and groups, violation of rights and freedoms; its main purpose is to educate students to become citizens or individuals who are sensitive about these issues and who have necessary qualifications to be able to eliminate stereotypes, prejudices, and narrow mindedness." (p. 6)

Throughout the social studies curriculum, the aim is to provide students with the values of equality, freedom, respect, love, awareness of stereotypes and prejudices and develop critical thinking skills (Ministry of National Education [MoNE], 2018). These skills, values, and acquisitions that are included in the curriculum are seen as functional in a social studies course, in line with the internalization of gender equality/inequality issues.

Considering the teaching of gender roles and family issues in the social studies course, it can be said that it is important to first understand the perceptions of pre-service teachers on these important issues. When the literature is examined, it is understood that the studies focus on the gender perceptions and attitudes of pre-service teachers in the field of social studies education (Colley, 2017; Engebretson, 2013, 2016, 2021; Keleşoğlu & Esen, 2020; Körükçü et al., 2020; Kurtdaş & Tuncer, 2020; Martell & Stevens, 2018; Stevens & Martell, 2021; Ünal et al., 2017; Woodson et al., 2020) employing quantitative methods. It can therefore be stated that the number of qualitative studies is limited. In the literature examined, although there are studies aiming to understand college students' and pre-service social studies teachers' perceptions of gender roles and family (Alegre & Benson, 2019; Anderson et al., 2014; Crocetti & Meeus, 2014; Geçgel & Kana, 2020; Koç & Tatar, 2020; Larrabee & Kim, 2010), there is no study specifically focusing on examining pre-service social studies teachers' perceptions of gender roles in relation to their understanding of family.

Inequality, violence, and discrimination against women continue within the hierarchical relations between men and women around the world. Throughout the literature, teaching about these inequalities is describes as one of the most important duties of teachers in order to diminish the inequalities, violence, and discrimination (Seçgin & Kurnaz, 2015). Therefore, social studies course, which aims to help students to become aware of these inequalities, plays an important role in teaching these

subjects. Moreover, in the literature, it is seen that the courses regarding gender issues offered in teacher education programs have a positive effect on pre-service teachers (Esen, 2013; Tantekin-Erden, 2009). This research will contribute to close the gap in the literature, in terms of understanding pre-service social studies teachers' perceptions of gender roles and family, and how the courses taken by pre-service teachers in the Social Studies Teacher Education Program shape their perceptions of gender roles and family. The literature around the world focuses on the perceptions of teacher candidates towards gender roles, while studies on the perceptions of teacher candidates towards how gender roles are perceived and how students' perceptions are shaped in the field of education remain limited in Turkey. The research on pre-service teachers' perceptions of gender roles is also dominated with quantitative research methods. This research aims to examine pre-service teachers' perceptions of gender roles in relation to family by using a qualitative research method, therefore, it is significant in terms of its methodology and its focus.

Purpose of the research

This research aims to understand the perceptions of pre-service teachers who are studying at a university in the central Anatolian Region of Turkey, attending the Social Studies Teacher Education Program involving gender roles and family. In addition, in the study, the aim is to examine how the courses that include gender roles and family issues in the Social Studies Teacher Education Program shape pre-service social studies teachers' perceptions of gender roles and family. In line with the purpose of the research, answers to the following questions are sought:

1. What are pre-service social studies teachers' perceptions of gender roles and family?
2. How do the courses taken by pre-service teachers in the Social Studies Teacher Education Program shape their perceptions of gender roles and family?

METHOD

Paradigm of the study

Paradigm can be defined as all of the cognitive patterns and beliefs that guide and shape human actions and behaviors

(Lincoln & Guba, 1985). In this qualitative study, an interpretive paradigm is used in order to understand pre-service teachers' perceptions of gender roles and family, and to examine how the courses which include these issues in the teacher education program shape the perceptions of pre-service teachers. Since the interpretive paradigm is the most suitable for examining the subjective meanings that individuals ascribe to events and phenomena, it was purposefully chosen by the researchers.

Design of the study

In this study, the aim is to understand the perceptions of pre-service social studies teachers towards gender roles and family, and to examine how the courses offered in connection with gender roles and family issues in the Social Studies Teacher Education Program shape perceptions of the pre-service social studies teachers towards gender roles and family. Since phenomenology is a qualitative design that aims to reveal the meanings and interactions of events and phenomena from the perspective of human experience (Bogdan & Biklen, 2022; Patton, 2018), the researchers used phenomenology in order to conduct this research (Creswell, 2021; Glesne, 2020).

