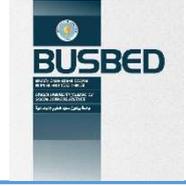


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HOW DO MIDDLE SCHOOL STUDENTS PERCEIVE CHANGE AND CONTINUITY?: A RESEARCH BASED ON STUDENTS' VIEWS

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ABSTRACT

The content related to change and continuity is taught to students at primary and middle school levels through the social studies course. In this context, it is important to examine how middle school students who take the social studies course perceive change and continuity. The purpose of this research that based on this importance is to determine how middle school students perceive change and continuity. Phenomenology, one of the qualitative research designs, was used in the research. A total of 22 middle school students participated in the research in which maximum diversity sampling was used. The data were collected through a semi-structured interview form and analyzed using descriptive analysis. At the end of the research, it was determined that middle school students perceived change as compulsory, natural, necessary, regenerator, developer and harmonizer, and perceived continuity as protecting the essence, resistance against degeneration, immutability, keeping past live, immortality. It was also determined that students viewed the place of the change and continuity in individual life as a part of daily life, necessary, regulator and humanitarian, and viewed the place of the change and continuity in social life as necessary, regulator, stabilizer and natural. Based on the results, various recommendations were developed.

Keywords: Social studies course, middle school students, perception, change, continuity

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ORTAOKUL ÖĞRENCİLERİ DEĞİŞİM VE SÜREKLİLİĞİ NASIL ALGILIYOR?: ÖĞRENCİ GÖRÜŞLERİNE DAYALI BİR ARAŞTIRMA

Hüseyin BAYRAM¹

ÖZ

Değişim ve süreklilik ile ilgili içerik ilkökul ve ortaokul düzeyindeki öğrencilere sosyal bilgiler dersi aracılığıyla öğretilmektedir. Bu bağlamda sosyal bilgiler dersini alan ortaokul öğrencilerinin değişim ve sürekliliği nasıl algıladıklarının incelenmesi önemlidir. Söz konusu önemden hareketle gerçekleştirilen çalışmada ortaokul öğrencilerinin değişim ve sürekliliği nasıl algıladıklarının belirlenmesi amaçlanmıştır. Çalışmada nitel araştırma desenlerinden fenomenoloji kullanılmıştır. Maksimum çeşitlilik örnekleme yönteminin kullanıldığı çalışmaya toplam 22 ortaokul öğrencisi katılmıştır. Çalışmanın verileri yarı yapılandırılmış görüşme formu aracılığıyla toplanmış ve betimsel analiz tekniği kullanılarak çözümlenmiştir. Çalışmanın sonunda ortaokul öğrencilerinin değişimi; zorunlu, doğal, gerekli, yenileyici, geliştirici ve uyumlaştırıcı bir kavram olarak algıladıkları; sürekliliği ise özü koruma, yozlaşmaya karşı direnç, değişmezlik, geçmişi yaşatma ve ölümsüzlük biçiminde bir kavram olarak algıladıkları belirlenmiştir. Öte yandan öğrencilerin değişim ve sürekliliğin bireysel yaşamdaki yerini; günlük yaşamın bir parçası, gerekli, düzenleyici ve insani olarak gördükleri, toplumsal yaşamdaki yerini ise gerekli, düzenleyici, dengeleyici ve doğal olarak gördükleri tespit edilmiştir. Çalışmada ulaşılan sonuçlara dayanarak çeşitli öneriler geliştirilmiştir.

Anahtar Kelimeler: Sosyal bilgiler dersi, ortaokul öğrencileri, algı, değişim, süreklilik

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1. INTRODUCTION

Change is the transformation of an event, phenomenon, situation or object into a structure different from the structure it has. Change means that a concept gains new characteristics, structure, behavior or function differently from its previous form. When change, which is a law of nature, is considered in terms of the individual and society; sometimes it can have negative consequences, while sometimes it can provide positive situations and bring about developments for the benefit of the individual and society (Rosenau, 2018). In contrast to change, continuity can be defined as the continuation of the characteristics in their current form or the preservation of the characteristics to a great extent when moving from one form to another (Sabaratnam, 2001). Although change and continuity have opposite meanings, they are essentially two interrelated concepts when considered in the context of social and individual life (McCashin, 2018).

Change in terms of social and individual life is the differentiation of society and individual life within the scope of social, political and economic transformations. This differentiation may be due to cultural interactions, technological developments or demographic changes (Payne, 2020). In terms of social and individual life, continuity is the preservation of the existence of values, traditions and economic and social institutions. This preservation ensures the transfer of the identity and cultural heritage of the society and the individual to future generations (Champagne, 2006).

