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PROSPECTIVE TEACHERS' PERCEPTION OF RELIGIOUS IDENTITY IN TERMS OF DIFFERENT IDENTITY TYPES

(Research article)

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Abstract

Identity distinguishes an individual from other individuals, but it also unites individuals with other individuals with similar characteristics. This study aims to investigate the religious identity perception of prospective teachers. To this end, the study enrolled 78 male and 228 female students from three different departments (Social Studies Teaching, Classroom Teaching, and Science Teaching) of the Faculty of Education in a state university in Turkey. The data were collected via “The identity Attitudes Scale” developed by Yazıcı (2016), and “The moral Identity Questionnaire”, adapted to Turkish by Sarıçam and Çelik (2018). The study employed the relational screening research design, one of the qualitative research models. In the analysis of the data, T-test and ANOVA were utilized to analyze the variables of identity types in terms of socioeconomic backgrounds and gender types. Also, multiple regression analysis was used to explore to what extent identity types predicted religious identity. The results revealed that religious identity perceptions differed depending on socioeconomic levels but not on gender. Besides, it was found out that prospective teachers' ethnic and moral identity perceptions did not correlate with their religious identity perceptions, however, their political, national, and sexual identity perceptions predicted their religious identity.

Keywords: Identity perceptions, religious identity, prospective teachers, socioeconomic level

1. Introduction

“Identity” is a concept that constitutes the valuable and essential core of the social system. This concept is a subtitle of a scope that symbolizes the lifestyles of individuals, such as multi-dimensional beliefs, attitudes, and value judgments that correspond to their status and roles (Yıldız, 2007). Gidden and Sutton (2014) define identity as the distinctive traits of self-perceptions that determine the individual's personality or the quality of the group. Since the identity of the person is related to the identity of other people and the identity of other people is related to the identity of the person, the social meaning of identity is not clear. Yet,

it can be said that people's identities have individual and social dimensions due to their interactions in the social field.

Identity is a human-specific concept and consists of two important components: recognition and belonging, both of which are social and human-specific needs. The most basic tool of "social recognition" is firstly the spoken language, then a written language, and a "cultural manner." On the other hand, various disputes over identity are important in determining the core of the concept of identity. These disputes focus on whether identity is a collective (social) or individual concept. Connolly (1995) argues that the private identity given to each individual essentially belongs to where the individual comes from and these identities are used in solving the problems related to the state. Therefore, Connolly emphasizes that identity consists of the features of a community or group of individuals who are not alike. The ties that make up a community are not only cohesive but they also relieve people of the need to explain to others 'who' they are. The unifying ties reach their most complete form among those who live their lives in the same environment from birth to death, who never go elsewhere, who are not visited by members of other groups, or to whose groups no one penetrates. Under these circumstances, people's need to reflect on and verify their own lifestyles and means decreases (Bauman & May, p.75) When evaluated together, all these explanations can lead to the idea that identity is both a personal and a social concept. Identity is both entirely social and uniquely personal. The dramatic nature of life arises from the flow of endless dilemmas of identities that are adopted by the person but not ascribed to him by others, or that the person does not adopt although ascribed to him by others (Aydın 1998,13-14). The concept of identity, albeit a personal concept, begins to be a social concept by being shaped and gaining meaning within the society and symbolizes societies in the social context (Yıldız, 2007).

The values created within the social position by individuals can reinforce the perceptions of "us" and "I." Among these identities, ethnic, national, religious, political, sexual, and moral identities constitute the focus of the present study. Since the study is based on the assumption that these identity types cannot be separated from each other by bold lines, we deemed it necessary to describe each one of these identity types.

Ethnic identity is the type of identity that is possessed by people or that others impose on them in the community in which they live. Smith (2002, 46) discusses ethnic identity from a sociological perspective. He defines ethnic identity with the word "*ethnie*" as a group of animals or humans living and acting together, not necessarily belonging to the same clan or tribe. With *ethnos*, on the other hand, Smith refers to any genealogical foundation. Addressing the importance that societies attach to their historical ties in a cultural sense, Smith tries to answer the questions of a genealogy myth about similarity and belonging. Thus, the ethnic identity being discussed evokes cultural and historical ties. When ethnic problems such as the recognition of ethnic identities, the legal status of the rights of ethnic identities, the inclusion of ethnic groups in power-sharing arrangements, and socioeconomic problems are considered as a whole (Kurubaş, 2008), it is possible to say that ethnic identity is somehow also included in social identity.

