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DİN KÜLTÜRÜ VE AHLAK BİLGİSİ ÖĞRETMEN ADAYLARININ ÖZYETERLİK DÜZEYLERİ*

*SELF-EFFICACY LEVELS OF APPLICANTS OF RELIGIOUS CULTURE AND
ETHICS TEACHERS*

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Abstract

Education has always been very important for every nation. The principal goal of education is to create men and women who are creative and discoverers. The second goal of education is to form minds which can be critical and not accept immediately everything they are offered. Because of these goals, teacher profession is so crucial. On the other hand, it is necessary to make the applicant teachers participate in learning process with various activities for improving their self confidence. These activities will cause applicant teachers to develop their self-reliance and to increase their self-sufficiency. So, teachers with high self-confidence will become more successful in achieving the desires goals of education as they can rescue the course from a boring atmosphere and draw students attention. The aim of the research is to determine religious culture and ethics student' levels of self-efficacy at Ankara University, Faculty of Theology, Department of Religious Culture and Ethics Teaching and to determine whether this levels changing with gender and the type of the high school graduation or not. General scanning method was performed in this study. In the research, "Self-efficacy Scale" and "Personal Information Form"

* Bu makale Crosscheck sistemi tarafından taranmış ve bu sistem sonuçlarına göre orijinal bir makale olduğu tespit edilmiştir.

developed by the researcher were used. In the analysis of data, it was benefited from “One Way Analysis of Variance”, “Independent Simple t-Test” and “SPSS 16.0” in order to analyses data. Self-efficacy Scale is five point lykert-type scale including 18 items. The value of the overall reliability of the scale is .81. At the end of the research, it was found that the applicant teachers had the high self-efficacy level to teach Religious Culture and Ethics, that they generally had confidence in themselves and that they believed they had the required qualifications to teach Religious Culture and Ethics at primary schools.

Key Words: Self-efficacy, self-confidence, religious culture and ethics teaching, teacher, quantitative research

Öz

Eğitim her millet için her zaman çok önemli olmuştur. Eğitimin temel amacı, yaratıcı ve keşfedici erkek ve kadınlar yetiştirmektir. Eğitimin ikinci amacı ise, eleştirel olabilen ve kendisine sunulan her şeyi hemen kabul etmeyen zihinler oluşturmaktır. Bu amaçlar dolayısıyla, öğretmenlik mesleği çok önemlidir. Diğer taraftan, öğretmen adaylarının, öğrenme sürecinde meslekleri ile ilgili özgüven kazanmaları amacıyla değişik öğretim faaliyetlerine katılmaları gerekmektedir. Bu aktiviteler, öğretmen adaylarının özgüvenlerinin gelişmesini ve özyeterliklerinin artmasını sağlayacaktır. Böylece, özgüven sahibi öğretmenler, öğrencilerin ilgilerinin çekilmesi ve sınıfın sıkıcı bir havadan kurtarılması gibi eğitimde istenilen hedeflerin elde edilmesinde daha başarılı olacaklardır. Bu araştırmanın amacı, Ankara Üniversitesi, İlahiyat Fakültesi, Din Kültürü ve Ahlak Bilgisi Öğretmenliği Bölümünde öğrenim gören din kültürü ve ahlak bilgisi öğretmen adaylarının özyeterlik düzeylerini belirlemek ve bu düzeyin cinsiyet ve lise mezuniyetine göre değişip değişmediğini belirlemektir. Çalışma, genel tarama modelinde yürütülmüştür. Araştırmada, “Özyeterlik Ölçeği” ve araştırmacı tarafından geliştirilen “Kişisel Bilgi Formu” kullanılmıştır. Verilerin analizinde “tek yönlü varyans analizi”, “bağımsız örneklem t-testi” ve SPSS 16.0 Paket Programı’ndan yararlanılmıştır. Özyeterlik ölçeği 18 maddeden oluşan beşli likert tipi bir ölçektir. Ölçeğin güvenirlik değeri .81’dir. Araştırma sonunda, öğretmen adaylarının çoğunlukla yüksek bir özyeterliğe sahip olduğu, mesleki açıdan kendilerine güvendikleri ve din kültürü ve ahlak bilgisi öğretiminde yeterlik sahibi olduklarını düşündükleri tespit edilmiştir.

