



## Öğretmen Adaylarının İdeolojik İnançlarının ve Çeşitliliğe Hazırlanma Durumlarının İncelenmesi

### Examining Prospective Teachers' Ideological Beliefs and Preparation for Diversity

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#### Özet

Bu çalışmanın amacı, hizmet öncesi öğretmen eğitiminde (HÖE) öğretmen adaylarının çeşitlilik içeren gruplarda öğretime hazırlanma sürecini ve öğretmen adaylarının bu süreci etkileyen ideolojik inançlarını incelemektir. Çalışma nitel fenomenoloji olarak tasarlanmış ve çalışmada ideolojik inançlar ve çeşitliliğe hazırlanma olgularının öğretmen adaylarının nasıl deneyimlendiğine odaklanılmıştır. Maksimum çeşitlilik ve kriterlere dayalı prensipleri ile belirlenen altı katılımcı bir HÖE programının son sınıf öğrencileridir. Çalışmada veriler yarı yapılandırılmış görüşme formunun kullandığı bireysel görüşmeler yoluyla toplanmıştır. Katılımcıların fikirlerini daha kapsamlı ve somut olarak ifade edebilmeleri için görüşme soruları siyaset, cinsiyet ve din ideoloji kategorileri üzerinde kurgulanmıştır. Veri analizinde tümevarımcı bir yaklaşım içeren geleneksel içerik analizi temel alınmıştır. Kodlar ve temalar veriden üretilmiş, kodlar arası hiyerarşiler ise sürekli karşılaştırmalar sonucunda oluşturulmuştur. Bulgulara göre, öğretmen adayları ideolojik inançlara sahiptir. Aile, okul ve sosyal çevre bu inançları etkileyen önemli faktörlerdir. Öğretmen adayları üniversiteyi de önemli bir faktör olarak gösterirken HÖE'nin ideolojik inançlarını etkilemediğini vurgulamaktadırlar. Çeşitliliğe hazırlanmak konusunda ise katılımcıların görüş ve niyetleri bakımından umut verici bulgulara rastlanmıştır: farklı olana saygı, öğretmenin çeşitlilik için hazırlanması gerektiği ve HÖE'nin bu hazırlığa katkı sağlaması gerektiği gibi görüşler. Bununla birlikte, öğretmen adaylarının çeşitliliğe hazırlanmasını olumsuz etkileyen açık ve gizil bariyerlerin olduğu anlaşılmaktadır. Bunlar, katılımcıların saygıya koşula bağlamaları, nötr olma kaygıları ve derinlerdeki bazı ideolojik inançlarının farklı olana yönelik olumsuz fikir ve tutum üretmesi şeklinde sıralanabilir. En çok dikkat çeken nokta ise, öğretmen adaylarının HÖE'nin bu bariyerlere ilişkin bir rolünün olmadığını ifade etmeleridir. Çalışmanın sonunda HÖE'ye ilişkin bazı önerilere yer verilmiştir.

**Anahtar Kelimeler:** Öğretmen adayları, hizmet öncesi öğretmen eğitimi, ideolojik inançlar, çeşitliliğe hazırlanma, cinsiyet ideolojisi

#### Abstract

This study aims to examine prospective teachers' ideological beliefs affecting their preparation for diversity in initial teacher education (ITE). The study was designed as qualitative phenomenology around two phenomena experienced by prospective teachers in ITE. The participants determined based on the criterion and maximum variety sampling are six senior students of an ITE program. The researchers collected via individual interviews with a semi-structured interview form. In the study, the interview questions referred to political, gender, and religious ideology categories to make participants state their views more comprehensively and concretely. The data analyzed is based on conventional content analysis in which an inductive approach takes place. The codes were created from data and hierarchized in a constant comparison process. Results showed that prospective teachers have ideological beliefs. Family, school, and social circle seem to be essential factors in building these beliefs. Although the participants indicate university as a critical factor, they emphasize that ITE does not affect their ideological beliefs. In terms of preparation for diversity, the participant has promising intentions like respecting diverse individuals; teachers need to prepare for diversity, and ITE should contribute to this preparation. However, apparent and latent barriers seem to affect

their preparation negatively: prospective teachers' conditional respect attitude, being neutral concerns and some latent ideological beliefs on differences, and ITE's current no effect on preparation for diversity. Lastly, suggestions for ITE and further study are provided.

**Keywords:** Prospective teachers, initial teacher education, ideological beliefs, preparation for diversity, gender ideology

## 1. Introduction

Day by day, the issue of diversity has become more important for large societies and small communities alike. Although different dimensions of diversity became a hot topic years ago, preparing teachers for diversity is still one of the crucial aims in the area (Ball & Tyson, 2011; European Union, 2017; Rowan et al., 2021). For this aim, efforts in initial teacher education (ITE) can range from covering diversity topics as limited parts of elective courses (Açar, 2021) to having compulsory courses aimed at preparing for diversity (Valentin, 2006). Even teacher education programs based on preparing for diversity are available (Yuan, 2018).

### 1.1. Preparing Teachers for Diversity

A review of research on preparing teachers for diversity in ITE classified these efforts as three hierarchical dimensions teaching factual information and theoretical knowledge about diversity, teaching skills, and knowledge to teach diverse students and teach for recognition of and response to diversity (Rowan et al., 2021). As it can be seen, ITE education provides different opportunities which can affect prospective teachers' preparation for diversity. However, other factors can affect this preparation.

Prospective teachers' ideological beliefs about diversity factors like race, class, gender, religion, ethnicity, and culture are essential in their preparation for diversity (Gay, 2010, Mensah, 2009). Moreover, research shows that teachers' ideological beliefs deeply affect their decisions, actions, and evaluations in the teaching process (Case & Hemmings, 2005; Knopp & Smith, 2005; Mensah, 2022; Pajares, 1992). Even these made it necessary to discuss prospective teachers' ideological beliefs and their possible effects on diversity, but there is more. Despite efforts in ITE, it is difficult to say that they are adequate in preparing future teachers for diversity (Açar, 2021; Atwater et al., 2010; Mensah, 2022; Rodriguez & Magill, 2016). It seems that several reasons are raising this inadequacy. According to Gay (2010), teacher educators, teachers, and prospective teachers do not prefer to question educational inequalities and injustice based on diversity factors like cultural and racial differences. Such questioning may force them to face their own beliefs, behavior, and practices causing such inequalities. Other than this, prospective teachers may not be aware that they have beliefs about race, gender, religion, and culture, possibly resulting in attitudes and teaching behaviors causing inequalities (Rodriguez & Magill, 2016). Moreover, ITE programs may not provide the opportunity of noticing and transforming these beliefs (Atwater et al., 2010). Therefore, they become teachers who either do not think about such beliefs or maintain existing beliefs. In both cases, they construct a comfortable area (Case & Hemmings, 2005; Gay, 2010). They can ignore or deny the educational inequalities, so there is no need for further efforts to teach diverse students.

At this step, the question is what can be done about the ideological beliefs of prospective teachers. First, prospective teachers are expected to have several ideological beliefs, including very problematic ones lying behind racial, cultural, religious, class-based, and gender-based inequalities in education (Nieto, 2005; Rodriguez & Magill, 2016). As referred above, these beliefs can unintentionally affect their future teaching by using offensive examples and having and causing misconceptions about

diverse students (Gay, 2010). Prospective teachers need to notice and reflect on these beliefs and attitudes (Nieto, 2005, Atwater et al., 2010) to have a chance to question and transform these ideological beliefs. Hence, in terms of preparing for diversity, the crucial role of ITE should be to provide opportunities and guide prospective teachers in this notice and transform process (Banks, 2001). This process requires one to reflect and question their beliefs and attitudes critically. Such a self-study can bring additional gains like a deeper understanding of one's previous behavior, experience, and underlying reasons (Cochran-Smith, 2000). A transformation of those problematic ideological beliefs is vital because, without such a transformation, prospective teachers cannot help their future students who struggle with inequity and oppression, so no meaningful movement toward social justice" (Howard, 2006). Therefore, for ITE programs, courses and discussion opportunities for prospective teachers to discuss their ideological beliefs are necessary to prepare them for diversity.

Furthermore, including those reflections and discussions of opportunities requires research on prospective teachers' ideological beliefs affecting their preparation for diversity. The related literature generally focuses on preparing for diversity – especially cultural and racial – part of the discussion (Case & Hemmings, 2005; Castro, 2010; Fylkesnes, 2018; Gay, 2010). Other studies focus more on beliefs examine the effects on general teaching performance (Raths & McAninch, 2003, Stuart & Thurlow, 2000). Moreover, the studies which bring together ideological beliefs, and diversity preparation are limited. The ideological beliefs they referred to are limited (Brandes & Crowson, 2009; Mensah, 2022), or the studies have a theoretical perspective rather than findings based on data coming from prospective teachers (Murrell & Foster, 2003). It seems that reviewed literature lacks a discussion on how prospective teachers build their ideological beliefs from the perspective of preparation for diversity. It is challenging for prospective teachers to notice and transform their ideological beliefs without understanding their ideology-building process and revealing the factors affecting it. Furthermore, it seems vital to understand and improve the current role of the ITE program in this building process.