National identity challenges the idea of a single world community and moral unity (Kılıçbay, 2003). Instead, nationalism offers a narrow, conflict-laden legitimation for political community, which inevitably pits culture-communities against each other and, considering the number and variety of cultural differences, can only drag humanity into a political whirlpool (Smith,1994). The nation can be defined as a territorial community with common myths and memories, parallel to ethnicity (Kurubaş, 2008). The debates on

nationalism that started with the emergence of nation-states in the 19th century also determine a national identity. This understanding of identity takes on a characteristic different from ethnic identity when a territory with a definite boundary is considered.

The way people believe or not and their way of interpreting religion determine their religious identity (Yazıcı, 2016, p.43). Anderson (2011) argues that religion unites societies. In this respect, religious identity can provide a commonality between different societies that believe in the same religion, in terms of “speaking the same language.” An individual is both a social and cultural entity and a political entity due to these characteristics. Therefore, individuals also have a political identity. Political identity is based on a democratic structure that is shaped in a universalist norm and puts aside political differences (Coşar & Özman, 2003).

Another type of identity, sexual identity, is defined by the biological characteristics of the person and becomes evident when the person is born. Sexual identity is defined as a personal conception of oneself as male or female. Clake and Braun (2012) mention roughly three dimensions of sexual identity, which they refer to as gender: *biological gender, gender as a result of upbringing, and gender as a social construct*. Accordingly, as well as emerging with birth, sexual identity can also be influenced by the social environment and even by society. All these differences also show that men and women can be affected by the society they live in.

Looking at the definitions of moral identity, moral identity appears as a kind of regulatory mechanism that motivates people for moral behavior. According to another definition, moral identity is based on the inner disposition that motivates a person to act (Kocabıyık, 2014). This motivation stems from the unity of individuals. All arguments on moral identity manifest themselves within this identity. This is because people show values such as love, respect, solidarity, benevolence, and tolerance (Yılmaz & Yılmaz, 2015). People evaluate each other from different perspectives with their personal preferences and value judgments (Kuçuradi, 2018). Here, just like in other identity types, social and psychological effects are very effective.

The starting point of this study was to determine the identity perceptions of university students from various socioeconomic backgrounds. It is thought that determining their identity perception is important in the professional development of prospective teachers from different regions of Turkey. In addition, since teachers transfer identities to future generations, the study is important in terms of determining prospective teachers’ identity perceptions.

2. Research Questions

In this study, the main research question was formulated as “*What is the prospective teachers’ perception of religious identity in terms of different identity types?*” Based on this main research question, the sub-research questions of the study were stated as in the following:

1. Is there a correlation between prospective teachers’ ethnic identities and their perceptions of religious, political, national, sexual, and moral identity?
2. Do prospective teachers’ perceptions of sexual, moral, and religious identity differ significantly;
 - a. by gender?

- b. by socioeconomic levels?
- 3. To what extent do the gender and socioeconomic levels of prospective teachers predict their religious identity?
- 4. To what extent do prospective teachers';
 - a. sexual identities predict their religious identity?
 - b. national identities predict their religious identity?
 - c. ethnic identities predict their religious identity?
 - d. political identities predict their religious identity?
 - e. moral identities predict their religious identity?
 - f. moral selves predict their religious identity?
 - g. moral integrity predicts their religious identity?

3. Method

3.1. Research design

The study adopted the relational screening research design, one of the qualitative research models. Quantitative researches seek to determine the similarities, proportions, or differences of various groups within a certain dimension. Since this study examined prospective teachers' identity perceptions, it employed the relational screening model. The relational screening model is a research model that aims to reveal the presence and/or degree of co-change between two or more variables (Büyüköztürk, Çakmak, Akgün, Karadeniz, & Demirel, 2011).

3.2. Participants

The participants of the study were composed of 316 (78 males, 228 females) volunteer prospective teachers at the departments of Social Studies Teaching, Classroom Teaching, and Science Teaching in the Faculty of Education at a state university in Turkey. The participants were all the students in the faculty, and selected without using any sampling method. All of the participants had a lower-middle socioeconomic background.

