Anthropology of Education Course as an Elective Course: What Does It Mean for Pre-service Teachers?

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ABSTRACT

This research is based on the question of why prospective teachers should take an educational anthropology course, considering the communication of the teaching profession (understanding the other) and encountering cultural diversity (education continues outside the school, this education aims to reproduce and sustain teaching). Today, it has become necessary to understand and evaluate educational activities in the context of culture. The data of the research was collected from 63 prospective teachers studying at the faculty of education of a foundation university in Istanbul in 2021. A case study, which is one of the qualitative research designs, was used in the research. The data collected through open-ended survey questions and semi-structured interview forms prepared by the researcher were converted into findings through descriptive analysis. As a result of the research, the students, it was determined that the students preferred the educational anthropology course in order to "be interested and curious about the content of the course", "to know and like the instructor", "to get to know different cultures and societies", "to understand the relationship between education and culture". The students defined the educational anthropology course as "a course that explains the relationship between education and culture", "a course that examines human societies and education", "a course that introduces cultural diversity", "a course that reflects culture to education", "a course that explains the importance of education and culture" and "a course that reveals the relationships between cultures". The students emphasized the words such as "culture", "human", "society", "race", "history" more in relation to the anthropology course. These words show the relationships between "culture-human", "culture-education" and "human-education". The students found the adequacy of the educational anthropology course sufficient in terms of content, planning, benefit, and efficiency. The students defined the educational anthropology course as "being sensitive to different cultures and people", "understanding cultural differences" He believes that he contributes to the teaching profession by "seeing", "knowing his own culture" and "understanding cultural processes and history".

Key words: Anthropology of Education, Cultural Transfer, Education, Pre-service Teachers, Türkiye

INTRODUCTION

The scientific, economic, and cultural development of societies is directly proportional to the quality of the teachers trained. When the literature is examined, it is seen that the studies support this view (Darling-Hammond, 2006; TEDMEM, 2014). Training qualified teachers are among the crucial aims of the Republic of Türkiye in education. Since the Tanzimat Reform Era, continuous changes have been made in the understanding and programs of teacher training in Türkiye (Akyüz, 1994, p. 153; Aydın, 1998, p. 1). Until 1982, primary school teachers were trained by the Ministry of National Education in primary teacher schools, education institutes, village trainer courses, village teacher schools and village institutes (Akdemir, 2013). For secondary schools, teachers were trained in educational institutes, higher teacher schools, trial higher teacher schools, and universities (Kavcar, 2002; CoHE (Council of Higher Education, 2018). In the period from the transfer of teacher training to universities in 1982, the teacher training undergraduate programs were updated in 1997, 2006, 2009, and most recently in 2018 (CoHE, 2018). In preparing new programs, the General Competencies of the Teaching Profession, and the Teacher Strategy Document (2017-2023) developed by the Ministry of National Education in 2017 were considered.

In this context, the courses, and contents of 25 undergraduate programs have been revised to be implemented in the 2018-2019 academic year. Within the scope of compliance with the Bologna process, a standard was provided among faculties in terms of European Credit Transfer System

ECTS. The innovations brought by the 2018 undergraduate programs to the faculties of education can be summarized as follows: the courses consist of three groups, namely, Teaching Profession Knowledge (TPK), Field Education (FE), and General Culture (GC) courses. Teaching professional knowledge in the programs is 30-35%, general culture 15-20%, and field education 45-50%. It is not possible for a teacher candidate who does not have sufficient general culture and field knowledge to receive a very good teaching profession (Özcan, 2011). However, it is essential for a teacher to gain teaching profession knowledge and skills as well as field knowledge (Koehler & Mishra, 2009). A teacher must, of course, have sufficient subject knowledge. In addition, teaching profession courses guide and shed light on how a teacher will apply the field knowledge in schools and how to transfer it to students (Işık et al., 2010). Teaching profession courses are one of the essential skills that a teacher candidate must acquire during the education process. Because the teaching profession knowledge has lagged the content knowledge until a specific time, the content knowledge of the teachers has come to the fore (Shulman, 1986). It has been emphasized that students who have positive attitudes toward vocational knowledge courses will do the teaching profession and will love this profession (Ekici, 2008). In the same way, many studies have shown that attitudes toward events or phenomena guide the behaviors and lives of individuals in the future.

Educational Anthropology Course

Educational anthropology, which has adopted the approaches, principles, and methods of anthropology, accepts education as a human phenomenon and process that takes place in all cultures and at every place and time from birth to death; In this sense, it does not limit education only to school. In terms of educational anthropology, education encompasses dynamic and variable processes related to the adaptation of human beings to the natural environment in which they live, the problem of transferring cultural knowledge to the next generations, and social institutions and structures. Therefore, the fact that educational relations are embedded in culture and social relations and that educational problems can only be understood within the local social context is the first point of departure for educational anthropologists. For this reason, educational anthropologists are interested in providing answer to questions, such as: _What is the meaning of education or success?_, _What is the ideal person in this society and culture?_, _In which culture, which knowledge is primarily necessary and which is secondary?_, and _Is oral or written culture preferred in the transmission and preservation of knowledge?_. On the other hand, the problems imposed by modernization (for example, the problems arising from the development of bureaucracy and industry, Western-style standard education understanding, schooling, and education policies, and the conflict of cultural diversity and local values mentioned above) include many sub-discussion areas that remain up-to-date and are studied by educational anthropologists. Finally, migration and multiculturalism, which can be gathered under the heading of globalization, electronic communication devices becoming a part of daily life, the uncertainty experienced with the proximity of the 'distant and exotic other,' and various related problems are the problems that directly concern education, anthropology and educational anthropology (Levinson & Pollock, 2011; Convertino et al., 2013; Spindler & Spindler, 2001).

