

Teachers' Beliefs on Education Revealed Within the Framework of Power–Knowledge Relations by Michel Foucault

Michel Foucault'un İktidar-Bilgi İlişkileri Çerçevesinde Öğretmenlerde Açığa Çıkan Eğitim İnançları

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ABSTRACT

In this study, we aimed to investigate the educational beliefs revealed by teachers in the light of Michel Foucault's power–knowledge theory. We determined the participants of the research according to the purposive sampling method. The participants were 52 teachers in different provinces of Türkiye working in various fields. We conducted semi-structured interviews consisting of seven basic questions in three explanatory categories with the teachers. We analyzed qualitative data through phenomenographic analysis. Three different explanatory categories were obtained from the data: "reproduced education", "reproduced teacher" and "power ideology". This study shows the educational beliefs revealed in teachers in terms of three parameters (education, teacher, and ideology) chosen in line with the power–knowledge relations of Michel Foucault. The findings are thought to open up new horizons for us in order to see the changes that may occur in educational beliefs as a result of power–knowledge relations, as a result of education and its practitioners, which is the constitutive mechanism of our lives as well as our rights and acceptances, in today's world where everything becomes visible.

Keywords: Educational beliefs, phenomenographic research model, power, knowledge

ÖZ

Bu çalışmada, Michel Foucault'un iktidar-bilgi analizleri ışığında öğretmenlerde açığa çıkan eğitim inançlarının neler olduğunu ortaya çıkarmak amaçlanmıştır. Çalışmanın katılımcıları amaçsal örneklem yöntemine göre belirlenmiştir. Çalışmaya Türkiye'nin farklı illerinde görev yapan ve değişik branşlarda çalışan 52 öğretmen katılmıştır. Öğretmenler ile üç açıklayıcı kategori eşliğinde yedi temel sorudan oluşan yarı yapılandırılmış görüşmeler yapılmıştır. Nitel veriler fenomenografik analiz yoluyla analiz edilmiştir. Verilerden "yeniden üretilen eğitim" açıklayıcı kategorisi için eğitim inançları açısından iki kategori ve betimleme yollarına ilişkin iki kategori, "yeniden üretilen öğretmen" açıklayıcı kategorisi için eğitim inançları açısından iki kategori ve betimleme yollarına ilişkin iki kategori, "iktidar ideolojisi" açıklayıcı kategorisi için eğitim inançları açısından üç kategori ve betimleme yollarına ilişkin üç kategori elde edilmiştir. Verilerin analizi sonucunda, katılımcıların genel olarak gelecek kuşakların şekillenmesinde okulun en iyi kullanılan araçlardan biri olduğu ve özellikle okulların mevcut fiziki görünümüyle aracılığıyla öğretmenlerin belli kalıplara sokulmaya çalışıldığını inandıkları belirlenmiştir. Bu çalışma Michel Foucault'un iktidar-bilgi ilişkileri doğrultusunda seçilen üç parametre (eğitim, öğretmen, ideoloji) açısından öğretmenlerde açığa çıkan eğitim inançlarını göstermektedir. Elde edilen bulgular her şeyin görünürlük kazandığı günümüz dünyasında, yaşamlarımızın olduğu kadar doğrularımızın ve kabullerimizin de oluşturucu mekanizması olan eğitimin ve onun uygulayıcıları olan öğretmenlerin, iktidar-bilgi ilişkilerinin sonucunda eğitim inançlarında meydana gelebilecek değişimleri görebilmek adına bizlere yeni ufuklar açacağı düşünülmektedir.

Anahtar kelimeler: Eğitim inançları, fenomenografik araştırma modeli, iktidar, bilgi

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Introduction

Human history is the journey of creativity, the most crucial feature of the mind. By shaping many things in nature, human has created social structures through social communication. This socialization process and social structures have continued since the formation of the first civilization until today's societies. So that the developing technology, socialization, and emerging social structures have not lost many of their effects even though they underwent profound changes and transformation. Although emerging new social formations have initiated a process of dehumanization, they have not destroyed the acceptance underlying the efforts to live together and create a common idea. People who have to adapt to the social structure exhibited by the effort of generating common ideas realize their existence through the socialization adaptation process, which is an indicator of loyalty to this structure. The places where this process occurs can sometimes be a factory or an office and often comes out to be schools (Apple, 2012). The possibilities granted by technology extend the boundaries of these adaptation processes, bringing essential changes. Even though the technological possibilities evoke the logic of extending the boundaries of freedom while expanding the boundaries of the socialization process, what happens is that it exposes a surveillance situation. In other words, a period of rapid information process will be revealed under surveillance. The most crucial functional tool by which this process can take place is education (Asan, 2003).

Education stands out as a building block, a very effective element in the formation and change of this structure and the creation of each cell of the social structure. Education's place and functions in the social structure and the human typology it produces as a result of these functions have critical importance for education science as well as for the entire social structure. Education, which is the basis of socialization, has been defined as the liberation of the brain, heart, and hand of the individual in search of meaning in recent years (Hesapçioğlu, 2008). In order to ensure the existence and continuity of social institutionalization, which is the basic mechanism of this structuring, there is a need for individuals who undertake and carry out the necessary roles and duties and protect the legitimacy of these institutions. Only with the continuity of this mechanism, the social structure dominates the area of existence and legitimacy and ensures its continuity. Considering that education's formative effect is one of the strongest areas of social mechanisms, human being the most creative, most robust, and most dynamic one of the productive forces is shaping himself/herself once again with his/her very own hands. As a matter of fact, the first function of the cultural and social structure is to maintain itself, and the social structure fulfills this function through education. Education shapes the individual "around the idea of the society" (Akyüz, 1999).

"School," which is the environment where the functions of education are carried out, is defined as institution that enables young generations to adapt to social life by providing many sciences and professions and give them a strong morality. In this case, education is the carrier, replicator, and transmitter of the current power and political organization and ideologies and values that dominate the society. "Discipline" (Yavuzer, 2001), which is defined as the ways and methods followed to make the child adopt certain behavioral patterns, consists of practices that enable this process to be organized, supervised, and regulated. The disciplinary process also includes the formation of "individual, citizen, social personality."

When it is recognized that the forms of power in a society function through educational institutions, in the recent period, it has been frequently expressed by educational and social scientists that the education system can produce knowledge that is ultimately used for economic, political, and cultural control accumulated in the hands of dominant groups. As is, education can also function as the means of surveillance, supervision, and control of sovereign groups. While there has been no change in the aims of power, especially in the context of premodernism and postmodernism, the form and course of action of today's power is worth questioning. However, despite all this, there was no difference in the positioning of education according to power. Although the school is a social institution, it is still a political apparatus of the state. It carries on being a social institution and a political device together. The school cannot shake off this dual and, at the same time, contradictory role without submitting to one of them. Schools are organizations that see reproduction in that they contribute to the selection and certification of the workforce. At this point, reproduction theorists are not mistaken, but schools do more than that. Schools ensure the continuation of privileges through cultural means, by taking and preserving the form and content of the culture and knowledge of the groups in power, and by defining the legitimate knowledge that must be communicated (Apple, 2006).

Contemporary French thinker Michel Foucault, who lived between 1926 and 1984, regarded modern educational institutions as organizations that discipline people and give them subjectivity, thus making them subjects as much as their being objects of power relations. Focusing on the concept of "power" in his work, Foucault has declared that our knowledge is nothing but the realities generated by power (Spargo, 2000). He also claimed that power presents cultural tradition as a way of social legitimization. Thus, political power is legitimized by cultural tradition from below, not from above (Habermas, 2007). Education holds an essential function in this legitimization process.

The understanding of power, which is one of the basic concepts in Foucault's approach, is not a one-sided concept. Therefore, when we compare it with other understandings of power, we can see how different Foucault's concept of power is from other definitions. While explaining the concept of power, Foucault emphasizes the relationship between knowledge and power and turns the common view based on this relationship upside down: Generally, we think of knowledge in a context where we can do what we want to do with power, but we cannot do anything we want to do without it. Foucault argues that knowledge is a power that is imposed on others, and accordingly, it defines others. According to him, knowledge turns into a situation aimed at ordering and disciplining by blocking the way to liberation. It is not correct to think of power as the homogeneous domination of one individual over other individuals, of one group over other groups. Nor should it be thought of as something shared between those who hold sovereignty and those who rely on it. In this respect, according to him, power should be analyzed as something that cannot be determined, like wealth and commodities, which can never be in the hands of anyone, but only circulates and functions. From this point of view, it should be considered that the individual is not against the power; he is both the agent and the mediator of the power, and the power spreads through the individuals who make it up (Foucault, 2002).