All things presented and referred above considered, the aim of this study is to examine prospective teachers' ideological beliefs affecting their preparation for diversity in ITE. The research questions leading the research in line with this aim are as follows:

- How do prospective teachers build their ideological beliefs?
- What is the role of ITE on prospective teachers' building their ideological beliefs?
- What is the prospective teachers' approach to diversity?
- What is the role of ITE on prospective teachers' approach to diversity?

This study is expected to contribute to understanding prospective teachers' ideological beliefs and provide suggestions for ITE programs to improve their preparation for diversity. Besides, the study is expected to empower the participants by making them notice their ideological beliefs and approach to diversity during the interviews.

## **1.2. Concept of ideology and Defining Ideological Belief Categories**

The study's first and second research questions claim to discuss prospective teachers' ideological beliefs. Therefore, instead of discussing ideological beliefs in a vacuum, three ideological belief categories are used in the study. These are political ideology, gender ideology, and religious ideology.

Defining ideology is difficult, but it can be seen as a set of beliefs, values, and norms; and it shows the best way, what is true and what should be done (Örs, 2008). In the discussion of ideological beliefs in educational contexts, "school," "curriculum," and "teacher-student relationships" are

featured by Althusser (2016), Apple (2004), and Bernstein (2000), respectively. The present study focuses on the last issue with specific concerns of teacher education. Therefore, relations between teacher candidates and teacher education gain importance.

In the research, ideological beliefs are limited to political ideology, religious ideology, and gender ideology. Among these, political ideology is well-known and prominent. Especially mainstream political ideologies like liberalism, nationalism, and communism are familiar to many people. Regarding the other two, religious ideology is certain beliefs and expectations that vary between religions and sects in the same religion (Glock, 1962). And gender ideology is 'sets of widely taken-for-granted cultural beliefs about the essential natures and relative worth of men and women.' (Chatillon et al., 2018). Like all individuals, prospective teachers also have views on these ideological belief categories. How teacher candidates build their political, religious, and gender-based beliefs and the role of ITE on them are important in terms of their preparation for diversity based on these issues.

## 2. Method

### 2.1. Research Design

The present study has a qualitative approach and its research design phenomenology. The aims and research questions of the study require a thorough understanding of prospective teachers' ideological beliefs and their preparation for diversity in ITE. Phenomenology seems the best choice because it is seen as a way of understanding nature and the meaning of the experiences (Patton, 2015). The study examines the two phenomena, prospective teachers' building ideological beliefs and approaches to diverse individuals, based on prospective teachers' views because they are directly experiencing these processes.

### 2.2. Participants

The participants are six prospective senior teachers studying at a state university in 2018. Convenience, criterion, and maximum variety sampling were used to determine the study participants. Table 1 shows summary information about the participants.

**Table 1.** Summary Information about the Participants

<i>Participant Number</i>	<i>Gender</i>	<i>Homeland</i>	<i>Department</i>	<i>Grade Level</i>	<i>Other</i>
1	Female	Small Town	Primary mathematics Ed.	4	Double Major
2	Female	Town	Guidance and Counseling	4	
3	Male	Village & Big city	Pre-School Education	4	
4	Female	City	Pre-School Education	4	2 <sup>nd</sup> university
5	Male	Village	Primary mathematics Ed.	4	
6	Female	City center	English Language Edu.	4	2 <sup>nd</sup> university

As shown in Table 1, for the maximum variety principle, participants vary according to gender, homeland, and department information. Also, two participants are studying ITE as a second university. Being a senior was a criterion for the participants to guarantee they would experience ITE sufficiently. As for convenience sampling, all participants are students of the same faculty of education.

### 2.3. Interviews

Individual interviews were conducted with each participant for almost an hour to get intensive data about the phenomena. The interviews were recorded and transcribed for analysis. In the interviews, a semi-structured interview form was used. To construct this form, the researchers utilize literature review and peer review. In the end, the interview form comprised ten open-ended questions, which included many probe questions. In the first part, there are questions on the concept of ideology and each ideological belief category: Political, gender, and religious ideologies. The second part includes questions about their approach to people having different backgrounds in terms of the categories. Also, there are questions about their experiences and the courses they studied in ITE in each part.

### 2.4. Data Analysis

In the present study, the researchers analyzed the data based on the conventional content analysis approach in Hsieh and Shanon's (2005) classification of approaches to qualitative content analysis. Under this approach, as an inductive analysis process (Mayring, 2000), the codes and themes were extracted from the data instead of using predetermined ones. Because the semi-structured interviews include many probe questions (Hsieh & Shanon, 2005), in the beginning, each researcher read all the transcribed data- views of the participants- again and again; to get a sense of the whole. Then, they read it word by word; meanwhile, initial code names and theme ideas started to emerge. After that, a constant comparison process was initiated. The data coded by the same code and the codes under the same theme were compared. Finally, codes, themes, and hierarchical relationships between them constructed by two researchers were contrasted and reconciled. In this whole process, Microsoft Excel 2018 software and its utilities of "filter," "sort," "search," "fill color," and "comments" were used. A screenshot from the analysis process is available in Appendix 1.

### 2.5. Trustworthiness and Credibility Issues

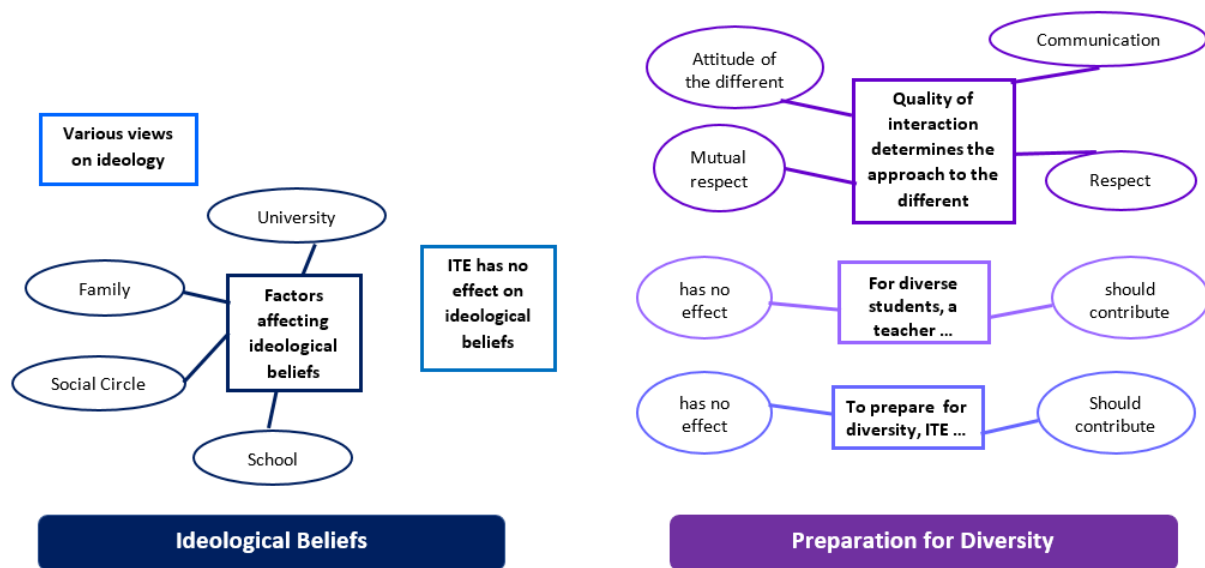
To increase the study's trustworthiness and credibility, the researchers utilized the framework proposed by Lincoln and Guba (1985). Firstly, for credibility as internal validity, the data was collected via long and intensive interviews. Also, to improve the transferability of the findings, direct quotations from the interviews - the participants' voices - were presented, Thus, thick description of the findings was provided. This strategy is also suggested by Patton (2015, p. 660) to "keep analysis qualitative".

To contribute dependability- qualitative reliability -of the study, intercoder reliability was used. Two researchers coded the data independently. The discrepancies in some theme and code names were reconciled. Here the most significant difference was in how to categorize participants' views on defining gender and LGBT. At the end of reconciliation, they were presented as further exemplary analysis.

At last, for the confirmability of the study, "constant comparison" (Patton, 2015, p. 658) was a beneficial procedure for ensuring that codes, sub-themes, and theme are consistent and supported by the data. When coding a new piece of data in participants' views during the coding process, the filter utility of Microsoft Excel was used to compare all data coded with that piece with the new piece.

## 3. Results

The results of the present study are collected under two titles: ideological beliefs and preparation for diversity. Figure 1 shows the themes, sub-themes, and codes under these categories.

**Figure 1.** Themes and Subthemes under Two Categories

### 3.1. Results on Prospective Teachers' Ideological Beliefs

The results presented in the first category include the participants' views on their ideological beliefs. The themes that emerged from these views are about (1) varying views on the concept of ideology, (2) factors having effects on building ideological beliefs, and (3) the limited role of ITE on ideological beliefs.

#### **Theme1: Views on Ideology Vary**

The results showed that prospective teachers' views on the concept of ideology vary. The participants generally associate the concept with politics. Also, there are views that ideology is worldview, philosophy and guiding principle. One participant asserts that he has no idea about ideology.

