



An Althusserian Perspective on Teachers' Educational Beliefs: Changes in the Physical Appearance of Schools as Ideological Apparatuses

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Submitted: February 21, 2024; Accepted: December 27, 2024; Published Online: December 31, 2024

Abstract

In this study, it is aimed to reveal the educational beliefs that the changes in the physical appearance of schools in the context of Althusser's ideological apparatuses will reveal in teachers. Thirty-eight teachers working in different provinces of Turkey and working in different branches participated in the study. Semi-structured interviews consisting of seven basic questions were conducted with the teachers. Qualitative data were analysed through phenomenographic analysis. From the data, three categories for the explanatory category of "educational practice" in terms of educational beliefs and three categories for ways of description, two categories for the explanatory category of "teacher practice" in terms of educational beliefs and two categories for ways of description, three categories for the explanatory category of "power practice" in terms of educational beliefs and three categories for ways of description were obtained. This study shows the educational beliefs revealed in teachers in terms of three parameters (education, teacher, power) selected in the context of Althusser's ideological apparatuses. It is thought that the findings obtained will help us to see the changes that may occur in teachers' educational beliefs as a result of changes in the physical appearance of schools.

Keywords: Ideological apparatuses, power, educational beliefs, phenomenology

Introduction

Although education is a concept as old as the history of mankind, it can be accepted that the formation of the first modern educational institutions in the sense it is understood today coincides with the second half of the 18th century, when the industrial revolution took place in the West with the enlightenment period. It is possible to argue that the role assigned to education and education has not really changed since the periods when education was institutionalised in its modern sense. In the early periods, the aim was to educate the type of people needed by the production relations that emerged with the industrial revolution, while today it is seen that there is no real differentiation in the aims of the human education system. The establishment of states in the modern sense and the redefinition of ideologies with the industrial revolution have determined the role and functions of education. The powers that have the power to govern the state have intervened in education in order to raise the human model they want, and in fact, from this point of view, there has not been a visible change in education systems (Akın & Arslan, 2014). The functions of education have been put forward differently by different thinkers from past to present. In fact, the way in which the functions of education are put forward is directly related to the structure of the type of individual and society that will emerge as a result

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of that process. Therefore, the education system developed is also an indicator of what kind of society we want. In this sense, the meanings attributed to education and the role of education vary according to the ideological perspective (Illich, 2012; Spring, 2010).

Education is a concept that has been defined from various perspectives from past to present. The definitions made in ancient times were generally limited to an abstract perspective. In modern times, when social struggles are dominant, social and political conditions have been decisive in defining the concept of education. In the beginning, education was defined by philosophical and psychological concepts such as consciousness, ability, pleasure and mind, but later these concepts were replaced by concepts such as socialisation, acculturation, ideology, political power and social class (İnal, 2004, p. 35). Such a change in definitions shows that the definitions that were initially based on the individual are now based on society (Akin & Arslan, 2014).

As education aims to shape the individual according to the principles of knowledge, values and behaviour of the society, education itself is shaped and developed in line with the dominant thought in the society (Kaygısız, 1997). An educated person is a person harmonised with the existing world. Such an understanding is in line with the aims of the rulers. Because their peace of mind depends on the extent to which people conform to the world created by the rulers and how little they question this world (Freire, 2013).

Until recently, education has been defined as the process of deliberately changing the behaviour of individuals in the desired direction, as accepted by the majority of educators (Ertürk, 1993). Such an approach actually contains the prediction about the function of education. Changing the individual's behaviour in a desired way raises the question of who will be the one who wants it. At this point, "who wants" is the state and the sovereigns who have the power to govern the state. This understanding is reflected from the general aims of education systems to the course contents.

It is argued that education can be used by certain social institutions as a tool to achieve certain goals and that it gains a content accordingly (İnal, 2004). In other words, education is an institution that is shaped under the influence of certain structures as an activity of transferring knowledge in a certain context rather than just for purposes such as knowledge, happiness and goodness. The most important of these structures is the state (Akin & Arslan, 2014).

A significant part of the criticisms about education is that education is a tool of ideology. According to this perspective, state ideology controls, observes, oppresses, disciplines and harmonises individuals with political power in educational institutions. In educational institutions, the state implants ideology into social culture, symbols, concepts, language and daily life as a constitutive, protective and socially regulating tool (Çetin, 2001). The state intervenes in teacher training, the preparation of textbooks, the creation of educational environments, the organisation of ceremonies and celebrations, and many other aspects in order to impose the dominant ideology.

The state uses tools such as ideology and education to perpetuate its legitimacy in the social sphere. Education provides the political power, which wants to impose its principles on society through ideology, with the institutional basis for this imposition. Social unity, integrity and harmony are realised through ideology and educational institutions. Unity, integrity and harmony are important because they create a holistic sphere of power for the political power. At this point, ideology and education have become a means of controlling society (Çetin, 2001). Since the effort to ensure unity, integrity and harmony serves to maintain the existing social, political and economic order as it is, political powers strengthen their position through ideology and education. While discussing the connection of education with the state, political powers and sovereign powers, it is also necessary to question the factors such as teachers, programmes, schools and other factors that play an important role in ensuring the continuity of the system. In particular, it is inevitable that teaching, which has become a profession that is equipped with technical knowledge and practised in a specific field without being aware of the whole, should be evaluated in a study in which the issue of ideological power and education is discussed. In addition, the phenomenon of "school", which all individuals have to attend at some point in their lives with the compulsory education practice, should also be discussed (Akin & Arslan, 2014).

The ideological state uses school as a tool for the individual to acquire certain norms, political values, knowledge, skills and achievements in line with its current ideology. In the first place, by shaping the pre-school and after-school curriculum in line with its own ideology, the traces of the current ideology are instilled in the students without being noticed in pre-school education (Dursun, 2012, p. 221).

The ideological state uses school as a very important tool in creating its own political human model that it tries to design. With the design of an individual who acts completely in line with the orders and instructions of the ideological state, who keeps his/her own interest behind the interest of the state, and the society formed by these individuals, it aims to spread its ideology by influencing the individual and the society formed by these individuals in the first place, and then other societies. Schools constitute the educational pillar of the way to achieve this goal (Candan & Işık, 2019).

Among the socialisation tools used by the state to spread its ideology, the first group consists of the family and close social environment, while the second group is shaped by the school, colleagues and the media (Candan & Işık, 2019). According to Althusser (2008), the state has various means of coercion and ideological apparatuses to ensure its survival and employs them intensively. The means of repression are institutions such as law, prison, police, army, where the use and imposition of force is legitimised. The ideological apparatus, on the other hand, is the family, education and religion, through which the state constantly reproduces the affirmation of its power, gives identity to its citizens and brings them under its hegemony. Althusser (2008) considers educational institutions as an ideological apparatus as a soft space where pressure is not felt. Thus, the power can spread its ideology comfortably in these institutions and maintain its existence. In other words, individuals who are included in compulsory education from an early age are inclined to accept what is taught through controlled and ideologically designed education without questioning it, because at that age their abstract thinking, questioning and critical thinking skills have not yet developed. Even if this situation, which is called the process of acculturation or socialisation, first started in the family, it continues systematically through school and is reproduced in adulthood through interactions with similar groups (Borhan, 2022).

