

PRE-SERVICE EFL TEACHERS' BELIEFS ABOUT EDUCATIONAL PHILOSOPHIES IN RELATION TO TEACHER EMOTIONS

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ABSTRACT

Human beings are emotional beings, which, to a large extent, determines their cognitive and social relations with their environments. Since teaching is an occupation that involves working with human beings, emotions are highly relevant for teachers. Therefore, the purpose of the present study is to examine the potential relationship between pre-service EFL teachers' educational philosophies in term of teacher emotions. In order to collect data, two research tools are used. The first one is the Philosophical Preference Evaluation Scale, prepared by Çetin et al (2012). This questionnaire conceptualizes educational philosophies under five headings, notably perennialism, essentialism, existentialism, progressivism and reconstructionism. The second research tool that is utilized in the present study is the Teacher Emotion Inventory, developed by Chen (2018). This inventory includes five emotions, which are joy, anger, love, sadness, and fear. The results indicated that joy and love are two of the most common emotions experienced by pre-service EFL teachers. In addition, as for educational philosophies, the most common one was existentialism, indicating that the center of education, according to pre-service EFL teachers, should be the student.

Key words: Pre-service EFL teachers, teacher emotions, educational philosophy, existentialism

İNGİLİZCE ÖĞRETMEN ADAYLARININ ÖĞRETMEN DUYGULARINA İLİŞKİN EĞİTİM FELSEFELERİ KONUSUNDAKİ İNANÇLARI

ÖZ

İnsan, çevresi ile bilişsel ve sosyal ilişkilerini büyük ölçüde belirleyen duygusal varlıktır. Öğretmenlik insanlarla çalışmayı içeren bir meslek olduğundan, duygular öğretmenler için oldukça önemlidir. Bu nedenle, bu çalışmanın amacı, İngilizce öğretmen adaylarının öğretmen duyguları ile eğitim felsefeleri arasındaki potansiyel ilişkiyi incelemektir. Veri toplamak için iki araştırma aracı kullanılmıştır. Bunlardan ilki, Çetin ve diğerleri (2012) tarafından hazırlanan Felsefi Tercih Değerlendirme Ölçeği'dir. Bu anket eğitim felsefelerini, özellikle kalıcılık, özcülük, varoluşçuluk, ilerlemecilik ve yeniden yapılanma olmak üzere beş başlık altında kavramsallaştırmaktadır. Bu çalışmada kullanılacak ikinci araştırma aracı Chen (2018) tarafından geliştirilen Öğretmen Duygu Envanteri'dir. Bu envanter neşe, öfke, aşk, üzüntü ve korku olmak üzere beş duyguyu içerir. Sonuçlar, neşe ve sevginin, İngilizce öğretmen adaylarının yaşadığı en yaygın iki duygu olduğunu gösterdi. Ayrıca eğitim felsefelerinden en yaygın olanının varoluşçuluk olduğunu gösterdi ve bu durum, İngilizce öğretmen adaylarına eğitimin merkezinin öğrenci olması gerektiğini göstermektedir.

Anahtar kelimeler: İngilizce öğretmen adayları, öğretmen duyguları, eğitim felsefesi, varoluşçuluk

INTRODUCTION

To direct educational processes, educational philosophy which is related to the ideas and their applications to education plays an important role. It may consist of the views of teachers on instructional methods, their impacts on behaviors, beliefs, or choices. It would not be an overstatement to argue that the values and behaviors of teachers derive from their educational philosophies (Yılmaz, et al., 2011). Additionally, the philosophies of education relate to how teachers build their classroom environments and how perceptive they are to changes in their fields (Çetin et al., 2012)

The cognitive or intellectual side of manners is formed by beliefs and emotions. As a result, to understand and identify the actions of the associated community, it is very appropriate and

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necessary to establish the educational beliefs and emotions of teachers and prospective teachers. Studying the beliefs and emotions of teachers has a crucial significance in terms of understanding teacher behavior (Enochs and Riggs, 1990). The related literature notes that educational beliefs and emotions are built based on educational philosophy (Rideout, 2006). The main role of educational philosophy is to organize and compose the educational beliefs and emotions learned through the assessment and analysis of several possibilities (Rideout, 2006). Therefore, it can be claimed that the educational philosophies constitute the foundations of educational beliefs and emotions. In this study, it was therefore preferred to configure and assess educational beliefs based on the philosophies of education in terms of teacher emotions. Emotions related to the teacher's beliefs play a vital role in understanding educational philosophies. These two concepts, emotions, and beliefs are part of the same development process, according to Barcelos & Ruohotie-Lyhty (2018) as they are both structured, contextual, and dynamic. According to Gill & Hardin (2014), the lack of comprehension of the beliefs of the teachers is a lack of knowledge of affective structures like emotions. This is because emotions and beliefs have a vital role in the everyday working life of teachers. Loh & Liew's research (2016) explored the diverse emotional activities of the instruction of English and highlighted the significance of administrative and emotional work in policy and localized practice.

It is evident from the field research and studies that the philosophy adopted by teachers has a major influence on the teaching setting and choices, actions, and attitudes (Doğanay, 2011). Due to its significance, the relationship between the emotions and educational philosophy of each educator ought to be examined and understood to optimize their contribution towards education processes and to achieve objectives.

It is necessary to be aware of the relationship between emotions and the educational philosophy of teachers who execute these systems regularly in classrooms. It is also equally necessary to investigate the relationship between the educational philosophies and emotions of teachers. The knowledge that would have been obtained by such a study could allow the teachers' tendencies to be better assessed in the implementation of a course in schools and universities. Real encouragement and preparation would help to meet the aims of education programs in the long term.