Foucault particularly emphasizes the interrelationship between power and knowledge because the continuity of power is ensured

by the continuity and validity of the knowledge that is produced and structured for the purpose. "The operation of power constantly creates knowledge and, conversely, knowledge leads to power effects" (Foucault, 2003).

According to Foucault, knowledge spreads by being shaped by the tools of power. In this context, he gave wide coverage in his analysis that education is an important extension of power. In this sense, according to him, education, unlike the enlightenment thinkers, is not a means of liberation but rather the control of power and one of the mechanisms that imprison people.

The idea of modern education has been nurtured by the social structure, ideologies, and nation-state perception that gained a new appearance with the French Revolution. With the French Revolution, schools became the central institutions of regulatory and disciplinary control mechanisms (Ateş, 2012). The government strictly increased the supervision and inspections of the schools and involved teachers as government officials in this supervision mechanism (Kanad, 1930). Especially with the idea of modern education in the 19th century, schools showed themselves as institutions where militarist elements were taught to children and the soldiers of the future were trained. By supporting this thesis, Asan (2013) declares that in this process, where everything and everyone is kept under surveillance in the field of education, the power and influence of the rulers on knowledge and education can be observed in the most intense and concrete form.

Considering the effects of pluralist democracy, revolution processes, and global world conjuncture, we see extremely rich and variable educational structures in Türkiye. Given all these social changes and existing structures, it is possible to predict that educational institutions have a crucial function. Particularly education realizes the creation of this by determining what kind of human type will be formed functionally in the system in which it plays a part through educational institutions. French thinker Michel Foucault has talked about a surveillance mechanism shaping teacher's lives and personalities, especially in modern societies (Foucault, 2005). And starting from this functional power of education, he has compared schools to prisons in his thoughts and studies, where he adapted this surveillance and control network to social sciences. It is thought that in the analysis of the teacher typology to be created, it is essential to determine the extent to which the discipline practices (Asan, 2013) have become influential on teachers' beliefs as these practices are implemented to influence the entire society throughout the history of Turkish education, where the knowledge-power relationship has been strongly exposed.

Literature

Relationship Between Power and Knowledge According to Michel Foucault

One of the basic concepts of Foucault's approach is the concept of power. Foucault's understanding of power is not a one-way relationship. Since, compared to other understandings of power, it can be perceived how Foucault's concept of power differs from various definitions. In explaining the concept of power, Foucault emphasizes the relationship between knowledge and power and reverses the standard view based on it. "Often we think of knowledge in a context where we can do what we want to do by the hand of power, but without it, we cannot do any of what we desire to do," Foucault argues that knowledge is a power imposed on

others and, accordingly, defines others. According to him, knowledge becomes a mode of surveillance, regulation, and discipline by obstructing liberation (Sarup, 2004). According to Foucault (2002), the subject concept should be investigated to reveal and develop the theory of power and mainly the relationship between knowledge and power. Accordingly, the subject itself is the result of historical forces, and various circumstances produce different kinds of subjects. According to Foucault (2002), subjects are created in social relations, which are shaped by the power. The subject stands just in the middle of power-knowledge relations. According to Foucault (2003), the subject emerges from this interrelation between power and knowledge. Hence, investigating the power information system means doing the archaeology of the "Subject." Subjects do not apply power, but power produces subjects. Power creates individuals, and it is decentralized. According to Foucault, the subject arises as a result of this interrelation between power and knowledge and its historical transformations.

Foucault primarily stresses the interrelation between power and knowledge because the continuity of power is provided by the continuity and validity of the knowledge that is produced and structured for a purpose/purpose. "The functioning of power continually creates knowledge and, otherwise, knowledge also causes effects on power" (Foucault, 2003). According to Foucault (2003), knowledge is formed and expanded through the power apparatus. In this context, in his analysis, he extensively worked on the premise that science is an essential extension of power. In this sense, according to him, unlike enlightenment thinkers, science is not a means of liberation but rather one of the control mechanisms of power that imprison individuals.

According to Foucault (2003), knowledge is formed and expanded through power. In this context, in his analysis, he extensively worked on the premise that science is an essential extension of power. In this sense, according to him, unlike enlightenment thinkers, science is not a means of liberation, but rather one of the control mechanisms of power that imprison individuals. In this sense, power is a mechanism that is continuously in circulation. Power works, and it works in the form of a network, and individuals in this network not only get into circulation but also have to submit and apply it. Individuals are always a means of power. Power uses individuals as a way of transition. The individual is not something outside and in opposition to power. The individual is the outcome as well as a tool of power. The power functions through the individual which it has established (Foucault, 2005). In this direction, every government has to use various tools to show their ideologies through the individuals they actively subject. Among these tools, they tried to maintain their dominance, in other words, to make their own discourses dominant by taking education as a basis and explaining the knowledge and values appropriate to their interests through teachers (Inal, 2008). For Foucault, who constructs his philosophy through problematization and tries to do this without becoming the discourse of a system, the important thing is to understand the discourse and the unity that makes up the discourse together. Although it is discontinuous, the discourse, which is perceived as a continuous process, should be understood through exclusion methods such as prohibition, cleverness-insanity, and right-wrong opposition. At this point, the role of the teacher should not be to offer prescriptions for discourse and discourse unity but to problematize and evaluate certain ways of thinking that have turned into habits in minds, by making general assumptions doubtful. In this context, teachers, as the mind and brain of society, should not turn

into types that are far from the control of the state and shaped by the power through “supervision” (Lyotard, 2000).

Beliefs on Education

According to the collective viewpoint of anthropologists, social psychologists, and philosophers, beliefs are described as psychological understanding, propositions, and questions that are felt to be correct on the world (Savaşçı Açıklan, 2009). Beliefs are an eclectic blend of practical rules, generalizations, ideas, values, and expectations (Tondeur et al., 2008). Individuals act in line with beliefs, exhibit behavior, and make decisions (Bandura, 1977; Nisbett & Ross, 1980). Primarily, beliefs are the sources of individuals’ attitudes (Şimşek et al. 2003). Among these, it is the educational beliefs of teachers that frequently manifest themselves in shaping the education system. Including understanding and propositions about education, educational beliefs are reflected in teachers’ perceptions of their curriculum, in-class behavior, and their approach to school, teachers, and students (Alkın Şahin et al., 2014). Understanding the belief systems of teachers is considered significant in terms of the reasons for the behaviors they exhibit both in the classroom and in the school, the improvement, and primarily the development of the curriculum they apply (Bauch, 1982; Buchmann, 1984; Clark, 1988). It can be claimed that the roles and responsibilities of teachers, the professional values and ethical principles they adopt, their duties such as planning, implementation, and evaluation of teaching, whether to act according to the curriculum, determining and selecting course content, and classroom management skills are revealed according to their beliefs (Alkın et al., 2014).

Kağıtçıbaşı (2006) expresses beliefs as highly accepted attitudes of thought on a particular subject. These attitudes are manifested as a system with cognitive and affective parameters. Mainly, cognitive characteristics related to attitude consist of beliefs. On the other hand, beliefs consist of the individual’s knowledge and thoughts about the object (Freedman et al., 2003). According to Tavşancıl (2005), positive or negative attitudes toward objects or facts bear positive and negative beliefs. As a result, belief systems revealed in individuals will inevitably generate a difference in their behavior (Bandura, 1997). These behavioral differences will cause beliefs to be an essential parameter in social and cultural life (Yılmaz et al., 2011). As Bandura (1997) states, beliefs are severe cultural elements that impact the emergence of human behavior more than real experiences.

One of the many fundamental variables determining the quality of education is the education beliefs teachers have. Teachers’ professional knowledge and skills, education approach, beliefs, and the steps they take in this direction are major factors changing the quality of education. According to Yero’s (2002) statement, the judgments and evaluations of the teachers about themselves, with others, and the world around them, form educational beliefs. Furthermore, Yero (2002) also expresses that teachers’ beliefs originating from education are related to the causality or meaning of specific actions. Education beliefs are standard views shared by people of culture regarding how the world works. These standard views also help interpret the past and predict the future (Yero, 2002). Şişman (2002) states that educational beliefs also define people or social groups’ attitudes toward the environment in which they are located, forming the deepest and theoretical aspect of culture and shaping other cultural elements.

