A Phenomenological Analysis on the Phenomenon of Social Justice

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Abstract

Social justice is generally defined as the fair and equitable distribution of power, resources, responsibilities in society to all people, regardless of race, ethnicity, age, gender, ability, sexual orientation and religious or spiritual background (Van den Bos 2003). The key principles underlying this definition include the values of inclusion, cooperation and solidarity, as well as equal access and equal opportunity. These values are also the foundation of a democratic and egalitarian society (Sue 2001). Therefore, the phenomenon of social justice should be available in all institutions of the society. However, educational institutions in particular, have a significant role in the establishment of social justice. When the education system does not offer equal opportunities and is privileged only for a certain group, it negatively affects a society both culturally and economically. The effort to achieve social justice in education also includes the effort to correct some inequalities in education. In this context, the aim of this research is to try to reveal the social justice/injustice experiences of social studies teacher candidates and to make predictions for social justice education based on these experiences.

Keywords: Social justice, social justice experiences, education, phenomenology.

Introduction

Social justice, a concept that has been in the discourse of many thinkers for hundreds of years, became more significant with the Industrial Revolution in the 19th century. When viewed from the perspective of human rights, especially the fundamental rights and freedoms, which are called first generation rights and gained through the struggle of the bourgeoisie class, adopted a different appearance with the Industrial Revolution. The fact that people are faced with bad and dangerous working conditions, exploitation, and other unjust systems under the influence of capitalism has revealed the concept of dehumanization that disregards human dignity. Thus, as a result of the struggles of the working class, the demand for social rights, which are described as second-generation rights, came to the fore. The severe humanitarian destruction experienced after the Second World War, on the other hand, enabled the expression of the rights of solidarity, which are called third generation rights such as the right to peace and environmental right. The concept of social justice, which rose in the process of obtaining social rights, reached its climax with the rights of solidarity and has maintained significance until today. In recent years, neoliberal policies in the world have brought individualism and competition to the fore since neoliberal way of thinking, as a tool of social justice and equality, directs the individual to take responsibility instead of directing the society taking social responsibility. The school curriculum, which is based on the principles of global neoliberalism, prioritizes competition rather than equality-based acquisitions. This leads to the marginalization of the phenomenon of social justice. A good definition of social justice from a critical perspective will make it part of the agenda. In this context, first of all, this study will define the concept of social justice with its various dimensions and analyze the students' social justice experiences as one of the most important elements of the educational environment, by focusing on the phenomenon of social justice in education.

The Concept of Social Justice

The concept of justice is defined as one of the oldest human virtues in the world (Ogunmodede, 2005), and the oldest version of word justice is maat which originates from Ancient Egypt. With its earliest meaning in the Ancient Egyptian Wisdom Literature and Old Testament,

justice means moral uprightness, honesty, or moral perfection or competence. One of the philosophers who put forward ideas about justice in ancient Greek philosophy is, Plato. Plato, who defines justice as the harmonious functioning of the constituent parts of the individual or the state, takes justice as the basis of society and emphasizes another aspect of it as follows; "Justice is to keep what is rightfully your own and to mind your own business" (Obioha, 2011). Aristotle, another Ancient Greek philosopher, argues that the concept of justice should be discussed with a dialectical approach by considering it with its opposite, the concept of injustice. In this context, while acts such as acting against the law and arranging it according to personal interests are defined as inequality and therefore, injustice, in opposition to that, acting in accordance with the law, practicing equality before the law and living faithful and responsible to the principle of equality are defined as justice (Çakır, 2017). Today, according to Turkish Language Association's definition; The concept of justice is, ensuring that the rights given by the laws are exercised by everyone (TDK, 2009).

Social justice, on the other hand, is generally defined as the fair and equitable distribution of power, resources and responsibilities in society to all people, regardless of race or ethnicity, age, gender, ability status, sexual orientation and religious or spiritual background (van den Bos, 2003). The key principles underlying this definition include the values of inclusion, cooperation and solidarity, as well as equal access and equal opportunity. These values are also the foundation of a democratic and egalitarian society (Sue, 2001). Therefore, the phenomenon of social justice should be available in all institutions of the society. However, educational institutions in particular, have a significant role in the establishment of social justice.

Social Justice in Education

If factors such as economic status, gender, race and ethnicity determine the quality of education an individual can receive, there is social injustice. When students who do not have the economic status, gender or ethnic background which are seen as more privileged in the society, cannot receive education of the same quality as the students who have these privileges, an incomplete/weak foundation is laid for the rest of their lives. These students may not be able to gain the skills or professional knowledge to earn a standard income, which may hinder their access to health care and comfortable and secure housing. At the same time, it inhibits the individual's potential for self-development and realization. When the education system does not offer equal opportunities and is privileged for a certain group, it negatively affects a society both culturally and economically. Putting in effort to achieve social justice in education also includes struggling against some inequalities in education. In this context, the aim of this research is to try to reveal the social justice/injustice experiences of social studies teacher candidates and to make predictions for social justice education, based on these experiences.

The pursuit of justice begins with the awareness that certain examples of injustice exist and that these cases of injustice must be morally eliminated (Snauwaert, 2011). The role of the educational institution, especially the social sciences education, is important in building this awareness. In this context, investigating the examples of social justice in education, constitutes the main concern of the study. In line with this concern, by clarifying the dimensions of social justice in education, it will be compared with the findings reached.

Dimensions of Social Justice in Education

In this research, the dimensions of social justice are discussed in three dimensions as economic, cultural and political. Fraser states that these different dimensions of justice are rarely separated from each other with sharp lines, however, this classification provides intuitive/heuristic advantages in combating injustices (Fraser, 2008; Power & Taylor, 2013; Power, 2012).

- The economic dimension is related to the distribution of material resources, which is, all students' benefiting equally from educational resources. These resources may include teacher qualification, physical and financial opportunities of the school, access to education and training technologies, transportation to school, and opportunities to realize human potential. When the material resources are not distributed in the right way, economic injustices arise. Inequalities in education can be mostly attributed to this maldistribution. The fact that the children of socio-economically disadvantaged families are more likely to attend schools with insufficient resources, results in these children having a lower level of education. In other words, according to Fraser, economic injustices include exploitation. Being limited to unwanted, low-paying jobs or being unable to access any of them brings about economic marginalization, and being deprived of an adequate financial standard of living creates deprivation. These injustices require a policy of redistribution that seeks to reduce barriers created by socioeconomic inequalities, by removing economic barriers or reallocating resources to close the gap. Education policies should also lead the way in generating these redistribution strategies.

- The cultural dimension of social justice is generally related to the policy of misrepresentation/recognition of cultures. Situations such as being exposed to comments and communication patterns that are related to another culture and unfamiliar or hostile to their own culture confront individuals with the phenomenon of cultural domination. Situations such as rendering the individual invisible through communicative and interpretive practices and routinely vilifying and humiliating in stereotyped cultural representations or in daily life environments also originate from the politics of misrecognition. The social injustices encountered in the case of educational content reflects certain dominant values and silences or misrepresents the values of culturally marginalized groups, require a policy of recognition. This policy of recognition may include affirmation strategies, in which misrecognized groups seek to reverse their low status and reaffirm the value of their previously underrated identities. On the other hand, this policy of recognition may also involve deconstructing categories that support status distinctions between groups and create misrecognition. As a result, just as the wrong distribution of economic resources requires a redistribution strategy, cultural injustices such as cultural misrecognition requires a policy of re-recognition.

- Political injustices are also closely linked to economic and cultural injustices. Misdistribution and misrecognition will inevitably limit people's opportunities to participate in any civil and political activity. Therefore, the political dimension of social justice refers to the capacity of individuals to engage in all kinds of civil and political activities. Political injustices occur when individuals or groups are deprived of equality in social interactions and decision-making processes. This type of injustice is not limited to

traditional political spheres. In fact, the political dimension of social justice includes democratic participation. In other words, it is necessary to ensure that every individual in the society participates equally in the policies that direct the individual's freedom of self-determination and self-expression. In order to be able to realize democratic participation, education and education policies must provide all opportunities for students to express and develop themselves.

It is important to discuss these different dimensions of social injustice since dealing with each of them means employing different strategies. For example, a policy of redistribution may be required to struggle with economic injustices. It may be possible to create a politics of recognition to struggle with cultural injustices and a politics of representation to struggle with political injustices (Power & Taylor, 2013). As these three dimensions are essential tools for the effective promotion of social justice, it is important to focus on social justice in terms of redistribution, recognition and representation since these concepts are highly related to each other and have common aspects.

Social justice should broadly achieve the following goals (Sainz, Juanes, García-Vélez, Jacotta & Maldonadoa, 2016):

- Achieving human dignity by developing talents and overcoming inequalities, and all people's achieving a dignified and meaningful life through the development of these talents.
- Achieving individual and social welfare; which can be done through the participation of all people in mutual assistance, cooperation and a fair democracy.
- To become social justice-oriented citizens who act as the means of change by being autonomous, active and critical people in the social, political and economic structures that promote inequalities and injustice.