3.3. Data collection tools

The data collection tools of the study were;

- a. *"The identity Attitudes Scale"*, developed by Yazıcı (2016) to measure ethnic, national, religious, political, and sexual identities. The scale consisted of 28 items and five sub-dimensions: sexual identity, national identity, ethnic identity, religious identity, and political identity. Explanatory factor analysis results revealed that factor loadings varied between .39 and .81. Confirmatory factor analysis results confirmed the 5-factor construct. Also, Cronbach's alpha was calculated as .85.
- b. *"The moral Identity Questionnaire"*, adapted to Turkish by Sarıçam and Çelik (2018). The reason for using this scale was the assumption that individuals' cultural values could be reflected in their other identities. The Moral Identity Questionnaire had 20 items and consisted of two factors: moral self and moral integrity. The factor analysis revealed a KMO coefficient of .91. Total correlation values ranged between .30 and .74. Cronbach's alpha was calculated as .90. Factor loadings varied between .50 and .73 for the sub-dimension of "moral self" and between .58 and .85 for the sub-dimension of "moral integrity."

Table 1 below presents the normality test results of the scales used.

Table 1. Normality test results of the sub-dimensions of the scales used in the study

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Moral self	.121	305	.000	.889	305	.000
Moral integrity	.163	305	.000	.828	305	.000
National identity	.081	305	.000	.981	305	.000
Ethnic identity	.180	305	.000	.857	305	.000
Gender	.094	305	.000	.966	305	.000
Political identity	.120	305	.000	.830	305	.000
Religious identity	.122	305	.000	.948	305	.000

a. Lilliefors Significance Correction

As the table shows all sub-dimensions had normal distribution ($p < .01$).

3.4. Data analysis

The obtained data were entered into the SPSS 20 package program and after the average of the series was assigned to the blank cells, analyses were performed. Four different analysis methods were used for data analysis. Correlation analysis was used to interpret whether there was a correlation between the dimensions of the scale that affects the sample group. The independent samples t-test was used to determine whether the dimensions of the scale differed significantly according to gender, and one-way ANOVA was used to determine whether the sub-dimensions differed significantly according to the socioeconomic level. Religious identity was accepted as the dependent variable, and multiple regression analysis was used to determine the effect of other independent variables. Results were interpreted in tabular form.

4. Findings

Findings of the study are presented via related tables as in the following:

Table 2. Correlation among the Variables

	Ethnic Identity	Religious Identity	National Identity	Political Identity	Cultural Identity	Sexual Identity
Ethnic Identity	1					
Religious Identity	.423**	1				
National Identity	.144*	.072	1			
Political Identity	.367**	.351**	-.042	1		
Cultural Identity	.568**	.708**	.363**	.609**	1	
Sexual Identity	.015	.291**	.025	.112	.626**	1

$n=306$, ** $p<.01$, * $p<.05$

As can be inferred from Table 2, there is a moderate, positive, and significant correlation between prospective teachers' ethnic identity perceptions and their religious identity perceptions ($r=0.423$, $p<.01$), political identity perceptions ($r=0.367$, $p<.01$), and cultural identity perceptions ($r=0.568$, $p<.01$). Also, there is a weak, positive, and significant correlation between their ethnic identity perceptions and their national identity perceptions ($r=0.144$, $p<.05$).

Furthermore, their religious identity perceptions have a moderate, positive, and significant correlation with their political identity perceptions ($r=0.351$, $p<.01$) and cultural identity perceptions ($r=0.708$, $p<.01$), and a low, positive, and significant correlation with their sexual identity perceptions ($r=0.291$, $p<.01$).

Finally, their cultural identity perceptions have a moderate, positive, and significant correlation with their national identity ($r=0.363$, $p<.01$), political identity ($r=0.609$, $p<.01$), and sexual identity perceptions ($r=0.626$, $p<.01$).

Table 3. Differences in Sexual Identity Perceptions by Gender

	Gender	n	X	Sd	Sd	t	p
Sexual Identity Perception	Male	78	2.89	1.05	304	3.24	.001
	Female	228	3.32	.99			

As can be inferred from Table 3, the gender of the prospective teachers has a significant effect on their sexual identity. This difference is more pronounced in females ($X_F=3.32$) than in males ($X_M=2.89$).

