

INVESTIGATION DIFFERENCES IN EDUCATIONAL IDEOLOGIES OF
SCHOOL LEADERS IN MERSIN IN RELATION TO GENDER, ACADEMIC
DEGREE AND IN-SERVICE TRAINING

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ABSTRACT

INVESTIGATION DIFFERENCES IN EDUCATIONAL IDEOLOGIES OF SCHOOL LEADERS IN MERSIN IN RELATION TO GENDER, ACADEMIC DEGREE AND IN-SERVICE TRAINING

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The purpose of this study is to investigate the effect of school leaders' individual differences on educational and general ideologies in primary schools and kindergartens, in Mersin province, Turkey. The study aims to find out whether there are differences in educational and general ideologies in terms of school leaders' gender, academic degree, and the number of in-service training that they have participated.

Quantitative method and a causal-comparative research design were used in this study. All primary and kindergarten school principals were the target population of the study. Survey method was used and a questionnaire which composes of two sections; demographics and Educational Ideologies Inventory (EII) were applied in this study. The questionnaires were distributed to 456 school leaders and 265 of them responded the survey.

Descriptive and inferential statistical analyses were made by SPSS version 15.0 program. The results of descriptive statistical analysis showed that school

leaders have an inclination to liberalism in both educational and general ideologies. 35.2% of the school leaders had educational conservative ideologies (fundamentalism, intellectualism, and conservatism) and 64.8% of them had educational liberal ideologies (liberalism, liberationism, and anarchism). In addition, 33.6% of the school leaders were general conservative and 66.4% were general liberal.

Multivariate Analysis of Variances (MANOVA) was conducted to find out any difference in educational and general ideologies of school leaders in terms of gender academic degree and the number of in-service training that they have participated. The results showed that gender and the number of in-service training that school leaders have participated did not create a difference in school leaders' educational and general ideologies. However, the results of this study revealed that academic degree of school leaders lead to a difference in educational ideologies of them.

Consequently, the results of this study contribute to fill the gap in the literature concerning educational and general ideologies of school leaders in relation to gender, academic degree and the number of in-serving training that school leaders have participated.

Keywords: Educational Ideologies, Educational Philosophies, School Leaders, Organizational Culture

ÖZ

CİNSİYET, AKADEMİK DERECE VE HİZMET İÇİ EĞİTİM BAĞLAMINDA MERSİN'DEKİ OKUL YÖNETİCİLERİNİN EĞİTİM İDELOJİLERİNDEKİ FARKLILIKLARIN ARAŞTIRILMASI

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Bu çalışmanın amacı, kişisel farklılıkların Mersin'deki okul yöneticilerinin eğitim ve genel ideolojileri üzerinde etkisi olup olmadığını araştırmaktır. Çalışma, okul yöneticilerinin cinsiyet, akademik düzey ve katıldıkları hizmet-içi eğitim sayısının onların eğitim ve genel ideolojileri üzerinde etkisi olup olmadığını ortaya çıkarmayı amaçlamaktadır.

Bu çalışmada, nicel araştırma metodu ve nedensel karşılaştırma tasarımı kullanılmıştır. Mersin'deki tüm ilköğretim ve anaokulu okul liderleri bu çalışmanın hedef kitlesi olarak belirlenmiştir. Çalışmada, anket yöntemi kullanılmış ve demografik bilgiler ve eğitim ideolojileri olmak üzere iki bölümden oluşan bir anket uygulanmıştır. Anketler 456 okul yöneticisine dağıtılmış ve 265 okul yöneticisi ankete cevap vermiştir.

Betimsel ve yorumlayıcı istatistik analizleri SPSS (15.0) paket programı ile yapılmıştır. Betimsel istatistik analiz sonuçları okul liderlerinin hem eğitim ideolojilerinde hem de genel ideolojilerde liberalizme karşı bir eğilim taşıdıklarını göstermiştir. Okul liderlerinin %35.2'si muhafazakar eğitim ideolojilerine

(kktencilik, entellektalizm, mahafazakarlık) ve %64.8'i liberal eēitim ideolojilerine (liberalizm, zgrlklk, anarřizm) sahiptirler. Ayrıca, okul liderlerinin % 33.6'sı genel muhafazakar, ve % 66.4' genel liberaldir.

Cinsiyet, akademik derece ve katıldıkları hizmet-ii eēitim sayısı aısından okul liderlerinin eēitim ve genel ideolojilerinde bir farklılık olup olmadığını ortaya ıkarmak iin ok deēiřkenli varyans analizi (MANOVA) uygulanmıřtır. Sonular, cinsiyetin ve katıldıkları hizmet-ii eēitim sayısının okul liderlerinin eēitim ve genel ideolojileri zerinde bir farklılık yaratmadığını gstermiřtir. Ancak, bu alıřmanın sonuları, okul liderlerinin akademik derecelerinin onların eēitim ideolojilerinde bir farklılık yarattığını ortaya koymuřtur.

Sonu olarak, bu alıřmanın sonuları, cinsiyet, akademik derece ve hizmet-ii eēitim baēlamında okul liderlerinin eēitim ve genel ideolojileriyle ilgili alan-yazınındaki bořluēun doldurulması iin katkıda bulunmaktadır.

Anahtar Kelimeler: Eēitim İdeolojileri, Eēitim Felsefeleri, Okul Liderleri, rgt Kltr

To my dear mother and father

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LIST OF ABBREVIATIONS

EII	: Educational Ideologies Inventory
MANOVA	: Multivariate Analysis of Variances
METU	: Middle East Technical University
MONE	: Ministry of National Education
NGO	: Non-Governmental Organizations
SPSS	: Statistical Package for the Social Science
USA	: United States of America

CHAPTER 1

INTRODUCTION

1.1 Background of the Study

Since the ancient times, human being has been trying to explore and learn his environment. By doing so, the exploration and learning processes were systematized. Different educational systems were constructed in various cultures and societies, simultaneously.

Transmitting cultural heritage of the societies, citizenship development, and personal growth are some of the functions of the structured educational systems. Such functions have made educational systems one of the major concerns of human being in the modern societies. The context, content and the process of education have become the subjects of controversies between different groups such as governments, parents, teachers, politicians and Non-Governmental Organizations (NGOs) in the modern society.

Apparently, the basic concern behind these controversies is how to raise future generations. Different groups suggest different approaches to this essential question. Each answer reflects each group's own worldview and agenda. Hence, different educational ideologies and philosophies have emerged gradually.

1.1.1 Educational ideologies and educational philosophies

Generally, philosophy is associated with personal systems of perceptions, beliefs and values. It defines the way of perception of the world and concerns with larger aspects of life and the problems and prospects of living (Ornstein & Hunkins, 1998). On the other hand, ideology is defined as a belief and value system of a group (Gutek, 2004). At first glance; although they might be considered as similar concepts, philosophy and ideology are different in detail. According to O' Neill (1990), philosophy is more abstract than ideology. He indicates a general

characteristic of philosophy. That is, while philosophies are more general (Guttek, 2004), ideologies provide extensive suggestions about how to structure and control an organization (Rozycki, 1999). Hence, as Konarzewski (1998) said, ideology can be defined as applied philosophy. A broader discussion on educational philosophies and educational ideologies will be continued in the literature review part of this study.

1.1.2 Educational ideologies and educational administration

Over the years, rapid changes have occurred in the societies and new issues have emerged in the educational systems. First of all, knowledge transfer oriented educational systems have become ineffective in responding to the needs of the societies and educational organizations have needed to reorganize their structures and functions. Second, the complexity of organizations has necessitated the study of administration and the development of theory in general (Hoy & Miskel, 2005). This change affects educational systems as well and, educational systems have required professional approaches regarding educational administration in the second half of the twentieth century (Peca, 2001).

The major professional approaches to educational administration were classical organizational theory of Taylor, human relations approach, and social science approach (Getzels, Lipham & Campbell, 1968; Hoy & Miskel, 2005). These approaches attribute different roles and functions to different elements including workers and managers in the organizations. Such major managerial approaches have been applied in similar ways to educational organizations as well (Lunenburg & Ornstein, 1996).

It can be observed that the theories in educational administration have evolved towards non-traditional and more innovative and interactive approaches (Şimşek, 1997). The role of school leaders has also been evolved from classical organizational view to more innovative one. While the classical managerial approach was suggesting that the school leaders have to implement directions coming from the top, the innovative approach suggests that the school leader is able

to make and implement decisions. In other words, the roles of school leaders have been evolved towards more self-responsible, autonomous and decentralized managerial practice (Mulford, 2003).

At this point, understanding the difference between ‘manager’ and ‘leader’ is helpful for grasping the evolvement of leadership approaches in educational administration. From the classical organizational perspective, school leaders in schools are the managers. Their main concern is running the systems and processes (Holmes, 1993). This explanation suggests an operational definition. It provides a technical framework for the roles of school leaders which reflects the managerial perspective. However, from the social system perspective, school principals undertake the leader position in the real meaning of leadership in schools. They “are seen as having vision, providing inspiration, giving people purpose, pushing the boundaries, creating change, innovating through others by coaching and building relationships” (Field, 2002, p.1). Therefore, in this definition school principles are the leaders who can develop creative solutions to the newly emerging educational problems.

Educational leadership concept has emerged as one of the essential elements of developing creative solutions to the emerging problems in educational settings (Norberg & Johansson, 2007). The decisions and practices of school leaders have become more important in educational processes. Moreover, values and beliefs of school leaders underlying these decisions and practices have emerged as determinants in shaping organizational culture. The relationships between values, beliefs, culture and ideology will be examined in the following section.

1.1.3 Educational ideologies and organizational culture

Values, beliefs, customs, and symbols carry important messages about educational ideologies. Although there are different definitions of organizational culture, almost all of them cover values, beliefs, and norms in an organization. For example Schein (1985) defines culture as below;

Culture is a pattern of basic assumptions, invented, discovered, or developed by a given group as it learns to cope with its problems of external adaptation and internal integration that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think and feel in relation to these problems (Schein, 1985, p.9).

And Sergiovanni and Corbally (1986) define culture as;

It is culture that gives meaning to life. The beliefs, languages, rituals, knowledge, conventions, courtesies, and artifacts – in short the cultural baggage of any group, are the resources from which the individual and social identities are constructed. They provide the framework upon which individuals construct their understanding of the world and of themselves (p.262)

From these approaches, it can be argued that cultural characteristics of an organization convey information about the meaning of life. In other words, culture provides a framework in which individuals construct their own worldview. Hence, it is one of the major determinants that help an individual to form an ideological view.

Values of school leaders are, implicitly or explicitly, reflected on their behaviors, actions, and decisions. As stated by Crowden (2004), “values of leaders are reflected in their actions and behaviors, and subsequently, in the actions and behaviors of those they lead” (p.1). The fact that the leaders’ values are reflected on their followers’ actions is defined as a value share process, which is an important element in the construction of organizational culture (Crowden, 2004). These processes “inevitably involve values to the extent that preferred alternatives are selected and others are rejected” (Begley, 1999, p. 4). That is, for the purpose of representing professional administration in schools, school leaders have to make numerous choices using their own value systems.

Harris et al. (2004) stated that contemporary views of educational leadership focus on two aspects of the role of school leaders - the affective qualities of school leaders and the attention given to pedagogy within the school. These features are

perceived as important elements in school leadership. Harris et al. concluded that to apply a philosophical approach in which value systems are considered as a main way in order to advance in educational issues. Recently several authors stated the importance of value systems in educational leadership (e.g., Fullan, 2001; Sergiovanni, 2000). According to Deal and Peterson (1999) values and beliefs influence an individual's behavior and guide their work practices and approaches.

The values in the organizations are the primary focus of many studies in educational setting in the last decade (e.g. Begley & Johansson, 1998; Begley & Leonard, 1999; Hodgkinson, 1996). There is a specific reason why educational administration scholars study values. It is due to the increasing waves of globalization, generation in values in all over the world and fast pace of change in educational systems, institutions and administrators which cannot meet the expectations of people.

Educational leaders increasingly find themselves working in environments where value conflicts are common. Students living in a postmodern world confront the representatives and guardians of a preceding modernist generation within educational organizations (Begley, 1999, p.4).

As a consequence, understanding the existing values and searching for new ones in educational administration has been one way of generating effective solutions to school problems. Simultaneously, values have been main concern of scholars in educational administration.

Another notion concerning values and culture is beliefs. Both beliefs and values are among main components of culture. As Elster states "an ideology is a set of beliefs or values that can be explained through the (non-cognitive) interest or position of some social group" (in Eagleton, 1994, p.238). It is apparent that values and beliefs, at the same time, constitute ideological view of a person or of a group of people.

As indicated above, there are arguments indicating the relationship between an individual's beliefs, values and decisions and actions in the literature. Hence, in

order to make sense out of the world, people formulate beliefs upon which they can rely as guides for their actions. These beliefs generally fit into groups or categories with other similar beliefs, forming belief systems, which as a whole comprise a life philosophy (Galbraith, 2004).

The role of organizational culture (values, beliefs) in ideology formation suggests focusing on identity issues as well. For instance, Stout (2001) examined teachers' identity orientations. The author states that the concept of identity is a central theoretical construct in social science that provides a bridge between various disciplines such as; anthropology, psychology, philosophy, and sociology. All of these disciplines focus on various aspects of human nature (Stout, 2001). Hence it is believed that identity plays a central role in both educative and administrative processes in educational settings.

In another study, Gurr, Drysdale, and Mulford (2006) investigated the cases of Tasmania and Victoria. The authors found that school leaders possess a common and consistent set of personal traits, behaviors, values and beliefs. More importantly, it is indicated that ideological identity of school leaders is the main frame of reference in their administrative practices at schools. School leaders' ideological identities consciously or unconsciously affect their decisions in administrative processes.

It is apparent that there is a relationship between school leaders' practice and their ideological identities. As Godon (2004) stated understanding, personal identity, and education could be considered as a triad each plays a part in defining what the other means.

According to O'Neill (1990), philosophical commonalities between individuals are generally based upon psychological commonalities. These commonalities are drawn from corresponding experiences caused by the same or similar sorts of behavior during the early years of life. He says that similar personalities seek the same or similar sorts of experience, which eventually lead to the same and similar types of belief. Consequently, we should not only know or

appreciate these identities but also be able to know antecedents of their ideologies (Konarzewski, 1998).

Especially in schools, understanding the values, beliefs, cultures and ideologies is crucially important since the schools are seen as moral agencies transferring values, beliefs, cultures, ideologies to the next generations. In other words, the school as an educational institution has the roles of transmitting, socializing, and citizenship development functions as well as academic growth function.

It can be argued that educators' identical qualities and characteristics heavily depend on social, psychological, economic, and cultural factors such as gender, educational background, and socio-economic and political properties of environment. Therefore, all of these factors make it necessary to analyze educational ideologies of people in education including teachers and school leaders.

To sum up, school leaders will not be incumbents any longer, very dependent on official rules and laws. Although this circumstance may have been attained in Turkey a few years later from other developed countries, there is a need to be prepared to this change. On the contrary, with this change, school leaders have got not only more responsibility but also more independence, which means more autonomy in leading the schools. Accordingly, individual properties, competences, values, beliefs and ideological views of school leaders have become more prominent as a topic of investigation in the field of educational administration. Consequently, it can be inferred from the discussion above that the role of school leaders in schools has been changing and the importance of their values, beliefs in cultural context and educational ideologies has been increasing. As a result of this, educational ideologies of school leaders and the effect of their individual differences on educational ideologies will be main focus of this study.

1.2 Purpose of the Study

School leaders have a significant effect on the formation of organizational culture, which is based on values and beliefs. Organizational culture shape school

leaders' attributes and values, simultaneously (Lindahl, 2005). Values and beliefs, which are emerging from this reciprocal relationship, shape ideological identities of school leaders that are structured by individual properties and background. In turn, ideological differences of school leaders create different cultures, values, and beliefs in schools.

Erikson stated that 'an integrated and functional sense of identity helps to unify the various aspects of an individual's life and to provide a sense of personal meaning and direction' (in Schwartz et. al., 2005, p.309). Parallel to this statement, it can be argued that formation of a worldview or an identity needs a very complex process for every individual. Due to the increasing significance of school leaders' educational ideologies in education, the differences between educational and general ideologies of school leaders in terms of their properties, academic degree or life standards deserve investigation. Therefore, the purpose of this study is to investigate the differences between educational and general ideologies of school leaders in terms of their individual differences such as gender, academic degree and the number of in-service training that school leaders have participated.

In the frame of the broad statement of purpose of this study, the main and sub-research questions are:

1. What are the educational ideologies and general ideologies of school leaders?
2. How do educational ideologies and general ideologies of school leaders differ by gender?
 - a. Is there any significant difference between school leaders' educational ideologies, in terms of their gender?
 - b. Is there any significant difference between school leaders' general ideologies, in terms of their gender?
3. How do educational ideologies and general ideologies of school leaders differ by academic degree?

- a. Is there any significant difference between school leaders' educational ideologies, in terms of their academic degree?
- b. Is there any significant difference between school leaders' general ideologies, in terms of their academic degree?
- 4. How do educational ideologies and general ideologies of school leaders differ by the number of in-service training that they have participated?
 - a. Is there any significant difference between school leaders' educational ideologies, in terms of the number of in-service training that they have participated?
 - b. Is there any significant difference between school leaders' general ideologies, in terms of the number of in-service training that they have participated?

1.3 Significance of the Study

At the beginning of the 20th century, the discipline of educational administration emerged as a professional field. Nowadays, it is understood that school leaders play crucial role, not only in academic growth and but also in social, cultural, psychological, emotional, philosophical, and ideological development of stakeholders of education such as teachers and students. Moreover, educational views and ideologies of school leaders have become prominent in educational institutions.

According to John Dewey, “schools can and should be places where individual beliefs and world-views are honored as students come to understand the complexity not only of our own country but of a global society” as well (Hoff, Yoder & Hoff, 2006, p.239). Understanding these beliefs and world-views can be very helpful in understanding and managing many administrative processes in schools. As indicated above, values, beliefs and world-views are the key determining factors of educational ideologies. Ideologies of school leaders determine their managerial practices and choices. But the impact of the school leaders' ideologies is not bounded to their choices and practices. Their ideologies

have direct or indirect effects on other stakeholders in educational system such as teachers, students, parents, and other non-governmental and non-profit organizations. Circle of oppression (Figure 1.1) is an instrument in illustrating the effect of school leaders' ideologies on educational context including other key players.

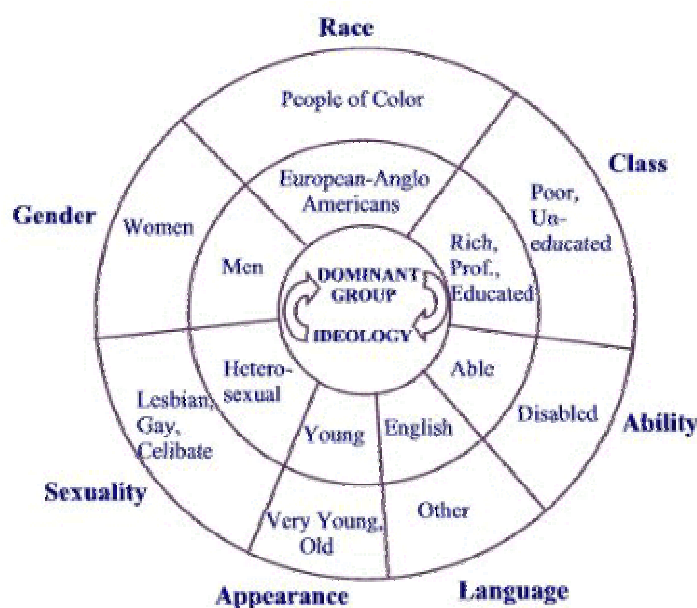


Figure 1.1 Circle of oppression

(Source: http://www.oswego.edu/~prussol/circle_of_oppression.htm)

Oppression is defined as a pattern or system of inequality, which gives power and privileges to members of one group of people at the expense of another. The groups, which are inside of the circle, have a dominant role at the expense of groups, outside of the circle. Applying these principles to educational institutions, it can be argued that school leaders have a dominant role in schools since they are occupying a central position in the school environment and they may affect teachers and students easily in terms of ideological views. Ideology is not bounded to individual thought of school leaders but rather it is supported and followed by other groups in the school environment. As a result, since ideology is an important

component of education, revealing its importance in educational administration will be a significant contribution of this study.

In addition, this study has an important impact for practice as well. Since school leaders are major actors in education context, their ideologies are determinant in realizing different functions of education (i.e., social change, citizenship development, etc.). Ideologies of school leaders, may increase or curb the pace social change. In highly turbulent external environment in most cases both schools in particular and societies in general need to adapt themselves to environmental change. Educational ideologies of school leaders contribute the success of the adaptation process. The results of this study would yield helpful information for both eliminating deficiencies of school leaders and in training them harmoniously with the needs of society.

Several authors mentioned that the broader social conditions in which educators live and act, and personal and professional elements (i.e., experiences, beliefs and practices) are integral to one another. Incongruent internal and external conditions on the one hand, and personal and professional conditions on the other, affect school leaders' sense of self or identity (Day et al., 2005). The sum of experiences, beliefs, and practices give clues about ideologies of school leaders. These experiences have drastic impact on their personal and professional choices.

Finally, it can be argued that ideology is a temporal and contextual phenomenon. In other words, the context, time, dominant social, political, and cultural schemes affect ideologies of school leaders. Hence, it is essential to cover these aspects for understanding school leaders' ideologies, which are the dominant underpinnings of educational views of school leaders. Consequently, educational ideologies of school leaders are the synthesis different elements in their private and professional life. Hence, this study would contribute significantly to understand these ideologies by covering some of the essential elements affecting school leaders' ideologies.

1.4 Definition of Terms

Key terms of this study, which are leadership, school leader, philosophy, educational philosophies, ideology, educational ideologies, values, belief, general conservatism, educational fundamentalism, educational intellectualism, educational conservatism, general liberalism, educational liberalism, educational liberationism and educational anarchism, are defined as follows:

- Leadership is defined as the process of influencing a group of individuals to achieve a common goal (Northouse, 2004). In another definition, leadership is defined as the process of leaders and followers to achieve organizational objectives through changes (Lussier & Achua, 2004).

- School leaders, in this study, are defined as individuals who are working as school principal or assistant to the principal in primary schools and kindergartens.

- Philosophy has been leading all kinds of scientific fields since ancient times. It does not only shape our world in our mind, but also guides choices and actions in private and professional life.

- Educational philosophies do not begin with a coherent system of general beliefs directed toward basic philosophical questions of knowing and the known. Instead, they tend to focus upon two basic educational questions:

1. What should be the basic relationship between the school and society? (How should educational goals relate to overall social process?)
2. What does this relationship imply with respect to the nature and organization of instruction? (What are the goals of education, and how should these goals be implemented by curricula and instructional procedures?) (O'Neill, 1990, p.11).

- Ideology is defined as “a value or belief system that is accepted as fact or truth by some group” (Sargent, 1987, p.2). Similarly, Van Dijk defines ideology as a system of beliefs, which is mostly used in psychology to refer to ‘thoughts’ of any kind. He states “ideologies are the fundamental beliefs of a group and its members” (Van Dijk, 2000, p.7). According to Gutek (2004), “ideology is the belief (idea) and value system of a group, especially in relation to politics, society, economics, and

education” (p.142). As these definitions suggest, ideology involves ‘values’ and ‘beliefs’. On the other hand, ideology is not a science, a religion or a philosophy but rather a mixture of all. Hence, it can be defined as a cognitive system created from a combination of different approaches and modes of thinking that have joined together to form a new kind of approach and thinking (Lamm, 1986).

- Educational ideology is defined as a value or belief system that is accepted as a fact or truth by people in education. It is composed of sets of attitudes toward the overall goal of education, the objectives of the school, general characteristics of education, nature of the child as learner (O’Neill, 1990).