Anahtar Kelimeler: Özyeterlik, özgüven, din kültürü ve ahlak bilgisi öğretimi, öğretmen, nicel araştırma

1. Introduction

It is known that there are several factors for realization of learning in education. Some of those are interest, motivation, attitude, self-confidence and self-efficacy (Alsop, 2003). Since success, self-confidence and motivation have positive relationships with one another (Jacopsen *et al*, 2002), these skills’ having high levels will increase the

success. Because, when the individuals have confidence in themselves, they feel more comfortable during learning process, and thus; high level of learning occurs. Bloom (1979), in the study which was carried out in seventeen different countries, states that there has been a relationship between lesson oriented affective properties and success. Therefore, in order to develop students' positive attitudes towards learning, the education should be organized according to the interests and needs of students. One of the factors which help the students motivate in learning is self-efficacy. Self-efficacy is defined as being aware of the skills to be able to do a job and believing this (Chaplain, 2000).

Self-efficacy belief is a variable which was, for the first time, seen in Bandura's Social Learning Theory, and it is related to the individual judgements about how well they can do the required actions to cope with the probable situations (Bıkmaz, 2004). According to Bandura, the self-efficacy has four sources. These are all experiences such as success or failure, physical and emotional cases such as excitement, fear, etc, indirect livings such as witnessing out others' livings and their successes and failures and oral persuasion done by family, friends, colleagues, advisers (Woolfolk & Burke-Spero, 2000). The self-efficacy feeling consisting of these sources affects individual's choose of the activities they tend to do, their patience against difficulties, the level of their efforts and their performances. Bandura states that the self-efficacy plays a vital role in individual's success under different circumstances (Freidman, 2003). The individuals whose self-efficacy on any matter is high reach the conclusion in shorter time and become more successful in solving the problems they encounter (Altunçekiç *et al*, 2005).

The purpose of this study is to put forth the self-efficacy levels of applicant teachers who receive education in the department of religious culture and ethics teaching and to determine whether this level changes or not related to the gender and high school graduated from.

2. Method

Descriptive method has been used in this study. Descriptive methods are examinations which try to describe and explain what events, entities, groups are. In this method, the current situations, circumstances and properties are tried to be explained exactly (Kaptan, 1995). The study carried out is a descriptive survey model. Descriptive survey models are research works which try to describe a situation from past, or from the present time exactly. The research model used in this study, too, is universal survey model. The universal survey models are survey regulations which are carried out upon the whole universe or a certain group over the it in order to have a common opinion about the universe which consists of several elements (Karasar, 2000). In the study, the survey technique has been used for collecting data from sample.

2.1. Sample

The universe for the study is constituted by students who receive education in Religious Culture and Ethics Teaching, in Theology Faculty, in Ankara University. And the sample of the study is constituted by 64 applicant teachers who receive education in the fourth class of the same department in the fall term of 2012-2013 academic year.

2.2. Measures

As part of the study, "Self-efficacy Scale Oriented towards Religious Culture and Ethics Teaching" has been developed. Before the scale being developed, the current self-efficacy scales have been examined by carrying out a literature review about what self-efficacy is, and how the self-efficacy scale would be prepared (Afacan, 2007; Bıkmaz, 2004; Morgil *et al*, 2004; Yaman *et al*, 2004; Akkoyunlu & Kurbanoglu, 2003; Kaptan & Korkmaz, 2000). These current self-efficacy scales have been used as a guide for preparing the new scales. The scale is the type of scales called five point likert scale whose options are "absolutely agree, agree, indecisive, disagree, absolutely disagree". The Cronbach Alfa reliability co-efficient of the scale which has been prepared as 18 options has been calculated as 0.81.

2.3. Procedure

At the stage of data collection for the study, "Self-efficacy Scale" has been applied to 64 applicant teachers who receive education in the fourth class in Religious Culture and Ethics Teaching, in Theology Faculty, in Ankara University in 2012-2013 academic year. The data collected at the end of the application has been analysed via SPSS program. The percentage distributions, averages and frequencies of self-efficacy articles have been paid attention by using descriptive statistics in the study. And also, gender and the kind of high school graduated have been selected as independent variables. One-way ANOVA analysis has been used to search whether any differences are available between self-efficacy levels of applicant teachers with regard to the kind of the high school they graduated from, and "t-test" analysis has been used to search the difference in terms of gender.

3. Findings

In this part, the answers given to the self-efficacy scale by the applicant teachers of religious culture and ethics course have been evaluated, and the variances of the answers given by applicant teachers with regard to gender and the kind of high school graduated have been examined. Survey substitutes which are scaled in the five point likert type require applicant teachers to determine the suitability of the statements taking part in survey substitutes from their point of views by giving points between 1 and 5. The gap width of the scale is calculated by the Formula ($a = \text{sequence width} / \text{group number to be dealt}$), and in the scale which has been constituted according to this Formula, the options and limits have been given below.

