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Research Article

A Convergent Parallel Mixed-Methods Study of Controversial Issues in Social Studies Classes: A Clash of Ideologies

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Abstract

In today's educational landscape, social studies classes are characterized by controversial issues (CIs) that teachers handle differently using various ideologies. These CIs have become more and more popular, particularly in heterogeneous communities. The actual classroom practices for teaching social studies courses are unclear in the context of Turkey. This study aims to investigate the extent to which social studies teachers' ideologies are influential while teaching CIs and to examine the role of teachers' personal characteristics in determining how their ideologies interfere with the way they present CIs in the classroom. Using a convergent mixed-methods parallel research design, the researchers delve into the way teachers handle CIs by collecting data through a survey, qualitative interviews, and observations. The data analysis indicates CIs to be abundant and teachers' ideologies to highly influence the way they present these issues in social studies classrooms. The results also indicate that psycho-social reasons may be behind the act of bringing ideologies into class without paying attention to well-established scientific norms such as research, questioning, neutrality, and establishing a democratic environment for discussion when teaching social studies.

Keywords

Social studies classes • Controversial issues • Ideology-based instruction • Mixed-methods • Social polarization

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Ideological orientation is one of the most important factors in explaining perceptions and behavior of humans and states (Jacoby, 1991; Jost, 2006; Kello, 2015; Treier & Hillygus, 2009). As a concept, ideology has quite an important function with many variable and contested definitions (Eagleton, 1991). According to Kenyon (2017), however, ideology encompasses the values, beliefs, and conventions about the ways in which governments, citizens, and nations relate in modern society.

Each state uses ideologies to sustain its existence and principles on which its legitimacy has been built (Repnikova, 2017; Schmidt, 2011; Shkedi & Nisan, 2006; Tsvetkova, 2017). Therefore, the overall objectives of education in a country signal what kind of society the state desires to build (Leithwood, Louis, Anderson, & Wahistrom, 2004; Robinson, Lloyd, & Rowe, 2008; Seery, 2008). Most of the time, education aims to raise children as citizens who are attuned to society (Cotton, 2006). Additionally, individuals are imbued through education with the ideas formally agreed upon in society (Harring & Sohlberg, 2017; Kenyon, 2017; Shkedi & Nisan, 2006; Tobin, Hsueh, & Karasawa, 2011). This means that education and ideology are closely intertwined (Bingham, 2008; Shkedi & Nisan, 2006; Pace & Hemmings, 2007) and that education is among the means through which official ideology renders its own principles of legitimacy absolute and sacred (Akin & Arslan, 2014; Shkedi & Nisan, 2006; Singh, 1997).

Turkey also uses educational activities as a means to realize its own ideology and ensure the state's perpetuity (Babahan, 2009). Kerr (2002) argued that these objectives can be achieved through the content in instructional programs via teachers and other components of education like books, activities, and so forth (Hammett & Bainbridge, 2009; Levinson, 2010; Shkedi & Nisan, 2006).

However, no matter what content education programs have or what official ideology is reflected in the content, teachers' attitudes and behaviors are of vital importance in transmitting the curriculum and its imbedded official ideology (Grundy & Hatton, 1995; Lockwood, 1996; Oulton, Dillon, & Grace, 2004a; Uljens, Møller, Årlestig, & Frederiksen, 2013). Although teachers follow the same curriculum and textbooks, some teachers adopt the official ideology and become its representatives (Shkedi & Nisan, 2006; Westheimer & Kahne, 2004), while others who have ideologies that conflict with the official ideology can tend to reflect their own ideologies. In other words, just like everyone, teachers also have their own ideological orientations (Grundy & Hatton, 1995) and can reflect either the official ideology or their own in the lessons they conduct (Pace & Hemmings, 2007). That teachers themselves and their behaviors are highly influential in what is acquired and how it is acquired is also known (Oulton, Day, Dillon, & Grace, 2004b; Nieto, 2003; Noddings, 2003; Pace & Hemmings, 2007; Yapıcı, 2004).

Every society ascribes different meanings to ideologies (Shkedi & Nisan, 2006), and no matter what kind of classification is offered, the basic aim is to stereotype

people (Leonardo, 2003). The desire to stereotype people actually imposes restrictions (Eagleton, 1991). However, ideologies in Turkey can be basically classified as: Socialist/Leftist, Nationalist, Liberal, Religious Conservative, Atatürkist/Kemalist, and Conservative Nationalist” (Carkoglu & Toprak, 2006; Paker & Icin-Akcali, 2013). When taking all these factors into consideration as a whole, teachers can tend to present the content in educational program in line with their ideological orientations in cases where their individual ideologies clash with the official ideology (Goellnitz, 2016; Kello, 2015; Oulton et al., 2004a).

Such tendencies incompatible with the official ideology can also lead to variations in the way teachers present CIs (Allen, 2015; Brayboy, 2005; Goellnitz, 2016). This problem most likely arises in social studies and history lessons that are characterized by controversial content and issues (Gunduz, 2016; Yilmaz, 2012), events with more than one reason and result (Holliday & Clemente, 2005), and deliberate distortions or mistakes that result from faulty and/or incomplete historiographical writings (Bucur, 2017; Deletant, 2017; Gunduz, 2016).

Some of the controversial issues (CIs) included in social studies syllabi can be considered ideological (Yilmaz, 2012). A controversial issue is defined as a topic with the potential to produce conflicting ideas (Butts, 2001; Evans, Avery, & Pederson, 2000; McCully, 2006). Teaching such issues is sensitive in heterogonous societies and has been attracting more and more attention (Butts, 2001; Evans et al., 2000; Kello, 2015). In this context, teachers are expected to take there being more than one correct point of view into consideration and to discuss in-class content through a critical lens when teaching CIs (Kello, 2015; Misco, 2016; Yilmaz, 2012). Teachers also are to be clear and facilitative in discussing political and social issues (McCully, 2006). However, they are also to be careful when teaching issues with sensitive aspects (Avarogullari, 2015; Hand & Levinson, 2012).

According to McCully (2006), the most important issue that teachers pay attention to is teaching CIs in accordance with the official ideology reflected in the curriculum without offering one’s own ideological orientation; in spite of this being unscientific, it is of critical importance for realizing the state’s long-term and short-term goals (Cooling, 2012; Hand & Levinson, 2012; Oulton et al., 2004a). This basically brings with it a paradox between the need to present the content democratically through a critical point of view without any assumptions and the expectation that teachers are to be the representative of official ideology (Chikoko, Gilmour, Harber, & Serf, 2011; Dinc, 2001). However, classrooms and lessons clearly are not platforms for teachers to reflect their own ideologies (Cotton, 2006; Gardner & Jones, 2011).

Researchers have reported some problems teaching CIs. For example, Misco (2016) stated that when teaching CIs, teachers in South Korea had some challenges due to

textbooks' being didactic, the fear of facing prejudice, and inadequate time allotted for teaching CIs. [Hand & Levinson \(2012\)](#) stated discussing CIs in the classroom to be the most pedagogical method; however, they found that discussion has been rarely used by teachers when teaching CIs. Also, [Oulton et al. \(2004a\)](#) found teachers to not be sufficiently skillful in handling CIs, as well as being unwilling to teach them. [Oulton et al. \(2004b\)](#) stated that CIs should not be taught with an imposing attitude, further emphasizing that students should be aware of the nature of discussions and should arrive at their own ideas using completely scientific processes. [Alongi, Heddy, and Sinatra \(2016\)](#) concluded that teaching CIs in history and social studies courses would develop critical-thinking skills, and thus political concepts can also be taught in these lessons. Following from this finding, they argued that CIs should be included in the syllabus. Moreover, [Kello \(2015\)](#) pointed out that CIs have become more and more important in heterogeneous societies, concluding that CIs polarized the society in Latvia and political obstacles exist in teaching them.