Table 4. Differences in Religious Identity Perceptions by Gender

	Gender	n	X	Sd	Sd	t	p
Religious Identity Perception	Male	78	4.07	.73	304	3.69	.022
	Female	228	4.10	.63			

As can be inferred from Table 4, prospective teachers' religious identity perceptions differ significantly by gender [$t(304) = 3.69, p < .05$]. Religious identity perceptions of female prospective teachers ($X = 4.10$) are more positive than those of male prospective teachers ($X = 4.07$).

Table 5. Results of the T-Test for the Differences in Moral Identity Perceptions by Gender

	Gender	n	X	Sd	Sd	t	p
Moral Identity Perception	Male	78	4.61	.71	304	4.39	.000
	Female	228	4.92	.46			

As can be inferred from Table 4, moral identity perceptions of prospective teachers differ significantly by gender [$t(304) = 4.39, p < .05$]. Moral identity perceptions of female prospective teachers ($X = 4.92$) are more positive than those of male prospective teachers ($X = 4.61$).

Table 6. Differences in Sexual Identity Perceptions by Socio-Economic Level

	Variance Source	Sum of Squares	Sd	Mean Square	F	p	Significant Difference
Sexual Identity	Intergroup	11.44	4	2.86	2.77	.027	Worker-Housewife
	Intragroup	310.00	301	1.03			
	Total	321.44	305				

As can be inferred from Table 6, prospective teachers' sexual identity perceptions differ significantly by their mothers' profession [$F(4, 301) = 2.77, p < .05$]. According to the results of the Tukey test, which was used to perform pairwise comparisons, sexual identity perceptions of prospective teachers with working mothers ($X = 3.68, S = 1.186$) are more positive than those of prospective teachers with housewife mothers ($X = 3.13, N = 996$).

Table 7. Differences in National Identity Perceptions by Socioeconomic Level

	Variance Source	Sum of Squares	Sd	Mean Square	F	p	Significant Difference
National Identity	Intergroup	4.71	2	2.35	3.91	.021	6 and above 1-3
	Intragroup	182.47	303	.60			
	Total	187.18	305				

As can be inferred from Table 7, national identity perceptions of prospective teachers differ by the number of siblings [$F(2, 303) = 3.91, p < 0.05$]. According to the results of the Scheffe test, which was used to perform pairwise comparisons, the group with 6 or more siblings ($X = 2.93, S = 0.78$) cares more about national identity than the group with 1-3 siblings ($X = 2.40, S = 0.77$).

Table 8. Differences in Political Identity Perceptions by Socioeconomic Level

	Variance Source	Sum of Squares	Sd	Mean Square	F	p	Significant Difference
National Identity	Intergroup	6.48	4	1.62	2.73	.029	Worker-Private Sector
	Intragroup	178.82	301	.59			
	Total	185.30	305				

As can be inferred from Table 8, political identity perceptions of prospective teachers differ significantly by their fathers' profession [$F(4, 301) = 2.73, p < 0.05$]. In other words, prospective teachers' political identity perceptions differ significantly according to their fathers' profession. According to the results of the Scheffe test, which was used to perform pairwise comparisons, the group with working fathers ($X = 3.64, S = 0.66$) have higher political identity perceptions than the group with fathers working in the private sector ($X = 4.01$).

Table 9. Means, standard deviations, and correlation levels of the variables

	M	SD	1	2	3	4	5	6	7	8	9
1. Religious Identity	22.08	2.70	1	-.04	-.10	.14*	.15*	.10*	.29*	.11*	-.05
Predictor Variables											
2. Gender	.74	.43		1	.03	.08	.12*	.15*	-.06	.09	-.25*
3. Socioeconomic Level	2.54	.71			1	.12*	.02	.04	.08	-.01	-.05
4. Sexual Identity	17.20	5.22				1	.07	.09	.10*	.06	-.04
5. National Identity	13.92	2.84					1	.06	-.01	-.01	-.04
6. Ethnic Identity	21.52	3.19						1	.09	.21*	-.79*
7. Political Identity	21.27	4.19							1	.14*	-.08
8. Moral Self	34.65	4.43								1	-.21*
9. Moral Integrity	21.87	9.29									1

$p < .05$, $N=305$

Table 10. Multiple regression analysis of variables predicting religious identity ($N = 305$)