Participants

The criterion sampling method, which is a purposeful sampling method, was used to choose the participants of the study. In the criterion sampling method, the researcher works with situations and participants that meet the predetermined criteria (Creswell, 2013). In order to choose the participants of this research, attendance at the classes in the Social Studies Teacher Education Program, in which gender roles and family issues are discussed, was chosen as a criterion. The participants of the research consisted of two parts, and six participants were interviewed out of fifty-three pre-service teachers who attended the classes. Participation in the research was on a voluntary basis. Information about the pre-service social studies teachers interviewed is shown in Table 1.

Data collection

In the phenomenology design, unstructured and semi-structured interviews and prolonged observations aiming to reveal the meanings that individuals attribute to phenomena

Table 1: Information of the interviewed pre-service social studies teachers.

Pre-service teachers	Department	Sex	Hometown	Age
Ayşe	Social Studies Teaching	Female	Hatay	21
Aslı	Social Studies Teaching	Female	Eskişehir	20
Gizem	Social Studies Teaching	Female	Kayseri	20
Aylin	Social Studies Teaching	Female	Edirne	21
Ali	Social Studies Teaching	Male	Kütahya	20
Ahmet	Social Studies Teaching	Male	Antalya	20

are employed (Marshall & Rossman, 2016). In order to understand how the way the lessons are taught shapes the perception of the participants towards gender roles and family, the data of the study were collected by conducting persistent observations in two different courses, which included gender roles and family issues in their syllabi, offered at a state university in the central Anatolia Region of Turkey, during the Spring Semester of the 2020-2021 academic year. Furthermore, the assignments and the final papers completed by the pre-service teachers in the aforementioned courses were collected and analyzed. In addition, semi-structured individual interviews with six volunteer pre-service teachers were conducted to have a better understanding of their perception gender roles and family. After analyzing the researcher's diary, observation notes, and the interviews to complete the data analysis a questionnaire, which included 20 open-ended purposeful questions, were used. Questionnaire is one of the multiple data collection tools that consists of open-ended questions and is used to contribute to credibility and originality in qualitative research (Glesne, 2020). Due to the restrictions caused by the Covid-19 pandemic, online observations were made for an average of fifty-four minutes in a total of twenty-six lessons. Semi-structured interviews were of at least twenty-two minutes with the participants were conducted on an online platform. Two separate interviews were held with three pre-service teachers, and one interview was held with three other pre-service teachers.

Analysis of data

The data obtained from the observations of the courses, the assignments made by the pre-service teachers, the interviews, researcher's diary, and the questionnaire were all analyzed in the NVivo 12 package program. Qualitative data analysis usually includes different types of analysis (Huberman & Miles, 2019). Inductive analysis, which is commonly used in qualitative data analysis, can be defined as the extraction of patterns, themes, and categories from scattered and complex data where there is no specific theme, and in such an analysis process, the findings emerge in line with the interaction of the researcher with the data (Patton, 2018). Data of this research were analyzed with an inductive approach, since there was no specific theme. By coding line by line, first the codes and then the themes were accessed from these codes. The findings of the research were developed from the themes. In order to ensure credibility in the research, long-term observations were conducted, as suggested by Lincoln and Guba (1985). In addition, data collection tools (observation, interview, assignments, researcher's diary, and questionnaire) were diversified in the research to ensure trustworthiness (Bogdan & Biklen, 2022). However, in order to confirm consistency between the statements of the participants and the meaning that the researcher deduced from these statements, member checking was used to ensure the trustworthiness of the research (Glesne, 2020).
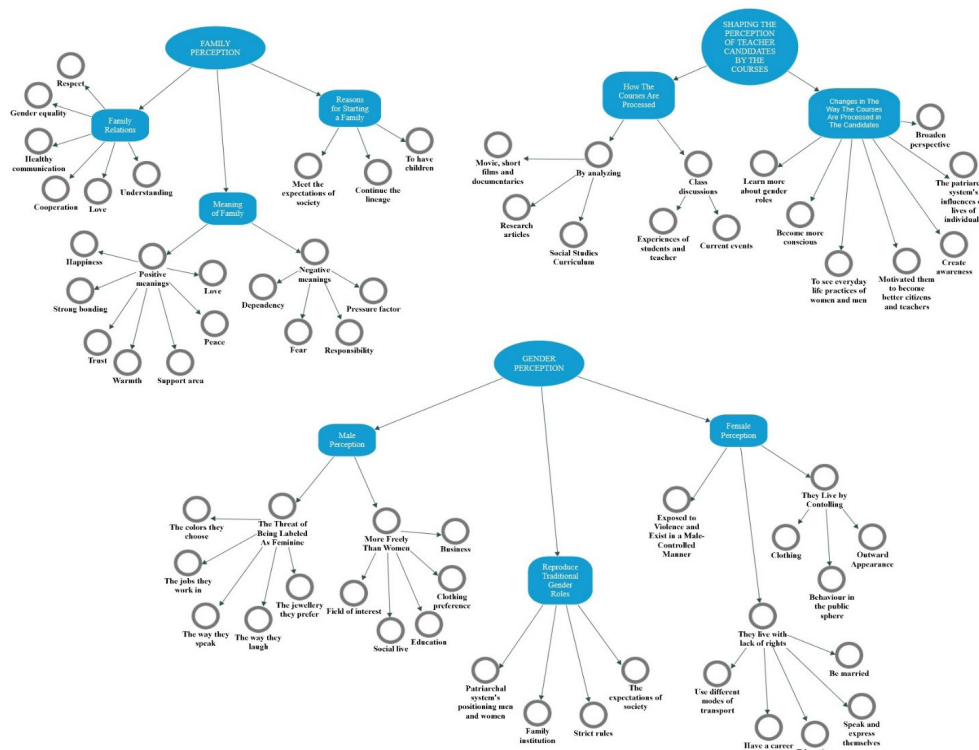

