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Examınıng Preservıce Teachers' Perspectıves On Dıfferences In The Context Of Socıal Dıstance

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ABSTRACT	ARTICLE INFO

ABSTRACT

We see that the concept of social distance, in other words, social isolation was first used by Emory Bogardus in 1925. Social distance is defined, by Bogardus as a distance determined by the proximity or distance between individuals and groups of individuals. Social distance, used to express the low degree of relationship between individuals who make up the society. In other words, it is used to indicate the weakness of the social relationship that people and their communities form even if they share the same physical space with each other. The main point that makes social distance most striking is that social groups easily accept or exclude someone who is different.

In this study, the views of teacher candidates studying about social distance at the Faculty of Education, which was first expressed by Emory Bogardus in 1925, were consulted. For this, a questionnaire was prepared by scanning the relevant literature and making use of the scale prepared by Bogardus. The questionnaire used in the research was applied to a total of 20 teacher candidates majoring in social studies teaching, primary school teaching, Turkish teaching and mathematics teaching at Gaziantep University Nizip Faculty of Education. In the study in which qualitative research methods were used, 4 open-ended questions were asked and the data obtained as a result of this were tried to be analyzed by content analysis method. In order to test the comprehensiveness of the questions in the questionnaire, the opinions of field experts were consulted. The questions prepared in advance were given their final form by taking their opinions into account. According to the findings, preservice teachers' views on social distance were generally positive.

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Öğretmen Adaylarının Farklılıklara Bakış Açısının Toplumsal Uzaklık Bağlamında İncelenmesi

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ÖZET	**MAKALE BİLGİSİ**
Toplumsal uzaklık kavramı, diğer ifadeyle sosyal mesafe kavramının ilk kez 1925 tarihinde Emory Bogardus tarafından, kullanıldığını görüyoruz. Toplumsal uzaklık, Bogardus tarafından bireyler ve bireylerin oluşturduğu gruplar arasındaki yakınlık ya da uzaklık ile belirlenen bir mesafe şeklinde tanımlanmaktadır. Toplumsal uzaklık; toplumu oluşturan bireylerin birbirleriyle olan münasebetin derecesinin düşüklüğünü ifade etmek amacıyla kullanılmıştır. Başka bir ifade ile insanların ve onların oluşturduğu toplulukların, birbiriyle aynı fiziki mekanı paylaşmış olsalar dahi, sosyal olarak birbiriyle kurdukları ilişkinin zayıflığını belirtmek için kullanılmıştır. Toplumsal uzaklıkta, sosyal gurupların farklı olan birini kolay kabul etmesi veya en çok da kolay bir şekilde dışlaması söz konusudur.	
Bu araştırmada Eğitim Fakültesinde okuyan öğretmen adaylarının ilk kez 1925 yılında Emory Bogardus tarafından ifade edilen toplumsal uzaklık ile ilgili görüşlerine başvurulmuştur. Bunun için ilgili literatür taranarak ve Bogardus tarafından hazırlanan anketten istifade edilerek bir anket hazırlanmıştır. Araştırma da kullanılan anket, Gaziantep Üniversitesi Nizip Eğitim Fakültesi, Sosyal bilgiler öğretmenliği, Sınıf öğretmenliği, Türkçe öğretmenliği ve Matematik öğretmenliği bölümünde okuyan toplam 20 öğretmen adayına uygulanmıştır. Nitel araştırma yöntemlerinin kullanıldığı araştırmada 4 adet açık uçlu soru sorulmuş, bunun sonucunda elde edilen veriler içerik analizi yöntemiyle çözümlenmeye çalışılmıştır. Araştırmada kullanılan ankette ki soruların kapsayıcılığını test etmek amacıyla, alan uzmanlarının görüşlerine başvurulmuş, onların görüşleri de dikkate alınarak önceden hazırlanan sorulara son şekli verilmiştir. Elde edilen bulgulara göre, öğretmen adaylarının toplumsal uzaklık konusunda ki görüşleri genelde olumlu olarak tespit edilmiştir.	*Alınma Tarihi:*10.03.2022 *Çevrimiçi yayınlanma tarihi:* 31.03.2022
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Introduction