It is seen that anthropology courses are widely included in the elective course pool in the Faculties of Education in universities outside Türkiye, in the Netherlands, Austria, Germany, and other Western European countries. Apart from Anthropology courses, courses such as Multicultural Education or Intercultural Pedagogy are the courses that are especially important in teacher training programs and courses that complement teacher education in Western European countries.

Although anthropologists have a limited number of research and publications on education, literacy, and gender in education, it is not yet possible to talk about the existence of an 'educational anthropology' in Türkiye that will feed educators with the approach of anthropology and anthropological data. There are 22 courses in the 2018 Education Faculties undergraduate program elective vocational knowledge course pool. Examples of these courses (Education Law Education History, Drama in Education, Extracurricular Activities in Education, Curriculum Development in Education, and Project Preparation in Education, etc.) can be given as examples. The education anthropology course, which is included in this program for the first time, is among the Elective Courses of the Teaching Profession (MB). The educational anthropology course consists of 2 hours of theory and 4 ECTS per week. Subjects of Educational Anthropology "The subject of anthropology, its basic concepts, history, and method; basic approaches in social-cultural anthropology; anthropological education and basic concepts of educational anthropology: Culture, acculturation, acculturation, adaptation, subculture, counterculture, common culture, etc.; cultural foundations and functions of education; intercultural differentiation, education, and learning; school as a living space, school cultures, and ethnographies; media, mass media, popular culture and education; globalization, cultural interaction, cultural literacy and education; Education in oral and written literary works in the history of Turkish culture and civilization; The role of parents and children in the Turkish family structure."

Teachers' contact with anthropological knowledge and thought, their understanding, and adoption of the principles and approaches of anthropology can contribute to their better understanding of their interlocutors, thus increasing their teaching quality and reducing negative attitudes. In the words of the American Commission on Anthropology Education (AEC, 2011, p. 1), 'anthropology can provide powerful tools for students and educators to understand themselves and others in today's rapidly changing world.

The developments of the 21st century increase the importance of anthropology. The criteria for being educated have also changed. The 'acceptable' individuals expected to be raised by educational institutions in late modern times are individuals who are in contact and cooperation with other countries and cultures, have an idea about the world's everyday problems, and can contribute to global solutions. Therefore, we can say that it is necessary for contemporary societies

to have a universal consciousness that can eliminate ethnocentrism and overcome cultural limitations. The perspective, principles, and knowledge of anthropology are compatible with these developments.

Studies on multiculturalism or sensitivity to differences have revealed that most teachers accept their deficiencies in these subjects and consider training necessary. Ernas (2014, p. 137) states that teachers in Mardin think that different cultures and human diversity should be included in the curriculum at all levels of education in her research on "Views on Human Differences." Esen (2009) investigated "how teachers perceive the problem of multiculturalism." There is no educational activity by the Ministry of National Education that puts social/cultural realities such as multiculturalism/ multilingualism on the agenda for teachers. In this case, what needs to be done is to make qualities such as respect for human cultural diversity, respect for human rights, and non-discrimination a part of teacher vocational training (formation) by establishing closer cooperation and relationship between anthropology and teaching. In their research, Ceyhan and Koçbaş (2011) brought forward the necessity of schools providing a calming and peaceful environment where prejudice and marginalization between ethnic groups can turn into actual conflict. Ünlü and Örten (2013) examined "pre-service teachers' perceptions of the concepts of multiculturalism and multicultural education", and it was determined that the candidates had wrong learning as well as correct information about these concepts.

There are few publications related to educational anthropology courses. The fact that Türkiye has a dynamic and plural culture that constantly receives immigration and whose culture is shaped by immigration; In addition, it is based on phenomena such as the intensification of intercultural contact and the strengthening of both the understanding of universalism and othering/conflicting ethnocentric tendencies. In short, the world is experiencing a period of paradigm change (hence a crisis), and education systems organized according to the principles and needs of the nation-state are faced with the necessity of change. For these reasons, there is a greater need for anthropology, primarily educational anthropology. Although anthropologists in Türkiye have a limited number of research and publications on issues such as education, literacy, and gender in education, it is not yet possible to talk about the existence of an 'educational anthropology' that addresses the problems of the society and cultural diversity, and that will feed educators with the approach of anthropology and anthropological data. However, in the field of educational sociology and educational anthropology, culture has been at the center of international literature in the last quarter century. There are studies in the field of culture in Türkiye. Çarkıt (2020), "Applications for Cultural Transfer in Secondary School Turkish Lessons"; Gürel and Çetin (2018), "An Analysis on Social Studies Lesson and Its Role in Cultural Transfer"; Akpınar and Genç (2017), "The Opinions of Social Studies Teacher Candidates on the Concept of Culture; Işık (2016), "The Problem of Insufficient Anthropological Knowledge and Teachers in Türkiye; Koçoğlu (2014), "Teacher Perceptions on the Effects of Social Studies Course Outcomes on Cultural Life"; Magat (2020)

"Examination of anthropological concepts in social studies teaching according to student views; Bursa and Ersoy (2020) "Preferences of Social Studies Teacher Candidates for 2018 Teacher Training Program Elective Course" can be given as an example of research on culture. There are only two Educational Anthropology books in Türkiye, one of which is edited by Zeliha Nilüfer Nahya (2020), and the other is edited by Mustafa Güçlü (2020).