The social justice dimensions mentioned in this study are discussed in terms of making it easier to classify what kinds of social injustice behaviors the teacher candidates have been exposed to during the education process. On the other hand, while analyzing the social justice experiences in Turkey, it will be beneficial to take the projections of the social justice in the Constitution of the Republic of Turkey into account.

Social Justice in Education of Turkey

The Fundamental Law of National Education, numbered 1739, included in the Constitution of the Republic of Turkey, contains articles related to the phenomenon of social justice as a law that determines the structure of the education system in the country. Article 4 of this law published in 1973 is about generality and equality, article 7 is about the right to education, article 8 is about equality of opportunity and feasibility and article 11 is about democracy education. In the article of generality and equality, it is stated that educational institutions are open to everyone without any discrimination and no one will be privileged. In the article about the right to education, it is stated that all Turkish citizens have the right to receive primary education, and that they can benefit from the next education levels according to their interests, tendencies and abilities. In the article on equality of opportunity and feasibility, it is stated that equality of opportunity and feasibility in education will be provided to everyone, and in order to achieve this,

students with no financial means will be supported by providing free boarding, scholarships, loans and other means. In addition to that, it emphasizes that special measures will be taken for the education of children in need of special education. In the article related to democracy education, it is mentioned that the elements such as awareness of democracy, sense of responsibility and respect for moral values will be tried to be gained to the students in order to build a free and democratic society. When these articles are viewed in general, it is seen that, in this law, which structures the basis of Turkish education, the concepts of equality, being against discrimination, the right to education for everyone, equal opportunities, providing assistance and support for disadvantaged students, and democracy are mentioned (National Education Basic Law, 1973).

In a nutshell, it is thought that educational institutions, especially Social Studies education/teachers, have an important role in creating the awareness of social justice. Above, it has been tried to form the background of the research by defining of the concept of social justice and mentioning the role of education in generating social justice, the dimensions of social justice and the legal reflections of social justice in the Turkish education system. Accordingly, the main question of the research is structured as follows; "What are the experiences of social studies teacher candidates about the phenomenon of social justice?".

Method

In the field of teacher training, phenomenology, which is a strong research method, has been determined as the method of this research in order to help teacher candidates learn from the experiences of others and to explore the problems related to social justice in the education system. Phenomenology can be defined as trying to explain the essence of a phenomenon by exploring it from the perspective of those who experience it. The aim of phenomenology is to define the meaning of this experience in terms of both the experiencer and how that person experiences it. There are different types of phenomenology. In this research, hermeneutic phenomenology has been employed. Hermeneutic phenomenology, which focuses on human experience and how it occurs, argues that individuals' realities are invariably influenced by the world they live in. Therefore, by going beyond the descriptive approach, hermeneutic phenomenology attempts to interpret experiences through the life of the individual (Neubauer, Witkop & Varpio, 2019) since phenomenology is based on a person's perception of his environment in a unique way. In phenomenology, not the meaning of an event, situation, object or any other thing, but the subjective meaning the person has about the phenomenon is important (Zahavi, 2018). This subjective meaning is realized by the perception generated through the experiences of the people about that phenomenon. In order to understand the subjects, the focus of which is on human, what is meaningful in that person's life and what that person is trying to achieve must be taken into account. Hermeneutic phenomenology, on the other hand, is based on the definition of this meaning through its interpretation.

Hermeneutic phenomenology refuses to separate experience and consciousness from the cultural and historical roots of the researcher, as a method. According to Heidegger, it is essential to correctly make sense of, analyze, describe and interpret all kinds of religious, moral, social, aesthetic and psychological experiences in human life. These descriptions and interpretations are subjective and do not have an understanding of setting up rules about the phenomena (Yıldırım & Şimşek, 2011). In perceiving, understanding and interpreting experiences, the "meaning map" of

the person and the conditions in which the experience gained are highly important (Sofuoğlu, 2009). People receive the events happening outside of them through their sense organs, perceive and interpret them according to their inner world, and therefore, they recreate them (Slattery, 2012). Each individual builds their life with the meanings they attribute to actions and objects. The phenomenon is not the real thing out there, but the understanding and interpretation of it by the consciousness. The researcher, on the other hand, tries to understand the situation from the inside by getting into the phenomenon (Çiftçi, 1999).

Considering that social justice consciousness is a product of the historical and cultural experiences of the individual, it is expected that hermeneutic phenomenology will provide distinctive and in-depth data for this research.

Determining the Participants

The basic principle underlying phenomenology is to ensure that the investigated phenomenon is explored with a small group, due to the relatively limited number of qualitatively different ways through which people experience phenomena or aspects of reality (Burke, O'Neill & Loveridge, 2018). Therefore, purposive sampling was employed to determine the participants in accordance with the aim of the research. In other words, people who had experiences with social justice, which is the phenomenon to be investigated, were sought. For this purpose, an open-ended question form was applied to a group of 40 teacher candidates. Focus reflective writing and in-depth interviews were conducted with 15 teacher candidates who were determined to have experiences with the phenomenon. Prior to starting this process, ethical approval had been received from the ethics committee of the university where the research would be conducted, and an informed consent form had been presented to the participants and they had been requested to sign it. The basic data of the research consisted of data obtained from in-depth interviews with 15 teacher candidates.

Table 1. *Characteristics of the participants*

Characteristics of the participants		Participants
Grade	2nd grade	P1, P2, P3, P4, P5
	3rd grade	P6, P7, P8, P9, P10
	4th grade	P11, P12, P13, P14, P15
Gender	Female	P1, P2, P6, P7, P9, P11, P12, P13,
	Male	P3, P4, P5, P8, P10, P14, P15
Age average	20-22	P1, P2, P6, P7, P10, P13, P14
	22-25	P3, P4, P5, P8, P9, P11, P12, P15
The place they were grown up	Metropolis	P2, P3, P7, P10
	City	P1, P4, P8, P9, P14, P15
	Town	P5, P11, P13
	Village	P6, P12
Socio-economic status	High socio-economic status	P4, P6, P7, P8, P14
	Middle socio-economic status	P2, P3, P9, P10, P13
	Low socio-economic status	P1, P5, P11, P12, P15

Data Collection

The data of the research were collected through semi-structured interviews with 15 teacher candidates who were studying at the Social Sciences Department of a state university in İstanbul during the 2021-2022 academic year. The semi-structured interviews, which have a

nature that prevents the focus of the interview from being distracted through pre-prepared open-ended questions, lasted an average of 120 minutes for each interviewee. Each interview began with a written exercise that encourage the participant to reflect on their past experience of social justice. The participants were requested to "write down the experiences of social justice/injustice they encountered throughout their education life and how they felt during these experiences". The participants were given 40 minutes to write about their experiences. After the articles of the participants were read, semi-structured interviews were conducted individually. Thus, data were collected by means of two different information collection tools by employing data triangulation, and the data were verified by comparing the data. In the findings section, direct quotations from the handwritings of the participants are included.

The interview started with questions about the participant's social justice experiences and their emotions during these experiences. Some of these questions are as follows:

- What do you understand of social justice? Could you give an example?
- Could you give examples of the social justice experiences you have had in your education environment so far?
- Could you give examples of the social injustice experiences you have had in your education environment so far?
- Have you witnessed situations in which social benefits, rights and responsibilities are distributed equally or not distributed equally? Could you give examples? (at school, in the classroom or other)
- How did you feel when you were a target of social justice/injustice? Could you describe your feelings?

Data Declaration/Analysis

Since the word analysis means dissection, it is possible to say that it is an incorrect use for phenomenology, which approaches phenomena with a holistic view (Groenewald, 2004). Therefore, the expression of "data declaration" has been used instead of data analysis and it has been discussed as investigating the components of a phenomenon by preserving the context of the whole.

The data declaration was carried out through the steps of phenomenological analysis process listed by Gürbüz, & Şahin (2014). These steps are as follows:

- Blocking and phenomenological reduction: The researcher became aware of their prejudices about the subject by defining their knowledge and experience about the phenomenon in question. Thus, they put their prejudices aside and focused on the statements of the participants.
- Deciphering the collected data: The records of the interviews with the participants were converted into text.
- Reading the texts over and over again and listening to the records: The recorded interviews were converted into text. An overview of the subject was developed by reading the interview and the reflective texts written by the participants before the interview, for several times and re-listening to the interview records. This re-reading and re-listening process is important in recognizing significant meanings and themes.