*"Philosophy and politics."*

*"The first thing that came to my mind was a political view, but we can't just think of it as a political view, so we can also think of it as a perspective on life. But the first is political."*

*"Ideology is the set of views along with people guide their lives."*

*"Nothing comes to my mind"*

Some participants proposed that people build their ideological beliefs after a thought process and effort, so they consciously adopt these beliefs. Others claim almost conflicting views in which people are not aware of what and why they advocate some views. They just unconsciously obey opinions that are implied by others.

*"like the latch on something. There is a person who has a certain opinion and does a lot of research on it and is devoted to it. something like this"*

*"Ideology, in my opinion, is an imposition. People are defending something, but they don't know why they are defending."*

## **Theme 2: Family, School, Social Circle, and University Have Determining Role**

When the participants built their ideological beliefs were examined via questions based on their views on three ideological belief categories (political, gender and religious ideology), four factors were put forward: family, school, social circle, and university.

### **Family**

The analysis showed that the participants emphasized family as the first essential factor in building their ideologies. At this point, in terms of building political beliefs, ideological education about politics and elders' narratives on political issues and incidents in the past are stated as having a tremendous effect.

*"Honestly, I think it's mostly the effect of the family at first."*

*"An Atatürkist family. When their child is just starting to speak, they start to make him memorize '(Atatürk's) address to the youth.' They already get their child in their way. Religious families do the same by making the child memorize prayers."*

*"And if he is someone like me who likes to listen to his elders, for example, I used to listen to my grandfather a lot. the oil line, the queue, Menderes period, etc."*

Regarding ideological beliefs in the religion category, family is still considered crucial, but one participant thinks family has a lower effect than other factors. At last, when it comes to gender category, it is asserted that ideological beliefs are built based on gender roles and the idea of gender in the family.

*"Especially the family is very influential in religion. ... Actually, we can say that it is formed in the family. From a very young age, the family teaches the child the religion to which they belong."*

*".. the equality in terms of women and men. This idea was obviously created in my family. I have two older sisters. We didn't grow up in a sexist environment."*

*"It starts in the family. We had boys and girls."*

### **School**

According to the results, the participants put forward the role of school in building ideological beliefs. Here, they emphasize beliefs in politics and religion categories. In this respect, they underline that school means and brings independence from family, and therefore it gives room for building ideological beliefs conflicting with the family. This is because school can lead and direct students to question existing beliefs and research. Regarding the religion category, they assert that there are courses on religion and course topics relevant to religious issues in school. Also, they think that school culture affects their beliefs. In the end, a remarking finding is that the participants do not refer to school in terms of building gender-based ideological beliefs.

*"The school does not direct us to this. However, the school also gives us a perspective and questioning. It enables us to look at things differently. I think this also has an effect."*

*"The information at school contradicts what my parents gave me. One wonders which one is telling the truth. (if both are consistent) It continues in the same way. As long as a person does not encounter something different, the person always continues in the same cycle."*

*"... when we start middle school, we are taught a religious culture education."*

### **Social circle**

Results showed that the participants considered social circle an essential factor in building ideological beliefs in all three categories. Firstly, participants asserted that circle of friends is important as it affects political and religious views and practices. Also, one participant refers to political incidents experienced by society as a determining role. Furthermore, according to the participants, religious opinion and attitude of the community, for example living in a Muslim country, profoundly affects one's own beliefs belonging to the religion category.

*"I think people's political views are formed by the environment they live in."*

*"... whether the country in which one grew up was turbulent. Stable or not. a coup, for example."*

*"Circle of friends, social interactions. Your circle of friends determines whether you do it in a loving, supportive, or more militant activist way.."*

*"For example, if I had been born in Germany, would I become a Muslim? I ask myself this question, what person would do it. ... so."*

*"If we were born and live in a Muslim country, we accept it and its requirements, unless they are very contradictory."*

In the study, participants stated several views about how social circle affects their ideological beliefs in the gender category. They think that hometown culture is influential since female oppression becomes a phenomenon as a part of the culture. According to the participants, this culture and oppression include problematic conceptualizations and life practices —for example, masculinization of desirable and respected values and behavior. Also, it has a decreasing effect on women in social life by underrating their achievements. Therefore, beliefs and views about gender are affected by all these social phenomena and facts.

*"... you accomplishing something. But it's invisible, and it's all based on your gender."*

*"In the east, my hometown, Women are so oppressed. The woman works hard and can't get results. I saw this and said that women shouldn't be like this."*

*"We've made everything masculine. My son does. Talk like a man. Sit like a man. That's why the value we place on women is so low."*

### **University: Campus life**

According to the results, participants define the university as a critical factor in building ideological beliefs in all three categories. To explain this importance, they again put forward independence from family. However, independence in university is much more comprehensive, including living independently and eluding family surveillance to have more freedom in their action and socializing. On the other hand, for some participants, the effect of a university depends on that specific university and its environment.

*"You become completely independent from the family. you can act alone."*

*"I've known people who did the complete opposite of what their family accepted because they were free here. Maybe they were conflicting with their family before. For example,*



*the family is conservative or oppressive. But the family may never come here during the university life. They will never see how their child dresses, lives, and changed at all."*

*"University can have an impact. For example, a woman who feels very worthless may feel valued at university. There are female lecturers. There are professors. By seeing these, the woman can say that females can get somewhere."*

*"It varies a lot from university to university. I think there will be a big difference between studying at A university or B university."*

Results showed that, according to the participants, the university's role in ideological beliefs is very related to diversity encounter provided by the university. To see, meet and communicate with people having different characteristics, lifestyles, and beliefs in terms of politics, religion, and gender is highly effective on their ideological beliefs. For most of them, the university is the first opportunity to encounter diversity because it is their first exit from their homogenous community. Based on the views, it can be said that diversity encounter brings change. In this sense, gender can be seen as particularly important.

*"If you came from a small village, the place where you suddenly opened is the university. Then it will affect everything, your political view, your lifestyle."*

*"Since I grew up and studied high school in the county, the opinions were not very different. (In university), there are people from here, from there. Everyone has different opinions and beliefs. So, when the views of my friend with whom I live in the same house differ, we can influence each other."*

*"I used to look at it differently (LGBT individuals). 'Is there such a thing' I say. When I come to university, I say that they are human, after all, just like me. When I met when I saw them, it does not look different; it has the same rights as us."*

This factor is named as university campus life because participants' views are related to living in university campus rather than teaching and learning processes in university courses. This situation can be understood better with the next theme on the role of ITE.

### **Theme 3: The Role of ITE is Limited**

The results based on analysis of the data showed that the participants consider the role of ITE in their building ideological beliefs as very limited and, for some, as it should be. Mostly, ITE does not affect their views and beliefs. In this regard, they state that they have no courses directly relevant to these issues, some education courses have limited relevancy, but courses in ITE provide technical content in general.

*"The courses I study are focused on mathematics. They don't change my perspective on life. I do not take such a lesson ... if I just stay with it, my ideology, my political view will not develop in any way."*

*"I think it is difficult for the courses in ITE to affect this because we take courses directly related to education ... because only the contents are taught in the courses, and the contents are already clear."*

*"Considering the courses I took, there was never a course that brought women to the fore or touched on the equality of men and women."*

*"In a course, educational psychology, our teacher talked about her studies on gender and said that gender is not only male and female. That affected my perspective a lot."*

The participants also refer that staff does not affect their views and beliefs. The instructors are generally area-oriented and focus on the courses' topics and do not reflect their own beliefs in lessons. At this step, considering the previous quotation about gender, it can be said that teacher educator can refer to ideological beliefs as part of their courses. However, when it comes to ideological beliefs in the political category, as one participant warned, there are legal barriers.

*"I don't think they will have any effect, as our professors are educational researchers and not doing anything about politics."*

*"No. Frankly, they (instructors) did not have any effect on me."*

*"Often instructors do not reflect their views. It could be because they are public servants. If there is a complaint, there will be an investigation."*

At this point, a remarkable result emerged. The participants put forward university as a critical factor in their building ideological beliefs but ITE, which they study at university, identified as having no role. According to participants, one of the primary explanations for the effect of university, diversity encounter, is not the case in faculty of education (FE) where ITE takes place. Some assert that there are prejudiced and biased views and attitudes regarding gender in FE. A participant studying in both FE and faculty of science and arts (FSA) makes a comparison.

*"Since there are different types of students, FSA students have more open views and wider perspectives, but FE is not like there. I have no such (LGBT) friends here. But I have such friends there. I have experienced. It already seems strange since we haven't seen it here. When I talk about such a friend, the immediate response comes here, in FE. ... (If I didn't go to FSA) Yes, I wouldn't have had this experience. And when I met, I would find it strange as my friends in FE."*

Another remarking result is that some participants advocate that ITE should not affect views and beliefs, especially in politics and religion. For them, efforts to produce such effects, for example, discussing political views, may cause debates and conflicts among friends and even peer bullying. However, one participant talks about the importance of worldview and a philosophy of life for a teacher.