Elective Courses in the Faculty of Education

The elective course is defined by CoHE (2017) as follows: "It is a course student takes from within the field and outside the field, except for the compulsory courses." An essential part of the regulations made in 2018 is related to elective courses. There are many reasons for the regulations regarding elective courses. One of the most important reasons is the harmonization of undergraduate programs with the Bologna process (Sağdıç, 2018). This justification is expressed in the CoHE teacher training undergraduate programs document as follows (CoHE, 2018, p. 12). Within the scope of the Bologna process, at least 25% of the elective courses should be included in the curriculum, and although these elective courses are included in the teacher training programs, it has been seen that hundreds of different courses are opened in faculties related to the elective courses. In the new updated studies, the creation of elective course pools related to elective courses has emerged as a need. Elective course pools in this rationale set forth by CoHE differ for each undergraduate program. Elective courses: It is grouped under three main headings: vocational knowledge, general culture, and field education. Educational Anthropology course is among the vocational knowledge courses. To graduate from the program, pre-service teachers must take six MB elective courses, four GK elective courses, and six AE elective courses from the courses in this pool during their education and have given these courses successfully. For these courses, the class level distinction has been removed, and it has been stated that all students can take the elective courses offered in the programs without any class distinction and prerequisites. CoHE wants Teaching Profession Knowledge, and General Culture elective courses to be offered for all students as faculty courses, not by departments. Elective courses are now included as an essential part of school programs. Students with different interests, needs, and abilities are tried to offer course options in line with their own needs in the programs. Elective courses are also expected to provide students with practical skills that prepare them for life (MoNE, 2008, p. 2).

The main aim of the higher education system is to raise versatile individuals with their individual and social qualities. In this context, it is necessary to determine the programs that can meet the student's needs and expectations of the elective courses. Because the elective course includes valuing and respecting the interests, expectations, and tendencies of the student (Korukçu, 2012, p. 159), in the literature, the course selection factor of students is of great importance as it has a structure that puts the student at the center of the system, and it can provide students with essential life skills in their future (Tuncer & Özüt, 2017). In a study showing

that elective courses are essential for students to get to know themselves and prepare for the future, it was also stated that elective courses could give the desired results only if the interests and wishes of the students were taken into account (Öztürk & Yılmaz, 2011). There are some studies on elective courses. In the study conducted by Demir and Ok (1996), it was concluded that the elective courses led the students to a second specialization in the study that included the Opinions of the Faculty Members and Students at the Middle East Technical University on Elective Courses. Gazi University Faculty of Arts and Sciences. In another study conducted with 300 students in the Chemistry, Physics, and Biology departments, it was determined that the factors affecting course selection vary according to courses (Tezcan & Gümüş, 2008). Dündar (2008) conducted research on the "application of analytical hierarchy process in course selection." He (2017) conducted a study revealing why American high school students choose Chinese as a second foreign language. Korukçu (2012) tried to determine the factors that affect the course selection of theology faculty students.

This research is based on the question of why pre-service teachers should take an educational anthropology course, considering the teaching profession's communication (understanding the other) and encountering cultural diversity (education also continues outside the school, this education aims to reproduce and maintain the culture. This study is the only and first one of the few studies conducted in Turkey in the field of educational anthropology.

In Turkey, the course of Educational Anthropology was included in the program as a professional knowledge elective course in the Faculties of Education in 2018. There are many elective courses in the elective course pool of the Faculty of Education and students can choose the courses they want. In this context, the current research seeks to answer the question of why students taking the Educational Anthropology course chose this course and what is the contribution of the course to the teaching profession? Information regarding the questions created for this purpose is presented under the title below.

1. What are the reasons for choosing the Educational Anthropology course for the students of the Faculty of Education?
2. How do the students of the Faculty of Education define the Educational Anthropology course?
3. What are the opinions of the Faculty of Education students about the Education Anthropology course, which is among the elective courses?
4. What are the views of the education faculty students about the achievements and effects of the educational anthropology course?
5. What are the views of the education faculty students about the contribution of the educational anthropology course to the teaching profession?

METHOD

Research Design

This research, which attempts to determine the reasons why students choose Educational Anthropology and the course's contributions to the teaching profession, was designed with the phenomenology design. The phenomenology design is a research design that focuses on phenomena that we are aware of but do not have an in-depth and detailed understanding of (Yıldırım & Şimşek, 2021). Phenomenological studies attempt to define common meanings that emerge from people's experiences related to a phenomenon or concept. The main purpose in phenomenology is to try to produce a universal explanation from personal experiences related to a phenomenon (Creswell, 2013).

Participants

Participants were students who chose the Educational Anthropology course in the spring semester of the 2020-2021 academic year at the faculty of education of a foundation university in Istanbul. The demographic characteristics of those participating in the study were presented in Table 1.

When the findings regarding the personal variables of the interviewees are examined, 51 (81%) of the participants are female, and 12 (19%) are male. Thirty-seven participants (58.7%) were grade 3 students, and 26 (41.3%) were grade 2 students. It was determined that 28 of the participants were between the ages of 21-22 (44.44%), 26 of them were between the ages of 19-20 (41.27%), and 9 of them were between the ages of 23 and above (14.29%). Considering the distribution in the departments, it was determined that the participants of the department of guidance and psychological counselling and Teacher Training in Turkish were more (22.22%).