- Determination of meaningful and significant expressions: Among the words of the participants, expressions that are meaningful and significant for the aim of the research, have been sorted. These can sometimes be a paragraph, sometimes a sentence, and sometimes a word or phrase. These statements have later been brought together as a list.
- Bringing together expressions that are close to each other under themes: The researcher read the texts, identified the significant expressions and determined the main themes under which similar expressions can be clustered. All the interview texts were read over and over again and the main themes were listed. The interview texts were returned over and over again, in order to find statements that could be clustered under the main themes.
- Summarization of all interviews and their revision together with the themes: In the context of the main themes obtained from the findings, all the interview records of the participants were re-listened, their texts were analyzed and the interwiev of each participant was summarized. Similar main themes that came out from all interview texts were determined by the researcher. These are general or common themes that express the experiences of the participants. The researcher then identified themes that came out in only one interview, which reveals individual themes.
- Textural description: The researcher defined the experiences of the participants about the phenomenon which is the subject of the research by taking the main themes into account. The experiences of the participants were also described with exemples from their direct expressions.
- Structural description: The researcher defined the circumstances in which the experiences of the participants about the phenomenon that is the subject of the research (where, how, why, etc.) took place, by taking the main themes into account.
- Combined description: By combining the textural and structural description stages, the researcher defined what and how the experiences that are related to the phenomenon took place. This stage represents the basis of all experience.

Validity and Reliability of the Research

In qualitative research and in phenomenological research, particularly in this one, various methods are being employed to ensure the validity and reliability of the research. The methods employed in this research can be listed as follows (2020; Shaw & Gowacki-Dudka, 2019):

- At the beginning of the study, the researcher used bracketing to exclude their own assumptions, views and biases from the data. Bracketing is a way that gives the opportunity to the researcher to reflect on how they will affect data analysis by identifying their own perceptions, views, and biases.
- From the beginning of the study, the researcher kept a reflective journal at every stage of the process. Thus, the data obtained from the interview texts and the reflective texts written by the participants were made more understandable and transferable.
- The data of the research were obtained from the reflective texts written by the participants and interview records. Thus, by providing data diversity, the opportunity to compare the data has arisen.
- Following the analysis of the data and determination of the themes and clusters, the researcher prepared a summary of the interview for each participant, showed the

summaries to the participants and confirmed whether the interview was understood correctly by the researcher.

- Upon the collection the data, data analysis was conducted separately by receiving the support of another researcher. When the themes and clusters found by the researcher were compared with the themes and clusters found by the other researcher, a high level of similarity was observed. The themes that were not similar as a result of the analysis of the two researchers were not included in this article because they were not directly related to the research question.
- The findings of the research were presented by directly including the statements of the participants.

Ethical Permits of Research

In this study, all the rules specified to be followed within the scope of "Higher Education Institutions Scientific Research and Publication Ethics Directive" were complied with. None of the actions specified under the heading "Actions Contrary to Scientific Research and Publication Ethics", which is the second part of the directive, have been taken.

Ethics Committee Permission Information

Name of the committee that made the ethical evaluation = Marmara Üniversitesi Eğitim Bilimleri Enstitüsü Araştırma ve Yayın Kurulu

Date of ethical review decision= 24.02.2022

Ethics assessment document issue number= 234657

Findings

11 themes that explain the experiences of social studies teacher candidates about the phenomenon of social justice or injustice have been discovered. Although the main themes of the research have been determined as the economic, cultural and political dimensions of social justice, as Fraser (2008) states, these dimensions are presented directly as sub-themes since they cannot always be separated with clear lines. In order to base the data, each theme has been presented with direct quotations from participant statements.

Table 2. *Themes and participants*

Themes	Participants
Providing financial support to the school	P3, P4
Attending school courses	P6, P5, P4, P7, P13
Children of families with insufficient income	P5, P7, P10
General facilities of the school	P5, P6
Gender discrimination	P11, P2, P12, P13, P6
Ethnic factors	P1, P9
Political discrimination	P14, P13
Categorizing the students	P14, P13
Disadvantaged children	P10, P15
Favoritism	P7, P8
Positive opinions	P3, P4, P5; P14

Theme 1: Providing Financial Support to the School

A theme mentioned by most of the participants in the economic dimension of social justice was that, students whose families provided financial support to the school (donating, donating

various materials and goods, providing service for free, sponsoring events, etc.) gained positive discrimination. The positive discrimination these students gained were privileges such as receiving special attention, raised grades, and the right to use the lockers available in the school or classroom.

Participant 3: *Our classroom teacher in primary school paid special attention to the children of families who provided more financial support for the school, and my family's financial situation was not good then. When other students with high financial status did not do their homework, our teacher would caress their heads and say "never mind". However, when I did not do my homework, the teacher would scold me in the classroom and hit me on the head with a ruler. Therefore, I could never forget this experience all my life and now I want to teach, but I tremble in front of the blackboard as I can't get those moments out of my mind.*

Participant 4: *When I was in primary school, lockers were installed in our classroom. We were told that we could use these lockers if we donate to the school. Thus, two social classes as wealthy and poor, emerged in the class. Since I was in the group of poor ones, I could never use these lockers. I always felt like a looser.*

As reflected in the statements of Participant 3 and Participant 4, positive discrimination towards the children whose parents provide financial support to the school, and even beyond positive discrimination, negative attitudes towards students whose financial situation is not good, have affected the rest of these children's lives. For example, the inability to speak in front of the public and trembling with excitement which are encountered by Participant 3 has been determined as the result of this injustice by the participant.

Theme 2: Attending School Courses

Paid courses for students are provided in schools to support them in their lessons. Families with sufficient financial income send their children to these courses. Many of the participants mentioned this theme under the economic dimension of social justice. Teachers privileged the students who attended their courses by paying more attention, answering their questions, ignoring their mistakes, and selecting them for various activities and so on.

Participant 6: *When I was attending to primary school, there was a science teacher. This teacher was giving courses outside of school. Around 15 students from the class were attending this course. When this teacher asked a question about the lesson in the class, he was always giving priority to those students and even was sparing time for them during breaks. I was very disturbed about this situation then.*

Participant 5: *Although I was very good in social studies, our teacher did not pick me for the trip to Çanakkale, but only picked the students who were attending to the private course. Moreover, that teacher gave high performance grades to those students just because they were attending to the private course. This situation caused me to get angry with the students attending to that teacher's course and turn against them.*

The statements of Participant 5 and Participant 6 reveal that the advantageous status of the students who attend school courses hinders communication and human relations among

students. However, maintaining the delicate balance among students and breaking down communication barriers should be among the primary duties of teachers.

Theme 3: Children of Families with Insufficient Income

In public schools, there are children of families with different financial income levels. Thus, some of the students in the classrooms lack some materials, some of them are not able to supply the expensive materials that teachers demand, or they cannot participate in the school trips that require to pay a fee.

Participant 5: *Students who did not have tracksuits were not allowed to attend the physical education class. As the families with limited financial income could not afford tracksuits, their children could not attend the class as if they were alien. However, any outfit in which the student could move comfortably could be accepted. I remember these students standing on a corner of the garden as if they were being punished. This was disturbing for me then. I could have been in the place of those students. What a humiliating scene.*

Participant 7: *When I was in the seventh grade, since my classmate did not have a notebook, the teacher insulted my classmate and instead of asking why, made my friend sit at the back of the classroom, crying. Then the teacher calmed down and asked "why don't you have a notebook" and got the answer "my mom will buy it tomorrow". The fact that the teacher made that student encounter such a situation in front of the whole class, caused the student to take a dislike of that lesson and become a shy person.*

Participant 10: *In primary school, our teacher asked us to take photos and exhibit them. However, the financial situation of many of us, especially mine, was not sufficient for this. However, our teacher made it compulsory and opened this exhibition by making the majority of the class buy cameras.*

The statements of the participants generally refer to the economic dimension of social injustice. In this regard, the situations that arise and disturb the students can be eliminated by the teacher through a more positive way of communication, empathy, and maybe even finding sponsors for teaching materials that the students cannot afford.

Theme 4: General Facilities of the School

The social justice phenomenon that individuals face, can also occur among friends who study side by side, or it might occur when students compare themselves with students from other schools. In Turkey, there are schools with very different facilities from each other in every region, every city, even in every neighborhood. Therefore, even in the same neighborhood, students do not have the opportunity to study at schools of the same quality.

Participant 5: *We had two schools in the same neighborhood. One had an indoor gym and a music room. Its garden was huge and it was surrounded with trees. There was a computer and foreign language laboratory. Its classrooms were large and spacious and the desks were also very nice. My friends were saying that their teachers were also very qualified. However, as my residence address did not conform to that school, I had to go to the other school without a gym and music room and with a small garden and old classrooms. Of course, the parents who donated were able to send*

their children to that school. I used to envy those who studied at that school. I used to think that I would be more successful if I studied there.

Participant 6: *When I was in high school, there was a school that everyone praised, but I could not register to that school as my residence address was out of the acceptance zone of that school and also my family could not afford to donate. Thus, everyone was belittling when I mentioned my school. There were even people who said, "That school cannot graduate any good students". This used to make me very upset. The inadequate physical or educational conditions of the school used to affect my motivation to learn and I used to feel excluded.*

Obviously, the general facilities of schools can also set an important example of social injustice in terms of equality in education. While it is initially only facing with injustice in situations such as not having the same educational opportunities, as stated by Participant 6, it goes even further with stigmatization.