Some of the dynamics that shape the structure of a society may change over time or may be enriched by merging with new dynamics (Anleu, 2009). However, it is not possible for an existing society to change completely. As a matter of fact, society can change various aspects of its existence. In this context, change and continuity can be experienced together for the society and its individuals. On the other hand, the concepts of change and continuity can sometimes have beneficial and sometimes harmful consequences for society and individuals (Morrow & Torres, 2002). As a matter of fact, while changes related to adaptation to the globalizing world can provide a wide range of benefits for society and the individual, sudden and radical changes in the structure of society or the individual can threaten the ongoing order. Likewise, change in the context of integrating into the world while preserving culture and beliefs can be beneficial for society and the individual, while refusing to change by insisting on the continuity of own rules under all circumstances can lead to isolation from the rest of the world (Newman, 2004). From this perspective, it is important to manage change in a balanced way and maintain continuity of essence. To experience change and continuity beneficially depends on providing the individuals who create society with knowledge, skills and values. Knowledge, skills and values for individuals at the middle school level to experience change and continuity in a useful way are acquired through the social studies course.

Social studies is a course that aims to redesign the information compiled from social science disciplines such as history, geography, sociology, psychology, economics, law, political science and anthropology in accordance with the primary and middle school levels and to teach it to students and to provide students with knowledge, skills and values (Barr et al., 1978; Evans, 2004). When considered in the context of change and continuity, social studies is a course that examines the individual's relationship with the society in which he/she lives in and with other individuals around him/her within the context of past, present and future. As a matter of fact, social studies deals with the processes of change and preservation of individual and social dynamics with cause and effect (Thornton, 2008).

Change is one of the fundamental phenomena for the social studies course. In today's world the parameters of social and individual life are changing rapidly. Social studies identifies the economic, cultural, social and political dimensions of the changing through the information provided by social sciences and teaches them to students (Broom, 2011). In this way, social studies provides students to integrate into current living conditions. The transfer of culture, which is one of the reasons for the existence of social studies, is directly related to continuity.

One of the three dominant traditions in social studies education is the tradition of citizenship transmission. This tradition is based on transferring social culture to individuals and providing the social cohesion of individuals in this context. From this perspective, social studies aims to provide the continuity of social dynamics through transmission. As a matter of fact, social studies aim for individuals to make inferences by learning historical events, learning the structure of the geography they live in, and internalising the elements that are the basis of culture such as family, tradition and language (Barr et al, 1978). This aim is valid for Turkey as it is for all countries where social studies is taught.

Within the scope of middle school social studies education in Turkey, change and continuity are included as a skill associated with perception. They are frequently emphasized both in the social studies curriculum and in middle school social studies textbooks. The content related to change and continuity in the 2018 Social Studies Curriculum (SSC), which is still actively used in Turkey, is as follows:

- In the SSC, within the scope of the special aims of social studies teaching, the statement "*Identify similarities and differences between people, objects, events and phenomena by questioning historical evidence from different periods and places, and perceive change and continuity*" is included.
- Perceiving change and continuity is among the skills that students are expected to acquire in SSC.
- In SSC, among the outcomes belonging to the middle school 7th grade science, technology and society theme, there is the outcome "*Examines change and continuity in the protection, dissemination and transfer of knowledge.*"
- In the SSC, in the middle school 7th grade production, distribution, and consumption theme, there is the outcome
- In the SSC, gaining the skill of perceiving change and continuity in the 7th grade middle school production, distribution and consumption theme is emphasized.

Middle school social studies textbooks also include extensive content on change and continuity. Perceiving change and continuity is a skill that is frequently repeated in these textbooks. The repetition of perceiving change and continuity in middle school textbooks is shown in Table 1:

Table 1.
The Repetition of Perceiving Change and Continuity in Middle School Textbooks

Theme	5th grade	6th grade	7th grade
Individual and Society	2	1	2
Culture and Heritage	3	2	2
People, Places and Environment	-	-	-
Science, Technology and Society	-	1	2
Production, Distribution, and Consumption	1	-	2
Active Citizenship	-	-	1
Global Connections	1	-	-
Total	7	4	9
Grand Total			20

As seen in Table 1, middle school 5th, 6th and 7th grade social studies textbooks address change and continuity in all themes other than the People, Places and Environments theme. The skill of perceiving change and continuity is repeated 7 times in the 5th grade textbook, 4 times in the 6th grade textbook and 9 times in the 7th grade textbook, for a total of 20 times. From the information in Table 1, it is understood that the skill of perceiving change and continuity is given a wide coverage in middle school social studies textbooks.

Considering that social studies teaches individuals both to integrate change, which is the reality of life, and to protect their core values, it is understood that change and continuity are among the important topics of the social studies course (Çelik et al., 2018). In this context, it is important to determine how change and continuity are perceived by middle school students studying social studies, in other words, whether social studies helps middle school students to understand change and continuity. From this perspective, this research examined how middle school students perceive change and continuity.