[McCully \(2006\)](#) stated that while teachers reflected ideologies in Northern Ireland, CIs led to polarizing education and argued that training self-confident and risk-taking teachers who know how to handle CIs in class can prevent societal polarization. [Chikoko et al. \(2011\)](#) examined how CIs were taught in line with socio-political developments in South Africa and the United Kingdom, stating that teachers in both countries have no knowledge or competence teaching CIs. [Cooling \(2012\)](#) presented the epistemic, moral, and logical criteria for teaching CIs, stating the reasons why teachers should act professionally for this. [Gayford \(2002\)](#) stated that including CIs in the education program can bring a variety of challenges for teachers and that these issues give them chances to show their expertise in teaching. Some studies have examined the need to integrate teaching CIs into pre-service teacher training ([Allen, 2011](#); [Kelly & Brandes, 2001](#); [Parker & Hess, 2001](#)). [Parker & Hess \(2001\)](#) and [Kelly & Brandes \(2001\)](#) emphasized the need to train pre-service teachers about teaching CIs by pointing out the challenging nature of CIs. [Kelly & Brandes \(2001\)](#) warned that teachers untrained in how to teach CIs can teach their own viewpoints as the only and absolute truth. In the same vein, [Allen \(2015\)](#) indicated that inexperienced teachers try to impose their own ideological beliefs onto students.

As noted by some researchers (e.g., [Akin & Arslan, 2014](#); [Dinc, 2001](#)), ideology and education are interwoven with state and education. However, a few studies from around the world (e.g., in Israel, South Korea, England, the US, and South Africa) have examined whether teachers reflect their ideological orientations and, if so, in which issues and how they do this. In Turkey, while [Ersoy \(2010\)](#) examined the views of prospective social studies teachers about CIs, [Paker & Icin-Akcali \(2013\)](#) investigated teachers' attitudes for and against secularism, one popular CI in Turkey. [Yilmaz \(2012\)](#) examined social studies teachers' views about controversial and taboo

issues, and pointing out that Atatürkism, support for Atatürk's views, Republican revolutions, the Armenian issue, and the life and reforms of Abdul Hamid II (in short, the history of the Republic and of the Ottomans) are CIs.

Various researchers have voiced the need for more studies examining the influence of teachers' ideologies when teaching CIs in social studies lesson (Ersoy, 2010; Levinson, 2010; Lortie, 2002; Westheimer & Kahne, 2004; Yilmaz, 2012). In this sense, the current study is significant as it attempts to present a new perspective for discussing the issue through various dimensions.

The main aim of this convergent parallel mixed-methods study is to determine which issues in social studies are controversial and whether teachers reflect their ideologies when teaching CIs. In other words, the study seeks to answer whether social studies teachers' ideologies are influential when teaching CIs, as well as the relationship between teachers' personal characteristics and their habits of reflecting their ideologies when teaching CIs. In line with this general aim, answers to the following specific questions are sought:

- i. Do the courses taught by social studies teachers include CIs? If so, what are they?
- ii. Do teachers reflect their ideologies when teaching CIs?
- iii. If teachers reflect their ideologies, why and how do they do so?
- iv. What are the characteristics of teachers who reflect their ideologies? How do their characteristics relate with their habit of reflecting ideology?

Method

Study Design

To gain an in-depth understanding of the topic, this study has been carried out using the convergent parallel design, a mixed-methods design. The research process can be symbolized as qualitative and quantitative (QUAL+QUAN; Morse, 1991). A convergent parallel design entails that the researcher concurrently conducts the quantitative and qualitative elements in the same phase of the research process, weighs the methods equally, analyzes the two components independently, and interprets the results together (Creswell & Pablo-Clark, 2011).

With the purpose of corroboration and validation, the researcher aims to triangulate the methods by directly comparing the quantitative statistical results and qualitative findings. In the research process, two datasets have been obtained, analyzed separately, and compared. The research process in this study is given in Figure 1.

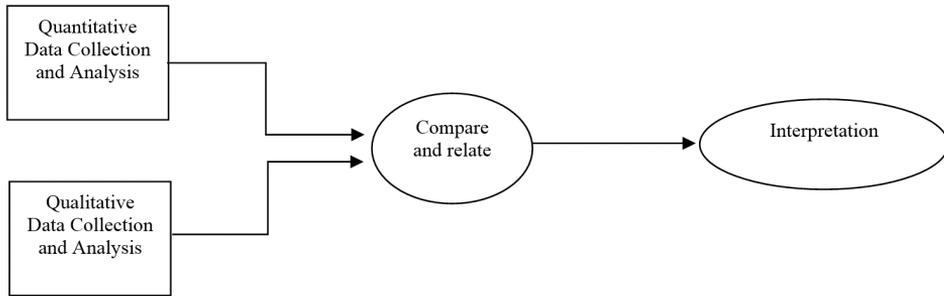


Figure 1. The research process in this study using the convergent mixed-parallel design.

Study Group

Qualitative study group. Criterion sampling, one of the purposeful sampling methods, has been used to determine the study group. The basic criteria for determining the participants includes being a graduate of a social studies education department, having taught the course for at least one year, and volunteering to state one's own ideology.

The province of Sivas has a total of 104 social studies teachers, 76 of whom did not meet any of these criteria and were thus not included in the study group. Some reactions were seen when choosing the participants for the study group. Twenty participants who accepted being interviewed did not allow in-class observations after being informed about the study's topic. Some directly rejected taking part in the study by saying, "It can cause me trouble, no way." As a result, the eight teachers who did not avoid expressing their ideologies, who willingly accepted in-class observations, and who met the above criteria were recruited for the qualitative interviews and observations.

Meanwhile, four male and four female teachers were included in the study to maintain an equal number of males and females. The participants were informed about the study and voluntarily participated. Maximum diversity in terms of age, length of service, and gender has been achieved even though this had not been determined as a basic sampling criterion. To keep participants' identities confidential, each participant has been represented using the letter "P" accompanied by a number from 1 to 8 (i.e., P1, P2...P8). Four of the participants are in their 20s while the other four are in their 30s.

Quantitative study group. Turkey has 48,321 social studies teachers working at schools affiliated with the Ministry of National Education (MoNE, 2016). The researcher had access to all teachers via the MoNE-Survey tool thanks to the permission and support of MoNE. This system allows researchers to choose teachers according to many criteria such as field of study, location, gender, and more.

Based on a 99% confidence level and 2% confidence interval, the sample size should be 3,831. Using the MoNE-Survey system, the participants were recruited using a simple random-sampling method ([Nomenclature of Territorial Units for Statistics, 2008](#)) by proportioning the number of teachers chosen from a region to the total numbers of teachers in that region.

As a low response rate was expected, 7,622 teachers were requested to fill out the quantitative data collection tool. Additionally, the Ministry officially required teachers in all cities to fill out the survey. Collecting the quantitative data took three months. As a result, of the 5,931 social studies teachers who filled out the survey, data from 5,104 were included in the analysis due to missing data.