Fig. 1: Inductive analysis of the data obtained from the research

Findings

The findings of the study consist of three subtitles: pre-service social studies teachers' perception of family; pre-service social studies teachers' perception of gender roles; and the findings regarding influence of the courses taken by pre-service teachers in the Social Studies Teacher Education Program on their perceptions of gender roles and family.

Pre-service social studies teachers' perceptions of family

One of the findings of the study shows that while the pre-service teachers attributed positive meanings to the family, such as love, warmth, trust, happiness, peace, support area, strong bonding, and the institution that provides social continuity, they also associate family with certain expressions, such as fear, dependency, responsibility, and the pressure factor. Data analysis from the questionnaire revealed that Aslı defined family as a place where love should be the core feeling. She explained the meaning of the love she attributed to the family saying: "I think creating a family by loving someone is one of the most beautiful things in the world." Aylin also believes that the family supports the individual by preventing them from being alone stating: "You know, people want to be alone and listen to themselves, but when there is a crowd, there is limited opportunity. In some cases, it is good for the family to be crowded because loneliness is bad." In addition, based on the data came from the questionnaire, Ali interpreted the family as giving peace saying: "The family I want to establish can be conceived as calm, simple, and peaceful. I can say that the family I envision… includes people who can take a vacation from each other." Participants Ali, Ayşe, and Gizem defined the responsibilities of the family as limiting and causing fear, whereas Ahmet attributed the meaning of honor to these responsibilities. Ahmet expresses this perception as: "Having my own family brings great responsibility. It is an honor to serve this responsibility, to improve myself, to change, to do my best." On the other hand, Gizem explained that the responsibilities of the family would limit the individual's life as follows:

> "After all, you have to come home every day, there may be certain hours for coming home or you may have responsibilities at home. When you're single, you can come home whenever you want…But when I get married, these responsibilities are going to be transferred to me."

Ali perceived the thought and attempt of starting a family negatively, as a tradition that society holds the individual responsible for, and said: "I think having a family is a tradition that sticks to us." Contrary to what Ali said, Aslı believes that the family ensures social continuity saying: "Just as when we are growing a plant, we take the seed and bury it in the ground, and then we give water and sunlight, so that the seed grows and becomes a huge plant…family is such a concept."

Another finding of the research concerns the beliefs of pre-service social studies teachers regarding the reasons for starting a family. It was understood that the pre-service teachers wanted to have a family in order to meet the expectations of society, to have children and to continue the lineage. However, it was found that a number of the female pre-service social studies teachers approached having a family in a more distant manner than their male counterparts, because they strongly believed that their freedom would be restricted in a family, and that they would have more responsibilities by having a family than they would by continuing to be single. Furthermore, Ali pointed out that he wants to have a family without meeting society's expectations. He expressed that society expects young adults to have a family as soon as they have economic independence, but restricts them to having a family outside of a marriage saying: "It is more like a cultural thing…After a childhood period, take up your profession, gain financial freedom, and start a family. It has become the rule."

