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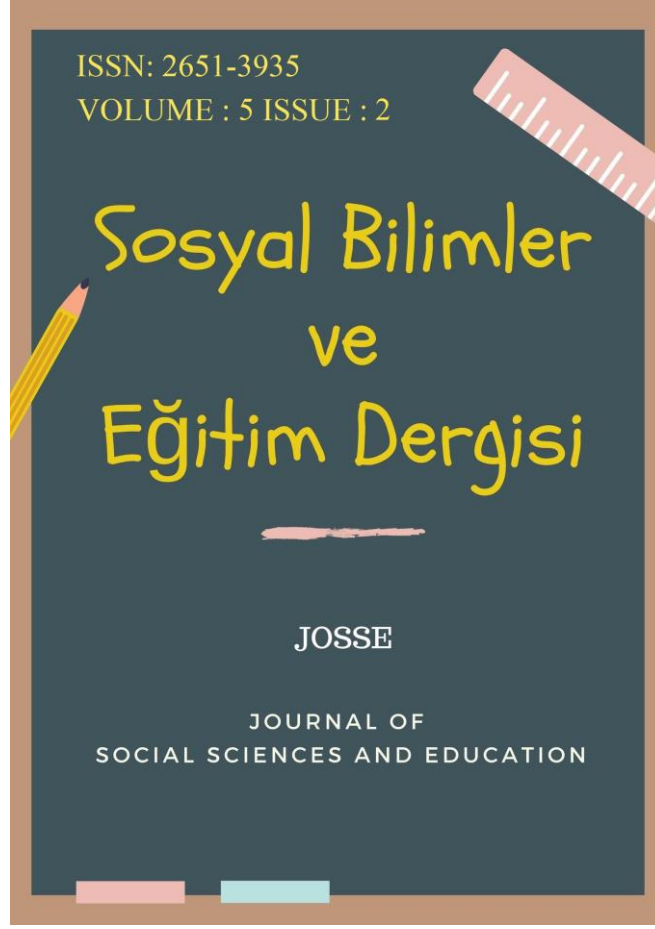
City, Identity and Civilization in the Eyes of Teacher Candidates

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Abstract	Research Article

This study aims to reveal the views of pre-service teachers studying at Yıldız Technical University Education Faculty about the city, identity and civilization and their perceptions of Istanbul urban identity. The study group of the research consists of teacher candidates who continue their education in different departments and levels at Yıldız Technical University Faculty of Education. An electronic interview form developed by the researchers and delivered to teacher candidates via Google Forms was used to collect the data. The data obtained were analyzed in accordance with phenomenology, one of the qualitative research methods, and interpreted by classifying with content analysis. The details of the pre-service teachers' perceptions of urban identity in Istanbul, after the settlements they lived in before Istanbul, and their contributions to Istanbul's teacher identity are discussed. Perceptions before and after living in Istanbul were compared and evaluated. According to the research findings, Istanbul; The participants gained qualifications such as being familiar with ethnic diversity, gaining self-confidence, exhibiting national values, being tolerant, being aware of the opportunities offered by the city, and empathizing when meeting people from different cultures. features. Participants expressed their metaphorical perceptions of Istanbul in five different themes (sea, history-culture-civilization, metropolitan life, emotion and others) with different images. It was determined that pre-service teachers gained a wider, comprehensive and unique identity by living in Istanbul and experiencing the city life. It is thought that these gains will provide cultural and qualified contributions to the students that prospective teachers will train in the future.

Keywords: City identity, civilization, culture, Istanbul, teacher candidates.