In the literature review conducted within the scope of the purpose of the research, it was determined that the issue of change and continuity has been examined by studies in a wide variety of fields. In fact, it was observed that change and continuity were examined in different fields such as faith (Hoffman & Johnson, 2005; Borowik, 2017), political science (Aras, 2006; Ojha et al., 2014; Patton, 2019), architecture (Ceyhan, 2002; Sfameni, 2021), economics (Ateş, 2003; Delputte & Orbie, 2020). The fact that change and continuity have been studied in different fields shows that change and continuity are vital concepts. On the other hand, it was determined that the issue of change and continuity also has been examined by studies of education field (Hargreaves & Goodson, 2006; Horsley et al., 2010; Sel & Sözer, 2020; Pala, 2021; Staudt Willet & Carpenter, 2021). However, it was found that these studies focused on the place of change and continuity in textbooks and curricula and did not question students' perception of these concepts. This situation was evaluated as a deficiency in terms of literature. It is important to investigate how change and continuity, which affect all aspects of life, are perceived by middle school students, who are the future of social life. In fact, determining how middle school students perceive change and continuity will also provide an understanding of whether the objectives of social studies on this subject are realized or not. It is thought that the research is original and will contribute to the literature as it aims to examine how middle school students perceive change and continuity and whether the purpose of social studies to provide students with the skill of perceiving change and continuity is realized.

1.1. Purpose

This research aims to reveal how middle school students perceive change and continuity. In line with this purpose, answers to the following questions were sought:

- 1- How do middle school students perceive change?
- 2- How do middle school students perceive continuity?
- 3- According to middle school students, what is the place of change and continuity in individual life?
- 4- According to middle school students, what is the place of change and continuity in social life?

2. METHOD

Qualitative research methods were used in this research. Qualitative research purposes to examine situations, events or phenomena in their natural conditions (Denzin & Lincoln, 2018). The reason for using qualitative research method in this research is to examine in depth the perceptions of the research participants, which are formed in the context of their experiences, without any external influence. This research was conducted within the framework of the permission obtained by the decision of Ağrı İbrahim Çeçen University, Scientific Research Ethics Committee dated 16.03.2023 and numbered 67218. The stages followed in the research were shown in Figure 1.

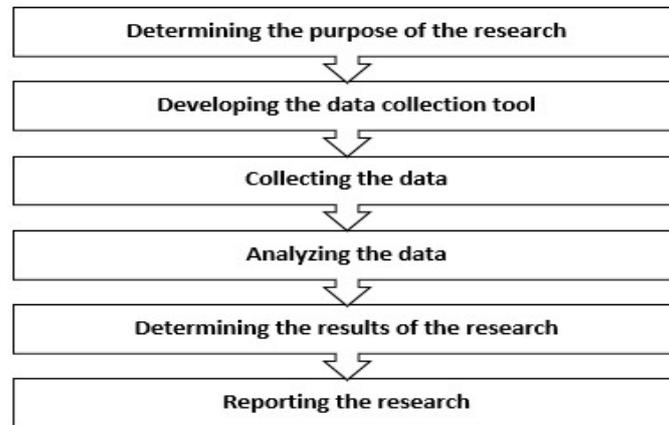


Figure 1. Stages Followed in the Research

As seen in Figure 1, a gradual process was followed in the research. Six stages were followed, from determining the purpose of the research to reporting of the process, in the research. In the research process, the research compliance matrix (Kaya & Bayram, 2021) was used to control the compatibility between the variables of the research.

2.1. Design

A phenomenological design was used in the research. The phenomenological design is used in researches that examine events, situations, perceptions, opinions, orientations, and behaviors based on human experiences (Creswell & Poth, 2018). The reason for using the phenomenological design in this research is the desire to examine how middle school students perceive change and continuity, which are concepts specific to the social studies course, within their own structures without any intervention.

2.2. Participant Group

Maximum diversity sampling was used to create the participant group of the research. Maximum diversity sampling is used to create participant groups that allow data to be collected from as many different sources as possible. (Byrne, 2001). Participants from seven geographical regions of Turkey participated in the research. The reason for using this sampling technique in the research is that participants from all geographical regions of Turkey were included in the research. Participants' names and their schools' names were not used for ethical reasons. In this context, each participant took a code name in the research. Information about the participants is shown in Table 2:

Table 2.
Information about the Participants

Code Name	Region						
	Marmara	Central Anatolia	Aegean	Mediterranean	Southeastern Anatolia	Black Sea	Eastern Anatolia
Tunahan	Belgin	Naz	Murat	Uğur	Yakup	Ahmet	
Timur	Musab	Meyra	Su	Selahattin	Yeşim	Gökhan	
Bala	Emel	Umut	Hera				
Zeliha	Muhammed						
Ömer	Berkehan						
Total	5	5	3	3	2	2	2
Grand Total							22

As seen in Table 2, there were 22 participants in the participant group, five each from Marmara and Central Anatolia regions, three each from Aegean and Mediterranean regions, and two each from Southeastern Anatolia, Black Sea and Eastern Anatolia regions. Thirteen of the participants were boys and nine were girls.