Table 1: The limits taken into consideration in evaluation the data from self-efficacy scale

Weight	Options	Limits
5	Absolutely agree	4.21-5.00
4	Agree	3.41-4.20
3	Indecisive	2.61-3.40
2	Disagree	1.81-2.60
1	Absolutely disagree	1.00-1.80

The answers given to the self-efficacy substitutes by applicant teachers are given in Table 2.

Table 2: The percentage, frequency, average and standard deviation values of self-efficacy substitutes

Self-efficacy substances	Absolutely disagree	Disagree	Indecisive	Agree	Absolutely agree	s	X
	f %	f %	f %	f %	f %		
1 I believe that I can apply the particular education methods related to the subjects taking part in lessons of Religious Culture and Ethics Courses (RCEC).	2 %3.1	4 %6.2	8 %12.5	40 %62.5	10 %15.6	.889	3.81
2 I believe that I can answer students' questions related to the subjects taking part in the curriculum of RCEC.	2 %3.1	0	4 %6.2	44 %68.8	14 %21.9	.753	4.06
3 I feel anxiety about what to do in cases when my students have difficulty in understanding the subjects taking place in curriculum of RCEC.	4 %6.2	18 %28.1	20 %31.2	18 %28.1	4 %6.2	1.039	3.00
4 In the school I work, I would like to have joint studies with other RCEC teachers about school subjects.	4 %6.2	6 %9.4	0	28 %43.8	26 %40.6	1.168	4.03
5 I feel anxiety if I can't apply the appropriate education method to teach the subjects, the terms and the values in RCEC.	8 %12.5	22 %34.4	10 %15.6	18 %28.1	6 %9.4	1.228	2.88
6 I believe that I can use new education methods to teach the subjects of RCEC.	4 %6.2	0	6 %9.4	36 %56.2	18 %28.1	.833	4.00
7 I can discuss with the other RCEC teachers within the contexts of the subjects taking part in the curriculum of RCEC.	0	4 %6.2	8 %12.5	32 %50	20 %31.2	.833	4.06
8 I don't have enough confidence in myself about teaching the subjects taking part in the curriculum of RCEC.	8 %12.9	34 %54.8	12 %19.4	6 %9.7	2 %3.2	.943	2.35

9	I believe that my knowledge of the subjects taking part in the curriculum of RCEC is as good as the other RCEC teachers.	0	6 %9.4	14 %21.9	28 %43.8	16 %25	.912	3.84	
10	I believe that the education I have had during my studentship will qualify me in my career.	4 %6.2	18 %28.1	16 %25	18 %28.1	8 %12.5	1.148	3.12	
11	I defend the idea that my students should join social activities inside and outside school so that they can have the true religious knowledge and that they should visit religious institutions (mosque, church, cemevi, etc).	2 %3.1	0	0	26 %40.6	36 %56.2	.796	4.47	
12	I refrain from being asked questions that i may not be able to reply, while telling the subjects taking part in the curriculum of RCEC.	8 %12.5	30 %46.9	14 %21.9	10 %15.6	2 %3.1	1.008	2.50	
13	I don't have any disturbance about the failure of my students in the subjects taking part in the curriculum of RCEC.	29 %32.3	28 %45.2	4 %6.5	8 %12.9	2 %3.1	1.097	2.10	
14	I become happy to teach the subjects taking part in the curriculum of RCEC in an enjoyable and satisfying way.	2 %3.1	0	2 %3.1	18 %28.1	42 %65.6	.835	4.53	
15	While teaching the subjects taking part in the curriculum of RCEC, I don't refrain from the negative criticisms from other teachers.	2 %3.1	6 %9.4	18 %28.1	26 %40.6	12 %18.8	1.000	3.62	
16	I believe that I don't have the required qualifications to teach the subjects taking part in the curriculum of RCEC.	14 %21.9	26 %40.6	10 %15.6	6 %9.4	8 %12.5	1.285	2.50	
17	I become happy if my students ask me to tell religious stories in RCEC, when I have the first step in my career.	2 %3.1	2 %3.1	6 %9.7	20 %32.3	32 %51.6	.991	4.26	
18	I refrain from discussing with the other teachers within the contexts of the subjects taking part in the curriculum of RCEC.	20 %31.2	20 %31.2	18 %28.1	6 %9.4	0	.979	2.16	
Total		S: .387		X: 3.41					

When the Table 2 is examined, it can be said that the applicant teachers' self-efficacy levels in concern with teaching Religious Culture and Ethics are high, that they have confidence in themselves, and that they have the required qualifications to teach Religious Culture and Ethics ($X=3.41$). When the answers given to the self-efficacy substitutes by applicant teachers are examined, these results can be obtained. The applicant teachers have stated that they have confidence in themselves in concerning with the application of particular education methods in Religious Culture and Ethics Courses (%62.2), replying students' questions appropriately (%68.8), having joint studies with the other teachers (%43.8), teaching the subjects, the terms and the values taking part in courses by using the appropriate education method (%56.2), being able to have discusses with the other teachers about school subjects (%50), and teaching the subjects taking part in the curriculum of the course (%54.8).