	B	SEB	β	T	p
Fixed	13.49	2.58		5.219	.000
1. Gender	-.305	.349	-.049	-.872	.384
2. Socioeconomic Level	-.511	.207	-.134	-2.472	.014
3. Sexual Identity	.058	.028	.111	2.029	.043
4. National Identity	.148	.052	.155	2.860	.005
5. Ethnic Identity	.082	.076	.097	1.084	.279
6. Political Identity	.177	.035	.275	4.992	.000
7. Moral Self	.034	.034	.056	1.013	.312
8. Moral Integrity	.016	.026	.054	.593	.553

$R^2 = .15$; $p < .05$

As can be inferred from Tables 9 and 10, the model created with the variables discussed in the study significantly predicts religious identity ($p < .001$). Also, variables that contribute significantly to the model are socioeconomic level, sexual identity, national identity, and

political identity. Although the entire model is significant, gender, ethnic identity, moral self, and moral integrity do not contribute significantly to the model.

As a result of the regression analysis performed to determine to what extent the variables of gender, socioeconomic level, sexual identity, national identity, ethnic identity, and political identity, as well as moral identity and moral integrity (which are the sub-dimensions of the second scale), predicted the religious identity of prospective teachers, prospective teachers' socioeconomic levels were found to be significantly correlated with their sexual identities, national identities, and political identities. These four variables accounted for 15% of the participants' religious identity perceptions.

Additionally, according to the standardized regression coefficients, the order of predictor variables in terms of their relative importance on religious identity is as follows: political identity ($\beta= 0.275$), national identity ($\beta= 0.155$), sexual identity ($\beta= 0.111$), and socioeconomic level ($\beta=-0.134$).

The regression equation for religious identity was obtained as follows:

$$Y= 13.49 + (-.305*\text{gender}) + (-.511*\text{socioeconomic level}) + (.058*\text{sexual identity}) + (.148*\text{national identity}) + (.082*\text{ethnic identity}) + (.177*\text{political identity}) + (.034*\text{moral self}) + (.016*\text{moral integrity}).$$

5. Discussion and Conclusion

In addition to major events such as birth, death, migration, and war, minor social events such as job changes, marriage, and divorce also significantly affect people's lives. Undoubtedly, people are affected by these experiences (Simmel, 2015). These influences make us question the cultural elements we inherit, shape them, and ultimately give them a new form (Chambers, 2005). In this case, people are both affected by other identities and can change their identities. Gngr (2010) suggests that individuals may undergo changes one by one in this process, which he calls the ranking of values, and that these changes may occur according to demographic characteristics such as gender, age, and marital status. Thus, individuals may want to separate themselves from their groups to maintain a social identity, but for this to work, they must do so in a way that important others will recognize it and that they can be part of another social group (Bauman & May, 2019). When considered a whole, it is a fact that human values vary from society to society (Kuuradi, 2018). Values symbolize cultures and emerge as a formula in determining identities. All of this shows us that identity is formed so that we can find a place for ourselves in a community or group and that identity is vulnerable to change in the face of certain events and demographic factors. This study is based on the assumption that identity can be evaluated from social perspectives and can be affected by different variables in an individual context.

National identity has the potential to create a common perception and stance that unites the individual with the nation and the state. As can be understood from these definitions, national identity is a product of the intersection of the nation and the nation-state, and it is a foundation of recognition, difference, and belonging, based mostly on national language, history, a common homeland, and culture (Dađı, 2002). In fact, the regression analysis yielded a correlation between prospective teachers' religious identity and their national identity. Cokun (2003) argues that even if the structure of modern industrial societies differs greatly in different regions or national cultures, religious traditions, institutions, and identities developed on these structures have concrete similarities. In this regard, religion emerges as an

important element in the formation of national identity. It was also found that ethnic and cultural identity was directly linked to national identity. The prospective teachers participating in the study adopted national identity as a type of identity that has both genealogical and cultural sub-forms. Therefore, our results are consistent with those reported by Coşkun (2003).

Religion symbolizes the social structure to a large extent. From both the sociology and psychology perspectives, it is seen that religion forms a symbol on the social structure with its own concepts. Herve –Leger (2000) state that religion shapes cultural memory and in this way, religious identity is passed down from generation to generation. In this framework, the concept of religiosity has been taken into consideration. This concept has *been used to refer to religious interests and orientations that always appear as an ordinary stance* in the individual (Subaşı, 2017: 83). Studies have shown us that religiosity is the decisive factor in the formation of identity (Kartopu & Hacıkaleşoğlu, 2016).