Data Collection Tools

Qualitative data collection tools. In the qualitative stage, the semi-structured interview form and structured observation form were used. The researcher used the semi-structured interview form to be able to ask additional probe questions to analyze the issue in depth and to understand the reasons behind participants' answers. The interview form is composed of five main questions and seven probe questions. For example, the main questions of "Do you reflect your ideology when teaching?" and "Do you ever digress from the official ideology and teach according to your ideology?" were followed by probes like "You think your ideology is influential when teaching which issues?", "Why do you behave so?", and "How do you teach the topic? Can you explain it with concrete examples?" However, some additional probe questions not included in the interview form were also asked to gain a deeper understanding of participants' views.

The steps for qualitative data collection tool development were followed one by one when developing the interview form. The item pool was created, expert views were taken, and the tool was piloted. The item pool was created in this respect based on studies in the literature.

Nine main questions and 14 probes were presented for to an expert for review. An expert with a PhD and considered to have mastered data collection tool development processes stated that two questions were repeats, one question was irrelevant, and two probes did not serve the study's purpose of the study. The form was revised and the questions that the expert and researcher agreed were problematic were omitted from the form. Later on, the draft form was piloted with two social studies teachers who had not been included in the study group but who did meet the criteria for inclusion in the study. In this process, the form was revised again, and the final version of the form was obtained. Moreover, the data collection process was conducted by observing ethical concerns.

The observation tool was used to triangulate the data and to see if the views teachers had stated in the interviews complied with their classroom practices. The observation form was designed according to the aims of the study and the data collected from the interviews. Later on, an associate professor with a command of qualitative research methods was asked to assess the observation form by considering the study's aims. In this process, items about the classroom atmosphere and teaching strategies, which had not been in the previous draft of the form, were added to the form. Data from the observation form were analyzed using memos and annotations and related with the interview data. The interviews took six hours in total.

CIs were determined based on the participant interviews. If an issue had been cited as controversial in the literature, it was not included in the scope of the study. In other words, only the CIs participants uniquely mentioned in the interviews were included in the study. If a participant stated an issue to be controversial, all participants were observed when teaching that issue. For example, P2 stated referring to the Sheikh Said Rebellion as a controversial issue, and then all participants were observed when teaching this topic. In the study, each participant was observed for 12 class hours, which corresponds to a total of 96 class hours. The observation tool used during the observations included questions like, "How does the teacher teach the topic?", "How is the topic presented in the textbook?", "How does the teacher answer questions from students?", "How is the class atmosphere when teaching CIs?", and "What strategies are used to teach this issue?"

Quantitative data collection tools. Personal information form, Teacher Trainees' Democratic Values Scale (TTDVS), Pupil Control Ideology Form and Teaching Career Selection Reasons Rating Scale (TCSRRC) were used as quantitative data collection tools.

The participants were asked to state their ideology or the one to which they feel closest. Those who stated being close to an ideology were also asked to rank their closeness from 1 to 10. Furthermore, they were asked, "Are there CIs in your lessons? If so, what are they?" and "Do you reflect your ideology when teaching the CIs you have mentioned?" Such variables like the teacher's home city, gender, length of service, age, and so forth were taken from the MoNE-Survey system, which is compatible with the Ministry of Education Information Processing System's (MEBBİS) records.

Prior to collecting the quantitative data, the potential participants were given the informed consent form to let them know about the aim of the study, confidentiality of the data, and ethical issues; they were also assured that their information would be kept confidential. Only the teachers who filled out the informed consent form were allowed to participate in the study. The study was carried out by receiving essential permissions from MoNE and Cumhuriyet University. In the study, four basic qualitative components (credibility, transferability, consistency, and conformability)

as well as all ethical principles and processes were carefully observed. Information about other quantitative data collection tools is given below.

Teacher Trainees' Democratic Values Scale (TTDVS). The scale was developed to determine the democratic values of primary school teachers and has three subscales: educational rights, solidarity, and freedom. The sub-dimensions of this scale reflect the literature on this issue. The scale is very similar to the standards set by Shechtman (2002), and is composed of 24 items in the three subscales. Cronbach's alpha coefficient was found to be 0.87 for the whole scale (Selvi, 2006).

Pupil Control Ideology Form (PCI). The PCI was developed by Willower, Eidell, & Hoy, (1967) as a Likert-type scale serving to measure teacher's pupil-control ideology and has 20 items for discovering educators' pupil-control ideologies on a humanistic-custodial continuum. Corresponding to the extent of agreement, items are scored as 5, 4, 3, 2, or 1 with "strongly agree" being 5, "agree" being 4, "undecided" being 3, "disagree" being 2, and "strongly disagree" being 1. Yilmaz (2002) adapted the scale into Turkish and found Cronbach's alpha to be 0.72.

Teaching Career Selection Reasons Rating Scale (TCSRRC). This Likert-type scale, developed by Bursal & Buldur (2013), was designed for determining the impact levels of pre-service teachers' career-choice reasons and future expectations. It has three subscales: altruistic, intrinsic, and extrinsic. Its Cronbach's alpha reliability coefficient is 0.82.

Data Analysis

Qualitative data analysis. The interviews were face-to-face and recorded using an audio recorder. Voice recording was done in all observed classes and field notes were kept frequently. Afterwards, the voice recordings were transcribed. All participants were asked to check the accuracy of the transcriptions and their consent was taken before the analysis. Later on, interview transcriptions and field notes from the observation process were read thoroughly to understand the issue with a holistic point of view, and the files were uploaded to NVivo 10 for open-axial selective coding.

Initially, free-coding processes were followed and then the tree-coding process was completed. Although coding was focused on the interview data, the data was also related to the observation data and two data sources were linked with memos and "see also" links. By using attribute values in NVivo 10, the characteristics of each participant were additionally used for comparative analysis. Direct quotes were used to reflect participants' views more strikingly and to depict the phenomenon more clearly by unfolding it for the readers. The importance of context, process-related reasons, and their mutual effects were taken into consideration during coding. Moreover, the

codes developed by free coding in content analysis were combined under a common category and transformed into a tree code. In other words, an inductive logical process was followed. The codes obtained were categorized according to similarities and differences, and categories were compared. Meaningful and holistic categories were combined to form themes. The themes are given under different subheadings in the findings and interpretations.

The processes of coding, category development, and theme development continued through a reflexive understanding, accountability being the main principle. The analysis file has been preserved as it could be required in line with the principle of accountability. Tables have also been used to compare the qualitative data with the quantitative data. In the final part of analysis, qualitative querying was conducted using NVivo 10. In particular, matrix-coding queries were performed based on participants' characteristics, and these were compared in terms of age, gender, and ideology.

Direct quotes able to highly represent participant's views were chosen for the report. To select the exemplar quotes, the researcher looked for several important criteria; for example, he listened to the voice recordings of all participants and the quoted expressions he thought to be more convincing. In addition, he also looked for repetition, the use of meaning intensifiers, and the number of respondents expressing similar ideas, examining their level of emphasis and tone of voice.

Quantitative Data Analysis. In the quantitative stage, participants' answers obtained from the data collection tools have been processed using the program, PASW 18. Both descriptive and inferential analyses were performed on the data. The descriptive findings from the qualitative data were compared with those from the quantitative data. For quantitative analyses, factorial ANOVA, Pearson correlation, one-way ANOVA, and descriptive analyses were conducted.