- Although there are various definitions of values, in this study we share the definition of Halstead (1995);

Principles, fundamental convictions, ideals, standard of life stances which act as general guides to behavior or as points of reference in decision-making or the evaluation of beliefs or action and which are closely connected to personal integrity and personal identity (p. 5).

- Belief is defined as a facet and a product of behavior. It aims to direct behavior and describes the meaning of the experiences generated by past behavior (O’Neill, 1990).

- General conservatism is defined as the ideology of the aristocracy and associates it with feudalism, status, and the ancient regime (Huntington, 1957)

- Educational fundamentalism defines the aim of schooling as restoring the old in order to reconstruct the social order (O’Neill, 1990).

- Educational intellectualism aims to change the existing educational practices in order to make them more appropriate for some established and unchanging intellectual or spiritual ideal (O’Neill, 1990).

- Although educational conservatism have a deep respect for the past, its main concern is the usefulness and applicability of learning within the present social context (O’Neill, 1990).

- General liberalism based on individualism, rights of individual and the protection of individual freedom rather than society, societal traditions and duties (Brighouse and Swift, 2003).

- The aim of educational liberalism is helping individuals become aware of their own rights, facilitating their growth, and developing awareness of their own potential (Halliday, 2001).

- According to educational liberationism, school should provide students with the basic knowledge and skills necessary to learn effectively for themselves and develop students' skills of solving practical problems (O'Neill, 1990).

- Instead of design decisions of the governors of the society, educational anarchism aims individuals' free choice as the motor of the society and it argues that there is no need for schooling (O'Neill, 1990).

CHAPTER 2

LITERATURE REVIEW

This part of the thesis presents the literature review on the educational ideologies. After emphasizing the relationship between educational ideologies and educational philosophies, the first section presents two major ideologies: ‘the conservative educational ideologies’ (viz., educational fundamentalism, educational intellectualism, and educational conservatism) and ‘the liberal educational ideologies’ (viz., educational liberalism, educational liberationism, and educational anarchism). In the second section, we elaborate on the similarities and differences in educational ideologies in the United States and in Turkey since educational ideologies and Educational Ideologies Inventory, which will be utilized in this study, were developed in the United States.

2.1 Educational Ideologies

Philosophical approaches towards education deal with questions like “what is the meaning and purpose of education? Why, and how do teachers educate people? What difference does education make for individuals and for society?” (Guttek, 2004, p. 2). These questions are very general, and universal. They are appropriate for any time, place, or group of people. According to Guttek (2004), relationships between philosophy and education can be categorized in terms of various topics of philosophy. These are:

Metaphysics (reality): Relates to curriculum (what we know)

Epistemology (knowing): Relates to methods of instruction (how we teach)

Axiology – Ethics (good and bad; right and wrong): Relates to character education and citizenship

Axiology – Aesthetics (beauty): Relates to art, literature, music, dance

Logic (correct thinking): Relates to how curriculum and instruction is organized (Gutek, 2004, p.10).

Philosophical approaches to education have also been traditionally concerned with specifying the goals, norms or standards by which educative process is conducted (Brubacher, 1962). Educational philosophies potentially may provide answers to all questions concerning educational issues. However, similar to educational philosophies, educational ideologies also give us answers to educational problems since educational ideology is often accepted as applied philosophy (Konarzewski, 1998).

On the contrary, educational ideologies are accepted and followed by specific groups of people in specific time and place. O'Neill (1990) argued that although ideology is less academic and less abstract than philosophy, "it suggests not an inert body of knowledge, but a somewhat more specific and dynamic pattern of general ideas which serve to direct social action" (p.19). In addition, while participating in these social actions, we chose our ideologies unconsciously or we behave in accordance with our ideological views. In other words, our choices describe our ideologies. Lamm (1986) defines the circumstances in which people choose their ideologies. Lamm stated that there are four indicators of a choice in order to be labeled as an ideological choice. First, it needs to be vital to act. Secondly, there needs to be more than one-way to act. Third, there should be possibility to decide rationally or empirically between the options. Finally, one must choose between the possible courses of action without having all the data needed for decision.

It can be argued that these indicators of choice are truly valid for educational settings in general and for educational leaders in particular. When we consider school events and school leaders who have to make many decisions in a school day, we can argue that all of them are valid for all educational decisions. All decisions of school leaders reflect an ideology, which determines their choices. As a result, philosophies, ideologies, and choices function in a hierarchy. The choices of school leaders are the materialized form of this hierarchy.

Peca (2000) studied the choices of educational leaders by examining their daily practices. She stated that schools are objective entities engaged in ideological maintenance and viewed by the critical theorist as created human structures, which maintain current societal ideology. Hence, the school and school personnel are perceived as the entities embodying the prevailing societal ideology. Despite this fact Peca (2000) warns to achieve more rational behavior; the leader must become less constrained by personal, social and societal ideologies.

Many authors classified educational ideologies in different forms. Konarzewski (1998) did a meta analysis on educational ideologies' classifications. Firstly, he stated Brameld's classification as 'perennialism', 'essentialism', 'progressivism', and 'reconstructionism' which are the best-known classification in American education. There is a close parallelism between these ideologies and educational philosophies. Secondly, he defined Oliver's idealism-naturalism and authoritarianism-liberalism that were identified as four basic ideologies; 'authoritarian idealism' (Plato), 'liberal-idealism' (Froebel), 'authoritarian naturalism' (Marx), and 'liberal naturalism' (Rousseau). Thirdly, Konarzewski (1998) mentioned about Scrimshaw's classification in three titles according to the emphasis they put on the individual learner (e.g. Progressivism), knowledge (e.g. Classical Humanism), or society (e.g. Instrumentalism). Finally, he proposed O'Neill classification as the most comprehensive typology of educational ideologies (Konarzewski, 1998). O'Neill (1990) stated six fundamental points of worldviews, which describe the basic qualities of life. These are; 'fundamentalism', 'intellectualism', 'conservatism', 'liberalism', 'liberationism', and 'anarchism'. Since the classification of O'Neill is the most clear and appropriate for the aim of this study it will be used in this study.

O'Neill (1990) classified educational ideologies under two main categories as conservative and liberal ideologies. Each category covers several sub-ideologies. Educational fundamentalism, educational intellectualism, and educational conservatism are classified as conservative ideologies. In contrast, educational liberalism, educational liberationism, and educational anarchism are classified as

liberal ideologies. O'Neill's classification reflects the political atmosphere in the USA, as well. Although the theoretical background of this study was developed according to this classification, the differences between American and Turkish politics were also considered.

2.1. 1 The conservative educational ideologies

The roots of conservatism originate from the French Revolution in 1789 (Huntington, 1957). As Huntington stated;

Conservatism as the ideology of single specific and unique historical movement: the reaction of the feudal-aristocratic-agrarian classes to the French Revolution, liberalism, and the rise of the bourgeoisie at the end of the eighteenth century and during the first half of the nineteenth century (p.454).

Huntington (1957) defines conservatism as the ideology of the aristocracy and associates it with feudalism, status, and the ancient regime. Interestingly, this definition makes the concept of conservatism opposite to several other concepts such as middle class, labor, commercialism, industrialism, democracy, liberalism and individualism. The basic motivation of conservatism is keeping the status quo. Due to the different traditions and practices in different societies keeping the status quo inevitably took different forms. Hence, there have been different versions of conservatism in different countries (Adams, 2001). This makes it clear why we witness to different conservatism practices in political lives of different countries. For example, a political party, which labeled as revolutionary, reformist, or liberal in Turkey, could be similar to a political party, which is labeled as conservative in Western countries.

Narrowing the discussion from political conservatism to educational conservatism, it is possible to meet similar arguments. Although different countries may have their local peculiarities, descriptions of educational conservatism is parallel to political conservatism. According to conservative perspective, the school is an institution closed for reforms, transformation. More importantly, the school is

not an instrument of social transformation. Rather, it is an instrument of preserving and sustaining the prevailing attitudes and values in the society (Morshead, 1975). As Morshead stated;

The purpose of schooling, according to this view, is intellectual and moral training. The task of the teacher is to transmit information and to inculcate values contained in a curriculum where subject matter is graduated in terms of its difficulty and where achievement and success are defined as mastery (p.667).

Similarly, according to Gutek (2004, p.206) “conservatives believe that education is society’s way of transmitting the cultural heritage.” Consequently, according to the conservative perspective the schools are the tools of transmitting dominant values, beliefs, and knowledge from past generations to the forthcoming ones.

O’Neill (1990) identified educational fundamentalism, educational intellectualism, and educational conservatism as the conservative ideologies. Each of these ideologies represents a different level of conservatism. According to O’Neill educational fundamentalism is the most conservative one and educational conservatism is the least conservative one. This means, there are minor and major differences in terms of their degree of conservatism between these sub-ideologies, although all three conservative sub-ideologies share the same philosophical roots. A detailed analysis of each of these conservative sub-ideologies is essential to document the similarities and differences among three of them.

2.1.1.1 Educational fundamentalism

Educational fundamentalism is stated as reactionary conservatism in political philosophy and represents nationalistic or religious authoritarianism. It encompasses all types of political conservatism (O’Neill, 1990). In other words, conservative ideologies originate from fundamentalism. According to Marty and Appleby (1991), fundamentalism is a tendency or a habit of mind. It manifests itself as a strategy, or a set of strategies. Its believers always try to preserve their

distinctive identity as a group. Throughout the twentieth century, fundamentalism had been a religious phenomenon (de Ruyter, 2001). However, fundamentalism cannot be reduced to religion or religious practices. We have witnessed to the spread of fundamentalism to other spheres of life. For example, Gayle (2005) mentioned about economic fundamentalism. O'Neill (1990) mentions about different types of political fundamentalism. Mussolini is accepted as a representative of Fascism and Adolf Hitler is accepted as a representative of secular fundamentalists (O'Neill, 1990). Like in other spheres of life, fundamentalism has found a venue of practice in educational setting as well. O'Neill (1990), advanced five items summarizing the basic principles of educational fundamentalism:

1. There are authoritative answers to all life's really significant problems.
2. These answers are basically founded on external authority: either in prior religious revelation, supported by faith; or in the common sense, intuitive "folk wisdom" of the average man.
3. These answers are also simple and straightforward. They are unambiguous and directly comprehensible to the ordinary person, requiring neither special interpretation nor the intervention of certified person. They are precisely what they *are*, and they are the *literal* truth.
4. The answers provided by intuition/faith are sufficient for anyone who desires to live the good life.
5. To live the good life, however, it is not merely to return to the certainties of folk wisdom or simple and straightforward religion. It is also necessary to purify contemporary society by eliminating the extraneous and distracting elements that keep people from focusing clearly on the basic requirements of life as it could and should be. It is therefore also necessary to restore the older and better ways as a means of reinstituting the kind world that is more congruent with the demands of traditional belief and behavior (pp. 114-115).

These arguments describe the conservative ontology with the following statement; there are truths which are given to human being by an external authority (e.g., God) and we must learn them and subsequently transmit them directly to the next generation without questioning if they are valid or not, necessary or not, true or

false. Considering the fact that educational fundamentalism originates from and has found an area of practice in religion sphere, it can be argued that educational fundamentalism has close connotations to religious education.

Recently, educational fundamentalism has turned its focus on explaining the developments in different domains of life from fundamentalist lenses. Educational fundamentalists argue that;

Contemporary society is faced imminent moral collapse, and the highest imperative is consequently to reform conventional standards of belief and behavior by returning to the morally superior virtues characteristic of an earlier day and age (O'Neill, 1990, p. 145).

Therefore, the aim of schooling must be restoring the old in order to reconstruct the social order. Spontaneously, this restoration will provide the opportunity to preserve national or universal traditions. This is believed to be the main focus of educational fundamentalists in modern world (O'Neill, 1990).

2.1.1.2 Educational intellectualism

Educational intellectualism is also derived from political conservatism based on closed and authoritarian philosophical or theological systems of thought. In Western history, St. Thomas Aquinas is accepted as a main representative of theological intellectualism, Plato and Aristotle are accepted as main representatives of philosophical (secular) intellectualism (O'Neill, 1990).

According to O'Neill (1990) educational intellectualism intends to change the existing educational practices in order to make them more appropriate for some established and unchanging intellectual or spiritual ideal. In addition, he stated philosophical assumptions of educational intellectualism:

The world is inherently meaningful. There are certain fundamental truths – natural or divine laws-that are absolute and unchanging, and these truths precede and determine personal experience. Men are not born with an explicit knowledge of these truths, so a conscious awareness of them must be acquired through learned experience in the natural world. In all

but the most exceptional cases – such religious revelation or mystical intuition-these truths are apprehensible through the exercise of reason (p.156).

From this perspective, it can be seen that everything is constructed in a world in which all truths are absolute and wait to be learnt by human. Experiences in the natural world are important in order to learn unchanging truths. In the words of O'Neill (1990);

The overall goal of education is to identify, preserve and transmit Truth (that is the central principles that govern the underlying meaning and significance of life). More specifically, the immediate role of the school as a particular social institution is to teach the students how to think (that is, how to reason) and to transmit the best thought (the enduring wisdom) of the past (p.168).

O'Neill (1990) summarizes the basic views of educational intellectualism disregarding the differences between the secular and religious perspectives within the tradition of intellectualism. According to this approach the school is an institution that teaches the students reasoning skills and transmits the enduring wisdom of the past. In an intellectualist school pupils are predisposed toward wisdom and virtue. From the intellectualist perspective this is possible because human being by its very nature is both a rational and a social creature (O'Neill, 1990).

Ryn (2007) states that there is a need for balancing communal, traditional ways, on the one hand, with individual freedom and creativity, on the other. This reflects the perspective of intellectual conservatives. Ryn's suggestion provides an opportunity in order to eliminate deficiencies of educational intellectualism. For instance, one of the deficiencies is to focus on the similarities between the pupils rather than the differences from this perspective (O'Neill, 1990). Hence, educational intellectualists suggest educational programs, which make the similarities across children more evident. In spite of the fact that there is a tendency toward student centered programs emphasizing differences of children, these views

have close connotations to many educational practices nowadays. In fact, it can be argued that although educational intellectualism is one of the oldest educational ideologies, its existence has always been seen in the education. Consequently, educational intellectualism still preserves its effectiveness in education.

2.1.1.3 Educational conservatism

Educational conservatism is the least conservative one among conservative educational ideologies. Gutek (2004) indicated that the conservatives want to keep institutions functioning harmoniously with their primary and traditional purpose. In this perspective, there are two main goals of educational conservatives. The first one is maintaining and preserving the institutions consistent with their intended original or primary purpose. For example, family has an important role in keeping societal order. The second goal of them is restoring those institutions, which have been altered and are no longer functioning consistent with their traditional purpose.

For instance, as appropriate for the second goal, in the last decades, conservatives complain about inefficient educational practices in The United States (Mansfield, 2000). In order to solve problems of American education, “conservatives advocate school policies such as more discipline, learning by rote, going back to the basics, teaching right and wrong, and making teachers accountable” (Mansfield, 2000, p. 25). Although educational conservatives have a deep respect for the past, their main concern is the usefulness and applicability of learning within the present social context (O’Neill, 1990). This is a deviation from other educational conservative ideologies – educational fundamentalism and educational intellectualism. The emphasis of educational conservatives is on social context rather than past in recent years. Therefore, it can be argued that conservatives continue to play their role in education policy arena.

Massialas (1969) investigated the dominant ideologies in the United States. According to the result of this study, 62 percent of the total teacher population tends to be conservative, whereas 39 percent tend to be liberal. In terms of gender, 65% of the female teachers tend to be conservative while 53% of the male teachers were in

the same category. In terms of urban-rural comparison, the results of the study suggest that, teachers in small rural towns were more conservative than the large urban regions. Consequently, in those years, teachers had a tendency towards conservative views in the United States. However, it can be argued that from 1960s to the 1980s the liberal or leftist views are very common in all over the world due to the effects of movements of 1968 (Malloy, 2000). This tendency continued until the intensified movement of globalization. One consequence of globalization was degeneration or deterioration of national and local values and traditions. Hence, societies return back to conservative ideals as a reaction to fast movement. A parallel explanation could be made at individual level, in addition to this societal level explanation. According to change theory, change, and novelty bring ambiguity, and stress of unknown. Individuals are more comfortable with systems which are familiar to them. During the fast change and upheavals of the last two decades, individuals tend to preserve 'the known' of their life. As a result, conservative approaches in educational institutions, like in other institutions, become dominant.

2.1.2 The liberal educational ideologies

Liberalism is founded during England's Great Rebellion in the 17th Century. Like John Milton, politicians and writers advocated a strong belief in humanist individualism during that period of time. They had a deep passion for social, economic, and religious freedom. They argued that the role of the state in many spheres of life (social, economic, religious) should be minimized (Durel, 2006). There is not a single perspective of liberalism. Rather, liberalism is a broad tradition of thought. Since three centuries, it has been evolving in several different directions (Adams, 2001). According to Curren (2006);

As an orientation within the philosophical tradition, 'liberalism' refers to a family of political theories that trace their origins through a variety of nineteenth century figures, such as John Stuart Mill, Thomas Hill Green, and Wilhelm von Humboldt, back through John Locke, to aspects of ancient Greek thought (p.456).

According to Chomsky (1994), the leading thinkers of the twentieth century (i.e., John Dewey and Bertrand Russell) used classical liberalism in order to develop their theories. Hence, these thinkers played an important role in the development of classical liberalism. In other words, they benefited from and contributed to classical liberalism. The independent left (e.g., Bertrand Russell), the progressive liberals (e.g., John Dewey), the leading elements of the Marxism (mostly the anti-Bolshevik approach) libertarian socialists (e.g., anarchist movements), and major parts of the labor movement have strong roots in classical liberalism (Chomsky, 1994). Hence, classical liberalism posits different perspectives. O'Neill (1990) labels these perspectives as liberalism, liberationism, and anarchism.

A liberal person believes that progress is possible and desirable (Guttek, 2004). He/she considers that the human condition can be improved by reforming the society, the economy, politics and education. Guttek adds that liberalism expresses these beliefs about human freedom, and tries to protect those freedoms with procedures of representative institutions.

Although liberalism is promoted by many philosophers and thinkers, it has been one of the most controversial set of ideas. Brighouse and Swift (2003), in their work, defended liberalism as a political theory against criticisms and complaints regarding with liberalism in education. They stated four main criticisms and added a fifth associated with them:

1. Liberalism is excessively individualistic, in its conception of society and its conception of human motivation.
2. Liberalism neglects the way that individuals are socially formed.
3. Liberalism gives implausible prominence to rights relative to duties.
4. Liberalism gives implausible moral priority to the protection of individual freedom.
5. Liberalism wrongly valorizes neutrality (p.357).

These criticisms reflect basic qualities of educational liberalism. Educational liberalism is based on individualism, rights of individual and the protection of individual freedom rather than society, societal traditions and duties. Brighouse and Swift (2003) indicated that these five criticisms are bad reasons for rejecting liberalism. They implied that these aspects of liberalism are ascendant properties in contrast to educational conservative ideologies.

The liberal educational ideologies are also divided into three sub-ideologies. These are; educational liberalism, educational liberationism, and educational anarchism. These sub-ideologies range from the least liberal to the most liberal (O'Neill, 1990).

2.1.2.1 Educational liberalism

The origins of liberalism is rooted the Eighteenth-Century Enlightenment, and particularly to the “Age of Reason”. This powerful intellectual movement reshaped the European and American worldview (Guttek, 2004). The enlightenment theorists produced some important ideas toward eliminating the domination of the church on education as a part of liberalist educational agenda. They questioned the usefulness of the classical curriculum of Greek and Latin and advocated adding scientific and practical topics into curriculum. Finally, they claimed, “education should be used to cultivate informed and critical thinkers who used their reason, rather than training dogmatic and superstitious conformists” (Guttek, 2004, p.176).

According to the Enlightenment theorists, the aim of education is to preserve and improve the existing social order by teaching each child how to deal effectively with his own emerging life problems (O'Neill, 1990). Although there is an emphasis to preserve and improve the existing social order, educational liberalism mainly aims to help students earn the ability of dealing with emerging life problems. According to Halliday (2001), education is not a process governing social life, should not be considered as a preparation for a social life; in contrast, it must be an essential part of social life. Education should not be different from real social life. It should reflect and cover all characteristics of social life. Thus, people can

learn from one another as they live with one another. This view is a result of the emphasis of being able to solve life problems in the educational liberalism.

Liberalism implies that as long as their actions do not harm others, individuals are free in their actions. Halliday (2001) argued that protecting citizens from such harms, encouraging people from doing such harms and helping the individuals realize their potentials are the three basic purposes of state, which are transmitted through public education. Consequently, the main focus of educational liberalism is helping individuals become aware of their own rights and facilitating their growth, and, consequently, developing awareness of their own potential.

Liberal ideologies attracted the interest of several scholars. Konarzewski (1998) in a study on educational ideologies of Polish teachers found that teachers with masculine qualities are predisposed to liberal ideology. According to Konarzewski this is so because liberalism is related to independence, goal orientedness and professional achievement. These are qualities that have strong masculine tinge. The same study suggests that female teachers who have adopted sex-inappropriate characteristics have more tendencies toward being liberal than the others. Therefore, Konarzewski suggest that gender is an important variable in developing educational ideologies.

2.1.2.2 Educational liberationism

Educational liberalism seeks to accomplish short-scale reforms for improving individual liberties and personal potentials. O'Neill (1990) stated that educational liberationism derives from the large-scale reforms of the established political order. The educational liberationist perspective asserts that such a political order promotes individual liberties and maximizes realization of personal potential (O'Neill, 1990). According to this perspective, the school should provide students with the basic knowledge and skills necessary to learn effectively for themselves. Hence, individuals will develop skills of solving practical problems. These ideals of educational liberationist indicate a "learning society." According to O'Neill (1990) the learning society is possible through "self-actualization." In the

end the society will turn into a place where the “individualism” as an educational goal is enhanced. Consequently, both “learning society” and “self-actualization” are concepts, which interrelates the society and the individual in a hierarchy. The harmony of purposes between the society and the individual suggest that two purposes breed each other. Education plays a key role in this process. Education encourages necessary social reforms by maximizing personal liberty within the school and by advocating more humanistic conditions within society at large.

In this process, reform is the key action. Educational liberationists implied the meaning of change as a range from “reform” to Marxist “revolution”. Consequently, depending on the pace and scale of change described, we can talk about three types of educational liberationism; reform liberationist, radical liberationist, and revolutionary liberationist (O’Neill, 1990).

First, the reform liberationist is defined generally as a demand for equal rights and participation. This perspective strives to widen liberal ideal within the existing societal template. For example, black’s movement and women’s liberation movement, within the existing system. This is true for educational practices as well. Reform liberationists try to change the educational conditions with minor steps within the system.

Second, the radical liberationist uses the schools as a means of reconstructing the foundations of the existing social system. The reconstructivist approach of John Dewey is representative of this approach. Educational liberationists are divided into pre-revolutionary (e.g., John Dewey, George Counts, and Theodore Brameld) and post-revolutionary (e.g., Soviet and Chinese communist educators) (O’Neill, 1990). “Reconstructionism” of John Dewey and others aims to correcting some of the more significant defects within the capitalist system. Likewise, the village institutes practice, a reconstructivist practice, during the 1950s in Turkey aims to socially transform the rural part of Turkey. However, post-revolutionaries ask for the sort of education that is required in order to construct and consolidate the new socialist state after a political turn-around has been accomplished (O’Neill, 1990).

Third, according to revolutionary liberationists the school cannot reconstruct the society by any sort of internal criticism of existing practices. This is because the school is an agency of the existing social order and it serves the larger interest of the general culture. Instead, establishing real schools, which will humanize all pupils, is possible only in a new social system. The school described in this approach is one of the key agencies for revolutionizing the social order. The history of socialist and communist practices is full of exemplary practices. Mao's "Red Guard" in China, Lenin's "What is to be done?", and Paulo Freire's "Pedagogy of the oppressed" can be given as examples of this perspective (O'Neill, 1990).