Serious relationships among educational beliefs and the educational philosophy adopted are shown in studies conducted

(Livingston et al., 1995; Pajares, 1992; Silvernail, 1992a). Notably, in the studies conducted by Pajares (1992), Silvernail (1992a, 1992b), Livingston, McClain, and Despain (1995), Levin and Wadmany (2006), and Rideout (2006), it is affirmed that education beliefs are developed based on the educational philosophy. As a result, education beliefs are shaped according to the education philosophy adopted and reflected in the teacher’s behavior in the classroom. In other words, the educational philosophy of the teacher is an indicator of what beliefs and behaviors he/she possesses and what kind of teacher he or she is (Oğuz et al., 2014). In this sense, the people in power have consistently drawn attention to the relationship between the subject and the knowledge they should have. Where there are free subjects, power can be mentioned. In this regard, education beliefs are devices that can be utilized to determine whether teachers are free subjects. Educational beliefs make the education system and the teachers, its leading practitioners, dependent on one another. As a result, power creates objects of knowledge (belief) and accumulates new knowledge bodies. Beliefs are shaped by the tools of power and spread over.

In this study, it is aimed to examine the educational beliefs that will be revealed in teachers in the context of Michel Foucault’s power–knowledge relationship. It is aimed to analyze educational beliefs by observing how the power–knowledge relations carried out through teachers and schools reflect on teachers’ educational beliefs in terms of “reproduced education,” “reproduced teacher type,” and “power ideology.”

Accordingly, answers to the following questions were sought:

1. What are the education beliefs revealed in the teachers concerning the reproduced education within the scope of the power–knowledge relations?
2. What are the education beliefs revealed in teachers associated with the type of teacher reproduced within the context of power–knowledge relations?
3. What are the educational beliefs revealed in the teachers concerning the ideology of power within power–knowledge relations?

Method

Research Design

In this study, the phenomenographic research model was taken as the research design. The phenomenon term in this pattern is described as an appearance in terms of philosophy (Akarsu, 1975). Everything acquired by the senses is considered a phenomenon. Although individuals live in the same environment, they perceive and interpret events and facts in distinctive ways (Çekmez et al., 2012). The phenomenographic research pattern applied for the first time by a group of Swiss researchers has manifested itself as a pattern that characterizes the various aspects of the world surrounding individuals (Çepni, 2007). According to Akerlind (2005), phenomenographic research strategy has been used since the 1980s. According to Marton (1981), the phenomenographic research approach explains the way people reveal diversity in the ways of understanding, interpreting, and experiencing a phenomenon. This pattern emerges as a method revealing individuals’ perceptions of the same notion (Entwistle, 1997; Prosser & Trigwell 1999).

According to Koballa et al. (2000), the phenomenographic research pattern tries to reveal people’s experiences in the phenomenon or phenomena of the universe they live in. Notably, phenomenographic research does not determine whether the evaluations of individuals are right or wrong. It mostly categorizes

the definitions of individuals for the phenomenon. These categories reveal the thoughts of individuals regarding definitions.

In the phenomenographic analysis method, categories are determined during the data analysis. The created categories exhibit the difference in individuals' perception and experience of the related concepts. This method is based on the principle that a limited number of categories will be obtained for each concept, and these categories will be created by analyzing the data collected in the study. The researcher starts to form categories by comparing the similarities and differences between the participants' statements in the study. First, leading categories are formed in the study. With the second review of the data obtained, either full categories are created or existing categories are modified. This process advances until the created categories are compatible with the obtained study data (Çekmez et al., 2012).

The diversity achieved in the phenomenographic analysis is mapped (Hasselgren & Beach, 1997). According to Marton and Booth (1997), created categories should be logical and hierarchically related to the phenomenon. The distinction in the ways of understanding the phenomenon in each category should be put forward, and there should be a minimum number of categories.

Study Group

The study group was determined according to criterion sampling, one of the purposeful sampling methods. Purposeful sampling enables the in-depth study of conditions that are considered to possess rich information. The basic understanding of the criterion sampling method is the study of all situations that meet a predetermined set of criteria. The mentioned criteria can be created by the researcher, or the previously prepared criteria list can be used (Yıldırım & Şimşek, 2008). The key criterion used in this study is that teachers have at least 25 years of professional life to witness the changes that the power-knowledge relations will bring to the subject (Teacher) and the object (School). To better reflect the purpose of the study and to obtain robust data, at least 25 years' period was determined as the main criterion. In this sense, 52 teachers in various branches from 10 different schools in distinct provinces of Türkiye were reached through this criterion, and the study was conducted through these participants. Although the increase in the number of participants has a chaotic result due to the nature of qualitative research, the number of participants has been kept larger in terms of data richness.

Table 1 shows the branches of the teachers and the averages for the years of professional experience, and the number of teachers who participated in the study.

Table 1.
The Branch and Number of Teachers Participating in the Study, and Average of Their Professional Period

Participant Branch	Participant Number	Average Professional Duration (Years)
Philosophy	8	28
Sciences	12	26
Social Sciences	8	27
Turkish	8	27
Mathematics	9	28
History	7	31
Overall Total/Overall Professional Time Average	52	27

Data Collection Instrument

The study data were obtained by asking seven basic open-ended questions with three explanatory categories to obtain explanations made by teachers from a wider perspective. In this sense, semi-structured interviews were held with teachers. It is among the primary duties of the interviewer to ensure that the participant answers the questions asked comfortably, honestly, and correctly in the interview process (Yıldırım & Şimşek, 2008). To provide this comfort, the questions were asked using clear and understandable language in the interviews. The participants were notified before the interview that the names of the teachers would not be used for the data obtained from the interviews, that the teachers would not be subjected to any evaluation regarding the discussions, and that the collected data would not be used other than academic studies on the subject. In addition, an ethics committee approval from Atatürk University report was obtained regarding the scope of the study and interview questions (Date: 13.07.2021, Number: 03). The interviews with the teachers were carried out through the WhatsApp application. While taking notes during the interviews, a voice recorder was also utilized to prevent data loss and ensure the reliability of the data. Each interview took place on the axis of three subjects: re-produced education, re-produced teacher type, and power ideology, and was completed in an average of 60 minutes.

Data Analysis

In qualitative research, data analysis indicates diversity, creativity, and flexibility. Each qualitative research has a different feature and requires several new approaches to data analysis. Thus, the researcher is expected to develop a data analysis plan for his research, based on both the characteristics of the study and the data gathered, by reviewing the existing data analysis methods (Yıldırım & Şimşek, 2008). Strauss (1987) emphasizes that qualitative standardization will limit the qualitative researcher.

Walcoot (1994) suggests three ways in data analysis. The first way is to present data to the reader with a descriptive approach by abiding by the original form of the collected data and quoting directly from the individuals participating in the research when necessary. The second way is to conduct a systematic analysis to achieve some causal and explanatory results, including the first approach. New data are presented with a descriptive approach, and some relationships cross-cutting the themes are determined. In the third approach, the researcher is based on the first and second approaches and includes his comments in the data analysis process.

The data obtained in this study were analyzed according to the phenomenographic analysis method, a well-established method in the tradition of qualitative research. In this sense, the interviews with the participants were put in writing. Research questions were also taken into consideration, and interviews were written down. Similarities and differences in the participants' expressions in the interviews were also compared and coded by two coders. The obtained codes were examined, and the ones that did not reflect the purpose of the study were eliminated. Then, codes suitable for the use of the study were created. Leading categories were created after having received an expert opinion on the possibility of the relationship between the purpose of the study and the latest codes obtained from a professor in the field of education. To ensure internal consistency, the leading categories obtained were assessed once again together with two different professors specialized in education and then the categories

were created. The education beliefs revealed toward teachers' power–knowledge relations are mapped in three explanatory categories. Besides, the most repeated codes in three explanatory categories were placed in a hierarchical order and shown in tables with their frequencies. Descriptions of the ordered subcategory formulated with the help of explanatory categories and teacher descriptions are also shown in tables.