Ideology suppresses education in the school environment in three dimensions. Firstly, it manifests itself in educational policies. Secondly, it determines and reinforces behaviour and value systems in and around the school. Finally, it influences learning and skill outcomes within the determined curriculum (Guttek, 2014). Education is so encircled by the ideological structure adopted by the political power that other ideas other than these ideas are prevented from flourishing. Thus, future generations are socialised according to dominant ideological patterns through people and tools at school (İnal, 2004). In other words, rather than ensuring that students complete their personal development and reach their self-actualisation goals, disciplining, mastering and obedience are more prominent in schools (Yapıcı, 2004).

Ideology and political culture are to a large extent embedded in political and social life through symbols and language. At the same time, ideology and political cultures are basic images that emerge from the importance of thought and are based on it. Ideologies and political cultures utilise symbols, icons and language in order to impose their laws of legitimacy on society. The language and symbols used are elements within the 'world view' and fulfil very important social functions (Çetin, 2001). Every symbol, every symbol, every word creates a common culture and consciousness in society by making intellectual and value associations in the political and social sphere. This culture and consciousness provides unity, solidarity and harmony in the society within the ideological integrity of the political power. Symbols teach the same social behaviour from generation to generation. Symbols are the system spectacles used to perceive the world. The learning process is connected to the symbol, symbols form a map of society shared by more than one person, symbols are the carriers of certain social associations, symbols fulfil their functions as 'loaded' in this respect (Mardin, 2004, p.63).

This central importance of symbols is related to the various functions they perform in society. These functions are; categorising the objects in our world, reminding us of the values that are considered important in the community we live in and forcing us to comply with them, containing these values, emptying and revealing some of our feelings, and finally establishing a cognitive universe (Mardin, 2004, p.63). At the same time, since they function within the given sphere of political power, they have a constitutive and regulating effect on society.

Within the ideological world, individuals find these symbols and the language of their culture ready-made in the society and are subject to the rules and rituals determined by them in order to harmonise with the society. Ideology, culture, symbols, icons, symbols and their socially orientated language always function in subordination to the law of legitimacy/purposefulness of political power. This instrumentality encompasses initiatives such as world views; ideology; transferring ideological principles and values to new generations; education; ensuring the continuity of ceremonies that reinforce social unity, integrity and harmony; rituals (Çetin, 2001).

Ideologies use the functions of transferring, protecting and changing symbols to give society a new shape and world of meaning and to preserve the world view in order to maintain the social order in the same way (Mardin, 2004, p.102). The ideological state needs ideological hegemony to ensure that people conform to the status quo, a teacher to teach people the meanings of the universe, places of instruction to ensure that people submit to these meanings, compulsory teaching to ensure the order and continuity of teaching, and discipline to ensure that teaching is not interpreted and interpreted outside the existing worldview. Education represents the production of individuals within the areas and purposes determined by the political power by transforming them into a mechanism produced for the realisation of these functions as a whole (Çetin, 2001).

Literature review

The Concept of Ideology

The concept of ideology was first used by Antoine Destutt de Tracy during the French Revolution (Heywood, 2016, p. 25). Although the concept is used very frequently, it has also gained many new meanings over time. The semantic diversity gained by the concept causes it to be used in different and even opposite meanings. Mumby (1989, p. 291) described the concept of ideology as "slippery and stubborn". According to Kazancı (2006, p. 68), ideology is ambiguous. In other words, you can extend it as far as you want and can use according to the purpose and associated with the desired science and discipline.

When we look at the definitions of ideology, Heywood (2016, p. 25) made ten different definitions and Eagleton (2015, p. 18) made sixteen different definitions. Although Althusser worked on ideology, he did not really define ideology. In this sense, although it is a controversial concept, the concept of "ideology" is used extensively in politics, education and social sciences (Dijk, 2003, p. 14).

Ideology in Althusser

The concept of ideology in Althusser focused more on the ideological apparatus of the state, the nature and function of ideology rather than examining ideologies such as nationalism, anarchism, liberalism and socialism (Abdulahakimoğulları, 2019).

According to Althusser, social formation consists of three structures. These three basic structures are defined as "economic structure", "political practice" and "ideological level" (Kazancı, 2002, p. 68).

Economic structure refers to the transformation of matter into an economic product through a certain production process, political practice refers to social relations, and ideological level refers to the transformation of designs reflecting the relationship that people establish with their own lives (Güngör, 2001, p. 221; Kazancı, 2002, p. 68). Again, according to Kazancı (2002, p. 69), the shaping of social formation takes place at the ideological level.

According to Althusser, the ideological level is necessary for the continuity of social formation and is realised through "reproduction". Ideology must reproduce itself for the continuity of social formation and through this reproduction, the system is also reproduced (Althusser, 2005, p. 53; Althusser, 2016, p. 36).

Althusser took the concept of reproduction from Marx. According to Marx, production cannot be realised unless the material conditions of production are met. However, unless the reproduction of the relations of production is ensured, it is not enough to ensure only the material conditions of production. Because the labour force, which is among the material conditions of production, must be capable of mastering the complex production process. In other words, the reproduction of the relations of production is not only the reproduction of the qualities of the labour force, but also the reproduction of compliance with the rule of the existing system, of submission to the dominant ideology. In other words, what is reproduced is ideology, and it is through the reproduction of ideology that the existence of social formation is maintained. Today, the reproduction of relations of production is carried out through schools and other ideological apparatuses (Althusser, 2005, p. 112; Althusser, 2016, pp. 36-39). On the other hand, for reproduction to take place, individuals must assume themselves as subjects. Thus, subjects will think that their submission is their own free choice (Larrain, 1995, p. 89).

According to Althusser (2016), three basic titles should be known in order to understand the functioning of ideology. These headings are;

1. Ideology has no history.
2. Ideology shows the imaginary relationship that individuals establish with the real conditions of existence.
3. Ideology calls individuals as subjects.

What Althusser wants to express with first title is primarily based on the distinction between ideology and ideologies. The function of ideology with its immortal and all-encompassing structure is to ensure the continuity of social formation. The realisation of this specific aim is possible only if subjects believe that they are freely submitting themselves to the existing system (Larrain, 1995, p. 92).

The second of the titles put forward by Althusser is "Ideology shows the imaginary relationship that individuals establish with the real conditions of existence". What is represented in religious, legal, moral and political ideologies is not the system of real relations that govern the existence of individuals, but the imaginary relations that these individuals establish with the real relations in which they live. The representations of the relationship

that individuals establish with the social relations that govern their conditions of existence and their collective and individual lives are imaginary (Althusser, 2016, pp. 112-115).

Althusser's last title, which he says is at the centre of everything, is "Ideology calls individuals subjects", that is, "Every ideology can only exist through and for subjects" (Althusser, 2016, p. 121). According to Althusser (2016), the subject is the constitutive element of every ideology in every history.