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Introduction

Civilisation As a Concept

Mankind has been in an effort to create spaces for his life since the first ages. Sometimes he built a shelter from the trees and sometimes he kept a cave for himself. Hair tents, barracks, caves have brought along with their dwellings, buildings, schools and other structures needed for life, together with a process of evolution. With the culture of living together, the dwellings have developed and started to turn into cities that have taken an order. Turkish nation; With the tribes and tribes he founded, he lived a life formed by Kafesoğlu's *Steppe Culture* and settled down with the Uyghurs. It is known that the Uyghurs, who continue the cultural heritage of the Huns and Köktürks, are the first Turkish tribe to have a fully settled life (Yıldız Altın). Turkish tribes faced migrations, wars, conquests and a process that spread to new geographies afterwards. In this context, new geographies have created a beginning for new civilisations. The concept of *civilised*, which is used as a synonym for the word *civilised*, which is the origin of the word *civilisation* in our language, is met with the meaning of *having a great development in the fields of thought, art and industry* (*Türkçe Sözlük* 2042). The definition of civilisation, like the definition of the concept of *culture*, is enriched with different achievements in every language and geography. Meriç stated that at this point, from the Germans to the Americans, civilisation was first met with a meaning that was equivalent to culture and then different from culture. He describes this situation as *for some, culture is the effort that a person spends to mature; civilisation, its movements to change the world; One is the goal, the other is the means. According to some, there is only a difference in volume between the two notions* (Meriç *Umrandan* 82-83). Gökalp on the other hand, explains civilisation with culture that is; with his own words, and states that civilisation, like culture, includes many concepts such as religion, morality, law, art, language, and literature. Shaping his life and writing life on the axis of the idea of *civilisation*, Meriç points out that the concepts of culture and civilisation should not be separated from each other. Guizot (cited in Meriç *Umrandan*) points out that the history of civilisation is a comprehensive concept that covers all other histories with a similar approach. Since the concept of culture has an important place in the construction of civilisation, civilisation in this context; It would be appropriate to deal with the meanings and values of the concept. The value of civilisation; it is a belief and moral order that will unite all people and establish peace and justice. According to Kalın (*Dünya* 2), being civilised expresses a set of ethical, legal, and humane approaches and behaviours in direct opposition to the concept of barbarism. In

contrast, civilisation amounts to the intellectual, physical, political, and economic order emanating from these approaches and behaviours.

City and City Identity in The Civilizational Imagination

The living spaces are reflections of the human needs and motivations of the construction of cities. The abodes, houses of worship, roads, schools, bridges, business spaces, parks, market places, penitentiaries, and even cemeteries are the direct result of this consideration. Therefore, the urban reflects the human. Cities are akin to humans. The cities develop thanks to the contribution of those who live in them. Although humans are the exact image of each other, each city has its unique qualities. Like human fingerprints, cities have a particular identity woven with traces of the past. The totality of the meanings and values attributed to cities are the most significant indicators that determine the identity of that city (Yıldırım).

Religious, historical, geographical, and linguistic differences nurture and develop these identities. In the present day, some cities have formed their identity through geography, whereas others have created an identity based on their history and values.

In recent years, names such as the ancient city, liveable city, quiet city, shopping city have emerged thanks to such qualities of the cities.

Figure 1.

According to Sennett (2002), identity is the pure self-identification process of individuals about others. From their foundation, cities also form their identity over time (Yıldırım). This physical and inanimate construct gains warmth thanks to human energy and emotion. City identity can be referred to as the civilisation that emerges as a result of human beings contributing to the identity and personality of the city. In this case, *while reviving the city, culture builds the civilisation or the civilisation revives the city* (Ökten *İstanbul 14*). In other words, an invisible separator exists that distinguishes a city from other cities, which can be called the spirit or identity of the city (Rossi, 1999: 32). One of the cities that carry this spirit and identity is Istanbul.

Istanbul As a City Of Civilization and Its City Identity

Since the Christian Roman Empire, Istanbul has served as a civilisational symbol in the Muslim Ottoman Empire. Thanks to its strategic position contributions, it has formed a rich civilisation and assumed a symbolising city identity. Istanbul is a culture that has filtered

out the past and the present from its perspective. Every corner of Istanbul that breathes and lives reflects this culture. Its dwelling is the reflection of belonging to the culture, i.e. Istanbul's identity. The city consolidates this belonging to the culture and concretises the abstract concepts belonging to civilisation through its symbols, values, and ways of living. Located at the crossroads of Europe and Asia, the Western and Eastern civilisations, and where the Turkish culture replaced the Roman/Byzantian culture, this ancient city brought about a process that affected all its dwellers through rapid change. In this context, the religious factor presents a city identity that has affected architecture and the individual's clothing style and worldview. On the one hand, Islam presented a change in terms of its sociocultural position and historical status; on the other hand, it specifies the worldviews and lifestyles of its residents (Çelik 145). Every individual living in Istanbul is influenced by this identity and enriches the Istanbulian identity through the city dynamics.