Theme 5: Gender Discrimination

This theme, which arises when people's judgments about the other people are based on gender rather than personal values, and which includes discrimination based on gender in general, has been a phenomenon mentioned by the majority of the participants.

Participant 11: *We had a lecturer at the university who only took care of the male students. If we asked something, the lecturer did not answer, but was answering the questions of the male students. We were literally invisible for that lecturer. We were upset about this situation.*

Participant 2: *I have a mother who was not sent to school with the belief that "Girls should not go to school". As I am a girl, my father also wanted me to leave school after primary school, but my mother fought hard for me to keep studying. If my mother had not struggled that much, maybe I would have been one of those kids who could not study only because being a girl. We had a teacher in high school who used to say, "There is no need for the girls to study, they should stay at home and take care of their children". This used to make me very angry. After all, should this be the approach of a teacher who is expected be an intellectual? Therefore, I hated that teacher's classes, so, I barely passed.*

Participant 12: *I had a teacher who did not look at my face while talking to me, just because I am a woman. That teacher used to lecture looking at the male students' faces and did not recognize female students. Even in the applications of part-time job, that teacher gave priority to male students. When I wanted to apply, I contemptuously received the answer, "Will you be able to do it?". This was because this teacher regarded women as weaker than men. I would prefer to be regarded as a human being rather than a gender.*

Unfortunately, gender discrimination takes place in Turkey, as in many other countries in the world. Eliminating or reducing discriminatory thoughts on this subject can only be achieved through education. This is an indication of how important social justice awareness is in teacher training.

Theme 6: Ethnic Factors

In the cultural dimension of social justice, ethnic elements are emphasized as an important theme. Especially in recent years, with the Syrian and Afghan refugees' immigration to Turkey, ethnic elements have been coming to the fore more often.

Participant 1: *At the school where I was serving my internship, the attitude of a teacher to a student from a different ethnic background was quite interesting. The teacher had constant negative attitude towards the student on the grounds that the student disrupted the classroom discipline and was determined that the student would never improve due to the environment in which they grew up. Yet, the teacher marginalized the children's mischievousness by dealing with it with a racist attitude.*

Participant 9: *There were Syrian citizens in our class. Our friends used to say that, they could not make sense of their spoken language and words and that they were uncomfortable. This situation reached to the point of complaining about them to the teacher. Upon the complaints, the teacher tried to separate the refugee students by moving them to the back rows. I was very surprised and upset that the teacher also supported this exclusion. There are some Turkish children who also have to study in other countries. Would we like it if they treated them the same way?*

Respect for differences is the right of all individuals and the teacher should be the provider of this in an educational environment. Racist approaches such as ethnic factors are likely to come to the fore for various reasons. However, conflict management skills should be the greatest helper of the teacher in this issue.

Theme 7: Political Discrimination

There are participants who refer to the theme of political discrimination as treating someone differently and unequally from other people due to their political views, without any justification.

Participant 14: *One of my lecturers at the university scolded me during my presentation in the class for having different thoughts and beliefs and did not allow me to teach the class. This was because I mentioned a structure of congregation which then existed in our country. In the following classes, this lecturer made me and my friends sit in the back rows and if we did not receive the signature (attendance) list, the lecturer would not allow us to sign at the end of the class. This situation continued this way and my interest for the class and the lecturer decreased. Then I grew a hatred for this field.*

Participant 13: *In my first years at university, I had a great interest in the diplomatic field of the discipline of history. I started studying in this department with a great desire to learn Ottoman Turkish. However, the lecturer from whom I was receiving the diplomacy class, had a conservative character. The lecturer was answering the questions of the students wearing headscarves in a more detailed and instructive way, while giving more superficial and even irrelevant answers to the students who were not wearing headscarves. This lecturer sometimes did not answer these students' questions at all. Thus, those who were not wearing a headscarf were hesitant to ask questions. This situation reduced my interest in diplomacy and my enthusiasm to learn.*

Political discrimination is an instance of social injustice faced by students, especially at higher education levels. Accepting the diversity of ideas as a richness may be a more meaningful behavior at the academic level. Teachers should be trained to stand against attitudes of political discrimination among students.

Theme 8: Categorizing the Students

Most of the participants emphasized that it is an unfair attitude for teachers to categorize students as successful-unsuccessful, lazy-hardworking, rich-poor, good class-bad class. It is possible to say that, this situation reveals the learned helplessness motive in students and after a while they accept it.

Participant 14: *When I was in high school, class A was separated as the class of hardworking students and the only smart board of the school was installed in that classroom. As class L, we realized this situation and informed our parents. Then our parents tried to fix the situation by talking to the school administrators. The categorization of the whole school as hardworking students and lazy students made me feel like I was really lazy.*

Participant 13: *The teacher divided the classroom space into two and separated the students as successful ones and unsuccessful ones. The teacher privileged the rich children and the children who attend the courses and the private classes the teacher offered and moved them in the section of successful students. This situation gave me a lack of self-confidence and reluctance towards the class. I decided that, "The teacher is already caring for the successful students, so I do not need to show interest in this class".*

Theme 9: Disadvantaged Children

Some case studies that the participants emphasized as injustice were gathered under the theme of disadvantaged children. These disadvantages might be learning difficulties, attention deficit, having special needs, being raised an orphanage, stuttering while speaking or spelling while reading.

Participant 10: *Due to my learning difficulties, I was quite behind my class in reading and writing until the third grade of primary school. Since I was not given the chocolate and ribbon which were given to the students who started reading, I was ridiculed by my friends and my teacher constantly scolded me for my reading difficulties and decided that I should repeat the grade and moreover demanded from my parents to transfer me to another school, as I would tarnish the name of their school. The teacher made me sit in the back of the classroom and if I made the slightest noise my teacher was going off on me. That teacher did not even help me to read and write. I was going to school unwillingly and I was constantly pretending to be ill in order not to go to school. Eventually, I was transferred to another school and I learned to read and write in a short time thanks to the approach of my teacher there. I loved reading books and thanks to my new teacher, I got over this difficulty.*

Participant 15: *In the middle school, students from the kindergarten (reformatory/orphanage) came to the classroom and the teacher had shown a bad attitude towards them from the very first day. The teacher did not even ask their names and did not introduce them to the class. Those students were always excluded. This situation left the impression that, "they do not*

love me" on them. Treating those students, who are no different from any of us in terms of their right to education, badly was not a good behavior for a teacher.

Theme 10: Favoritism

Participants state that teachers positively discriminate especially the students who have a relation with them and whose families they have friendly relations with, especially in primary, secondary and sometimes high school level of classes.

Participant 7: *When we were in high school, one of our teachers was treating a student in our class more friendly as they were friends with the father of that student. That teacher was not friendly to the rest of the class. That student always got the highest scores in the exams and was seen as the most successful student in the class. We had the perception that the teacher favored that student and was even providing the exam questions beforehand. Therefore, except for that student, nobody liked that class and that teacher. We started to get disinterested and estranged. The teacher even compared that student to the rest of the class once, by saying, "While this student can do, why cannot you do?"*

Participant 8: *In high school, our teacher was treating the students whose families they were acquaintance with, with privileges. It is a great injustice for the other students that the teacher is constantly in contact with the student whose family they are acquaintance with. Hence, this situation caused an unease in the classroom and led to rumors of "favor and favoritism".*

Theme 11: Positive Opinions

In the themes listed above, students generally mentioned the situations and experiences they encountered social injustice. The experiences of the students who mentioned positive cases with traces of social justice and that were not included in the above themes, are presented under the theme of "positive opinions".

Participant 3: *There were Christian Armenian students in our class. Our teacher used to teach the class with a peaceful, conciliatory and multicultural approach. The teacher used to propose various activities for us to socialize with each other.*

Participant 4: *We had a friend who had difficulty in learning, in our class. The teacher used to care for that student and give extra exercises during breaks. This way, that teacher did not steal our times while also keeping our friend from falling behind.*

Participant 7: *In high school, a teacher of ours used to ask us to express our opinions freely in the class and never judged us for our opinions. Even in the cases of having different opinions than ours, that teacher appreciated us for being able to express ourselves, and never had prejudice against anyone.*

Participant 14: *There were refugee students in our class. Our teacher used to put an effort to socialize us with each other through games. The teacher used to propose Turkish games and sometimes the games of the refugee children by learning their local games. Thus, the marginalization of the different was eliminated.*

Participant 5: *Two students were arguing and fighting when the teacher entered the classroom. The teacher listened to both sides separately, treated them equally and tried to reconcile. The teacher did not take the side of the student who share the same opinion with them.*

Discussion and Conclusion

It is seen that the concept of "social justice" is frequently on the agenda in the field of education, due to the expectation that the education system will provide justice in accessing opportunities and results. Undoubtedly, it is known that schools serving the children of the poor, workers, immigrants and similar families in many countries have worse educational outcomes than the schools attended by the children of more advantaged families (Levin, Cornelisz & Hanish-Cerda, 2013). It should be noted that in this study, there are participants who attended public schools at different socio-economic levels, but there are not any participants who attended to a private school. The research was conducted only with participants who attended public schools. In this respect, the social justice/injustice experiences expressed by the participants are only experienced in public schools.