A wide number of studies about the educational philosophies has been conducted (Kahramanoğlu & Özbakış, 2018; Arslan, 2016; Baş, 2015; Tunca, Alkim Sahin & Oğuz, 2015; Yılmaz & Tosun, 2013; Doğanay & Sarı, 2003). Furthermore, several studies have been performed to describe the relationship between educational views of the teachers in service and their beliefs about critical thinking, epistemological beliefs, perceptions of self-effectiveness and teaching approaches (Aybek & Aslan, 2017; Çakmak, Bulut & Taşkıran, 2016; Çelik & Orçan, 2016; Şahan & Terzi, 2015; Kumral, 2015; Beytekin & Kadı, 2015; Alkın-Şahin, Tunca & Ulubey, 2014; Biçer, Er & Özel, 2013; Ilgaz, Bülbül & Çuhadar, 2013). However, not much research has been conducted on the potential relationship between pre-service EFL teachers' educational philosophies and teacher emotions. As a result, this study aims to find out whether there is a relationship between educational philosophies and emotions of pre-service English Language Teachers.

REVIEW OF LITERATURE

Educational Philosophy

Educational philosophy allows teachers to be involved in their own beliefs and values, to understand why they exist, who they are, and to some degree, where to go (Demirel, 2015). Educational philosophy entails the development of the interest, studying, wondering, questioning, and comprehension efforts of teachers. While some concepts of philosophy have not been fully accepted, it can be considered as a bonding process based on the establishment of truth and a total of productions obtained at the end of this process (Demirel, 2015).

However, the educational philosophy is described as a discipline and conceptions that orientate education, form objectives, and direct educational applications (Yılmaz, et al., 2011). It has also

been extended and defined as a branch of philosophy that deals with the problems of the possibilities, nature, objectives, and methods of education with methods peculiar to philosophy. It is aimed at addressing questions such as whether it is possible for education or not, whether education is autonomous in terms of conveying certain philosophies and doctrines, whether a teacher needs to be trained or not, whether knowledge and experiences or abilities are mainly transferred in education, whether education can handle facts and whether educational gaps exist between education and training. In this sense, education philosophy is considered as a discipline or method of thought that gives educators a point of view (Yılmaz, et al., 2011). The introduction of major approaches to different conceptions of education theory helps to strengthen connections between the goals, functions, programs, and methods of education and these philosophical situations. All subsystems of education, connections, and continuity with educational theory can be evaluated. Indeed, all educators have some form of educational ideology consciously or not. Teacher strategies have a practical influence on the teaching types of various educational philosophies. For example, they can manage their courses according to their knowledge of approaches. In other words, classroom applications are directed by the beliefs of teachers in school and learning (Hermans, et al., 2008).

How to classify educational philosophies is also an important topic. A variety of categorization suggestions are available. For educational philosophies, Wiles & Bondi (2007) suggest six categories: perennialism, essentialism, progressivism, re-constructionism, naturalism, and existentialism. On the other hand, five factors, including perennialism, essentialism, progressivism, reconstructionism, and existentialism, are offered by Yılmaz et al. (2011). Additionally, Demirel (2015) divides the educational philosophy into five and introduces the most popular typologies: perennialism, essentialism, progressivism, existentialism and deconstructivism. In this study, Demirel's (2015) categorization is taken into consideration and the associated educational philosophies are briefly clarified.

The theory behind perennialism is classical idealism and realism. Universal values and tradition are emphasized in education. For perennialism, everywhere, and always, moral concepts and beliefs are the same, including human nature. People are expected to be educated considering these facts. According to perennialists, training aims to improve the human mind and will, conform to universally accepted facts, engage in rational thought, use deduction, be free and responsible, work with a discipline and not copy life (Ergün, 2009). The goal of a perennialist classroom is to be a well-organized and well-disciplined environment that allows students to establish a long-term search for reality. Opponents of this educational philosophy agree that education should constitute an effort ready to give these ideas to students and direct their thinking process to the realization and comprehension of great works; literary works written by the finest thinkers of history who transcend time and are never obsolete. The value of managing contents and cultivating thinking skills is the emphasis of perennialists (Yazgı, 2020)

Realism and idealism are the basis of Essentialism. According to essentialists, knowledge by birth does not empower man; knowledge is gained in time and it can only be obtained by induction for this purpose. Essentialists, as perennialists, consider a teacher as an expert on a specific topic and the only person in the class responsible for decision-making as students are not old enough to consider what they want and what is more important (Ergün, 2009). The main goal of education, according to essentialists, is to raise intelligent, social, and talented individuals by transmitting the knowledge and cultural heritage of society to younger generations (Yılmaz, et al., 2011). Existential education focuses on ensuring that the student is responsible and is the very person who decides about their lives through self-identification (Yazgı, 2020). Courses such as poetry, literature, tragedy, and philosophy, which are thought to bring various cultures together, help to extend the horizon of the students (Yazgı, 2020).

Progressivism, unlike perennialism and essentialism, opposes universal truths that are unchanging and absolute and considers change as the focus of an education. It can be claimed that progressivism is the introduction of pragmatism into education. This movement rejects traditional education's intense formalism, its rigid and restrictive sense of discipline, and its teacher-centered, passive approach to education that educates passive citizens. All kinds of

applications should be focused on the hedonistic motive of humans in the education process. Knowledge is obtained through scientific method and trial and error, according to this movement. Activity-based instruction is student-centered. Education is not for the preparation of life it is real life. The syllabus of classes should be composed according to the students' skills, and knowledge (Ergün, 2009). On the other hand, school is a model of community. School is not a place where students are prepared for life; life is lived in it. For this reason, everything in life should also be experienced at school, too (Ergün, 2009).