Results

Education Beliefs Revealed in Teachers Regarding Education Factor Reproduced Within the Framework of Power–Knowledge Relations

As a result of the analysis, teachers' descriptions of educational beliefs about reproduced education are mapped as in Figure 1. In terms of the reproduced education factor, two types of description categories were obtained, as shown in Table 2. The categories are “the strong relationship between the status quo and the political order” and “the relationship between ideology and human type is inevitable.” Two categories were identified in the way teachers describe. These are the categories obtained by associating with the next generations and education.

Table 2 shows how teachers describe their educational beliefs regarding the new understanding of education that emerged as a result of power–knowledge relations. The teachers took into account the relationship between the status quo, political order, ideology, and human type concerning reconstructed education. Teachers stated that the status quo shaped the political order that it needed, positioning it through education, and in this sense, influenced future generations. The fact that the school is

the best-used tool in shaping future generations is considered as a belief revealed by the participants in the name of reproduced education. The statement that “New physical appearances, especially imposed by the holders of the power on to the schools where education is applied, refine the teachers and set boundaries” manifested itself as another belief situation encountered in terms of this factor. The fact that “status quo desires to impose the ideal types of teachers by spreading their ideologies through schools and their physical appearances” is another belief situation encountered in terms of this factor. In this sense, the emphasis put by participants that “the current status quo is a one-sided and purposeful initiative taken by the state through schools” can be regarded as a serious educational belief that emerges to redefine education in terms of power–knowledge relations.

Education Beliefs Revealed in Teachers Regarding the Factor of Teacher Type Reproduced in the Framework of Power–Knowledge Relationship

As a result of the analysis, the descriptions of the education beliefs revealed in terms of the type of teacher reproduced as a result of the power–knowledge relations of the teachers are mapped, as shown in Figure 2. In terms of the reproduced teacher factor, two types of description categories were obtained, as in Table 3. These are categories of relationships between schools and ideology and between schools and belief systems. Two categories were identified in the way teachers describe. These are categories obtained by considering the relationship between the fundamental values of schools, ideology, the belief system, and the metaphysical system.

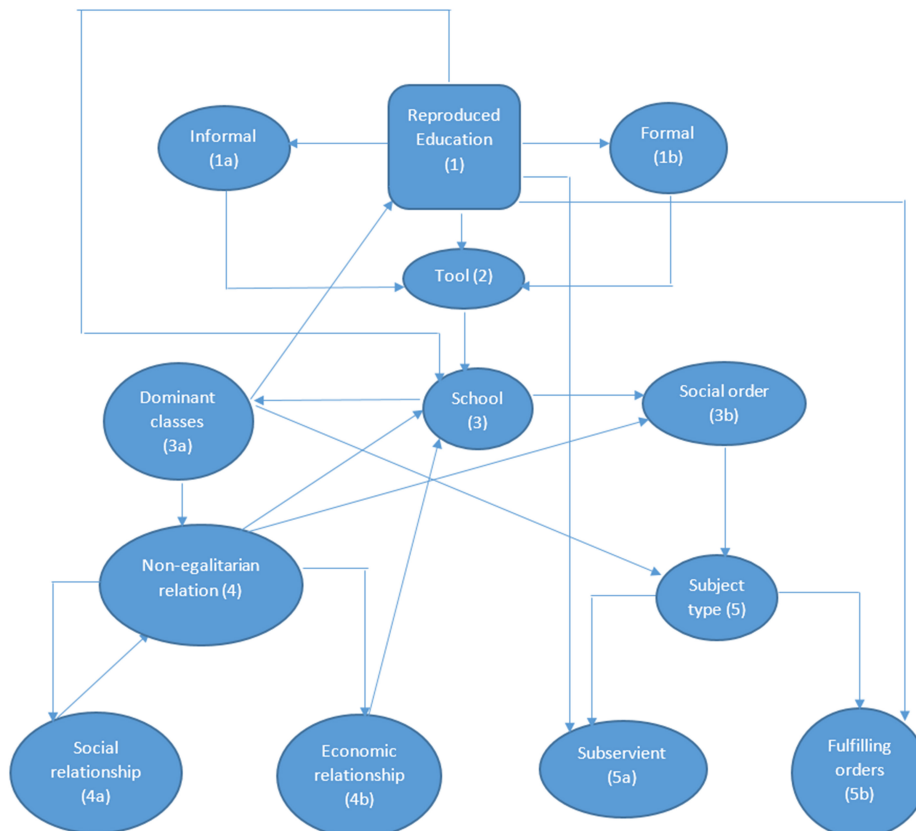


Figure 1. The Map Describing Teachers' Educational Beliefs in Terms of the Educational Factor Reproduced within the Framework of Power–Knowledge Relations.

Table 2.
Ways of Describing Teachers' Beliefs Revealed in Terms of Reproduced Education Factor in the Framework of Power–Knowledge Relations

Explanatory Category	Description Category	Description of a Path Category	Explanation of the Category	Teacher Description Examples
In terms of reproduced education factor	The relationship between the status quo and the political order	Description by associating with future generations	Explanation by taking into account the strong links between the political orders of the status quo and the schools	<ul style="list-style-type: none"> • Many states use education as a political tool. • Among these tools, school is a device used primarily. • The physical appearance of the schools is the evidence reflecting the ideology adopted. • Future generations are shaped through schools. • The new physical appearances brought to schools redefine education but also demark its boundaries. • The current status quo has transformed education through schools into a one-way, initiative taken by the state for specific purposes.
	The relationship between ideology and human type	Description by associating with education	To explain the relationship between ideologies and the ideal human type	<ul style="list-style-type: none"> • Ideologies have a huge impact on formal and nonformal education. • Ideologies use education to define and train the ideal human type.

Table 3 displays the ways of describing the educational beliefs revealed in the teachers related to the type of teacher, which was re-made in line with the power–knowledge relations. Accordingly, teachers stated that the government primarily used schools as a fundamental tool to impose its power on teachers. Expressions such as putting teachers into specific patterns, primarily through the actual physical appearance of schools, manifested

themselves as educational beliefs in terms of this factor. In terms of this factor, the participants stated that particularly the new physical appearance of the schools transformed the content of teachers' behaviors and determined their direction. In this sense, ideology has a vital role for the teacher, and he or she has become an indispensable tool of ideology. It has been evaluated as another educational belief in terms of this factor. Another belief

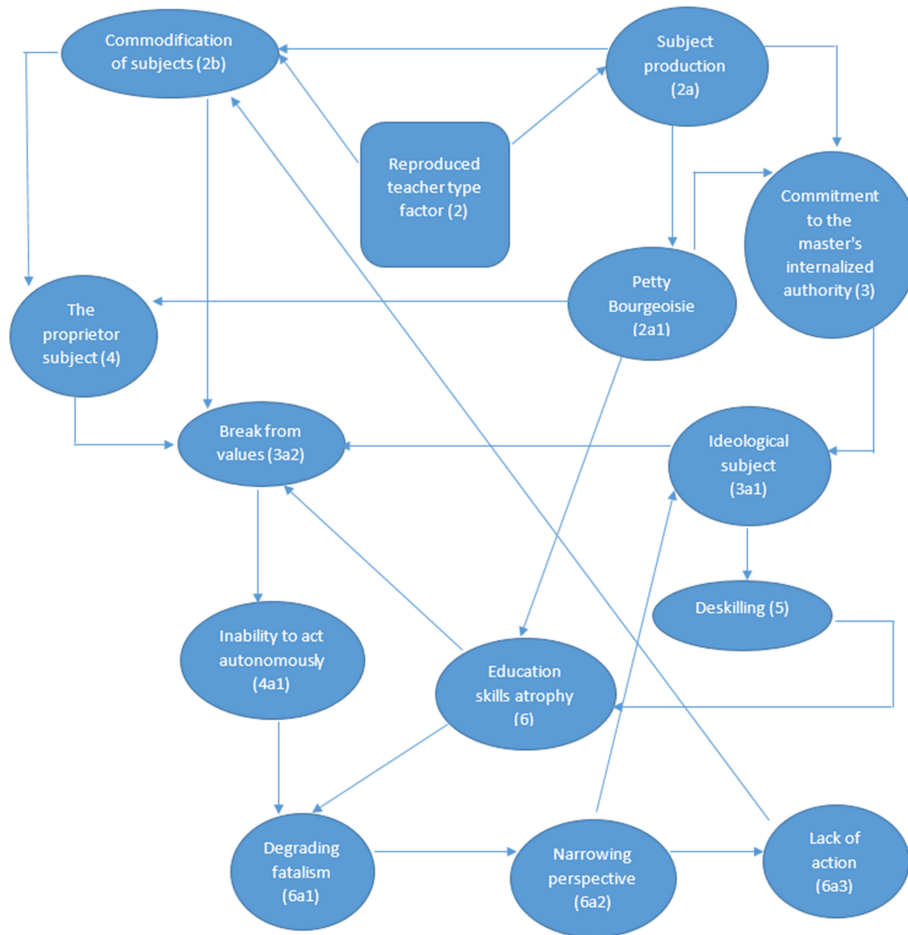


Figure 2.
The Map Describing Teachers' Educational Beliefs in Terms of the Factor of Teacher Type Reproduced in the Framework of the Power–Knowledge Relationship.