In sum, educational liberationism covers from the least liberationist to the radical one. However, all of them share the same philosophy. That is the school should provide students an opportunity to become free and help them realize their personal potential.

2.1.2.3 Educational anarchism

In general, anarchism desires to all institutional restraints over human freedom in order to provide the fullest expression of liberated human potentialities (O'Neill, 1990). The narrow meaning of political anarchism is based on the belief that societies can survive and develop by means of voluntary cooperation. In this way, they do not need to have a coercive central government (Vaknin, 2005).

Although it is rarely given serious consideration by political philosophers (Suissa, 2003) anarchism covers disparate social and political theories - among them classic or cooperative anarchism (postulated by William Godwin and, later, Pierre Joseph Proudhon), radical individualism (Max Stirner), religious anarchism (Leo Tolstoy), anarcho-communism (Kropotkin) and anarcho-syndicalism, educational anarchism (Paul Goodman), and communitarian anarchism (Daniel Guerin) (Vaknin, 2005).

Like educational liberationism, educational anarchism has three basic types as well; the tactical anarchist, the revolutionary anarchist and the utopian anarchist.

First, the tactical anarchists believe that the society educates the individual far more than the schools. Social problems are educational problems. Accordingly, prominent social problems in the world such as poverty, racism, and war are basically educational problems. This perspective advocates demolishing the schools altogether instead of expending on an inefficient and authoritarian system of formal education in order to correct the social inequalities (O'Neill, 1990).

Second, according to revolutionary anarchist the schools are tools of the dominant culture. They preserve the continuity of the dominant culture, which is the source of inequalities. The schools transmit the epidemic social problems. They reproduce the pathologies in the system, which makes the system 'sick'. Hence, the only way to eliminate all of these problems is to abolish the schools (O'Neill, 1990).

Finally, the utopian anarchist defines a utopian postindustrial society characterized by affluence and leisure for all. In this understanding there are some essential routinized actions and there are only a small number of trained workers in order to maintain routinized actions. Unlike societies, which are systems of sophisticated functions, in the utopian anarchist society there is an almost entirely automated system of production. There is no need for extensive training of individuals to fulfill the functions in the social system. Hence, the schools are no longer necessary in such a social order. However, people are free regarding what they learn on the basis of their own interests. In a utopian anarchist society a sufficient number of people will possess the natural inclination to learn the things needed by the society. Indeed, since they make a free choice, they will do the jobs they like. This will result in a social system in which the society as a whole at macro level is productive and the individuals at micro level are happy (O'Neill, 1990).

To sum up, all three anarchist approaches sketch out social systems in which there is no or minimal role for schooling. All structured educational institutions are aimed to be abolished in the anarchist systems. Instead of design decisions of the governors of the society, anarchists believe in individuals' free choice as the motor

of the society. Social system is structured more by bottom up movements rather than top-down movements. Therefore, according to anarchist approaches, there is no need for schooling. Nevertheless, the three anarchist approaches propose different ways of realizing the social system they want to create. The tactical anarchists propose reforms within the existing system; the revolutionary anarchist propose changes beyond the existing system; the utopian anarchist propose revolutionary changes in which all institutions are abolished for creating self-transcending and self-renewing society (O'Neill, 1990).

2.2 Educational Ideologies in Turkey

Since the proclamation of Republic of Turkey in 1923, the main aim of education in Turkey, has been “to raise generation of Turks in the line of Atatürk's principles, following the paths opened by his reforms, yet respectful towards traditions and values” and creating a new identity which is geographically part of Europe, politically secular and democratic republic, economically liberal etatism, and culturally Turkish speaking Anatolian Turks heading toward Western civilization (Akarsu, 1990, p.6). However, throwing away the heritage of Ottoman Empire was not so easy. As a young republic, Turkey has encountered many problems and barriers in accomplishing this identity. During the single-party system, until the 1950s, those problems were tackled by decisive policies of the governments. However, in the switching to multi-party system showed that accomplishing the identity outlined above was not so easy. The political parties established after the 1950s were not devoted to accomplish the ideals of the young republic. Rather, the conservative governments that ruled the country after 1945 election tend to go back to Ottoman roots. It was evident that the 27 years were not enough to get the public behind the ideals of the young republic backing the new identity. In other words, bottom up support to the new identity was not created. In deed, the Turkish Republic was a top down revolutionary change. It was not effective in altering the social system and structures of the Turkish society drastically. The conservative governments followed populist policies, which

ultimately resulted in the raise of Ottoman identity in the country. According to Güven (2005), especially after the 1950s in Turkey;

Every political party placed religion and religious education in their manifesto as an issue. Along with being a key element in social life, Islamic issues had a political function also, such as expanding the role of religion in society, increasing the number of religious schools, religious foundations, businesses, banks, social services and the media, giving female students the right to wear the headscarf, and inviting the religious leaders for supper during Ramadan. Religion could be instrumental in political action and helped to bring about the rise of Political Islam (p. 198).

As a result, the country fell into a conflict of young republic versus Ottoman ideals. Since this conflict has been evident in social, cultural, economic, and political life of Turkey political parties have been struggling to shape the soul of the country according to their ideals.

In this struggle, each approach has been trying to control and use the key institutions of the society as a tool for accomplishing its own agenda. Education was not an exception. In deed, education was the center of the struggle between proponents of the republican ideals and imperial ideals. Education was identified and used as an effective tool of weakening the institutions and ideals of young republic. This discussion, on the one hand makes educational ideologies more significant for understanding educational practices in the case of Turkey. On the other hand, it makes Turkish case unique in understanding new aspects of educational ideologies.

Applying O'Neill's conservative versus liberal typology to the case of Turkey is challenging because this typology reflects a Western (and largely American) political system. However, considering the fact that O'Neill's typology has secular versus religious dimensions, it becomes more significant for the case of Turkey. According to O'Neill (1990) "while there is a very real difference between the religious and secular traditions within all of the educational ideologies, these differences generally have more effect upon ideological rhetoric than upon the substance of actual recommendations at the practical level" (p. 62). In other words,

O'Neill proposes that there is little difference between secular and religious versions of the ideologies in educational issues. However, educational practices in Turkey since the 1950's have proven just the opposite. Since that time, religious education has been made by hands of the state, religious schools were established and become part of the normal system, and religious education courses was combined with the curricula of state schools. It is possible to widen these practices for the case of Turkey. Therefore, the proposition of O'Neill, which states that the difference between religious and secular practices remains at rhetoric level, is not true for the case of Turkey. Rather it is at the hearth of educational practices in Turkey. Davison's (2003) statements highlighted the peculiar character of Turkish case concerning secular versus religious dichotomy,

Indeed, rather than constituting a radical break from the Ottoman tradition of integrating and subordinating Islam to the requirements of state, the power relations of secularly constituted an alteration in the basic pattern, a shift with ruptures in some regards (legitimizing ideology, constitutional, legal, and educational status of Islam), but continuities in others (integrated, established apparatus of religious governance, education, and socialization) (p. 342).

Akarsu (1990) asserted the uniqueness of Turkish case in educational practices. According to Akarsu (1990) the reason why the miracle of education worked in Japan whereas it failed in Turkey is the religion and culture reflection in group and family identity rather than individual development. In Turkish Education system, obeying current rules and regulations are expected from the students, teachers and school leaders rather than using their initiatives. (Akarsu, 1990). It may be said that educational conservatism with religious tones gained the fight against to educational liberalism in Turkey. The only exception to this was 8-years compulsory primary education reform, which was resisted by religious groups (including mild and fundamental Islamist). However, the secular and unitary (Tevhidi Tedrisat Kanunu) educational ideals of the young republic have not been accomplished yet. This is the evident in the practices of Turkish governments,

which have been ruling the country since 2002. For example, the emphases of the governments regarding the freedom for headscarf in the universities and the Muslim teacher-training schools (*imam hatip okulları*) are the results of these practices. According to O'Neill's typology these practices may result from the emphasis of conservatives on social context. They do not oppose of changes in order to reach their goal as stated by Gutek (2004), which is to restore institutions that are no longer functioning consistent with their primary purpose.

The practices of conservative governments in Turkey in the last 3 decades suggest that there is a different version of conservatism in Turkey. There are many reasons for the unique conservatism of Turkey. It can be argued that one reason for that is the geostrategic positioning of Turkey. Located at the intersection of the three continents, the country inherited rich culture of different civilization, neighboring strategically key regions of the World (economically developed Europe, oil rich middle eastern countries, and transforming super power of Russia), and bridging these regions. Although this strategic location may sound an advantage, in most cases the country has perceived itself under threat. Partly because of this, the country adopted a different version of conservatism in order to ensure its stability.

However, this does not mean to hold a reductionist approach to prioritize international politics and underestimate the internal dynamics of the country in shaping its conservative educational practices. The international politics of the country perpetuated the conservative political practices, which reflected on education. Therefore, for example, religion has been the primary focus of conservative political parties. In this political climate it has been natural to observe conservative educational practices and conservative actors in educational sector in Turkey.

Finally, it is essential to highlight the difference between working definitions of O'Neill's ideologies and practical definitions of these ideologies in Turkey. For example, a liberal is known as a leftist in the United States, from the perspective of O'Neill's view. However, in Turkey, a liberal more related to

practices and ideas about economy in general. In most cases, in daily life a liberal is likely to be associated with a person who is defending American or Western ideals. Indeed, he/she is neither a leftist nor a rightist. Similarly, republicans in the United States are accepted in the right wing political perspective as opposed to the left wing democrats. On the other hand their meanings are different completely in Turkey. For example, the names of the two political parties representing the political traditions in Turkey illustrate perfectly the differences in meaning of liberal and conservative. The Republican People's Party (Cumhuriyet Halk Partisi – CHP) is known as a social democrat party while Democrat Party is known as conservatist right wing party. Despite the differences of 'left' and 'right' concepts, their underlying philosophies are the same in all over the world. Hence, in this study we interpret the meanings of 'liberal', 'liberational', and 'anarchist' as a person who are in the left or tending to the left and the meanings of 'fundamentalist', 'intellectual', and 'conservative' as a person who are in the right or tending to the right in Turkey, as well.

2.3 Summary

The literature review presented the similarities and the differences between educational ideologies. The literature that reported above elaborates on the differences between educational conservatism and educational liberalism. The ideological approaches were defined and their basic propositions about different elements of education were outlined. As a result, the literature review in this study is instrumental for understanding the impact of the two main ideological views and their derivatives on theory and practice of education in the world and in Turkey.

In addition, an extensive discussion was made on applying the typology of O'Neill to the case of Turkey. The process of structuring educational system in Turkey and the underlying dynamics in this process were elaborated from the perspective of educational ideologies. It is stated that the structuring of the educational system in Turkey reflects the history of struggle in the broader political system of the country between secular and religious elements. As Akarsu (1990)

indicated the history of education in the Republic era in Turkey is a history of the struggle between modern imperatives and traditional inclinations. Hence, we argued, educational system in Turkey does not indicate a clear, prominent ideological approach.

On the other hand, this part of the study indicates that although the roots of educational ideologies trace back to ancient times, there are a few empirical studies on educational ideologies. Besides, there are merely a few studies that are focusing on the relationships between individual differences and educational ideologies. This study is expected to contribute to the fulfillment of the research gap on the relationship between individual differences and educational ideologies.

CHAPTER 3

METHOD

This chapter presents the method of the study. It covers the overall design of the study, the research questions, population and sample, data collection instrument, data collection procedures, data analysis approaches, and limitations of the study.

3.1 Research Questions of the Study

The study aimed to find out the differences in educational and general ideologies of school leaders who are currently working as school principals or assistant principals in primary schools and kindergartens in the province of Mersin, Turkey, in terms of gender, academic degree and the number in-service training that school leaders have participated. Although there are no vast number of studies on the issue of educational ideologies, the narrow direct and indirect literature suggest gender, academic degree, and getting in-service training as the independent variables regarding the individual differences.

As it was indicated in the literature review part, gender was considered as an independent variable in studies that concentrate on ideological differences or political attitudes of teachers (e.g., Massialas, 1969; Konarzewski, 1998). The effect of gender as an independent variable was studied in political sciences. For example, Paddock and Paddock (2004) compared the ideologies of female and male members of a political party. Likewise, Gulbrandsen (2005) investigated gender, together with age and education level, as variables affecting ideological variation of business leaders in Norway.

In addition to this, according to Ekehammar, Nilsson, and Sidanius (1987) there is a significant relationship between the academic degree and ideology. They examined the impact of the field of study and direction of education (academic/vocational) on high school students' sociopolitical ideology. In this study

we also chose academic degree as another independent variable, which may be a determinant of educational ideologies of school leaders. Further, taking the ‘field of study’ and the ‘direction of education’ as examples, the number of in-service training program that the school leaders have participated was chosen as another independent variable in this study. Işık (2000) found that school leaders who had participated in in-service training programs were more effective than school leaders who had not participated in any in-service training program in five dimensions such as; the structural frame, the human relations frame, the political frame, the symbolic frame, and the systemic frame. Consequently, the number of in-service training of school leaders was considered to be as an effective variable on educational ideologies of school leaders.

According to O’Neill (1990) classification, ideologies are grouped into two main categories as educational ideologies and general ideologies. Educational ideologies are classified under two main titles that have three educational ideologies; these are educational conservative ideologies (educational fundamentalism, educational intellectualism, educational conservatism), and educational liberal ideologies (educational liberalism, educational liberationism, educational anarchism). Therefore, there are six educational ideologies in this classification. General ideologies are divided into two categories which are general conservatism, and general liberalism. Consequently, six educational ideologies and two general ideologies were studied as two groups of dependent variables in this study.

In line with the general purpose, the following main and sub-research questions were formulated as below;

1. What are the educational ideologies and general ideologies of school leaders?
2. How do educational ideologies and general ideologies of school leaders differ by gender?
 - a. Is there any significant difference between school leaders’ educational ideologies, in terms of their gender?

- b. Is there any significant difference between school leaders' general ideologies, in terms of their gender?
- 3. How do educational ideologies and general ideologies of school leaders differ by academic degree?
 - a. Is there any significant difference between school leaders' educational ideologies, in terms of their academic degree?
 - b. Is there any significant difference between school leaders' general ideologies, in terms of their academic degree?
- 4. How do educational ideologies and general ideologies of school leaders differ by the number of in-service training that they have participated?
 - a. Is there any significant difference between school leaders' educational ideologies, in terms of the number of in-service training that they have participated?
 - b. Is there any significant difference between school leaders' general ideologies, in terms of the number of in-service training that they have participated?

3.2 Overall Design of the Study

The purpose of this study was to investigate the differences in educational and general ideologies of school leaders in terms of their gender, academic degree and the number of in-service training that school leaders have participated. The causal-comparative design was used in this study. The survey design was used to collect information about demographics and ideologies of school leaders.

Survey designs were commonly used in political science studies. For example, the opinion pools are commonly used to investigate the political tendencies of the masses in elections in recent years (Fowler, 2002). Being a public policy issue, education is one of the fields that can be investigated with survey designs. Survey designs enable the researchers to cover the opinions of masses. It is also the most suitable design to measure educational and general ideologies of the persons. Deciding on one's ideology requires a large amount of information about

individuals' opinions regarding various subjects and issues. Hence, survey design was decided to be the most appropriate one for this study.

In this study, a questionnaire on educational and general ideologies was used. We administered the questionnaire to school leaders who were working in the state and private primary schools and kindergartens in Mersin, Turkey. The questionnaire was filled in paper-pencil format but not online via the Internet.

The first part of the questionnaire targeted the background information about the participants. Thus, we presented the descriptive statistics on educational and general ideologies of the school leaders with respect to their school type, teaching branch, marital status and serving region. The second part of the questionnaire aimed to determine ideologies of school leaders. Consequently, descriptive and inferential statistical analyses were conducted in order to understand the differences between educational and general ideologies of school leaders and their individual differences.

3.3 Population and Sample

Primary schools and kindergartens' leaders in the city center of Mersin province were the target population of this study. The reason of choosing primary schools' and kindergartens' principals was related to the levels of education. These levels cover lower age levels during which the young pupils tend to form their basic attitudes, values, beliefs, ideas, and world-views. Hence, primary and kindergarten pupils tend to form the basis of their ideologies while they are affected by their teachers' and school principals' ideologies.

The reason of choosing Mersin province was the cosmopolite characteristic of the city. The city has been the destination of domestic immigrants during the last four decades. In addition, it is one of the most economically developed provinces of the country. Its economy depends not only on a single sector of the economy but nurtured by multiple sectors including heavy industry, tourism, transportation and agriculture. Hence, the province is economically, socially and culturally is diversified enough to find different educational ideologies among school leaders.

There are 120 public primary schools and 8 private primary schools; and there are 13 public kindergartens 2 of which are private in Mersin. We identified 456 school leaders in these schools. All of these leaders were invited to participate in the study. Therefore, the whole population was the potential sample of the study. 272 of the 456 school leaders filled the questionnaire. The rate of return was 59.6%.

As table 3.1 displays, male school leaders (81.5%) were dominant in the sample. The distribution of the school leaders shows that most of them (66.0%) gained bachelor degree from several universities and master's degrees. 12.8% of them graduated from different education institutions with three-year undergraduate education. 21.1% of the school leaders gained high school degrees from teacher school or with 2-year undergraduate education.

Table .3.1 shows that the group of class and pre-school teachers (54.7%) constitute most crowded group among school leaders in terms of their teaching branch. The following group is social-science teachers with the percentage of 22.6%. In addition, 92 school leaders (34.7%) are working as school directors and 173 of them (65.3%) are working as assistant directors.

The majority of school leaders (94.3%) are working at state schools in the sample. There were 10 private, 133 state schools in Mersin. Hence, 15 of 21 private school leaders were participated to this study in Mersin. And finally, school leaders, who lived and worked in cities other than Mersin during their lives, were labeled as "out of Mersin". Most of the school leaders (62.3 %) have worked for many years in Mersin as can be seen from the table 3.1.

Table 3. 1*Distribution of the school leaders*

Groups of School Leaders	Number of School Leaders	Percent
Female	49	18.5
Male	216	81.5
Teacher School and 2-Years		
Undergraduate	56	21.1
Education Institution	34	12.8
4-Years Undergraduate and Graduate	175	66.0
Arts	18	6.8
Class-Preschool	145	54.7
Social Science	60	22.6
Positive Science	42	15.8
Director	92	34.7
Assistant Director	173	65.3
Private School	15	5.4
State School	250	94.6
Mersin	165	62.3
Out of Mersin	100	27.7
Total	265	100

According to demographic information of the school leaders, the ages of them were varied from 24 to 64. The mean of school leaders' age was 44.12. In addition, in terms of occupational experience, the mean of occupational experiences of the school leaders was 13.12 as teacher, and the mean of occupational experience of the school leaders was 9.61 as leader.

3.4 Data Collection Instruments

The study was conducted in primary schools and kindergartens during spring 2008, in Mersin. School principals and assistant principals were the participants of the study. In order to collect the data on school leaders' ideologies and their demographic background a previously developed questionnaire was employed to 30 school leaders and feedbacks of the school leaders were gathered. The feedbacks of school leaders about the questionnaire were positive.

The questionnaire composed of two sections. The first one included questions on background information of the participants. This section included questions on school leaders' gender, age, experience, school type, branch, and marital status. The second part included the Educational Ideologies Inventory (EII) which was developed and standardized by O'Neill (1990).

The EII is a 5 point likert type scale. It comprised of six different educational ideologies; educational fundamentalism, educational intellectualism, educational conservatism, educational liberalism, educational liberationism, educational anarchism. The EII composed two general ideologies (viz., general conservatism and general liberalism), as well. Each educational ideology had 14 items and each general ideology had 10 items. Therefore, the EII included 104 items. Two examples for each ideology can be seen from the following table.

Table 3. 2

Examples of the items of ideologies in educational ideologies inventory (EII)

Ideologies	Items
Educational Fundamentalism	1. The schools should shape moral character; they should place their major emphasis on helping students develop proper personal values. 2. Education requires the restoration of more traditional principles and practices.

Table 3. 2 Continued

Educational Intellectualism	<ol style="list-style-type: none"> 1. The most valuable type of knowledge is that which involves symbolism and abstract thinking. 2. The study of philosophy is a very important aspect of proper education.
Educational Conservatism	<ol style="list-style-type: none"> 1. The school should encourage an appreciation for time tested cultural institutions, traditions, and processes. 2. A deep respect for law and order is the fundamental basis for constructive social change.
Educational Liberalism	<ol style="list-style-type: none"> 1. Behavior problems in the classroom generally indicate that the students are insufficiently motivated. 2. The school should focus on individual and group problem-solving procedures.
Educational Liberalism	<ol style="list-style-type: none"> 1. Open and nonauthoritarian schools give rise to open and nonauthoritarian people. 2. The best society is a democratic socialism which seeks the maximum degree of social justice for all.
Educational Anarchism	<ol style="list-style-type: none"> 1. Formal education is basically unnecessary and contributes little or nothing to the vast sum of human experience. 2. Compulsory instruction should be replaced by free but unforced access to educational opportunities for all people.
General Conservatism	<ol style="list-style-type: none"> 1. The highest good is to live in accordance with natural and/or cosmic law. 2. There certain constant elements in human experience which help us to understand the present and to anticipate the future.
General Liberalism	<ol style="list-style-type: none"> 1. The <i>best</i> act in any particular situation is ultimately the most <i>intelligent</i> act in that situation. 2. Complete objectivity is not possible.

The EII provides eight specific scores on educational ideologies and general ideologies. Although the items that represent the educational conservative or educational liberal ideologies comprise the basis for general conservatism and general liberalism, these general ideologies are more encompassing and generalized

ideological orientations than specific educational ideologies (O'Neill, 1990). Therefore, there may be differences between the score of ordinarily viewed as educational liberal ideologies (liberalism, liberationism, and anarchism) and general liberal score. Similarly, there may be a difference between the score of ordinarily educational conservative ideologies' score (fundamentalism, intellectualism, and conservatism) and general conservative score. The number of items of EII that belong to these ideologies can be seen from the table 3.3.

Table 3. 3

The number of items of ideologies in educational ideologies inventory (EII)

Conservative ideologies			Liberal ideologies			Geral ideologies	
Educational Fundamentalism	Educational Intellectualism	Educational Conservatism	Educational Liberalism	Educational Liberationalism	Educational Anarchism	General Conservatism	General Liberalism
5	2	4	1	3	6	7	16
17	10	12	8	15	11	9	40
19	14	22	13	21	20	18	47
25	23	34	24	27	28	26	49
33	37	46	31	32	39	29	60
42	41	55	35	36	45	30	73
52	48	68	38	51	54	44	82
62	57	72	43	59	66	58	89
71	61	76	50	64	70	86	98
78	63	81	53	69	80	94	102
87	65	83	56	79	85		
90	74	88	67	84	91		
97	93	92	75	95	96		
101	100	104	77	99	103		

O'Neill used six principles in order to determine the items of EII. These are listed by O'Neill (1990) as below:

1. The items included were largely restricted to rather general ideas relating to social ethics and educational policies as these pertain to each of the six ideological positions. For example, whether or not to observe religious holidays, to have flag salutes were not asked in this inventory.
2. Every attempt was made to include only items that appeared to be logically implied on the basis of more fundamental ethical, political and educational ideas that were central to the ideological position presented.
3. Not all of the basic educational topics (such as the nature of curriculum, classroom methods, discipline, and so on) were employed as sources of items in the inventory, because in several cases, one or more of the ideological positions represented did not contrast sufficiently with one or more of the others to yield clear-cut conceptual differences.
4. Propositions where all ideologies are (or might conceivably be) in substantial agreement have been eliminated, since they obviously do not discriminate. For example virtually all of the ideological positions would agree to such statement as: "One of the basic objectives of the school should be to teach the students how to reason effectively."
5. Where there was agreement across general political orientations (for example between one of the conservative ideologies and one of the liberal ideologies) with respect to an idea, that idea was also eliminated as an item.
6. Where one or more of the three ideological position within a general political orientation does not take a position with respect to an idea, that idea has been excluded as a basis for discriminating between positions, and no items relating to it are included in the inventory (pp.368-369).