On the other hand, Ahmet believed that he should start a family in order to become a father saying: "Now I can be a father too, if I start a new family, then I will have a wife. But if I don't get married, I will never experience the feeling of fatherhood." In addition, data derived from the questionnaire showed that having a family was one of the ways of leading a satisfying and happy life for Ayşe. Ayşe summarized her perception of wanting to start a family in order to lead a happy life saying: "Because I am an only child, I believe, having a family may be the way to lead a happy life instead of living a lonely life in the future." Contrary to the other participants, Gizem explained the belief that she finds starting a family unfavorable for women, because it would limit the freedom of women, and that women will always bear the responsibilities in the family alone as follows: "More like freedom of women is restricted in the family, and children are going to be involved in it. That's why I don't prefer to start a family, because I think it is too much burden on women."

The findings of this research reveal that most of the participants believed that family relations should be built on respect, love, cooperation, understanding, healthy communication, and gender equality. Ayşe emphasized that if relationships in a family are based on love and respect, it will maintain the unity of the family saying: "The ideal family should definitely be built on love and respect. If one of these three elements is missing, and the couple decides to get married, the marriage will be very unreliable." In addition, while Ahmet believed that family relations should rely on healthy communication, Ayşe and Ali believed that family relations should be built on gender equality. Ayşe stated that women and men should be independent from the patriarchal

system, and be in equal positions in the family. Similar to Ayşe's belief, Ali strongly emphasized his belief that men and women should play an equal role in the performance of daily housework and the decision-making process:

"An ideal family should basically be one in which the couple splits household chores. This can be the simplest of everyday tasks, such as shopping, preparing meals, and cleaning the house. In addition, men should be egalitarian and not have a dominant attitude. Let's think of moments of decision, a decision should be based on some discussions on the matter."

Pre-service social studies teachers' perception of gender roles

One of the findings of this research indicated that most of the pre-service social studies teachers believed that the patriarchal system's positioning men as primary and women as secondary, the strict rules it imposes on women and men, the expectations of society which hold individuals responsible for behaving in accordance with culturally assigned gender roles, and the family as an institution, reproduce traditional gender roles. Bahar expressed that the existing hierarchy formed by the patriarchal system by updating itself helps to reproduce gender roles saying: "Gender roles, which are able to create a hierarchy between men and women and are dynamic, can change over time, and have been formed within the patriarchal system for five thousand years." Similarly, Akın summarized that the patriarchal system, which positions men as primary and women as secondary, reproduces gender roles as follows:

"This system dictates the gender roles. Since it appears as a system in which men control women, women are seen as worthless in this system; the rules are determined by men and women are made obligated to follow these rules. Therefore, the problem of social inequality arises."

The participants of the study also believed that gender roles are formed by exclusively learning within the context of a culture that forces individuals to behave according to the gender assigned to their biological sex. Gizem explained that the one internalizes gender roles by observing the behavior of the people around her/him: "In other words, it is like, oh, the women around me are usually interested in these things, so I better be interested in them too. Or my brothers are interested in these things, I better pay attention to those things." Bahadır, on the other hand, emphasized the result of failing to meet the expectations of society as being alienated.

In the study, it can be seen that the pre-service teachers attributed negative meanings to the family in terms of its function to transfer gender roles to future generations. They defined family as an institution for being responsible for creating an environment in which children are guided to adopt gender roles by observing and imitating the positions their parents took in the family, and how they raise their children. Gizem expressed that the fact that women dominate the housework prevents men from adopting household chores, and that this is learned within the family saying: "I'm saying that's not a woman's thing, it is a common area. Here it is dad, you can take it to the kitchen, put it in the machine. He does it once and then forgets."

In addition, Başak said that she believes that a boy who is raised with the discourse that he will dominate in the family, will expect obedience from women in adulthood. Bade also expressed that raising children in the family, based on traditional gender roles, limits the potential of individuals and that this also reproduces stereotypes for women and men:

"Girls are expected to play with kitchen utensils or dolls. Later, while we restrain children's lives with these roles, we complain that boys are not competent in the kitchen when they grow up, and women cannot drive well, which is a common misconception in society."

One finding of the study indicates that all of the pre-service social studies teachers believed that by controlling women's clothing or outward appearance, their behavior in the public sphere, their right to speak and express themselves as they wish, their right to use different modes of transport, their right to education, their right to be married and their right to have a career are restricted; therefore, they usually work in insecure and low-paid jobs, they are sometimes exposed to violence, and they often exist in the social sphere in a male-controlled manner. Akasya said: "In Bozüyük, a small town where I live, even torn jeans are not worn. This is because there is a perception that a girl dresses properly and cannot walk around wearing ragged clothes."