Data Collection

In this research, the demographic data (department, class, gender, age) of the students were collected using structured questions, and opinions about the anthropology course were collected using semi-structured questions. While the researcher prepared the semi-structured questions, a question pool was created by scanning the literature. The prepared questions were finalized within the framework of the opinions of two field experts. A pilot study was conducted by applying the questions to 5 teacher candidates other than the participants. Of the 200 students who took the course for the first time, 63 students who volunteered to participate were interviewed, and the opinions of 59 students were included in the study. The interviews were conducted online via Microsoft Teams. The data were collected in two months, and the interview with each student lasted approximately 45 minutes. The number of participants seems relatively small, potentially limiting the generalizability of the research findings to the broader student population in Türkiye.

Analysis of Data

The data obtained from the research was analyzed using the licensed maxqda program. First, each participant's answers were transferred to a different word file, and the individual answers given by each student regarding the selection of the educational anthropology course were classified correctly. Female students were coded as F1, F2, F3, …male students as M1, M2, M3. Then, the data was transferred to the

Table 1. The demographic features of the participants

Personal Variables	Sections	Frequency	Percentage
Gender	Female	51	81.0
	Male	12	19.0
Grade	2	26	41.3
	3	37	58.7
Age	19-20	26	41.27
	21-22	28	44.44
	23 and above	9	14.29
Department	Guidance and Psychological Counselling	14	22.22
	Teacher Training in Turkish	14	22.22
	Teacher Training in English	10	15.87
	Primary Mathematics Education	9	14.29
	Primary School Teaching	8	12.70
	Pre-School Education	7	11.11
	Teacher Training in Arabic	1	1.59
Total		63	100

program and coded according to the theoretical and conceptual framework. In the analysis of the data content, a four-stage analysis technique was used, namely coding the data, finding the themes, organizing and defining the data according to the codes and themes, and interpreting the findings (Yıldırım & Şimşek, 2021). Similar statements of the participants were grouped and interpreted and presented with tables and code maps. In addition, examples were selected from the participant statements to contribute to the validity of the research results, and direct quotations were included. The maxmaps feature of the maxqda program was used to visualize the data.

Validity and Reliability

Validity: Since researchers working in a qualitative context have difficulty expressing validity criteria in qualitative research, many terms have been suggested (Coleman, 2022). In this study, some elements suggested by Guba and Lincoln (1989) were considered to ensure validity. Guba and Lincoln (1989) suggested criteria such as reliability, transferability, and consistency for the validity of the research. The following points were considered while providing these suggestions in this study. First, the research was conducted based on the theoretical conceptual framework. In preparing the research questions, opinions were taken from two academics who were researching in the same field. Necessary criteria for collecting, classifying, analyzing, and reporting research data (licensed qualitative data analysis program was used, and quotes were transferred as is.

Reliability: Regarding the consensus of coders in qualitative research, it is necessary to ensure that the way the data is interpreted is consistent between all coders. The critical point here is the agreement between coders. The intercoder agreement indicates how much two independent coders agree on the exact text (Paul et al., 2021). In qualitative research, it is necessary to ensure that the way the data is interpreted is

consistent across all coders. The critical point here is intercoder agreement. The intercoder agreement indicates how much two independent coders agree on the exact text (Paul et al., 2021).

The Maxqda qualitative data analysis program allows the computation of consensus elements between encoders. According to Sevilmis and Yildiz (2021), an agreement between coders is calculated by three methods. Code presence in the document, code frequency in the document, and code work in the sections. In this research, the presence of code in the document was preferred among the compromise options between the coders. The presence of a code in a document is not related to the frequency to which the code is assigned but is related to whether a code is defined by two researchers (Sevilmis and Yildiz, 2021). Two different researchers coded the same interview. Program-mediated agreement percentages of independently coded interviews were calculated. Makqda program calculates the consensus percentage based on the formula Matches/(Matches + Non-Matches)×100. Two independent coders agreed on 15 codes in the same document but disagreed on 4 codes. Accordingly, a percentage of agreement of 15(15+4) = 0.78×100 =78% was calculated. This calculated percentage is considered sufficient as a criterion of reliability (Sevimis & Yildiz, 2021).

FINDINGS

The reasons for choosing the educational anthropology course, how they define the course, their views on the educational anthropology course, the achievements and effects of the educational anthropology course, and the themes and sub-themes of the contribution of the educational anthropology course to the teaching profession are presented below through maps. At the same time, coding excerpts are presented in detail.

As seen in Figure 1, the reasons for choosing the anthropology course were grouped under nine sub-themes. These sub-themes are "Interest and curiosity about the lesson and the content of the lesson," "Recognizing and enjoy the

teaching style", "Interest in the concept of anthropology," "Recognizing different cultures and societies," "Thinking that the lesson will bring benefit," "Understanding the relationship between education and culture," "Education."

Desire to learn history", "Attention to the past," and "Desire to be an anthropologist." The expressions of the student's reasons for choosing the Educational Anthropology course are given in Table 2.
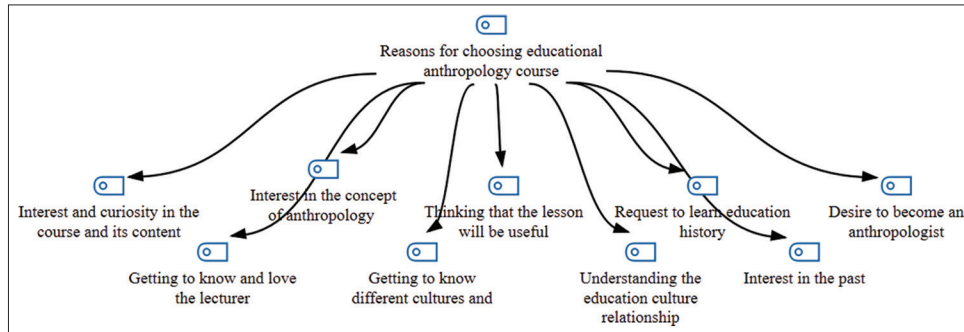