In the development process, O'Neill employed a progressive series of modifications and corrections on the EII. At the beginning, this inventory had approximately 300 items. And it was applied to approximately 1000 students over a period of three years before its standardization. According to comments and criticisms, the final revision of the EII was made by O'Neill. The revised EII was

applied to a group of 400 students. Subsequently, statistical results relating to validity, reliability and averages were obtained from this population.

In order to identify the educational and general ideologies represented by the various items, determining the numerical weight of the responses assigned to various items is essential for scoring EII. While scoring the EII in this study, the researcher assessed the responses according to O'Neill's scoring form. For "Strongly Agree", +2; for "Agree", +1; for "Undecided", 0; for "Disagree", -1; and for "Strongly Disagree", -2 points were given to score the responses. And then, the points of items regarding with each ideological positions were summed to find scores of each ideology for a person.

The EII was adopted and used by Özdemir (2004) in Turkish, previously. Before Özdemir's study, using the committee approach the inventory adapted into Turkish, since the native language of the participants of Özdemir's study isn't the same. During this time, firstly, eight different experts translated the inventory and then another expert chose the most appropriate translations per item. 4 of 8 experts were chosen from the English Language Teaching Department in the Faculty of Education, Middle East Technical University (METU), and the others were chosen from the Basic English Department. The expert who made the first decision on the most appropriate translations had study experience for 11 years in the USA. The expert was the best choice for translation because his/her long abroad experience made him/her familiar with the American culture, where the scale was developed. The expert opinions were gathered from an expert for translation validity and from another expert for content validity. Revisions and modifications were made to the items with the help of their feedback. Lastly, a pilot study was conducted in order to uncover any misconceptions in the survey and revisions were done according to the results of the pilot study in Özdemir's study.

In this study, for the reliability, O'Neill's method was used in order to be consistent with the original study. Finally, before conducting this study the items of the EII were reviewed by the researcher.

O'Neill calculated the correlation coefficients (Table 3.4) between the specific educational ideologies and interpreted them according to Guilford scale which indicates that there are positive correlations among all the educational ideologies in the same main group. On the other hand, there wasn't any correlation among all the educational and general ideologies in different groups.

Table 3. 4

O'Neill's correlational matrix

	Int.	Cons.	Gen. Cons.	Lib.	Lbt.	Anarch.	Gen. Lib.
Fund.	.55	.64	.71	-.02	-.11	-.17	.12
Int.		.42	.56	.13	.16	.10	.18
Cons.			.59	.25	.06	-.09	.30
Gen.Cons.				.05	-.07	-.18	.08
Lib.					.52	.47	.64
Lbt.						.58	.51
Anarch.							.40

The correlations among all the educational and general ideologies, which were obtained after this study, can be seen in the table 3.5.

Table 3. 5*The correlational matrix obtained in this study*

	Int.	Cons.	Gen. Cons.	Lib.	Lbt.	Anarch.	Gen. Lib.
Fund.	.63	.69	.64	.31	.24	.36	.28
Int.		.68	.61	.43	.43	.52	.46
Cons.			.69	.47	.36	.40	.40
Gen.Cons.				.46	.39	.37	.37
Lib.					.67	.36	.55
Lbt.						.46	.62
Anarch.							.47

Although O'Neill (1990) and Özdemir (2004) did not calculate the Cronbach alpha values for eight ideologies separately, the alpha values were calculated using their number of items in this study. It was found .76 for educational fundamentalism; .69 for educational intellectualism; .76 for educational conservatism; .69 for educational liberalism; .68 for educational liberationism; .63 for educational anarchism; .62 for general conservatism; and .56 for general liberalism. The overall Cronbach alpha of the questionnaire was also calculated. It was found .92 in this study.

3.5 Data Collection Procedures

The data collection procedure started with assessing the appropriateness of the EII for this study. We reviewed the literature and decided to use the EII as the data collection instrument. The next step was obtaining the approval of Human Research Ethics Committee. METU obliges social sciences researchers to get the approval of Ethics Committee. First, the application forms were prepared covering the information about purpose, instruments, target population and sampling method, and process of the study. Next, the researcher applied to METU Human Research

Ethics Committee and Graduate School of Social Sciences at METU. After the approval of this committee, application forms of this study had been sent to the president office of METU. Lastly, the forms were sent to the Directorate of National Education of Mersin province in order to get permission to distribute the questionnaires to the school leaders in Mersin.

After getting the permission of the Directorate of National Education for Mersin province, the questionnaires were reproduced. The information on the number of school leaders in the city center of Mersin province was gathered from Directorate of National Education in Mersin. Then, the researcher distributed the questionnaires to school leaders of private/state primary schools and kindergartens. The questionnaires were delivered by the researcher to the school leaders by hand during working hours. After an explanation regarding with the study the questionnaires and voluntary participation forms were given to the school leaders (see Appendix A). The school leaders were asked to respond the questionnaire in a few days. After a few days the researcher revisited the schools in order to collect the filled questionnaires (see Appendix B). 456 questionnaires were distributed to the school leaders and 272 of them returned. The rate of return was 59.6%.

3.6 Data Analysis Procedures

The data analysis was conducted using Statistical Package for Social Sciences (SPSS) program version 15.0. Before data analysis, the data set was reviewed in order to make it ready for the analysis. The missing items were reviewed. Due to high number of missing items (between 25% and 50% of the items), 7 participants questionnaires were dropped from the sample. As a result, the sample of our study covers 265 respondents. The number of responses suggests that we accomplished 58% response rate to our questionnaire.

Subsequently, descriptive and inferential statistical analyses were conducted in order to gain a deeper insight into the responses of the questionnaires. All responses to close-ended items were entered into SPSS for statistical analysis.

Multivariate Analysis of Variance (MANOVA) was conducted to test the hypotheses of the study.

3.7 Limitations of the Study

Generalizability is the first limitation of this study since the scope of the study was limited to school leaders who are working in private/state primary schools and kindergartens in Mersin. Secondary school or high school leaders were not included in this study.

Second limitation of this study is inclination of the school leaders to social desirability. Since the questionnaire includes items on socio-political and educational views of school leaders, the participants may have responded in a socially desirable way.

As the final limitation environmental biases may be present in the data since conditions under which the respondents completed the questionnaires were not controlled. It was assumed that the participants of this study were honest in their responses for the questionnaire.

CHAPTER 4

RESULTS

The purpose of this study was to find out whether there is any difference between educational and general ideologies of school leaders in terms of their individual differences. In this chapter, the findings regarding the descriptive and inferential statistics of ideologies of school leaders are presented. First section covers general descriptive statistics related with ideological positions of the school leaders. In the second section, the assumptions of MANOVA are checked. Finally, the results of MANOVA are presented.

4.1 Educational Ideologies of School Leaders

Dominant educational ideologies of the school leaders were defined according to their Educational Ideology Inventory scores. Firstly, for “Strongly Agree”, +2; for “Agree”, +1; for “Undecided”, 0; for “Disagree”, -1; and for “Strongly Disagree”, -2 points were given to score the responses. Next, the points of items regarding with each ideological positions were summed to find scores of each ideology for a person. Then, the highest score of a school leader among the scores of educational and general ideologies determined as the educational or general ideology of the school leader. Finally, according to this calculation the numbers of school leaders for each educational and general ideology were obtained.

As table 4.1 displays, 41.9 % of the school leaders had educational liberalist ideology. The subsequent group was educational conservatives with the percentage of 27.2 %. The third group was the educational liberationists (21.9%).

Table 4. 1*Distribution of the school leaders in terms of their educational ideology*

Educational Ideologies	Number of School Leaders	Percent
Educational Fundamentalist	10	3.8
Educational Intellectualist	11	4.2
Educational Conservative	72	27.2
Educational Liberalist	111	41.9
Educational Liberationist	58	21.9
Educational Anarchist	3	1.1
Total	265	100.0

As table 4.2 shows, educational fundamentalism has the lowest mean ($M=2.6$; $SD=7.7$) and educational liberalism has the highest mean ($M=13.2$; $SD=5.1$). The second ideology that has the highest mean is educational liberationism ($M=13.1$; $SD=4.9$). In terms of general ideologies, the mean of general liberalism ($M=9.4$; $SD=3.7$) is higher than the mean of general conservatism ($M=6.6$; $SD=4.9$). Hence, school leaders have an inclination to educational liberal ideologies.

Table 4. 2*Educational and general ideologies scores of the school leaders*

Ideologies	N	Min	Max	M	SD
Educational Fundamentalist	265	-20	28	2.60	7.71
Educational Intellectualist	265	-15	26	5.33	6.66
Educational Conservative	265	-13	28	8.61	7.11
Educational Liberalist	265	-5	26	13.20	5.10
Educational Liberationist	265	-3	28	13.15	4.93
Educational Anarchist	265	-13	23	5.19	5.98
General Conservatism	265	-8	20	6.63	4.87
General Liberalism	265	-3	20	9.41	3.69

The distribution of the school leaders was in favor of the general liberalism (66.4%) in terms of general educational ideologies. 89 of 265 school leaders were general conservative and 176 of them were general liberal.

Table 4. 3

Distribution of the school leaders in terms of their general ideology

General Ideologies	Number of School Leaders	Percent
General Conservative	89	33.6
General Liberal	176	66.4
Total	265	100.0

4.1.1 Educational ideologies of school leaders in terms of school type

15 of 21 private school leaders in Mersin participated in study. The number of state school leaders who participated in this study was 250. Table 4.4 displays that there were differences between the means of private school leaders and state school leaders in most of the educational ideologies. Especially, the differences were more evident for conservative ideologies such as fundamentalism, intellectualism, conservatism and general conservatism. For educational fundamentalism private school leaders' mean ($M = -3.00$) was lower than the state school leaders' mean ($M = 2.93$). In educational intellectualism private school leaders had lower mean ($M = 2.93$) than state school leaders ($M = 5.48$). There was an evident difference between private ($M = 4.87$) and state ($M = 8.84$) school leaders in educational conservatism, as well. Besides, in terms of general conservative scores there was also an apparent difference between private school leaders ($M = 3.80$) and state school leaders ($M = 6.80$). On the other hand, the means of the liberal ideologies of school leaders in private and state schools were very close.

Table 4. 4

Means and standard deviations of school leaders' educational and general ideology scores in terms of their school type

	School Type	M	SD	N
Educational Fundamentalism	Private	-3.00	5.46	15
	State	2.93	7.70	250
	Total	2.60	7.71	265
Educational Intellectualism	Private	2.93	6.95	15
	State	5.48	6.63	250
	Total	5.33	6.66	265
Educational Conservatism	Private	4.87	4.95	15
	State	8.84	7.16	250
	Total	8.61	7.11	265
Educational Liberalism	Private	13.53	5.05	15
	State	13.18	5.11	250
	Total	13.20	5.10	265
Educational Liberationalism	Private	14.60	5.84	15
	State	13.06	4.87	250
	Total	13.15	4.93	265
Educational Anarchism	Private	2.73	5.53	15
	State	5.34	5.98	250
	Total	5.19	5.97	265
General Conservatism	Private	3.80	4.43	15
	State	6.80	4.85	250
	Total	6.63	4.87	265
General Liberalism	Private	9.60	4.03	15
	State	9.40	3.67	250
	Total	9.41	3.69	265

4.1.2 Educational ideologies of school leaders in terms of teaching branch

In Turkey school leaders are not professional managers or graduates of administrative sciences schools. They are teachers and subsequently they choose managerial positions in education sector. Some of them received internal training for these positions.

In this study we classified the teaching branches of school leaders into four groups. These are arts, class and preschool, social sciences and positive sciences. Table 4.5 shows that social science group ($M=.90$) had the lowest mean and class-preschool group ($M=3.13$) had the highest mean in educational fundamentalism. Generally, all groups had approximately close means in all educational ideologies. However, art group had the highest means in most of them such as educational intellectualism ($M=6.61$), educational conservatism ($M=9.28$), educational liberalism ($M=15.44$), educational anarchism ($M=6.33$) and general conservatism ($M=7.22$). On the other hand, social science group had the highest means in educational liberationism ($M=14.60$) and general liberalism ($M=9.63$). In contrast, positive science group had the lowest scores in liberal ideologies such as educational liberalism ($M = 12.02$), educational liberationism ($M = 12.19$), and general liberalism ($M = 9.21$).

Table 4. 5

Means and standard deviations of school leaders' educational and general ideology scores in terms of their teaching branch

	Branches	M	SD	N
Educational Fundamentalism	Arts	2.94	7.87	18
	Class-Preschool	3.13	7.36	145
	Social Science	.90	8.40	60
	Positive Science	3.02	7.67	42
	Total	2.60	7.70	265
Educational Intellectualism	Arts	6.61	8.45	18
	Class-Preschool	5.31	6.73	145
	Social Science	5.20	6.39	60
	Positive Science	5.05	6.09	42
	Total	5.33	6.66	265
Educational Conservativism	Arts	9.28	7.82	18
	Class-Preschool	8.66	7.24	145
	Social Science	8.20	7.74	60
	Positive Science	8.74	5.43	42
	Total	8.61	7.11	265

Table 4. 5 Continued

Educational Liberalism	Arts	15.44	5.48	18
	Class-Preschool	13.20	5.11	145
	Social Science	13.37	5.27	60
	Positive Science	12.02	4.40	42
	Total	13.20	5.10	265
Educational Liberationalism	Arts	14.17	6.10	18
	Class-Preschool	12.70	4.87	145
	Social Science	14.60	5.10	60
	Positive Science	12.19	3.91	42
	Total	13.15	4.93	265
Educational Anarchism	Arts	6.33	8.57	18
	Class-Preschool	5.07	6.14	145
	Social Science	4.50	5.40	60
	Positive Science	6.10	4.80	42
	Total	5.19	5.98	265
General Conservatism	Arts	7.22	4.93	18
	Class-Preschool	6.64	4.79	145
	Social Science	6.40	5.39	60
	Positive Science	6.67	4.48	42
	Total	6.63	4.87	265
General Liberalism	Arts	9.44	4.18	18
	Class-Preschool	9.37	3.87	145
	Social Science	9.63	3.83	60
	Positive Science	9.21	2.50	42
	Total	9.41	3.69	265

4.1.3. Educational ideologies of school leaders in terms of marital status

There were small differences between the means of married and single school leaders in conservative ideologies (educational fundamentalism, educational intellectualism and general conservatism). On the other hand, table 4.6 displays that married school leaders had higher means than single school leaders in most of the educational ideologies except for educational intellectualism and educational

anarchism. The mean of general liberalism scores of single school leaders ($M = 7.87$) was lower than the mean of general liberalism scores of married school leaders ($M = 9.50$).

Table 4. 6

Means and standard deviations of school leaders' educational and general ideology scores in terms of their marital status

	Marital Status	M	SD	N
Educational Fundamentalism	Married	2.60	7.63	250
	Single	2.47	9.19	15
	Total	2.60	7.70	265
Educational Intellectualism	Married	5.32	6.60	250
	Single	5.53	7.84	15
	Total	5.33	6.66	265
Educational Conservativism	Married	8.70	7.17	250
	Single	7.20	6.01	15
	Total	8.61	7.11	265
Educational Liberalism	Married	13.32	5.11	250
	Single	11.33	4.68	15
	Total	13.20	5.10	265
Educational Liberationalism	Married	13.26	4.98	250
	Single	11.27	3.65	15
	Total	13.15	4.93	265
Educational Anarchism	Married	5.17	5.99	250
	Single	5.53	5.95	15
	Total	5.19	5.97	265
General Conservatism	Married	6.66	4.84	250
	Single	6.07	5.52	15
	Total	6.63	4.87	265
General Liberalism	Married	9.50	3.66	250
	Single	7.87	3.81	15
	Total	9.41	3.69	265

4.1.4. Educational ideologies of school leaders in terms of serving region

Serving regions of the school leaders was classified into two categories. These are; Mersin that includes the school leaders who had worked mostly in Mersin and out of Mersin that includes who had worked and lived mostly other cities, however, who are working in Mersin now. Table 4.7 displays that there were differences in the means of school leaders' ideology scores regarding with their serving region. For example, the means of Mersin group were higher than the means of out of Mersin group in all conservative ideologies. On the other hand, the means of out of Mersin group were higher than the means of Mersin group in educational liberalism, and in educational liberationism.

Table 4. 7

Means and standard deviations of school leaders' educational and general ideology scores in terms of their serving region

	Serving Region	M	SD	N
Educational Fundamentalism	Mersin	2.75	7.88	165
	Out of Mersin	2.35	7.44	100
	Total	2.60	7.71	265
Educational Intellectualism	Mersin	5.42	6.66	165
	Out of Mersin	5.18	6.70	100
	Total	5.33	6.66	265
Educational Conservatism	Mersin	8.75	7.10	165
	Out of Mersin	8.38	7.16	100
	Total	8.61	7.11	265
Educational Liberalism	Mersin	13.18	5.06	165
	Out of Mersin	13.24	5.19	100
	Total	13.20	5.10	265
Educational Liberationism	Mersin	12.95	4.80	165
	Out of Mersin	13.47	5.15	100
	Total	13.15	4.93	265
Educational Anarchism	Mersin	5.35	5.87	165
	Out of Mersin	4.92	6.17	100
	Total	5.19	5.98	265

Table 4. 7 Continued

General Conservatism	Mersin	6.85	4.76	165
	Out of Mersin	6.26	5.06	100
	Total	6.63	4.87	265
General Liberalism	Mersin	9.58	3.54	165
	Out of Mersin	9.12	3.91	100
	Total	9.41	3.67	265

4.2 Assumptions of Multivariate Analysis of Variance

Independence, univariate and multivariate normality, outliers, linearity, multicollinearity, and homogeneity of variance-covariance matrices are the assumptions of MANOVA (Tabachnick & Fidell, 2007). Before analysis of the data these assumptions were checked.

In this study, 265 questionnaires returned from 456 school leaders. These responses were from different primary schools and kindergartens' leaders in Mersin. Generally, there was two or three school leaders in most schools although there were schools which has only one leader. In addition, all school leaders who are working in the same school might be not participants of this sample. For example, only one questionnaire returned from a number of schools. Therefore, it was assumed that this assumption was not violated. The scores of educational and general ideologies of the participants were independent of each other.

Univariate normality was checked by generating Normal Q-Q plots of all ideologies for each group of school leaders which is one of the categories of independent variables (see Appendix C). Therefore, 7 plots for each ideology were generated. According to these plots, univariate normality was not violated for each group.

Although there is not any method on SPSS in order to test multivariate normality, checking the assumption of univariate normality for each dependent variable can be a practical way to test multivariate normality (Field, 2000). This does not guarantee multivariate normality; however, this is a commonly followed

approach in checking multivariate normality in social sciences research. Stevens (2002) suggested checking bivariate normality in order to check multivariate normality. For correlated variables, the scatterplots for each pair of variables should be elliptical. If they are approximately elliptical it can be said that the assumption of multivariate normality was not violated (Stevens, 2002). “The narrower the ellipse in the bivariate scatterplot, the greater the correlation between dependent variable” (Burdenski, 2000, p.16). In this study, the scatterplots of the independent variables were generated for each pair of them (see Appendix D). However, there were some extreme values scattered in these plots, especially in the pairs that are from different subgroups of educational ideologies. For instance, the scatterplots of educational fundamentalism and educational liberalism; educational fundamentalism and educational liberationism; educational intellectualism and educational liberalism and general conservatism and general liberalism have outlier values due to the lower correlations between these ideologies. This was expected for the responds of Educational Ideology Inventory, as the two main groups of this questionnaire (educational liberalism and educational conservatism) and their subgroups have opposing characteristics. Therefore, we assumed that multivariate normality was not violated for this study.

The univariate outliers in each dependent variable were checked using the standardized values of variables. The values were detected whether they were in between -3.3 and 3.3 (Tabachnick & Fidell, 2007). Therefore, there was not any univariate outlier for each variable.

Multivariate outliers were checked by means of Mahalanobis distances statistics. The critical value is $\chi^2 = 22.458$ for six dependent variables (educational ideologies) and $\chi^2 = 13.816$ for two dependent variables (general ideologies) at alpha level .001 (Tabachnick & Fidell, 2007). According to the results of Mahalanobis tests, three values were greater than the critical value for six dependent variables and two values were greater than the critical value for two dependent variables. Therefore, these five outliers were deleted before conducting MANOVA.

Linearity assumption was checked by generating scatterplots between each pair of dependent variables. The scatterplots can be seen in the Appendix D. The higher correlation between variables leads to clear linearity (Tabachnick & Fidell, 2007). Since the correlations within the same subgroups of educational ideologies (educational liberalism or educational conservatism) were strong, the linearity is clearer in the scatterplots of pairs that were in the same ideological group. However, the scatterplots between ideologies that are from different subgroups were scattered. Due to the opposing characteristics of these variables it was assumed that linearity assumption was not violated.

In order to check Multicollinearity assumption, Pearson product correlation coefficient was used and the strength of the correlations among the dependent variables was controlled. The highest correlation ($r = 0.68$) was found between educational fundamentalism and educational conservatism. Correlations between all of the variables did not violate Multicollinearity assumption.

Box's M Test of Equality of Covariance Matrices and Levene's Test of Equality were used to check the homogeneity of variance-covariance matrices assumption in this study. These tests were checked for six one-way MANOVAs. The tables of these tests will be presented before reporting the result of each MANOVA in the following titles.

4.3 Differences in educational and general ideologies of school leaders in relation to gender, academic degree and in-service training

In order to investigate the effect of individual differences (viz., gender, academic degree, and in-service training) on educational ideologies and general ideologies of school leaders, six one-way multivariate Analysis of Variances (MANOVA) tests were conducted using SPSS version 15.0.

The independent variables were gender, academic degree, and the number of in-service training of school leaders that they participated. Gender has two categories as male and female. However, academic degree of school leaders was classified into three categories, which are:

1. **Teacher School and 2-Years Undergraduate:** It includes school leaders who graduated from Teacher Schools, which are three-year high schools and educating teacher candidates after secondary school in Turkey, and 2-year undergraduate schools, which provide a two-year education after high school.
2. **Education Institution:** It includes school leaders graduated from Education Institutions, which offer a three-year education to teacher candidates after high school, or Teacher School.
3. **4-Year Undergraduate and Graduate:** It includes school leaders graduated from undergraduate programs, which offer 4-year education in the universities, and graduate programs, which offer 2-year education after undergraduate programs.

The education programs which were categorized in the first and second groups are not active in the Turkish education system now. However, they were part of past teacher education system in Turkey. After establishment of Council of Higher Education in 1981, all teacher training institutions were transformed into 4-year faculties of education in Turkey.

In-service training that school leaders participated was classified into two categories. School leaders who have not participated any in-service training or who have participated up to 3 in service trainings were categorized into a group, labeled as 1; participation between 4 and more in-service training was categorized as group 2. This classification was made according to the number of school leaders in each cell since the number of in-service training of school leaders' varied in a large range; from 0 to 14 in-service trainings. In addition, the number of 3 was considered as a threshold in order to create a difference in ideologies of school leaders.

There were eight ideologies in Educational Ideologies Inventory. Six of them were educational ideologies and two of them were general ideologies in this inventory.

As a result, two one-way MANOVAs were conducted for gender in order to investigate whether there is any difference in educational and general ideologies of

school leaders. Then to find out whether there is any difference in educational and general ideologies of school leaders in relation to academic degree, two one-way MANOVAs were conducted. Finally, two one-way MANOVAs were conducted for the number of in-service training that school leaders have participated in order to investigate whether there is any difference in educational and general ideologies of school leaders. Hence, six one-way MANOVAs were conducted in this study.

If there was any significant result, in order to determine dependent variable(s), which is (are) affected by independent variable, follow-up ANOVAs were examined. To examine the results of ANOVA, the alpha level was divided by the number of dependent variable. Therefore, the alpha level was divided by 6 for educational ideologies and by 2 for general ideologies. If there was any significant result among the results of ANOVA, pair wise comparisons test was examined to investigate which groups were causing for this effect.