Besides, the applicant teachers have stated that their knowledge of the subjects taking part in the course curriculum is adequate ($X=43.8$), that they have required qualifications to teach these subjects (%40.6), and that they don't refrain from students'

questions about the subjects (%46.9), and other branch teachers' negative criticisms in concern with the subjects (%40.6).

On the other hand, the applicant teachers have remained indecisive on the substitutes about what to do, when the students have difficulty in understanding the subjects in the curriculum of Religious Culture and Ethics ($X=3.33$). They have also remained indecisive about whether the education they have had will qualify them in their career ($X=3.12$).

However, the applicant teachers strongly defend the idea that the students should join social activities inside and outside school and visit religious institutions ($X=4.47$). Moreover, they have stated that they will become happy to teach the subjects taking part in the curriculum of Religious Culture and Ethics in an enjoyable and satisfying way ($X=4.53$), and that they will become happy if the students ask them to tell religious stories during the courses ($X=4.26$).

In the study, one-way ANOVA analysis has been used to determine whether any differences are available between self-efficacy levels of applicant teachers with regard to the kind of the high school they graduated from, and "t-test" analysis has been used to search the difference in terms of gender and the findings have been shown in Tables 3 and 4.

Table 3: Distribution of Self-efficacy Levels with Regard to the Graduation

Graduation		N	X	S
1	Islamic Divinity High School	50	3.72	.494
2	General High School	12	3.40	.322
3	Private High School	2	3.21	.675
Total		64	3.41	.387
One-way ANOVA F= 1.161 p= .000 p<.05				
According to Post hoc (LSD) analysis, the first and the second groups differentiate.				

When the differentiation situations of self-efficacy levels of applicant teachers with regard to the high school graduated are examined, the average of self-efficacy of the applicant teachers who have been graduated from Islamic Divinity schools is 3.72, while the average of those who have graduated from general high school is 3.40 and of those from private high school is 3.21. When post hoc analysis has been carried out, there has occurred a differentiation at a significant level between applicant teachers graduated from Islamic Divinity High School and General High School ($p<.05$). Accordingly, the applicant teachers graduated from Islamic Divinity High Schools consider themselves more qualified than those graduated from General High School.

Table 4: Distribution of Self-efficacy Levels with Regard to Gender

Gender	N	X	S	T	P
Male	26	3.40	.694	.154	.878
Female	38	3.41	.559		

As seen in table 4, although the self-efficacy level of female applicant teachers ($X=3.41$) is higher than male applicant teachers ($X=3.40$), there hasn't occurred a significant differentiation in applicant teachers' self-efficacy level with regard to gender.

4. Result and Discussion

When the studies on self-efficacy level of applicant teachers are examined, it can be said that studies related to this field have been carried out much more recently (Dilmaç, 2009; Buyurgan, 2007). But, there haven't been any studies on teaching Religious Culture and Ethics. It can be seen as a deficiency because no study has been held on this field so far.

In the study, it has been observed that the applicant teachers have the required self-efficacy level to teach Religious Culture and Ethics, that they generally have confidence in themselves and that they believe they have the required qualifications to teach Religious Culture and Ethics at primary schools ($X=3.41$).

The applicant teachers have confidence in themselves concerning these issues: the application of particular education methods in Religious Culture and Ethics Courses, usage of new education techniques, replying students' questions appropriately, having joint studies with other teachers, teaching the subjects, the terms and the values by appropriate education methods and having criticisms over school subjects with other teachers.

The self-efficacy levels of the applicant teachers don't show a significant differentiation with regard to distribution of gender ($t=.154$, $p>0.05$), whereas it has shown a significant differentiation with regard to the high school kind they have graduated from ($F= 1.161$, $p<0.05$). Accordingly, the applicant teachers graduated from Islamic Divinity High School consider themselves more qualified than those graduated from General High Schools. This conclusion can be explained by technique and applied education related to the branches of applicant teachers of Religious Culture and Ethics which they receive in Islamic Divinity high schools.

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