Figure 1. The Reasons participant students for choosing educational anthropology course hierarchical code subcode model

Table 2. Coding reasons of participant students for choosing educational anthropology course

| Sub-themes	Number of codes	Encodings
Interest and curiosity in the course and its content	26	F3 *"It was the most interesting course name among the options in Teaching Vocational Elective courses. I was curious about its contents."*
Getting to know and love the teacher	17	F50 *"I took the Sociology of Education course from the same teacher, and we had a perfect course. That is why I chose the Education Anthropology course, and I am glad I did."*
Interest in the concept of anthropology	8	M7 *"The course name intrigued me; frankly, I had no idea at first."*
Getting to know different cultures and societies	5	F38 *"To learn about our own culture and different cultures ...."*
Thinking that the lesson will be useful	4	F32 *"I thought this course would be relevant to my field and useful for me in teaching."*
Understanding the education culture relationship	3	F11 *"Out of curiosity about how cultures, races, and most of all people can affect education."*
Request to learn education history	2	F15 *"I would like to know the history of education."*
Interest in the past	2	M5 *"...learn the past more effectively."*
Desire to become an anthropologist	1	M4 *"I am interested in anthropology and want to be an anthropologist."*
Total code assigned	68	
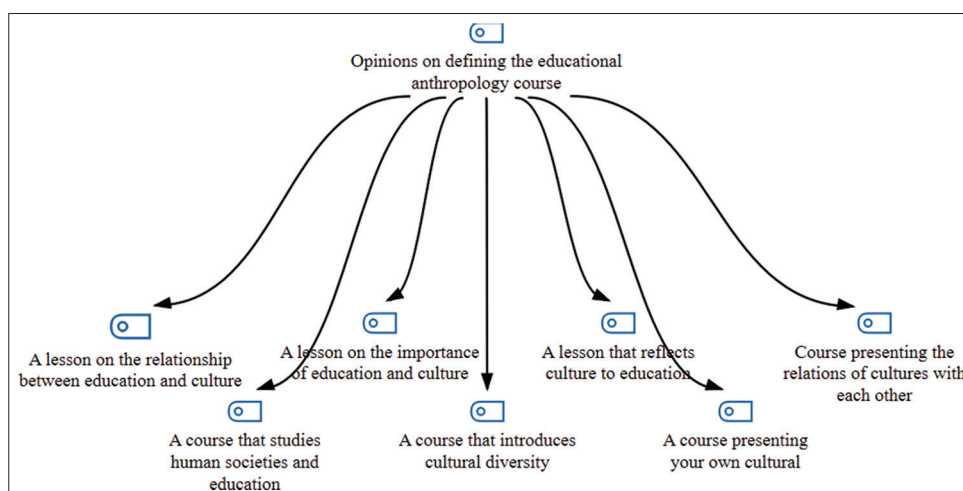
Figure 2. The hierarchical code sub-code model for participant students' definitions of educational anthropology course

As can be seen in Figure 2, the framework for defining the educational anthropology course is gathered under seven sub-themes. These sub-themes are "A lesson about the relationship between education and culture," "A lesson that examines human communities and education," "A lesson that introduces cultural diversity," "A lesson that reflects culture on education," "A lesson that explains the importance of education and culture," " It has been named as a course that presents its cultural background" and "The course that presents the relations of cultures with each other."

The students' statements describing the anthropology of education are given in Table 3.

Table 3. Opinions of participating students on the description of educational anthropology course

| Sub-themes related to the definitions of Educational Anthropology Course	Number of Codes	Encodings
A lesson on the relationship between education and culture	32	*F10 "This course also examines the relationship between different cultures and education."*
A course that studies human societies and education	7	*F20 "It is to see the understanding of the education of many different cultures from the past to the present."*
A course that introduces cultural diversity	4	*F39 "Educational anthropology is a science that deals with cultural diversity that examines us as a whole."*
A course that reflects culture to education	4	*M6 "…To teach the approach of different cultures to education."*
A lesson on the importance of education and culture	4	*F43 "In the Educational Anthropology course, I saw many examples and cultural topics covered. I think it is a lesson that explains the importance of education and culture."*
A course presenting your cultural background	2	*F36 "With the education anthropology course, we have seen the policies of many countries and their human upbringing styles. Our nation's values, traditions, customs, and traditions…"*
A course presenting the relations of cultures with each other	1	*M8 "It is a course in which the relations of different cultures, people, education, etc., are examined."*
Total code assigned	54	
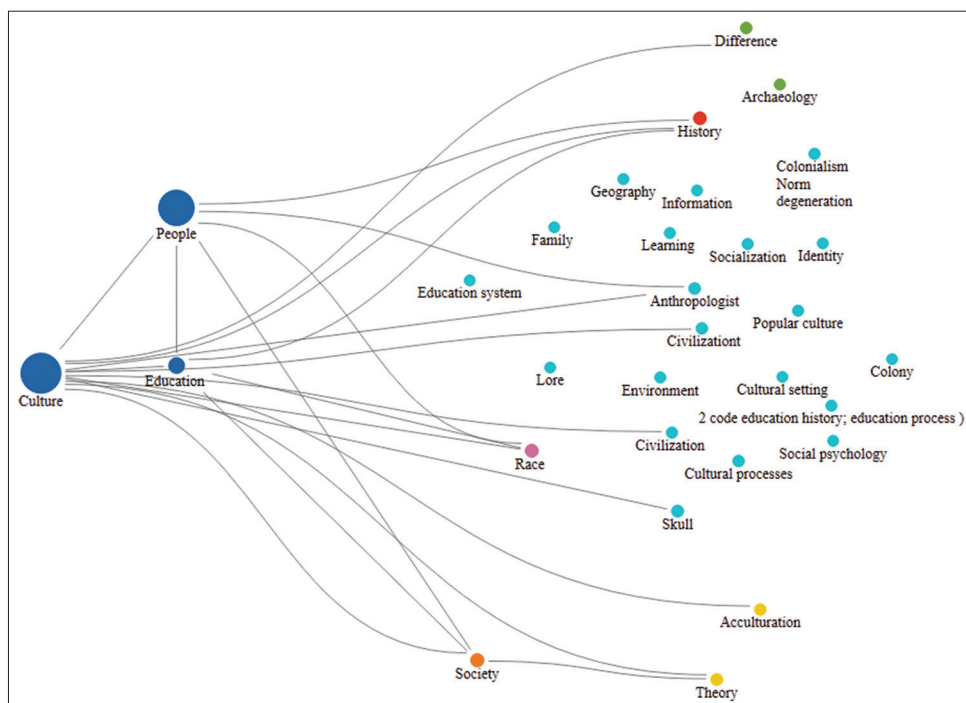
Figure 3. The relationship analysis of the most frequent words used by the participant students in the educational anthropology course