4.3.1 Differences in educational and general ideologies of school leaders in relation to gender

In order to investigate whether there is any difference in educational and general ideologies of school leaders in relation to gender, two one-way MANOVAs were conducted.

Before examined the results of MANOVAs, Box's M and Levene's tests were checked for the homogeneity of variance-covariance matrices assumption. As table 4.8 displays that the result of Box's M Test for the effect of gender on educational ideologies did not violate the homogeneity of covariance matrices (p value were greater than .05). However, the result of Box's M test for the effect of gender on general ideologies violated the homogeneity of covariance matrices (p value were smaller than .05).

Table 4. 8

Results of Box's M Tests for the effect of gender on educational ideologies and general ideologies of school leaders

	For Educational Ideologies	For General Ideologies
Box' M	16.940	8.730
F	.767	2.861
df1	21	3
df2	24081.920	87748.191
Sig.	.764	.035

In addition, table 4.9 shows that the results of Levene's Tests of Equality did not violate homogeneity of variances assumption for the effect of gender on educational ideologies according to the results of one-way MANOVA.

Table 4. 9

Results of Levene's Test of Equality for the effect of gender on educational ideologies of school leaders

	F	df1	df2	Sig.
Educational Fundamentalism	.232	1	258	.630
Educational Intellectualism	.931	1	258	.335
Educational Conservatism	.357	1	258	.551
Educational Liberalism	.261	1	258	.610
Educational Liberationalism	.005	1	258	.944
Educational Anarchism	.551	1	258	.459

Table 4.10 shows that the results of Levene's Tests of Equality did not violate homogeneity of variances assumption for the effect of gender on general ideologies according to the results of one-way MANOVA.

Table 4. 10

Results of Levene's Test of Equality for the effect of gender on general ideologies of school leaders

	F	df1	df2	Sig.
General Conservatism	1.265	1	258	.262
General Liberalism	.068	1	258	.795

Table 4.11 displays the results of the multivariate and univariate ANOVAs together, using F ratios. Wilk's approximation of Fs was used if the homogeneity of covariance matrices had not been violated. If the assumption of homogeneity of covariance matrices had been violated, Pillai's approximation of Fs was used in order to evaluate the results of MANOVAs (Tabachnick & Fidell, 2007). Therefore, according to the results of one-way MANOVA, there was no effect of gender on educational ideologies of school leaders.

Table 4. 11

Multivariate and Univariate Analyses of Variance F ratios for gender effect on educational ideologies

Variable	MANOVA F(6,253)	ANOVA					
		Ed. Fund.	Ed. Int.	Ed. Con.	Ed. Lib.	Ed. Lbt.	Ed. Anarc.
		F	F	F	F	F	F
		(1,260)	(1,260)	(1,260)	(1,260)	(1,260)	(1,260)
Gender	.464	.286	.462	.088	.000	.407	.031

In order to investigate the effect of gender on general ideologies of school leaders Pillai's criterion was used instead of Wilk's lambda since Box's M test

violated the assumption of homogeneity of covariance matrices. Table 4.12 displays that there was not any effect of gender on general ideologies of school leaders.

Table 4. 12

Multivariate and Univariate Analyses of Variance F ratios for gender effect on general ideologies

Variable	MANOVA F(2,257)	ANOVA	
		Gen. Conservatism F(1,260)	Gen. Liberalism F(1,260)
Gender	1.222	2.232	.007

As table 4.13 displays that the differences between means of male and female school leaders' ideologies were very small in almost all educational ideologies. However, if we make a comparison the difference between the means of conservative ideologies is more evident than the difference between the means of liberal ideologies scores.

Table 4. 13

Means and standard deviations of school leaders' educational and general ideology scores in terms of their gender

	Gender	M	SD	N
Educational Fundamentalism	f	2.15	7.86	46
	m	2.82	7.60	214
	Total	2.70	7.64	260
Educational Intellectualism	f	6.02	6.75	46
	m	5.30	6.44	214
	Total	5.43	6.49	260
Educational Conservatism	f	8.33	7.56	46
	m	8.67	6.99	214
	Total	8.61	7.08	260
Educational Liberalism	f	13.24	4.90	46

Table 4. 13 Continued

	m	13.25	4.97	214
	Total	13.25	4.95	260
Educational Liberationalism	f	13.48	4.75	46
	m	12.97	4.91	214
	Total	13.06	4.88	260
Educational Anarchism	f	5.33	5.44	46
	m	5.15	6.14	214
	Total	5.18	6.01	260
General Conservatism	f	5.76	5.03	46
	m	6.92	4.72	214
	Total	6.72	4.79	260
General Liberalism	f	9.35	4.08	46
	m	9.40	3.56	214
	Total	9.39	3.64	260

4.3.2 Differences in educational and general ideologies of school leaders in relation to academic degree

In order to investigate whether there is any difference in ideologies of school leaders in relation to academic degree, two one-way MANOVAs were conducted.

As table 4.14 displays that the homogeneity of covariance matrices was violated for the effect of academic degree on educational ideologies of school leaders. On the other hand, the result regarding the effect of academic degree on general ideologies of school leaders did not violate the homogeneity of covariance matrices.

Table 4. 14

Results of Box's M Tests for the effect of academic degree on educational ideologies and general ideologies of school leaders

	For Educational Ideologies	For General Ideologies
Box' M	62.397	3.628

Table 4. 14 Continued

F	1.404	.593
df1	42	6
df2	32106.597	88690.420
Sig.	.043	.736

As table 4.15 indicates that the results of Levene's Tests of Equality did not violate homogeneity of variances assumption for the effect of academic degree on educational ideologies of school leaders.

Table 4. 15

Results of Levene's Tests of Equality for the effect of academic degree on educational ideologies of school leaders

	F	df1	df2	Sig.
Educational Fundamentalism	1.722	2	257	.181
Educational Intellectualism	1.259	2	257	.286
Educational Conservatism	1.714	2	257	.182
Educational Liberalism	2.243	2	257	.108
Educational Liberationalism	2.813	2	257	.062
Educational Anarchism	.392	2	257	.676

In addition, according to the following table, the results of Levene's Tests of Equality did not violate homogeneity of variances assumption for the effect of academic degree on general ideologies of school leaders (Table 4.16).

Table 4. 16

Results of Levene's Tests of Equality for the effect of academic degree on general ideologies of school leaders

	F	df1	df2	Sig.
General Conservatism	.448	2	257	.639
General Liberalism	.459	2	257	.633

As table 4.17 shows that the results of MANOVA was significant for the effect of academic degree on educational ideologies of school leaders.

(*Wilks'* λ =.91, *F* (12, 506) = 1.96, *p*= .02).

The results of follow-up ANOVAs were evaluated at the alpha level .008 (.05/6). Consequently, there was not any significant result for educational ideologies in terms of academic degree of school leaders at this alpha level.

Table 4. 17

Multivariate and Univariate Analyses of Variance F ratios for academic degree effect on educational ideologies

Variable	MANONA	ANOVA					
		Ed. Fun.	Ed. Int.	Ed. Con.	Ed. Lib.	Ed. Lbt.	Ed. Anarc.
		F	F	F	F	F	F
		(2,260)	(2,260)	(2,260)	(2,260)	(2,260)	(2,260)
Academic Degree	1.958*	1.494	.572	3.972	.904	2.975	.149

**p*<.05

As table 4.18 shows that the effect of academic degree on general ideologies of school leaders was not significant (*Wilks'* λ =.97, *F* (4, 512) = 1.81, *p*= .12) according to the result of one-way MANOVA.

Table 4. 18

Multivariate and Univariate Analyses of Variance F ratios for academic degree effect on general ideologies

Variable	MANOVA F(4,512)	ANOVA	
		Gen. Conservatism F(2,260)	Gen. Liberalism F(2,260)
Gender	1.815	2.930	.458

Descriptive statistics (Table 4.19) regarding academic degree of school leaders showed that the 4-Year Undergraduate and Graduate group had the lowest means mostly in conservative ideologies. However, there were minor differences in the means of the groups for liberal ideologies as it can be seen from Table 4.19.

Table 4. 19

Means and standard deviations of school leaders' educational and general ideology scores in terms of their academic degree

	Academic Degree	M	SD	N
Educational Fundamentalism	Teacher School – 2Years-Undergradute	3.58	6.61	55
	Education Instutition	4.18	6.70	34
	4-Years-Undergraduate - Graduate	2.12	8.09	171
	Total	2.70	7.64	260
Educational Intellectualism	Teacher School – 2Years-Undergradute	5.87	6.85	55
	Education Instutition	6.24	5.08	34
	4-Years-Undergraduate - Graduate	5.13	6.63	171
	Total	5.43	6.49	260
Educational Conservatism	Teacher School – 2Years-Undergradute	10.33	6.53	55
	Education Instutition	10.26	5.77	34
	4-Years-Undergraduate - Graduate	7.73	7.35	171
	Total	8.61	7.08	260
Educational Liberalism	Teacher School – 2Years-Undergradute	14.00	4.94	55

Table 4. 19 Continued

	Education Institution	12.71	3.55	34
	4-Years-Undergraduate - Graduate	13.11	5.18	171
	Total	13.25	4.95	260
Educational Liberationalism	Teacher School – 2Years- Undergradute	13.25	4.72	55
	Education Institution	11.18	3.44	34
	4-Years-Undergraduate - Graduate	13.37	5.10	171
	Total	13.06	4.88	260
Educational Anarchism	Teacher School – 2Years- Undergradute	5.16	5.66	55
	Education Institution	5.71	5.81	34
	4-Years-Undergraduate - Graduate	5.09	6.19	171
	Total	5.18	6.01	260
General Conservatism	Teacher School – 2Years- Undergradute	7.91	4.35	55
	Education Institution	7.29	4.22	34
	4-Years-Undergraduate - Graduate	6.22	4.97	171
	Total	6.72	4.79	260
General Liberalism	Teacher School – 2Years- Undergradute	9.67	3.38	55
	Education Institution	8.91	3.54	34
	4-Years-Undergraduate - Graduate	9.39	3.74	171
	Total	9.39	3.64	260

4.3.3 Differences in educational and general ideologies of school leaders in relation to the number of in-service training that they have participated

In order to investigate whether there is any difference in ideologies of school leaders in relation to the number of in-service training that they have participated, two one-way MANOVAs were conducted.

As table 4.20 indicates that the homogeneity of covariance matrices was not violated for the effect of the number of in-service training that school leaders have participated on educational ideologies and general ideologies of school leaders.

Table 4. 20

Results of Box's M Tests for the effect of the number of in-service training on educational ideologies and general ideologies of school leaders

	Educational Ideologies	General Ideologies
Box' M	16.442	6.327
F	.763	2.091
df1	21	3
df2	191129.6	3588612
Sig.	.769	.099

As table 4.21 shows that the homogeneity of variances was not violated for the effect of the number of in-service training that school leaders have participated on educational ideologies of school leaders.

Table 4. 21

Results of Levene's Test of Equality for the effect of number of in-service training on educational ideologies of school leaders

	F	df1	df2	Sig.
Educational Fundamentalism	.024	1	259	.876
Educational Intellectualism	1.998	1	259	.159
Educational Conservatism	2.464	1	259	.118
Educational Liberalism	.002	1	259	.965
Educational Liberationalism	3.412	1	259	.066
Educational Anarchism	.692	1	259	.406

As the following table displays that the results of Levene's Tests of Equality did not violate homogeneity of variances a ssumption for the effect of the number of in-service training that school leaders have participated on general ideologies of them.

Table 4. 22

The results of Levene's Test of Equality for the effect of number of in-service training on general ideologies of school leaders

	F	df1	df2	Sig.
General Conservatism	.343	1	259	.558
General Liberalism	2.519	1	259	.114

According to the results of one-way MANOVA (Table 4.23), there was no significant result for the effect of number of in-service training of school leaders that they participated on educational ideologies (*Wilks'λ*=.97, *F* (6, 253) = 1.32, *p*= .25).

Table 4. 23

Multivariate and Univariate Analyses of Variance F ratios for in-service training effect on educational ideologies

Variable	MANOVA F(6,253)	ANOVA					
		Ed. Fun.	Ed. Int.	Ed. Con.	Ed. Lib.	Ed. Lbt.	Ed. Anarc.
		F (1,260)	F (1,260)	F (1,260)	F (1,260)	F (1,260)	F (1,260)
In-service Training	1.325	1.140	3.107	5.640	.011	.121	.720

As table 4.24 displays that there was no significant result for the effect of number of in-service training that school leaders have participated on general ideologies of them ($Wilks'\lambda=.99$, $F(2, 257) = 1.57$, $p = .21$).

Table 4. 24

Multivariate and Univariate Analyses of Variance F ratios for in-service training effect on general ideologies

Variable	MANOVA F(2,257)	ANOVA	
		Gen. Conservatism F(1,260)	Gen. Liberalism F(1,260)
Number of In-service Training	1.572	2.222	.117

As table 4.25 displays, the second group which represents the school leaders participated in 4 and more in-service training programs, had lower means than the leaders who have not participated any in-service training or participated up to 3 in service training programs in all conservative ideologies. The groups of which members have participated in 0 to 3 in-service trainings programs have the highest mean ($M = 7.16$) in general conservatism. On the other hand, the means of the two groups are very close in liberal ideologies.

Table 4. 25

Means and standard deviations of school leaders' educational and general ideology scores in terms of their number of in-service training that they have participated

	In-Service Training Groups	M	SD	N
Educational Fundamentalism	1	3.24	7.52	153
	2	1.93	7.80	107
	Total	2.70	7.64	260

Table 4. 25 Continued

Educational Intellectualism	1	6.10	6.12	153
	2	4.48	6.90	107
	Total	5.43	6.50	260
Educational Conservatism	1	9.45	6.71	153
	2	7.40	7.44	107
	Total	8.61	7.08	260
Educational Liberalism	1	13.20	4.91	153
	2	13.32	5.02	107
	Total	13.25	4.95	260
Educational Liberationalism	1	13.10	4.46	153
	2	13.01	5.58	107
	Total	13.06	4.88	260
Educational Anarchism	1	5.50	5.93	153
	2	4.73	6.13	107
	Total	5.18	6.01	260
General Conservatism	1	7.16	4.80	153
	2	6.07	4.71	107
	Total	6.72	4.79	260
General Liberalism	1	9.39	3.25	153
	2	9.38	4.14	107
	Total	9.39	3.64	260

To sum up, it was found that there was a difference between educational ideologies of school leaders in relation to academic degree among the independent variables of this study. On the other hand, gender and the number of in-service training programs that school leaders have participated did not have any significant effect on the ideologies of school leaders. Yet, it was observed some differences in the means of the groups of school leaders' ideologies in terms of these independent variables.

CHAPTER 5

DISCUSSION AND CONCLUSION

In this chapter, first, we make a brief discussion on the findings of the study. Subsequently, we made some concluding remarks on the results of the study. The chapter ends with a brief discussion on implications for theory, practice and research.

5.1 Discussion

This study aimed to explore the effects of individual differences on school leaders' educational and general ideologies. According to the results of this study, it was found that academic degree of school leaders has an effect on their educational ideologies and school leaders have an inclination to liberal ideologies in both educational and general ideologies. Studies concerning relationships between ideologies and individual differences were conducted mostly in the fields of psychology, sociology, and politics. However, in the educational sciences, researchers have generally focused on the effect of ideology on instructional issues (e.g., Hsiao & Cheng, 2006; Mosenthal, 1984), teachers' philosophical orientation or educational ideologies (e.g., Cotti, 1997; Konarzewski, 1998; Ryn, 2007) and ideologies of academicians in higher education (e.g., Zipp & Fenwick, 2006; Woessner & Woessner, 2007). The school leaders' ideologies were not studied in particular.

On the other hand, in the last two decades values and beliefs of school leaders have gained much more importance in the educational settings (Fullan, 2003). One of the reasons of this change is the changing role of the school leaders. The new role of school leaders requires more complex attitudes, aptitudes, critical thinking ability, and a wider world view (Barnett, 2000). This study reflects on the changing role of school leaders in educational administration.

According to the results of this study, 66.4% of the school leaders were general liberal and the rest of them were general conservative. There may be two reasons of this result. First of all, the liberalist views have become more popular and gained more prominence at the international level partly due to globalization. As a result, liberalist views have become more reputable in Turkey as well. Secondly, the school leaders may have responded to the questionnaire in the direction of social desirability. Social desirability was also mentioned in the limitations section of this study. There may be several reasons of social desirability in this study. For example, one of these reasons may be the development in the relationship between Turkey and European Union (EU) and the reforms for the democratization of politics on Turkey. With these reforms public awareness and emphasis on democratization and liberalization have increased. Consequently, it can be said that the emphasis toward liberalization and democratization has affected individual values and beliefs on the topic of social desirability.

The number of school leaders was high in educational liberal ideologies regarding Educational Liberalism and Educational Liberationalism. There may be varied reasons of this result. Firstly, as mentioned above, the political atmosphere of Turkey has affected educational policies and these policies have affected educational views, values and beliefs of teachers and school leaders. The second reason is due to the domination of new constructivist curriculum programs and new “student-centered education” approaches that have been initiated by Ministry of National Education. Apparently, these changes and approaches in educational system have also influenced the school leaders’ educational approaches. Thirdly, there may be more pressure on school leaders about defending and practicing these policies since they are official represents the government in schools. As there is a centralized education system in Turkey, school leaders are carrying out educational policies of governments to schools and they are responsible for implementing of these policies in schools.

The question which individual properties may have effects on ideologies was not easy to answer since there might be many factors shaping one's ideology in

his/her life. Nevertheless, the variables used in other studies guided us in order to determine independent variables of this study.

Since the literature review showed that the most frequently investigated variable was gender in this study. Gender was chosen as one of the affecting factors of ideological position. Massialas (1969) investigated the teachers' ideologies in the United States. According to this study the ratio of conservative female teachers was higher than the ratio of male teachers. That is, female teachers had a tendency toward conservative ideology. Furthermore, according to another study conducted by Konarzewski (1998), teachers with masculine characteristic had a tendency toward liberal ideology. Therefore, the results of these studies supported each other. However, according to the results of this study there was not any significant difference between female and male school leaders' ideologies. There may be two reasons of this result. Firstly, the characteristics of females and males have been closer in several areas over the years and the studies were conducted in order to reveal gender differences in various discipline such as sociology (Giddens, Duneier & Appelbaum, 2007), psychology (Kroger, 1997), and education (Hackling & Garnett, 1993; Peter & Carroll, 2005) didn't report significant results. This change may also affect the result of this study. The second reason may be due to the barriers in the females' career paths in educational leadership. In order to overcome these barriers females may change their attitudes similar to the masculine or dominant characteristics (Cubillo & Brown, 2003). Despite the fact that the majority of teachers are female at schools, only the minority of school leaders is female in Turkey. This situation may have affected female teachers' beliefs during their career paths. Therefore female teachers change their behaviors, attitudes or values in the direction of male school leaders' views.

Another independent variable of this study was academic degree of school leaders. The effect of academic degree was significant on school leaders' educational ideologies. According to several studies, academic degree or educational level has significant effect on ideological preferences of individuals. For example, Sitembölükbaşı (2004) found that there was a significant effect of

educational level on the reasons of electorate voting. The reasons of electorate voting were vary from ideology to leader or candidates of the party. They found that the higher educational level leads to voting to the ideological views of the party rather than to the leader or the candidate. Hence, it can be said that the higher academic degree resulted in the higher consciousness about the political or ideological preferences. In another study Doğanay and Sarı (2002) found that education type of teachers such as Education Faculty or Arts and Science Faculty has a significant effect on their educational philosophies. Doğanay and Sarı (2002) did not investigate the effect of education level or academic degree on ideologies, yet the education type and educational philosophies are similar to academic degree and ideologies. A closer result to this study was found by Lilie and Maddox (1981). They stated “the proportions of liberals and libertarians increase quite significantly with higher levels of education” (Lilie & Maddox, 1981, p.1). A significant effect for academic degree of school leaders in this study was also found. However, there was not any significant result in respect to which ideology is affected by academic degree and which academic degree group responsible for this effect. On the other hand, if we look at the means of school leaders, it can be seen that the lower academic degree results in the higher conservative scores and the higher academic degree results in the higher liberal scores in this study. Consequently, academic degree may affect whether the school leaders are educational liberal or educational conservative.

Although a significant result regarding the number of in-service training on the school leaders’ ideologies could not be found in this study, there were apparent differences between the means of school leaders’ groups in conservative ideologies. Educational systems as subsystems of the states were determined by the socio-economic and politic circumstances of countries. Accordingly, an educational system applies appropriate techniques in order to reach its goals determined by the national governmental policies (Özelli, 1974). One of these techniques is in-service training programs provided by Ministry of National Education in Turkey. In-service training programs contribute not only occupational experience and knowledge of

school leaders but the development and advance of educational system as well (Uçar & İpek, 2006). During these programs school leaders can develop their own capacity and knowledge. Besides, they contribute to preserving and developing system ideology by internalizing goals, content and processes of centralized educational system, simultaneously. Accordingly, in-service training programs would be an effective factor on ideologies of school leaders.

As we stated in the results section, there were differences between the means of school leaders' groups in conservative ideologies. The conservative ideologies means of school leaders who had participated 4 and more in-service training programs were lower than the means of other group who had not participated any in-service training or who had participated up to 3 in- service trainings.

Consequently, it can be said that participating in-service training programs may create a difference in the means of ideologies of school leaders, especially for conservative ideologies. On the other hand, there may be a few reasons for non-significant result of MANOVA in this study. First, the goals and contents of in-service training programs may not meet the needs of school leaders. Due to the centralized characteristic of Turkish educational system, there may be missing factors about the needs of school leaders. Secondly, in-service training programs may not be adequately prepared. Although the goals and content of these programs were prepared according to the needs of school leaders, during the implementation phase of these programs there may be some deficiencies (Uçar & İpek, 2006). According to Uçar and İpek's study, school leaders think that in-service training programs have only a little efficiency. In spite of the fact that school leaders are aware of the importance of in-service training programs and have a strong desire to participate in these programs they think that they could not benefit from them efficiently (Uçar & İpek, 2006). As a result, these handicaps of in-service training programs may limit the effect of in-service training programs on educational ideologies of school leaders.

5.2 Conclusion

This study aimed to find out the differences in educational and general ideologies of school leaders who are currently working as school principals or assistant principals in primary schools and kindergartens in the province of Mersin, Turkey, in terms of gender, academic degree and the number in-service training that school leaders have participated.

According to the results of descriptive statistics, the school leaders have an inclination to liberal ideologies. In terms of educational ideologies, 35.2% of the school leaders had educational conservative ideologies (fundamentalism, intellectualism, and conservatism) and 64.8% of them had educational liberal ideologies (liberalism, liberationism, and anarchism). In addition, according to the scores of general ideologies, 33.6% of the school leaders were general conservative and 66.4% were general liberal.

According to results of this study, the schools leaders who are working in the primary schools and kindergartens, in Turkey, have been liberalizing instead of have been becoming conservative.

In recent years, there are discussions on the political and ideological position of Turkey, in Turkey. Generally, the most common argument in these discussions claims that Turkey is moving on the way of becoming a conservative country with its muslim-democratic characteristic. In contrast to these discourses, it was found that there is an inclination to liberal ideologies among school leaders in Mersin province of Turkey, in this study. Considering school leaders are members of an educated part of the Turkish society and represents of the governments in schools, it might have been expected that they were affected by the current political atmosphere of Turkey. However, this result can create a new argue about whether Turkey has been liberalizing or becoming a conservative country. Therefore, this study reveals an important occurrence in order to reassess the current ideological position of Turkey.

The results of descriptive statistics in respect to school type, teaching branch, marital status, and serving region of school leaders showed that there were

minor differences among all groups of school leaders. However, it can be said that the school leaders participated to this study had lower means in conservative ideologies: in terms of school type, private school; in terms of teaching branch, social science; in terms of serving region, school leaders who have served mostly out of Mersin.

