Perceptions of University Students on the Concept of Social Justice: A Metaphor Study

Dr. Ferhat Han
Kilis 7 Aralık University - Turkey
ORCID: 0000-0001-6556-9685
ferhat.han@kilis.edu.tr

Assoc. Prof. Dr. Nesip Demirbilek
Bingöl University - Turkey
ORCID: 0000-0001-5133-7111
ndemirbilek@bingol.edu.tr

Abstract

One of the reasons for this study is that university students believe that there are some injustices in the compulsory distance education process due to the Covid-19 pandemic. Another reason for the study is the belief that the concept of social justice is not sufficiently understood by our society in general and by university students in particular. For this reason, in this study, the general perceptions of university students on social justice were tried to be determined through metaphors. Phenomenological design, one of the qualitative research methods, was used in the research. Easily accessible case sampling was used to determine the study group. The participants of the study are 371 university students studying at the graduate and undergraduate level at Bingöl University in the 2020-2021 academic year. In the research, the metaphor sentence "Social justice is like/similar to .... Because......." was sent to the students by e-mail and the data were collected in the same way. The content analysis technique was used in the analysis of the data. At the end of the content analysis, it was seen that the most produced metaphors in terms of frequency were scales, equality, no justice, water, sun, tree, sword and house. The metaphors produced by the students were categorized by the researchers. These categories are being a tool that provides equality (equivalence), lack of justice, basic need, being a tool that provides the right, being a source of order in society, representing goodness and righteousness, being dependent on power, being safe, providing freedom, being protective, it is a concept that requires attention, being enlightening, being valuable. The category, which includes metaphors describing the lack of social justice, differs from other categories in this respect. In this category, students used metaphors such as no justice, ghost, so-called, fantasy, utopia and lie. The findings of the study were compared with the findings of similar studies in the literature and various suggestions were presented in this direction.

Keywords: *University, Social justice, Metaphor, University student*

INTRODUCTION

The development level of societies cannot be measured only by economic indicators. The welfare of a society is closely related to how social resources are distributed among society members. It is related to the concept of social justice in questions about how social justice should distribute social resources and services among individuals (Kaynak, 2017). Values and beliefs that equal access to social resources are fundamental human rights are included in social justice (Torres Harding, Siers & Olson, 2012). Social justice is an ethical value of society and the most important value of social systems (Jiang, 2009).

The concept of social justice was first used by the American Catholic priest John A. Ryan. According to Ryan (1945), social justice regulates the relations between individuals and the society they are members of to realize the good together. According to the Turkish Language Association [TDK] (2021), social justice means "standard of living, income level, etc., in different parts of the society. It is the state of balance achieved in the social field by considering certain measures within the framework of equal opportunity ".

Countries are working to implement various projects and reforms to ensure social justice in education. The "No child left behind act" reform in the United States is one of these reforms. Thanks to the reform, it aims to reduce the academic achievement differences among students and eliminate the problems of absenteeism and dropout (Güçlü & Bayrakçı, 2004). Ensuring social justice in Turkey, especially in the National Education Council, in the government and development programs contains important assessments and policy proposals (İnan & Demir, 2018).

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The concept of social justice is situated in the preamble of the Constitution of Republic Turkey (1982). "Every Turkish citizen has an innate right and power, to lead an honorable life and to improve his/her material and spiritual wellbeing under the aegis of national culture, civilization, and the rule of law, through the exercise of the fundamental rights and freedoms outlined in this Constitution, in conformity with the requirements of equality and social justice." Apart from the preamble of the Constitution, the concept of social justice has been directly used in neither the Basic Law of National Education (1973) nor the Higher Education Law (1981). Instead, the concepts of equal opportunity are used.