Figure 3 shows the most frequent word relation analysis regarding the Education Anthropology course. From this figure, the following deductions can be made. Students emphasized words such as "culture," "human," "society," "race," and "history" related to the anthropology course more. In addition, when the overlapping coding frequencies were evaluated, it was revealed that they emphasized the related words "Culture-Human", "Culture-Education" and "Human-Education" more.

As seen in Figure 4, the opinions regarding the adequacy of the Anthropology course are grouped under two sub-themes: "I find it sufficient" and "I do not find it sufficient." The theme I find sufficient is divided into six sub-themes:

"the content is sufficient," "the distribution of the subject is reasonable," "well planned," "useful," "meticulously prepared," and "efficient." Opinions on the adequacy of the Anthropology course are given in Table 4.

As seen in Figure 5, opinions on the contribution of the educational anthropology course to the teaching profession are grouped under six sub-themes. These themes were named "Providing information on being a good teacher", "Being sensitive to different cultures and people", "Seeing cultural differences", "Recognizing your own culture", "Understanding cultural processes and histories" and "Comparing cultures,"

Opinions on the contribution of the educational anthropology course to the teaching profession are given in Table 5.
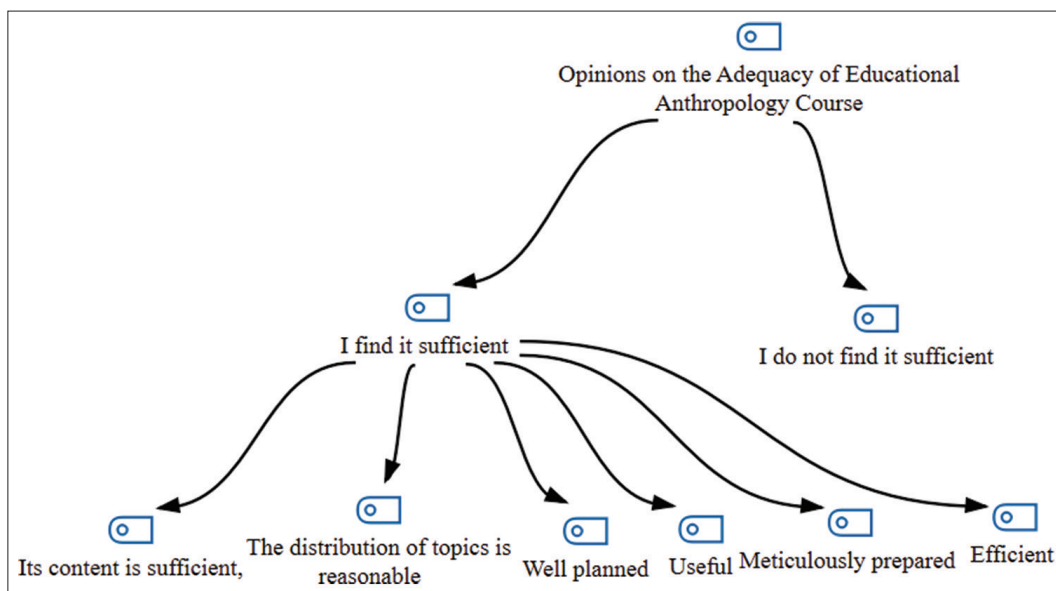

Figure 4. Opinions of participating students on the adequacy of educational anthropology course

Table 4. Opinions of participating students on the adequacy of educational anthropology course