Identity, a quality attributed based on the individual's actions, is a concept that emerges thanks to actions and is shaped by values (Ökten *Yahya 32*). What kind of city identity does Istanbul offer to its residents as a city where civilisations intersect, the traces of ancient civilisations are found, and which has an extensive cultural, architectural, artistic, and literary heritage? How and to what extent does developing this identity by belonging affect the daily lives of these individuals? Specifically, how are students of education affected by the city's identity, and how does this identity contribute to their teacher identity?

Özsezer and İflazoğlu Saban state that self-identification and how individuals see themselves in the teaching profession represent their identity structure. Francis and Roux point out that identities change in the long term and that individuals make choices from a plethora of identities in passing from one situation to the other.

This study discusses the identity development process of teacher candidates in the context of Istanbul's city identity and its contributions to their identity. Considering that the concept of identity holds significance for teacher qualities in Korthagen's modelling, questions such as "If so, is city identity a variable that influences teacher identity?" are discussed in this study.

Method

This study is primarily focused on the concepts of the city, identity, and civilisation. It foremost lays weight on the concepts of the city and identity and takes account of university students' perceptions of the concepts of civilisation, identity, and the city. Various questions were directed to interviewees to determine city identity, cultural and civilisational

development of cities, and the impacts on individuals. To this end, teacher candidates' responses were examined, categorised; and the findings were interpreted based on the categorisations. In line with this general aim, the concept of city identity was discussed specifically about Istanbul. It aims to set forth this concept's contributions to the individuals who migrated to Istanbul and the associations it evokes in its residents.

Model

Teacher candidates' views were collected through phenomenological research. Phenomenological studies aim at uncovering the participants' perceptions, experiences, and meanings attached to a phenomenon. Furthermore, these studies may address individuals, behavioural conditions, social phenomena such as events. Individuals who experience a phenomenon are interviewed; their views are examined and categorised based on their experiences.

Our study benefits from interviews as the data-collection method mainly utilised in phenomenology. (Starks and Trinidad 1374). The phenomenon in question tries to be explained by employing non-structured or semi-structured interviews (Wimpenny and Gass 1490). Data collection requires an unbiased process without any expectation or drafting. To this end, open-ended and general questions are designed for the interviews in such a way that they do not affect the answers, and in-depth data can be obtained by referring to related questions if required (Baker et al.). In this type of study, the researcher analyses how the individuals included in the interview process or the study group interpret their experiences in the light of the collected data. The description and explanation of these experiences lead to the formation of themes. In addition to describing these experiences, phenomenology entails the identification of the relationship between individual experiences and the phenomenon. Teacher candidates' experiences in their hometowns emphasise the common social mindset that influences their teacher identity. This mindset underlines to what extent it shapes the individual's thought whilst interpreting the phenomenon in question.

The participants' experiences included in the study group of the phenomenological study are interpreted in the context of content and meaning. Identifying the phenomenon based on research findings and results suggests why it occurred in a particular way and what to concentrate on in future studies.

The interview questions were detailed and deepened with open-ended questions such as "Why?" to analyse the teacher candidates' views in-depth. Subsequently, they were categorised according to themes. The analysis process for coding/categorisation included the

following path: identification of the phenomenon in the interviews/text, its denomination, and categorisation (Baş and Akturan 87).

Study Group

The study group is composed of students (n=201) enrolled in the Faculty of Education at Yıldız Technical University in the Spring of 2020 to 2021 academic year. The demographic information of the teacher candidates is as follows: It is seen that 72% of the students were aged between 19-21. Only 5%(f=11) of the students were over 25 years of age. It is also observed that 33% of the participants (f=66) are enrolled at the department of Turkish Language Education in the spring semester of the 2020-2021 academic year. The students in the psychological counselling and guidance and foreign language teaching departments participated the least by 2%.

Data Collection Tools

In the first phase of the study, after the identification of the participants' demographic data, the participant's perceptions of the city, identity, and civilisation concepts were examined. In order to obtain the participants' views, they redesigned an interview form. The interview form was finalised by the views of Turkish language education experts. The interview form was prepared on Google Forms electronically and shared with participants voluntarily. Ethical principles were paid specific attention to the course of data collection, and the participants did not have to provide any personal information.