Religious sentiment, which is included in different categories of society, has been the subject of research under the sociology of religion. The participation of societies in religious life can be evaluated in different axes at the sociological level. For example, many factors such as education, geographical distribution, and personal experience affect religious life today. This research found the effect of religious identity on the socioeconomic level. This determination can appear as the educational background and economic status of the family and the region where the student is raised. Previous research gives us clues that Anatolian Islam is traditional Islam. Studies on this concept, known as Folk Islam, show that the practice of religious rituals in rural and urban life has a determining effect on religiosity. The rituals that are the source of the traditional model show that Islam has different effects in different geographies. For example, more people in rural areas practice religious practices such as prayers and fasting than in urban areas. In addition, it has been found that among those migrating from rural areas to urban areas, the frequency of performing these religious practices has gradually decreased (Kurt, 2009). Values and paradigmatic foundations, including economic activities and behavior, also form a basis for moral structure. This research also revealed that economic conditions affect students' perceptions of religion.

Close relationships that people establish with their family members or friends appear as a social positioning and demonstrate the social situation. Each individual who establishes these relationships fights for society again. All passions, especially social passions, are contagious: one person's passions increase and surprisingly multiply when they mix with another person's passions. The love we have for the people around us is manifested in a more or lesser way depending on our closeness with them (Fabian & Fordyce, 1990). For this reason, the family has a significant influence on religion and culture, with the effect of socialization. Undoubtedly, there is no institution in society more open to the influence of religion than the family institution (Subaşı, 2004). A very important part of religious life takes place within the family. In social life, family members implicitly become role models for each other in terms of religious beliefs and worship.

This study found that religion constitutes a factor in predicting students' sexual identities. Some sociologists consider family, school, and mass media to be a factor in determining gender roles. In other words, just like religion, sexual identity is also acquired in the socialization process (Giddens & Sutton, 2014). While there seems to be an implicit agreement that religion has no decisive influence in modern societies, in reality, gender inequality is emphasized and labor force participation works in favor of women. It is

important that governments support women's participation in social and political platforms as well as in the labor force. Women's social identity also supports their political identity in a sense (Mandel, 2009).

The regression analysis performed in this study did not reveal any predictive effect of religious identity on ethnic identity. However, the correlation analysis found a moderate, positive, and significant correlation between ethnic identity and religious identity.

The finding that ethnic identity does not predict religious identity obtained in this study is also supported by the literature. For example, Akıncı (2014), in his research among Turkish immigrants in France, found that first-generation immigrants and second-generation immigrants interpret religious symbols differently. Parallel to this idea, Mitchell (2014) claims that there is no correlation between the two concepts in modern industrial societies. Accordingly, religion appears not only as an indicator of identity but also as a structure that supports ethnic identity with its symbols, rituals, and institutions.

In this study, religious identity was found to be a predictor of political identity. Previous studies also support this finding. Bulut (2010) found a significant correlation between students' religious beliefs and political preferences. Accordingly, the author stated that university students who identified themselves as Muslim felt less close to organizations other than political parties, compared to those who identified themselves as atheists. In addition, a correlation was found between political identity perceptions and the father's profession. The lower socioeconomic class positively affects the perception of political identity. In addition, parallel to the work of Mandel (2009), mothers' participation in the labor force had a positive result on female prospective teachers in terms of gender.

As a result, university students' identity perceptions are significantly affected by their social environment and the socioeconomic status of their families. It was found that family, social environment, and socioeconomic level affect the identity perceptions of prospective teachers in various ways. This influence occurred in the moral and religious identity of the lower socioeconomic level, far from its intellectual accumulation.

6. Recommendations

This study was limited to prospective teachers studying at a faculty of education in a state university in Turkey. The scales used in this study can be administered to other faculties, as well. In addition, this study was conducted with a group of participants from a lower-middle socioeconomic background. Further research can be conducted with a group from an upper socioeconomic background, and the results can be compared. In the study, it was determined that the identity and self of prospective teachers developed depending significantly on their social environment. Therefore, it is safe to recommend that course contents and seminars be designed to further inform prospective teachers on the subject.

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