Concepts such as equality, welfare, rights, justice, and social justice have always been on the agenda of philosophical and political discussions. It cannot be said that there is a complete consensus on these concepts, which are used interchangeably from time to time. It is not possible to say that justice or social justice is achieved when equality is provided (Küçüktaşdemir, 2017; Polat, 2007; Topakkaya, 2009). Social justice in education should be provided in the dimensions of distributive justice, recognitive justice and participatory (democratic) justice (Çam Tosun, 2021; Karacan, Bağlıbel & Bindak, 2015). Recognitive justice requires respect for different cultures, beliefs, languages and thoughts. It rejects discrimination based on gender. Distributive justice requires equitable distribution of school budgets, school physical resources, teacher salaries, and material resources such as teaching materials, in some cases affirmative action to disadvantaged schools. In the participatory justice dimension, it is about ensuring everyone's right to receive life-long education, self-development and participation in education-related decisions (Örs & Kaya, 2021; Gürgen, 2017)

Social justice theories are mainly concerned with what is concretely provided to people at different socioeconomic levels. Social justice is not a product of the welfare state. On the contrary, the welfare state is a means of ensuring social justice. Therefore, although it is the state's responsibility to ensure social justice in pre-university education levels and universities, this responsibility does not only belong to the state (Gökpınar, 2008).

One of the indicators of social justice in education is the ratio of resources allocated to education. More resources should be allocated to the education of disadvantaged groups in order to ensure social justice in education. Universities should offer these services free of charge so that especially disadvantaged students can develop themselves socially, culturally, and academically (Çam Tosun, 2021).

Ensuring social justice in education is generally possible with each individual's ability to receive education according to their abilities and needs (Polat, 2007).

According to the social justice index report prepared by Thorsten Hellmann, Pia Schmidt and Heller (2019), which also includes EU and OECD countries, Turkey ranks 40th among 41 countries in the social justice ranking. Equitable Education is the worst area in Turkey in sub-headings. Turkey ranked 41st and last in this field. According to Tomul (2010), when the studies on social justice in education are examined, the most important obstacles in achieving social justice are lack of resources and social insensitivity. In addition, efforts to ensure social justice are not supervised. The majority of teachers who participated in the research of Polat and Boydak Özan (2020) think that the Turkish education system does not provide equal opportunities and opportunities in education. In the research of Çıngı, Kadılar and Koçberber (2013), it has been determined that there are significant imbalances between geographical regions, provinces and districts in Turkey in terms of educational opportunities. In line with the relevant researches, it cannot be said that equality of opportunity and social justice in education are fully achieved in Turkey. Problems in accessing qualified education at primary and secondary education levels significantly affect students' university preferences. Whether students go to university is closely related to the social law state's opportunities and possibilities. Social justice in education can be achieved by providing higher education opportunities to individuals with different interests and abilities, especially at the lower socioeconomic level. However, the differences in quality between universities and the differentiation of universities' opportunities to their students may cause new problems regarding social justice (Ayalon, Grodsky, Gamoran & Yogev, 2008).

It is not easy to achieve social justice in education in Turkey due to the irregular population distribution and socio-economic differences between regions (Çıngı et al, 2013). For example, in a study comparing Gazi University and Harran University, students with five or more siblings at Gazi University are 7%. On the other hand, this rate is 67% at Harran University. Students stating that their family's monthly income is 500-1000 TL are 8.5% at Gazi University and 40% at Harran University. Despite many siblings, families in Eastern and Southeastern Anatolia regions, where the income level is low, make a living from agriculture and animal husbandry, and families do not have a regular income. Families in this situation cannot send their children to university due to economic difficulties, or they can only send their sons to university by choosing among their children (İnan & Demir, 2018). In eastern provinces, especially in rural areas, the schooling rate of girls in Turkey is quite low compared to other regions (Ferreira & Gignoux, 2010), which is an example of social injustice in education. Social injustice in education can be experienced depending on the region where the individual lives, socioeconomic structure and gender of the family, and ethnic origin, religion, gender, and even dress preferences.

The first rationale of this study is university students' belief that some injustices were experienced during the distance education process that was tried to be carried out during the epidemic period. Serçemeli & Kurnaz (2020) tried to identify the positive and negative aspects of distance education conducted during the Covid-19 pandemic period. Some university students in the Erzincan University sample stated that they do not have the necessary internet connection and technological devices for distance education. Besides, some students have problems connecting to the internet because they live in rural areas. It is considered that students who do not have the necessary technological infrastructure for distance education will be deprived of their education rights, and the grades given at the end of the semester will not be fair. The second reason for the study is the belief that the concept of social justice is not sufficiently understood by our society in general and by university students in particular. In the research of Alpaslan & Kartal (2020), the inadequacy of many participants in defining social justice supports this view.

In this study, based on the difficulties in defining social justice, it was thought that students' perceptions of social justice could be determined through metaphors.