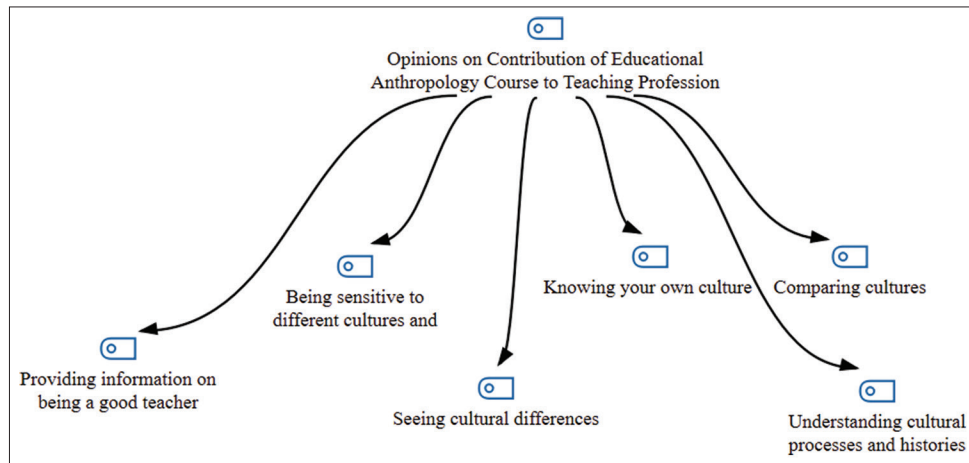| Opinions on the adequacy of the Educational Anthropology course	Number of Codes	Encodings
I find it enough	21	*F20 "The course content was sufficient and comprehensive, and the course became more effective thanks to the videos we watched and the recommended books."*
Coverage is sufficient	21	*F19: "The course content was sufficient and comprehensive, and the course became more effective thanks to the videos we watched and the recommended books."*
Well Planned	5	*F32 "My sincere opinion is that the distribution of topics in the course is quite well done."*
Useful	2	*M 12 "I think the Education Anthropology course is useful and has a high level of competence in content and course materials."*
Meticulously crafted	2	*F3 "I think it is a nice and meticulously prepared lesson plan."*
Efficient	2	*F14 "I think it was a very productive course process; I got answers to most of the questions I was wondering about. Videos of our teacher before the lesson etc., increased my interest."*

Figure 5. Views on the contribution of the educational anthropology course to the teaching profession

Table 5. Opinions of participating students on the contribution of educational anthropology course to the teaching profession

Opinions	Number of Codes	Encodings
Providing information on being a good teacher	20	F1 *"I think it is effective in being teachers who know and give meaning to life."*
Being sensitive to different cultures and people	8	F17 *"Anthropology of education is a course that emphasizes the importance of giving importance to human beings because they are human beings, and that education should be brought to people from all walks of life. She explains well that teachers should educate all segments of society with the same approach."*
Seeing cultural differences	8	K22 *"I think the course has a structure that gives insight into the past of different cultures."*
Getting to know your own culture	8	M 9 *"As teachers, we can provide more useful education if we can understand the culture in which children grow up."*
Comparing cultures	7	F9 *"I learned about the importance of culture and the fact that there will be students with different cultural characteristics and about the education systems that exist in other countries. It was a good lesson in comparing our own country and those countries more easily."*
Understanding cultural processes and histories	6	F48 *"A good teacher is a peer who knows her/his past, knows the society she/he is in, approaches her student following her cultural structure, and knows what she knows. That is why this course is so valuable."*

DISCUSSION AND CONCLUSION

Education faculties' teacher training undergraduate program in Türkiye was changed in 2018. The education anthropology course was not included in previous programs and was included in the new program as an elective vocational knowledge course. In this study, the opinions of the students who took the Education Anthropology course for the first time were investigated. In the research, themes and codes were obtained from the interview results with document analysis. In the context of these results obtained, the results were obtained by analyzing the data. In this section, the details of the results are explained and discussed.

According to the findings of the study, the reasons for choosing the Educational Anthropology course by the students were "interest and curiosity in the course and the content of the course," " recognizing and enjoy the teaching style the lecturer," "interest in anthropology," "recognizing different cultures and societies," "thinking that the course would be beneficial," It was determined that "understanding the relationship between education and culture," "desire to learn the history of education," "interest in the past", "desire to be an anthropologist".

In He's (2017) study, which examines the factors that affect students' course selection, he determined that the main reason American students choose Chinese as an elective course is their interest in Chinese culture and the guidance of other students. Ting and Lee (2011) perception of course content; Tezcan and Gümüş (2008) stated that the most influential factor in course selection is the student's views about the instructor, the way the course is taught and the content of the course; Munro and Elson (2000); Dündar (2008) determined the characteristics of the lecturer, the name and content of the course, and the information obtained from other students about the course, having taken a course from Çağatay (2021) lecturer before, being curious about the course (having never heard of this course before). It was concluded that Korukçu (2012) students were most affected by the course content. Em et al. (2018); reasons related to the course Carpenter and Tayçu Dolu 2022 determined that the reasons related to the course and the instructor were influential in the selection of the course.

In this respect, the reasons for choosing the Education Anthropology course as an elective course are also supported by the literature. İliç and Haseski (2019) emphasized that they may want to choose for reasons of self-improvement,

curiosity, and love of learning. Samara (2015) reveals that interest in the subject is highly influenced by students' previous experience with the subject, the popularity of the teacher, peer advice, memorization abilities, and mathematical skills. Karagözoğlu (2015) determined that students usually choose elective courses aligned with their interests, desires, and abilities. Şahin and Çalışkan (2018) determined that the thought that the courses chosen by the students will contribute to their future life, their past lives, their experiences with the courses and the teachers, the content of the courses, their interests, their opinions about the course teacher and the method of teaching the course are effective in the choice of elective course.

The research results find out the factors affecting students' course selection are firstly the student's curiosity and interest, secondly knowing the lecturer, having taken the course before, thirdly the content of the course and the way it is taught, and fourthly their friends' thoughts about the course and the instructor.