Results

Controversial Issues

The most commonly cited controversial issue in both the qualitative and quantitative phases was the principle of secularism. In the qualitative phase, Atatürk's views and principles; reforms on clothing, head coverings, and the alphabet; abolishing the Caliphate; the Sheikh Said Rebellion; Lausanne Peace Treaty; and deportation of Sultan Vahdettin were the most commonly cited CIs. Each issue mentioned in the qualitative phase had also been repeated in the quantitative phase.

In the quantitative phase, the CIs of the harem, fratricide, Armenian issue, the life of Abdul Hamid II, the Committee of Union and Progress, and attitudes of the

Istanbul government towards occupations pertained to Ottoman History, and the CIs of closing madrasahs, Turkish Civil Code, the Law on Unification of Education, closing down lodges and Zawiyahs, the issue of minorities, and the Resistance Movements pertained to the Republican Period,.

The most frequent CIs appearing in the quantitative and qualitative strands were secularism, clothing and head covering reforms, and the Lausanne Peace Treaty. One of the most attractive findings was that neither the Republic being declared nor the principle of Republicanism was considered as a CI. Although the participants were not specifically asked to bring up CIs in any disciplines that form the basics of social studies (e.g., geography, sociology, anthropology), they mentioned only CIs pertaining to history. While the interviewer attempted to probe into other potential CIs, the participants, however, consistently turned back to those in history. This might be because other topics were not considered important by the interviewees or formed a small portion of the social studies curriculum.

The Influence of Social Studies Teachers' Ideologies

An interesting finding from the study is that the participants (who do not know each other and have different ideologies) usually started talking by stating that every teacher has an ideology that they consciously or unconsciously reflect. They also were noticed to have developed certain kinds of defense mechanisms: "Every teacher in Turkey reflects their ideologies in class," "Whether one likes it or not," "Everyone does this, so it is normal to do the same." Although the participants volunteered to take part in the study, the researcher felt calming participants to be necessary as they were nervous and had developed defense mechanisms when reminding them about the aims of the study and ethical principles.

During the interviews, P1, P3, and P7 stated that teachers can reflect their own ideologies not only in their own courses but also in all courses. They also pointed out that the courses they offer (The Social Studies, Revolution History, and Kemalism Course [RHKC]) include CIs, and thus their courses are more convenient for incorporating ideologies. By emphasizing that these courses, which draw their contents from the social sciences, are more conducive to reflecting ideologies, P4 pointed out, "Social studies and the RHKC, which inherently involve social sciences, are more conducive to reflecting ideology." As the issues pointed out in the relevant literature quite resembled the participants' expressions, the researcher decided to focus on the question of why and how ideologies were reflected, rather than what ideologies were reflected.

P3 wanted to emphasize the RHKC's having certain CIs, stating, "Whether wanted or not, one is influenced by ideology especially when teaching Atatürk's Principles in the 8th grade RHKC," (These issues are discussed in detail under the second theme).

P4 stated, "Saying that one is not influenced would be misleading, even deceptive." P8 related the issue of whether ideologies are reflected in the lessons in harmony with the objectives of the social studies course, emphasizing the paradoxical situation right away, "If we consider that social studies courses aim to raise desirable citizens and reflect the state's official ideology, don't ideologies become a part of this stuff?" When the participant was asked, "What do you mean by desirable citizen?" the teacher stated, "The state has an actual official ideology; the course has an aim (to raise students as followers of this idea)," and continued talking (suddenly showing a serious face), stating, "But I think I have the aim of creating a new generation in mind." When asked additional questions to elaborate on the issue, the teacher straightened up, nervously and anxiously avoided providing an answer, then said, "We will talk about it in time."

P7 stated having reflected her/his ideology, saying, "Human beings are one side of a discussion. Sometimes I, too, am one side of a discussion." Interestingly, P5 and P7 stated having reflected their ideologies in their lessons, but also said they did not find this behavior professional or proper. These two participants were asked, "Isn't there a conflict between what you believe and what you do?" to which they responded, "Yes, there is." P5 stated, "I cannot let my students be poisoned by others," and P7 stated, "If I do not teach the truth, who will?"

Only P6 remarked not reflect his/her ideology in class, saying, "I do not teach courses by reflecting my own ideology, as I do not find this to be correct." When the participant was asked to explain the reasons underlying this answer, P6 responded, "Because my thoughts do not necessarily always reflect the truth." Upon being asked, "How did you come to this idea?", P6 stated, "I have learned to teach lessons in a democratic environment and to leave ideology outside the classroom," P6 was asked, "How?", and P6 summarized the following ideas: "In the faculty training department, each teacher reflects their own ideology; one forced us to be a Nationalist, the other forced us to be a Kemalist. They even told us to induce *their* ideas to our pupils when we become teachers. I asked myself which ones I should induce, the ones lecturer A said or the ones lecturer B said? I told myself I would not be like these teachers, and I am trying not to." To support these statements and explain this decision, P6 recounted the following incidence that was experienced during undergraduate education:

I have never forgotten. One of us teachers, FD, who we thought to be leftist and Kemalist, was teaching Secularism and Atatürk's Revolutions in line with their own ideology (not teaching but inducing); everyone kept silent. When the lesson was over and the teacher left, there was such a reaction in class that all hell broke loose. The students with opposing ideologies had a falling out with each other. As you know, one of the aims of history is to reconcile people, not polarize them! (Smiling with a naïve tone of voice) That moment, I understood. . . . I need to take off my shirt of ideology before entering class.

In sum, except for the statement "I think I do not reflect my ideology to my students" from P6 (who introduced him/herself as a liberal), the teachers in the study

group reflected their own ideologies in class. This is understood from their following statements: “Yes, I think I do, and if I do not teach controversial issues (issues that they think are expected to be taught incorrectly) according to my ideological point view, these children will be in great trouble,” (P2); “I think so,” (P3); “I think I am influenced (by my ideology),” P4; “Yes, I should do this,” (P5); “I definitely reflect this way, don’t you?” (P8). Comparisons of the qualitative and quantitative results are given in Table 1.

Table 1

Comparisons of Qualitative and Quantitative Results

	Qualitative		Quantitative		
	Participants	n_1	%	n_2	%
Those who think that ideologies should influence how lessons are taught	K1, K2, K3, K4, K8	5	62.5	2,534	49.64
Those who think that ideologies should not influence how lessons are taught	K5, K7	2	25.0	1,121	21.97
Those who think that ideologies do not influence how lessons are taught	K6	1	12.5	1,449	28.38
Total	8	8	100	5104	100

Table 1 shows 71.62% of social studies teachers in the quantitative sample (49.64% and 21.97%) to have stated their ideologies to be influential in teaching CIs and that they reflect their own ideologies when teaching. Only one teacher in the qualitative study group and 28.38 % of teachers in the quantitative study group stated not reflecting their ideology when teaching CIs. The qualitative and quantitative findings are clearly seen to be mostly compatible.

Why do Social Studies Teachers Reflect their Ideologies When Teaching CIs?

As mentioned in the first theme, seven out of eight participants stated having reflected their ideologies in class; thus, the researcher focused on the reasons why they do this. Regarding this issue, P1 stated, “We don’t know what to do, either, aside from opening a parenthesis and telling the actual truth... Historical truths are to be taught” and claimed that some knowledge in the syllabus does not reflect the truth. When the participant was asked, “What do you mean? Can you give an example?” The participants stated, “Is everything taught according to the official ideology true? I don’t think so. It is true that I had to do research and correct them, and I was influenced from an ideology when doing so; first of all, some issues in the official history are to be objective.” The participant who looked anxious emphasized the dilemma experienced between what the official ideology expects and what s/he believes to be true. Therefore, s/he stated reflecting her/his ideology on some of the issues that were presented instead of the point of view of the official history because it did not reflect the truth.