Reconstructionism is considered as progressivism's follower, and pragmatism is also the basis of this movement. Humanity has hit the edge of turnout according to this movement; it is thought that it would either disappear or step into a new society. To solve the cultural turmoil of our era, the primary goal of education is to restore society. The fundamental principles that Western culture has developed should be re-evaluated to do so. Education, in this sense, should be seen as an instrument for shaping a global society based on shared values, since education is what is required to resolve the current crisis. Training is not just life; it is the future as well. Society is expected to be influenced and arranged by training. Reconstructionists find the ideas of the progressivists misleading, as they adopt a learner-centered approach to education and highlight the needs of the middle class. For them, a community-centered education that takes care of the needs of all society is very necessary (Ergün, 2009).

The reflection of existentialism in education is existentialist education. Existentialism is neither a school of ideas nor a philosophical trend trapped in narrow frames of some doctrine. Life itself is philosophy. As life flows like a river that has chosen its path (Çetin, et al., 2012), existence cannot be reduced to any laws or codes. Human freedom is the common point where existentialist theorists agree. Existentialists point out that they want to show people that they are free and that are irrespective of what to do in a given situation, they can choose what to value and how to live (Çetin, et al., 2012). In this sense, an existentialist life and the goal of education set people free, provide consciousness of their liberty, and mindful of the importance of their desires (Çetin, et al., 2012). Theories of education has also been influenced by the views of existentialism. Education should therefore be structured based on experiences that will help a person to enrich his/her point of view in life and make him/her choose. Students with a wide range of diversity should be confronted with social and natural events and circumstances because these are resources that transport one towards self-fulfillment. What a student feels, does, and thinks is quite important. Learners are subjects rather than objects of the education process. Students are normally taught for social, community, and environmental adjustment. This prevents a person from becoming an individual. The purpose of education in other movements is easy to recognize, while existentialism is not so easy to do this because the present approach to education is strongly criticized by existentialism (Yazgı, 2020).

Mentioned educational philosophies have been developing through the years and becoming more learner-centered. The students' interests are taken further into account. Even so, traditional philosophies do not disappear. They still exist as focusing on one educational philosophy is inadequate today and an eclectic approach is desired. With changes in the world, it should be taken into consideration that educational philosophies may be chosen according to the emotions of the teachers. As a result, the relationship between them is to be analyzed.

Teacher Emotions

In the last two decades, research on teacher emotions has drawn further attention. The role of teacher emotions in education, learning, and the well-being of teachers is emphasized by researchers as Uitto, Jokikokko, & Estola (2015) and Yin, Huang, & Wang (2017). While teacher emotions are believed to be related to educational philosophies, there is some limited evidence of the relationship between them.

So far, the concept of emotion has not been agreed upon. Pekrun (2014) defined the term emotion as a complex and multicomponent-psychological mechanism that involves affective, expressive, cognitive, and motivational elements. In more detail, emotions are described as 'social, personal ways of being that emerge from conscious and/or unconscious decisions about

perceived outcomes, which achieve goals or maintain norms or beliefs in a transaction, within the framework of social-historical contexts,' to focus on interrelated perspectives of emotional experience (Schutz et al., 2006). Social, cultural, and political influences have a major influence on how, why, and when people create, control, and show emotions through environmental experiences. Similarly, teacher emotions are not 'internalized sensations,' but are integral to the manner they relate to and communicate with pupils, colleagues, and parents. In this respect, teacher emotions are known to be mental behaviors of individual teachers and help them to consider other people's emotions, their emotional regulatory ability, and their responses (Farouk, 2012).

Emotions are classified into different categories by researchers. Emotions were initially listed as positive and negative values. On the other hand, it is argued that this has been too simplistic for scholars (Lee et al, 2013; Sutton & Wheatley, 2003). Parrott (2001) suggests a tree structure covering a range of particular emotions in sequential order in three levels, namely the primary, secondary and tertiary levels. The primary level consists of six fundamental emotions which are surprise, anger, joy, sadness, love, and fear. The secondary level consists of an additional set of emotions that can be assigned in the six primary levels, while the tertiary level consists of more detailed and superficial emotions grouped into the secondary. Parrott (2001) argued that this tree structure can serve as legitimate research mean to examine the essence of human emotions. The emotional tree structure offers a detailed overview of human emotions and shows the interconnected nature among various emotions in various dimensions (Jenkins, et al., 2017). In this research study, the Parrott tree model is used as a basis for interpreting teacher feelings, and five emotions, which are joy, anger, love, sadness, and fear are discussed.

The literature underlines the importance of emotions of teachers in various aspects of education, including pupils, teachers, and learning. In some research studies conducted so far, teacher's emotions are widely accepted in connection with cognition and motivation (Uitto et al., 2015). Teacher emotions have been reported to affect several aspects of their cognitive processes (Neville, 2013). Positive emotions are claimed to encourage more deep pedagogical thoughts; while negative emotions demoralize the enthusiasm of teachers (Sutton & Wheatley, 2003). Moreover, the teacher's emotions have been described as being linked to self-efficacy, insecurity, identity, fatigue, and well-being (Yin et al., 2017). More importantly, teachers are argued to completely express their well-being by triggering pleasant emotions and deactivating negative feelings (Jenkins et al., 2017). Also, teacher emotions are related to collegial relationships and colleague trust (Yin et al., 2017). Moreover, several studies have found out that teacher emotion is related to instructional behaviors (e.g., Saunders, 2013). Findings show that the positive emotions of teachers motivate them to follow innovative methods of instruction, while negative emotions appear to undermine their flexibility and creativity (Becker et al., 2014).