*"I think it's better not to be. Because if it happens, it can cause conflict between friends and cause bullying. You may run into conflict with a close friend. Or you may be at odds with your loved ones. I think it's better not to talk."*

*"(A discussion about religious views) should not be in ITE. I think it should be separate."*

*"It is not political culture, but I think it should be a philosophy of life culture. ... In this sense, it would be nice to have a humanist philosophy.."*

In this category, there are significant results. Roles of family, school, social circle, and university are considered essential factors in building ideological beliefs. However, the role of ITE is thought as limited, and for some participants, it should be like this.

### **3.2. Findings on Prospective Teachers' Preparation for Diversity**

The results presented in the second category include participants' views on their approach to different and preparation for diversity. The themes that emerged from these views are about (1)

quality of interaction determines approach to diverse individuals, (2) teacher must be neutral but needs to do more, (3) ITE has no direct contribution, but it should.

### **Theme 1: Quality of Interaction Determines the Approach to the Diverse**

The results on their approach to the diverse showed that the participants put forward respect to the diversity, appropriate attitude of diverse individuals, communicating regardless of differences, and talking about differences. As it can be seen, participants have similar and differentiating perspectives.

In the study, participants state that they respect differences in beliefs, lifestyles, and behavior and do not have any negative attitudes toward the people having these differences. One participant proposes that this kind of respect is common in FE, and it is the only way of maintaining communication and relationships. Participants emphasize that communication is independent of diversity, so diversity is a barrier for them. Furthermore, one participant defines communication with people having differences as excited and satisfying her curiosity.

*"What I observe in university, most people respect others who are not like them. For example, in FE, something like 'You are an atheist, go away,' at least, I did not see or hear."*

*"The way I communicate is completely independent of that person's opinion. In terms of politics or gender, I approach completely different from that person's opinion and choice."*

*"Rather, I like and wonder and ask more. I will make it clear that I am interested. ... But there is one thing. Let's say if the other party won't find it strange."*

Results show that for participants, respect for differences requires that diverse individuals should have an appropriate attitude toward them. One participant asserts that mutual respect is critical. Likewise, some participants think the attitude of the diverse individual has a determining role in their approach. In this context, they refer to cases like arrogance and turn of phrase as changing their approach negatively. Another participant underlines the importance of sincerity in talking about and approaching differences.

*"For me, manner is more important than opinion. With a suitable manner, one may have - a 180-degree opposite idea. It's not important to me. If one can talk about one's ideas without disrespecting me, I can chat with anyone. I even have an atheist friend, a gay friend ..."*

*"If that person doesn't respect my opinion... In the classroom, when that friend of mine supports LGBT by the end but doesn't respect me religiously or respect my other views, something negative happens about that thing (LGBT). I'm generalizing. ... I don't judge people purely by their opinion. If I have to judge, I start from that person's attitude towards me."*

### **Theme 2: A Teacher Must be Neutral but Needs to Do More**

This theme emerged from the data about the participants' views on a teacher's approach to students (or parents) who have differences in beliefs, attitudes, lifestyle, etc., from the teacher or other students. Participants state that a teacher's approach to the diverse individual must be neutral, but at the same time, a teacher needs to do more for the that individual. Therefore, it seems to define somehow conflicting ideal roles for a teacher.

Participants think that teachers must be neutral in teaching. The difference in beliefs, views, lifestyle, etc., does not affect teaching. There are views stating that these differences are not relevant to the aims and context of education; therefore, teachers' approaches and attitudes should not change based on these. Otherwise, a teacher may have difficulty treating everyone equally and being fair.

*"A teacher is the person responsible for teaching and does not separate people according to their political views, religious views, and lifestyles. That's why I get annoyed when a teacher wears a party badge. Because it can also affect your fairness, or they may think you're not fair even though you're being fair. I think one of the groups that should be the most neutral is teaching."*

*"I approach the same way. I think I do not exclude the diverse individual. ... Therefore, whatever the opinion of the students, I will teach them in the end. Their opinions are up to them and do not affect me, will not affect my teaching."*

On the other hand, some participants who support the neutrality of teachers, state that a teacher needs to do more for the diverse individual. However, this doing more can be seen as conflicting with being neutral. One claims that a teacher should do more than having an open mind. Another suggests a teacher must show that it does not pose a threat. Of course, a teacher should be inclusive.

*"I definitely think that I should approach them without judgment and do more."*

*"For example, when their families see me as different, they can react to me. Depending on the education level, they may react differently. I can show that I am not harmful to their children with my approach. I can call 1-2 parents a week for my lesson. By doing so, I can earn their trust."*

*"A teacher should be an inclusive type. If a teacher is discriminative, I think that it's better not at all. So firstly, a teacher should try to understand."*

Finally, among the results is about minding national interests as a teacher. When one of the participants talks about the importance of differences and her attitude toward valuing and adopting them, she underlines that she will never have any behavior and approach conflicting national interests.

*"I don't completely detach from their lifestyle. After all, they (students) have a culture, perception, etc. ... But no matter what, either for their culture or my culture, I don't think I will do anything bad for the country's future."*

### **Theme 3: ITE Has No Direct Contribution, but It Should**

According to results about the role of ITE on prospective teachers' preparation for diversity, the participants think that ITE has no direct contribution to their preparation, and they also think that it should contribute.

The participants state that ITE does not affect their approach to the diverse individual as an individual or as a teacher. One participant mentioned values prospective teachers developed independently of ITE. For example, respect is gained in the family but not affected in ITE. They refer to their previous views about the limited role of ITE on ideological beliefs about this situation. There are no relevant course content, no staff contribution, and no diversity encounter in ITE. However, one participant warns that this problematic situation may change a bit between departments in terms of course contents.

*"No. Personally, I don't think it FE contributed to me about this issue. . . . It may support, but I don't think it affects me."*

*"In ITE, no university teaches people behavior. Nurture is very important, and it comes from the family. A person who grew up in a respectful environment shows respect."*

*"I have friends who are studying English teaching. ... They see different cultures. Their passages come from different places. The diversity actually comes from there. ... I don't have such resources. Only mathematics. There is no diversity."*

On the other hand, hopefully, the participants assert that ITE should have a role in their preparation for diversity. At first, some of them propose enhancing diversity encounter in ITE, not surprisingly. In terms of both student diversity and social area and humanity courses. Furthermore, they refer to courses that aim to prepare them for diversity. At last, they state that ITE should provide a democratic environment – but no place for politicization - and staff should be sensitive about diversity. From there, it can be said that participants' views indicate that the hidden curriculum of ITE should also contribute to their preparation diversity.

*"If only there were more diverse students. ... Even if we look at only FE, it still changes among departments."*

*"If you're raising people for the sake of raising people, it definitely has to have an approach, a philosophy, and a culture to respect for differences.."*

*"Unfortunately, when people have a political opinion, they always tend to be on the fringes. Instead, it would be nice if there was a democratic environment and everyone could express themselves. ... But I do not think that the primary purpose of a school is politics."*

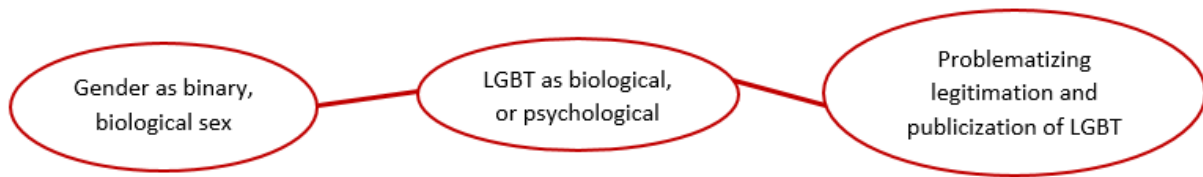
*"If there were more cultural courses in ITE, I think it would be much more useful. ... These courses can be effective people's communication."*

*"There may also be people (teachers) who have adopted their own culture and do not put others anywhere. Or a lot of friends who went there and quit teaching, etc. But if the universities had prepared for these, they would have been a little more inclined and convenient. So they couldn't let go easily. Or it could have been less difficult."*

The participants state that ITE has no contribution to their preparation for diversity. The role of ITE seems to be very limited, even though it has no role. In any case, this role should improve.

#### ***Theme 4: Controversial results from the further exemplary analysis of Gender & LGBT***

The results of further analysis on gender, including the LGBT issue, is presented as a theme under this category to example and develop a better understanding of the relation between ideological beliefs and approach to diversity. Here, the focus on gender is on purpose. In general, beliefs and views about gender are more radical and resisting to change for societies, and they are difficult to be aware of for individuals. Therefore, these beliefs can easily affect people's attitudes and behavior unconsciously. Also, individuals, so the participants in this study, are more likely to express their conflicting or conservative views without concerns. Figure 2 presents striking results based on the data about ideological beliefs on gender and LGBT and possible barriers coming from these beliefs.

**Figure 2.** Exemplary Result About Gender

As shown in Figure 2, one participant, participant four, defines gender as biological sex and puts forward binary gender conceptualization. On the other hand, the other participant, participant two, refers to the concept of identity. *"I guess men and women." "I think (gender) is a special identity we are born with."*

Secondly, participant four's views on LGBT seem to follow her biological explanations like being at peace with biological sex and associating LGBT with physiological or psychological disorders. Here, participant two refers to a religious explanation as God's creation in addition to the psychological.