The collected data were interpreted through content analysis, whereas the findings were classified. It is essential to consider flexibility in shaping the qualitative research process, interactivity, and induction in data analysis (Balcı 38). The abovementioned reasons demonstrate that the analysis and interpretation of qualitative data is a process that requires in-depth examination. This study benefits from content analysis as a qualitative analysis method.

Content analysis *is a scientific approach that studies social reality using objective and systematic categorisation of the message, meaning and/or linguistics of verbal, written or other materials, transforming these data into numbers and inferencing* (Tavşancıl and Aslan 22). Content analysis mainly focuses on collected data; frequently repeated or emphasised events and phenomena in the data set are coded. The codes lead to categories, and themes are formed based on these categories (Baltacı). The content gathered from the participants' interviews and the resulting data are systematically categorised and analysed (Bengtsson, Crabtree and Miller, Merriam and Grenier, Glesne).

To ensure the reliability of the data, two independent experts were asked for their opinions on the collected data. Experts and the researchers agreed on the content of the participants' views. The impact of the consensus and the disagreement between the researchers and the experts on the reliability of the study was examined based on Miles and Huberman's (64) formula [Consensus/(Consensus+Disagreement)x100]. The results show that consensus on the reliability of the study, the researchers and two experts in Turkish language education are 92% and 94%, respectively. This result shows that the reliability level of data analysis is high.

Ethical Committee Permission

Ethical permission was obtained with the meeting of Yıldız Technical University Social and Human Sciences Research Board dated 17.03.2022 and numbered 2022.03.

Findings

This section accommodates the findings obtained from the responses to the interview questions within this study's scope. Graphic 1 shows the participants' responses to the question "Do you think cities have identities?"

Graphic 1.*Whether cities have identities or not*
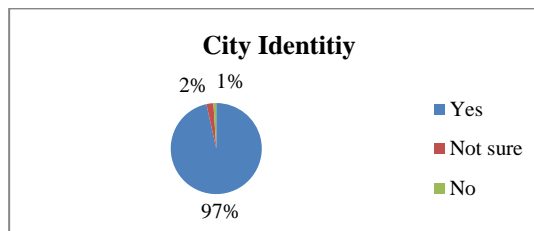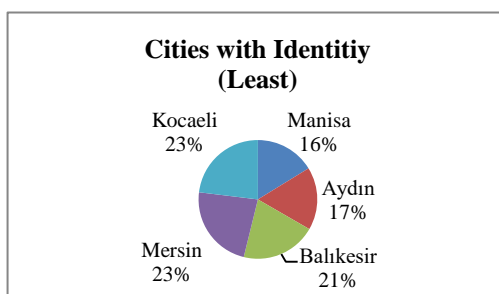

In Graphic 1, an overwhelming majority of participants stated that cities have identities. Only two students thought that cities do not have identities, whereas five students expressed their uncertainty.

The participants were asked the following question in the interview: "Which metropolitan cities do you think to have identities?". The responses to this question are concretised in two separate graphics. The first three cities referred to as cities with identities are seen in Graphic 2. Graphic 3 shows the cities that were reported to have the least of an identity:

Graphic 2.*Cities that have the strongest city identity for participants*

Cities with Identitiy (Most)

Trabzon 14% | İstanbul 25% | Bursa 16% | İzmir 22% | Ankara 23%
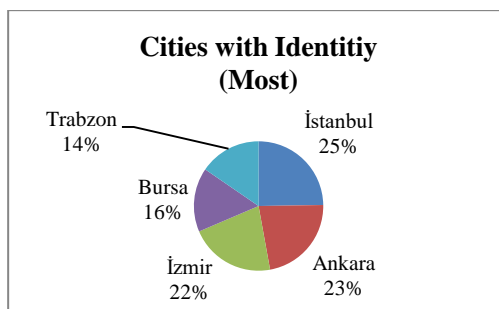
Graphic 3.*Cities that have the strongest city identity for participants*

Cities with Identitiy (Least)