Studies have also shown that teacher emotions influence many facets of student life, including student emotions student relationships, dedication, and motivation (Becker et al., 2014). Empirical evidence suggests that teacher pleasure is linked positively to student pleasure in a classroom (Frenzel, 2014). There tends to be a fundamental 'emotional filter' between a teacher and a student. Lecturers with negative feelings are found to be likely to minimize the likelihood of students utilizing a deeper level of cognitive learning (Linnenbrink-Garcia & Pekrun, 2011). Classrooms with positive feelings are more likely to create a better learning atmosphere for students to learn and improve (Zembylas, 2005a).

Although a lot of studies are conducted on teacher emotions, the relationship between emotions and philosophies has received little attention (Barcelos and Ruohotie-Lyhty, 2018). A criticism of L2 teacher education programs is that L2 teaching initiatives are concerned with training teachers for implementation, but they do not discuss complex problems, like emotional concerns in language courses (Sarıçoban & Kırmızı, 2020). The philosophies of teachers are ignored, too. The relationship between emotions and educational philosophies should therefore receive special attention. As such, the present study set out to answer the following research questions:

1. What are pre-service EFL teachers' perceived emotional tendencies?

2. Which educational philosophies are more common among pre-service EFL teachers?
3. Do male and female pre-service EFL teachers differ in terms of their perceptions about emotions and educational philosophies?
4. Which emotions correlate with which educational philosophies?

METHOD

Participants

The study was carried out in 2020. The total number of the participants in the present study was 98. All the participants are pre-service EFL teachers studying at ELT Departments. The number of female participants is 63 (64,3%) and the number of male participants is 35 (35,7%). The number of 1 grade students is 47 (48%), 2 grade students 28 (28,6%), 3 grade students 15 (15,3%), and 4 grade student 8 (8,2%). Descriptive statistics about the participants is given in Table 1.

Table 1. Descriptive statistics about the participants

		grade				Total
		1 grade	2 grade	3 grade	4 grade	
gender	female	28 (28,6%)	18 (18,3%)	9 (9,1%)	8 (8,2%)	63 (64,3%)
	male	19 (19,3%)	10 (10,2%)	6 (6,1%)	0 (0)	35 (35,7%)
Total		47 (48%)	28 (28,6%)	15 (15,3%)	8 (8,2)	98 (100%)

Data collection tools

Data were collected by means of two research instruments.

1. *The Teacher Emotion Inventory (TEI)* includes 31 items and is divided into five dimensions, which are joy, love, sadness, anger, and fear. Among these feelings, joy and love are positive feelings whereas sadness, anger, and fear are negative feelings. Love represents the desire or passive for the teaching profession as well as passion and affection for students (Parrott, 2001). The original reliability was calculated as ($\alpha = .84$) (Chen, 2016). TEI examines five major emotions with 31 items: joy (5 items), love (5 items), sadness (5 items), anger (5 items), and fear (6 items). The Cronbach's alpha values are given in Table 2. The table indicates that the general reliability level for TEI is ,761, indicating a high level of reliability.

2. *Teaching philosophies scale (TPS)*: TPS used in the present study was designed and validated by Yılmaz et al (2011). This tool is a Likert-type tool containing 40 items. It has five sub-dimensions: (1) progressivism (13 items), (2) existentialism (7 items), (3) reconstructionism (7 items), (4) perennialism (8 items), and (5) essentialism (5 items). The answers given to TPS range from strongly disagree (1) to strongly agree (5). The total reliability level of TPS was calculated as ,818, indicating a high level of reliability. The values are given in Table 2.

Table 2. Reliability analysis

Variables	number of items	Cronbach's alpha value
Emotions	26	,761
Joy	5	,710
Love	5	,600
Sadness	5	,636
Anger	5	,717
Fear	6	,730
Teaching philosophies	40	,818
Progressivism	13	,793
Existentialism	7	,801
Reconstructivism	7	,673
Perennialism	8	,674
Essentialism	5	,717
Total	66	,825

Data Analysis

The quantitative data collected through questionnaires were analyzed through SPSS 22.

FINDINGS

In this section, initially the descriptive statistics are presented regarding teacher emotions and teaching philosophies are presented. Then, inferential statistics such as t-test and ANOVA are given where we compare male and female students as well as grade levels in terms of their emotions and philosophies of teaching. Finally, we present two correlation analysis to see which dimensions of teaching philosophies correlate with emotions.

Descriptive results regarding emotions are given in Table 3. This table shows that the highest mean score belongs to joy (M=4,52). This shows that pre-service EFL teachers in the present study believe that they would be glad to see their students engaged with learning, feel motivated when their students apply newly-learned material, and adopt innovative ideas in their teaching. The second most rated emotion was love (M=4,24). This indicates that pre-service EFL teachers would love to see their prospective students experience growth, make contributions to their students, and are in general passionate about the nature of teaching. As for anger, Table 3 shows that the participants seem to be somewhat agree with it (M=3,95). Pre-service EFL teachers in the present study believe that they would feel annoyed when they cannot optimize student's learning attitudes, when their students do not get along with them, and when they are treated unfairly. They are also sensitive about the society's view on the teaching profession. They stated that they would be indignant if the society blamed teachers without evidence. Actually, this is a highly relevant point since teachers are having hard time to counter arguments against the teaching professions, especially in the social media.

When it comes to sadness, the pre-service EFL teachers in the present study are undecided about the items here. The items in this category are generally related to whether students would feel sad if students behaved badly. pre-service EFL teachers do not seem saddened when their students behave badly or do not take ownership of their learning. Finally, regarding fear, pre-service EFL teachers are undecided about the items here (M=3,69). This demonstrates that pre-service EFL teachers in the present study do not seem to be apprehensive that they will have hard times in improving their prospective students' achievement and suffer from heavy workload. They also do not seem to be fearful of parents.