2.3. Data Collection Tool and Data Collection Process

The data were collected with a semi structured interview form developed by the researcher. The form was designed to include eight questions in the first stage. The form was then sent to four experts, one professor, one associate professor, and two assistant professors, who are competent in qualitative studies, for feedback. Based on the feedback received, one of the questions in the form was deleted and the other six questions were redesigned. After the revision, the interview form was sent to another professor and an associate professor who had conducted qualitative studies to give new feedback. Based on the second feedback received, two questions in the form were combined into a single question. Thus, five questions were included in the final form of the interview form.

Before starting to collect the data, the interview form was piloted to check the comprehensibility of the questions. The pilot application of the interview form was conducted with a total of six middle school students, two from the fifth grade, two from the sixth grade and two from the seventh grade, who were studying in a middle school in Ağrı. In the pilot study, it was determined that the questions were appropriate for the purpose of the research and were clearly understood. Within the scope of the pilot application, it was decided that the interview form was appropriate to be used in the data collection process.

The research data was collected using face-to-face and teleconference methods. Teleconference interviews were conducted with 20 students and face-to-face interviews were conducted with two students. A date was set with each participant for the interviews and data was collected on that date by asking the participants the questions on the interview form. The interviews were electronically recorded with the permission of the participants. The recordings were then converted into normal text and filed.

2.4. Data Analysis

Descriptive analysis technique was used to analyze the data collected in the research. Descriptive analysis aims to create structures within the scope of themes appropriate to the research questions from the data set (Creswell, 2013). The reason for using descriptive analysis in the research is that the analysis was made by accepting the four sub-questions of the research as theme headings.

In the analysis process, the data set was first read superficially. After getting an idea about the data, the data was read twice more and the semantic integrity of the data set was tried to be understood. Then the first coding process was performed. After the first coding process, the data were reread and the second coding process was performed. Simplifications and additions were then made to the codes. In addition, one-third of the data set and codes were sent to an expert for feedback on the coding process. By comparing the codes of the experts with the codes of the researchers, the discrepancies were resolved and the themes were finalized. [Reliability=Agreement / (Agreement+Disagreement)] formula developed by Miles and Huberman (1994) was used to determine the reliability of the coding. As a result of the calculation, the reliability value was found to be 86%. The fact that the result of the abovementioned formula is over 70% indicates that the analysis is reliable (Miles & Huberman, 1994).

2.5. Reliability

In the research, reliability, which is valid for qualitative studies, was observed. Within this scope, various procedures were carried out. The procedures are listed below:

- The following procedures were performed for the questions in the semi-structured interview form used to collect the data of the research.
 - ✓ The feedbacks of six field experts were taken to ensure its suitability in terms of language and psychological connotation.
 - ✓ It was piloted to ensure its suitability for middle school students.
- The data collected during the research process were filed by remaining faithful to their originality.
- One third of the codes were sent to an expert for their suitability. The formula developed by Miles and Huberman (1994) was used to determine the reliability of the coding.

2.6. Ethics

In the research, various procedures were carried out within the scope of scientific ethics rules. These procedures are as follows:

- The participants and their parents were informed about the research and a declaration was obtained from them that they voluntarily participated in the research.
- The records taken were filed with the knowledge of the participants and it was reported that the data would be destroyed after the publication of the research.
- The data were used only for this research.
- The names and other private information of the participants in the research were kept confidential.

2.7. Limitations

The limitations of the research are following:

- The participant group of the research was limited to a total of 22 middle school students from seven provinces of Turkey.
- The data collection tools of the research are limited to a semi-structured interview form.

3. FINDINGS

The findings reached in the research were presented under four themes. The findings were supported by direct quotations and the relationship between the codes and the themes were visualized.

3.1. Perceptions of Students towards the Change

In the research, the perceptions of students towards the change were researched. The findings obtained in this context are shown in Figure 2.

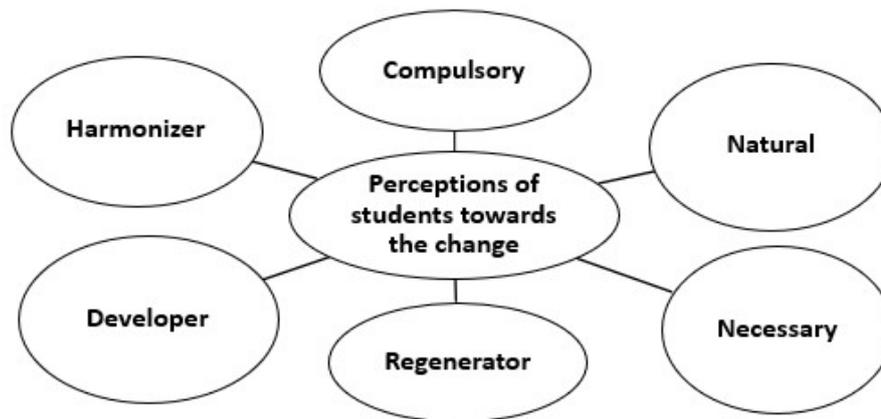


Figure 2. Perceptions of students towards the change

As seen in Figure 2, there are six codes under the theme of the perceptions of students towards the change. These codes were compulsory, natural, necessary, regenerator, developer and harmonizer. Some representative statements were as follows:

In the research, it was determined that many students perceived change as something compulsory. Belgin, one of these students, expressed her perception on the subject as follows: *"Everything is changing. There is change in every field. It is not possible not to change anyway. I think change is inevitable."* Continuing her words, Belgin

said, "Can you show me something that doesn't change? I think you can't. Because there is nothing that does not change. Everything has to change." she expressed that she perceived change as a compulsion. Another student who perceived change as a compulsion was Selahattin. Selahattin said, "If something wants to continue its existence, it must change. Everything that does not change disappears." he stated that he perceived change as a prerequisite for continuing its existence. Selahattin then said, "Change is a compulsory situation. Even the world itself is changing. Even the universe is changing." he explained that he sees change as an inevitable concept. Meyra, who has a similar perception, used the following words in the relevant context: "Change is something we all experience. We all have to change. If we don't change, if we stay in the past, we will disappear."

Some students saw change as a natural part of life. As a matter of fact, Murat said, "We grow up, our hands and feet change. We put the dough in the oven and it turns into bread. So it changes. I think change is a natural thing in life." Murat revealed his perception of change in a striking way. Gökhan expressed his perception of change in the following sentences: "Life is flowing. Many things are changing. Just as the flow of life cannot be stopped, change cannot be stopped either. Because change is one of the normal things in life."

In the research, it was observed that a few students perceived change as something necessary. Umut, one of these students, said the following on the subject: "Things that do not change get old and break away from life. It is necessary to change in order not to break away from life. If you ask me, change is a necessary thing." Tunahan, first of all, made a remarkable statement that he sees change as a necessity by saying, "Unchanging things perish." Tunahan continued his speech with the following words:

"For example, I used to never eat eggplant foods. When eggplant foods were cooked in our house, I would go hungry. Then I realized that I was harming myself by doing that. I realized that I had to change and I did. Now I don't discriminate between foods, so I don't go hungry and my health is not in danger. Why is that? Because I changed myself. I realized that I would be harmed if I didn't change. I realized that I had to change in order not to be harmed."

In the research, it was determined that two students perceived change as something regenerative. Yakup, one of these students, gave a biological example on the subject: "The skins of all living things are renewed. The skins of some living things are renewed piece by piece. The skins of some living things are renewed as a whole at once. This is regeneration, this is change." Yakup then said, "Change means regeneration. When something changes, it is renewed, refreshed. It becomes beautiful." he associates change with regeneration. Musab was another student who saw change as something regenerative. Musab said, "When we change, we become a new person. We leave our old self." Musab showed that he perceived change as leaving the past and reaching a new form.

In the research, it was observed that some participants perceived change as something developer. For example, Ahmet expressed his perception on this issue with the following words: "If you ask me, change is development. Change is something that develops. If you ask me why, I would answer you like this: People develop as they change." Continuing his words, Ahmet added the following: "We see examples around us. People who do not change cannot develop." Timur, who had a similar perception, said: "If we want to progress, we must change. We should not stay the way we are. Change is the key to progress and development." Timur, revealed that he sees change as the main argument of development.

Some students perceived change as something harmonizing. The most striking statements in this context came from Zeliha. Zeliha said the following on the subject:

"The world is constantly changing. When we don't keep up with the change, we become outsiders. We become isolated from life. There is no one around us when we do not change. That's why we have to change. Change provides the integration of people into life. Things that do not change cannot integrate into life. Life is flowing very fast and everything is changing very fast. We have to keep up with this change."

Looking at Zeliha's words, it is understood that Zeliha sees change as the only way of integration. Su, another student, said, "I see change as harmony. I think change means being calm and acting in harmony. Because if we insist on our own truths, we cannot change. When we do not change, we cannot adapt to anything. We are isolated from everywhere. We will be left all alone." she revealed that she sees change as a tool for harmonization.

3.2. Perceptions of Students towards the Continuity

In the research, the perceptions of students towards the continuity were researched. The findings obtained in this context are shown in Figure 3.