As it is known, society emerges as a wide social system and network of relations that includes different ethnic or non-ethnic groups and cultural elements. For this reason, in sociology, people are defined by the society that he lives in and of which he is a member, with all his attitudes and characteristics such as daily habits, mental and character structure, relationships, way of perceiving the world, etc. (Doğan, 2008, p.75). Today, it is possible to encounter such differences in almost every society. Although there are different individual thoughts, different ethnic structures and groups in the same society, it does not prevent these communities from continuing their existence. There is no doubt that long-term and trouble-free partnerships are only possible by succeeding in meeting on common ground. Unfortunately, we see that very few societies are able to achieve this today. While differences can be seen as wealth in some societies, in some societies they can be perceived as a threat that will weaken security. However, the quality of a person's perception of this situation as wealth or threat is very important. Namely, those who differ from others with what they have can easily be accepted wherever they go in any society. Otherwise, it becomes more difficult for societies to accept. Nonetheless, accepting people as human is a basic approach that will solve all of our problems.

Despite their differences, societies that have managed to unite around the same commons have been able to survive for a long time. For this reason, seeing differences as a threat and not seeing them as a privilege makes it difficult for societies to have a long life. Societies that can see their differences as privileges and embrace everyone within the concept of equal citizenship have succeeded in solving the philosophy of being human and living together and being long-lasting.

In this context, the concept of social distance or social isolation, which was first mentioned by Bogardus, is a definition used to draw attention to the existence of communities that differ from each other due to their differences even if they share the same physical space. Social psychology explains social distance as the degree to which members of different social groups such as race, religion, nationality accept or reject each other (Budak, 2000, p.690).

In societies, it is possible for groups with different languages, beliefs, cultures and value judgments to live together physically. However, this physical coexistence, which sometimes emerges out of necessity, may not bring about a social coexistence. Groups or communities with different cultures or beliefs may not accept someone who has a different culture and belief even if he is in a difficult situation, and may not include him in the social group. In other words, they may maintain a social distance between themselves and him. The social distance created in this way is expressed with the concept of social distance. In this sense, we see that a survey has been prepared for the first time in order to reveal the existence of social distance.

The phenomenon of social distance was first observed by Bogardus (1933; cited in Coenders, Lubbers, & Scheepers, 2005) who examined the interracial relations in the United States and has suggested that as minority groups approached the majority groups, the majority groups tried to keep the minority groups at a distance and prevent real contact between ethnicities. Bogardus

found strong evidence to support this claim; established a lasting research tradition with this evidence; and pioneered contemporary research on social distancing that still yields similar results (Coenders, Lubbers, & Scheepers, 2005).

In 1925, Bogardus developed an attitude scale in order to determine whether there could be relations with individuals belonging to different races, languages, cultures and religions in the USA and tried to reveal the degree of acceptance of differences in this way.

The scale developed by Bogardus consists of seven steps. These are formed from the realities of the society itself. These steps in the scale are:

1. Close kinship due to marriage,
2 As my closest personal friend to my club,
3. Neighboring the street where I live,
4. As an employee who will work in my profession,
5. As a citizen of my country
6. As a visitor to my country only,
7. I would like him to be expelled from my hometown (Bogardus, 1959).

As can be seen, the expressions in this scale aim to measure the approach put forward by different ethnic origins, different religions and sometimes sects according to their degree, and in this way, to be able to determine the social situation. The expressions in this scale actually appear as a criterion of values to determine whether people are tolerant toward each other.

The attitude scale developed by Bogardus is the United States of America, which is perhaps the most cosmopolitan country in the world and has just begun to host people from different countries or even different continents that are not culturally similar to each other, in short, belonging to different races and religions, who come together and try to make a unity of fate. It was developed to measure the degree of acceptance or refusal to have a social relationship with people in different groups (Bogardus, 1959). In the Bogardus attitude scale, people's attitudes towards a group are measured by the degree of closeness of the accepted relationship. In addition to the attitudes of individuals towards a particular group, it is also possible to compare the attitudes of a particular individual towards various communities. It has been accepted that the social distance scale is a technique that can be used successfully in measuring attitudes towards all kinds of groups with a standardizing correction to express various forms of relationships and various degrees of social identification (Sencer-Irmak, 1984, p.272). On this occasion, it should be stated that the social scientist Emory Bogardus was the first to use the concept of scale in studies. With the social distance scale it developed, it consisted of some items selected to determine the social adoption level of any cluster. These items are listed in a systematic order from the tendency to adopt a very close social relationship to the tendency to avoid even the most distant social relationship (Sencer-Irmak 1984, 275).