Table 3. Descriptive statistics about teacher emotions

Emotions	N	Minimum	Maximum	Mean	Std. Deviation
Joy	96	1	5	4,5224	2,10503
Love	97	1	5	4,2412	2,64157
Anger	98	1	5	3,9592	3,19458
Sadness	97	1	5	3,7422	,98172
Fear	97	1	5	3,6991	4,37859

The descriptive findings regarding educational philosophies (EF) are presented in Table 4. This table shows that the most rated EF by the pre-service EFL teachers in the present study was *existentialism* (M=4,62), indicating that the center of education should be the student, education should be unbiased, creativity must be catered for, and personal freedom of individuals must be supported. What is more, the teacher should not be the sole source of knowledge. The second most rated philosophy was *progressivism* (M=4,37). This shows that pre-service EFL teachers believe that educators should keep abreast of the most recent approaches, education should teach the life itself, the content to be taught should be upgraded on a continuous basis, and students should actively participate the learning process.

However, the pre-service EFL teachers in the present study are not so decided about the *reconstructivist* EP (M=3,87). This indicates that they are undecided about whether education should re-evaluate the fundamental values or education should lead social change. What is more, they are also undecided on whether education should reconstruct the society or education

should be community-based. pre-service EFL teachers in the present study are also undecided about the perennial EP (M=3,78). This shows that they do not believe that moral codes are universal and the primary aim of education should be to cultivate one in terms of character. Finally, the least rated EP was *essentialism* (M=2,55), indicating that participants disagree with that category. This finding shows that the pre-service EFL teachers in the present study do not believe that there must be inflexible rules in education, nor do they believe that education should be topic-based.

Table 4. Descriptive statistics about educational philosophies

Emotions	N	Minimum	Maximum	Mean	Std. Deviation
Existentialism	96	20,00	35,00	4,6280	2,92449
Progressivism	96	25,00	40,00	4,3744	3,69766
Reconstructionism	97	13,00	35,00	3,8792	3,93526
Perennialism	94	8,00	40,00	3,7860	4,39693
Essentialism	96	5,00	25,00	2,5507	3,63522

Gender differences

In order to see whether there are gender differences in terms of the statements in emotions and EPs, we conducted a T-test. The results are given in Table 5. As we can understand from Table 5, there are considerable gender differences. In terms of whether to make contributions or not, there is a statistically significant difference ($p = ,028$, $p < 0,005$). Male pre-service EFL teachers like to contribute to their students' learning (M=4,5000) more than female ones (M=4,4444). Female pre-service EFL teachers tend to feel angry when they are treated unfairly (M=4,44). In a similar manner, female participants also reported that they would be frustrated if their profession was abused.

As for the emotion fear, there are differences in most of the items. For example, female pre-service EFL teachers stated that they would be more worried about pressures for assessment (M=4,2581), and would be pressurized under heavy workload (M=4,0635). Moreover, female pre-service EFL teachers also reported that they would be worried about whether they would get sufficient opportunities for improvement (M=3,5714) and would feel pressurized from the unhealthy competition among colleagues (M=3,8571). It seems that female participants are more likely to feel pressurized and under stress.

There are also gender differences in terms of existentialism. Female students believe that in educational context each student is important (M=4,7581), the teacher should be impartial in the class (M=4,7419). Female pre-service EFL teachers also ranked higher in terms of the role of creativity in education. Their mean score (M=4,7097) is higher than male ones (M=4,4857).

As for *reconstructionism*, male participants believe that the aim of education should be to construct a world based on common values (M=3,800). On the other hand, female participants also believe that education should lead social reforms (M=4,2903). Finally, there is also statistically significant difference in terms of whether reasoning capacity is the distinguishing aspect of humans. For this items, male participants' mean score (M=4,0571) is higher than female participants (M=3,5161).

Table 5. Gender differences in terms of emotions and EPs

Items	gender	N	Mean	Std. D	t	p
1. I love to make contributions to my student learning	female	63	4,4444	,75728	2,231	,028
	male	35	4,5000	,86164		
2. I feel angry when I am treated unfairly (i.e., workload, salary, and appraisal)	female	63	4,4444	,77829	2,301	,024
	male	35	4,0286	,98476		
3. I feel angry if my profession has been abused.	female	63	4,6349	,48532	2,082	,040
	male	35	4,3429	,90563		
4. I am worried to see that my students are pressurized for assessments.	female	63	4,2581	,76684	3,079	,003
	male	35	3,6857	1,05081		
5. I feel pressurized from heavy workload (e.g.,	female	63	4,0635	,93106	2,732	,008

preparation work).	male	35	3,4571	1,24482					
6. I am worried about whether I could gain the appropriate opportunities for improvement.	female	63	3,5714	1,13186	2,086	,040			
	male	35	3,0571	1,23533					
7. I feel pressurized from the unhealthy competition among colleagues.	female	63	3,8571	,82025	2,196	,031			
	male	35	3,4286	1,09237					
8. Students should be able to take lessons from any teacher they want, and even choose them.	female	63	4,5484	,61876	4,017	,000			
	male	35	3,7714	1,28534					
9. Each individual student is important in an educational environment.	female	63	4,7581	,56352	2,044	,044			
	male	35	4,4571	,88593					
10. Teacher should be objective in classroom discussions and should not impose any truth on the students.	female	63	4,7419	,54126	2,013	,047			
	male	35	4,4571	,85209					
11. Importance should be given to intuition and creativity in education	female	63	4,7097	,45762	2,044	,044			
	male	35	4,4857	,61220					
12. The aim of education is to create a world based on common values	female	63	3,3387	1,07037	-	,037			
	male	35	3,8000	,96406	2,111				
	female	63	4,2903	,73300	2,402	,018			
13. Education should lead social reforms.	male	35	3,8857	,90005					
	female	63	3,5161	1,27706	-	,035			
14. The distinguishing feature of man is his mind.	male	35	4,0571	1,02736	2,144				