Ideological Apparatuses of the State

Althusser defined the state by taking into account the Marxist definition of the state. The definition of the state within the Marxist understanding consists of the following titles:

1. The state is the repressive apparatus of the state.
2. State and state power are separate from each other.
3. The aim of the class struggle is to seize state power, and the class that achieves this uses the state apparatus for its own purposes.
4. The proletariat first destroys the bourgeois state apparatus and replaces it with a completely different state apparatus, and thus aims to abolish the state in the progressive process (Althusser, 2016, pp. 48-49).

According to Althusser (2016), the state uses two apparatuses for its purposes. These are the ideological apparatuses of the state and the repressive apparatuses of the state. The ideological apparatuses of the state are generally shaped as religious, educational, family, legal, political, trade union, communication and cultural apparatuses. On the other hand, the repressive apparatuses of the state manifest themselves as power, administration, army, police, courts and prisons (Althusser, 2016, pp. 50-51): Ideological apparatuses are objective and manifest themselves as a part of everyday life. It is not subjective, it cannot be produced by any subject, but it shapes the subject and is a phenomenon structured in such a way that it repeats itself. Moreover, since it has an objective and external structure, it reveals the objective face of society (Larrain, 1995, p. 91). The ideological apparatuses of the state interact with all social institutions. Since ideological apparatuses are present in every aspect of our daily lives, we are often unaware that we are being guided by them (Althusser, 2016, p.127). In general, although all the repressive apparatuses of the state have similar aims, the way in which the ideological apparatuses function differs from the repressive apparatuses according to Althusser in the following fundamental differences (Althusser, 2016, pp. 60-61):

1. The repressive apparatuses operate "by using violence", whereas the ideological apparatuses operate "by using ideology".
2. The repressive apparatuses prioritise repression, but also uses ideology when necessary.
3. The ideological apparatuses primarily prioritise ideology and may use repression in a secondary phase. But this pressure is very subdued and disguised.

Educational Beliefs

According to the common perspective of anthropologists, social psychologists and philosophers, beliefs are defined as psychological understandings, propositions and questions about the world that are felt to be true (Savaşçı Açıkalın, 2009). Beliefs consist of an eclectic mix of practical rules, generalisations, ideas, values and expectations (Tandeur, Hermans, van Break, & Valcke, 2008). Individuals act, behave and make decisions in line with beliefs (Bandura, 1997; Nisbett, & Ross, 1980). In particular, the beliefs that individuals have constitute the source of their attitudes (Şimşek, Akgemci, & Çelik, 2003). Among these beliefs, it is especially the educational beliefs of teachers that frequently show themselves in shaping the education system. Educational beliefs, which include understandings and propositions about education, manifest themselves in teachers' perceptions of curricula, classroom behaviours, school, teacher and student approaches (Alkın Şahin, Tunca, & Ulubey, 2014). It is considered important to understand the reasons of teachers' behaviours both in the classroom and at school in the context of improving and especially developing the curriculum they implement (Bauch, 1982; Buchmann, 1984). It can be said that teachers' roles and responsibilities, the professional values and ethical principles they adopt, their duties such as planning, implementing and evaluating teaching, whether to act according to the curriculum, determining and selecting course content, and classroom management skills are revealed according to their beliefs (Alkın Şahin, Tunca, & Ulubey, 2014).

Kağıtçıbaşı (2006) defines beliefs as the highly accepted attitudes of thinking on a certain subject. These attitudes manifest themselves as a system that includes cognitive and affective parameters. Especially cognitive features related to attitude consist of beliefs. Beliefs consist of the knowledge and thoughts that the individual has about the object (Freedman, Sears, & Carlsmith, 2003). According to Tavşancıl (2005), positive or negative attitudes towards objects or phenomena carry positive and negative beliefs with them. As a result, the belief systems revealed in individuals will inevitably lead to a change in their behaviours (Bandura, 1997). These behavioural changes will cause beliefs to manifest themselves as an important parameter in social and cultural life (Yılmaz, Altinkurt, & Çokluk, 2011). As Bandura (1997) stated, beliefs are serious cultural elements that have more influence on the emergence of human behaviours than real experiences.

One of the many basic variables that determine the quality of education is the educational beliefs of teachers. Teachers' professional knowledge and skills, their approaches to education, their beliefs and the steps they will take in this direction are important factors that change the quality of education, and it can be said that the most important factor that determines the relationship between education and teaching is the beliefs that teachers have (Haney, Czerniak, & Lumpe, 2003). According to Yero (2002), teachers' judgements and evaluations about themselves, others and the world around them are formed as educational beliefs. In the same way, Yero (2002) also states that teachers' educational beliefs are related to things such as the causality or meaning of certain actions. Educational beliefs are common views shared by the people of a culture about how the world works. These common views help to interpret the past and predict the future (Yero, 2002). Şişman (2002) states that educational beliefs constitute the deepest and most abstract aspect of culture and shape other cultural elements and determine the attitudes and behaviours of people or social groups towards the environment they are in.

Studies also show that there is a significant relationship between educational beliefs and the philosophy of education adopted (Livinsten, McClain, & Despain 1995; Pajares, 1992; Silvernail, 1992a). Especially in the studies conducted by Pajares (1992); Silvernail (1992a, 1992b); Livinsten, McClain and Despain (1995); Levin and Wadmay (2006); Rideout (2006), it is stated that educational beliefs are also formed based on the educational philosophy. As a result, educational beliefs are shaped according to the philosophy of education adopted and reflected on the teacher's behaviours in the classroom. In other words, a teacher's philosophy of education and the beliefs and behaviours he/she holds are indicators of what kind of a teacher he/she is (Oğuz, Altinkurt, Yılmaz, & Hatipoğlu, 2014). In this sense, the powers have always drawn attention to the relationship between the subject and the knowledge it should possess. Power can be mentioned where there are free subjects. In this sense, educational beliefs are apparatuses that can be used to determine whether teachers are free subjects or not. Educational beliefs make the education system and its main practitioners, teachers, dependent on each other. As a result, powers create objects of knowledge (beliefs) and accumulate new objects of knowledge. Beliefs are shaped and disseminated by the instruments of power.

This study aimed to determine the educational beliefs revealed by the changes in the physical appearance of schools in the context of Althusser's ideological apparatuses. The study aimed to analyse how the changes in the physical appearance of schools are reflected on teachers' educational beliefs in terms of "educational practice", "teacher practice" and "power practice".

In line with this general aim, answers to the following questions were sought:

1. What are the educational beliefs that the changes in the physical appearance of schools in the context of ideological apparatuses reveal about "educational practice" in teachers?
2. What are the educational beliefs of teachers about "teacher practice" revealed by the changes in the physical appearance of schools in the context of ideological apparatuses?
3. What are the educational beliefs that the changes in the physical appearance of schools in the context of ideological apparatuses reveal about "power practice" in teachers?