Method

The research was conducted to determine whether there is social distance and if any, at what level that can be defined as the acceptance or exclusion of teacher candidates who share the same physical space and study at Gaziantep University who have different grade levels and different ethnic origins. In the study in which qualitative research methods were used, a phenomenological design was used. The design based on collecting information about situations and events that we are aware of but do not have in-depth and detailed information is called the phenomenological design (Yıldırım & Şimşek, 2008, p. 72). The research is based

on the face-to-face survey technique, as it was administered by the researcher himself. The sample group of the study is a homogeneous group and was randomly selected from classes and departments. In order to prevent data loss in the research, detailed information was given to the pre-service teachers, a suitable physical environment was provided and care was taken to give sufficient time.

Study Group of the Research

The study group of the research consists of 20 teacher candidates from different parts of the country with different ethnic origins who study at Gaziantep University Nizip Education Faculty in the 2021-2022 academic year. 5 of these pre-service teachers are students in the department of social studies teaching, 5 of them are in the department of primary school teaching, 5 of them are students in the department of Turkish Language Teaching, and 5 of them are students in the department of mathematics teaching. In order to prevent possible data loss, the study was applied by the researcher himself to the students studying in each department at different times. In this respect, "easily accessible" sampling method, which is one of the purposeful sampling methods, was used in the research.

The "easily accessible" sampling method, one of the purposive sampling methods, brings speed and practicality to the research. Because in this method, the researcher chooses a situation that is close and easy to access (Yıldırım and Şimşek 2009).

The demographic characteristics of the study group participating in the research are given in the table below.

Table 1. Demographic Characteristics of the Participants in the Study

Features		N
Gender	Women	14
	Men	6
Class	3rd grade	12
	4th grade	8
Age	18-24	14
	25-34	4
	35+	2
Average Income	3000-4000	13
	4000-5000	4
	5000+	3
Department	Social Studies Teacher	5
	Primary School Teacher	5
	Turkish Language Teacher	5
	Mathematics Teacher	5
Total		20

In Table 1, the demographic information of the pre-service teachers included in the research is given. These are gender, grade level, age, average monthly income of the family, and department studied. Considering the gender variable, 14 of the teacher candidates in the study

are female and 6 of them are male. This is related to the fact that women prefer teaching majors more than men. According to the class variable, while the number of pre-service teachers studying in the 3rd grade is 12, the number of those studying in the 4th grade is 8. The reason for including 3rd and 4th grade students in the research is to get more detailed and healthy answers to the questions. The number of those aged 18 to 24 is 14, the number of those aged 25 to 34 is 4, and the number of those aged over 35 is 2. All of the teacher candidates who can be considered older study at their second or third year. When the average income level of the families of the teacher candidates is examined, it is seen that the number of those with an income in the range of 3000-4000 TL is 13, the number of those with an income in the range of 4000-5000 is 4, and the number of those with an income above 5000 is 3. According to this, almost all of the families of the teacher candidates who are the subject of the research are in the low-income group. The total number of teacher candidates participating in the survey is 20. Accordingly, 5 students from each of the departments such as social studies, primary school, Turkish and mathematics teaching were included in the study.

Data Collection Tool

The research consists of two parts. In the first part, the personal information of the pre-service teachers is included. In the second part, the questionnaire items are included. In the research, in accordance with the purpose of the research, there are questions that are adapted from the social distance scale developed by Bogardus in order to measure the social distance of teacher candidates from each other. While determining these questions, in order to reveal whether they are inclusive or not, the opinions of 3 field expert academicians were also consulted, and the final questionnaire was created by giving the final form to the questions that is in line with their suggestions. There are 4 open-ended questions in the research and it was applied to a total of 20 teacher candidates. In the study, pre-service teachers were selected and included in the study group in accordance with the maximum diversity sampling method, one of the purposive sampling methods in accordance with the qualitative research tradition. The aim of maximum diversity is to create a small sample group who may be related to the problem studied at the maximum level and to reflect the diversity of individuals in this sample (Yıldırım & Şimşek, 2008, p. 108).

The generalization-based nature of quantitative research necessitates the need for large samples to represent the population. However, qualitative research does not need large samples as it is mostly conducted based on observation and interviews, because after a certain stage, both observations and interviews will start to repeat themselves (Morse, 2016, Shenton, 2004, cited in Baltacı, 2019, p.373). In this direction, the data of the study were obtained and interpreted by applying the existing interview protocol to 5 pre-service teachers studying in 4 different departments.