*"I guess I'm a little strict on that. Firstly, with gender selection, I mean, unless there is a physiological problem, like a congenital androgynous birth, like being born without sex. I'm going through physiological problems like these or massive psychological traumas as a child. Other than these, I think the others are arbitrary. That's why I don't think it's right to legitimate it."*

*"God created that human. ... It is not my place to pursue what that person is doing. And from a psychological point of view, considering how those people's lives were from the very beginning, maybe it's normal for him - it's normal for him anyway - but maybe that psychological state requires him to do it..."*

After extracting their ideological beliefs from their views, it needs to pay attention to the possible barriers to diversity that emerged in their opinions. Here participant four's views seem to include more obvious barriers as expected. She thinks that LGBT should be private and should not be legitimated. On the other hand, participant two states that judging is not her responsibility. Obviously, not judging is a good attitude in terms of approach to diverse individuals, but the statement still includes that there is something to judge.

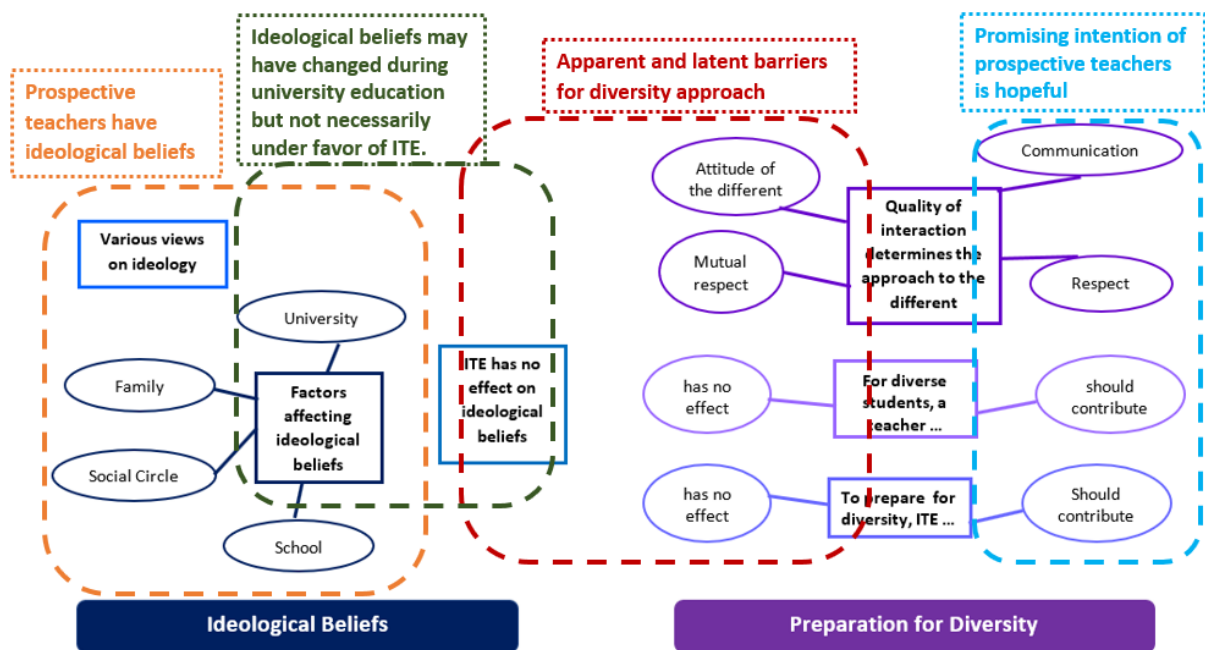
*"It is something that seems very strange to me since I am already a conservative upbringing person. For example, it was very common there and very normal. I do not find this legitimation of it right. ... one's personal life is nobody's business. ... But when you bring it out to the public, you legitimate it. I think it's not true."*

*"After all, we cannot know the psychological state of those people. I definitely do not judge those people. ... both psychologically and religiously. ... because I'm not the one to question. ..."*

#### 4. Conclusion, Discussion, and Recommendations

In conclusion, the present study aiming to examine prospective teachers' ideological beliefs as affecting their preparation for diversity produced four main themes. To sum up, prospective teachers have ideological beliefs they built before and bring with ITE, which hardly ever has an effect on these beliefs, even if it can. Although there is hope based on the promising intentions of prospective teachers, there are apparent and latent barriers grounded in ideological beliefs that adversely affect their preparation for diversity. Figure 3 presents the conclusions formed from the themes.

Figure 3. Conclusions Formed from Themes



4.1. Prospective Teachers Have Ideological Beliefs

The prospective teachers, the participants of this study, put forward family, school, and social circle as essential factors in building their ideological beliefs. Here, having family as an important factor is not a surprise since family is the first place an individual socializes, and it has decisive effects on an individual's identity, including views and beliefs (Giddens & Griffiths, 2006). Likewise, school is essential since gaining knowledge, skills, and values, which affect views and beliefs, is seen as either school's function (Durkheim, 1956) or guilt of school (Lauder, 2006). Further, emphasis on the effect of school on religion and politics categories seems consistent with findings of providing religious education rather than education about religions (ERG, 2011) and founding ideologies of the state in the education system where the participants studied. A social circle as another place one socializes has essential effects on their views and beliefs. It can be said that, like other individuals, prospective teachers have already built ideological beliefs before they start ITE. Therefore, it is reasonable to assume that prospective teachers may have ideological beliefs that can negatively affect their future teaching (Knopp & Smith, 2005; Mensah, 2022) when considering their preparation for diversity in ITE. The difficulty of intervention in this pre-ITE period also supports this assumption. Of course, general agendas like improving all individuals with democratic values can be available. However, it is difficult to say practices of early efforts for teacher education would make this contribution in ITE context.

4.2. Prospective Teachers' Beliefs May Have Changed During University Education but not Necessarily Under Favor of ITE.

When it comes to university as another factor in building ideological beliefs and the place where ITE takes place, it is a different story. Apart from ITE, the importance of university is based on being independent of the family and the community they grow up. The participants refer to independence from family both for university education and earlier school. However, for university, the meaning of independence is much broader: living, socializing, making interactions and decisions individually, eluding from explicit and hidden pressure or surveillance of family and the community.

Even though there is no such pressure or surveillance, accepted behavior and views can differ in a university environment. In conjunction with this, diversity encounter in university affects their views and beliefs. This result seems reasonable since, in general, the university provides diversity. Experiencing the diversity of people who have a variety of lifestyles and ideas contributes to change in views and beliefs. Most importantly, in this study, there are results that prospective teachers' diversity encounter contributes to their attitude toward diversity.

On the other hand, the effect of university, as the participants underline, changes depending on the university. At first, does the university education include independence from family or provides elude from the surveillance. Also, is the university environment containing diversity, or is it homogenous as a local high school? Here, homogeneity can also be characteristic of a faculty or a department rather than the whole university. This characteristic can also be restrictive if there is limited interaction between students of the faculties with others. The Faculty of Education (FE) generally has such homogeneity (Heinz & Keane, 2018). The participants in this study also put forward this and, unfortunately, more.

Prospective teachers state that ITE has no or minimal effect on their ideological beliefs. They put forward university but give no credit to ITE even though they study ITE. For them, neither the courses nor the staff in ITE has such a contribution. Different studies remark ITEs' this limited role in ideological beliefs (Atwater et al., 2010; Gay, 2010). Although the participant disagrees, this seems like a serious problem. Because prospective teachers' ideological beliefs may negatively affect their future teaching, unintentionally increasing existing inequalities and oppression (Rodriguez & Magill, 2016). In ITE, ideological beliefs should be discussed and made visible to prospective teachers so that they can become aware of possible inegalitarian and discriminative meanings grounded in these beliefs. Moreover, prospective teachers disagree ITEs' this role is also remarking since they mostly associate and limit ideological beliefs with political parties and exclude them from both education and teacher education. Maybe, this should be discussed first as an ideological belief in ITE.

#### **4.3. Promising Intentions of Prospective Teachers "A New Hope."**

In terms of the preparation of prospective teachers for diversity, the results of the present study include hope, even if it is only the intention of prospective teachers. The participants state that they respect the differences. This attitude is essential to maintain communication independent of the differences. Even this communication is entertaining for some. These views are very promising since such attitudes and behavior are expected to contribute to their future teaching to groups, including diversity. Also, communication, especially on differences, can be constructive in understanding diverse individuals. Without disturbing effects of ideological beliefs, this communication and understanding can turn into recognition of diverse individuals, which is one of the ultimate aims of preparation for diversity (Apple, 2008; Gay, 2010). Of course, to ensure these aims, it is better to provide and lead communication and understanding opportunities in ITE.

Another promising intention of the participants is that teachers should do more than be neutral and unbiased toward students having differences. This intention can be seen as considering that a teacher will probably teach diverse groups, assigning them a mission. Likewise, their views that ITE should have a role in preparing for diversity are also promising. Such a role of ITE is already known and established in ITE literature (Banks, 2001; Rowan et al., 2021; Valentin, 2006). However, even if ITE includes efforts related to preparation for diversity, these can be more beneficial with prospective teachers mindful of them.