Research Method

Research Design

This study adopted the phenomenographic research model, a qualitative approach developed to explore the variations in individuals' understandings, experiences, and interpretations of a phenomenon (Akerlind, 2005; Yates et al., 2012). Phenomenography focuses on describing how people perceive and conceptualize their surrounding world, emphasizing the diversity of these perceptions rather than their accuracy or validity (Marton & Booth, 1997; Straub & Maynes, 2021). The approach has its roots in the study of learning and understanding, offering a unique lens to explore subjective experiences systematically (Straub & Maynes, 2021; Trigwell, 2000).

Phenomenography, as introduced in the 1980s, has become a prominent strategy for investigating the different ways individuals experience and relate to phenomena (Akerlind, 2005; Entwistle, 1997). According to Marton (1981), it aims to reveal qualitative variations in understanding and categorizes these variations into descriptive categories. These categories are hierarchical and interrelated, representing distinct ways of experiencing a phenomenon (Bowden & Green, 2005). The approach underscores that individuals, despite sharing the same environment, interpret phenomena in unique ways shaped by their prior knowledge, experiences, and contextual factors (Booth, 1997).

The phenomenographic analysis process begins with the collection of qualitative data, typically through interviews or open-ended questions (Lam, 2018). These data are then analyzed to identify patterns, similarities, and differences in participants' responses (Åkerlind, 2012). The researcher develops categories of description by systematically comparing the data, ensuring that these categories are both logically coherent and distinct (Marton & Pong, 2005). This iterative process involves revisiting the data to refine the categories until they fully represent the diversity of perspectives within the sample (Sin, 2010).

Furthermore, the method emphasizes the creation of a limited number of categories that are both comprehensive and parsimonious, capturing the essence of how individuals understand the phenomenon (Marton & Booth, 1997). According to Sandberg (1997), the goal is not to determine a single "correct" interpretation but to illustrate the range of meanings attributed to the phenomenon by different individuals. The diversity of these interpretations is mapped to highlight the hierarchical relationship between categories. This approach is particularly suited for exploring subjective experiences in complex social and educational contexts. It allows researchers to uncover nuanced insights into how individuals perceive and interpret shared concepts or experiences, providing a deeper understanding of human cognition and learning (Bowden, 2000; Richardson, 1999). By using phenomenography, this study aims to offer a structured yet flexible framework for analyzing the phenomenon under investigation, revealing the breadth and depth of individual perceptions.

Participants

The group of the study was determined according to criterion sampling, one of the purposeful sampling methods. Purposive sampling allows in-depth study of situations that are thought to have rich information. The basic understanding in the criterion sampling method is to study all situations that meet a set of predetermined criteria. The criteria or criteria mentioned can be created by the researcher or a list of previously prepared criteria can be used (Yıldırım, & Şimşek, 2008). The main criterion taken into consideration in this study is to have at least 25 years of professional life in order to witness the changes that the changes in the physical appearance of schools in the context of ideological apparatuses will bring about in the educational beliefs of teachers. In order to better reflect the purpose of the study and to obtain healthy data, a period of at least 25 years was determined as the main criterion. In this sense, 38 teachers in different branches from ten different schools in different provinces of Turkey could be reached through this criterion and the research was conducted through these participants. Although the increase in the number of participants leads to a chaotic result due to the nature of qualitative research, the number of participants was kept wider in terms of data richness.

Table 1 shows the average of the branch, number and professional years of the teachers who participated in the study.

Table 1.

Average of the Branch, Number and Professional Period of the Teachers Participating in the Study

Branch of participants	Number of participants	Working time as a teacher (year)
Philosophy	8	28
Social Sciences	8	27
Turkish	8	27
Maths	9	28
History	5	31
Overall Total/ Average working time	38	28

Table 1 shows the branch, number of teachers who participated in the study in different provinces of Turkey and the average professional years of the participants on the basis of branch. A total of eight participants were reached in the branch of philosophy and the average of their professional years in teaching was determined as 28 years. Similarly, eight participants in the social sciences branch were studied and the average of their professional time was 27 years, eight participants in the Turkish branch were found to have an average professional time of 27 years, nine participants in the mathematics branch were found to have an average professional time of 28 years, and five participants in the history branch were found to have an average professional time of 31 years. It was observed that the average professional duration of 38 teachers participating in the study in different branches was 28 years.

Data Collection Tool

The data of the study were obtained by asking seven basic questions open-ended with three explanatory categories in order to make the teachers' explanations broad-based. In this sense, semi-structured interviews were conducted with the teachers. During the interview process, it is among the main duties of the interviewer to ensure that the other party responds to the questions asked in a comfortable, honest and accurate manner (Yıldırım, & Şimşek, 2008). In order to ensure this comfort, the questions were asked using a clear and simple language and the participants were informed before the interview that the names of the teachers would not be used for the information to be obtained from the interviews, that the teachers would not be subjected to any evaluation regarding the interviews, and that the data obtained would not be used except for academic studies on the subject. The interviews with the teachers were conducted via WhatsApp application. Although notes were taken by the researcher during the interviews, a voice recorder was also used to prevent data loss and to ensure the reliability of the data. Each interview took place on the axis of educational practice, teacher practice and power practice and was completed in an average of 60 minutes.

Data Analyses

Data analysis in qualitative research implies diversity, creativity and flexibility. Each qualitative research has a different characteristic and requires some new approaches in data analysis. For this reason, the researcher is expected to make a data analysis plan for his/her own research based on the characteristics of both the research and the data collected and by reviewing the existing data analysis methods (Yıldırım & Şimşek, 2008). Strauss (1987) emphasises that qualitative standardisation will limit the qualitative researcher.

Walcoot (1994) suggests three ways of data analysis. The first way is to present the data to the reader with a descriptive approach by remaining as faithful as possible to the original form of the collected data and, when necessary, by directly quoting what the individuals participating in the research said. The second way is to conduct systematic analysis in order to reach some causal and explanatory conclusions, including the first approach. New data are presented in a descriptive approach and in addition, some relationships between themes are identified. In the third approach, the researcher takes the first and second approaches as a basis and in addition to this, includes his/her own interpretations in the data analysis process.

The data obtained in this study were analysed according to the phenomenographic analysis method within the qualitative research tradition. In this sense, the interviews with the participants were transcribed. The interviews, which were written by taking into account the research questions, were coded by two coders by comparing the similarities and differences in the expressions of the participants. The codes obtained were

reviewed and codes that did not reflect the purpose of the study were eliminated and codes suitable for the purpose of the study were created. After receiving an expert opinion from a professor who is an expert in the field of education about the possibility of the relationship between the last codes obtained and the purpose of the study, leading categories were created. The categories were formed after the leading categories were evaluated and reviewed with two different professors who are experts in the field of education in order to ensure internal validity. The educational beliefs revealed in teachers in the context of ideological apparatuses were mapped in terms of three explanatory categories. In addition, the most repetitive codes in terms of three explanatory categories were put in a hierarchical order and shown in a table with their frequencies. In addition, the explanations of the ordered subcategories created with the help of explanatory categories and teacher descriptions are also shown in tables.