Generally, in terms of gender, academic degree, in-service training, school type, teaching branch, marital status, and serving region of the school leaders had more evidence differences in conservative ideologies. Besides, they had lower scores in conservative ideologies than in liberal ideologies for all groups of individual properties. Therefore, it can be said that conservative ideologies had a distinctive characteristic for all categories of the sample in this study.

According to the results of the study there was not a significant difference in educational and general ideologies of school leaders in relation to their gender. However, the means of female school leaders were lower than the means of male school leaders approximately in all conservative ideologies excluding educational intellectualism. The difference was more noticeable in general conservatism. It can be said that although there were some differences between female and male school leaders, there was not any significant effect of gender on educational and general ideologies of school leaders. Consequently, male and female school leaders are akin in terms of their educational and general ideologies. It can be concluded that gender does not create a difference among school leaders in the aspect of their ideologies.

It was found that there is a significant difference in educational ideologies of school leaders in relation to their academic degrees. The effect of academic degree on general ideologies of school leaders was not significant according to the result of one-way MANOVA, either. On the other hand, from the descriptive statistics regarding degree of school leaders it can be inferred that there are mean differences between the third degree group (4-Year Undergraduate and Graduate) and the other groups, especially in conservative ideologies. In other words, the higher academic degree resulted in the higher educational liberal scores according to the results of this study. Therefore; academic degree is an important factor which can create a

significant difference in educational ideologies of school leaders who are working in primary schools and kindergartens.

According to the results of this study, there was not any significant result in respect to the effect of the number of in-service training that school leaders have participated on their educational ideologies and on their general ideologies. Nevertheless, the results of descriptive statistics showed that there were apparent differences between the means of the school leaders who had participated 4 and more in-service trainings and the means of first group school leaders who had participated up to 3 in service trainings, in terms of conservative scores. As a result, although a significant result could not be found for in-service training in this study it can be said that the more participation of school leaders to in-service training programs may result in the less conservative scores for the school leaders. However, this may depend on the effectiveness of these programs on school leaders as argued in the discussion part of the study.

5.3 Implications for Practice

This study presented the educational ideological positions of school leaders in terms of their individual differences. It was found that the effect of school leaders' academic degree was significant on their educational ideologies. According to these results some implications for practice can be made at the levels of MONE and universities, in Turkey.

The educational system has a centralized structure in terms of administrative issues in Turkey. The school principals are appointed by the MONE. However, in the appointment processes of school leaders, MONE does not use any standardized criteria for selecting the school principals among teachers. Hence, different governments pursue their own educational administrative policies. The ministers follow school principal appointment programs according to their own political agenda. Therefore, all governments create their own school leader prototype using different selection criteria, in Turkey.

In order to end the chaos in the appointment of school principals, Ministry of National Education can determine standardized criteria for appointment of the school principals. Then, according to these standards, pre-service education programs may be organized for candidates of school leaders with the guidance of higher education institutions and the universities. Consequently, the chaotic school principal appointment system can be eliminated. Besides, the school leaders' academic degree can be increased. Finally, their academic knowledge on school managements can be enhanced.

Additionally, the universities can contribute to these programs by offering various courses. The contents of these courses should include issues regarding with school practice, values and attitudes. Another role of universities may be to increase the education quality of school leaders to the universal level preparing course contents appropriate for international developments. Finally, the existing graduate programs of the universities regarding educational administration and planning can be used for training school principles. The functions and roles of these programs can be revised in order to find ways of incorporating them into school principalship training and development system in Turkey.

The quality and accessibility of in-service training programs for school leaders can be improved by cooperation of Ministry of National Education and universities, as well. Hence, the efficiency of these programs may be increased and school leaders may become more conscious and decisive about their educational values, beliefs, choices, and ideologies.

5.4 Implications for Further Research

In this study whether there is any difference in educational and general ideologies of school leaders in relation to gender, academic degree and in-service training was investigated through a survey study.

Gender, academic degree and in-service training were investigated as independent variables. However, as stated in the introduction and literature review part of this study there can be many determiners or antecedents of educational

ideologies regarding with personal background, family background, living conditions, etc. Therefore, further studies could be conducted with different variables in order to reveal various antecedents of educational ideologies of school leaders.

This study focused on affecting factors on educational and general ideologies. On the other hand, as stated in the literature review part, educational ideologies have strong relationships with behaviors, attitudes, cultures, values, and beliefs. Hence, the relationships between these concepts and educational and general ideologies could be investigated in future studies.

Third, further studies could also be conducted in order to determine the underlying ideological preferences, values, and beliefs behind their daily managerial practices.

Fourth, further studies could be conducted to gain deeper insight about school leaders' views regarding to what extent they can apply their own ideologies into their occupational practice.

Finally, future research may investigate the essential elements of training programs for school leaders. This study showed that academic degree of school leaders has a significant effect on their educational ideologies. Accordingly, further studies may investigate which education programs can prepare school leaders to their new role in the schools in terms of their ideologies, beliefs and values. Besides, the future studies could investigate which of in-service training programs are appropriate to develop school leaders' educational ideological positions.

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APPENDIX A

VOLUNTARY PARTICIPATION FORM

Gönüllü Katılım Formu

Bu çalışma, Mersin Milli Eğitim Müdürlüğü'ne bağlı Mersin il merkezinde bulunan ilköğretim okullarında ve anaokullarında görev yapan eğitim yöneticilerinin eğitim görüşlerini belirlemek için Aslıhan Hancı Yerli tarafından yürütülen bir çalışmadır. Çalışmanın amacı, ilköğretim okulları ve anaokullarında müdür ve müdür yardımcısı olarak çalışan eğitim yöneticilerinin eğitim görüşlerini belirlemek ve cinsiyet, yaş, mesleki deneyim, çalışılan okul türü, öğretmenlik alanı, memleket gibi kişisel özelliklerin, yöneticilerin eğitim görüşleri üzerindeki etkileri açısından, bir farklılık yaratıp yaratmadığını ortaya çıkarmaktır. Çalışmaya katılım tamamıyla gönüllülük temelindedir. Ankette, sizden kimlik belirleyici hiçbir bilgi istenmemektedir. Cevaplarınız tamamıyla gizli tutulacak ve sadece araştırmacı tarafından araştırmanın amacı açısından değerlendirilecektir; elde edilecek bilgiler bilimsel yayımlarda kullanılacaktır. Anketler size elden verilecek olup, cevaplarınız elden geri alınacaktır.

Anket, genel olarak kişisel rahatsızlık verecek soruları içermemektedir. Ancak, katılım sırasında sorulardan ya da herhangi başka bir nedenden ötürü kendinizi rahatsız hissederseniz cevaplama işini yarıda bırakmakta serbestsiniz. Böyle bir durumda anketi uygulayan kişiye, anketi tamamlamadığınızı söylemek yeterli olacaktır. Anket sonunda, bu çalışmayla ilgili sorularınız cevaplanacaktır. Bu çalışmaya katıldığınız için şimdiden teşekkür ederiz. Çalışma hakkında daha fazla bilgi almak için araştırmayı yürüten Aslıhan Hancı Yerli (Tel: 0312 219 66 65 – 0505 537 05 93; E-posta: aslihanci@gmail.com) ile iletişim kurabilirsiniz.

Bu çalışmaya tamamen gönüllü olarak katılıyorum ve istediğim zaman yarıda kesip çıkabileceğimi biliyorum. Sağladığım bilgilerin bilimsel amaçlı yayımlarda kullanılmasını kabul ediyorum. (Lütfen formu doldurup imzaladıktan sonra uygulayıcıya geri veriniz).

İsim Soyad

Tarih

İmza

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APPENDIX B

QESTIONNAIRES

KİŞİSEL BİLGİLER

Cinsiyetiniz: ☐ E ☐ K

Yaşınız:.....

Eğitim Durumunuz:

☐ Öğretmen Okulu ☐ 2 Yıllık Önlisans Programı ☐ 4 Yıllık Lisans
☐ Yüksek Lisans ☐ Doktora

Son Mezun Olduğunuz Okul:

Katıldığınız Hizmet İçi Eğitimler.....

.....

.....

Medeni Durumunuz: ☐ Evli ☐ Bekar

Eşiniz çalışıyor mu?.....

Varsa çocuk sayınız:

Öğretmenlikte Branşınız:

Göreviniz: ☐ Müdür ☐ Müdür Yardımcısı

Mesleki Deneyiminizi yıl olarak belirtiniz:

Öğretmenlikte: Yöneticilikte:

Görev yaptığınız okul türü: ☐ Devlet Okulu ☐ Özel Okul

Yaşamınızı geçirdiğiniz illeri ve her ilde geçirdiğiniz süreyi (yıl olarak)

yazınız:.....

.....

.....

EDUCATIOANAL IDEOLOGIES INVENTORY

EĞİTİME BAKIŞ AÇILARI

YÖNERGE: Aşağıdaki sorular eğitim görüşlerini belirlemek amacıyla hazırlanmıştır. Lütfen soruların her birini cevaplayınız. Cevaplarken sorunun sağında bulunan yuvarlaklardan yalnız birini işaretleyiniz. Aşağıdaki soruları “**Kesinlikle Katılıyorum**,” “**Katılıyorum**,” “**Kararsızım**,” “**Katılmıyorum**,” ve “**Kesinlikle Katılmıyorum**” şeklinde ve içine (X) işareti koyarak cevaplayınız.

Eğitim Görüşleri	Kesinlikle Katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Kesinlikle Katılmıyorum
1. Öğretmenin esas amacı, bilgiyi aktarmaktan ziyade öğrencileri motive etmek, onlarda öğrenmeye karşı ilgi ve istek uyandırmak olmalıdır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. En değerli bilgi, simgesel ve soyut düşünceyi içeren bilgidir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3. Başka görüşlere saygı gösteren ve baskıcı olmayan okullar açık görüşlü ve baskıcı olmayan insanların yetişmesine olanak sağlar.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4. Denilebilir ki, bireyin mutluluğu onun toplumda geçerli olan düşünce ve davranışlara ayak uydurmasına bağlıdır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5. Okullar öğrencilere ahlaki değerleri öğretmeli; öğrencilerin toplumca kabul edilen değerleri benimsemelerine yardımcı olmalıdır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6. Kişiler arasındaki fiziksel, ruhsal ve toplumsal farklılıklar o kadar belirgindir ki, bu farklılıklar herkese aynı ya da benzer eğitimin uygulanması ilkesine ters düşer.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7. İlkokula giden bir çocuk kendi eğitimi konusunda sorumluluk gerektiren kararları çoğu zaman kendi başına alabilecek olgunlukta değildir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8. Sınıf içinde yaşanan davranış sorunları genelde öğrencilerin yeterince motive edilmediğini gösterir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9. Geleneksel öğretim yöntemleri öğrencilere kendilerini kontrol etmeyi ve otoriteye saygı göstermeyi öğreterek ahlaki değerlerin oluşumuna katkıda bulunurlar.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
10. Öğrencilerin mutlak ve kalıcı inançlara dayalı mutlak ve kalıcı ahlaki değerleri benimsemeleri beklenmelidir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Eğitim Görüşleri	Kesinlikle Katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Kesinlikle Katılmıyorum
11. Genel olarak ifade etmek gerekirse, uygun eğitim koşulları sağlanması halinde okul çağındaki çocuk ne tür bir eğitimin kendi kişisel gereksinimlerine en iyi şekilde cevap vereceği konusunda karar veren kişi olmalıdır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
12. Okul toplumca genel kabul gören kültürel kurumların, geleneklerin ve süreçlerin benimsenmesini desteklemelidir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
13. Okul, bireysel ve grup olarak problem çözme yöntemleri üzerinde yoğunlaşmalıdır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
14. Ortaöğretim öğrenciyi belirli bir toplumsal görev ya da konuma uygun şekilde yetiştirmek yerine, onun bir insan olarak yaşamdaki rolüne ağırlık vererek genel anlamda hayata hazırlamalıdır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
15. Devlet okullarındaki öğretmenler, kişisel becerilerin tam olarak gelişmesini engelleyen toplumsal koşulları eleştirmede özgür olmalıdırlar.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
16. Birey kendisini, kendisine ve diğerlerine yönelik, davranışları yoluyla tanımlar.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
17. Eğitim geleneksel ilke ve uygulamalar temelinde yürütülmelidir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
18. Bilimin insani değerlerin oluşturulması için geçerli bir temel oluşturması isteniyorsa, din ve geleneksel felsefe gibi daha güvenilir bir bilgi bütünü aracılığıyla öğretilmesi gerekir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
19. Öğretmen gerek ahlaki anlamda gerekse bilimsel anlamda mükemmellik örneği olmalıdır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
20. Okul yasal sınırlamalardan arındırılmış ve kişisel özgürlük temelinde örgütlenmiş bir toplum içinde etkin olarak rol alabilecek türde öğrenciler yetiştirmeyi amaç edinmelidir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
21. En iyi toplum, herkese en üst düzeyde toplumsal adalet sağlamak için düzenlenmiş olan demokratik sosyal devlet temelinde örgütlenmiş bir toplumdur.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Eğitim Görüşleri	Kesinlikle Katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Kesinlikle Katılmıyorum
22. Yasalara ve düzene duyulan derin saygı yapıcı toplumsal değişimin ana temelidir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
23. Okullar temelde insanı insan olarak görmeli, yani tüm insanlara özgü değişmez insan doğası üzerinde yoğunlaşmalıdır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
24. Eğitimin aslında esas amacı şudur: Eğitim hayatın kendisidir ve yalnızca bazı durumlarda geleceğe yönelik bir hazırlıktır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
25. İlkokulda ezber ve alıştırma uygun bir biçimde kullanılmalıdır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
26. Günümüz ve gelecek ile ilgili etkili kararlar almak için en güvenilir rehber olarak, geçmişte elde edilmiş yanıtlara ve akla dayalı bir düşünme biçimi okullar tarafından teşvik edilmelidir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
27. Okullar mevcut toplumsal düzen içinde daha insancıl bir toplum yaratmak için gerekli olan değişikliklerin öğretilmesine önem vermelidir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
28. Okul insanların kendi kendilerini yönetebildikleri ve ahlaklı kişiler olarak yaşamalarının mümkün olacağı ütopyik bir dünya görüşünü vurgulamalıdır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
29. Demokrasi eğer eğitime yön verecek bir araç olarak etkili olacaksa, kalıcı ve sık değişmeyen bir ahlaki değerler bütününe desteklenmelidir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
30. En büyük erdem, doğayla ve/veya evrensel kanunlarla uyumlu bir şekilde yaşayabilmektir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
31. Düşünme ve öğrenme esas olarak çoğunlukla çeşitli grup etkileşimleri yoluyla ortaya çıkan müşterek çabalaradır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
32. Eğitim kişisel inançların bir toplumda geçerli olan sosyo-ekonomik koşullar tarafından belirlendiği gerçeğinden hareketle yürütülmelidir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
33. Gereğinden fazla öğrenme ve düşünme çoğu zaman bireyin sağduyusunu zayıflatır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Eğitim Görüşleri	Kesinlikle Katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Kesinlikle Katılmıyorum
34. Okulun temel amacı çocukların var olan toplumsal düzen içinde hayatta kalmaları ve başarılı olmaları için gerek duydukları bilgi ve becerileri onlara aktarmak olmalıdır.	O	O	O	O	O
35. Çoğunluk yönetimi diye bilinen demokratik yöntem akla ve bilimsel temellere dayalı kesin çözümleri kabul etmeyen kişiler arasındaki birebir farklılıkları çözmek için en iyi yoldur.	O	O	O	O	O
36. Mevcut koşullar altında eğitimin denetimi, gerekli sosyal değişiklikleri okullar aracılığıyla gerçekleştirme yeteneğini ve sorumluluğuna sahip aydın bir azınlığa verilmelidir.	O	O	O	O	O
37. Felsefe eğitimi iyi bir eğitimin çok önemli bir parçasıdır.	O	O	O	O	O
38. Okul içinde bulunduğu toplumu temel almalı; o toplumun veya bölgenin ihtiyaçlarına ve ilgi duyduğu konulara ağırlık vermelidir.	O	O	O	O	O
39. Geleneksel öğretim çoğu zaman çocuğun kendi başına öğrenme yeteneğini olumsuz yönde etkilemektedir.	O	O	O	O	O
40. Duygular öğrenmenin her türünde vardır.	O	O	O	O	O
41. Eğitimin temel hedefi öğrencilerin hayatın gerçek anlamı olan doğruları tanımlamalarına, korumalarına ve aktarmalarına yardımcı olmak olmalıdır.	O	O	O	O	O
42. Türkiye, Türkleri Türk yapan fikirleri, değerleri ve inançları kaybetme tehlikesi ile karşı karşıyadır	O	O	O	O	O
43. “Nasıl” düşünüleceğini öğrenmek genelde kişinin “ne” düşündüğünden daha önemlidir.	O	O	O	O	O
44. İnsanlık tarihinde bugünü anlamamıza ve gelecekte olacakları tahmin etmemize yardımcı olabilecek değişmez bazı unsurlar vardır.	O	O	O	O	O

Eğitim Görüşleri	Kesinlikle Katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Kesinlikle Katılmıyorum
45. Öğrencilerin kontrolü ve disiplin ile ilgili sorunlar çoğu zaman öğrenciler de dahil herkesi aşırı kontrol altına alarak bireylerin kişisel sorumluluğunun gelişmesini engelleyen bir toplumsal yapıdan kaynaklanır.	O	O	O	O	O
46. Bilgi toplumca kullanılabildiği ölçüde değerlidir; bilgi öncelikle var olan toplumsal düzene başarıyla uyum sağlayabilmenin bir aracıdır.	O	O	O	O	O
47. Belirli bir durumda yapılacak en “iyi” hareket, o durumda yapılacak en “zekice” harekettir.	O	O	O	O	O
48. Okul kendisini mümkün olabildiğince aklın geliştirilmesiyle sınırlandırmalı, kişisel gelişimin diğer önemli öğelerini din ve aile gibi toplumsal kurumlara bırakılmalıdır.	O	O	O	O	O
49. Psikoloji biyolojinin, zihin de beden bir yansımasıdır.	O	O	O	O	O
50. Kişinin gelecekteki gereksinimlerini gidermesinin en iyi yolu şu anki ihtiyaçlarını kendini memnun edecek bir şekilde karşılamasını öğrenmesinden geçer.	O	O	O	O	O
51. Okuldaki Psikolojik Danışma ve Rehberlik hizmetinin gizli amacı toplumsal uyumu sağlamaya yöneliktir.	O	O	O	O	O
52. Eğitim gizli olan doğru ve değerleri ortaya çıkarmaya yönelik yaklaşımlar üzerine temellendirilmelidir.	O	O	O	O	O
53. Bilgi nihayetinde günlük hayattaki sorunların çözümünde kullanılacak bir araçtır.	O	O	O	O	O
54. Örgün eğitim temelde gereksizdir ve insanın engin deneyimine çok az miktarda ya da hiç katkı sağlamaz.	O	O	O	O	O
55. Okul geçmiş ya da beklenen gelecek üzerinde durmak yerine “bugün” üzerinde yoğunlaşmalıdır.	O	O	O	O	O

Eğitim Görüşleri	Kesinlikle Katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Kesinlikle Katılmıyorum
56. Okullar her bireyin kendine özgü doğasını dikkate alarak, çocukların özgün kişiliklerine önem vermelidir	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
57. Öğretmen zihinsel mükemmeliyetin bir modeli olmalıdır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
58. İlköğretim öğretmeni, önceden belirlenmiş bir müfredatı sistemli ve kapsamlı bir şekilde işlemeye çalışmalıdır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
59. Ortaöğretim kurumları tartışmalı toplumsal sorunları ve konuları, bu sorunların altında yatan değerleri ve varsayımları da sorgulayarak irdelemelidir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
60. Eğitim çocuğun bilişsel deneyimlerinin yanı sıra duygusal, kişilerarası ve bedensel deneyimleri gibi tüm öğeler ile muhakkak ilgilenmelidir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
61. İnsanların doğruyu algılayışı ve değer yargıları genellikle benzerdir. Bu yüzden öğretim programlarının çeşitlendirilmesine gerek yoktur.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
62. Bu ulusun tarihi her şeyden önce Tanrı'nın takdiriyle yönlendirilen manevi bir tarihtir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
63. Eğitimin doğası ve nasıl yürütülmesi gerektiği ile ilgili kararlar yaygın görüş ve mesleki uzmanlık yerine öncelikle mantığa dayalı analizlere dayandırılmalıdır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
64. Toplumsal adalet elde etmek için girilen akıllı davranışlar eğitilmiş bir insanın en önemli özelliğidir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
65. Örgün eğitimde zihinsel gelişme haklı olarak duygusal gelişmeden önce gelir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
66. Zorunlu eğitim yerini herkese açık olan, ücretsiz ve zorunlu olmayan eğitim fırsat ve olanaklarına bırakmalıdır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Eğitim Görüşleri	Kesinlikle Katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Kesinlikle Katılmıyorum
67. Çocuğun ihtiyaçları ve ilgileri dikkatli bir şekilde saptanmalı, bunlar eğitim programlarının ve uygulamalarının değiştirilmesi için temel alınmalıdır.	O	O	O	O	O
68. Eğitimin kontrolü uygulama sürecine önem veren ve popüler talebe göre ani değişiklik yapmaktan kaçınacak kadar olgun ve sorumluluk sahibi eğitimcilere verilmelidir.	O	O	O	O	O
69. Öğretmen kendini alanına adanmış ve toplumsal sorunlarla ilgilenme konusunda bir örnek olmalıdır.	O	O	O	O	O
70. En iyi yönetim, en az yönetimdir.	O	O	O	O	O
71. Vatanseverlik çocukları tarihimizdeki saygın insanlarla, olaylarla, inançlarla, törelerle ve sembollerle tanıştırmak güçlendirilmelidir.	O	O	O	O	O
72. Öğrenciler örnek vatandaşlık ve toplumca kabul gören davranış ve kültürel düşünceleri benimsemiş iyi birer vatandaş olmak üzere eğitilmelidir.	O	O	O	O	O
73. Tamamen tarafsız olmak mümkün değildir.	O	O	O	O	O
74. Eğitim tartışma götürmez bir şekilde kabul edilen belli mutlak felsefi olgular ve bu olgulardan mantıksal olarak türetilmiş davranış kalıpları üzerine kurulu olmalıdır.	O	O	O	O	O
75. Okul her düzeyde öncelikle öğrencinin kendi kişisel problemlerini başarıyla çözebilme yeteneğini geliştirmesini amaç edinmelidir.	O	O	O	O	O
76. Ortaöğretim, öğrencilerin çoğuna topluma yararlı olabilecekleri bir meslek ya da beceri kazandırmayı hedefleyen mesleki bir eğitim vermelidir.	O	O	O	O	O
77. Esas olarak öğretmen öğrenme faaliyetlerini ve deneyimlerini düzenleyen ve ortaya çıkan sorunlara çare bulan kişi olmalıdır.	O	O	O	O	O