#### 4.4. Apparent and Latent Barriers to Diversity preparation

There were some promising results in the previous title, but unfortunately, there is bad news that includes apparent and latent barriers to diversity preparation. To start with apparent ones, although the participants think that ITE should contribute to their preparation for diversity, they emphasize that currently, ITE does not affect this preparation. This result is consistent with various studies that underline the insufficiency of ITE in terms of preparation for diversity (Açar, 2021; Atwater et al., 2010; Mensah, 2022; Rodriguez & Magill, 2016). Also, it seems consistent that ITE does not affect ideological beliefs. Here, the participants' statements referring to "family discipline" about their attitude do diverse individuals strengthens this result.

Secondly, the participants agree on the attitude of respect to diverse individuals, but some propose conditions for this attitude. Of course, prospective are not expected to abide by Kantian duty ethics, which defines conditional behavior as immoral. However, their "mutual respect" or "I respect because I wait for respect" reasoning seems to be based on mutual interests rather than a principle for the common good. Actually, this reasoning of mutual interests can be seen as an example of interdependence in Durkheim's (1973) organic solidarity conceptualization, and it can really function well among prospective teachers. However, when prospective teachers bring this reasoning into their future classrooms, it can be problematic because of two factors damaging interdependence. The first one is teachers' hierarchical position in the classroom and the situation of teachers being a member of the majority. Both factors can guarantee that the teacher is respected and does not need to respect the diverse individual. Therefore, it can be said that for the attitude of respect to diverse individuals, prospective teachers should have more rigid reasoning.

The participants state that a teacher must be neutral and students' differences in beliefs, preferences, and lifestyles have no effect on teaching since being fair requires this. Teachers and prospective teachers generally accept these views (Kelly & Brandes, 2001), probably based on the assumption of meritocracy, saying that educational achievement is a product of individuals' effort and ability (Young, 1961). However, from another perspective, teachers prefer to ignore and refuse existing inequalities coming from students' differences to avoid blaming themselves and their colleagues (Gay, 2010). Also, teachers and prospective teachers are generally unaware of these inequalities and need to improve themselves to understand the inequalities based on differences (Rodriguez & Magill, 2016). The participants in the present study seem closer to the unawareness issue because they have good intentions mentioned above. However, as long as ITE does not improve their awareness or understanding, their neutrality concern for being fair can be a barrier to preparing for diversity and possible teaching behavior maintaining the inequalities. This is because, without such an improvement, their good intentions remain limited to teachers' individual accommodation of differences of the community rather than accommodation of their teaching to empower students who have difficulties and face inequalities because of their differences.

Finally, the results, including the participants' views on the LGBT issue, exemplify latent barriers to diversity coming from ideological beliefs. How the participants define gender seems to affect their views, attitudes, and behavior toward diverse individuals in terms of gender. Defining gender binary and biologically follows defining LGBT as a biological or psychological disorder. Such definitions bring considering LGBT something that needs to be private, not legitimated even though to be respected; something "I do not judge, judging it is not my responsibility" but something to be judged.

#### 4.5. Recommendations

The suggestions include increasing opportunities to discuss ideological beliefs in ITE and to encounter diversity for prospective teachers. In ITE, prospective teachers should discuss ideological beliefs not to reject or accept one or another but to be aware of these beliefs and their possible effects on their future teaching. To increase diversity encounter in ITE, enhancing mobility for prospective teachers and teacher educators seems to be an efficient strategy. Also, the diversity of ITE programs, courses, and contents can be helpful. In ITE programs, in addition to area and method courses, humanities and other foundational courses like sociology and philosophy can be beneficial to increase both diversity and discussion of beliefs. Finally, studying the effect of ideological beliefs on diversity preparation with participants from various ideological stances can stimulate a comprehensive understanding of the issue.

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## Appendix

## A Screenshot from Analysis Process

	A	B	C	D	E	F	G	H	I	J	K
ideoloji			1 imat FE	2 pdr FE	3 oku MA	4 oku FE	5 imat MA	6 ing FE			
Nasıl oluyor		Aile	Bence ilk önce ailede başlıyor	Bence ilk önce ailede başlıyor	Bence ilk önce ailede başlıyor	Bence ilk önce ailede başlıyor	Bence ilk önce ailede başlıyor	Bence ilk önce ailede başlıyor	Bence ilk önce ailede başlıyor	Bence ilk önce ailede başlıyor	Bence ilk önce ailede başlıyor
Siyasal görüşler		Üni genel	Çeşitlilik karşılıklı	Ama üniversiteye geçtiğinde	hem arkadaş ortamı değişiyor	Üni de mesela hayat görüşü değişmiş olan insanlar da var benim gördüğüm. Mesela arkadaşlarımın	Sizin nerden geldiğiniz çok önemli	Üni kültürü etkiler... Üni ve göre değişir	Çeşitli insanlarla karşılaşma	hoca çeşitli	kendine bağış zaman ayırma
		EF genel	Bence belirleyici olmamalıdır	Şu an EF de EF öğrencisi oldu	Açık söylemek gerekirse	EF de Bence olmaması daha iyi	Çü Ben sevmediğim 3-4 tane ders	arkadaş ortamı daha etkili	gruba uyum	etkileri yok	benimsediğim
		EF öğretim elemanı	Bölümüne göre de değişir diyor	Yok. Onların herhangi bir etkisi	hocalarımız falan eğitim öğretim üyeleri falan dedim	Ama araya girmediyim sürece	Ben sevmediğim 3-4 tane ders	ders içerikleri etkilemiyor	çerçerleri al	ailede başlar	ailenin etkisi az
		EF ders içerikleri	Şöyle diyebilirim. Şu an ben	Dersler, derslerde değil. Ker	Bence EF dedi derslerin bunları	Beni bölümümün itibarıyla	Bence pek fazla etkilemez. Ben	burada sadece bir öğretim	eleman	arkadaş ortamı	değişim
		Nasıl oluyor	Aile	Din fikirleri arasında her şey	Mesela siyaset için ailenin il	Bir insanın anne babası ne ise	Bu çok aile ilgili.	Bence o da benzer şekilde	öğrencilerden kaynaklanıyor	ilk aklima gelen	Kadınların ülkemizde ne kadar
		Din ile ilgili	Üni genel	Çeşitlilik	Aynı şekilde devam eder.	İnsan farklı bir şekilde	karşılaşmaz. Daha doğrusu kabul	ediyor diyebiliriz. Sonra	artık büyüme	Biz şimdi. Kendi yaşam tarzını	Yani bana göre öyle. Bana
		EF genel	Bağımsızlık	Var. Bence yüksek bir ihtimal	Din. Ben zekâ ile üni	ya geldiğim zaman bunu gördüm.	Allesi daha muhafazakar bir aile	dir ama buraya gelip ailesinin	gözü	aile görüşlerini uzatmak	kendini t
		EF öğretim elemanı	Ders içerikleri	Bence olmamalıdır. Aynı olması	gerektiğini düşünüyorum.		Bence daha uygun.	Onun dışında burayı	değerler	etkisi olmamalı *	
		Cinsiyet denince	Kadın erkek eşitliği	Önyargı. Neden dedim. Cinsiyet	Doğruştan sahip olduğumuz	Ö Cinsiyet dediğimizde	aklıma kadın erkek geliyor	heralde.	İlk aklima gelen	Kadınların ülkemizde ne kadar	asağılandığı
		LGBTI olgusu	Nasıl oluyor	Yargılama	Dışlanma	İstisna	İstisna	İstisna	İstisna	İstisna	İstisna
		Cinsiyet ile ilgili görüşler	Üni genel	Çeşitlilik	Aynı şekilde devam eder.	İnsan farklı bir şekilde	karşılaşmaz. Daha doğrusu kabul	ediyor diyebiliriz. Sonra	artık büyüme	Biz şimdi. Kendi yaşam tarzını	Yani bana göre öyle. Bana
		Üni genel	Bağımsızlık	Var. Bence yüksek bir ihtimal	Din. Ben zekâ ile üni	ya geldiğim zaman bunu gördüm.	Allesi daha muhafazakar bir aile	dir ama buraya gelip ailesinin	gözü	aile görüşlerini uzatmak	kendini t
		EF öğretim elemanı	Ders içerikleri	Bence olmamalıdır. Aynı olması	gerektiğini düşünüyorum.		Bence daha uygun.	Onun dışında burayı	değerler	etkisi olmamalı *	

## Geniş Özet

## Giriş

Bireylerin onları farklı kılan özelliklerini önemli olduğuyla ilgili anlayışın gelişmesi ile birlikte çeşitliliğin eğitimdeki görünürlüğü ve önemi artmaktadır. Buna bağlı olarak, çeşitliliğe hazırlanma konusu hem hizmet içi öğretmen eğitimi hem de hizmet öncesi öğretmen eğitimi (HÖE) bağlamında daha fazla vurgulanıyor. Öğretmen adaylarının HÖE aracılığıyla çeşitliliğe hazırlanmasını konu alan çalışmalarda öğretmen adaylarının öğrencilerin eğitim ortamlarında din, dil, ırk, sınıf, cinsiyet ve kültür gibi özelliklerin oluşturduğu; çeşitlilik kategorileri bakımından farklılaşan öğrenciler bulunduğu, bu öğrencilerin farklılıklarına bağlı olarak sorunlar yaşadıklarını ve eğitim ortamlarında bu sorunları önleme ve bunlarla başa çıkma konusunda neler yapılabileceğine ilişkin konular ele alınıyor.