Table 3.
Ways of Describing Teachers' Beliefs Revealed in Terms of the Factor of Teacher Type Reproduced in the Framework of Power–Knowledge Relationship

Explanatory Category	Description Category	Description of a Path Category	Explanation of the Category	Teacher Description Examples
Reproduced teacher type factor	The relationship between schools and ideology	Description by associating the basic values of ideology	Explanation of the relationship between schools and the core values of ideology	<ul style="list-style-type: none"> • New physical appearances built-in schools aim to put teachers in specific patterns. • The new physical appearances also define the content and direction of behavior modification. • Through schools, ideologies impose their core values on teachers. • Through schools, the attitudes and beliefs of ideology are taught to teachers, and the political system's future is guaranteed. • Schools have a historical background.
	The relationship between schools and the belief system	Description by associating with the metaphysical system	Explanation of the belief system of the group considering historical, social, economic, and political facts	<ul style="list-style-type: none"> • In physical appearances, the main purpose is the continuity of the political order. • Teachers are used in schools for political continuity. • The physical appearance imposes the first acceptance on the teachers and forces them to act according to the current belief system. • There is a limitation on teachers' desires, thoughts, interests, and abilities through schools.

in education that manifested itself in terms of the reproduced teacher type factor is that the holders of power, through schools and their physical appearance, require teachers to accept the ideology they have created, mentally reforming them and placing limits on their desires, thoughts, interests, and abilities.

The other description category made by the participants in terms of the reproduced teacher type factor is the relationship between schools and the belief system of the ideology. Accordingly, the participants argued that ideology is the belief system of a group, and they always refer to the past in determining future policies. In this sense, the ideology's interpretation of history, emerging at a particular time and place, guiding teachers, and determining their social, political, and economic circumstances are viewed as the educational belief obtained in terms of this category. Besides, the participants claiming that the power has shaped the current situation of teachers by basing their belief system on historical, social, economic, and political facts rather than the metaphysical system, which is the cultural heritage, have been the evidence of other educational beliefs encountered in this category.

Education Beliefs Revealed in Teachers in Terms of Power Ideology Factor in the Framework of Power–Knowledge Relations

As a result of the analysis, the descriptions of the education beliefs revealed in terms of the ideology of power as a result of the power–knowledge relations of the teachers are mapped, as shown in Figure 3. In terms of the reproduced teacher factor, two types of description categories were obtained, as shown in Table 3. These are the relationship between the power of the state and the ideological means, the relationship between the individual function of education and the will of the state, and the relationship between schools and power. Three categories were identified in terms of how the descriptions are made by teachers. These categories are the categories obtained by considering the relationship between educational activities and schools, history and mythos and political powers, and ideological tools.

Table 4 shows ways to describe the educational beliefs revealed in teachers in terms of the ideology of power. In this sense, the participants primarily made evaluations considering the ideological tools used by the power of the state. Therefore, the schools and their physical appearance were consistently

expressed by the participants in terms of this factor. Participants stated that schools teach more than one skill but do so in ways that allow them to be subordinate to or retain the practice of the dominant ideology. They gave concrete examples of this situation through the physical appearances provided in the schools. Participants claimed that the physical appearances contributed to schools represent the power of the government by ensuring the continuity of the political order. This has taken its place as the educational belief that we encounter in the ideology of power. Besides, they emphasized that teachers should adopt the existing ideology in one way or another to fulfill their duties in schools. As a result of this situation, participants expressed that schools and their physical appearance were a means of filtering the power of ideology. This is also considered as another educational belief.

In terms of the power ideology factor, another evaluation of the relationship that the participants take into account is the relationship between the individual function of education and the desire of the state. Thus, the participants stated that the government's intervention in education caused the curriculum, textbooks, educational methods, and activities to be organized as they wanted. The attempts of governments to legitimize their point of view, program, action, and their wishes, in theory, based on history and myth to legitimize their actions and policies, were also statements from the participants. The participants evaluated public education, especially schools, as a tool to give vitality to the policies of those in power.

In terms of the ideology factor of power, the participants eventually considered the relationship between schools and power. Participants argued that political authority uses the pressure and ideological tools they have to survive. Therefore, there have been statements from the participants that the ideological tools of the state are institutions that maintain the affirmation of political power in areas such as family, education, religion, and school. Participants stated that schools, which are places of education and practice that have emerged as a result of political-ideological pressures, will not create social order, and that the government will continue the current situation by protecting its interests. This has been evaluated as another educational belief encountered in terms of schools and power relations.

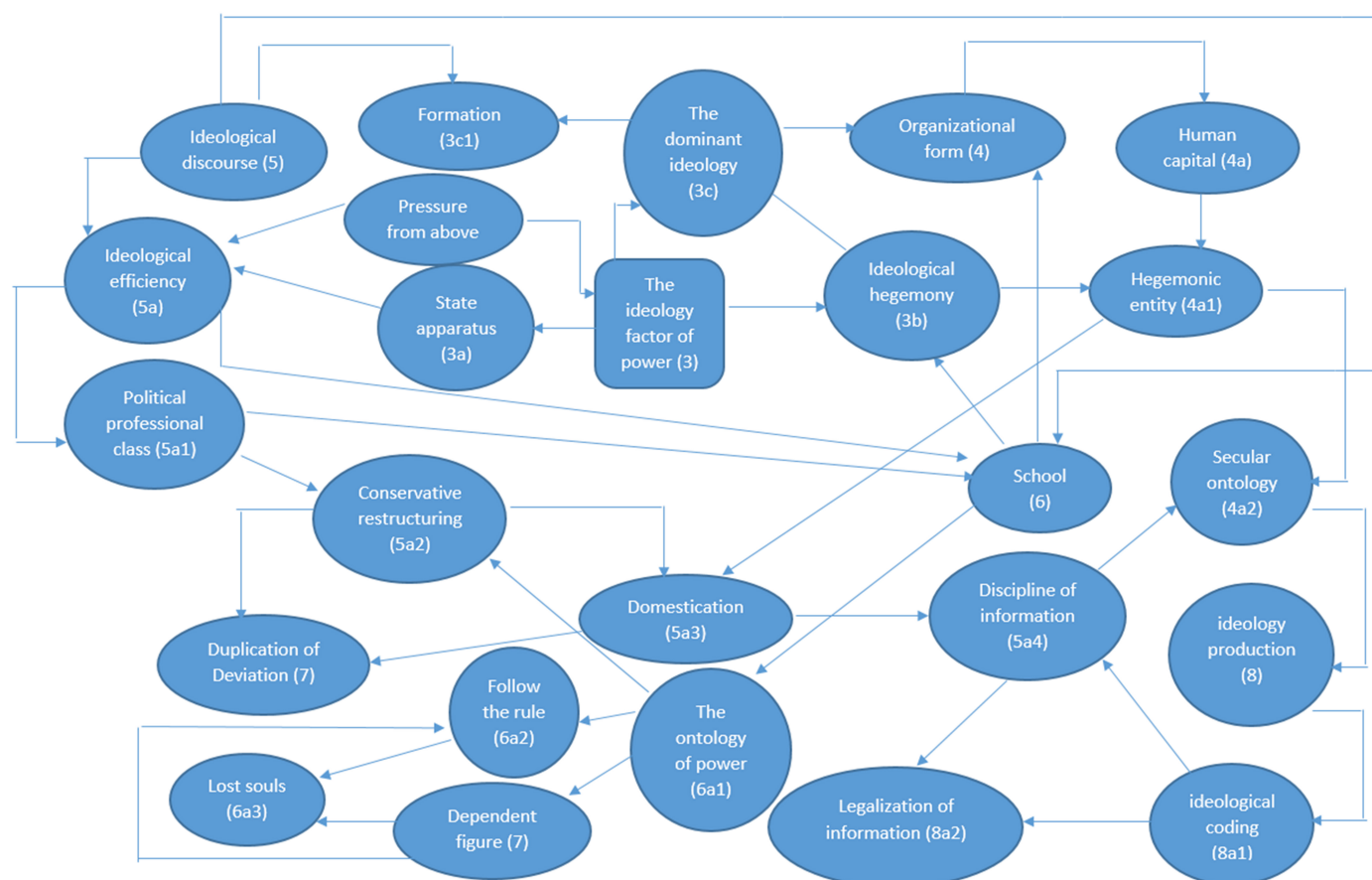


Figure 3. The Map Describing Teachers' Educational Beliefs in Terms of the Ideology of Power within the Framework of Power Information Relations.