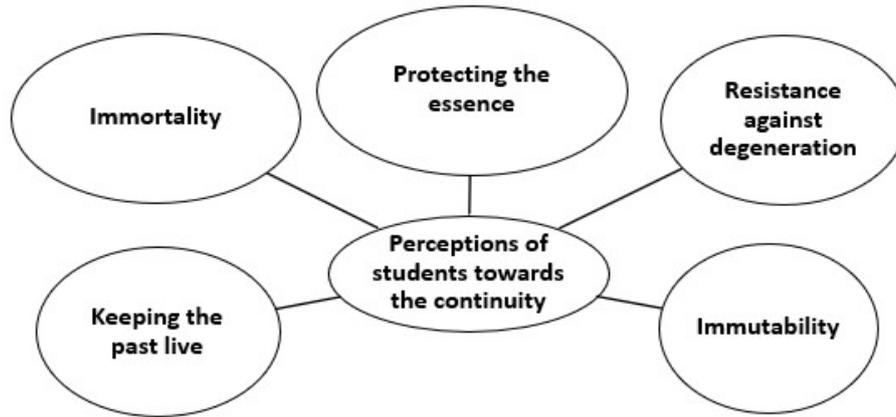


Figure 3. Perceptions of students towards the continuity

As seen in Figure 3, the theme of perceptions of students towards the continuity includes five codes. The students perceive the continuity as protecting the essence, resistance against degeneration, immutability, keeping past live, immortality. Some of the statements that provide the findings are as follows:

It was determined that some of the students in the research saw continuity within the scope of protecting the essence. Muhammed, one of these students, expressed his perception in this context with the following words: *“Our nation (Turkish Nation) is a very old. There is a great culture that we brought from the past. This culture is our essence. We have to protect it. This is what continuity is. Continuity is the protection of one’s own self.”* Wit using similar expressions, Ömer said the following: *“Continuity in my view is something that belongs to faith, religion. The basis of our existence is our religion. This is what comes to my mind when I think of continuity.”* Ömer stated that the essence of being a human is based on religion and that continuity is something belongs to religion.

A few participants thought of continuity as resistance against degeneration. Berkehan, who made statements in this context, said the following: *“The changing in the world is too fast. Changing so rapid destroys our values. We must stand against the destruction of our values and resist.”* Yeşim said, *“I get very emotional when our elders tell us about life in the past. I wish nothing had changed. I think this much change is enough. We should not change anymore. We should stop this degeneration.”*

A few students thought they saw continuity as immutability. The most striking statements of these students are as follows:

Hera: *“For me continuity is immutability. This is what comes to my mind when I think about continuity.”*

Uğur: *“To say that something is continuous is to say that it never changes.”*

Su: *“If something always stays the same, I think that means continuity.”*

Two of the participants in the research perceived continuity as keeping past live. Naz, one of these participants, said the following: *“We are about to lose our existence. We can only avoid extinction by keeping our past alive. If we want eternity in this world, we must embrace our past.”* Bala, another participant with a similar perception, said the following: *“Look at life in the past and look at life now. You will see the difference. People in the past were helpful and good people. But now people only think about their own interests. Because they do this, the humanity is disappearing. We must go back to the past and be humans again.”*

It was observed that some students perceived continuity as immortality. Emel gave the following striking example in this context: *“If you are asking about continuity, I will show you the works of Mimar Sinan. Although centuries have passed, his works are still standing.”* Emel continued, *“Continuity is immortality. It is to create immortal works like the works of Mimar Sinan.”* Emel revealed her perception on the subject. Murat, another participant, said the following: *“Things that go on forever are continuous things. Things that shine and then immediately go out cannot be continuous. Continuity is going forever.”* Murat stated that he sees continuity as eternity, that is, immortality.

3.3. Students’ Views on the Place of the Change and Continuity in Individual Life

In the research, the views of students on the place of the change and continuity in individual life were researched. The findings obtained in this context are shown in Figure 4.

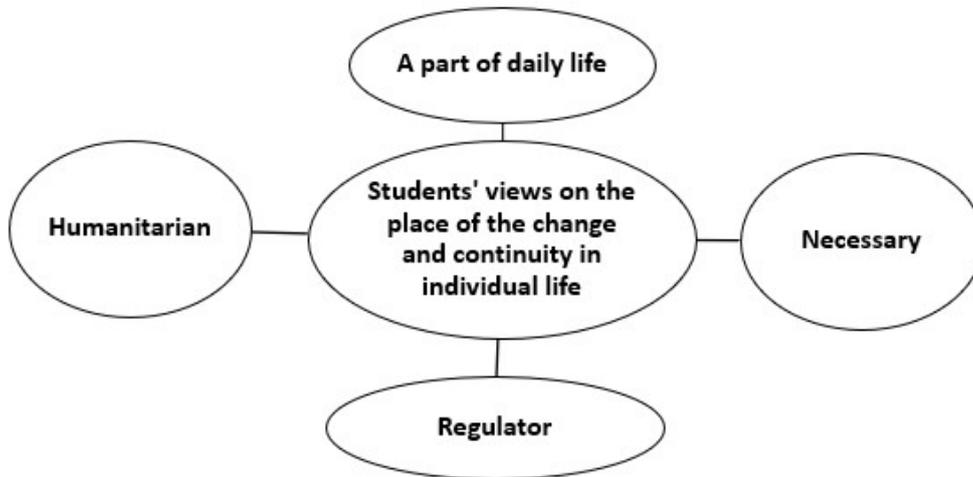


Figure 4. Students' views on the place of the change and continuity in individual life