In addition, Akasya explained that the time allowed for women to be outside is shorter than the time allowed to be outside for men saying: "My allowed hours to be outside are not as extensive as my brother's. I was restricted by my parents based on the belief that I was a girl, and they are as my parents can interfere with my private life." Damla also expressed that: "When we wanted to play outside, we could barely persuade my friends' fathers to get permission for them." In addition, Ahmet, explained his observations by saying that a woman's opinion is invalid, her words are worthless, and that she should get permission from men in her life before acting in a certain manner. Ahmet stated: "My mother is a little more of a behind-the-scenes person. My grandmother is the same way. My grandmother cannot criticize or express her thoughts in front of my grandfather." Fethi added that even the opinion of a woman who is about to get married might be invalid.

Akasya also expressed that the priority of having a driver's license was given to men and that women were forced to hold a secondary position in this matter saying: "My parents want

my brother to get one first, and when this issue is discussed in the family, my brother comes to their mind first."

Çiğdem also explained that men's perception of women, as being the only responsible person to meet women's needs, prevents women from having a job of her own. She expressed: "When it comes to work, I am asked to stay home because I am a girl."

Most of the participants also believed that women have been subjected to sexual, emotional, psychological, and physical violence that might result in murder. Çağlar stated that women are exposed to violence because of the culture and that society perceives women as commodities rather than as subjects: "Murders of women are committed by some people who see women as their property, and they believe they own them." In addition, Defne emphasized that when adultery or any other misbehavior is genuinely and solely *attributed* to *women and* it causes women to be subjected to violence: "Honour seems like it is only peculiar to women in some places. Any violation of honour or misbehavior from society's point of view ends with death or forced marriage for women."

Furthermore, most of the participants stated that women only exist by serving men, or being dependent on men in society. Damla explained that there are certain common beliefs in society that a widowed and a pregnant woman should be attached to a man. She explained:

"My aunt's daughter divorced her husband and started a new life with her children. But society expects a lot from her as a divorced woman. They say you're a divorcee, you can't be alone, get married again, have someone to lean on. I'm speechless. Instead of supporting the single mother, people are against her trying to free."

Despite the fact that pre-service social studies teachers believed that men operate in social life more freely than women, in terms of clothing preference, expressing their field of interests, living their social lives as they wish, acting freely in educational environments and business, men continue living their lives with the threat of being labeled as feminine by the way they speak, the way they laugh, the colors they choose (especially in clothing), the jewellery they prefer, and the jobs they work in. Idil expressed: "Men study, work, and can move to another city more easily than women, because this is how the social order and understanding was shaped." Similarly, Didem also explained that a man can be present in public space without any restrictions compared to women by saying: "While a man can go out with whomever he wants, whenever he wants, this is not possible for women. Women are more constrained than men." Aslı explained that a man, who is in a romantic relationship that is unaccepted and considered as illegitimate by society, is more comfortable than a woman, and can continue his social life without restrictions. She says: "Let me say this; it does not affect men. In other words,

it doesn't affect them in any way, because in our society, if something is seen or heard, something bad happens to the girl, nothing happens to the boy. There is such discrimination against women."

On the other hand, most of the participants believed that men exist with the threat of being labeled as feminine in the social arena, and that their activities and choices are restricted by this threat. Aylin explained that her polite words and her preference for colorful clothes would cause men to be labeled as feminine. She says: "Men who talk politely or wear stereotypically feminine colors, because they are considered as girls' colors, are perceived as feminine and they are prejudiced against and they are made fun of." Similarly, Acun, believed that wearing earrings and preferring colorful clothes causes him to be labeled as feminine. He explained: "I am a man who likes to wear colorful things very much and, because of my love of color, I am considered as less of a man." In addition, Banu believed that the fact that a man willingly participates in housework causes society to label him as feminine and to make fun of that man. She says: "I never forget one day when my father was cleaning the windows with my mother; my father's friends were joking saying, 'Hey, are you a woman'."

How the courses taken by pre-service teachers in the Social Studies Teacher Education Program shaped their perceptions of gender roles and family.