Eğitim Görüşleri	Kesinlikle Katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Kesinlikle Katılmıyorum
78. Çocuk sağlam bir rehberlik ve iyi bir eğitim almadıkça hataya ve anti-sosyal davranışlara meyillidir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
79. Çocuklar yerel gelişim projelerine, toplumsal hareketlere, vb. katılarak sınıf içinde öğrendikleri bilgilerden uygun olanlarını okul dışındaki gerçek sorunların çözümünde kullanmak üzere teşvik edilmelidir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
80. Geleneksel anlamda akademik bilgi ve yetenek edinimi olarak eğitim herkes için gerekli değildir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
81. Eğitim varolan toplumsal kurumların korunmasına yönelik akıllı ve sorumlu eylemleri vurgulayan bir süreç olmalıdır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
82. Bilim uygun bir insani değerler sistemi yaratma yetisine sahiptir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
83. Okullar toplumun genelinin benimsediği kurallara uygun bir biçimde yönetilmelidir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
84. Okullar toplumca kabul gören inançların ve davranışların eleştirel analizini ve değerlendirmesini yapmalıdır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
85. Etkili düşünme, tamamen aydın ve insani değerler esas alınarak yapılandırılmış bir toplumda etkin olarak yaşamının doğal bir yan ürünü olmalıdır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
86. Okul programları, öğrencilerin bireysel olarak ilgi duydukları konulardan daha çok toplumun uzun vadeli gereksinimlerine cevap veren konulara ağırlık vermelidir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
87. Eğitimin temel hedeflerinden biri bazı köklü ulusal hedefleri dini bağlılığa benzer bir bağlılıkla yeniden yaratmak ve güçlendirmek olmalıdır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Eğitim Görüşleri	Kesinlikle Katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Kesinlikle Katılmıyorum
88. Zaman içinde geçerliliği kanıtlanmış düşünce ve uygulamalar, eğitim etkinlikleri konusunda akla dayalı tahliller üzerine kurulu önermelerden çok daha güvenilir kılavuzlardır.	O	O	O	O	O
89. Bireysel farklılıklar (fiziksel, psikolojik ve sosyal) bireysel benzerliklerden daha önemlidir; bu nedenle eğitim programlarının belirlenirken bireysel farklılıklara öncelik verilmelidir.	O	O	O	O	O
90. Okul, geçmişin basit ve sade erdemlerine, o eski günlerin güzelliğine geri dönüşü teşvik etmelidir.	O	O	O	O	O
91. Özgürce seçim yapma yeteneği, yapılan seçimlerin doğasından daha önemlidir.	O	O	O	O	O
92. En iyi yönetim serbest ve kendisine müdahalede bulunulmayan bir ekonomik girişimcilik sistemi üzerine kurulmuş olan temsiliyetçi demokrasidir.	O	O	O	O	O
93. Eğitim öğrencinin zihinsel potansiyelini geliştirmeye odaklanmalı; bu potansiyeli geliştirebilecek olan matematik ve dil gibi “üretken” konular üzerinde yoğunlaşmalıdır.	O	O	O	O	O
94. Bireysel benzerlikler (fiziksel, psikolojik ve sosyal) bireysel farklılıklardan daha önemlidir; bu nedenle eğitim programları belirlenirken bireysel benzerliklere öncelik verilmelidir.	O	O	O	O	O
95. İnsan mutluluğunun tam olarak gerçekleşmesi, yeni ve insana daha çok önem veren toplumsal kurumların oluşmasını gerektirir.	O	O	O	O	O
96. Eğitim gruba uyumdan çok kişisel yaratıcılığa ağırlık vermelidir.	O	O	O	O	O
97. Birey en büyük mutluluğu devletin amaçlarına gönüllü hizmet etmekte bulur.	O	O	O	O	O
98. Okul programları hem öğrencilerin hem de toplumun değişen ihtiyaçlarına göre sürekli güncellenmelidir.	O	O	O	O	O

Eğitim Görüşleri	Kesinlikle Katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Kesinlikle Katılmıyorum
99. Okullar özgürleştirici belli bazı toplumsal reformların gerekliliği ve bu gerekliliğin yerine getirilmesi konusunda öğrencileri teşvik etmelidir.	O	O	O	O	O
100. Orta öğretim düzeyinde kompozisyon gibi genel zihinsel yeteneği ölçmeye yarayan yöntemler bilgi içeriğine ağırlık veren çoktan-seçmeli testler gibi değerlendirme yöntemlerinden daha iyidir.	O	O	O	O	O
101. Okullar içinde bulunduğumuz zamana ve geleceğe verilen aşırı önemi azaltarak daha çok geçmişin erdemleri ve başarıları üzerinde durmalıdır.	O	O	O	O	O
102. İnsan temelde içinde yaşadığı toplumun ölçü ve standartları tarafından şekillendirilen, kendi kültürünün bir ürünüdür.	O	O	O	O	O
103. Var olan okul sistemi yerini gönüllü ve kişinin kendisini yönlendirebildiği bir sistemine bırakmalıdır.	O	O	O	O	O
104. Okullar değişim ihtiyacına değil var olan kültürel değerlerin korunmasına önem vermelidir; sadece kurulu toplumsal düzenle bağdaşacak değişimleri teşvik etmelidir.	O	O	O	O	O