The correlation between emotions and educational philosophies

In order to see the correlation between emotions and EP, correlation analysis was conducted. The results are presented in Table 6. Positive correlation was observed between emotions and educational philosophies. The emotion *joy* correlated with *progressivism* ($r = .432, p < .01$), *existentialism* ($r = .376, p < .01$), and *perennialism* ($r = .432, p < .01$). *Love* correlated with *progressivism* ($r = .287, p < .01$). *sadness* and *fear* did not correlate with any of the education philosophies.

Table 6. The correlation between emotions and educational philosophies

	Joy	Love	Sadness	Anger	Fear	Prog	Exist	Recons	Perennial	Essent
Joy	1	,461**	,185	-,010	,052	,432**	,376**	,152	,255*	,041
Love		1	-,044	-,175	-,045	,287**	,167	,111	,075	,020
Sadness			1	,500**	,312**	,067	,135	,156	,184	-,119
Anger				1	,416**	-,072	-,044	,114	-,104	-,097
Fear					1	-,008	,193	,140	,030	-,172
Prog						1	,615**	,310**	,144	-,236*
Exist							1	,313**	,168	-,292**
Reconst								1	,384**	,121
Perennial									1	,308**
Essent										1

** . Correlation is significant at the 0.01 level (2-tailed).
* . Correlation is significant at the 0.05 level (2-tailed).

Educational philosophies are categorized into traditional educational approaches (perennialism and essentialism) and contemporary education philosophies (existentialism, progressivism, and reconstructivism). To see which emotions correlated with contemporary EPs and traditional EP, we conducted correlation analysis. The results are presented in Table 7. Table 7 indicates that contemporary EP moderately correlated with joy ($r = .387, p < .01$) and love ($r = .240, p < .01$). Contemporary EPs negatively correlated with anger ($r = -.010, p < .01$). Traditional EPs correlated with joy ($r = .207, p < .01$). Traditional EPs did not correlate with sadness, ($r = .048, p < .01$), anger ($r = -.112, p < .01$), or fear ($r = -.067, p < .01$).

Table 7. The correlation between emotions, contemporary and traditional educational philosophies

	contemp	traditional	joy	love	sadness	anger	fear
Contemporary	1	,144	,387**	,240*	,152	-,010	,118
Traditional		1	,207*	,060	,048	-,112	-,067
Joy			1	,461**	,185	-,010	,052
Love				1	-,044	-,175	-,045
Sadness					1	,500**	,312**
Anger						1	,416**
Fear							1

DISCUSSION

The present study aimed to measure the perceived emotional profiles of pre-service EFL teachers in relation to their educational philosophies. The role of emotions in the academic life of teachers and their dynamic nature of identity has been accentuated in the literature (Benesch, 2012; Dewaele, 2015; Schutz & Lee, 2014; Zembylas, 2005b). They may determine to a large extent “how teachers understand, experience, perform, and talk about emotions is closely relevant to their sense of self in relation to the sociocultural and institutional context.” (Song, 2016; p. 633). This was the starting point for the present study. If they are influential on a number of domains in teachers lives, they may also be important for teachers’ educational philosophy preferences.

To begin with, the present study indicated that the most prominent emotion on the part of pre-service EFL teachers is joy, implying that pre-service EFL teachers in the present study are likely to get joy from helping their students become engaged in the learning process and use innovative ideas. In a similar vein, the second highest emotion was love, again indicating that pre-service EFL teachers willing to see their prospective students experience growth, make contributions to their students, and are in general passionate about the nature of teaching. As for the negative emotions, like *sadness* or *anger*, the present study found that the point that is most likely to lead to anger is being unfairly treated and their profession’s not being treated with respect by the society. The influence of social media is powerful here. Each day, we can see posts claiming that teachers do relatively little compared to other professions. This point should be investigated in future studies.

In terms of educational philosophies, the study found that the most rated philosophy was *existentialism*, which is based on idealism and realism just as is perennialism. This philosophy presupposes that the main point of teaching must be the teaching of the most important knowledge base for humanity. It also entails that the main point of education should be the student and education should be unbiased. What is more, the personal freedom of individuals must be respected, and creativity must be catered for. Based on the findings, the pre-service EFL teachers in the present study agree with these points.

The secondary aim of the present study was to see whether there are gender differences in terms of the sub-dimensions of emotions and EPs. Considerable gender differences were observed in relation to a range of items. For example, while female participants are more likely to suffer more from anger and sadness dimensions, male participants reported that they would be more willing to contribute to their students learning. Female pre-service EFL teachers want more respect for the profession. Moreover, it seems that female participants are more likely to feel pressurized and under stress.

When it comes to correlation, we saw that low level of positive correlation between emotions and EPs. To be particular, the emotion joy correlated with *progressivism*, *existentialism*, and *perennialism*. *Love* correlated with *progressivism*. *Sadness* and fear did not correlate with any of the education philosophies. Further, we categories EPs as traditional educational approaches (perennialism and essentialism) and contemporary education philosophies (existentialism, progressivism, and reconstructivism). Results indicated that contemporary EP moderately correlated with joy and love. Contemporary EPs negatively correlated with anger.