In the research, it has been understood that the issues regarding women, men, gender roles and the patriarchal system are taught in Globalization and Society, Social Anthropology and The History of Civilization courses in the Social Studies Teacher Education Program. During these courses, these issues were examined by employing in-class discussions on the experiences of students and teachers and current events. It has also been understood that by creating an environment for in-class discussions during the courses, pre-service teachers are taught by analyzing movies/short films, documentaries, research articles, and the social studies curriculum. The findings revealed that during some of the activities (i.e., watching movies) within the scope of the Globalization and Society course, the participants realized that women are held responsible for motherhood and marriage, and that they are accepted in the society only if they follow the traditional rules, such as staying at home and speaking only if they are asked. It was also emphasized by the participants that they found out that the patriarchal system also oppresses men, and that it encourages people to discriminate and show violence against non-heterosexual individuals. Gizem noticed that women were confined to the home area and they were obliged to get married in the movie entitled 'The Help'. It was also understood from the movie that a few women worked. In addition, Aslı also revealed that she realized that women's right of speech and freedom of expression were restricted by being banned

from meetings in the movie entitled 'Hidden Figures'. In other words, 'there is a conscious masculinity' stated in her words. In addition, Başak realized that in the Turkish movie entitled 'Happiness', women seem invisible in society, unheard, and continue their lives as if they are nonexistent, summarizing this thought as follows:

> "At the end of the movie, after Meryem fires a shot into the air inside the ship and yells 'Why can't anyone hear me, am I dead?'. It was one of the scenes that impressed me a lot. The fact that women cannot make their voices heard due to masculinity and pressure from men in society, which diminishes their social life activities considerably."

In addition, Canberk and Ahu realized in the movies they analyzed that men were raised with the stereotypes that they should be strong and tough. Canberk stated that raising boys with military training, which aims to make them feel like warriors and brave in the movie titled 'Blood Diamond' is a sign of the patriarchal system and said: "It is possible to talk about how the patriarchal system works among African natives in the movie. The way of raising children as soldiers may be the most important sign. It was presented in the movie that men are strong, men fight, men rule." In addition, the participants Aslı, Adnan, and Batuhan emphasized that in the movies, men are portrayed as 'working in the public sphere'. In the movie entitled 'The Green Mile', Aslı believed that since men focused on professions, such as the law enforcement officers in the movie, it indicated that how a patriarchal system was operating at the time. She said, "Why aren't there any female officers in the movie? I thought. It was a sign of the patriarchal system for me." In addition, Batuhan also noticed that there was a strong male dominance in the scientific field in the movie entitled 'Hidden Figures', saying, "We see that most of the people who were working at NASA were men, and we see male dominance in all important positions, although there are some qualified women in some departments." On the other hand, Adnan concluded that the patriarchal system assigns certain duties to men as seen in the movie entitled 'Happiness', and that failure to fulfill these duties causes men to suffer. Furthermore, a number of the participants; Acun, Aslı, Adnan, and Ali explained that the patriarchal system motivates people to discriminate against non-heterosexual individuals in movies as it does in real life. In the movie entitled 'The Imitation Game', Acun realized that the patriarchal system encouraged government officials to show violence against the non-heterosexual individual in the movie by sentencing him to chemical castration."

One of the findings of the research is that teaching by using movies, documentaries, and research articles helped pre-service social studies teachers to see the concrete everyday life practices of how women and men exist in society, learn more about gender roles, and how the patriarchal system influences the lives of individuals in social life, gain knowledge, create awareness, broaden perspective, and become more conscious of these issues. It also motivated them to improve themselves to become better citizens and teachers. Aleyna believed that the way the lessons are taught, which showed concrete examples of the patriarchal system influences or the shaping of gender roles, led her to have a better understanding of such issues. Similarly, Adnan stated that the homework within the scope of the course made him realize that the problems stemming from the patriarchal system exist in all societies around the world: "It showed that these problems have existed since the beginning of civilizations and have divided society." In addition, data derived from the questionnaire showed the importance of teaching about gender issues. Ali explained that he had become more conscious of gender roles during the course saying:

> "It is obvious that the social studies course is very important for children to become open-minded adults, and at this point, the awareness of pre-service social studies teachers should be sufficient in such matters. I can say that our level of consciousness has increased by learning about these issues during the course."

Ahmet, on the other hand, believed that he has gained awareness and developed perspective consciousness on the patriarchal system saying: "Because we took this course, it allowed us to look at our lives and beliefs from different perspectives. We learned that what we perceive as positive might be negative or that what we perceive negatively might actually be positive." In addition, Ayşe stated that the course itself motivated her to develop her teaching skills, so that she could teach in a better way regarding the patriarchal system and gender roles.