In this study, it has been tried to define the social justice experiences of teacher candidates and its effects on them. It has been observed that the participants experienced social justice within the framework of economic, cultural and political dimensions (Power & Taylor, 2013) mentioned by Fraser (2008).

In economic dimension; the teacher candidates who expressed their experiences on the themes such as financial support to the school, attending school courses, having families with insufficient financial income, general facilities of the schools, and favoritism, stated that they were most disturbed by the positive discrimination of the teachers to the students who attended the school courses. If a teacher looks out for certain students in the classroom environment due to their certain characteristics (student's socio-economic level, parent's profession, being friends with parents, etc.), it can be expressed as discrimination in all respects. This discrimination by the teachers causes other students to have negative feelings and thoughts such as disliking the teacher, being alienated from the class, being jealous of their friends, and losing their enthusiasm for learning (Pehlivan, Köseoğlu & Şen, 2018). In this study as well, the participants mentioned similar discriminatory behaviors that they perceive as social injustice in the economic dimension.

Related to the cultural dimension; the participants, who shared their experiences in the themes of gender discrimination, ethnic factors, categorizing students, and disadvantaged children, stated that they have mostly suffered from gender discrimination and that they felt like invisible. In our own national context, inequalities in educational experiences and outcomes appear strongly in relation to gender and socio-economic background. The statement of Connell (2012) that "schools and colleges do not only produce culture, they shape the new society that emerges around us" (Robertson & Dale, 2013) expresses that social justice in education does not only focus on equality of opportunity, but the equality of recognition is also necessary. It is because, the appropriate identities and subjectivities for the social relations necessary for the reproduction of patriarchal capitalism, are built at schools. An important aspect of this building act concerns the construction of gendered (feminine and masculine) subjectivities. Education systems play a key role in the reproduction of sexist stereotypes and values, both through the

information processes offered at the school and within the cultural climate offered by the school (Sayılan, 2014). On the other hand, as a reflection of its historical past, Turkey is one of the multicultural countries that incorporates different cultures and ethnic groups. The uneasiness in neighboring countries, civil wars and hosting a large number of immigrants for various reasons further expanded the multicultural structure of the Turkish society. In this context, an awareness-based social justice education approach should be adopted by integrating social justice education into teacher training programs, and teacher candidates should gain knowledge and experience about how the complex characteristics of ethnic groups, race, ethnic structure, language and social class affect student behavior (Şimşek, Dağıstan, Şahin, Koçyiğit, Dağıstan-Yalçınkaya, Kart & Dağdelen, 2019).

In school or classroom culture, categorization of students in terms of success or other criteria is often criticized. It is also found out in studies that these categorizations do not increase success and create some problems in individuals' perceptions of their own potential, and they are recommended to be avoided (Good & Brophy, 2000). Participants in the study also stated that they were categorized according to their success levels and thus, they felt themselves unsuccessful.

In the political dimension; only two of the teacher candidates shared their experiences and stated that their teachers treated them unfairly because they had different ideological views, and as a result, they were no longer interested in those classes. No study has been found in the literature on the exposure of students to political discrimination, and the political discrimination experienced by teachers in this regard has been investigated. Although, in this study, not many opinions were expressed about the students being the target of unjust behavior in the dimension of political discrimination, it is thought to be an area that needs to be investigated.

As they mentioned in their statements, the participants had fair experiences as well as the encounters of social injustice. It is hope-inspiring that there are also teachers who better manage factors such as ethnic or cultural diversity, and differences in learning levels. It is possible for these examples to become more widespread thanks to education, especially Social Studies education, which includes education on human rights and democracy as well as education on citizenship and values. The basis of this spread can be formed by including the awareness of social justice in the Social Studies class. Social Studies class, by its nature, has a suitable ground to develop the awareness of social justice.

In conclusion, in this study conducted in the province of İstanbul in Turkey, it has been observed that teacher candidates encountered cases of social injustice, mostly in economic and cultural dimensions, throughout their education process. Different results can be obtained with participants with different demographic characteristics. However, it has been concluded that social justice education is fundamental in teacher training in order to prevent students in schools or classrooms from being the target of unfair treatments in economic, cultural or political dimensions.

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There is no material or individual organic connection with the people or institutions involved in the research and there is no conflict of interest in the research

Genişletilmiş Türkçe Özet

Sosyal Adalet Olgusu Üzerine Fenomenolojik Bir Çözümleme

Giriş

Adalet kavramı, dünyadaki en eski insan erdemlerinden biri olarak tanımlanır (Ogunmodede, 2005) ve adalet için kullanılan en eski kelime Eski Mısır'daki maat sözcüğüdür. Eski Mısır Hikmet Edebiyatı ve Eski Ahit'te yer alan en eski anlamıyla adalet, ahlaki doğruluk, dürüstlük veya ahlaki mükemmellik ya da yetkinlik" anlamına gelir. Eski Yunan felsefesinde de adalet ile ilgili olarak fikir ortaya atan filozoflardan biri Platon'dur. Adaleti bireydeki veya devletteki kurucu parçaların uyumlu işleyişi olarak tanımlayan Platon adaleti toplumun temeli olarak kabul eder ve adaletin bir başka yönünü de "Adalet, hakkıyla kendine ait olanı tutmak ve kendi işini yapmaktır" sözleriyle vurgular (Obioha, 2011). Diğer bir Eski Yunan filozofu olan Aristoteles, adalet kavramını, karşıtı olan adaletsizlik kavramıyla ele alarak diyalektik bir anlayışla incelenmesi gerektiğini ileri sürer. Bu bağlamda kanunlara aykırı davranmak ve onları kişisel çıkarlarına göre düzenlemek gibi durumlar eşitsizlik, dolayısıyla adaletsizlik olarak tanımlanırken, bu durumun karşıtı olarak kanunlara uygun davranmak, kanunlar karşısında eşitliği uygulamak ve eşitlik ilkesine karşı sadakatle ve sorumlulukla yaşamak ise adalet olarak tanımlanır (Çakır, 2017). Günümüzde de adalet kavramı Türk Dil Kurumu tarafından yasalarla sahip olunan hakların herkes tarafından kullanılmasının sağlanması (TDK, 2011: 24) olarak ifade edilmektedir.

Sosyal adalet ise genel olarak toplumdaki gücün, kaynakların ve yükümlülüklerin ırk veya etnik köken, yaş, cinsiyet, yetenek durumu, cinsel yönelim ve dini veya manevi geçmişe bakılmaksızın tüm insanlara adil ve eşit dağılımı olarak tanımlanır (Van den Bos 2003). Bu tanımın altında yatan temel ilkeler, içerme, iş birliği ve dayanışma, eşit erişim ve eşit fırsat değerlerini içerir. Bu değerler aynı zamanda demokratik ve eşitlikçi bir toplumun temelidir (Sue 2001). Dolayısıyla sosyal adalet olgusu toplumun bütün kurumlarına yayılmalı ancak özellikle eğitim kurumu sosyal adaletin yerleşmesi açısından ayrı bir yer teşkil etmektedir.

Eğitimde Sosyal Adalet

Ekonomik durum, toplumsal cinsiyet, ırk, etnik köken gibi etkenler bir bireyin hangi nitelikte eğitim alabileceğini belirlediğinde sosyal adaletsizlik durumu ortaya çıkar. Toplumda daha ayrıcalıklı görülen ekonomik duruma, toplumsal cinsiyete ya da etnik kökene sahip olamayan öğrenciler, bu ayrıcalıklara sahip olan öğrencilerle aynı nitelikte eğitim alamadığında bu öğrencilerin hayatlarının geri kalanı için eksik/zayıf bir temel inşa edilir. Bu öğrenciler, standart bir gelir elde etme becerilerini ya da mesleki bilgilerini kazanamayabilirler ve bu da sağlık hizmetleri, rahat ve güvenli konutlar gibi erişimlerini engelleyebilir. Aynı zamanda bireyin kendini geliştirme ve gerçekleştirme potansiyeline ket vurur. Eğitim sistemi fırsat eşitliğini sunmadığında, belirli bir kesim için ayrıcalıklı olduğunda bir toplumu hem kültürel hem de ekonomik anlamda olumsuz etkiler. Eğitimde sosyal adaleti sağlamaya çalışmak, aynı zamanda eğitimdeki birtakım eşitsizliklerle de mücadele etmeyi kapsar. Bu bağlamda bu araştırmanın amacı Sosyal Bilgiler dersi öğretmen adaylarının sosyal adalet/adaletsizlik deneyimlerini ortaya koymaya çalışmak ve bu deneyimlerden yola çıkarak sosyal adalet eğitimi için öngörülerde bulunmaktır.