İlk olarak, HÖE'lerin öğretmen adaylarını çeşitliliğe hazırlama konusunda iyi durumda olmadığını söylemek gerekiyor. Hem bu durumun çeşitli sebeplerden biri hem de HÖE'nin çeşitliliğe önemli bir sonucu olarak öğretmen adaylarının eğitim ortamlarında farklılıklara ilişkin eşitsizliklerin varlığını sorgulamaması gibi bir gerçeklik söz konusu. Bu gerçeklik bir yandan, öğretmenlerin ve öğretmen adaylarının kendilerini ve meslektaşlarını eleştirme ve suçlu bulmayı içerebileceğinden onunla duruma yüzleşmekten kaçınma veya durumunu gerçekten farkında olmama konusu ile ilgili. HÖE'lerde ise bu farkındalığı sağlayacak bir süreç gerçekleşmiyor. Öğretmenler kendilerine bu tür sorunların olmadığını düşündüklerinde konforlu bir alan yaratabiliyorlar. Çalışmalar, öğretmen adaylarının sahip oldukları görüşleri, ırk, sınıf, cinsiyet, din, kültür gibi kategorilere ilişkin eşitsizlikler içeren ideolojik inançlara sahip olabileceğini ve bunun onların çeşitliliğe hazırlanma sürecini etkilediğini savunuyor. Bu etki, çeşitlilik içeren gruplara öğretme becerilerinin kısıtlı kalmasına, bunun sonucunda

da eşitsizlikle mücadele bir yana eşitsizliği derinleştirmelerine sebep olabiliyor. Bu noktada temel öneri, öğretmen adaylarının HÖE’de alacakları ilgili dersler ve içerikler ile öncelikle çeşitlilik kategorilerine ilişkin kendi görüşlerinin farkına varma ve ardından bunları dönüştürmeye süreçlerinden geçmeleri yönünde. Söz konusu süreçler öğretmen adaylarının kendi görüş, inanç, tutum ve davranışlarını eleştirel olarak sorgulamasını gerektirmektedir çünkü ancak bu sayede altta yatan ve farkında olunmayanı açığa çıkarmak mümkün olabilir. HÖE’de bunu gerçekleştirebilmek için öğretmen adaylarının çeşitliliğe hazırlanma durumunu etkileyen ideolojik inançları tartışmanın ve incelemenin önemli olduğu düşünülmektedir. Bu inançların nasıl oluştuğu hakkında derinlemesine bir kavrayış HÖE’de farkına varma ve dönüştürme süreçlerinin mümkün kılabilir.

İlgili alan yazında öğretmen adaylarını çeşitliliğe hazırlanması konusunu kültür ve ırk kategorileri üzerinden ele alan birçok çalışma bulunmaktadır. Ayrıca, öğretmen adaylarının inançlarının onların genel öğretim performanslarına etkilerini inceleyen çalışmalar da mevcuttur. Eldeki çalışmanın öne çıkardığı ideolojik inançlar ve HÖE’de çeşitliliğe hazırlama konuları bir araya getiren çalışmaların ise daha az sayıda olmasının ötesinde, atıf yaptıkları ideolojik inançlar bakımındasın ve öğretmen adaylarından gelen veriye dayalı çalışmalardan çok teorik bakış açılarını içermeleri bakımından sınırlı olduğu düşünülmektedir. Bu bağlamda, öğretmen adaylarının ideolojik inançlarının nasıl oluştuğu olgusunun, onların HÖE’de çeşitliliğe hazırlama durumları ile birlikte tartışılmasının önemli olduğu fikri ön plana çıkmaktadır. Sonuç olarak bu çalışmanın amacı öğretmen adaylarının onları HÖE’de çeşitliliğe hazırlanmasını etkileyen ideolojik inançlarını daha iyi anlamak olarak belirlenmiştir. Bu amaca yönelik olarak çalışmaya yön veren araştırma soruları aşağıdaki gibidir:

- Öğretmen adaylarının ideolojik inançları nasıl oluşmaktadır?
- Öğretmen adaylarının ideolojik inançlarının oluşmasında HÖE’nin rolü nedir?
- Öğretmen adaylarının çeşitliliğe yaklaşımı nasıldır?
- Öğretmen adaylarının çeşitliliğe yaklaşımında HÖE’nin rolü nedir?

Çalışmanın öğretmen adaylarının ideolojik inançlarını daha iyi anlaşılması ve HÖE programlarında öğretmen adaylarının çeşitliliğe daha iyi hazırlanmasına yönelik öneriler sunma bakımından teorik katkılar sağladığı düşünülmektedir. Ayrıca, çalışmanın katılımcılar için kendi ideolojik inançları ve çeşitliliğe yaklaşımlarının farkına varmalarını içeren bir süreç olarak katkı sağlayacağı düşünülmektedir.

Çalışmanın birinci ve ikinci araştırma soruları öğretmen adaylarının ideolojik inançlarını tartışmaya açmaktadır. Bu tartışmayı içeriksiz olarak gerçekleştirmek, tartışmayı kısır ve yüzeysel kılacağından çalışmada üç ideolojik inanç kategorisi kullanılmıştır: politik ideoloji, cinsiyet ideolojisi ve dini ideoloji. İdeolojiyi tanımlamak ne olduğu ve neleri içerdiği hem tartışmalı hem de muğlak olduğu için zordur. Ancak ideoloji denildiğinde genellikle ilk akla gelen bu çalışmada da ele alınan kategorilerden olan politik ideoloji gelmektedir. Liberalizm, milliyetçilik, sosyalizm gibi iyi kurgulanmış örnekleri olmakla birlikte bireylerin görüşleri bu kurguların etrafında çeşitlendiği söylenebilir. Diğer iki kategori olan din ve cinsiyet ideolojileri ise bireylerin bu kategorilere ilişkin kesin olduğunu düşünerek kabul ettikleri görüş ve inançları içermektedir: Belirli bir din veya mezhebin içerdiği görüşler ve kabuller, cinsiyetin hangi kategorilere sahip olduğu veya belirli bir cinsiyetin özellik ve rollerine tanımlamalar. Bütün bireyler gibi öğretmen adayları da bu kategorilere ilişkin görüş ve inançlara sahiptir. Bu çalışma açısından önemli olan ise bunların nasıl oluştuğu ve çeşitliliğe hazırlanmaları ile nasıl bir ilişki içinde olduğudur.

## Yöntem

Amaçlarının gereği olarak nitel paradigma kapsamında yürütülen bu çalışma fenomenoloji olarak kurgulanmıştır. Ele alınan temel olgular öğretmen adaylarının ideolojik inançları ve çeşitliliğe hazırlanma olguları öğretmen adaylarının bu olgulara ilişkin görüşlerinden yola çıkılarak incelenmiştir. Çalışmanın katılımcıları bir devlet üniversitesinde HÖE programının son sınıf öğrencileri olan dört kadın ve iki erkekten oluşmaktadır. Katılımcılar HÖE'ye ilişkin yeterince deneyimleri olmasını garanti etmek için son sınıf kriteri uygulanmıştır. Maksimum çeşitlilik için ise farklı alanlardan ve çift ana dal, ikinci üniversite gibi özellikleri olan katılımcılara yer verilmiştir. Uygun örnekleme için uygun olarak öğretmen adayları aynı eğitim fakültesinin (EF) öğrencileridir. Katılımcılar ile bireysel görüşmeler gerçekleştirilmiştir ve bu süreçte yarı yapılandırılmış görüşme formu kullanılmıştır.

Toplanan veriler geleneksel içerik analizi yaklaşımından yararlanılarak analiz edilmiştir. Bu süreçte önceden belirli kodlar yerine veriden elde edilen kodlara dayalı tümevarımcı bir analiz uygulanmıştır. İlk etapta bütün veri tekrar tekrar okunarak işaretleme ve notlar eklenmiş daha sonra benzer veri parçalarından elde edilen veriler ile bütün veri kodlanmış. Bu süreçte gerçekleştirilen sürekli karşılaştırmalar ile kodlar arasında ilişkiler ve hiyerarşiler oluşturularak temalara ulaşılmıştır. Analizde veri Microsoft Excel 2018 yazılımı yardımıyla düzenlenmiş ve kodlanmıştır. Çalışmanın inandırıcılık özellikleri artırmak üzere alan yazından sunulan bazı stratejilerden yararlanılmıştır. Bunlar önem sırasına göre sürekli karşılaştırma ve analizi nitel tutma stratejileridir.

## Bulgular

Çalışmada bulgular öğretmen adaylarının ideolojik inançlarına ilişkin bulgular ve öğretmen adaylarının çeşitliliğe hazırlanmasına ilişkin bulgular başlıkları altında sunulmuştur. Nitel bulguların sunumunda veri ile bağlantı oldukça önemli olduğundan bulguların mutlaka tam metin üzerinden okunması önerilmektedir.