Although P2 volunteered to take part in the study, s/he was unwilling to speak at the beginning of the interview; s/he frequently arranged stuff on the table and did not make

any clear sentences, only giving short answers. However, after 16 minutes, s/he (angrily) said, “Some of the sentences in the books and some issues do not match with my Muslim identity! Why are you asking this? You also know this.” In the follow-up interviews after the observations, P2 stated the syllabus to have expressions that conflict with P2’s ideology (by claiming that anti-religious views have been imposed and the culture of the past is being erased); for this reason, P2 taught these issues according to his/her own ideology.

P2 continued talking, criticizing that conservative identity (Muslim identity in P2’s own words) conflicts with official history and expressing that the issues expected to be taught according to official ideology actually reflect a secular citizen identity, which the Republic has tried to establish since its early years. P2 claimed that, when building a new nation, the old one was denigrated. In P2’s own words, the Ottoman State was shown to be “Very bad, reactionary, and bigoted.” P2 also stated, “I will tell what I think to be the truth, and I will raise children in a way that I believe to be true,” arguing that religious and cultural elements are being erased through social engineering. Based on this answer, the researcher asked, “Are you trying to build another nation?” to which P2 said, “Yes. In a way I am doing so but I teach what is in our roots and the truth. If some people do so (induce their ideologies), some others will do it too (induce their own ideology).” This indicates P2 had behaved reactively and is unable to assess the issue from a scientific point of view.

P3 and P4 stated ideas that conflicted with those from P2 and P1. In particular, P3 stated being a social democrat but also a hard Kemalist, and that his/her ideology is actually the official ideology of the state, saying, “Because I love Atatürk very much, I love inducing his love to children. I cannot tell if I am impartial” in the middle of the interview. When P3 stated being “very vibrant” about his/her ideology and was asked what s/he meant by “very vibrant?” P3 responded, “Achievements of the Turkish Republic and issues about Atatürk are not to be discussed, but we need to teach them to future generations at all costs.” A meaningful finding is that P3 stated, “The official ideology and history also support my idea; it should be so.” P3, viewing his/her ideology as the same as the official ideology, (enthusiastically and proudly) stated the reason for reflecting his/her ideology in class by saying, “I am raising Republican children. I teach them to be a nation rather than being Ummah.”

P5, who adopts a nationalist ideology, stated allocating more time for national history and thinking students should also be nationalists. P5 stated, “My students should also behave like this...I am sensitive about this issue.” When asked what P5 meant by saying, “I am sensitive about national history,” P5 stated wanting to raise generations who adopt national values more by emphasizing P5’s own nationalist identity. Therefore, P5 frequently emphasized the blessedness of homeland and the need to love it, pointing out that CIs should be taught from a nationalist point of

view. When asked, “Why?” P5 got angry and said, “Because I think it is the truth” and allowed no further questions. Upon this incidence, the researcher decided that profound data could only be obtained through observations, and that additional interviews after the observations needed to be made. Discussion regarding the observations of P5’s lessons is given in the following theme.

P7 stated that in social studies and the RHKC, some teachers virtually fought against moral values and the past under the guise of Kemalism, and that this fight had injured learners’ minds. P7 noted unintentionally having adopted a reactive attitude. P7 had similar ideas to P1, which P7 revealed by saying, “If some people consecrate some things, others will consecrate other things.” When P7 was asked, “What do you do and why do you do it?” P7 stated, “I shape the new generation’s ideologies in line with mine.” Later on in the interview, P7 uttered the following sentences: “I am conservative and a hard Turkish nationalist. I cannot give incorrect information just because I am required to do. It is contrary to my identity...I cannot act according to the official ideology.” In the subsequent interviews, P7 also stated, “Raising a conservative-nationalist youth is my duty.” These expressions indicate this participant to have assumed a mission and to believe that s/he has to reflect his/her ideologies in class in line with this mission. During the observations, P7 frequently recounted incidences about the relation between religion and culture and the need to practice religious principles. When teaching the abolition of the caliphate and hat reform, P7 also directed such questions as, “Was it necessary?” and “Who needed them?” thus inducing students toward his/her own perspective.

Although P5 and P7 clearly stated having reflected their ideologies in class, they also stated not find this to be professional. They were asked, “You have an idea of how it should be, but isn’t there a conflict between how you do it and how you believe it is?” They responded by saying things like, “I want to raise a generation according to my own ideology,” which clearly creates a meaningful paradox.

The participants generally stated teaching what they believed to be true no matter what the official ideology or syllabus prescribe. Their use of expressions such as, “I want them to be like me,” “I want to contribute to building up a nation,” “I do not want to give information that is full of mistakes or even fabrications,” and “I need to do so for my country,” is especially important. According to the results of the text search query in NVivo 10, “Achievements of the Republic” (P3), “Ataturk’s youth” (P4), “Conscious Ummah” (P5), and “Patriotism, national identity, and Turkishness” are significant and oft presented statements.

One of the most important findings with regard to the reasons why participants reflect their own ideologies is their use of metaphors, four of which have been often presented: being poisoned, being brainwashes, acting like a militant, and being turned

into a wolf-man (i.e. turning them into unaware submissive individuals). Their use of these metaphors is understood as an accusation against teachers with opposing ideologies and a criticism of what they do. Moreover, those stating these metaphors believe that instilling their ideologies in their students is a necessary reaction to the jeopardizing that teachers with opposing ideologies do.

How Do Social Studies Teachers Reflect Their Ideologies When Teaching CIs?

The first and second theme covered whether or not self-ideologies influence teaching CIs and the reasons behind it. In the current theme, answers for the questions of when and how teachers reflect their own ideologies are sought.

P1 argued issues not illuminated in the last period of the Ottoman State to exist, citing the deportation of Sultan Mehmet VI as an example and stating, “When we were students, we learned that the last Ottoman Sultan was indifferent to the national struggle and fled as a result of his treason. I examined the issue. I learned that it is not the truth.” Then P1 was asked to specify how s/he teaches it. P1 said, “I tell my students that Mehmet VI was not a traitor.” During the observations, P1 was seen to frequently say, “Not everything written in the books is true” and “It is written so in the book, but in fact it did not happen as is written in the book,” which were greeted by some students with surprise. During the observations on teaching about the last Ottoman Sultan, Sultan Mehmet VI, P3 and P4 said, “He was a traitor. He took all the gold in the palace and fled,” while P2 (with a higher tone of voice and at an irrelevant moment) said, “People would call him a traitor, an enemy. Do not believe it!” This indicates that the same topic is narrated with contrasting points of view.

Basically, although P2 and P1 stated reflecting their own ideologies on the same issues, P2 in particular emphasized the Sheikh Said Rebellion, saying, “Sheikh Said and his friends rebelled, it is true. However, I am asked to describe the rebellion as a zealot and reactionary rebellion.” In observations, P2 said, “Yes, there was a rebellion. Not every religion-based rebellion is reactionary. Religion and being reactionary are not the same thing.” In the interview, P2 stated the narration in the book, which causes students to link Islam to being reactionary to not comply with his/her own Muslim and conservative identity.