APPENDIX C

Q-Q PLOTS OF EDUCATIONAL AND GENERAL IDEOLOGIES OF SCHOOL LEADERS

C. 1 Normal Q-Q Plots of Educational Fundamentalism for Each Group

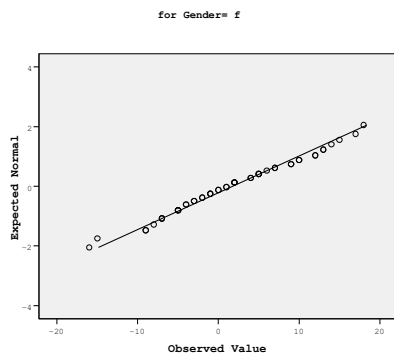


Figure C.1. Q-Q plot of females

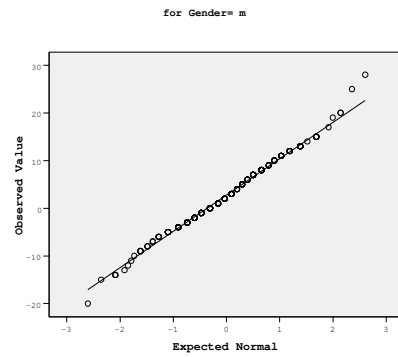


Figure C.2. Q-Q plot of males

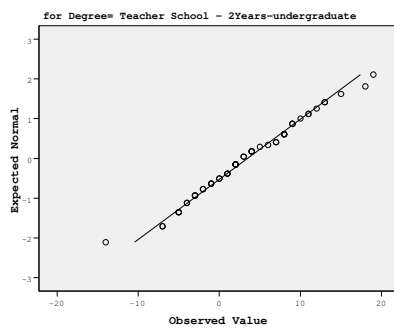


Figure C.3. Q-Q plot of academic degree-1

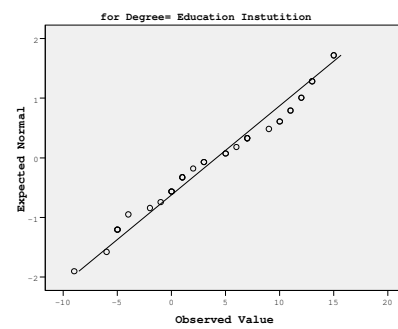


Figure C.4. Q-Q plot of academic degree-2

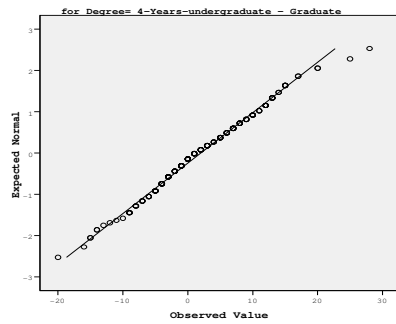


Figure C.5. Q-Q plot of academic degree-3

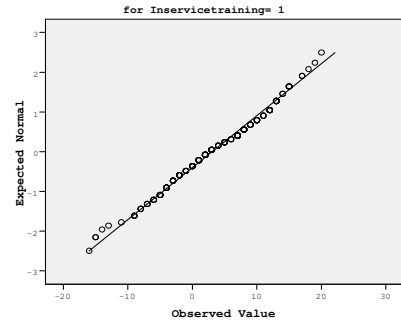


Figure C.6. Q-Q plot of in-service training-1

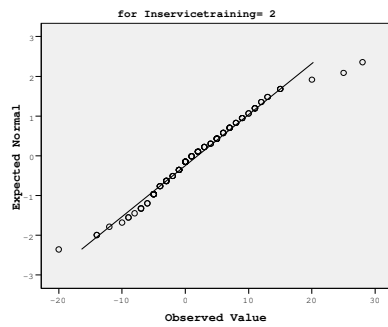


Figure C.7. Q-Q plot of in-service training-2

C. 2 Normal Q-Q Plots of Educational Intellectualism for Each Group

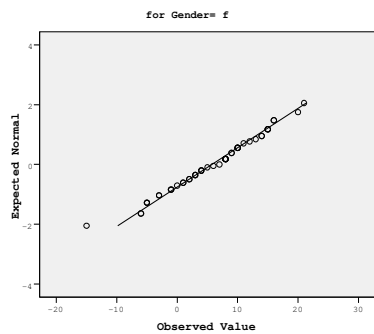


Figure C.8. Q-Q plot of females

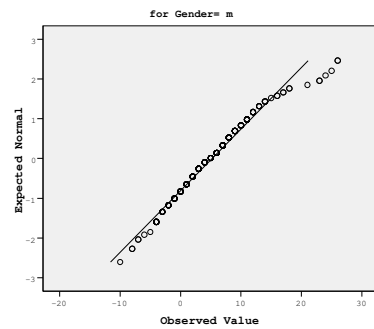


Figure C.9. Q-Q plot of males

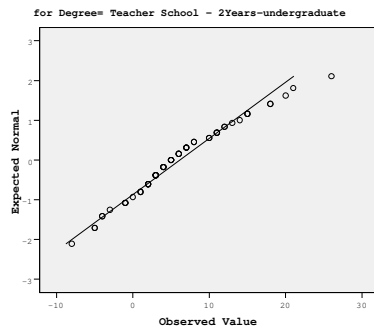


Figure C.10. Q-Q plot of academic degree-1

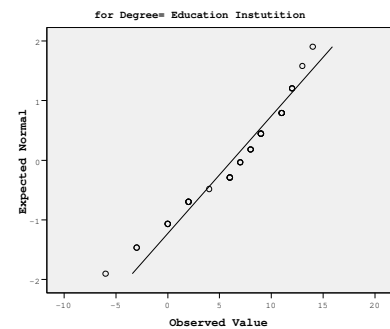


Figure C.11. Q-Q plot of academic degree-2

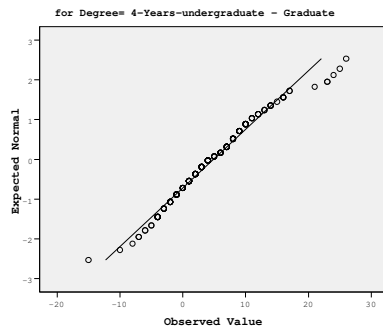


Figure C.12. Q-Q plot of academic degree-3

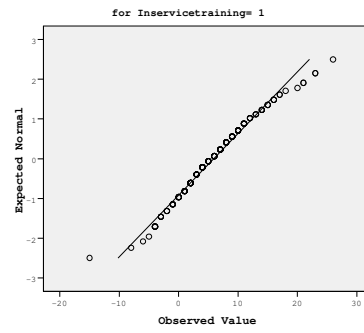


Figure C.13. Q-Q plot of in-service training-1

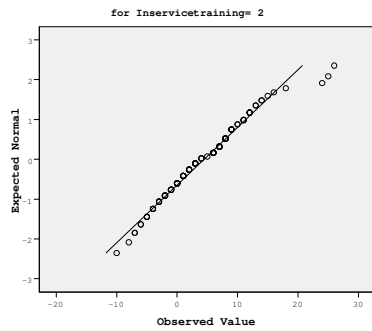


Figure C.14. Q-Q plot of in-service training-2

C.3. Normal Q-Q Plots of Educational Conservatism for Each Group

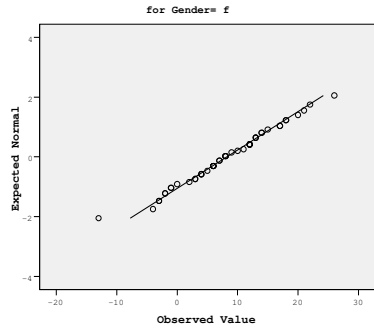


Figure C.15. Q-Q plot of females

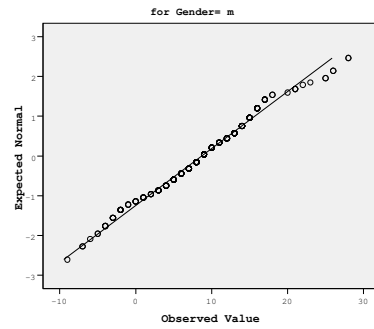


Figure C.16. Q-Q plot of males

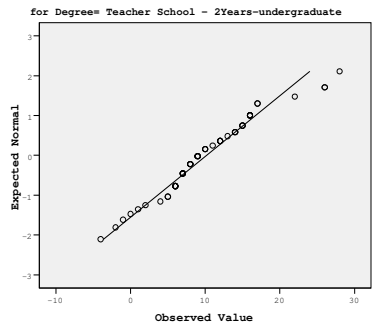


Figure C.17. Q-Q plot of academic degree-1

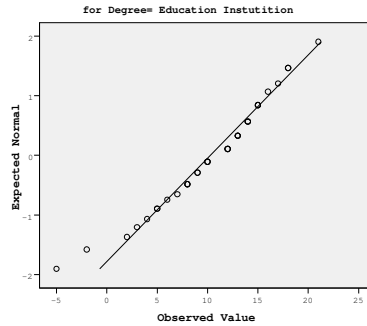


Figure C.18. Q-Q plot of academic degree-2

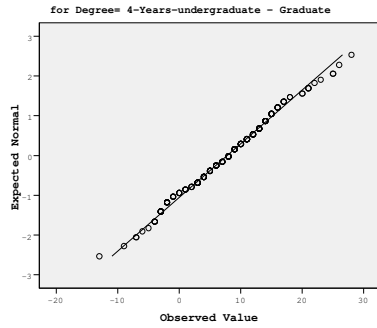


Figure C.19. Q-Q plot of academic degree-3

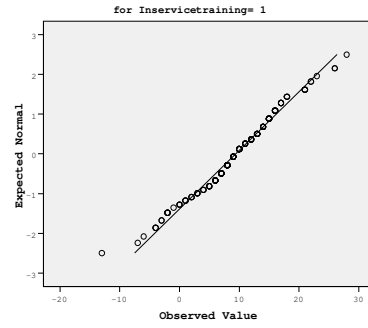


Figure C.20. Q-Q plot of in-service training-1

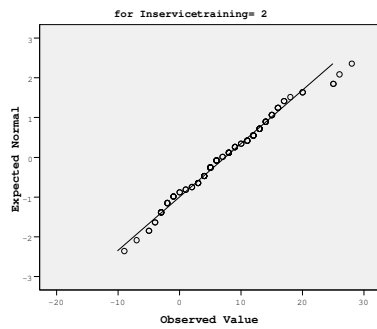


Figure C.21. Q-Q plot of in-service training-2

C.4. Normal Q-Q Plots of Educational Liberalism for Each Group

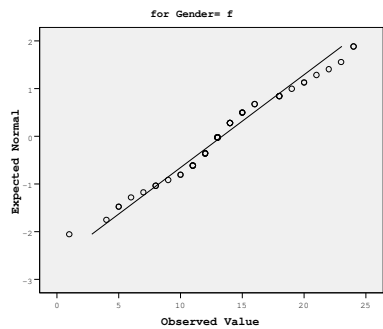


Figure C.22. Q-Q plot of females



Figure C.23. Q-Q plot of males

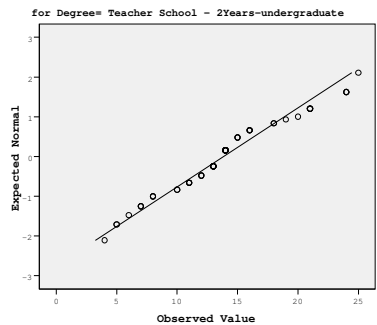


Figure C.24. Q-Q plot of academic degree-1

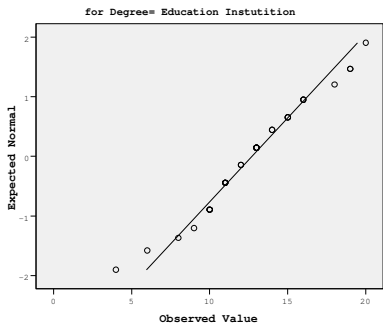


Figure C.25. Q-Q plot of academic degree-2

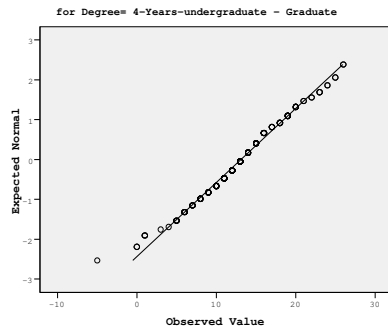


Figure C.26. Q-Q plot of academic degree-3

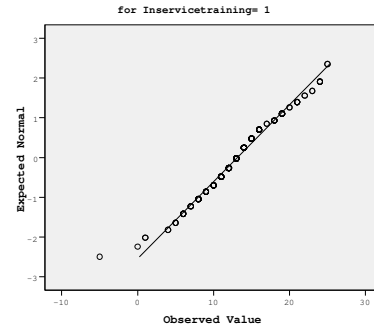


Figure C.27. Q-Q plot of in-service training-1

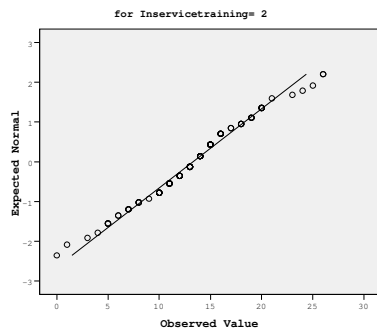


Figure C.28. Q-Q plot of in-service training-2

C.5. Normal Q-Q Plots of Educational Liberalism for Each Group



Figure C.29. Q-Q plot of females

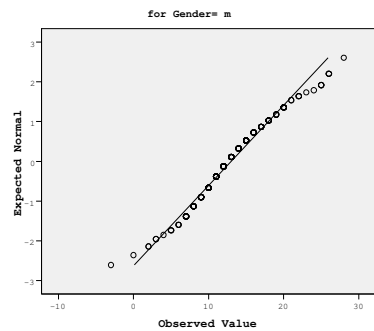


Figure C.30. Q-Q plot of males

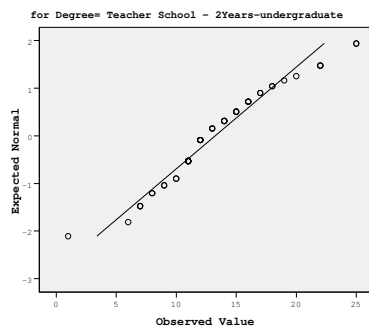


Figure C.31. Q-Q plot of academic degree-1

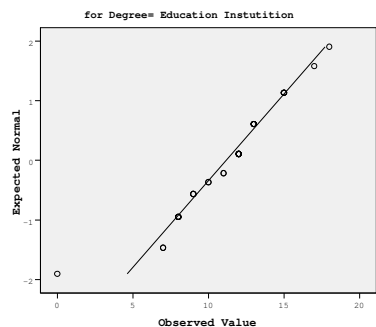


Figure C.32. Q-Q plot of academic degree-2

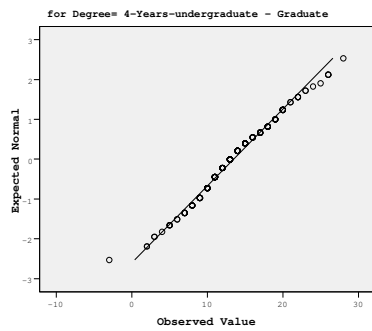


Figure C.33. Q-Q plot of academic degree-3

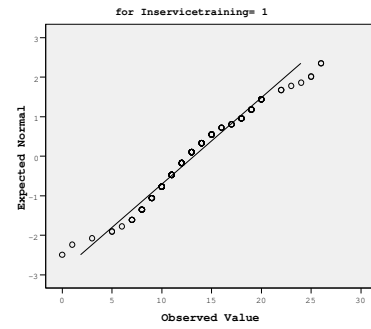


Figure C.34. Q-Q plot of in-service training-1

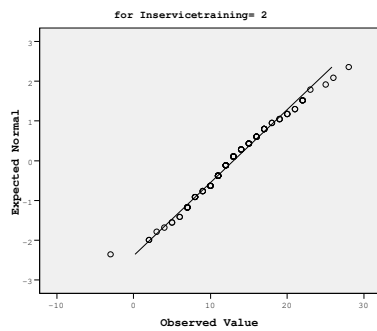


Figure C.35. Q-Q plot of in-service training-2

C.6. Normal Q-Q Plots of Educational Anarchism for Each Group

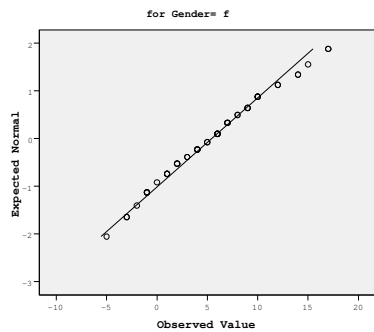


Figure C.36. Q-Q plot of females

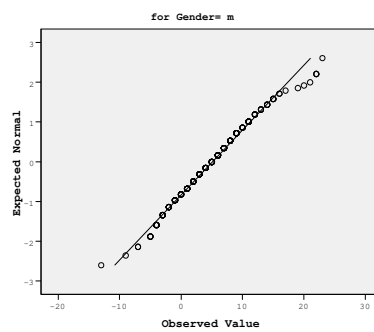


Figure C.37. Q-Q plot of males

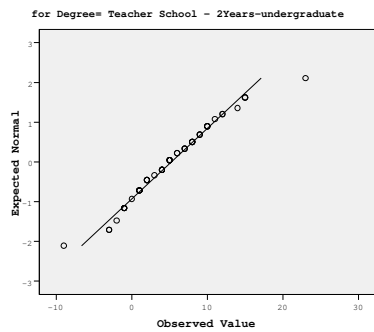


Figure C.38. Q-Q plot of academic degree-1

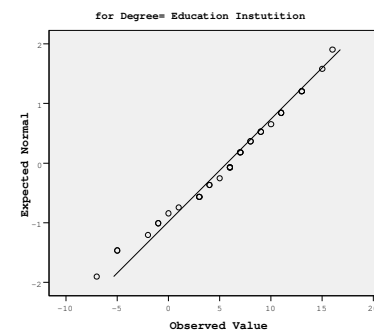


Figure C.39. Q-Q plot of academic degree-2

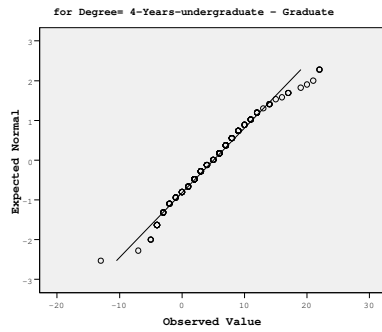


Figure C.40. Q-Q plot of academic degree-3

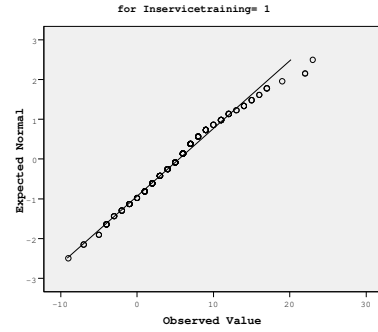


Figure C.41. Q-Q plot of in-service training-1

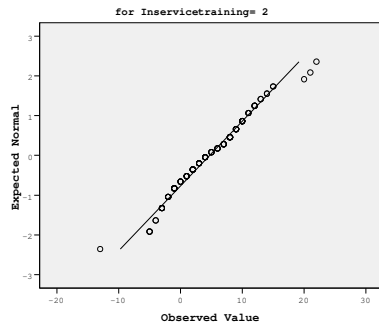


Figure C.42. Q-Q plot of in-service training-2

C.7. Normal Q-Q Plots of General Conservatism for Each Group

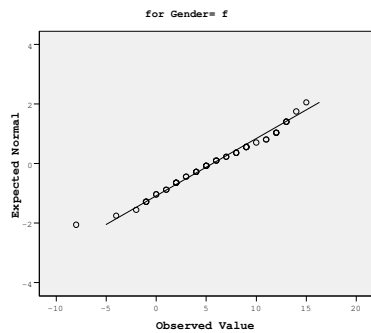


Figure C.43. Q-Q plot of females

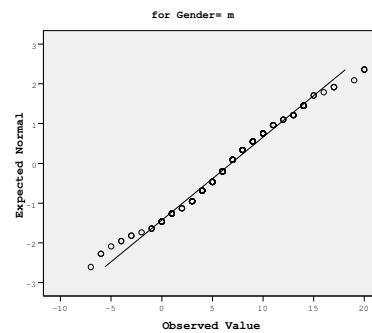


Figure C.44. Q-Q plot of males

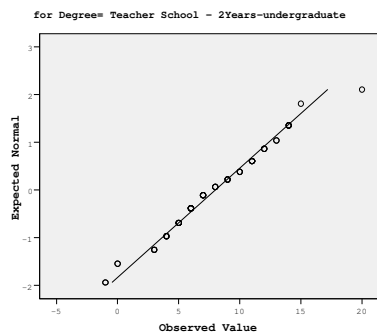


Figure C.45. Q-Q plot of academic degree-1

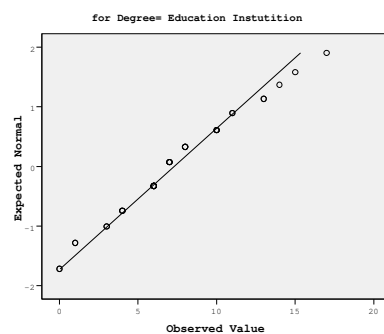


Figure C.46. Q-Q plot of academic degree-2

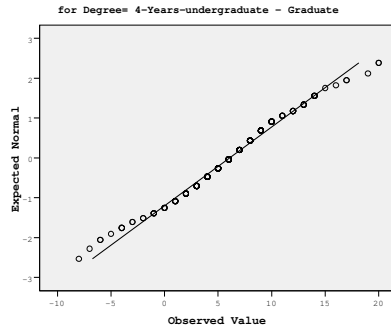


Figure C.47. Q-Q plot of academic degree-3

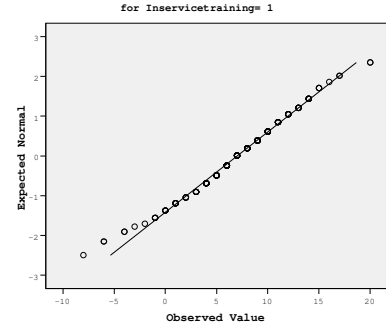


Figure C.48. Q-Q plot of in-service training-1

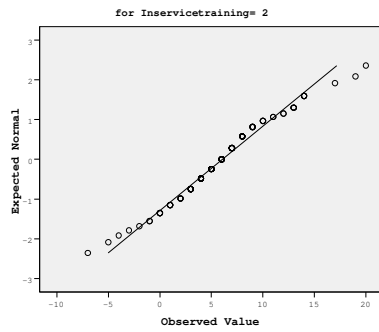


Figure C.49. Q-Q plot of in-service training-2

C.8. Normal Q-Q Plots of General Liberalism for Each Group

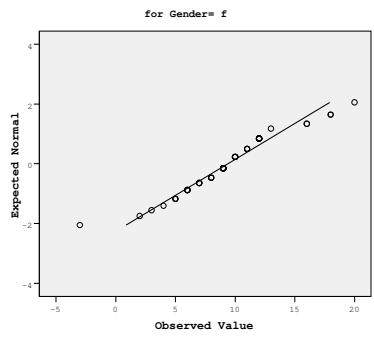


Figure C.50. Q-Q plot of females



Figure C.51. Q-Q plot of males

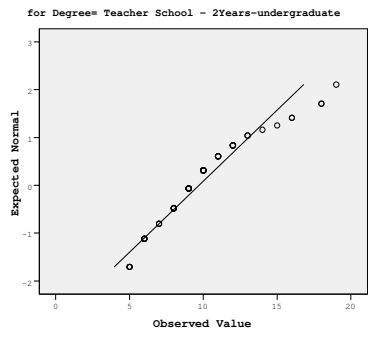


Figure C.52. Q-Q plot of academic degree-1

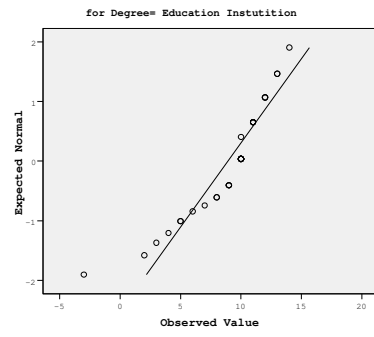


Figure C.53. Q-Q plot of academic degree-2

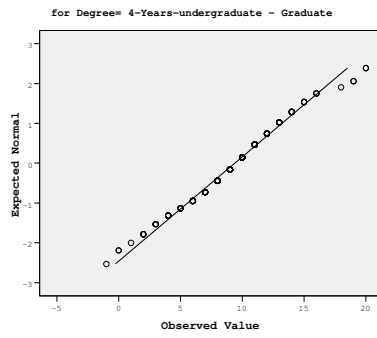


Figure C.54. Q-Q plot of academic degree-3

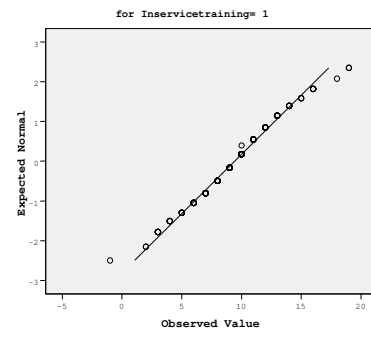


Figure C.55. Q-Q plot of in-service training-1

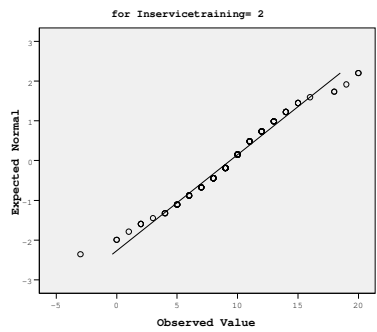


Figure C.56. Q-Q plot of in-service training-2

APPENDIX D

SCATTER PLOTS OF EDUCATIONAL AND GENERAL IDEOLOGIES

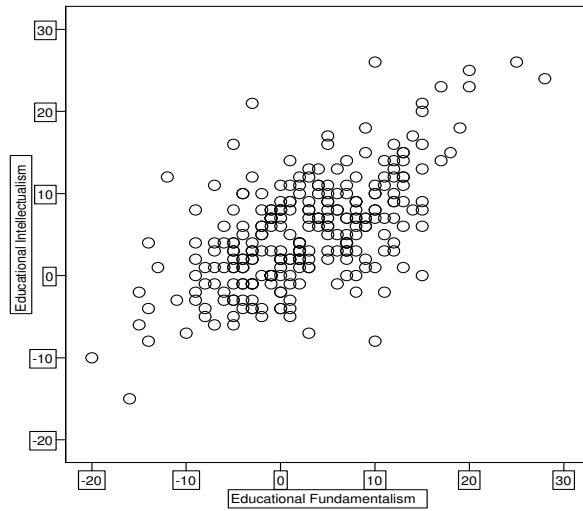


Figure D.1. Scatter plot of educational fundamentalism and educational intellectualism

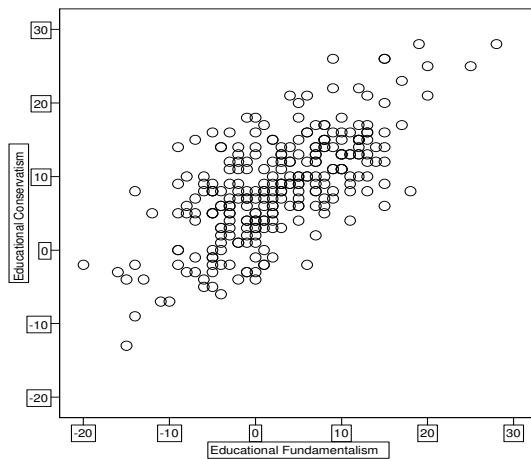


Figure D.2. Scatter plot of educational fundamentalism and educational conservatism

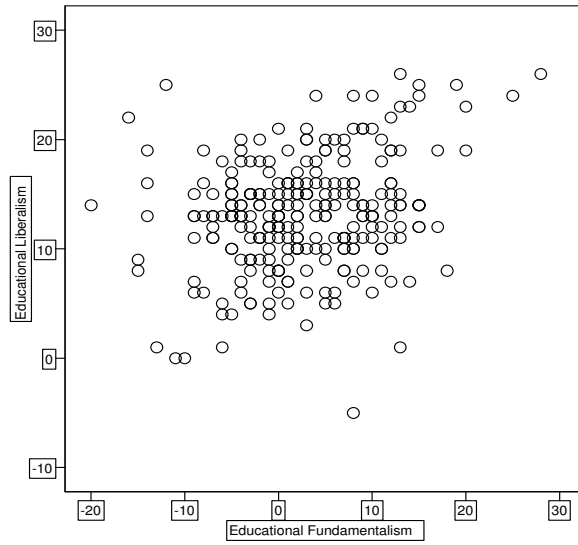


Figure D.3. Scatter plot of educational fundamentalism and educational liberalism

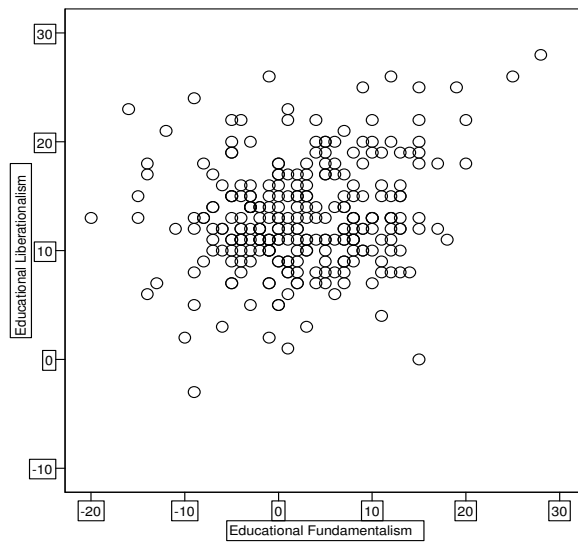


Figure D.4. Scatter plot of educational fundamentalism and educational liberalationalism

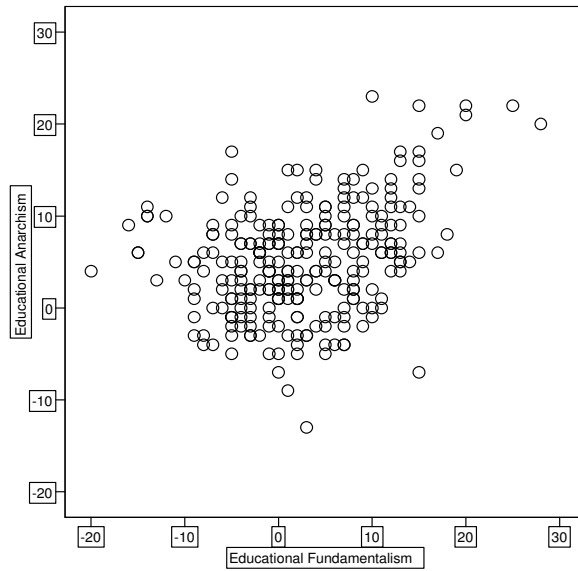


Figure D.5. Scatter plot of educational fundamentalism and educational anarchism

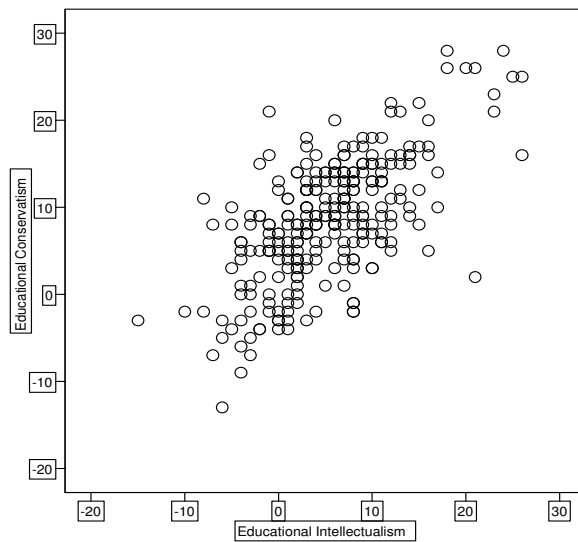


Figure D.6. Scatter plot of educational intellectualism and educational conservatism

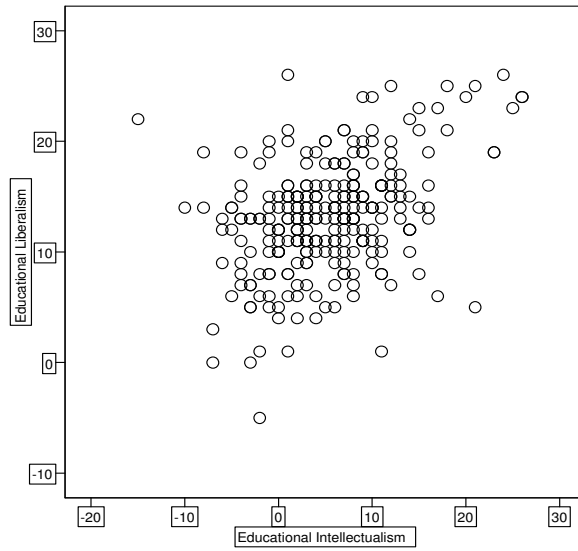


Figure D.7. Scatter plot of educational intellectualism and educational liberalism

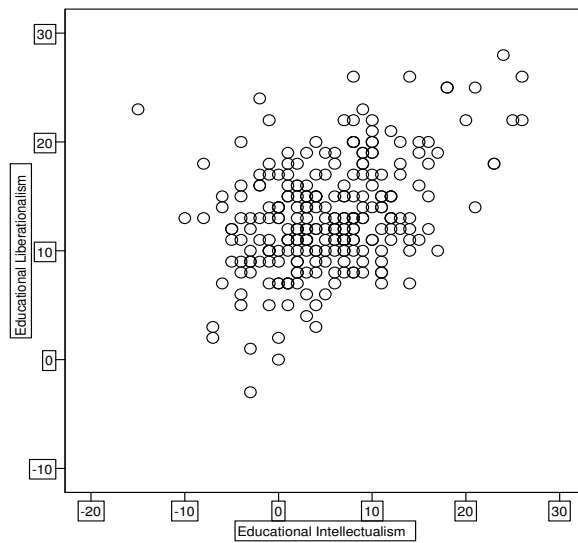


Figure D.8. Scatter plot of educational intellectualism and educational liberationism

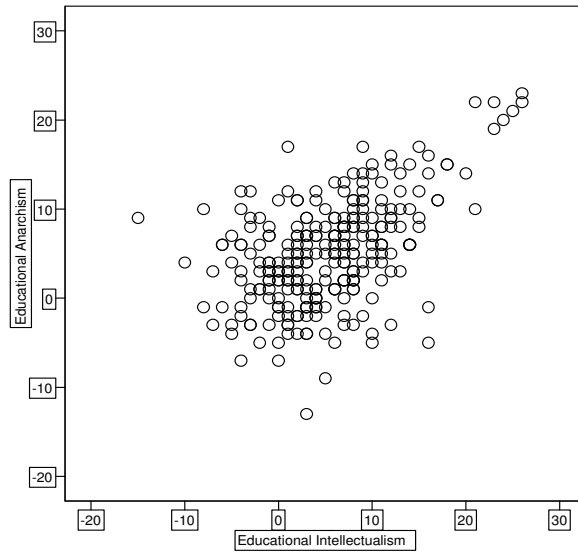


Figure D.9. Scatter plot of educational intellectualism and educational anarchism

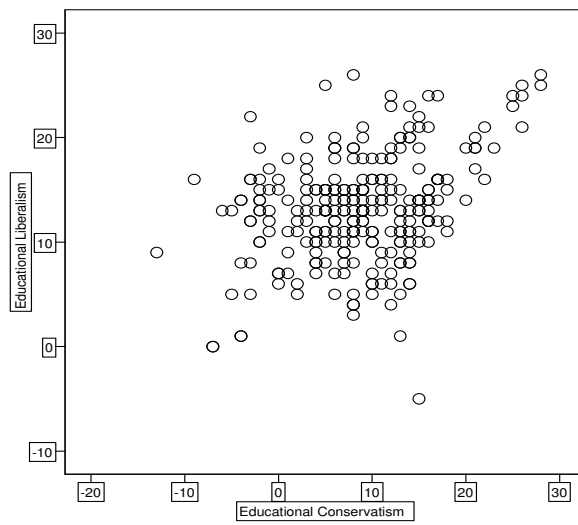


Figure D.10. Scatter plot of educational conservatism and educational liberalism

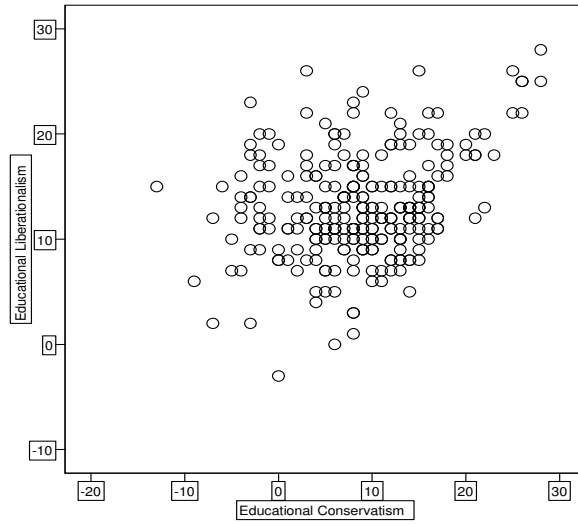


Figure D.11. Scatter plot of educational conservatism and educational liberalism

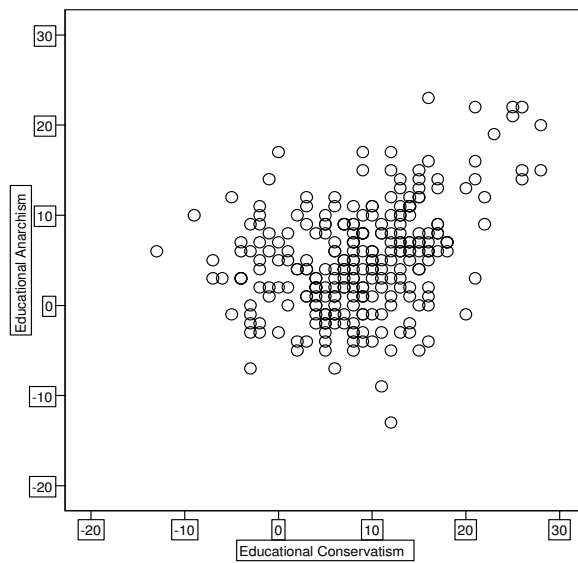


Figure D.12. Scatter plot of educational conservatism and educational anarchism

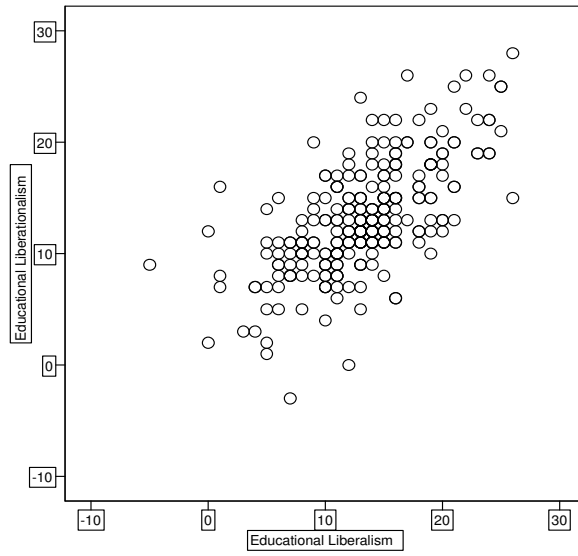


Figure D.13. Scatter plot of educational liberalism and educational liberationism

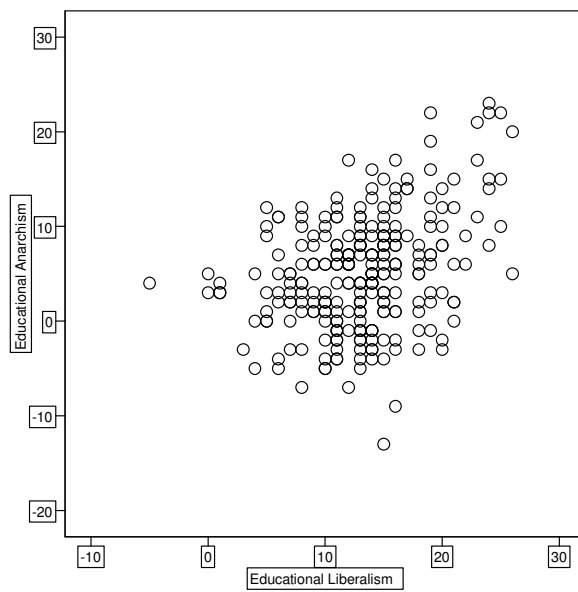


Figure D.14. Scatter plot of educational liberalism and educational anarchism

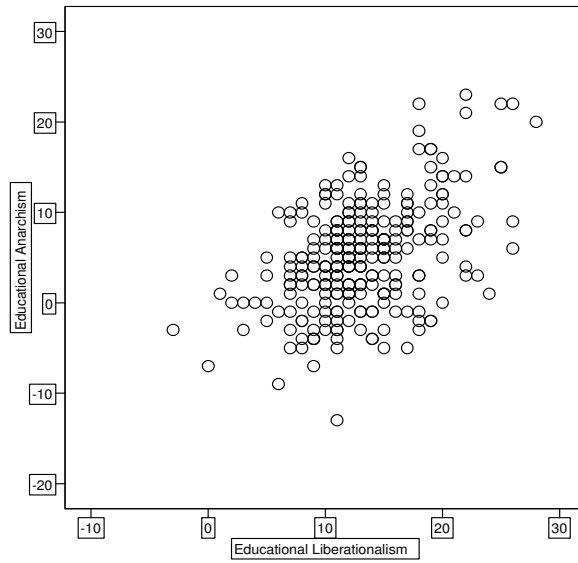


Figure D.15. Scatter plot of educational liberalism and educational anarchism

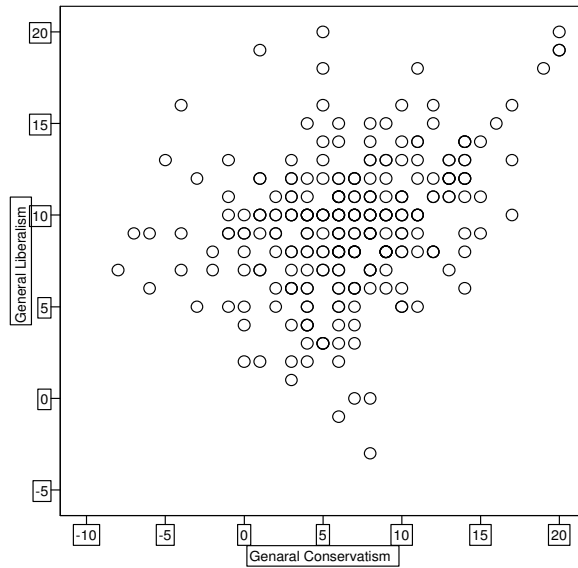


Figure D.16. Scatter plot of general conservatism and general liberalism