Kocaeli 23% | Manisa 16% | Aydın 17% | Balıkesir 21% | Mersin 23%

It is seen from Graphic 2 that the first three cities referred to by participants overlap with the most crowded and developed cities ranking in Turkey. In the participants' statements, Istanbul, Ankara, and Izmir occupy the top three places in ranking cities with a city identity. Bursa and Trabzon's other two cities, which hosted ancient civilisations and have a city texture. It is also known that these cities have a rich cultural infrastructure. In Graphic 3, Manisa, Balıkesir, and Aydın constitute the three cities referred to as cities with the weakest city identity. It is striking that these three cities meet the criteria for being metropolitan cities thanks to the centrum and district population and large districts as stipulated in the 2014 law of metropolitan cities. On the other hand, the other two cities, Mersin and Kocaeli, differ as they accommodate multiple rather than local identities due to a migration flow initiated by industry, commerce, and ports. After collecting the participants' views on city identity, the following questions were specifically focused on Istanbul. These specific questions about Istanbul were addressed only to students studying or living in Istanbul and because the city has the strongest city identity. Thus, the most basic finding from the students is that Istanbul is the most significant city with an identity.

Graphic 4 shows that 178 students think that Istanbul is the city that bears an identity and even that evokes the most sense of identity. The question "Do you think that Istanbul is a

city with an identity?" aims at confirming this and determining the results through specifying the question. The participants' responses to these questions are shown in Graphic 4.

Graphic 3.*Whether Istanbul has an identity or not*
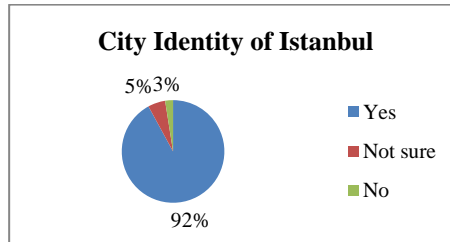
It is crucial to reach deeper findings from the relevant data in qualitative studies. To this end, since the majority of students provided an affirmative answer to this question, they were asked to justify their opinion. An analysis of students' responses offers eight themes in Table 1.

Table 1.

Themes related to Istanbul's city identity

History	Culture	Civilisation	Individuality
Multi-identity	Capital City	Architectural	City Icons

Following the question related to Istanbul's city identity, the students were asked about the impact of Istanbul on the formation of their self-identity. Graphic 5 shows the responses to this question.

Graphic 4.*The impact of Istanbul on the formation of students' self-identity*
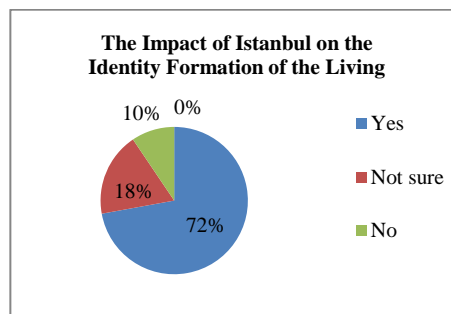
It is seen in Graphic 5 that 145 (72%) out of 201 interviewees acknowledged the impact of Istanbul on their identity formation. Furthermore, those 145 students were asked about the contributions of Istanbul to their self-identity formation. 138 out of 145 students responded to this question. An analysis of student responses demonstrated eight themes.

Table 2.

Contribution of Istanbul to individuals' identity

Ethnic	Self	Incorporating	Environment

Diversity	Confidence		of Tolerance
Empathy	Opportunities of the City	Culture and Civilisation	History

The participants were also addressed pre and post-knowledge questions to evaluate the contribution of Istanbul to their identities through their perceptions of Istanbul. These questions were responded to by 92 teacher candidates who had moved to Istanbul from other locations. Graphic 6 compares the responses to the questions "What kind of sentiments did you have before coming to Istanbul?" and "What kind of sentiments did you have after coming to Istanbul?".

Graphic 5. *A comparison of sentiments before and after coming to Istanbul*
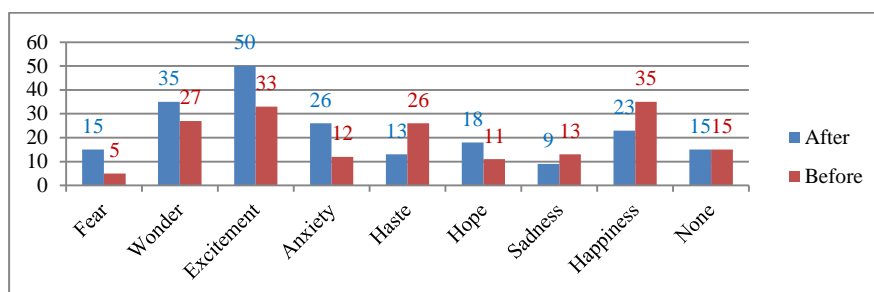
Graphic 6 shows that the highest reported sentiment was excitement with 54.3% (f=50), whereas the least reported sentiment was sadness measured at 9,8% (f=9). 16.3% /f=15) of the participants reported that they did not have any particular emotions. According to this comparison, some of the participants who moved to Istanbul from other locations reported changes in their emotions. They reported a decrease in levels of fear, curiosity, nervousness, anxiety, and hope whilst feelings of a hurry, happiness, and sadness increased.