In the interview, P2 said, “In the HRKC, Mustafa Kemal Atatürk’s views in every field (political, social, legal, etc.) have been consecrated because of certain laws.” P2 also stated viewing Atatürk as hero in the national struggle but that Atatürk has been presented as a superhuman creature, which is not pedagogically correct. In the interviews, while P4 stated, “Atatürk is the benchmark. Atatürk and his principles are to be assimilated into everyone,” P3 said, “Some people are an enemy of Atatürk and the regime; I would not let my students be so.” While P4 in class stated, “What would

have happened if it had not been for Ataturk! We would be the colony of other states,” P8 said, “...It is true that Ataturk was a great hero in the Independence War, but the reforms after the war were not supported by society.”

P2 criticizes secularism’s emphasis in the HRKC. In the observations, P2 stated, “Secularism means division of religious and state affairs, keeping science and wisdom in the foreground. Ataturk said secularism brings science and wisdom forward, but I think one thing is missing. Science, wisdom, and religion form an indivisible unity. P3 and P4 elaborated on why secularism is necessary and its importance and finished the lesson by saying, “Secularism means being human.”

Regarding the Lausanne Peace Treaty, P3 cited a criticism from a researcher, saying, “One researcher said I wanted the Sevres Treaty to have been put into effect instead of the Lausanne Treaty and that the Ottoman Empire had continued,” noting that s/ he had no tolerance for such expressions and taught her/his students that Lausanne was a great success. P1 and P2 taught the same topic from perspectives completely contradicting P3 and P4’s. For example, in class P2 stated, “Even if the war had not been won, was it lost?” expressing his/her interpretation by saying, “We could have gained more lands in the Lausanne Peace Treaty.” Regarding this same treaty, P3 said, “It is one of the most important and profitable treaties Turks have made.” This is another incidence of teachers’ reflecting their clashing ideologies in class.

P8, who is a nationalist-conservative, stated, “...by forcing the people to wear a hat without asking anyone.” This statement is compatible with their observation data. P8 was observed to show his/her reaction in the lesson by saying, “I am against imposing English clothing styles on my generation. We should not emulate others. Was it necessary to change our cultural values?” In class, P2 (with a facial expression indicating dissatisfaction upon finding “another mistake” in the book) used the expression, “Westernization and Corruption” saying, “It would have been better if not for the clothing and hat reform.” While P3 and P4 presented the same issues as requirements of modernization and a step to becoming contemporary citizens, P6 sufficed saying the hat reform to no longer be in practice, that it had been tried and rejected.

During the observations, P5 said, “Make a claim to your country; there are many enemies, you are Turkish children, beware of them.” Although not in the syllabus of the social studies course, P5 also vehemently talked about the Kurshad Incident, which is thought to have taken place in the foundation of the Gökürk State: “Your ancestors were heroes; see what they achieved with 40 people,” he added. In the first interview, P5 argued that historical heroes should be presented objectively, but his/ her statement did not comply with our in-class observations. When P5 was reminded of what he/she had stated in the interview, P5 said, “Yes there is a difference between what I say and what I do; I accept it. I am a nationalist (laughing).”

Another finding in the study relates to the caliphate. Contrary to what P7 said, P3, P4, and P5 told their students that abolishing the caliphate was a requirement of secularism and the Republic, emphasizing it as a necessary reform. The researcher, who listened to the same topic from different perspectives on the same day and took field notes, later noticed that he had written “I am confused; whoever I listen to presents it as if they are right.” The researcher was surprised to see the same topic being taught from different points of views.

The researcher examined how CIs were taught in the textbooks prior to the observations. Although not included in the textbook, the claim that Sultan Mehmet VI had fled abroad was told to students from different perspectives. Similarly when teaching the Sheikh Said Rebellion, while some participants said, “They were not reactionary or zealous,” others described them as “reactionaries” and “enemies of the regime.” However, these words are not used in the textbooks. Thus, the researcher decided that this issue required focus.

In the first wave of interviews all participants were asked, “Do you think you can create a democratic environment in class when teaching CIs?” Five participants said, “No” and further commented, “It is not necessary,” “Children’s minds should not be confused,” and “It is better that they believe what I tell them.” Two participants said, “I want to but I cannot. How should I handle it?” and “Won’t they get confused?” These responses made the researcher think that even if the participants want to act professionally they have neither enough information/skills nor a scientific approach to this issue.

P3 emphasized there was no room in class for criticism and discussion of Atatürk’s Principles and Reforms (which are considered controversial by some participants), saying, “Never” with a decisive tone of voice. When a student (nicknamed AD) in class said, “Sir/Madam, they say Lausanne Treaty is a rout,” the teacher also got angry and retorted, “They said something stupid! They could not have been as successful. Could they have achieved it?” Thus, the topic was no longer discussed and the atmosphere of the class changed. During the class observations, one student (nicknamed BC), who stated being very much influenced by P4, said, “Sir/Madam, they said on a TV channel that the Hat Reform was unnecessary.” The teacher said, “Do not care about them or what they know. They just confuse people. It is a lie.” P4 did not allow CIs to be debated in class.

Just like P3, P5 also did not create a class atmosphere in which Atatürk or his Principles and Reforms (which P1 and P2 regard as controversial) could be discussed. When a student asked P5, “Why was the alphabet reform introduced?” P5 gave a short answer saying, “To become a nation” and passed onto another topic. The basic difference between P5 and P3 is that one is a nationalist (P5) and the other a Kemalist-social democrat (P3). However, neither of them were seen allowing discussions against

Atatürkism. As a reaction to P6's experiences as a student, P6 noted having tried to create a democratic environment because CIs had not been taught to him/her in a democratic environment. However, the data from observations did not seem to verify what P6 had expressed in the interview. On the contrary, P6 taught exactly the same content in the textbook and adopted an expository teaching approach in which P6 neither allowed CIs to be discussed nor created a democratic discussion. When the conflict between observation and interview data were pointed out, P6 said, "I avoid meddling." In line with this during the following interview, P6 noted, "I know that students are informed of the CIs even if I do not teach them... Actually, I do not know how to teach CIs."

The Characteristics of Teachers Reflecting their Ideologies When Teaching the CIs

The themes presented above sought to answer the questions of why, on which issues, and how teachers reflect their ideologies. In this section, the researcher seeks to reveal the relation between teacher characteristics and their habits of reflecting their own ideologies. Participants' characteristics and perspectives have been analyzed using a matrix-coding query. The findings are given in Table 2.

Table 2

Teachers' Characteristics and the Reasons Why They Reflected Their Ideologies

Pseudonym	Ideology	Gender	Age	Ideology Reflection	Ideology as the only truth	Reason for reflecting ideology	Reactive metaphors
P1	Conservative	M	46	●	×	❖	*
P2	Conservative	M	25	●	×	❖	*
P3	Kemalist-Socialist	M	38	●	×	□	*
P4	Kemalist	F	27	●	×	□	*
P5	Nationalist	M	26	●	×	□	?
P6	Liberal	F	37	○	?	?	?
P7	Conservative Nationalist	F	41	●	?	❖	?
P8	Conservative Nationalist	M	29	●	×	❖	*

$$\bullet = \frac{n}{7} \%, \circ = \frac{n}{1} \%, \times = \frac{n}{6} \%, \square = \frac{n}{3} \%, \diamond = \frac{n}{4} \%, * = \frac{n}{5} \%$$

- S/he reflects his/her ideology when teaching CIs
- S/he does not reflect his/her own ideology
- × Presenting their own point of view about CIs as if it was the only truth
- ? Uncertain/impartial
- ❖ Criticism of official history
- Desire to protect status quo
- * Reactive metaphor are used

As can be seen in Table 2 when analyzing using a matrix-coding query, no single characteristic was found to directly relate to reflecting ideology. No significant

finding exists as seven out of eight participants in the qualitative stage indicated having reflected their own ideologies in the CIs irrespective of their characteristics. The question of what teacher characteristics correlate with the habit of reflecting their own ideologies is considered answerable through the quantitative findings. The quantitative findings related to this issue are presented in Table 3.