Adalet arayışı belirli adaletsizlik örneklerinin var olduğunun ve bu adaletsizliklerin ahlaki anlamda ortadan kaldırılması gerektiğinin bilinciyle başlar (Snauwaert, 2011). Bu bilinci oluşturmakta eğitim kurumunun özellikle de sosyal bilimler eğitiminin rolü önemlidir. Bu bağlamda eğitimde sosyal adalet olgusu ile ilgili örnekleri araştırmak çalışmanın ana problemini oluşturmaktadır. Bu problem doğrultusunda eğitimde sosyal adaletin boyutlarına da bir açıklık getirerek elde edilen bulgularla karşılaştırılacaktır.

Eğitimde Sosyal Adaletin Boyutları

Bu araştırmada sosyal adaletin boyutları ekonomik, kültürel ve politik olmak üzere üç boyutta ele alınmıştır. Fraser, bu farklı adalet boyutlarının nadiren birbirlerinden keskin çizgilerle ayrıldığını, ancak bu sınıflandırmanın adaletsizliklerle mücadele etmede sezgisel/buluşsal avantajlar sağladığını ifade etmektedir (Power & Taylor, 2013; Power, 2012; Fraser, 2008).

- Ekonomik boyut maddi kaynakların dağılımı ile ilgilidir. Yani tüm öğrencilerin eğitimle ilgili kaynaklardan eşit bir şekilde yararlanmasıdır. Bu kaynaklar arasında öğretmen niteliği, okulun fiziki ve maddi imkanları, eğitim ve öğretim teknolojilerine erişim, okula ulaşım, insani potansiyeli gerçekleştirme fırsatları olabilir. Maddi kaynakların yanlış dağılımında ekonomik adaletsizlikler baş gösterir. Önemli oranda eğitimde meydana gelen eşitsizlikler bu yanlış dağıtıma yüklenebilir. Sosyo-ekonomik açıdan dezavantajlı ailelerin çocuklarının devam etme olasılıkları yüksek olan okulların kaynak açısından yetersiz olması, bu çocukların daha düşük düzey eğitim düzeyine sahip olmalarıyla sonuçlanmaktadır. Bir başka ifadeyle Fraser'a göre ekonomik adaletsizlikler sömürüyü içermektedir. İstenmeyen, düşük ücretli işlerle sınırlı olmak veya hiçbirine erişememek ekonomik marjinalleşmeyi getirmekte, yeterli bir maddi yaşam standartından mahrum olma ise yoksunluk yaratmaktadır. Bu adaletsizlikler, ekonomik engelleri ortadan kaldırarak veya açığı kapatmak için kaynakları yeniden tahsis ederek sosyoekonomik eşitsizliklerin neden olduğu engelleri azaltmaya çalışan bir yeniden dağıtım politikasını gerektirmektedir. Eğitim politikaları da bu yeniden dağıtım stratejilerini oluşturmada öncülük etmelidir.

- Sosyal adaletin kültürel boyutu ise genel olarak kültürlerin yanlış tanıtılması/tanınması siyaseti ile ilgilidir. Bireyin, başka bir kültürle bağlantılı ve kendi kültürüne yabancı ya da düşmanca yorum ve iletişim kalıplarına maruz kalma gibi durumlar onu, kültürel tahakküm olgusu ile karşı karşıya bırakmaktadır. Yine bireyin iletişimsel ve yorumlayıcı uygulamalar aracılığıyla görünmez kılınması ve kalıplaşmış kültürel temsillerde ya da günlük yaşam ortamlarında rutin bir biçimde kötülenerek saygısızlığa maruz kalması, küçük düşürülmesi gibi durumlar yanlış tanıma siyasetinin ürünleridir. Eğitim içeriğinin belirli baskın değerleri yansıttığı ve kültürel olarak marjinalleşmiş grupların değerlerini susturduğu veya yanlış temsil ettiği durumlarda karşılaşılan sosyal adaletsizlikler bir tanıma siyaseti gerektirmektedir. Bu tanıma siyaseti, yanlış tanınan grupların düşük statülerini tersine çevirmeye ve önceden küçümsenen kimliklerinin değerini doğrulamaya çalıştığı olumlama stratejilerini içerebilir. Diğer yandan bu tanıma siyaseti gruplar arasındaki statü ayrımlarını destekleyen ve yanlış tanımayı yaratan kategorileri yapıbozuma uğratmayı da kapsayabilir. Sonuç olarak nasıl ekonomik kaynakların yanlış dağılımı bir yeniden dağıtım stratejisi gerektiriyorsa, kültürel anlamda yanlış tanıma gibi kültürel adaletsizlikler de bir yeniden tanıma siyasetini zorunlu kılmaktadır.

- Siyasi adaletsizlikler, ekonomik ve kültürel adaletsizliklerle de yakından bağlantılıdır. Yanlış dağıtım ve yanlış tanıma kaçınılmaz olarak insanların her türlü sivil ve siyasi faaliyete katılma fırsatlarını sınırlayacaktır. Dolayısıyla sosyal adaletin siyasi boyutu bireylerin her türlü sivil ve siyasi faaliyette bulunma kapasitesinden bahsetmektedir. Siyasi adaletsizlikler, bireylerin veya grupların sosyal etkileşimlerde ve karar alma süreçlerinde eşitlikten yoksun bırakılmasıyla ortaya çıkar. Bu tür adaletsizlik sadece geleneksel siyasi alanlarla sınırlı değildir. Aslında sosyal adaletin siyasi boyutu demokratik katılımı içermektedir. Yani toplumdaki her bireyin kendini belirleme ve ifade etme özgürlüğüne yön veren politikalara eşit olarak katılımının sağlanması gerekmektedir. Eğitim ve eğitim politikaları demokratik katılımcılığın gerçekleştirilebilmesi için öğrencilerin kendini ifade etmelerine ve geliştirmelerine yönelik tüm imkanları sağlamalıdır.

Sosyal adaletsizliğin bu farklı boyutlarını ele almak önem arz etmektedir. Çünkü her biri ile mücadele etmek farklı stratejilerin işe koşulması demektir. Örneğin ekonomik adaletsizliklerle mücadele etmek için bir yeniden dağıtım siyaseti gerekebilir. Kültürel adaletsizliklerle mücadele etmek için bir tanıma siyaseti, siyasi adaletsizliklerle mücadele için de bir temsil siyaseti oluşturmak (Power & Taylor, 2013) söz konusu olabilir. Bu üç boyut, sosyal adaletin etkin olarak desteklenmesi için temel araçlar olduğundan sosyal adalete yeniden dağıtım, tanıma ve temsil bakımından odaklanmak önemlidir. Zira bu kavramlar birbirleriyle oldukça ilişkilidir ve ortak yönlere sahiptir.

Sosyal adalet genel olarak şu hedeflere ulaşmalıdır (Sainz vd., 2016):

- Yeteneklerin geliştirilmesi ve eşitsizliklerin üstesinden gelinerek insan onurunun elde edilmesi ve bu yeteneklerin geliştirilmesi yoluyla tüm insanların onurlu ve anlamlı bir yaşama ulaşmasıdır.

- Bireysel ve toplumsal refahın sağlanmasına ulaşmak ki refaha ulaşmanın yolu karşılıklı yardımlaşma, iş birliği ve adil bir demokraside tüm insanların katılımıyla sağlanabilir.

- Eşitsizlikleri ve adaletsizliği teşvik eden sosyal, politik ve ekonomik yapılar içinde özerk, aktif ve eleştirel insanlar olup değişimin aracı olarak hareket eden sosyal adalet odaklı vatandaşlar haline gelmektedir.

Bu araştırmada bahsedilen sosyal adalet boyutları öğretmen adaylarının eğitim sürecinde hangi tür sosyal adaletsizlik davranışlarına maruz kalmış olduklarını sınıflandırmada kolaylık sağlaması bakımından ele alınmıştır. Diğer yandan Türkiye'deki sosyal adalet deneyimlerini incelerken sosyal adalet olgusunun Türkiye Cumhuriyeti Anayasası'ndaki izdüşümlerine de bakmakta fayda bulunmaktadır.