Analysis of Data

In this study, in which qualitative research methods were used, content analysis technique was used to analyze existing data. In the analysis of the data obtained for this purpose, respectively, the steps of coding the data, determining the themes of the coded data, organizing the codes and

themes, defining and interpreting the findings were followed. Frequency tables were created by considering similar expressions in the same category.

During the analysis, care was taken not to include the identity information of the students especially their names were kept confidential; therefore, students were defined as S1, S2, S3 ...

Findings and Interpretation

Table 2. Pre-service Teachers Would You Like to be Friends With Someone From a Different Nationality? Their Answers to the Question

Themes	Categories	Number of Views (f)
	I would have liked to	20
	by humanity	19
	new person recognition	18
	New Culture	17
Making Friends	Character	15
	a new language	13
	Wealth	11
	a new horizon	6
	New information	5

Would you like to be friends with someone from a different nationality as seen in Table.2 All of the participants (f=20) answered the question asked in the form that they wanted to be friends. In this question, to look at the situation backwards, there is no one who does not want to make friends with someone from a different nationality. This situation leads to the conclusion that a number of other factors can be easily ignored, perhaps because it is short-lived in making friends. Because in making short-term friendships, the person does not share the material and moral rights he has if such a situation is in question, the attitude can be very negative. In addition, the number of people (f=19) who consider making friends as a necessity of being human is also quite high. Apart from this, the number of those who state that it is a privilege to make friends with someone from a different nationality and to meet a new person is quite high (f=18). Responses such as making friends, getting to know a new culture (f=17), getting to know a different character (f=15), a new language (f=13), wealth in general (f=11), a new horizon (f=6) and new information. (f=5) shows us that generally positive answers emerged.

Table 3. Would You Marry Someone From a Different Nationality? Their Answers to the Question

Themes	Categories	Number of Views (f)
Getting Married	I would have liked to	9
	Diversity-Wealth	9
	Emotional intimacy	8
	I have no prejudice	7
	Being human is important	6
	I wouldn't want	11
	Differences of Opinion	10
	Personality-Character	8
	Cultural Difference	7
	Family's View	5

According to the information in Table 3, when the answers given to the teacher candidates to the question "Will you marry someone from a different nationality" are examined, accordingly, it was concluded that the pre-service teachers mostly answered this question as I would not want it (f=11). The reason for this was that it was highly likely to create differences of opinion (f=10) and they interpreted this situation as not making the togetherness long-lasting. In fact, the number of those who answered this question as I would like (f=9) is quite high. Subsequently, it is seen that the number of those who stated that they would marry if they could perceive diversity as wealth (f=9), nationality was not important, and emotional intimacy (f=8) was the most important thing. It is concluded that the answers to this question were given that I have no prejudices (f=7) and that being human is sufficient for marriage (f=6). What is meant by being human is to have some human values. This is expressed by the state of being well. In addition, looking at the answers given by those who do not want to marry a foreigner, marrying a foreigner makes the marriage difficult because it will create a personality-character difference (f=8) due to cultural difference, and also because cultural differences (f=7) make marriage difficult and the family's opinion on this issue is negative (f=5), he has a negative perception on this situation. It has also been seen that there are answers that participants will not want marriage because he will be affected. Marriage is an issue that can be considered very different from other issues. Because while those who participated in the survey are generally positive about short-term partnerships, it is seen that issues such as marriage that require long-term partnerships are approached more cautiously and there is a more negative attitude in this regard.

Table 4. Would You Help Someone From Different Nationalities When They are in a Difficult Situation? Answers to the Why Question

Themes	Categories	Number of Views (f)
Material-Moral Aid	I would	17
	Humanity Mission	16
	Happiness-Pleasure	16
	I Empathize	15
	Necessity of Religion	12
	I don't	3
	creates a habit	3

Looking at Table 4, it was observed that almost all of preservice teachers gave a positive answer to the question "would you help someone from a different nationality when they are in a difficult situation?" as "I can help" (f=17). Afterwards, it was concluded that the number of

those who stated that helping people is a human duty (f=16) and that helping people will make people happy (f=16) is quite high. I would like to be helped when I am in a difficult situation as well, or in the same way, I will help because I can ask for help when I am in a difficult situation. There were also those who answered this question as "I don't help" although they were very few (f=3). As the reason for not helping; It has been observed that they explain that I do not help them so that they do not create a habit (f = 3) or push them into laziness.