Regarding Figure 4, there are four codes under the theme of the students' views on the place of the change and continuity in individual life. The codes were a part of daily life, necessary, regulator and humanitarian. Some of the statements of the students in this context were as follows:

Some of the students in the participant group stated that they see change and continuity as a part of daily life. Ahmet, one of these students, expressed his perception on this issue in the following sentences: *'Both (change and continuity) are parts of life. While something changes in our lives, something does not change, it continues.'* Another student, Selahattin, expressed his perception on this issue as follows: *'When I look at my own life, many things change in my life. Some things remain stable. I mean, this is life. Some things change and some things stay the same.'* It is understood from both Ahmet's and Selahattin's statements that they view change and continuity as a part of life.

It was determined that some students saw change and continuity as something necessary in terms of daily life. For example, Meyra said, *'I think some things should change. But some things should not change. Let me give you an example from my daily life. My friends around me can change even when I disagree with them. But things that are sacred to me never change. I think this is true for everyone.'* Similarly, Belgin said, *'We are humans. We may need to rasp some aspects of ours. Therefore, we should change in some aspects. But some aspects of ours should remain as they are. Our humanity, for example, should not change.'*

A few students viewed change and continuity as something that regulates daily life. The most striking statements that based on this finding are as follows:

Murat: *'Change and continuity are two different poles. They are different things. They are opposite to each other. I think people should have both in their lives. Because change and continuity balance each other. Change and continuity must go hand in hand for life to be lived regularly.'*

Gökhan: *'One should not be radical about anything. Neither in change nor in continuity. You need to keep order in both. Because life is based on order.'*

Umut: *'Change is reality. Continuity is also reality. Both are realities of life. They regulate our emotions and thoughts.'*

Some of the participants in the research saw change and continuity as something as humanitarian. For example, Tunahan said the following: *'We all change. But in some things we do not change. Both change and continuity are humanitarian things. They are part of our daily lives.'* Yakup used the following sentences on the subject: *'Where there is a human, there is both change and continuity. Because humans have to change. Humans also have to ensure the continuity of their beliefs etc.'* Both Tunahan and Jacob associate change and continuity with being human.

3.4. Students' Views on the Place of the Change and Continuity in Social Life

In the research, the views of students on the place of the change and continuity in social life were researched. The findings obtained in this context are shown in Figure 5.

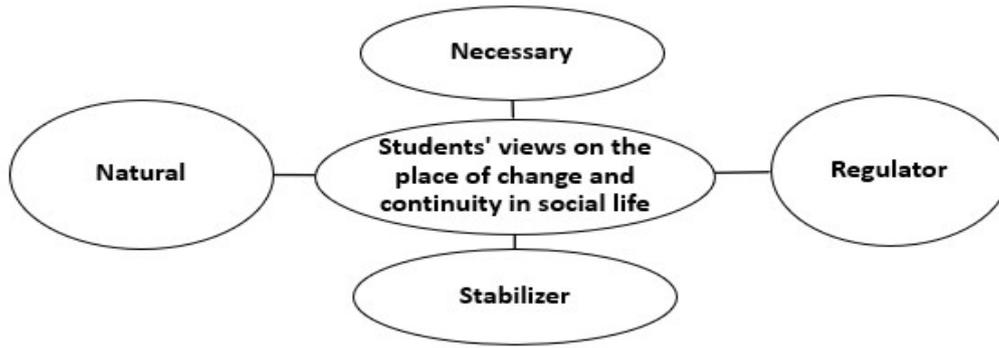


Figure 5. Students' views on the place of the change and continuity in social life

The codes in Figure 5 were shown that students considered the place of the change and continuity in social life as necessary, regulator, stabilizer and natural. The most interesting statements of the participants in this context are as follows:

In the research, it was determined that some students saw the place of change and continuity in social life as something necessary. For example, Timur said, *"Both change and continuity are necessary for the society we live in."* Continuing his words, Timur said, *"Some things must change in society. And some things should be continuous."* he revealed that he sees change and continuity as a necessity in terms of social life. Another participant, Bala, expressed her view on the subject in the following sentences: *"Society and people are the same things. People create society anyway. Everything that applies to people also applies to society. Both change and continuity are necessary for people and for society."*

Some students saw the place of change and continuity in social life as something regulator. Naz was one of these students who used the most remarkable sentences. Naz expressed her opinion in this context as follows: *"For social life to continue, change and continuity must be experienced together. I think these two phenomena regulate social life."* Another student who used remarkable expressions was Hera. Hera's statements on the subject are as follows: *"When everything changes, it causes negative situations. Keeping everything the same also causes negative situations. Therefore, both change and continuity need to be experienced in social life in order to regulate social life."*

In the research, it was determined that one student saw change and continuity as something stabilizing in terms of social life. The student in question is Uğur. Uğur's words in this context are as follows: *"Social life should go on in a balanced way. Therefore, some things should change. Some things should not change. This is something stabilizing."* Uğur stated that change and continuity should be experienced in a stabilized way in social life.