Metaphors are tools that show how we understand the concepts we use, how we use them in our relationships with other people, and how we think (Lakoff & Johnson, 2003). Various verbal and visual metaphors have been used today and throughout history to better understand and explain law and justice (Franca, 2018). The symbol of justice, which has been used frequently throughout human history,

has been the subject of mythologies from Sumerians to Romans. Thanks to these legends, how ancient people perceived justice is better understood. When the depiction of justice in mythologies is examined through the justice symbols of humanity, it is seen that there are generally three main quests. In the first quest, people have demanded fair and equal treatment throughout history. The second quest is about using an absolute and fixed scale to achieve equality and justice. The third quest is about who will provide justice (Küçüktaşdemir, 2017).

Metaphors are frequently used tools for the development of theories in social sciences in general and in educational sciences in particular (Altun & Apaydın, 2013; Hartzell, 2002; Koohang & Harman, 2005). In the literature, there are metaphor studies on the perception of justice of secondary school students (İnel, Urhan & Ünal, 2018) and the perceptions of social justice of teachers working in public and private schools (Boydak Özan, 2010). In addition, although the perceptions of pre-service teachers regarding the value of justice were examined through metaphors (Çengelci Köse, Gürdoğan Bayır, Köse & Yıldırım Polat, 2019), no metaphor study was found to directly understand the perceptions of social justice of university students. The study aims to reveal how university students conceptualize their thoughts on the concept of social justice through metaphors. In this context, the answers to the following research questions were sought.

1. What are the metaphors of university students towards the concept of social justice?

2. Under which categories are the metaphors produced by university students for the concept of social justice in terms of similar features?

METHOD

In the study, in line with the views of university students studying at Bingöl University, the phenomenological design, one of the qualitative research designs, was used as the meanings loaded on the concept of social justice were examined in depth. "Phenomenology is the conscious experience of people's own life-worlds that is, daily life and social action" (Schram, 2003, p. 71). The basis of phenomenology, which is the basis of studies that aim to investigate phenomena that are not completely alien to us, but whose meanings are not fully understood, is that each individual perceives the external world in a unique way (Yıldırım & Şimşek, 2016). In studies conducted with phenomenological design, the cognitive structures existing in their minds are tried to be revealed by examining the interpretations of the research participants about the facts they have personally experienced (Creswell, 2014). "Phenomenology research is a research design that aims to highlight the perceptions and experiences of individuals from their own point of view" (Ersoy, 2016, p. 55). Phenomenology is an elaborate and in-depth description of how people experience phenomena (Patton, 2014).

Participants and Data Collection

The random sampling technique, one of the easily accessible case sampling methods, was used in determining the study group. With this technique, people who are easily accessible by the researcher are generally used in determining the participants (Yıldırım & Şimşek, 2016). The participants of this study were determined as university students studying at Bingöl University and 464 university students were reached. However, 93 forms that constituted an erroneous metaphor for the concept of social justice were eliminated, as a result, it consisted of 371 student. Detailed information on the demographic information of the participants is given in Table 1.

To collect research data, an online form was created with Google Form. The personal information form and metaphor sentence were included in the created form. Participants were asked to complete the sentence "*Social justice is like/similar to .... Because.......*". The data of the research were collected in the spring semester of the 2021-2022 academic year. Data collection took approximately one month.

Table 1. *Demographic information of the participants*

Variables	Category	N	%
Gender	Female	28	18,5
	Male	124	81,5
Student's grade	1st	119	32,1
	2nd	120	32,4
	3rd	45	12,2
	4th	78	21,1
	5th and above	9	2,2
Faculties/Schools	Vocational School of Health Services	36	9,7
	Genç Vocational School	92	24,8
	Faculty of Arts and Sciences	153	41,2
	Faculty of Theology	90	24,3
Total		**371**	**100**

Data Analysis

Content analysis was used to analyze the data in the research. The data collected in the content analysis are analyzed in four stages: coding and sorting, category development stage, ensuring validity and reliability stage, and interpretation of findings (Saban, 2008). In the first place, the metaphors of university students were examined. The data that could not explain the concept of "social justice" as a metaphor was eliminated. After the extraction stage, as the second stage, the conceptual categorization of the data was made.