These findings are remarkable since they foreground the role of positive psychology. Two decades ago, Frederickson (2001) remarked that put forward that when we experience positive emotions, we have a broader vision, can take in more information and notice things better. By the same token, Gabryś-Barker and Gałajds (2016) make the point that through positive emotions we can overcome the lasting effects of negative emotions. Quite recently, positive psychology has received considerable attention from scholars (Dewaele & Dewaele, 2017; Dewaele & MacIntyre, 2014; Macintyre et al, 2019). Dewaele et al (2019), for example, quite explicitly stated that “being in a positive emotional state allows students to absorb the FL better and to erase the effects of negative emotions” (p. 3). They further suggested that through positive emotions learners can develop long-term resilience and hardiness, which play important roles in overcoming hardships.

One important point as to emotions is that they are semi-controllable (Dewaele, 2019), which legitimizes emotions as an area of study. Therefore, as was argued by MacIntyre and Gregersen (2012), teachers have the potential to influence their students’ emotions as well as controlling their own. This calls for more emphasis on the part of teachers to establish safe environments where negative emotions are eliminated, and positive ones are promoted.

CONCLUSION

To conclude, it is hoped that the present study added flesh to the bone in emotion research. The findings of the study emphasized the role of positive emotions. Therefore, one suggestion to draw from the present study is to pay the due attention to teacher emotions. As was indicated, teachers may play a role in student emotions. Hence, teacher education programs should devote more meticulous attention to the equipping EFL teacher candidates to become efficient in controlling their own emotions and teach them how to promote positive emotions in their students.

From a research perspective, one suggestion for further studies could be to focus on contextual factors in the development of teacher emotions since institutional contexts play a significant role in teacher emotions (Zembylas, 2002). This way further insights could be gained as to which contextual factors play a role in teacher emotions.

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Uzun Öz

İnsan, çevresi ile bilişsel ve sosyal ilişkilerini büyük ölçüde belirleyen duygusal varlıktır. Öğretmenlik insanlarla çalışmayı içeren bir meslek olduğundan, duygular öğretmenler için oldukça önemlidir. Öğretmen duygularının yanı sıra eğitim felsefelerinin de öğretmenlik mesleği üzerindeki rolü de yadsınamayacak kadar büyüktür. Eğitim felsefeleri yıllar içinde gelişmekte ve daha öğrenci merkezli hale gelmektedir. Öyle bile olsa, geleneksel felsefeler ortadan kalkmamıştır ve ihtiyaca göre tercih edilmektedir. Günümüzde tek bir eğitim felsefesine odaklanmak yetersiz olduğundan ve eklektik bir yaklaşım arzu edildiğinden geleneksel eğitim felsefeleri hala vardır. Öğretmenler tarafından benimsenen eğitim felsefesinin öğretim ortamı, öğretmenlerin eylemleri ve tutumları üzerinde önemli bir etkiye sahip olduğu yapılan alan araştırmalarından anlaşılmaktadır. Eğitim felsefelerinin öğretmenler üzerindeki öneminden dolayı, eğitim felsefelerinin eğitim süreçlerine katkılarını optimize etmek ve hedeflere ulaşmak için her eğitimcinin duyguları ve sahip oldukları eğitim felsefesi arasındaki ilişki incelenmeli ve anlaşılmalıdır. Öğretmenlerin eğitim felsefelerinin ve duygularının eğitim sürecindeki rolü çok büyük olduğu için öğretmenlerin eğitim felsefesi ile duyguları arasındaki ilişkinin farkında olmak gerekir. Öğretmen duyguları üzerine birçok çalışma yapılmasına rağmen, duygular ve felsefeler arasındaki ilişki çok az ilgi görmüştür. Yabancı dil öğretmen eğitimi programlarının zayıf yanı, öğretmenleri uygulama yaparak eğitmekle ilgilenmesi, ancak duygusal kaygılar gibi karmaşık sorunları tartışmamasıdır. Öğretmenlerin eğitim felsefeleri de bu programlarda göz ardı edilmektedir. Duygular ve eğitim felsefeleri arasındaki ilişki bu nedenle özel ilgi görmelidir ve bunların arasındaki ilişkiyi araştırmak da eşit derecede gereklidir. Böyle bir çalışma ile elde