To observe the participants' perception of Istanbul and the reflection of the concept of *civilisation* on themselves, the participants were asked the following question: "Is Istanbul a civilised city?". The responses to this question are found in Graphic 7.

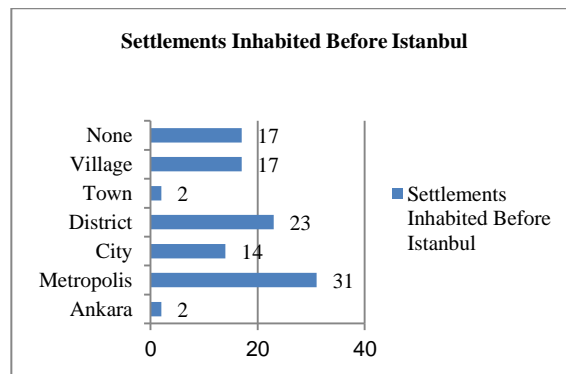**Graphic 6.** *Whether Istanbul is a civilised city or not*
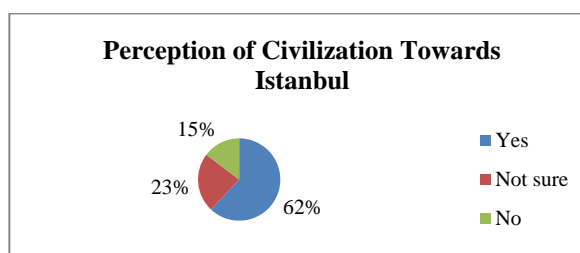
It is seen from Graphic 7 that 62% (f=101) of the participants perceive Istanbul as a city where civilisation manifests itself. 23% (f=38) of the participants report uncertainty. In

contrast, 15% (f=24) replied "no" to this question. The ideas behind this response tried to be determined by further in-depth questions.

After the participants perceived Istanbul as a city with civilisation, they were asked another question to identify their experiences before moving to Istanbul. The features of their places of origin are found in Graphic 8.

Graphic 7. *Locations before coming to Istanbul*

Settlements Inhabited Before Istanbul

Location	Value
None	17
Village	17
Town	2
District	23
City	14
Metropolis	31
Ankara	2

Graphic 8 shows that 33 participants- including 2 in Ankara- live in metropolitan areas (excluding Istanbul and Ankara). Fourteen participants live in cities, whereas 23 reside in districts. The number of town residents amounts to 19. Based on the abovementioned information, the participants were asked to provide recommendations on Istanbul. They offered recommendations centred around city identity and civilisation, some of which are as follows:

The participants interpreted living conditions in Istanbul. Their recommendations were analysed and classified into seven themes:

Table 3

Recommendations for living conditions in Istanbul

To feel and understand Istanbul

Adapting to the environment and conditions

Improve yourself

Be thrifty

Acting in a timely and planned manner

To walk a lot

Be able to put up with the downsides

These recommendations reflect the participants' experiences, and they offered recommendations on how to live in Istanbul based on their lives before Istanbul. The participants were asked to respond to the following question with a single concept: "What

does the word 'Istanbul' brings to mind?". Their responses varied in variety and associations. Table 4 shows the themes identified based on the response distribution and analyses.

Table 4.