Table 3

Factorial ANOVA Results of the Relation between Teacher Characteristics and Their Habit of Reflecting Their Own Ideologies in the CIs

Variables	F	Sig.	η^2_{Partial}
Gender	9.893	0.002	0.024
Length of Service	3.957	0.002	0.020
Ideology	22.276	0.001	0.219
The reason for practicing teaching profession	2.377	0.094	0.014
Gender ideology	6.659	0.001	0.077
Length of Service ideology	9.247	0.001	0.189
Length of service gender	3.287	0.038	0.016
Length of service gender ideology	1.665	0.095	0.036

When examining the level of reflecting self-ideologies in terms of teachers' gender, males are seen to reflect their own ideologies significantly more than females ($p = 0.002$, $\eta^2 = 0.024$). When examining the level of reflecting self-ideologies in terms of length of service, teachers with longer service records (16 years or more) are seen to reflect their own ideologies more than teachers with shorter (0-8 yrs.) or medium (8-16 yrs.) lengths of service (Longer time in service > Shorter time in service \geq Medium time in service. ($p = 0.020$, $\eta^2 = 0.020$). When examining the level to which teachers reflect their own ideologies in terms of their personal ideologies, they are found to vary in the following order: Kemalist \geq Nationalist \geq Socialist /Leftist > Conservative > Conservative-Nationalist > Liberal. In summary, teachers who reflected their own ideologies most in class are found to be Kemalists, Nationalists, then Socialists; those who reflect their own ideologies the least have been found as liberalists ($p = 0.000$, $\eta^2 = 0.219$). The η^2 value of one's own ideology has a significantly greater effect size compared to fixed values and seems to be the most fundamental determining variable. The participants who practice the teaching profession with mostly altruistic and intrinsic reasons are also seen to reflect their ideologies more than teachers who practice this profession for extrinsic reasons. However, the difference is not significant.

The homogeneity of variances assumption has been met for all variables. A new category (Gen-Id), which includes both variables, has been formed due to the joint effect of gender and ideology being significant ($p = 0.000$, $\eta^2 = 0.077$). To understand the relationship between gender and ideology, ANOVA and post-hoc analyses have been conducted. As a result of the analyses, participants have been found to vary in terms of reflecting their ideological orientations as follows: Nationalist-Male \geq

Conservative Male > Kemalist Male \geq Kemalist Female > Socialist Male \geq Socialist Female > Conservative Female > Nationalist Female > Liberal Male \geq Liberal Female. In other words, nationalist male participants and conservative male participants reflect their own ideologies significantly more than conservative females and nationalist females ($p = 0.000$, $F = 16.910$). The most striking finding from the analysis is that no significant difference exists between Kemalist females and Kemalist males.

As the joint effect of *length of service ideology* is significant ($p = 0.000$, $\eta^2 = 0.189$), a new category encompassing both variables has been formed as it meets the homogeneity of variances (Length of ServiceIdeology). ANOVA and post-hoc analyses have determined that participants vary in terms of the level they reflect their ideology as: Kemalist participants with longer service \geq Socialists with longer service > Nationalist with less service lengths reflect their own ideologies more, followed by conservative participants with higher or medium lengths of service. The group who reflect their own ideologies the least in class is Liberalists with low or medium lengths of service. One of the most interesting findings is that Nationalists with low lengths of service reflect their own ideologies significantly more than nationalists with higher lengths of service ($p = 0.000$, $F = 15.661$). Nationalist-conservative teachers with lower lengths of service and Conservative teachers with lower lengths of service also reflect their own ideologies significantly less than conservative teachers with high lengths of service and conservative-nationalist teachers with higher lengths of service ($p = 0.001$).

A new category that includes two variables has been formed due to the significant joint effect of *length of servicegender* ($p = 0.038$, $\eta^2 = 0.016$; Leng Gen). As a result of analysis, the groups are found to vary in terms of ideology reflection in the following order: Males with high lengths of service > Females with high lengths of service > Males with medium lengths of service > Males with low lengths of service > Females with low lengths of service \geq Females with medium length of service. Therefore, while male participants with high lengths of service can be said to reflect their ideology the most, female teachers with lower lengths of service and female participants with medium lengths of service respectively reflect their ideologies the least.

Another interesting finding is that Female participants with high lengths of service reflect their own ideologies more. Following from this interesting finding, the joint effect of *Length of service Gender Ideology* has been calculated. Comparison analyses have been made to understand the issue better, revealing Kemalist female participants with high lengths of service and Socialist female participants with high lengths of service to reflect their ideologies much more than Conservative female participants with high lengths of service and Conservative-Nationalist female participants with high lengths of service. Conservative Female participants with low lengths of service, just like Liberal female participants with low lengths of service, have been found to

reflect their ideologies significantly less than other groups. No joint effect was found for the variables of *Length of service Gender Ideology Reason for practicing the teaching profession*, now with other variables.

Table 4
Correlation of Scales and Sub-Dimensions

	1	2	3	4	5
1-Ideology Reflection Rate (IRR)	–				
2-PCI*	.633**				
3-Educational Rights (TTDVS)	-.537**	-.831**			
4-Solidarity (TTDVS)	-.661**	-.823**	.704**		
5-Freedom (TTDVS)	-.516**	-.697**	.592**	.758**	–

* Higher scores on the scale indicate custodial continuum control ideology; lower scores indicate humanist control ideology

** $p < .001$

When examining Table 4, a moderate and significant relationship is seen to exist between adopting a humanist control ideology and reflecting ideology less. In other words, teachers with higher levels of custodial control ideologies are seen to have increased rates of reflecting CIs. As teachers' ideology reflection rates increase, teachers who reflect their own ideologies can be said to have adopted democratic values less. Participants with custodial control ideology have also been found to adopt democratic values less.

Discussion and Conclusion

In the study, seven out of eight participants in the qualitative study group and 71.62% of the quantitative study group stated having reflected their own ideologies when teaching CIs. Teachers with various ideologies (Nationalist, Conservative, Kemalist, Conservative-Nationalist ideologies) have been concluded to teach CIs from their perspectives, consciously and unconsciously. Participants with conservative ideologies argue that the official account of history includes erroneous and/or incorrect information, which they claim impairs students' moral and cultural values. Participants with Kemalist ideologies consider themselves as defenders and protectors of what the official history claims, as well as the Kemalist ideology. That they produce reactions contrary to those of the conservative and conservative-nationalist side and tend to reflect their ideologies more has been concluded as being due to believing the official account of history and assuming the mission of protecting and sustaining it. Nationalist participants have also been determined to reflect their own ideologies with the desire to protect their homeland and nationalist values.

Each participant has been concluded to have their own truths about historical events and CIs, and each group of teachers with different ideologies wants to build a nation and to raise future generations according to their own ideologies. As such, they

reflect their own ideologies when teaching CIs. Seeing both participants who criticize the official historical account (arguing that the textbooks and educational programs are full of incorrect information and lies) and those who see the official account as compatible with their ideology answers the question of why they reflect their own ideologies when teaching CIs in this way.