Table 5 shows the hierarchical ranking of the most repeating codes for the three explanatory categories throughout the study. While the political order and teacher-type codes were the most repetitive in terms of the reproduced education factor, the

control, values, and action codes were the codes with high frequencies in terms of the teacher-type factor. In terms of the ideology factor of power, the codes of political order, continuity, and political education were the most repetitive.

Table 4. Ways of Teachers Describing Educational Beliefs Revealed in Terms of Power Ideology Factor in the Framework of Power–Knowledge Relations

Explanatory Category	Description Category	Description of a Path Category	Explanation of the Category	Teacher Description Examples
The ideology factor of power	The relationship between the power of the state and the ideological tool	Description of educational activities by linking schools	Explaining by taking into account the relationship between schools and the political order	<ul style="list-style-type: none"> • These are education programs, course tools, and materials, official ceremonies extracurricular educational activities. • The main purpose of these activities is to serve the continuity of the political order. • Schools serve the continuity of the political order. • Physical appearances cover up the individual function of education. • Schools emphasize the desires of the state.
	The relationship between the individual function of education and the will of the state	Description by associating with history and myth	Explaining by taking into account the relationship between schools and traditions from history and myth.	<ul style="list-style-type: none"> • History and myth give justification to the state in its actions and policies. • The physical appearance of schools can be considered as a force of power. • Schools appear as a filter and tool for the power of ideology. • Political governments use the pressure and ideological tools they have to survive.
	The relationship between schools and power	Description by associating with the political powers and ideological tools	Explaining by taking into account the relationship between schools and political-ideological pressure	<ul style="list-style-type: none"> • The governments adopt their ideology with the physical appearances they have designed in schools.

Table 5.
Most Repetitive Codes and Frequencies in Terms of Three Descriptive Categories

Reproduced Education Factor		Reproduced Teacher-Type Factor		Power Ideology Factor	
Codes	Frequency	Codes	Frequency	Codes	Frequency
Political order	21	Ideology	17	Political order	22
School	19	Values	19	Continuity	20
Tool	17	Beliefs	18	Political education tool	22
Formal	13	Deviation	14	History	13
Informal	13	Control	20	Myths	9
Teacher type	22	Program	9	Action	16
Change of meaning	14	Political fact	18	Policy	16
		Perspective	17	School	15
		Action	19	Tool	15
				Ideological ground	13
				Religion	16

Discussion and Conclusion

Education, which is expressed continuously in the media, politics, and our daily lives, can be narcotized very well by acting outside its real meaning through the simulacra worlds it draws or reveals. Especially the subjects, which are the result of power-knowledge relations, cause losses on the way to perfection, ignoring many questions that can be asked about schools where they can demonstrate their hegemonic powers. Besides, by preventing from taking action, it causes the creation of counter-hegemonic movements and other ideological elements within schools. This study was carried out to comprehend the effective influence of power-knowledge relationships in shaping our schools and their educational practices and the educational beliefs of teachers. Thus, it was carried out on the axis of qualitative work with 52 teachers, primarily taking into account the power-knowledge relations of Michel Foucault. In this regard, the educational beliefs revealed in teachers within the scope of Michel Foucault's power-knowledge relations were tried to be explained with the help of three explanatory categories and phenomenographic analysis.

While comprehending the educational beliefs revealed in the participants in the reproduced education factor, that is, the first of these categories, the relationship between the status quo and the political order and the relationship between ideology and the type of teacher to be produced was taken into account as a descriptive category. Accordingly, in terms of the status quo and political order, the participants:

- The status quo influences future generations by grounding their political order by education.
- Schools are the best tool used for this purpose.
- "With the reforms brought about the physical appearance of the schools in recent years, the current government has tended to redefine education and teachers by revealing a boundary." Such expressions are educational beliefs exposed in terms of this category.

The educational beliefs revealed in terms of this description category overlap with Foucault's "As long as power exists, it creates knowledge and knowledge causes power effects. Knowledge is shaped and spread through power" expressions (2003, p. 35).

In terms of this factor and the other description category, ideology, and the type of teacher desired to be produced, the following statements made by participants are educational beliefs encountered in this description category:

- The redefinition of power and education with its knowledge transformed teachers into subjects with limits.
- Education is a government-driven initiative.
- "The status quo brings out the ideal teacher type by expanding the ideology it nurtures through schools and physical appearances."

The educational beliefs obtained in this category overlap with Foucault's (2003, p.35) statements that "knowledge is not a means of liberation, but rather one of the control mechanisms of power and imprisons individuals."

In terms of the reproduced teacher type factor, which is the second of the explanatory categories, to assess the educational beliefs exposed in the participants, the description categories of the schools exhibited by the participants and the ideology and the relationship between schools and belief system were taken into consideration. In terms of the category of describing the relationship between schools and ideology, the participants:

- Power uses schools as a fundamental tool to impose its presence and influence on teachers.
- Teachers are stereotyped into specific patterns by physical appearances brought to schools.
- The new physical appearances that the government brings to schools to transform the content of teachers' behavior and determine their direction.
- Ideology assigns an essential role to the teacher and turns it into an indispensable tool of ideology.
- The holders of Power oblige teachers to accept their ideology through schools and their physical appearance.
- "Powers mentally reshape teachers and limit their desires, thoughts, interests, and abilities" These expressions were educational beliefs revealed in terms of this category.

The educational beliefs revealed in terms of this category are compatible with Foucault's (2005, p. 58) "Power creates individuals and is decentralized" and "individuals are always used as a means of power and as a means of transition" expressions.

In terms of the relationship between this factor and the other description category, schools, and the belief system of ideology, the participants stated the following:

- a. Ideology is the belief system of a group and always refers to the past in determining the educational policies of the future.
- b. Ideology directs and determines teachers' social, political, and economic conditions by interpreting history and emerging at a specific time and place.
- c. "The holders of power shape the present situation of teachers by basing their belief system on historical, social, economic and political facts rather than the metaphysical system which is the cultural heritage" These expressions are educational beliefs that are revealed.

The educational beliefs revealed in terms of this category are compatible with Foucault's (2003, p. 35) "Subjects are formed in social relations shaped by power" expression. Similarly, Sarup (2004, p. 101) supports the educational beliefs revealed above with the expression: "Knowledge becomes a mode of surveillance, ordering and disciplining by blocking liberation."

In terms of the ideology factor of power, which is the last of the explanatory categories, the participants revealed the relationship between the emerging power of the state and the ideological tool, between the individual function of education and the state's will, and the description of the relationship between schools and power. In terms of the relationship between the power of the state, which is the first of these description categories, and the ideological tool, the participants stated the following as the beliefs of inclination encountered:

- a. Skills are taught in schools subject to the dominant ideology or keep the practice of the ideology.
- b. The new physical appearances given to schools represent the power of the government by ensuring the continuity of the political order.
- c. For teachers to fulfill their duties in schools, they must adopt the existing ideology in one form or another.
- d. "Schools and their physical appearance are applied as a means of draining the power of ideology."

Supporting the educational beliefs revealed in terms of this category, Apple (2012, p. 98) states it as "The consequences of concerns about legitimacy and the ideologies they promote are common in education." The main purpose of this is to show the role of the state's open intervention in education to maximize the effective production of the needed subject and knowledge. For the educational beliefs revealed in terms of this category, Foucault (2003, p. 35) states that "The subject stands in the middle of power-knowledge relations. The subject arises as a result of this mutual relationship between power and knowledge."