Türk Eğitiminde Sosyal Adalet

Türkiye Cumhuriyeti Anayasası'nda yer alan 1739 sayılı Milli Eğitim Temel Kanunu ülkedeki eğitim sisteminin yapısını belirleyen bir yasa olarak sosyal adalet olgusu ile ilgili maddeler içermektedir. 1973 tarihinde yayınlanan bu kanunun 4. Maddesi genellik ve eşitlik, 7. Maddesi eğitim hakkı, 8. Maddesi fırsat ve imkân eşitliği, 11. Madde demokrasi eğitimi ile ilgili düzenlenmiştir. Genellik ve eşitlik maddesinde eğitim kurumlarının herhangi bir ayrım gözetilmeksizin herkese açık olduğu kimseye ayrıcalık tanınmayacağı ifade edilmektedir. Eğitim hakkı ile ilgili maddede ilköğretime gitmenin bütün Türk vatandaşlarının hakkı olduğunu, sonraki öğretim düzeylerinden ise vatandaşları ilgileri, eğilimleri ve yetenekleri doğrultusunda faydalanabileceklerini bildirmektedir. Fırsat ve imkân eşitliği maddesinde ise eğitimde herkese fırsat ve imkân eşitliği sağlanacağı ve bunu sağlamak için de maddi imkanı olmayan öğrencilere parasız yatılılık, burs, kredi ve diğer yollarla yardım edileceğini belirtmektedir. Bunun yanı sıra özel eğitime ihtiyacı olan çocukların eğitimi için de buna yönelik özel tedbirler alınacağını vurgulamaktadır. Demokrasi eğitimi ile ilgili maddede ise hür ve demokratik bir toplumun inşa edilmesi için gerekli demokrasi bilinci, sorumluluk duygusu, manevi değerlere saygı gibi unsurlar öğrencilere kazandırılmaya çalışılacağından bahsedilmektedir. Genel olarak bu maddelere bakıldığında Türk eğitiminin temelini yapılandıran bu kanunda sosyal adalet olgusu ile ilgili olarak eşitlik, ayrımcılığa karşı olma, herkese eğitim hakkı, fırsat eşitliği, dezavantajlı öğrencilere yardım ve destek sağlama, demokrasi kavramlarından söz edildiği görülmektedir (Milli Eğitim Temel Kanunu, 1973).

Kısaca, sosyal adalet bilincini oluşturmada eğitim kurumlarının özellikle de Sosyal Bilgiler eğitiminin/eğitimcilerinin önemli rolü olduğu düşünülmektedir. Yukarıda sosyal adalet kavramının tanımına, eğitimin sosyal adaletin oluşmasındaki yerine, sosyal adaletin boyutlarına ve sosyal adalet olgusunun Türk eğitim sistemindeki hukuki yansımalarına değinerek araştırmanın arka planını oluşturma yoluna gidilmiştir. Dolayısıyla araştırmanın temel sorusu "Sosyal Bilgiler öğretmen adaylarının sosyal adalet olgusu ile ilgili deneyimleri nasıldır?" şeklinde yapılandırılmıştır.

Yöntem

Öğretmen yetiştirme alanında öğretmen adaylarının başkalarının deneyimlerinden öğrenmelerine yardımcı olmak ve eğitim sistemindeki sosyal adalet ile ilgili sorunları keşfetmek için güçlü bir araştırma yöntemi olan fenomenoloji bu araştırmanın yöntemi olarak belirlenmiştir. Fenomenoloji, bir fenomenin özünü, onu deneyimleyenlerin bakış açısıyla keşfederek açıklamaya çalışmak olarak tanımlanabilir. Fenomenolojinin amacı, bu deneyimin anlamını hem

deneyimleyen hem de nasıl deneyimlediği açısından tanımlamaktır. Farklı fenomenoloji türleri bulunmaktadır. Bu araştırmada hermeneutik fenomenoloji kullanılmıştır. İnsan deneyimine ve bunun nasıl gerçekleştiğine odaklanan hermeneutik fenomenoloji, bireylerin gerçekliklerinin içinde yaşadıkları dünyadan değişmez bir şekilde etkilendiğini ileri sürmektedir. Dolayısıyla hermeneutik fenomenoloji betimleyici yaklaşımın ötesine geçerek bireyin yaşam dünyası aracılığıyla deneyimleri yorumlamaya girişmektedir (Neubauer, Witkop & Varpio, 2019). Zira fenomenoloji kişinin, çevresini kendine has bir biçimde algılamasında dayanır. Fenomenolojide bir olayın, durumun, nesnenin, ya da herhangi bir şeyin taşıdığı anlam değil, kişinin fenomenle ilgili taşıdığı öznel anlam önemlidir (Zahavi, 2018). Bu öznel anlam da kişilerin o fenomenle ilgili deneyimleri vasıtasıyla oluşan algılama ile gerçekleşmektedir. İnsanın odak noktası olduğu konuları anlamak için, onun hayatında neyin anlamlı olduğu, neyi gerçekleştirmeye çalıştığı dikkate alınmalıdır. Hermeneutik fenomenoloji ise bu anlamın yorumu aracılığıyla tanımlanmasına dayanır.

Hermeneutik fenomenoloji bir metot olarak deneyimi ve bilinci araştırmacının kültürel ve tarihi köklerinden ayırmayı reddeder. Heidegger'e göre insan hayatındaki her türlü dini, ahlaki, sosyal, estetik, psikolojik yaşantıları doğru biçimde anlamlandırabilmesi, analiz edip tasvir ve yorumlama yapması esastır. Bu tasvir ve yorumlamalar özneldir ve olgulara ilişkin kurallar ortaya koyma gibi bir anlayışı yoktur (Yıldırım & Şimşek, 2011). Yaşantıları algılama, anlama ve yorumlamada kişinin "anlam haritası" ve yaşantının geçtiği koşullar son derece önemlidir (Sofuoğlu, 2009). İnsanlar dışlarında cereyan eden olayları duyu organlarıyla alır, kendi iç dünyalarına göre algılar ve anlamlandırır, dolayısıyla yeniden yaratır (Slattery, 2012). Her birey, eylemlere ve nesnelere yüklediği anlamlarla hayatını inşa etmektedir. Fenomen, dışarıda olan gerçek şey değil, bilincin onu anlama ve yorumlamasıdır. Araştırmacı ise bizzat fenomenin içine girip durumu içerden anlamaya çalışır (Çiftçi, 1999).

Sosyal adalet bilincinin de bireyin tarihsel ve kültürel olarak yaşadığı deneyimlerin bir ürünü olduğu düşünüldüğünde, hermeneutik fenomonolojinin bu araştırma için ayırıcı ve derinlemesine veriler sağlayacağı düşünülmektedir

Fenomenolojinin altında yatan temel ilke insanların fenomenleri veya gerçekliğin yönlerini deneyimlediği niteliksel anlamda farklı yolların varlığının nispeten sınırlı sayıda olması nedeniyle araştırılan fenomenin küçük bir grupla keşfedilmesinin sağlanmasıdır (Burke, O'Neill & Loveridge, 2018). Dolayısıyla araştırmanın hedefine uygun olarak katılımcıları belirlemek için amaçlı örnekleme seçilmiştir. Yani araştırılacak fenomen olan sosyal adalet ile ilgili deneyimleri olan kişiler aranmıştır. Bu amaçla 40 kişilik öğretmen adayı grubuna açık uçlu soru formu uygulanmıştır. Fenomenle ilgili deneyimleri olduğu tespit edilen 15 öğretmen adayı ile odak yansıtıcı yazma çalışması ve derinlemesine görüşme yapılmıştır. Bu sürece başlamadan önce araştırmanın yapılacağı üniversitenin etik kurulundan etik onayı alınmış ve araştırmaya katılanlara bilgilendirilmiş onay formu sunularak imzalamaları istenmiştir. Araştırmanın temel verileri 15 öğretmen adayı ile yapılan derinlemesine görüşmelerden elde edilen verilerden oluşm

Araştırmanın verileri 2021-2022 eğitim öğretim yılında İstanbul'da bir devlet üniversitesinde Sosyal Bilgiler öğretmenliği bölümüne devam etmekte olan 15 öğretmen adayı ile yapılan yarı yapılandırılmış görüşmelerle toplanmıştır. Önceden hazırlanmış açık uçlu sorularla görüşmenin odak konusunun dağılmasını önleyen bir doğaya sahip olan yarı yapılandırılmış

görüşmeler her görüşmeci için ortalama 120 dakika sürmüştür. Her görüşme katılımcının geçmişteki sosyal adalet deneyimleri üzerine düşünmelerini sağlayan yazılı bir çalışma ile başlamıştır. Katılımcılardan "eğitim hayatı boyunca karşılaştıkları sosyal adalet/adaletsizlik deneyimlerini ve bu deneyimler yaşanırken hissettiklerini yazmaları" istenmiştir. Katılımcıların deneyimlerini yazabilmeleri için onlara 40 dakika süre verilmiştir. Katılımcıların yazıları okunduktan sonra bireysel olarak yarı yapılandırılmış görüşme yapılmıştır. Böylece veri üçgenlemesine gidilerek iki farklı bilgi toplama aracından veri toplanmış, verileri karşılaştırarak verilerin doğrulanması sağlanmıştır. Bulgular bölümünde görüşmecilerin yazılarından doğrudan alıntılar yapılarak yer verilmiştir. Elde edilen veriler fenomenolojik analiz basamaklarına dayalı olarak analiz edilmiştir.