Findings

Teachers' Educational Beliefs Revealed by Changes in the Physical Appearance of Schools in Terms of Educational Practice

As a result of the analysis, the descriptions of teachers' educational beliefs about "educational practice" were mapped as shown in Figure 1. In terms of educational practice, three categories of descriptions were obtained as shown in Table 2. These are; "the relationship between dominant ideology and social formation", "the relationship between power and practical sovereignty" and "the relationship between power and behaviour". Three categories were identified in teachers' ways of description. These categories are the categories obtained by associating with liberation, ideological education and social formation.

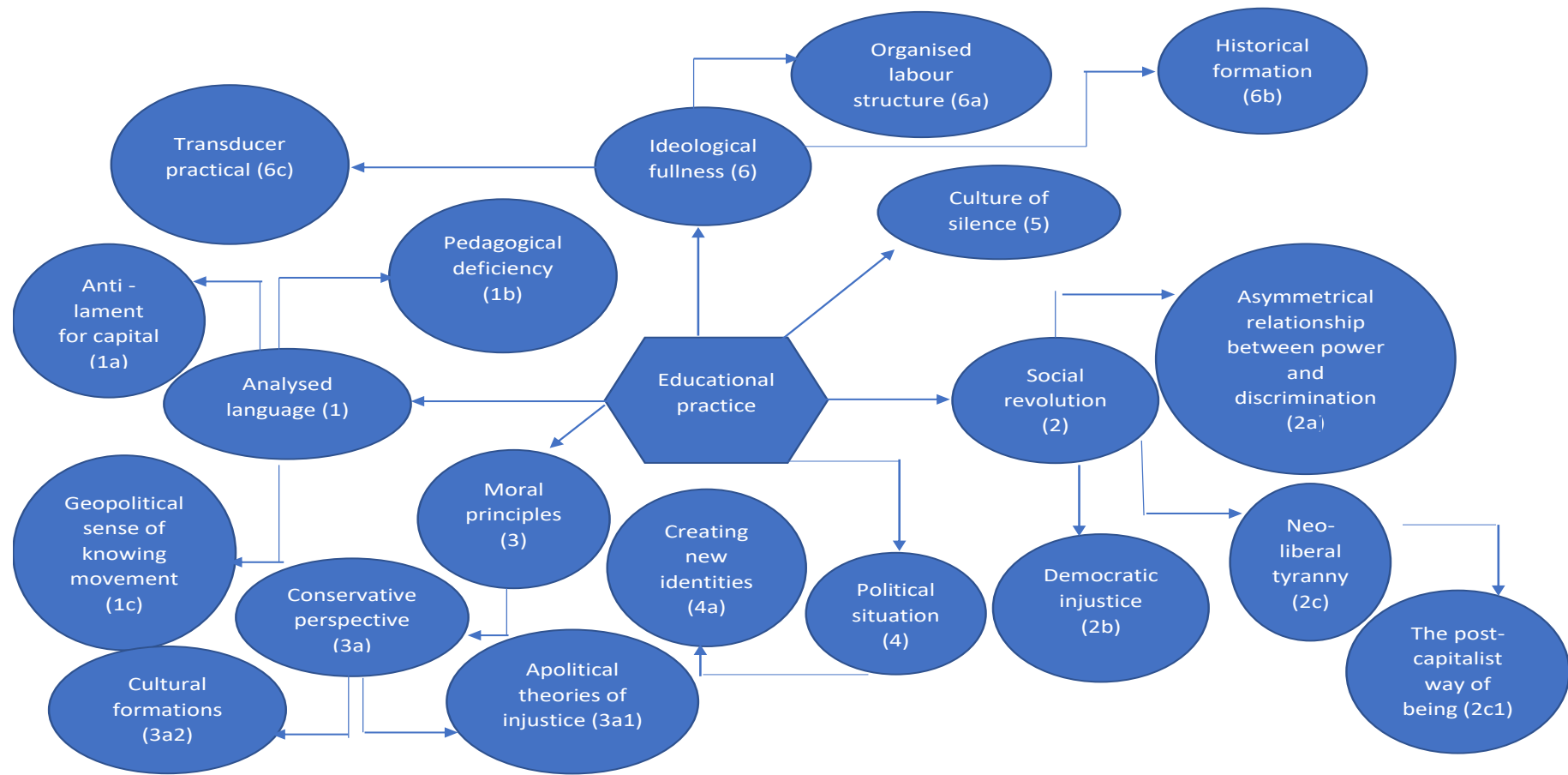


Figure 1. Map of teachers' educational beliefs in terms of educational practice in the context of ideological apparatuses

Table 2. Ways of Describing Educational Beliefs Revealed in Terms of Educational Practice in Teachers

Explanatory category	Description category	Way of description category	Category description	Teacher description examples
In terms of educational practice	The relationship between dominant ideology and social formation	Describing in relation to liberation	To explain by taking into account the situation of disciplining by preventing emancipation	<ul style="list-style-type: none"> • Education is not an instrument of liberation. It is one of the control mechanisms of power. • Through education, it is subjugated to the rules of the established order.
	The relationship between power and practical sovereignty	Describing ideological education in relation to imposition	To explain the continuity of the dominant ideology by taking into account the diversity and continuity of educational practices	<ul style="list-style-type: none"> • The physical appearance of schools is evidence that reflects the ideology adopted. • Political control is exercised through physical appearances. • The new physical appearance of schools not only redefines education but also draws its boundaries. • Education and the associated new physical appearance give teachers a special type of character and habits.
	The relation between power and behaviour	Describing by associating with social formation	Explanation taking into account the state of prison in souls moulded through education	<ul style="list-style-type: none"> • Education and the associated physical appearances are designed to turn teachers into something and to manipulate them. • The educational process and new physical appearances are areas where the ideology necessary for the continuation of the existing social order is produced.

Table 2 shows the ways of describing the educational beliefs revealed in teachers in terms of educational practice in the context of ideological apparatuses. Participants emphasised that dominant ideologies prevent emancipation by social shaping through education. In this sense, in terms of education manifesting itself as

an ideological apparatus of the status quo, especially disciplinary education manifested itself as a belief in the participants. Another category that the participants relate to in terms of this factor is the fact that the powers create practical areas of sovereignty for themselves through education. In this sense, the fact that the dominant ideology or ideologies put different educational practices on their agenda for the continuity of their continuity was reflected as another belief situation that manifested itself in terms of educational practice. Another belief revealed by the participants in terms of educational practice is the close relationship between power and behaviour. The participants associated behaviour with social formation and argued that through education, souls were shaped and almost lived a prison life.

Educational Beliefs of Teachers Revealed by Changes in the Physical Appearance of Schools in Terms of Teacher Practice

As a result of the analysis, the descriptions of the educational beliefs revealed in terms of "teacher practice" in teachers in the context of ideological apparatuses were mapped as shown in Figure 2. In terms of teacher practice, two categories of descriptions were obtained as shown in Table 2. These are; "the relationship between power relations and shaping" and "the relationship between power relations and uniformised habits" categories. Two categories were identified in teachers' ways of description. These categories are the categories obtained by associating "social life styles, thought systems and beliefs" with the use of "teacher metaphor for hero worship".