What Istanbul brings to mind

Theme	Teacher Candidates' Answers	Total Frequency
Sea	Bosphorus (22), sea (9), landscape (2), Golden Horn (2), seagull (2), Seaside of Üsküdar (1), blue (1)	40
History, Culture, Civilization	history (14), civilisation (6), Galata (5), Eminönü (5), Maiden's Tower (3), Galata Tower (3), Dersaadet (2), Ottoman (2), mosque (2), history (2), motif (1), Hagia Sophia (1), Fatih (1), Ottoman Empire (1), Fenerbahçe (1), cultural accumulation (1), Beşiktaş (1), city of culture (1), Suriçi (1), Taksim (1), city of history and Islam (1), historical buildings (1), tower (1), poetry (1), literature (1), antique (1), seven hills (1)	61
Metropolitan life	crowd (26), traffic (8), big (6), chaos (5), metropolis (5), enchanting (1), crowd of people (1), chaos (1), confusion (1), darkness (1),	68

	turmoil (1), rush (1), megapolis (1), center (1), struggle (1), life (1), everything (1), opportunity (1), vaveyla (1), life (1), suffering (1), diversity (1), vitality (1)	
Feeling	freedom (3), peace (2), childhood (1), longing (1), belonging (1), lover (1), my memories (1), loneliness (1), being (1), every moment and my firsts (1), excitement (1), love (1)	15
Other	unique (1), elegance (1), cat (1), tourism (1), wealth (1)	5
Total		189
Ticking the other option		21
Unresponsive		1

When the Table 4 was examined, 189 different answers were encountered. These answers were distributed to the themes of sea, *history-culture-civilization, metropolitan life*, feelings. Those that could not be categorized were gathered under the "other" heading. In the distribution of the themes, it was determined that the answers were mostly about metropolitan life.

Result and Discussion

It is possible to encounter studies on the city, culture, and civilisation. In his work titled *Beş Şehir (The Five Cities),* Tanpınar shares various clues on city identity through the styles and eating habits of the urbanites. There are various studies on the impact of urban change on city identity in the City Studies literature (Ulu ve Karakoç, Birol, Adıyaman, İlgar, Şahin, Atik, Aliağaoğlu and Abdullah). These studies put forward the negative impacts of urban changes and transformation on city identity. Furthermore, different fields (Kaypak, Topçu, İdrisoğlu, Acar et al.) also addresses identity formation based on factors that define city identity, and the importance of city cultures for identity formation is emphasised.

Yıldırım (137) considers city identity within the context of ethnic structure, image, religion, language, architecture, means of production, and environmental conditions. The issue of disidentification was also studied as a significant sociological topic of research (Karaaslan, Özcan). These studies confirm the rhetoric that geographical features, flora, climate, air, water are reflected in the behaviour of the locals. In his study on America, Tuan examines the human-nature relationship, geography-dependent behaviours, feelings, and thoughts associated with abode. He tries to comprehend the human world based on these factors (Tuan). History, geography, local administrations, behavioural sciences also approach the impact of city identity on individual identities from various perspectives.

Çelik (139) asserts that cities are characterised by their belonging to the symbolic systems of the civilisational world they are situated in from a broad perspective, and dynamics intersecting at the subjective experiences of their residents from a specific perspective. It is also emphasised that cities differ from the rural areas with their specific living conditions (Yıldırım). The participants confirm this thesis in the context of Istanbul in our study. Thus, the differences between participants' pre-and-post-Istanbul feelings, perceptions, and thoughts were identified.

In a study by Ayvalıoğlu (7), it was found that gender, age, education level, occupation, district in Istanbul, period of residence in Istanbul, previous districts, jobs and travel frequency in the city influence individuals' perceptions of the city. This is also reflected in the dataset of our study focusing on Istanbul, with a population of 16 million. Furthermore, Ökten *(İstanbul 14)* describes the characteristics of *being an Istanbulite* such as clothing, eating and drinking, attitude and behaviour, speaking, travelling, sacred spaces. It is seen from the participants' data that city opportunities contribute to their personal development and teacher identities and that the abovementioned characteristics overlap with their perceptions of Istanbul and its contributions. In his work *Huzur (Peace),* Tanpınar refers to being an Istanbulite as owning a city identity. Nevertheless, the concept of being an Istanbulite requires not only to belong to the city but also to experience and sustain its rich civilisation. On the other hand, Demir Bayraktar (68) suggests that an individual should internalise and adapt to the dynamics of the home city as well as be aware of the quality *of being an urbanite*. Sağdıç (1279) analysed university students' perceptions of Istanbul in terms of city image and concluded that natural elements rather than rich historical sites form the city image.