A few students thought that change and continuity are natural parts of social life. For example, Zeliha said, *"If we think about social life, change and continuity are natural things. These two should already exist in social life."* Emel, who had a similar view, said, *"I think there is no need to even think about it. Both (change and continuity) are natural elements of social life."*

In the research, it was determined that middle school students perceived change as compulsory, natural, necessary, regenerator, developer and harmonizer, and perceived continuity as protecting the essence, resistance against degeneration, immutability, keeping past live, and immortality. On the other hand, it was determined that students viewed the place of the change and continuity in individual life as a part of daily life, necessary, regulator and humanitarian, and viewed the place of the change and continuity in social life as necessary, regulator, stabilizer and natural.

4. CONCLUSION AND DISCUSSION

Change and continuity are concepts that complement each other in the harmony of past, present and future. While change is related to adapting to current living conditions, continuity is about protecting individual and social values. Change and continuity are the subjects of the social studies course within the scope of being elements of social life. As a matter of fact, the content related to change and continuity is taught to students at primary and middle school levels through the social studies course. From this perspective, it is important to examine how middle school students who take the social studies course perceive change and continuity. In other words, it is important to examine whether the social studies course is successful in providing students with knowledge about change and continuity in the context of students' views. In this research, a total of 22 students from seven

geographical regions of Turkey were interviewed to determine their perceptions of change and continuity. The results were discussed in the light of similar studies in the literature.

In the research, it was determined that middle school students perceived change as compulsory, natural, necessary, regenerator, developer and harmonizer. In the literature review, it was found that there are studies that reached similar results. For example, Kabapınar and İncegöl (2016), in their research with fifth grade students, determined that students were affected by the change of toys used in education over time. Akaba et al. (2012) in the research that aimed to improve students' skills of perceiving change and continuity in the social studies course, determined that students saw change as the pre-stage of continuity. In a similar research, Sel (2020) found that students perceived change as a sociocultural phenomenon in a pedagogical action research. In the literature review, other studies (Shearer et al., 2005; Fingerman et al., 2007) that reached similar results were also found.

It was determined that students in the research perceived continuity as protecting the essence, resistance against degeneration, immutability, keeping past live, immortality. Üztemur et al. (2018), who aimed to provide students with the skill of perceiving change and continuity through activities implemented in museums and historical places, determined that students perceived continuity as the connection between the present and the past. Özen and Sağlam (2010) examined how primary school students perceive change and continuity and found that students perceived continuity as the protection of culture. Çelik et al. (2018) examined students' evaluations of change and continuity in the context of their experiences in social studies courses and found that students view continuity as the key to adaptation to social life. Similar studies (Ladd & Dinella, 2009; Cocklin & Wilkinson, 2011) were also found in the literature.

It was determined that students viewed the place of the change and continuity in individual life as a part of daily life, necessary, regulator and humanitarian. In the literature review conducted to discuss the conclusion reached, studies that reached similar results were encountered. One of these studies was conducted by Dere and Kızılay (2017). Dere and Kızılay (2017) examined primary school students' experiences in questioning family history subject and found that students considered change and continuity as an important part of life. Dere and Emeksever (2018), in research in which they taught cultural heritage to primary school students through oral history, determined that students saw change and continuity as complementary phenomena. Turan (2016), in his research examining the views of history teachers on the acquisition of thinking skills to students, determined that students saw change and continuity as something as humanitarian.

In the research it was determined that students viewed the place of the change and continuity in social life as necessary, regulator, stabilizer and natural. Şimşek and Kolbasar (2020) examined the place of historical subjects in gaining knowledge and skills within the scope of students' views and found that students considered change and continuity important in terms of social life. Fertig (2008) examined the effect of biography activities on students' understanding of change and continuity and found that students saw change and continuity as necessary for social life. Tuna and Budak (2013) examined students' metaphorical perceptions and found that students perceived change and continuity as something natural in social life.

5. RECOMMENDATIONS

Within the scope of the results obtained in the research, various recommendations were developed. These suggestions are listed below:

- Future research with larger participant group can be conducted to investigate middle school students' perceptions of change and continuity.
- Quantitative research can be conducted to investigate middle school students' perceptions of change and continuity.
- Experimental research can be conducted to provide middle school students with change and continuity skills.
- Action research can be conducted to provide middle school students with change and continuity skills.
- Case studies can be conducted to determine middle school students' perception of change and continuity.
- The content on change and continuity in social studies textbooks and curriculum can be increased.
- In-service training can be given to social studies teachers on how to teach students about change and continuity.

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ÇALIŞMANIN ETİK İZİNİ

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