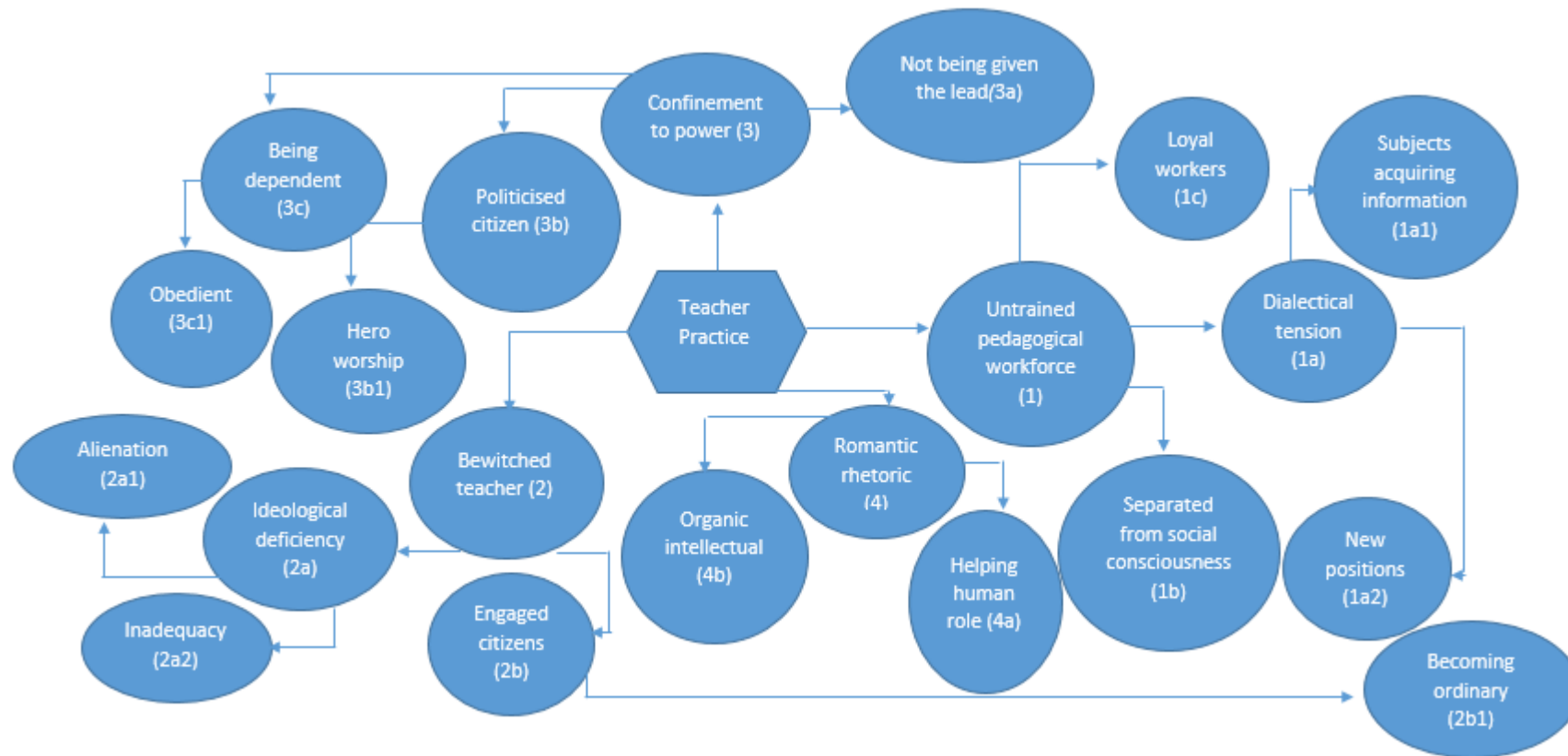


Figure 2. Map describing teachers' educational beliefs in terms of teacher practice

Table 3.

Ways of Describing Teachers' Educational Beliefs Revealed in Terms of Teacher Practice

Explanatory category	Description category	Way of description category	Category description	Teacher description examples
In terms of teacher practice	The relationship between power relations and shaping	Describing social life styles, thought systems and beliefs by taking into account	To explain by taking into account the fact that the teacher in a prison is far from the possibility of free thinking and free action	<ul style="list-style-type: none"> • New physical appearances force teachers to conform to norms. • Through the physical appearance of schools, power imposes truths about itself. • Physical appearances make teachers obedient and docile. • Physical appearances objectify teachers. • Physical appearances are intended to dogmatically control the teacher's mind.
	The relationship between power relations and uniformised habits	Describing taking into account the teacher metaphor for hero worship	To explain taking into account the fact that political powers use teachers to rationalise their actions	<ul style="list-style-type: none"> • The physical appearance of schools moulds the character of teachers. • Physical appearances transform teachers into loyal workers who will submit to the authority of the state. • Physical appearances alienate the teacher by destroying his ability to act • Physical appearances reveals soft-headed and incompetent teachers.

Table 3 shows the ways of describing the educational beliefs revealed in teachers in terms of teacher practice in the context of ideological apparatuses. In terms of this description category, the participants emphasised the formations revealed by power relations. In particular, they stated that the power revealed a network of domination over teachers through the new physical appearances they brought to schools. In this sense, the fact that teachers are almost condemned to a prison life and deprived of their ability to think and act freely can be considered as a state of belief that we encounter in terms of teacher practice.

Another descriptive situation in terms of this factor is the uniformised habits revealed by power relations. The participants stated that the power created uniform, ordinary teachers who live the same life every day through the new symbols that the power brought to schools. The participants also stated that the power constantly uses the metaphor of the teacher in order to worship the hero. In this sense, the use of teachers to rationalise the actions of political powers has shown itself as another belief situation in terms of this factor.

Teachers' Educational Beliefs Revealed by Changes in the Physical Appearance of Schools in Terms of the Power Practice

As a result of the analysis, the descriptions of teachers' educational beliefs revealed in terms of power practice in the context of ideological apparatuses were mapped as shown in Figure'3. In terms of power practice, three categories of descriptions were obtained as shown in Table'4. These are; "the relationship between power and domination", "the relationship between the continuity and validity of the knowledge produced and structured for the purpose of the continuity of power" and "the relationship between power and freedom". Three types of categories were obtained in teacher description ways. These categories are the categories obtained by associating "power and the formation in societies caused by the hegemonic superiority it reveals" and "the power of power to rule societies".