In terms of the relationship between the individual function of education, which is the other description category, and the will of the state, participants stated the following as educational beliefs revealed in terms of this description category:

- a. As a result of intervention in education, the government takes the opportunity to organize the curriculum, textbooks, educational methods, and activities that are a part of the training practices as desired.
- b. To legitimize their actions and policies, authorities try to legitimize their point of view, program, action, and desires from a theoretical point of view, based on history and myth.

- c. "Education in the public sphere, especially schools, uses it as a tool and ground for revitalizing the policies of power."

These revealed educational beliefs coincide with Apple's (2012, p. 85) statement: "It ensures the continuation of privileges through cultural means by taking and preserving the form and content of the culture and knowledge of the ruling groups and defining it as legitimate information that needs to be communicated." Likewise, Apple's (2012, p. 85) expression "Schools are also subjects in the process of creating and recreating an effective dominant culture. Besides, schools have the function of teaching the norms, values, tendencies, and culture that contribute to the ideological hegemony of dominant groups" also support the educational beliefs revealed above.

In terms of the relationship between schools and power, the participants stated the following statements as the educational beliefs that emerged for this definition category:

- a. Political governments use the pressure and ideological tools they have to survive.
- b. The ideological tools of the state are education, family, religion, and school.
- c. Ideological tools are institutions that continue the approval of political power.
- d. Schools, which are the places of education and practice exposed as a result of political-ideological pressures, will not create social order. They maintain the current situation by protecting the interests of power.

Apple's (2012, p. 167) expression "The school, which is among the ideological apparatuses, is organized in such a way that it helps the sovereign power to survive through the surplus-value of its employees" supports the education beliefs revealed above. Similarly, this expression overlaps with the expression made by Johnson (1978 p. 232), "The point is not that schools are ideologies; schools are mostly the areas where ideologies are produced in the form of subjectivities." Bourdieu and Passeron (1977, p. 89), in support of these beliefs, state that "The style, language, cultural tendencies of the dominant groups can be converted into cash in schools to protect the dominance of these groups."

In this qualitative study conducted within the framework of power-knowledge relations by Michel Foucault, it has been tried to give three explanatory categories that are taken into consideration, and that the understanding of power that emerges, especially in the spiral of power-knowledge relations, is developed and applied not only in modern scientific practices but also in education. The new understanding of power that has emerged has legitimized its practices through teachers in schools with training and application places. Education reproduced as a result of Foucault's power-knowledge relations, has taken its place as one of the most important surveillance practices of power. It has undertaken important missions in terms of producing, legitimating, and protecting the ideology that is deemed especially necessary. This regenerated education approach also provides teachers with features such as supervisor, evaluator, and labeler.

The new power mechanism, which is the result of Foucault's power-knowledge relations, turns schools into ideological device and obliges teachers to comply with the official ideology of power. Accordingly, it also creates changes in the behavior, attitudes, and beliefs of teachers, who are micro-practitioners of ideology. As a result, teachers are the subjects that nurture, keep alive, and

raise the ideological elements they need, “power” mechanism as stated by Foucault.

The results obtained from the study show that the teacher of power–knowledge relations is now positioned in a passive position and has turned into a subject who is “managed” and acts almost like an “agent” of the system he lives in. According to Foucault, education systems are a very important part of the neoliberal dispositif that subjects teachers and “seduces” them to become voluntary partners in power. Therefore, as mentioned earlier, the definition of education on the level of behavior change finds its answer in the relations established on this new power ground that Foucault describes.

Governments that make teachers agents also put teachers in the position of “engineers of operation” and “behavior technicians” in education systems. According to Foucault, the power within this purpose states that through more education and more subjectification, schools appear as a place where the individual subject reality is produced by discipline, far beyond being a place where talents are discovered, freedom is internalized or reproduction takes place. In this place, teachers are constructed as subjects who cannot follow their own behavior and cannot measure themselves. In addition, these spaces reveal the network of relations in which teachers are kept under surveillance within a system regulated by legislation, which Foucault defines as mutual hierarchical surveillance. This means that it is part of the “control” of power.

According to Foucault, knowledge is an element that feeds power, and therefore it is a power problematic in itself because power actually functions like a tool that enables everything to happen, the production of things, knowledge, forms of discourse, and pleasure. According to Foucault, there is an epistemological relationship between power and knowledge, beyond being repressive and authoritative, unlike what we think.

Considering Foucault’s ideas, we see that in the context of his views, “education” has a structure that both subjectifies (constructs identity) and objectifies (subjects to power) the teacher. It seems quite possible to say that education plays an active role in the relations between the “knowledge–power–power” trio that Foucault mentioned. The subjectivity of the teacher is also built with the dispositifs that arise due to these educational processes, and thus the teacher becomes a natural part of the power processes. In the school, which is the product of a panopticon construction, the teacher, who is subjected to observation with intangible tools through legislation, punishment, and discipline, is ultimately constructed as a “subject.”

When Foucault’s ideas are taken into account, it is understood that the contemporary education approach, which expresses today’s understanding of education and treats education as “behavior change,” is used for the purpose of neoliberal power mechanisms. The desire to raise the teacher as a subject suitable for exploitation has detached education from its inner characteristic and imprisoned it in an artificiality that condemns it to externality. In this artificiality, while education is instrumentalized as a power tool, teachers are built as subjects who think they are free.

This study is considered to be beneficial for future studies to give an idea about the educational beliefs of teachers who are controlled by pressure power within the scope of Foucault’s power–knowledge relations and which are controlled by the subjectivation modes that the system deems appropriate. In particular, it can lead to a qualitative study to see the changes that

will be caused by the panoptic surveillance and panoptic power mechanism, which are the result of power–knowledge relations in the personalities of teachers. With the help of the findings obtained from the study, the following suggestions can be made:

1. The idea of a teacher who has found himself, far from power–knowledge relations, should be made dominant.
2. The entire complexity of knowledge–power relations should be illuminated.
3. There should be more talk about schools and teachers.
4. Schools should be radically questioned.
5. The question of who is benefiting from the dominant forms of curriculum, education, and assessment in schools should be asked more.
6. Teachers should move from regular autonomy to permitted autonomy.
7. Teachers should increase their resistance capacity in schools.
8. Teachers should stop being the subject of the subject.
9. Teachers should question more behind the scenes of the educational illusions produced by the government.
10. Teachers should be aware of the truth imposed on them and the borderline drawn.

Ethics Committee Approval: Ethics committee approval was received for this study from the ethics committee of Atatürk University (Date: 13.07.2021, Number: 03).

Informed Consent: Written informed consent was obtained from participants who participated in this study.

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Genişletilmiş Özet

Giriş

Eğitim, sosyal yapının her bir hücrelerinin oluşumunda olduğu kadar bu yapının varlığını devam ettirebilmesinde ve değişiminde de çok etkin bir unsur, bir yapı taşı olarak öne çıkmaktadır. Eğitimin sosyal yapı içerisindeki yeri, işlevleri ve bu işlevler sonucunda ürettiği insan tipolojisi, eğitim bilimi açısından olduğu kadar toplumsal yapının tümü için de kritik bir öneme sahiptir. Bu anlamda eğitim, var olan erk ve siyasî teşkilatlanmanın olduğu kadar, topluma hâkim olan ideolojinin ve değerlerin de taşıyıcısı, besleyicisi, ileticisi konumundadır (Yavuzer, 2001).

1926-1984 yılları arasında yaşamış olan çağdaş Fransız düşünürü Michel Foucault, modern eğitim kurumlarını insanları disipline ederek onlara bir öznellik kazandıran ve böylelikle onları iktidar ilişkilerinin öznesi olduğu kadar nesnesi hâline de getiren kurumlar olarak görmüştür. Çalışmalarında "iktidar" kavramı üzerine yoğunlaşan Foucault, bilgimizin iktidarın ürettiği gerçekliklerden başka bir şey olmadığını (Spargo, 2000) hatta buna ek olarak iktidarın kültürel geleneği, toplumsal bir meşrulaştırma olarak sunmakta olduğunu ortaya koymuştur. Buna göre politik iktidar yukarıdan değil aşağıdan kültürel geleneğe dayandırılarak meşrulaştırılmaktadır (Habermas, 2007). Bu meşrulaştırma sürecinde de eğitim önemli bir işleve sahip olarak öne çıkmaktadır. Özellikle bilgi-iktidar ilişkisinin güçlü bir şekilde açığa çıktığı Türk eğitim tarihi içerisinde tüm topluma etkide bulunmak üzere hayata geçirilen disiplin uygulamalarının (Asan, 2013) öğretmenlerin eğitim inançları üzerinde ne ölçüde etkin olduğunun tespit edilmesinin, oluşturulmak istenen öğretmen tipolojisinin analizinde önemli olduğu düşünülmektedir.