CONCLUSION

In conclusion, one of the findings of the study revealed that the participants defined family in an area which provides love, warmth, trust, happiness, peace, support, strong bonding, and social continuity. However, they also believed that family might be a source of fear, dependency, responsibility, and pressure and they wanted to have a family in order to meet the expectations of society, to have children, and to continue the lineage. It was also found that a number of the female participants approached having a family in a more distant manner than their male counterparts because of the fear of losing their freedom and having more responsibilities. Furthermore, most of the participants suggested that family relations should be built on respect, love, cooperation, understanding, healthy communication, and gender equality. On the other hand, they emphasized that positioning men as primary and women as secondary, culturally assigned gender roles, and the family as an institution reproduce traditional gender roles.

Moreover, all the participants believed that by controlling women's clothing or their behavior in the public sphere, the patriarchal system in a way causing them to be exposed to violence easily thus they often exist in the social sphere in a male-controlled manner. Despite the fact that pre-service social studies teachers believed that men operate in social life more freely than women, men continue living their lives with the threat of being labeled as feminine.

During the courses, in which issues regarding gender roles and family are taught by analyzing movies/short films, documentaries, research articles, the social studies curriculum, and employing in-class discussions on the experiences of students and teachers and current events. Findings showed that the participants believed that teaching in such ways helped the participants become more aware of these issues and motivated them to improve themselves to become better citizens and teachers.

DISCUSSION

Parents play the most important role in helping their children learn which gender roles and behavior they will exhibit later in their lives in society (Bussey & Bandura, 1999). Education, which starts from the family, is another significant tool that aims to integrate individuals into society. In this respect, it is important to understand pre-service social studies teachers' perception of family and related issues. Therefore, this study focuses on understanding their perceptions of certain issues, such as gender roles and family. One of the findings of this research shows that most of the pre-service social studies teachers perceived the family as a space where they find support and strength. On the other hand, while family members support them in terms of their emotional needs, they also feel under pressure in their perception. Similar to results of this study, Larrabee and Kim (2010) emphasize that pre-service teachers perceive family as an institution in which one is supported, but must also adhere to family traditions. However, Gürel and Er (2020) reveal that the candidates believed that they receive strength from their families. In addition, Alegre and Benson (2019) conclude that, based on pre-service teachers' perceptions, the family's function of meeting the emotional needs of an individual leads to the formation of self-confidence.

Another result of this research is that pre-service social studies teachers believed that family relations should be based on a number of values, such as respect, love and understanding, healthy communication, and gender equality. Similar to the findings of this study, Gorsline et al. (2006) identify a lack of communication within the family as a problem. On the other hand, Koç and Tatar (2020) underline the fact that pre-service teachers believed that the phenomenon of individualization wears out and corrupts family relations. In addition, Anderson et al. (2014) concludes that in pre-service social studies teachers' perceptions, a lack of harmony, trust,

and communication within the family causes depression. Furthermore, a number of studies in the literature indicate that pre-service social studies teachers believed that family relations should be built on the basis of gender equality (Seçgin & Tural, 2020; Yaşar, 2017) and McGillicuddy-De Lisi and de Lisi (2007) emphasizes that pre-service social studies teachers defined family relations as trustworthy when the mother is tolerant and the father is authoritarian, as in traditional gender roles.

Perceptions of individuals are shaped during their own learning processes and are affected by their experiences in daily life and in classroom, and these experiences have an influence on the quality and kind of teaching in the classroom (Borg, 2003). Teachers' perceptions of gender roles influence their relationships and interactions with students, therefore, examining teachers' perceptions of gender roles is considered significant (Frawley, 2005). It is also important to understand pre-service teachers' perceptions of gender roles, since they will be the ones who will teach about these issues in the future. In this study, an aim is to understand pre-service social studies teachers' perceptions of gender roles. One of the findings of this research reveals that pre-service social studies teachers perceived that the lifestyles of men and women can only be valid and considered as appropriate if they act in society based on traditional gender roles in the patriarchal system. In addition, individuals continue to perform based on traditional gender roles, which consist of specific codes and values of the patriarchal structure, and therefore their thinking skills are often affected by and include sexist stereotypes (Colley, 2017; Rendón, 2019). Similar to this result of the research, certain studies in the literature show that pre-service social studies teachers perceived men and women only with traditional patterns (Matheis et al., 2020; Murphy et al., 2019; Nürnberger et al., 2016). In addition, Hedlin and Åberg (2018) emphasize that stereotypes against women lead women to be misjudged, and help masculinity to be perceived as common and worthy. Similarly, Engebretson (2016) finds that pre-service teachers perceived being male as normal or expected. In addition, Persson (2021) reveals that female pre-service social studies teachers adopt and accept traditional sexist stereotypes towards themselves and men. Furthermore, a number of studies indicate that male pre-service teachers who choose teaching as a profession question their own sexual orientation, because they think that they will be compared to women, and are exposed to family pressure and social isolation (Bhana & Moosa, 2016; Cruickshank et al., 2021; Iqbal et al., 2021).