As a result of the research, the Educational Anthropology course of the students was "a course that explains the relationship between education and culture," "a course that examines human societies and education," "a course that introduces cultural diversity," "a course that reflects culture to education," "a course that explains the importance of education and culture.", "a course presenting its cultural background" and "course presenting the relations of cultures with each other." There are studies that show that students do not have enough knowledge about culture and that they have wrong information as well as correct information (Akpınar & Genç, 2017; Ünlü, 2012; Ünlü & Örten, 2013; Karadeniz, 2008). In her study, Sertkaya (2010) concluded that there are hardly any studies that reveal the relationship between cultures. As a result of this study, it has been concluded that there is still not enough work on this subject in the intervening time.

It has become mandatory for teacher candidates who will raise future generations to first know their own culture and to know other cultures and to be aware of cultural diversity in a world that has become a global village. The anthropology of education course is especially for teachers to have knowledge and create perspectives on culture, concepts related to culture, cultural processes and the relationship between education and culture. The fact that there is no other course in the faculty of education that will meet this need shows that students who do not take this course will be inadequate.

As a result of the research, it was determined that the students found the proficiency of the Educational Anthropology course "the scope it contains is adequate, "the distribution of the subject is reasonable," "well planned," "useful," "meticulously prepared" and "efficient."

In Türkiye, there are studies investigating students' opinions about elective courses. Ayas (2019) found that 78.7% of the students found elective courses helpful, while 21.2% did not find these courses useful. In Taş (2004) research, elective courses are considered necessary by 77.4% of the students and beneficial by 79.5%. Korukçu (2012) stated in her study

that students consider elective courses necessary at a rate of 42.6%. 46.1% of the students stated that they believed in the benefit of these courses by expressing a positive opinion about the contribution of elective courses to expertise and profession. She determined that it is crucial for the education faculty students to see themselves as professionally competent and to have a favorable view of the teaching profession (Çapri & Çelikkaleli, 2008).

As a result of the research, the contribution of the education anthropology course of the education faculty students to the teaching profession; They determined that they evaluated it as "providing information on being a good teacher," "being sensitive to different cultures and people," "seeing cultural differences," "knowing one's own culture," "understanding the cultural process and history" and "comparing cultures."Studies show that elective courses contribute to the teaching profession. (Korukçu 2012; Kaymakcı et al., 2018: Ayas, 2019). In the research of Bursa and Ersoy (2020), "Preferences of Social Studies Teacher Candidates for 2018 Teacher Training Program Elective Courses", 44.8% of teacher candidates considered the Educational Anthropology course necessary. Akpınar and Genç (2017) determined in their study that Social Studies teachers and prospective teachers were able to define the concept of culture. However, they determined they could not convey the concept of culture to the students because their studies on conveying the concept of culture were insufficient in the program. In addition, it was determined that teacher candidates do not have enough knowledge of cultural degeneration. Çağatay (2021) emphasized that what they learn in the course will contribute to their development. Çarkıt (2020), in his study, concluded that the practices involving cultural transfer in Turkish lessons and the content of Turkish textbooks are insufficient. Turan (2019), in his study, observed that Social Studies learning areas are associated with different disciplines and found that the discipline of Anthropology took place at a rate of 14.28%. Oğuz Haçat and Demir (2018) found that while many social science disciplines were included in the 2005 and 2018 Social Studies Curricula she examined; anthropology gains were not sufficiently included. Işık (2016) concluded that most of the teachers and pre-service teachers in Türkiye define Anthropology as the "science of race." Magat (2020, p. 50). It is that they have not heard the words Anthropology and Anthropologist before, and some of them are scientific, but they do not know what it is; anthropology is the science of race.

Among the compulsory courses taken by students in every department of the faculty of education, there is no course that includes culture, cultural diversity, the effect of culture on human mentality and behavior, and the relationship between culture and education. Students did not know the meaning of anthropology. With the educational anthropology course, they learned about anthropology, its approaches, and principles. Without knowing all these, they realized the inadequacy of being a teacher. They perceived teaching as only teaching students about their own fields. After taking this course, they wanted this course to be a compulsory course to be a good teacher.

RECOMMENDATIONS

In Türkiye, the relationship between education and anthropology and educational anthropology is unknown and does not attract attention. It may be possible to improve it with more intense cooperation and interaction between education and anthropology, starting from the faculties of education that train teachers. Teachers' contact with anthropological knowledge and thought, their understanding, and adoption of the principles and approaches of anthropology can contribute to their better understanding of their interlocutors, thus increasing the quality of teaching and reducing negative attitudes. The developments of the 21st century increase the importance of Anthropology and Educational anthropology course. In this period, the criteria for being educated have also changed. The ‹acceptable› individuals expected to be raised by educational institutions in late modern times are individuals who are in contact and cooperation with other countries and cultures, have an idea about the world›s everyday problems, and can contribute to global solutions. This study, which is the only and the first research in the field of educational anthropology in Türkiye, can help higher education decision-makers, teacher training faculties' administrators, and academicians. This research has shown that the most influential factor in course selection is the student's views about the instructor. It would be beneficial for faculty members to know this situation. So, faculty members should pay attention to all their characteristics, such as their behavior, scientific capacity, teaching, and grading. This research considers that teacher candidates studying at the Faculty of Education in Türkiye are unaware of the educational anthropology course as a problem. It suggests that anthropology should be among the courses to be given first in undergraduate education and then in secondary education as a solution to this problem. At the same time, it recommends that the Educational Anthropology course be included in the compulsory courses, not as elective vocational knowledge.

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