Bu çalışmada, Foucault'un iktidar-bilgi ilişkilerinin açığa çıkardığı sonuçlardan faydalanılarak, öğretmenlerde açığa çıkan eğitim inançlarının neler olduğunun tespit edilmesi amaçlanmaktadır. Öğretmen ve okul aracılığıyla yürütülen iktidar-bilgi ilişkilerinin öğretmenlerin eğitim inançlarına nasıl yansıdığı "yeniden üretilen eğitim", "yeniden üretilen öğretmen tipi" ve "iktidar ideolojisi" açısından ele alınarak eğitim inançlarının çözümlenmesi amaçlanmaktadır.

Bu genel amaç doğrultusunda aşağıdaki sorulara cevap aranmıştır:

1. İktidar-bilgi ilişkileri kapsamında yeniden üretilen eğitim ile ilgili öğretmenlerde açığa çıkan eğitim inançları nelerdir?
2. İktidar-bilgi ilişkileri kapsamında yeniden üretilen öğretmen tipi ile ilgili öğretmenlerde açığa çıkan eğitim inançları nelerdir?
3. İktidar-bilgi ilişkileri kapsamında iktidar ideolojisi ile ilgili öğretmenlerde açığa çıkan eğitim inançları nelerdir?

Yöntem

Bu çalışmada araştırma deseni olarak fenomenografik araştırma modeli seçilmiştir. Fenomenografik analiz yönteminde veri analizi boyunca kategoriler belirlenmeye çalışılır. Oluşturulan kategoriler farklı bireylerin ilgili kavram ya da kavramları nasıl algıladıkları ve tecrübe ettiklerini ortaya koyar. Fenomenografik analizde elde edilen çeşitlilik haritalandırılır (Hesselgren, & Beach, 1997). Marton ve Booth'a (1997) göre oluşturulan kategoriler fenomenle mantıklı ve birbirleriyle hiyerarşik olarak ilişkili olmalıdır. Her bir kategoride fenomeni anlama yollarındaki ayırt edicilik ortaya konulmalıdır ve kategoriler mümkün olduğunca az sayıda olmalıdır.

Çalışmanın grubu amaçlı örneklem yöntemlerinden ölçüt örnekleme göre belirlenmiştir. Amaçlı örnekleme, zengin bilgiye sahip olduğu düşünülen durumların derinlemesine çalışılmasına olanak vermektedir. Bu çalışmada dikkate alınan temel ölçüt, öğretmenlerin, iktidar-bilgi ilişkilerinin özne (öğretmen) ve nesne (okul) üzerinde meydana getireceği değişimlere şahit olabilmek adına en az 25 yıllık meslek hayatlarına sahip olmasıdır. Çalışmanın amacını daha iyi yansıtabilmek ve sağlıklı veriler alabilmek adına en az 25 yıllık süre ana ölçüt olarak belirlenmiştir. Bu anlamda Türkiye'nin değişik illerinde bulunan on farklı okuldan değişik branşlarda 52 öğretmene bu ölçüt üzerinden ulaşılmış ve araştırma bu katılımcılar aracılığıyla yürütülmüştür.

Çalışmanın verileri öğretmenlerin açıklamalarını geniş eksenli yapmak adına üç açıklayıcı kategori eşliğinde yedi temel sorunun açık uçlu sorulmasıyla elde edilmiştir. Bu anlamda öğretmenlerle yarı-yapılandırılmış görüşmeler yapılmıştır. Elde edilen veriler nitel araştırma geleni içerisinde yer alan fenomenografik analiz yöntemine göre analiz edilmiştir.

Bulgular

Verilerden "yeniden üretilen eğitim" açıklayıcı kategorisi için eğitim inançları açısından iki kategori ve betimleme yollarına ilişkin iki kategori, "yeniden üretilen öğretmen" açıklayıcı kategorisi için eğitim inançları açısından iki kategori ve betimleme yollarına ilişkin iki kategori, "iktidar ideolojisi" açıklayıcı kategorisi için eğitim inançları açısından üç kategori ve betimleme yollarına ilişkin üç kategori elde edilmiştir. Veriler, Michel Foucault'un iktidar-bilgi ilişkileri doğrultusunda seçilen üç parametre (eğitim, öğretmen, ideoloji) açısından öğretmenlerde açığa çıkan eğitim inançlarını göstermektedir.

Öğretmenlerin yeniden inşa edilen eğitim ile ilgili olarak statüko ve siyasî düzen ile ideoloji ve insan tipi arasındaki ilişkiyi dikkate almışlardır. Öğretmenler, statükoların ihtiyaç hissettikleri siyasî düzenleri şekillendirdiği eğitim üzerinden konumlandırıp bu anlamda gelecek kuşakları etki altına aldıklarını ifade etmişlerdir. Gelecek kuşakların şekillenmesinde okul en iyi kullanılan bir araç olduğu ise yeniden üretilen eğitim adına katılımcılarda açığa çıkan bir inanç olarak değerlendirilmiştir.

İktidar-bilgi ilişkileri doğrultusunda yeniden anlamlandırılan öğretmen tipi ile ilgili olarak öğretmenler iktidarın varlığını, gücünü öğretmenlere kabul ettirebilmek için okulları temel bir araç olarak kullandığını ifade etmişlerdir. Özellikle okulların mevcut fiziki görünümleri aracılığıyla öğretmenlerin belli kalıplara sokulması şeklindeki ifadeler bu faktör açısından karşılaşılan eğitim inancı olarak kendini göstermiştir.

İktidar ideolojisi faktörü açısından öğretmenlerde açığa çıkan eğitim inançlarını ile ilgili katılımcılar ilk olarak devletin gücü ile kullandığı ideolojik araçları dikkate alarak değerlendirmelerde bulunmuşlardır. Bu doğrultuda okullar ve sahip olduğu fiziki görünümle bu faktör açısından da katılımcılar tarafından sürekli dile getirilmiştir. Katılımcılar, okulların birden fazla beceri öğrettiğini fakat bunu egemen ideolojiye tabi olmaya ya da bu ideolojinin pratiğini elde tutmayı sağlayan biçimlerde yaptığını ifade etmişlerdir.

Sonuç

Michel Foucault'un iktidar-bilgi ilişkileri çerçevesinde yürütülen bu nitel çalışmada, özellikle iktidar-bilgi ilişkileri sarmalında açığa çıkan iktidar anlayışının-sadece modern bilim pratiklerinde değil-eğitimde de geliştirilerek uygulandığı, dikkate alınan üç açıklayıcı kategori eşliğinde verilmeye çalışılmıştır. Açığa çıkan yeni iktidar anlayışı eğitim ve uygulama yerleri olan okullarda öğretmenler aracılığıyla pratiklerini meşrulaştırmış durumundadır. Foucault'un iktidar-bilgi ilişkilerinin sonucu olan yeni iktidar mekanizması, okulları ideolojik bir aygıtla dönüştürmekle birlikte, öğretmenleri iktidarın resmi ideolojisine uymaya zorunlu kılmaktadır. Dolayısıyla, ideolojinin mikro boyutta uygulayıcıları olan öğretmenlerin davranış, tutum ve inançları açısından da değişimler meydana getirmektedir.

Bu çalışma, Foucault'un iktidar-bilgi ilişkileri kapsamında baskı erki ile kontrol edilen ve sistemin uygun bulunduğu özneleştirme kipleri ile kontrol altına alınan öğretmenlerin adı geçen açıklayıcı kategoriler açısından açığa çıkan eğitim inançları hakkında fikir vermesi bakımından bundan sonraki çalışmalara faydalı olabileceği düşünülmektedir. Özellikle iktidar-bilgi ilişkilerinin sonucu olan panoptik gözetim ve panoptik iktidar mekanizmasının öğretmenlerin kişiliklerinde meydana getireceği değişimleri görme adına yapılacak nitel bir çalışmaya ön ayak olabilir.

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