İlk olarak katılımcıların ideoloji kavramına bakışlarının değişken olduğu ancak ağırlıklı olarak ideolojiyi politika ile ilişkilendirdiklerini anlaşılmaktadır. Katılımcılar ideolojik inançların oluşmasında aile, okul, sosyal çevre ve üniversite faktörlerini ön plana çıkarmaktadırlar. Bu noktada ilk vurgulanan faktör aile olmuş ancak okul ve üniversite de aileden farklı görüş ve inançların gelişmesi bakımından önemsenmiştir. Bu noktada üniversite aileden tam bir bağımsızlık sağlama bakımından öne çıkarılmaktadır. Ayrıca üniversitenin görüşler, inançlar, tercihler ve hayat tarzları bakımından çeşitlilik içeren bir ortam olmasından dolayı farklı olanla karşılaşma imkânı sağlama bakımından önemli olduğu ifade edilmektedir. Tamamı HÖE öğrencisi olan katılımcılar üniversiteyi ön plana çıkarırken HÖE'deki derslerin ve öğretim elemanlarının ideolojik inançları üzerinde herhangi bir etkisi olmadığını ifade etmişlerdir. Bu tür bir etkinin olmaması gerektiğini savunan katılımcılar çoğunluktadır. Bunun ötesinde, katılımcılara göre HÖE'nin öğrenci ortamı da üniversitenin geneline göre daha homojen olduğu için çeşitlilik ile karşılaşma imkânını sınırlamaktadır.

Çeşitliliğe hazırlık bakımından ise öğrencilerin çeşitliliğe yaklaşımlarına ilişkin bulgular ve HÖE'nin yaklaşımlarındaki rolüne ilişkin bulgular elde edilmiştir. Katılımcıların görüşlerinden yola çıkarak öğretmen adaylarının yaklaşımlarında farklı olanla aralarında geçen etkileşimin niteliğinin belirleyici olduğu anlaşılmaktadır. Katılımcılar farklılıklara saygı duyduklarından, ama bu saygının karşılıklı olması gerektiğinden; farklı olanla iletişimden kaçınmadıklarından ancak burada da üslubun öneminden bahsetmektedirler. Katılımcılar bir öğretmenin farklılıklara yaklaşımı bakımından nötr olması herkese eşit davranması gerektiğini, aksi takdirde adaletin bozulabileceğini vurgulamaktadır. Ancak bir öğretmenin bundan fazlasını yapması gerekebileceğine ilişkin görüşler de mevcuttur.

Katılımcıların görüşlerinden HÖE'nin çeşitliliğe hazırlama konusunda kendilerine katkı sağlamadığını düşündükleri anlaşılmaktadır. Ancak, bunun bir eksiklik olduğunu ve HÖE'nin bu konuda katkı sağlaması gerektiğini ifade etmektedirler. Son olarak, ideolojik inançlar ve çeşitliliğe hazırlık kategorilerinin ilişkilendirmek adına katılımcıların cinsiyet kategorisindeki ideolojik inançları ile bu kategori çeşitliliğin önemli bir unsuru olan LGBT olgusuna ilişkin bulgular sunulmuştur.

### **Tartışma, Sonuç ve Öneriler**

Çalışmanın bulgularından yola çıkılarak dört tema oluşturulmuştur. İlk olarak, öğretmen adayları HÖE'ye, aile, okul ve sosyal çevre faktörlerinin etkisi ile oluşan ideolojik inançlar ile gelmektedirler. Literatürde de vurgulandığı üzere öğretmen adaylarının, gelecekteki öğremlerini olumsuz etkilemesi muhtemel olan birtakım ideolojik inançların farkına varmaları ve dönüştürmeleri HÖE'nin temel görevlerinden biridir. Bulgularda, ideolojik inançların oluşmasında üniversitenin de önemli bir faktör olarak öne çıkması bu görev açısından olumlu görünse de katılımcıların HÖE'nin bu anlamda bir rolü olmadığını vurgulaması önemli bir sorundur. Aynı zaman da bu sonuç HÖE'nin ideolojik inançları dönüştürmek bakımında etkili olmadığına ilişkin sonuçlara ulaşan başka çalışmalarla da uyumlu görünmektedir.

Katılımcıların farklı olana yaklaşımda saygıyı öne çıkarmaları, öğretmenin çeşitlik içeren gruplara öğretme de rolü olduğu ve HÖE'nin onları buna hazırlaması gerektiği gibi iyi niyet içeren görüşleri umut gelecek için umut vericidir. Ancak, öğretmen adaylarının çeşitliliğe hazırlanmasını etkileyen açık ve örtük bariyerlerden söz etmekte gerekir. İlk olarak HÖE'nin katılımcılarca ifade edilen gerek ideolojik inançlar gerekse çeşitliliğe hazırlamak bakımından yetersizliği önemli bir sorundur. Öte yandan, katılımcıların ifade ettikleri iyi niyetler diğer görüşleri ile birlikte düşünüldüğünde bazı sorunlar göze çapmaktadır. Temel bir ilke olarak benimsenmesi gereken farklı olana saygı konusu koşula bağlanmaktadır. Bunun yanında, öğretmenin rolü veya HÖE'de çeşitliliğe hazırlanma konusunda çoğunlukla öğretmenin uyum sağlayarak sorun yaşamamasına ilişkin bir anlayış hakimdir. Öğrencilerin adaletsizlik yaşamaması için ise öğretmenin nötr olması, eşit davranması gerektiği fikrinin vurgulanması, altta yatan -başarıyı bireysel çaba ve yeteneğe bağlayan- meritokratik varsayımı görünür kılmaktadır. Bu varsayımla beslenen 'eşit' yaklaşım sosyal, kültürel vb. özellikleri açısından farklılaşan öğrenciler için eğitim bağlamlarında hali hazırda var olan eşitsizlikleri derinleştirebilir. Son olarak, LGBT olgusunu "keyfi tercih", "biyolojik veya psikolojik bozukluk", olumsuz yaşantıların sonucu gibi gören bazı katılımcıların LGBT bireylere saygı duymakla birlikte "meşrulaştırılmaması", "özel alanda kalması" gerektiğine ilişkin görüşleri, ideolojik inanç çeşitliliğe hazırlanma durumuna heves kırıcı fakat işlevsel bir örnek oluşturmaktadır.

Bu çalışmadan yola çıkarak HÖE'de öğretmen adaylarının ideolojik inançlarını tartışabilecekleri imkanlar yaratılması önerilmektedir. Ayrıca, HÖE programlarında, öğrenci, öğretim elemanı hareketliliği, sosyal ve kültürel içerikleri sahip dersler ile çeşitlilik ile karşılaşma imkanlarının artırılması önerilmektedir. İdeolojik inançların çeşitliliğe hazırlanmaya etkisine yönelik gelecekteki araştırmalarda farklılaşan ideolojik duruşlardan öğretmen adaylarının görüşlerinin incelenmesi önemli görülmektedir.

### **Yayın Etiği Beyanı**

Bu çalışmanın verileri 2019 öğretim yılı bahar döneminde toplanmıştır. Bu süreçte çalışmalarda etik kurul izni bir ön gereksinim olmadığından veri toplama öncesinde bu tür bir başvuruda bulunulmamıştır.

Çalışma her şeyden önce kendilerinin ideolojik inançlarının farkına varmaları bakımından katılımcıları güçlendirici bir özelliğe sahiptir. Ayrıca katılımcılar kendilerinden veri toplanan edilgen



nesneler olarak değil, görüşleri etken bir şekilde ifade eden özneler olarak çalışmada yer almışlardır. Çalışmaya katılı ve görüşmeler de gönüllülük esasına dayalı olarak yapılmıştır.

Bu araştırmanın planlanmasından, uygulanmasına, verilerin toplanmasından verilerin analizine kadar olan tüm süreçte “Yükseköğretim Kurumları Bilimsel Araştırma ve Yayın Etiği Yönergesi” kapsamında uyulması belirtilen tüm kurallara uyulmuştur. Yönergenin ikinci bölümü olan “Bilimsel Araştırma ve Yayın Etiğine Aykırı Eylemler” başlığı altında belirtilen eylemlerden hiçbiri gerçekleştirilmemiştir. Bu araştırmanın yazım sürecinde bilimsel, etik ve alıntı kurallarına uyulmuş; toplanan veriler üzerinde herhangi bir tahrifat yapılmamıştır. Bu çalışma herhangi başka bir akademik yayın ortamına değerlendirme için gönderilmemiştir.

#### **Araştırmacıların Katkı Oranı Beyanı**

Her iki araştırmacının araştırmaya katkıları aynı düzeydedir.

#### **Destek ve Teşekkür**

Bu çalışmanın ilk taslağı 2019 yılında Malta’da gerçekleştirilmiş olan 6th International Symposium on New Issues in Teacher Education (ISNITE 2019) adlı sempozyumu sözlü bildiri olarak sunulmuş ve özet olarak yayınlanmıştır.

Çalışmada herhangi bir kurumsal destek alınmamış, fon kullanılmamıştır. Görüşleri ile katkı sunan katılımcılara teşekkür ederiz.

#### **Çatışma Beyanı**

Araştırmanın yazarları olarak herhangi bir çıkar/çatışma beyanımız olmadığını ifade ederiz.