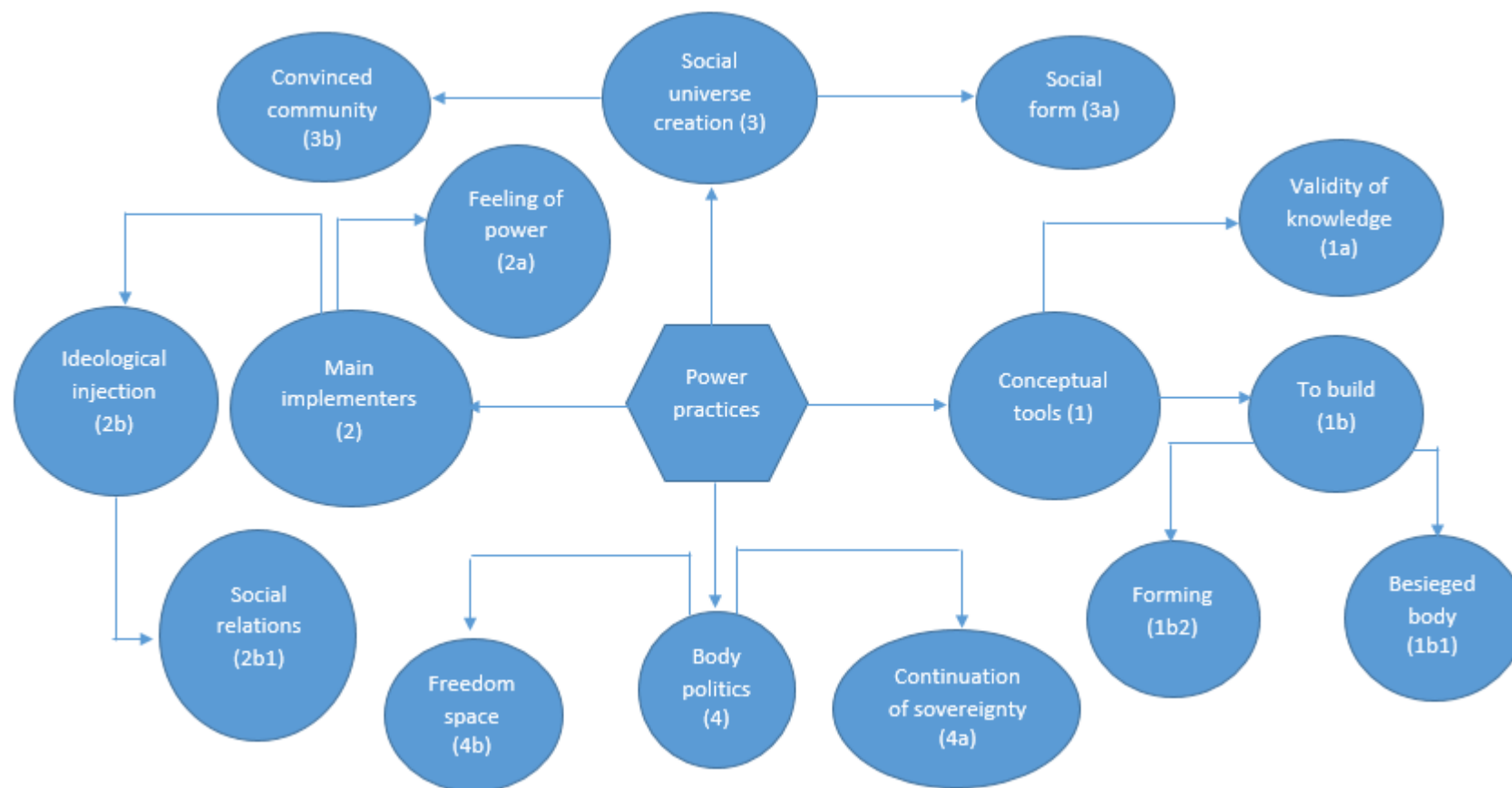


Figure 3. Map describing teachers' educational beliefs in terms of power practices

Table 4.
Ways of Describing Teachers' Educational Beliefs Revealed in Terms of Power Practices

Explanatory category	Description category	Way of description category	Category description	Teacher description examples
In terms of power practice	The relationship between power and domination	Describing by taking into account power and hegemonic supremacy	Explaining the situation in which the power employs the teacher and influences his behaviour	<ul style="list-style-type: none"> • Through physical appearances, power constructs the teacher and keeps him under its domination • Physical appearances control the action of the perpetrators of body politics. • Through physical appearances, power makes one feel that it is more powerful than imagined.
	The relationship between the continuity and validity of knowledge produced and structured for the purpose of the continuity of power	Describing by taking into account power and social formatio	To explain by taking into account the fact that the power does not give teachers a scientific perspective, but gives them ideological injections	<ul style="list-style-type: none"> • Power takes shape through physical appearances. • Through physical appearances, the government proves that it has the power to rule all teachers.
	The relationship between power and freedom	Describing taking into account the ruling power of the ruler	To explain by taking into account the situation of power creating a system of designs that dominate in the minds of teachers	<ul style="list-style-type: none"> • Through physical appearances, power encircles the body without using violence. • Through physical appearances, power encourages teachers not to think directly. • Through physical appearances, power draws a certain circle of freedom and circulation for the teacher..

Table 4 shows the ways of describing the educational beliefs revealed in teachers in terms of the practice of power in the context of ideological apparatuses. The participants stated that since the powers keep the phenomenon of domination alive, their hegemonic superiority over the society in which they live would be

inevitable. In this sense, the fact that the power makes teachers work more and penetrates their behaviours through domination has emerged as a belief indicator encountered in terms of this factor. The other description category that emerged in terms of this factor is the expression of the knowledge practices used for the continuity of power by the participants. In this direction, it was also argued by the participants that knowledge practices, which are purposefully produced, are extremely effective in social shaping. In this sense, the evaluation of deliberately produced knowledge practices as an ideological injection apparatus rather than providing a scientific perspective in teachers was another way of belief that manifested itself in terms of this factor. The last category of description in terms of this factor is the relationship between power and freedom. It was stated that the powers narrowed the freedom areas of teachers, especially through schools and the symbols they use. The symbols (physical appearances) used in schools were expressed as a sign that the power has the power to manage teachers. In this sense, the desire to create the designs that the power envisages and wants to see in the minds of teachers can be expressed as a state of belief seen in the participants in terms of this factor.

Table 5.
Most Repeated Codes and Their Frequencies in Terms of Three Explanatory Categories

Educational practice		Teacher practice		Power practices	
<u>codes</u>	<u>frequency</u>	<u>codes</u>	<u>frequency</u>	<u>codes</u>	<u>frequency</u>
Pedagogical deficit	28	Power	27	Power	27
Political situation	27	Pedagogical workforce	26	Ideological injection	26
Ideological fullness	26	Bewitchment	25	Siege	24
Social revolution	25	Workers	22	Sovereignty	23
Conservatism	24	Ideology	22	Build	22
Analysing language	22	Subject	20	22	22
Culture of silence	22	Inadequacy	21	Shape	21
Moral principles	21	Subject to	21	22	21
New identities	19	Obedient	21	Conceptual	18
				Body politics	17
				Relationship	16
Injustice	18	Politicisation	19	Social universe	15
Practical transducer	17	Worship	19	Knowledge	14
Asymmetric relationship	16	Leading the way	18	Circulation	11
		Alienation	18		
		Ordinarisation	18		
		Intellectual	17		
		Rhetoric	16		
		Human role	16		

Table 5 shows the hierarchical ranking of the most recurrent codes in terms of the three explanatory categories. In this sense, in terms of educational practice, pedagogical deficiency, political situation, ideological fullness and social situation were the most recurrent codes. In terms of the teacher factor, the

codes of power, pedagogical labour force and fascination are the codes with the highest frequency in terms of this factor. And finally, in terms of the practice of power, power, ideological injection and siege were the most recurrent codes.