Table 5. Would You Like Someone From a Different Nationality to Live in your Hometown? Their Answers to the Question

Themes	Categories	Number of Views (f)
	I wouldn't want	13
	they stay long	11
	Property damage	9
	Moral damage (in the cultural sense)	8
Wanting or not wanting to live in the country	Privilege is recognized	7
	I would have liked to	7
	It should be short term	6
	Cultural interaction-Cultural development	6
	the necessity of humanity	5

Looking at Table 5, it was seen that the mostly gave negative answers (f = 13) to the question "Would you like someone from a different nationality to live in your hometown?" As the reason for this, it is seen that there are those who justify their long stay (f = 11) as well as those who claim that they harm the country financially due to the extra money spent depending on the length of their stay (f = 9). In addition, those who state that they do not want them to stay asserted that they cause cultural corruption in the spiritual sense and cause harm to the country they stay in (f=8). Perhaps considering the foreign elements living in our country and they are a little more essential element, they perceive them as having more privileges and the participants experience difficulty related to lagging behind in accessing some services (f=7) .. We see that the number of those who answered this question saying "I would like" (f = 7) is less than those who answered "I would not want", and those who approached this situation cautiously and stated that they could agree for them staying for a short period of time (f = 6) compared to the rate of participation in the whole survey. In addition, it is concluded that there are those who express that different cultures will contribute positively to the development of culture by interacting with each other (f=6) and those who want a foreigner to live in their country for the sake of humanity (f=5), albeit a little.

Conclusion and Recommendations

According to the findings obtained in the research, the level of acceptance or rejection of someone with different ethnic origins, to put it briefly, varies depending on whether the relationship is long- or short-term. According to the findings obtained in the research, marriage in other words, uniting under the same roof is a situation that is negatively approached and not warmly welcomed since it requires a long-term union and meeting in the same commons. On the other hand, it was concluded that the pre-service teachers who participated in the survey

expressed more positive opinions about living in the same neighborhood, which requires shorter-term partnerships, making friends and helping, compared to marriage. It is an important finding that we have revealed in our study that the answers given to the research questions are answered differently than those who share the same place or live together in the same country for a long time and have recently migrated to our country and received temporary accommodation. Considering the temporary immigrants, mostly Syrians, who came later, it was seen that the answers were negative while it was concluded that those who lived together in the same geography for a long time but had different ethnicities had a more positive attitude.

It is possible to encounter similar results in the study of Avcı (2013, p.169). In the research conducted on Turks and Kurds, it was concluded that both communities approached the issue of marriage with a person of opposite ethnicity very cautiously while they approached the issues of helping each other and living together as well as making friends very positively.

In a study conducted by Yıldırımalp and Erdoğan, (2019, p.352) to measure the social distance towards Syrians who settled in Turkey, it was concluded that while the respondents had a very negative attitude towards marriage, friendship and neighborliness, they were more optimistic about working in the same workplace. The interesting result in this study is that while negative answers were given to the question "Do you want help from a Syrian person when you are in trouble?"

In the study conducted by Karslı (2013, p, 132) to measure the social distance status of Alevis and Sunnis, two-mentality bases and perspectives that draw the boundaries of distance or closeness of social distance are as follows: preserving the lifestyle, keeping the tradition alive, stereotypes, wholesale view, religious sensing, etc. It can be said that attitudes make social distance away from different groups. It has been observed that emotional culture and tradition perception in these groups can turn into normativity towards their members, as well as strengthen in-group awareness. This sanction mostly occurs in the form of making individuals feel shame, with a rhetoric emphasizing the danger of being like someone else. It has been observed that the normativity of being one of them, in particular, causes social distancing against Alevis.

Human beings are social creatures and they need to live with other people. For this reason, people who are different from each other in terms of race, language, religion and denomination, and sometimes even physically dissimilarity, may have to live together. While the coexistence of people who accept these differences is expressed as social harmony, rejecting all these by not accepting them also means social incompatibility.

In similar studies, including this study, a social dissonance is generally observed in people who have differences and have to live together. The basis of this incompatibility is rejection in advance. The main issue that leads to this rejection is the negative prejudices that are formed against the different. Indeed, our prejudices cause us to misunderstand people. However, when we do not act prejudiced and give ourselves the opportunity to get to know someone or someone we is seen as different, we will be able to see how great the difference is.

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