In the second stage, the metaphors produced by the students were grouped within the framework of similar features related to the concept of social justice, and categories were formed. The reasons given in the categorization of the data were acted upon. Data with the same metaphors and different reasons were categorized into different categories. For example, "*Social justice is like a mother because it looks at people equally (134P).*" while the mother metaphor in the sentence is included in the category of being a tool that ensures equality. "*Social justice is like our mother because it protects us from dangers and injustices (155P).*" The mother metaphor in the sentence was taken into the category of being protective.

In the study, each participant was given a number and the participants were coded as P1, P2… respectively. In qualitative research, frequency and percentage are generally used to interpret the data obtained as a result of content analysis (Büyüköztürk, Çakmak, Akgün, Karadeniz, & Demirel, 2010). Based on the answers given to the metaphor sentence in the form, coding was made and the frequency of expression was determined. The codes were brought together, their similarities and differences were examined, and categories were created by finding commonalities between similar codes (Yıldırım & Şimşek, 2016).

In the presentation of the obtained metaphors, "Word Clouds" were preferred to increase the intelligibility and accessibility by visualizing the written responses. In visualization, the size of the word is directly proportional to the frequency of the metaphors produced by the students. In other words, the program adjusts the size of each word according to its frequency (Bletzer, 2015). In addition, since many metaphors about the lack of social justice were produced in the study, Themis, the Goddess of Justice, is depicted with one eye open. Themis' having one eye open depicts the "lack of justice" and the shaping of justice based on power.

For the reliability of the study, the intercoder reliability technique was used in the study. According to Miles and Huberman (1994), more reliable categories emerge when two or more expert researchers encode the data set separately. The metaphors given under 13 categories in totally determined in the study were sent to another expert. He was asked to place metaphors in categories in a way that does not exclude any metaphors. Then, the comparison of the classification made by the expert and the classification made by the researcher was made. In qualitative studies, the harmony between expert and researcher evaluations should be 90% and above in order to provide the desired level of reliability (Saban, 2008). The reliability of this study was calculated by (Reliability = Agreement / Agreement + Disagreement x 100) (Miles & Huberman, 1994) and it was concluded that there was a 92% agreement.
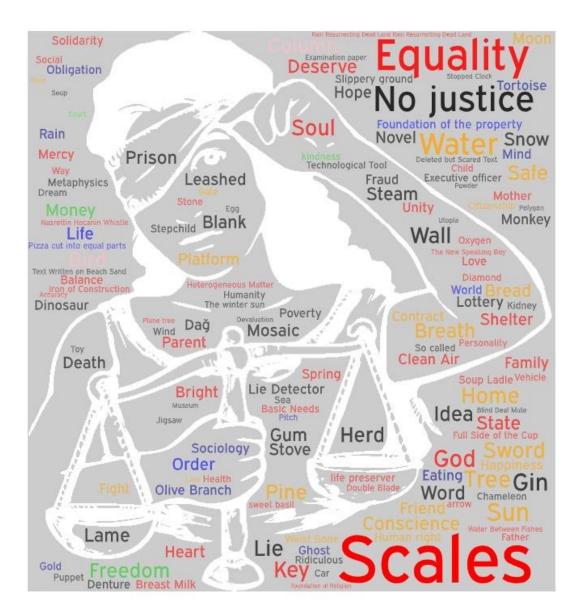
FINDINGS

This section contains the findings related to the first and second sub-aims of the research.

1.Findings Regarding the First Sub-Aim

The first sub-aim of the study was expressed as, "What are the metaphors of university students towards the concept of social justice?" The metaphors produced by the students are shown in figure1.

Figure 1. *The metaphors the students produced for the concept of social justice*

In Figure 1, it was seen that all university students produced a total of 147 different and valid metaphors regarding the concept of "social justice". The most frequently produced metaphors for the concept of social justice; scales (f = 63), equality (f = 27), absent (f = 18), water (f = 13), sun (f = 9), tree (f = 8), sword (f = 7) and house (f = 7). Since the most metaphor diversity is in the category of "lack of justice", in Figure 1, Themis, the Goddess of Justice, is depicted with one eye open. Themis' having one eye open depicts the "lack of justice" and the shaping of justice based on power.

2.Findings Regarding the Second Sub-Aim

The second sub-aim of the study was expressed as," Under which categories are the metaphors produced by university students for the concept of social justice in terms of similar features?" The categories created by the researchers are shown in Table 2.