Many theories (see Feurer, 2010; Hinich & Munger, 1996; Levi, 2014; Levi & Desmond, 2010; Rokeach, 1968) argue that ideologies shape people's behaviors at school, at home, and in society. According to Paul & Elder (2002), ideology based on controversy can impede individual's critical-thinking processes, and the ideology one adopts can affect one's moral values and direct almost every behavior (van Dijk, 1998). In short, if ideology is dogmatized, this dogma can dictate the principles that direct the individual (Gerring, 1997). Following from action-reaction theory, dictating controversial social events as unquestionable can lead to developing and maintaining opposing ideas (Adolphs & Damasio, 2001). When considering action-reaction theory and the dictating power of ideologies together, see that teachers try to raise students in line with their own ideologies becomes quite natural.

In examining both the quantitative and qualitative stages of the study, more issues were seen to exist in the HRKC than in the social studies course. This substantiates the findings of Yilmaz (2012). In the current study, the number of CIs was determined to be higher than the researcher expected. In the literature, CIs in educational programs have been indicated to be able to provide students with opportunities for improving their critical thinking, performing research, and expressing their own ideas (Chikoko et al., 2011; Oulton et al., 2004b). In the context of this study, however, the way these issues are handled in class has been seen to contribute to polarization rather than to a culture of democracy.

One of the most significant finding that emerged in this study is that the participants tried to instill their mental responses, and sometimes their inclinations; this turns into dogma under the influence of their own ideologies. Therefore, the possibility that HRKC and social studies course can lead to social polarization instead of serving the mission of contributing to social harmony and the culture of living together makes their function in Turkish education system debatable. Another important conclusion that has been drawn is that the participants accused the other participants with opposing ideologies of using rather tough metaphors like brainwashing, poisoning, and making them militants. This indicates that they have neither respect nor tolerance for other ideologies and regard them as poison. Additionally, teachers act reactively. For example, contrary to the argument of one participant who said, "I am raising a child of the Republic," another participant said, "If some people do so (instill their ideologies), others will also do it (instill their own ideologies)." This indicates a reaction. In addition, some teachers accused other teachers, saying "S/

he is the enemy of Atatürk and the regime.” Such reactions and accusations point to the depth of polarization. In fact, in the intellectual plane, these metaphors and reactive accusations mirror the polarization and ideological competitions of raising generations with certain ideologies.

That the official account of history presents CIs as unchanging or unchangeable facts causes individuals with opposing ideologies to develop arguments against it and become vigorous advocates of these arguments. The conflicts between the official account of history and people’s moral and cultural values (which they generally see as unquestionable) lay the foundation for reactions (Kello, 2015; Shkedi & Nisan, 2006). In the study, the teachers with conservative and nationalist-conservative ideology were determined to have reactions against the official ideology. These reactions also lead others who regard themselves as the proponents of the official ideology (Kemalism) to react. In this context, teachers with different ideologies have been concluded to assume different missions in this action-reaction spiral. The study also has concluded the participants in the qualitative stage to teach CIs with the concern that they need to instill students with their own ideologies before those with opposing ideologies do so. This leads to a clash of in-class ideologies.

The most important characteristic of individuals who act according to dogmatic principles based on ideologies is that they tend to: disregard different perspectives (Ambrose & Sternberg, 2011), not respect opposing views, and not allow ideological debate in class (Demerath, 2009; Ferguson, 2000; Matias & Zembylas, 2014; Westheimer, 1999). In line with the literature, participants have been found to accuse each other, present CIs as indisputable, desire to impose their own truths to learners, and teach CIs from different perspectives.

Another important issue to discuss is the effort to pass on Kemalism and the achievements of the Republic to future generations through the official historical account. Every society quite naturally makes an effort to preserve their State and pass on their ideologies to future generations. Therefore, talking about impartial education would be an exaggeration (Boyle-Baise, 2010; Misco, 2016). However, if the official ideology indisputably imposes CIs as the only truth, it can bring along polarization and polarized people who in turn will develop their own arguments and desire to pass these on to future generations. The results of the study additionally indicate that thinking teachers will adopt the understanding in the official account of history just because it says so and to assume that all teachers will teach in accordance with it would be unscientific.

Another significant finding of the study is that male teachers reflect their own ideologies more than females. Nationalist-male participants in particular reflect their ideology at the highest level. This quantitative finding and the mutual accusations and tough metaphors

that conservatives and Kemalists use against each other in the qualitative data indicate polarization between these two groups. The variable found to be the most influential on the level of reflecting ideology is the ideology an individual has.

Another finding is that the length of service also influences reflecting ideologies in class. In particular, Kemalist teachers with higher lengths of service reflect their ideologies more than socialists with higher lengths of service, who in turn reflect their ideologies more than nationalist teachers with lower lengths of service. However, that nationalist participants with lower lengths of service reflect their ideologies more than nationalist participants with higher lengths of service is interesting to note.

When considering the variables of length of service and gender together in terms of their effect on the level of ideology reflection, the groups are found to vary as follows: Males with High Lengths of Service > Females with High Lengths of Service > Males with Medium Lengths of Service > Males with Low Lengths of Service > Females with Low Lengths of Service. Furthermore, teachers who practice the teaching profession with intrinsic motivations are also found to reflect their ideologies less compared to those practicing the profession with extrinsic motivations.

Teachers with higher custodial-control ideology scores are found to reflect their ideologies more. Teachers who reflect their own ideologies more in class have also been concluded to have lower scores on the TTDVS scale and thus exhibit democratic attitudes and behaviors less in class. These findings are compatible with the results of studies in the literature (Swift, 2012; Oliga, 1996; Wallace, 2008).

Every society has discussions and CIs (Chikoko et al., 2011; Misco, 2016). Discussing such issues essentially serves the culture of democracy and course objectives. Considering CIs as something that should not be discussed is also known to lead to more polarization in society (Kello, 2015; Yilmaz, 2012).

In this study, Turkey has been determined to have many CIs. Because students are known to hear about CIs in socio-cultural environments like the family, environment, and more, as pointed out by Dewhurst (1992) and Gerzon (1997), presenting a controversial issue an indisputable fact must be noted as leading to polarization and becoming reactionary. All stakeholders should also understand that discussing CIs in class will contribute to a culture of togetherness and democracy.

In this context, some issues in these courses must first be accepted as controversial. These issues should then be reconsidered based on objective and scientific criteria, and teachers and prospective teachers should be trained on how to teach these CIs. Taking such steps will strengthen the culture of democracy by contributing to students' understanding of the source, nature, and arguments of the conflicts or contradictions that cause CIs (Dewhurst, 1992; Oulton et al., 2004b; Yilmaz, 2012).

Limitations

This study has several limitations. First of all, it only discusses social studies teachers' perspectives and experiences. Another limitation is the period of the observations made, which lasted only 12 hours for each teacher. Also, the ideologies of the participants (or the ideologies they are closest resemble) and the level they reflect their own ideologies were determined in the quantitative stage based on their own declarations. However, no interview or observation was carried out. Regarding people as representing an ideology or stereotyping them also becomes a type of limitation. Another important limitation is that the participants in the quantitative stage might not have wanted to express their ideologies accurately or could have wanted to be seen to have an ideology closer to political power because the CIs and their ideological reflections are sensitive issues. In addition, the researcher also has his own ideologies, and although the researcher has tried to maintain etic and emic points of view in data collection and reporting, the researcher regards the possibility that his own ideological perspective might have influenced the discussion and reporting of the issue as a limitation.

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