edilecek bilgi, okullarda ve üniversitelerde bir dersin uygulanmasında öğretmenlerin eğilimlerinin daha iyi değerlendirilmesine olanak sağlayabilir. Gerçek cesaretlendirme ve hazırlık, uzun vadede eğitim programlarının amaçlarına ulaşılmasına yardımcı olacaktır. Dünyadaki değişimlerle birlikte eğitim felsefelerinin öğretmenlerin duygularına göre seçilebileceği de dikkate alınmalıdır. Bu nedenle, bu çalışmanın amacı, ilk olarak İngilizce öğretmen adaylarının duygusal eğilimlerini ve sahip oldukları eğitim felsefelerini tespit etmek, bunların cinsiyet faktörüne göre değişip değişmediğini ortaya çıkarmak ve öğretmen duyguları ile eğitim felsefeleri arasındaki potansiyel ilişkiyi incelemektir. Çalışma 2020-2021 eğitim öğretim yılında yürütülmüş ve devlet üniversitesinde okuyan 98 İngilizce öğretmenliği bölümü öğrencileri gönüllü olarak çalışmaya katılmıştır. Veri toplamak için iki nicel araştırma aracı kullanılmıştır. Bunlardan ilki, Çetin ve diğerleri (2012) tarafından hazırlanan Felsefi Tercih Değerlendirme Ölçeği'dir. Bu anket eğitim felsefelerini, özellikle kalıcılık, özcülük, varoluşçuluk, ilerlemecilik ve yeniden yapılanma olmak üzere beş başlık altında kavramsallaştırmaktadır. Bu çalışmada kullanılan ikinci araştırma aracı ise Chen (2018) tarafından geliştirilen Öğretmen Duygu Envanteri'dir. Bu envanter neşe, öfke, aşk, üzüntü ve korku olmak üzere beş duyguyu içerir. Toplanan veriler SPSS 22 programı ile analiz edilmiştir. Verilerden elde edilen bilgilere göre, İngilizce öğretmen adaylarının en belirgin duygusunun neşe olduğu ortaya çıkmıştır, bu da mevcut çalışmadaki öğretmen adaylarının, öğrencilerinin öğrenmeye katılmalarına yardımcı olmaktan büyük olasılıkla keyif aldıklarını göstermektedir. Benzer bir şekilde, çalışmada bulunan ikinci en yoğun duygu sevgidir, bu da yine aday öğretmenlerin aday öğrencilerine katkı sağladığını ve genel olarak öğretmenin doğası hakkında tutkulu olduklarını göstermektedir. Üzüntü ya da öfke gibi olumsuz duygulara gelince, bu çalışma, öfkeye yol açma olasılığı en yüksek olan noktanın haksız muamele olduğunu ve mesleklerine toplum tarafından saygılı davranılmadığını ortaya çıkarmıştır. Sosyal medyanın etkisi burada büyüktür. Eğitim felsefeleri incelendiğinde, en çok oy alan felsefenin, tıpkı daimicilik gibi idealizm ve gerçekçiliğe dayanan varoluşçuluk olduğu ortaya çıkmıştır. Bu felsefe, öğretmenin temel esasının insanlık için en önemli bilgi temelini öğretilmesi olduğunu varsayar. Aynı zamanda eğitimin temel esasının öğrenci olmasını ve eğitimin tarafsız olması gerektiğini benimser. Dahası, bireylerin kişisel özgürlüklerine saygı duyulması gerektiğini destekler. Elde edilen bulgulara göre, bu çalışmada yer alan öğretmen adayları bu noktalara katılmaktadır. Bu çalışmanın ikinci amacı, duygu ve felsefelerinin alt boyutları açısından cinsiyet farklılıkları olup olmadığını görmektir. Çalışmada, bir dizi maddeyle ilgili olarak önemli cinsiyet farklılıkları gözlemlendi. Örneğin, kadın katılımcılar öfke ve üzüntü boyutlarından daha fazla mustarip olurken, erkek katılımcılar öğrencilerinin öğrenmesine katkıda bulunmaya daha istekli olduklarını belirtmişlerdir. Kadın İngilizce öğretmenleri mesleğe daha fazla saygı duymaktadır Dahası, kadın katılımcıların kendilerini daha çok baskı altında ve stres altında hissetme eğiliminde oldukları görülmektedir. Korelasyon söz konusu olduğunda, duygular ve eğitim felsefeleri arasında düşük seviyede pozitif korelasyon olduğu görülmektedir. Özellikle, sevinç duygusunun ilerlemecilik, varoluşçuluk ve kalıcılıkla uyumlu olduğu tespit edilmiştir. Sevgi duygusunun ise ilerlemecilikle ilişkili olduğu ortaya çıkarılmıştır. Üzüntü ve korku duyguları, öğretmenlerin sahip olduğu eğitim felsefelerinin hiçbirleriyle bağlantılı değildir. Dahası, elde edilen veriler, çağdaş eğitim felsefelerinin neşe ve aşk ile orta derecede ilişkili olduğunu göstermiştir. Son olarak, elde edilen veriler çağdaş eğitim felsefelerinin öfke ile negatif korelasyon içinde olduğu göstermektedir. Bu çalışmada elde edilen bulgular, pozitif psikolojinin rolünü ön plana çıkardıkları için dikkat çekicidir. Yirmi yıl önce Frederickson (2001), olumlu duygular yaşadığımızda daha geniş bir viziye sahip olduğumuzu, daha fazla bilgi alabileceğimizi ve olayları daha iyi fark edebileceğimizi öne sürmüştür. Aynı şekilde Gabrys-Barker ve Gałajds (2016), olumlu duygular yoluyla olumsuz duyguların kalıcı etkilerinin üstesinden gelebileceğimizi belirtmektedir. Son zamanlarda, pozitif psikoloji bilim adamları tarafından büyük ilgi görmüştür. Örneğin Dewaele ve diğerleri (2019) oldukça açık bir şekilde “olumlu bir duygusal durumda olmanın öğrencilerin yabancı dili daha iyi özümsemelerine ve olumsuz duyguların etkilerini silmelerine olanak sağladığını” belirtmişlerdir (s. 3). Ayrıca, olumlu duygular yoluyla öğrencilerin zorlukların üstesinden

gelmede önemli roller oynayan uzun vadede dayanıklılık geliştirebileceklerini öne sürmüşlerdir. Duygularla ilgili önemli bir nokta, onları bir çalışma alanı olarak meşrulaştıran yarı kontrol edilebilir olmalarıdır (Dewaele, 2019). Bu nedenle, MacIntyre ve Gregersen (2012) tarafından öne sürüldüğü gibi, öğretmenler öğrencilerinin duygularını etkileme ve kendi duygularını kontrol etme potansiyeline sahiptir. Bu, öğretmenlerin olumsuz duyguların ortadan kaldırıldığı ve olumlu olanların teşvik edildiği güvenli ortamlar oluşturmaya daha fazla vurgu yapılmasını gerektirir.