Bulgular

Sosyal Bilgiler öğretmen adaylarının sosyal adalet ya da adaletsizlik olgusu ile ilgili deneyimlerini açıklayan 11 tema ortaya çıkmıştır. Araştırmanın ana temaları sosyal adaletin ekonomik, kültürel ve siyasi boyutu olarak belirlense de Fraser'ın (2008) belirttiği gibi bu boyutlar her zaman kesin çizgilerle ayrılamayacağı için doğrudan alt temalar halinde sunulmuştur. Araştırmadan elde edilen verilerin fenomenolojik analizi sonucunda okula maddi destekte bulunma, okul kurslarına devam etme, maddi geliri yetersiz aile çocukları, okulların genel donanımı, cinsiyet ayrımcılığı, etnik unsurlar, siyasi ayrımcılık, öğrencileri kategorize etme, dezavantajlı çocuklar, kayırmacılık, olumlu görüşler olarak temalar belirlenmiştir. Her tema katılımcıların doğrudan ifadeleri ile desteklenerek sunulmuştur.

Sonuç ve Tartışma

Eğitim sisteminin fırsatlara ve sonuçlara erişimde adaleti sağlaması beklentisinden dolayı "sosyal adalet" kavramının eğitim alanında sıklıkla gündeme geldiği görülmektedir. Şüphesiz çoğu ülkede yoksul, işçi, göçmen ve benzeri ailelerin çocuklarına hizmet veren okulların eğitim sonuçları daha avantajlı ailelerin çocuklarının gittiği okullara göre daha kötü olduğu bilinmektedir (Levin, Cornelisz & Hanish-Cerda, 2013). Bu çalışmada katılımcıların farklı sosyo-ekonomik düzeydeki devlet okullarına devam ettikleri ancak özel okula gitmiş olan bir katılımcının olmadığını belirtmek gerekir. Araştırma sadece devlet okullarında eğitim görmüş katılımcılar ile yapılmıştır. Bu bakımdan katılımcılar tarafından ifade edilen sosyal adalet/adaletsizlik deneyimleri sadece devlet okullarındadır.

Bu çalışmada, öğretmen adaylarının sosyal adalet deneyimleri ve onlar üzerindeki etkileri tanımlanmaya çalışılmıştır. Katılımcıların sosyal adaleti Fraser (2008) tarafından bahsedilen ekonomik, kültürel ve siyasi boyutlar (Power & Taylor, 2013) çerçevesinde deneyimlemiş oldukları görülmüştür.

Ekonomik boyutta; okula maddi destekte bulunma, okul kurslarına devam etme, maddi geliri yetersiz aile çocukları olma, okulların genel donanımı, kayırmacılık gibi temalarda deneyimlerini ifade eden öğretmen adayları en çok öğretmenlerin okul kurslarına devam eden öğrencilere pozitif ayrımcılık yapmalarından rahatsız olduklarını belirttiler. Öğretmenlerin sınıf ortamında belli özelliklerinden (öğrencinin sosyo-ekonomik düzeyi, ebeveynin mesleği, ebeveyn ile arkadaşlık vb.) dolayı bazı öğrencileri gözetmesi, ayrı veya üstün tutması her bakımdan ayrımcılık olarak ifade edilebilir. Öğretmenlerin uyguladığı bu ayrımcılık ise diğer öğrencilerde

öğretmeni sevmeme, dersten soğuma, arkadaşlarını kıskanma, öğrenme şevkinin kırılması gibi olumsuz duygu ve düşüncelere yol açmaktadır (Pehlivan, Köseoğlu & Şen, 2018). Bu araştırmada da katılımcılar ekonomik boyutta sosyal adaletsizlik olarak algıladıkları benzer ayrımcı davranışlardan bahsetmişlerdir.

Kültürel boyutta; cinsiyet ayrımcılığı, etnik unsurlar, öğrencileri kategorize etme, dezavantajlı çocuklar temalarında deneyimlerini aktaran katılımcılar en çok cinsiyet ayrımcılığı hususunda sosyal adaletsiz davranılmasından üzgün olduklarını, kendilerini görünmez hissettiklerini ifade etmişlerdir. Kendi ulusal bağlamımızda cinsiyet ve sosyo-ekonomik geçmiş ile ilgili olarak eğitim deneyimleri ve sonuçlarındaki eşitsizliklerin güçlü bir şekilde ortaya çıktığı görülmektedir. Connell (2012)'in "okullar ve kolejler sadece kültür üretmezler, çevremizde ortaya çıkan yeni toplumu şekillendirirler" ifadesi (Robertson & Dale, 2013) eğitimde sosyal adaletin sadece fırsat eşitliğine odaklanmadığını, tanınma eşitliğinin de gerekli olduğunu ifade etmektedir. Zira, ataerkil kapitalizmin yeniden üretimi için gerekli toplumsal ilişkiler için uygun kimlikler ve öznellikler okullarda biçimlenmektedir. Bu biçimlendirmenin önemli bir boyutu, cinsiyetlendirilmiş (kadınlıkla ve erkeklikle ilgili) öznelliklerin inşasıyla ilgilidir. Eğitim sistemleri gerek okulda sunulan bilgi süreçleri aracılığıyla gerekse okulun sunduğu kültürel iklim içinde, cinsiyetçi kalıp yargıların ve değerlerin yeniden üretiminde kilit rol oynamaktadır (Sayılan, 2014). Diğer yandan, Türkiye, tarihi geçmişinin bir yansıması olarak, farklı kültürleri ve etnik grupları bünyesinde barındıran, kültürel çeşitliliğe sahip ülkelerden biridir. Türkiye'ye komşu ülkelerde yaşanan huzursuzluklar, iç savaşlar ve çeşitli nedenlerle çok sayıda göçmene ev sahipliği yapması Türk toplumunun çokkültürlü yapısını daha da genişletmiştir. Bu bağlamda öğretmen yetiştirme programlarına sosyal adalet eğitimi eklemlenerek farkındalık temelli bir sosyal adalet eğitimi yaklaşımı benimsenmeli ve etnik grupların karmaşık özellikleri, ırk, etnik yapı, dil ve sosyal sınıfın öğrenci davranışını nasıl etkilediği konusunda öğretmen adaylarına bilgi ve deneyim kazandırmalıdır (Şimşek vd. 2019).

Okul ya da sınıf kültüründe de öğrencilerin başarı ya da diğer ölçütler doğrultusunda kategorize edilmesi genellikle eleştirilmektedir. Zira bu gruplamaların başarıyı artırmadığı ve bireylerin kendi potansiyellerine ilişkin algılamalarında birtakım sorunlar oluşturduğu araştırmalarda görülmekte ve bunun kaldırılması önerilmektedir (Good & Brophy, 2000). Araştırmadaki katılımcılar da özellikle başarı seviyesine göre kategorize edildiklerini ve bu nedenle kendilerini başarısız olarak algıladıklarını ifade etmişlerdir.

Siyasi boyutta öğretmen adaylarından sadece iki katılımcı deneyimlerini aktarmış, öğretmenlerinin ideolojik bakımdan farklı düşünceye sahip olmaları nedeniyle kendilerine adaletsiz davrandıklarını, bu sebeple de o derslere ilgilerinin kalmadığını dile getirmişlerdir. Öğrencilerin siyasi ayrımcılığa maruz kalması ile ilgili alan yazında çalışmaya rastlanmamış, bu konuda daha çok öğretmenlerin kurumsal olarak yaşadıkları siyasi ayrımcılık araştırılmıştır. Bu araştırmada da siyasi ayrımcılık boyutunda öğrencilerin adaletsiz davranışlara hedef olmaları ile ilgili pek fazla görüş bildirilmemesine rağmen incelenmesi gereken bir alan olduğu düşünülmektedir.

Katılımcılar, ifadelerinde de görüldüğü gibi sosyal adaletsizlik deneyimleri yanında adil tecrübeler de yaşamışlardır. Etnik ya da kültürel köken çeşitliliği, öğrenme düzeylerinin farklılığı gibi unsurları daha iyi yöneten öğretmenlerin de var olduğu sevindiricidir. Bu örnekler eğitim

sayesinde özellikle de insan hakları ve demokrasi eğitimini, vatandaşlık eğitimini ve değerler eğitimini kapsayan Sosyal Bilgiler eğitimi sayesinde daha da yaygınlaşması mümkündür. Bu yaygınlaşmanın temeli de Sosyal Bilgiler dersine sosyal adalet bilincini eklemlemek ile gerçekleşebilir. Sosyal Bilgiler dersi doğası gereği sosyal adalet bilinci geliştirmek için uygun bir zemine sahip bulunmaktadır.

Sonuç olarak Türkiye'de İstanbul ilinde yapılan bu araştırmada öğretmen adaylarının eğitim süreçleri boyunca daha çok ekonomik ve kültürel boyutta sosyal adaletsizlik örnekleri ile karşı karşıya kaldıkları görülmüştür. Farklı demografik özelliklere sahip katılımcılarla farklı sonuçlar elde edilebilir. Ancak okullarda ya da sınıflarda öğrencilerin ekonomik, kültürel ya da siyasi boyutlarda adaletsiz davranışların hedefi olmamaları için öğretmen yetiştirmede sosyal adalet eğitiminin elzem olduğu sonucuna varılmıştır.