Conclusion and Discussion

Rousseau (2007, p. 11) states that man does not allow either living things or things to remain in their original state. According to him, man wants to change everything, not only intervening in the soil, trees, climates and seasons, but also exerting great power to mould and shape his own kind. We can say that this endeavour, which is revealed in Rousseau, is seen most concretely in the institution of education and the ideologies desired to be transmitted through education (Akin & Arslan, 2014).

It can be argued that ideologies have existed with human beings. However, the use of the concept of ideology in its current meaning and its place in the consciousness map of humanity coincides with the period after the enlightenment. Basically, ideology refers to the ideas that direct the lives of human communities. In this sense, ideology manifests itself as ideas that serve to maintain the social, political and economic order created by the ruling class. The state transfers these ideas to all members of society through education and reproduces its own class order (Akin & Arslan, 2014).

While creating the ideal human type proposed by ideologies, education is heavily utilised (Guttek, 2011, p. 163). In this sense, education has become an indispensable tool used by the state to raise its citizens in the direction it wants. Political power, which holds the power to govern the state, transfers the ideology that will legitimise its existence to the fields of education. Thus, individuals learn to accept, obey and maintain the existing order in the education process.

With the transformation of education into a tool that serves the ideologies of the rulers, it becomes impossible to obtain the products that are ideally expected from education. In particular, rather than revealing the latent powers of teachers and transforming them into talents, the effort to destroy teachers' powers is dominant. First of all, this study was conducted in order to see the effective power of changes in the physical appearance of schools in shaping teachers' educational beliefs. For this purpose, Althusser's ideological apparatus practices were taken into consideration and a qualitative study was conducted with 38 teachers.

In this study, it was tried to determine the educational beliefs that the changes in the physical appearance of schools would reveal in teachers with the help of three explanatory categories and phenomenographic analysis. In order to see the educational beliefs revealed by the participants in terms of "educational practice", which is the first of these explanatory categories, "the relationship between dominant ideology and social formation", "the relationship between power and practical sovereignty" and "the relationship between power and behaviour" were taken into consideration as descriptive categories. The educational beliefs revealed by the participants in terms of this explanatory category and the above-mentioned descriptive categories are as follows:

- a- Dominant ideologies hinder liberation by shaping society through education.
- b- Education is an ideological apparatus for the status quo, it is mostly used for disciplinary purposes.
- c- Through education, rulers create areas of practical sovereignty for themselves.
- d- Sovereign ideologies constantly put educational practices on their agenda for the continuation of their continuity.
- e- Through education, rulers mould souls and make them live a prison life.

In order to see the educational beliefs revealed in the participants in terms of "teacher practice", which is the second of the explanatory categories, the categories of "the relationship between power relations and shaping" and "the relationship between power relations and uniformised habits" were taken into

consideration. In terms of this explanatory category and the description categories mentioned above, the educational beliefs revealed by the participants are as follows:

- a- Teachers are dominated by the new physical appearances that the power gives to schools.
- b- Teachers are condemned to prison life through new physical appearances.
- c- Through new physical appearances, teachers are deprived of the ability to think and act freely.
- d- New physical appearances reveal monotonous habits in teachers.
- e- New physical appearances reveal the types of teachers who are monotonous, ordinary and live the same life every day.
- f- Power keeps the feeling of hero worship alive through new physical appearances.
- g- Power rationalises its actions through physical appearances.
- h- Power uses the teacher for new physical appearances.

In order to see the educational beliefs of the participants in terms of the third explanatory category, "power practice", the descriptive categories of "the relationship between power and domination", "the relationship between the continuity and validity of the knowledge produced and structured for the purpose of the continuity of power" and "the relationship between power and freedom" were taken into consideration. In terms of this explanatory category and the descriptive categories mentioned above, the educational beliefs revealed by the participants were as follows:

- a- Since the powers keep the phenomenon of domination alive, their hegemonic superiority over the society they live in is inevitable.
- b- The power makes teachers work more.
- c- Power establishes domination over teachers through schools.
- d- Power penetrates teachers' behaviour through physical appearances.
- e- Power uses knowledge practices for its own continuity.
- f- Power uses knowledge practices for social formation.
- g- Power removes the scientific perspective from teachers through knowledge practices that it deliberately reveals.
- h- Power makes ideological injection through knowledge practices.
- i- Power narrows the freedom of teachers through schools and the symbols they use.
- j- The power states that it has the power to manage teachers through the symbols they use.
- k- Power creates the symbols it wants to see in schools in the minds of teachers.

This qualitative study conducted in the context of Althusser's ideological apparatuses has revealed the fact that the ideological state uses the school as a tool to force teachers to certain norms, political values, knowledge, skills and achievements parallel to its current ideology. In this sense, physical appearances in schools seem to be the most important weapon in creating their own political teacher model that they try to design. It aims to spread its ideology by influencing the individual and the society formed by these individuals in the first place and then other societies with the design of the society formed by teachers and these teachers, who act completely in line with the orders and instructions of the ideological state and keep their own interests behind the interests of the state. Through the physical appearance of schools, the perception that the current official ideology is the only correct one is imposed on teachers, and teachers are prevented from shifting to a different ideological axis.

This study can be helpful for future studies in terms of reaching the educational beliefs that will be revealed in teachers in the event that the power shapes schools and instils its current ideology in teachers. In particular, the fact that the power ensures the continuation of its own existence through the ideology it transfers to the teacher in the education process can pave the way for future studies in terms of the educational beliefs that can be reached in terms of the three explanatory categories mentioned in terms of

restricting the teacher and placing various obstacles in front of individual freedoms, while on the one hand it has an important function on behalf of the society to transform the teacher into a good citizen.

Recommendations

1. What is hidden by the mystification of power must be uncovered so that teachers can work more comfortably.
2. The most important aim of the education system should be the internalisation of beliefs and the development of a conscience that unquestioningly supports the existing social structure.
3. Teachers must not succumb to moralising sermons and religious dogmas that prevent the free use of reason.
4. Individual free will and initiative must not be enslaved to the expertise of power.
5. In order for teachers not to be enslaved, their actions must not turn into a line of education-production.
6. Teachers must be their own masters, they must have a will that is not dependent on authoritarian sources.
7. Teachers must not surrender their minds and hearts completely to therapeutic treatment.
8. Schools should be products of personal need and usefulness, not sources of power.
9. Teachers must be liberated from the imposition of ideology.
10. Schools must be free for self-development.
11. Schools should provide teachers with the opportunity to experience an unstructured environment.
12. Schools should teach teachers to be leaders and adventurers.
13. Schools should teach teachers to think critically and independently.

Acknowledgements

None. No funding to declare.

Conflict of Interest

Author has no conflict of interest to report.

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