The results of this study do not overlap with our study. However, the mention of the negative aspects of the city, resulting in anxiety, but also the advantages of the location and

the opportunities overlap with our study. The main problems of Istanbul that are most cited are traffic, overpopulation, and environmental problems.

It was discovered that the new graduates and teacher candidates in this study sample are on common ground in terms of a myriad of perceptions and ideas. They point out ideas and perceptionssuch as the multicultural structure of Istanbul, the strategic location of the Bosphorus, the opportunities, its historical legacy (Sağdıç 1280).

Kılıçkaya Boğ (378) refers to various elements that contribute to the identity of cities. Architectural structures, city components that form the city texture, logos designed for cities, information design elements are referred to like elements that contribute to the identity of a city. However, our study suggests that elements such as religion, culture, lifestyle, tradition, and perspectives impact Istanbul's city identity formation.

Özsezer and İflazoğlu Saban assert that teacher candidates should be provided various opportunities during their training to gain experiences to express their identity; these experiences should include the methods that can help them to develop, learn about themselves, and question their past experiences. Within this context, it can be said that a metropolitan city such as Istanbul offers a highly cognitive and socio-active learning environment in which teacher candidates can integrate their past experiences, their teaching narratives, values, and personal identities. In a similar vein to Meriç (Bu Ülke 2009), who states that civilisation is referred to as the equivalent for culture, this study has concluded that the civilisation available in cities is equivalent to city culture. Insofar as they contribute to their culture and civilisation, individuals are affected by cities.

As long as they continue their education there, teacher candidates are affected by Istanbul's identity. They state that they have a richer culture thanks to the gains from this identity. Likewise, as a rich city, Istanbul has a specific identity marked by both the Roman/Byzantine and Ottoman Empires. This richness offers an extracurricular environment conducive to the personal development of teacher candidates pursuing their studies in Istanbul. The history of the city, its specific lifestyle, metropolitan, social and cultural opportunities provide a great source of richness for a teacher candidate. Another point to consider is that ancient cities stood out in the perception of city identity. Whereas cities such as Istanbul, Ankara, and Izmir were mentioned about cities with an identity, newly-metropolitanised provinces such as Manisa, Balıkesir and Aydın were not associated with a city identity. Although the living conditions, the opportunities, level of development in Istanbul offer increased benefits to teacher candidates, these can lead to a more hectic and

exhausting life. Concerning this, the teacher candidates pointed out that Istanbul is an indispensable city with the opportunities it offers, its cultural and civilisational richness whilst having an exhausting and busy metropolitan life.

The conclusions drawn from the dataset of this study on teacher candidates are:

Cities have identities. These identities affect the residents with benefits and consequences as well.

- Istanbul, Ankara, and Izmir stand out as cities with a specific identity and a civilisation in Turkey.

- Istanbul has qualities that affect individuals in terms of identity with its lifestyle, history, and cultural infrastructure.

- There are differences between the pre-and-post-Istanbul moods of the teacher candidates. The students report a decrease in their fear, curiosity, anxiety, excitement, hope, and an increase in feelings of haste, happiness, and sadness.

- As an urban and developed city, Istanbul is a city that has a culture and a past.

- Teacher candidates who are studying in Istanbul are affected by Istanbul's city identity.

- The concept of city identity should be considered in separation from culture and civilisation. In this context, the social reflections of city identity on individuals should be considered.

- Whereas cities affect individual identities, individuals also have an impact on city identity in terms of the social consequences of their own lives.

- Whether they are originally from Istanbul or not, individuals who live or study in Istanbul are influenced by Istanbul's identity.

- Istanbul offers teacher candidates great opportunities that may contribute to their cultural, social, sportive, artistic, and professional development outside their place of study. Teacher candidates can also benefit from these opportunities alongside their academic education.

These results demonstrate that the concepts of culture and civilisation should be taken into consideration in studies on city identity. This study can also be replicated in Europe, Asia, Africa, and various ancient cities in Turkey. The results of these international and local studies will determine whether city identity has similar or different influences on the qualities and identities of teachers in different geographies.

Our study discussed the extent to which Istanbul was perceived as a city of civilisation and how its ancient civilisation affected its residents. Studying in Istanbul, which has a rich civilisation, will contribute to students' academic skills and personal development.

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