Another result of the research is that pre-service social studies teachers believed that the patriarchal system, society's expectations, and family as an institution, reproduce gender roles. Similar to this result of the research, Özen (2018) finds that pre-service teachers believed that gender inequality stems from the patriarchal social order and the cultural codes it brings. Notshulwana and de Lange (2019), on the

other hand, conclude that pre-service teachers believed that gender roles are produced through the rules and limits set by society on the bodily actions of the sexes. Similarly, Wrench and Garrett (2017) find that pre-service teachers understood that society's expectations of women to voluntarily withdraw from what is considered as men's space, reproduces gender roles. In addition, throughout the literature it is stated that the place of the family in the formation of gender roles can be irrefutable (Wharton, 2005). In fact, family is among the social and political institutions where gender inequality is built (Mannathoko, 1999). Koyuncu Şahin et al. (2018) reveal in their studies that pre-service teachers emphasized that the culture of the traditional family structure produces traditional gender roles.

According to the literature, it is important for teachers to have egalitarian gender perceptions and attitudes (Bar-Tal & Harel, 2002), because teachers play a key role in the development of students' understanding of gender roles (Younger & Warrington, 2008). Therefore, providing pre-service teachers with qualified gender education during their teacher education can help eliminate inequalities, discrimination, violence against women, and promote gender equality in teacher education (Owens et al., 2003). In this study, the aim has been to understand of how providing education that focuses on gender roles in the teacher education program shapes the perception of gender roles and family. It is one of the findings of the research that teaching how the patriarchal system operates in daily life and society, as well as gender issues in teacher education, by using films, documentaries, and research articles, helped the pre-service teachers in the study to gain awareness and enhance their ability to understand different perspectives, and motivated them to improve their teaching skills. In the literature, a few studies strongly emphasize that providing a qualified gender education during teacher education helps pre-service teachers to become more sensitive, aware, and open to personal development. Gullberg et al. (2018) conclude that the developed gender-sensitive teaching model leads to changes in the gender stereotypes of pre-service social studies teachers. Gillanders and Franco Vázquez (2020) find that including gender issues in teacher education affects the personal development of pre-service social studies teachers positively. Keleşoğlu and Esen (2020) conclude that pre-service teachers who were effectively taught about gender issues during their undergraduate education developed sensitivity and awareness about such issues. Colley (2017) taught women's issues using historical agents in teacher education and, as a result, pre-service social studies teachers realized that change can be made within social boundaries. Contrary to this, Harrison and Ollis (2015) find that the gender equality course reflected on pre-service teachers positively at a cognitive level; however, it had no effect in practice.

LIMITATIONS OF THE STUDY

This research is limited to pre-service social studies teachers' perceptions of gender roles and family, and the data collected during two different courses, which is offered in the Social Studies Teacher Education Program in the Spring Semester of 2020-2021.

IMPLICATIONS

In light of the findings obtained in the study, the following implications for practice and future research are made:

- Compulsory and elective courses focusing on gender related issues should be included in teacher education programs, so that pre-service teachers have an opportunity to gain awareness and sensitivity towards gender inequalities and to develop their teaching skills.
- Teacher education programs ought to support the faculty to teach gender roles and family issues using movies/short films, documentaries, and research articles to improve pre-service teachers' skills at analysis, and it also should be ensured that pre-service social studies teachers face concrete examples of social practices which are driven by the patriarchal system.
- Gender roles and family issues in teacher education should be taught by including teacher-student experiences and current events in the social life. In addition, these topics should be examined through assignments that will enable students to see the practices of family, patriarchal system, and gender roles in different countries.
- This research indicated that individuals' perceptions of gender roles can be understood in-depth when it is examined including the meanings the pre-service teachers attributed to the family. Therefore, teaching about gender issues should be carried out in coordination with the pre-service teachers' perceptions of family in order to help educators see the bigger picture and work on ensuring gender equality.
- This research focuses on social studies pre-service teachers' perceptions of gender roles and family. Future research should also be conducted on how heterosexual culture shapes the family structure of pre-service teachers and the perceptions of pre-service teachers towards non-heterosexual individuals.

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