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Table 2. *Distribution of the concept of social justice by categories.*

Category (Quotations)	Metaphors	M	F
Being a tool that ensures equality (equivalence) "*Social justice is like homeostasis, because when homeostasis breaks down, the organism begins to degrade (360P).*"	**(1):** Mother, blind deaf dumb, weighing, homeostasi **(2):** Parent, pizza cut into equal parts **(3):** Balance **(27):** Equality **(60):** Scales	9	98
Lack of justice "*Social justice is no different from the word, because today we (students) are at the peak of injustice (296P).*"	**(1):** Blank paper, lie, lie detector, stopped clock, fraud, monkey, stepchild, lame, polygon, rotten building, inscription written on beach sand, erased but traced writing, soul, word, steam, broken arm, unbalanced scales deceitful artisan scales, broken scales, develuation, soup, museum, dust, slippery floor, fight, heterogeneous matter, dinosaur, herd, ridiculous, toy, prison, idea, hope, death, denture, winter sun, lottery, genie, snow, metaphysics, utopia **(2):** Glass full side, pitch, so called, fantasy. **(3):** Ghost **(18):** No justice	47	70
Basic need "*Social justice is like water, because everyone needs justice as well as water (63P).*"	**(1):** Obligation, the foundation of religion, water between fish, basic needs, the rain that revives the dead soil, fresh air, the foundation of the house, rebar for construction, heart, backbone, bread, life, rain, mind, wall, key **(2):** Kidney, oxygen, foundation of property **(3):** Love, column **(5):** State, sun **(6):** Breath **(13):** Water	25	57
Being a tool that provides the right "*Social justice is like a sword because it is a hope for the oppressed and a shield for the oppressor (227P).*"	**(1):** Court, human rights, poverty, citizenship, law, soup ladle, breast milk, food, life, pine, bailiff, test paper, mother, stove **(2):** Conscience, arrow **(5):** Deserve **(7):** Sword	18	30
Being the source of order in society "*Social justice is like law because it has the function of organizing society (227P).*"	**(1):** Foundation of property, sociology, plane tree, bearing column, stone, unity, god, mountain, sea, novel **(2):** World, column, road, society **(3):** Tree **(4):** Order	16	25
Representing goodness and righteousness "*Social justice is like the family because it is a whole and collectively represents all good (245P).*"	**(1):** Family, happiness, member of society, righteousness, humanity, contract, book, mercy, platform, personality, spring, sweet basil, olive branch, mosaic **(2):** kindness **(3):** Solidarity, conscience	17	22
Being dependent on power "*Social justice is like a technological device because if you have money you can buy justice (186P).*"	**(1):** Nasreddin Hodja's whistle, puppet, jigsaw, human, chewing gum, technological device **(2):** Chameleon, car, vehicle, wind **(4):** Money	12	19
Being safe "*Social justice is like home because we feel safe (187P).*"	**(1):** Dad, life preserver, friend **(3):** Home **(5):** Safe	6	12
Providing freedom "*Social justice is like freedom, because there can be no freedom without injustice (162P).*"	**(6):** Freedom, bird	2	12
Being protective "*Social justice is like the father, because it is the one who loves every child equally and defends and supports his rights to the end (86P).*"	**(1):** Mother, father, shelter **(2):** Gate, Home	5	7
It is a concept that requires attention "*Social justice is like a child because if the child is not given the necessary time and attention, it becomes impossible to control (38P).*"	**(1):** Egg, the child who just started talking, a double blade **(2):** Child	4	5
Being enlightening "*Social justice is like the sun because it is one of the principles that illuminate the world (332P).*"	**(1):** Bright, moon **(3):** Sun	3	5
Being valuable "*Social justice is like a diamond because it is so precious (289P).*"	**(1):** Gold, diamond **(2):** Health	3	4

Note: Citations are located under the categories in the table. Each number in parentheses indicates the frequency of the metaphor. **M:** The number of different metaphors collected under the relevant category.

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In Table 2, the categories created in line with the reasons for the metaphors produced for the concept of social justice are presented. When the categories are listed, the first three categories that contain the most metaphors; It has been determined that there are "means of equality (equality)" (f = 98), "lack of justice" (f = 70), and "having a basic need" (f = 57). In terms of the variety of metaphors produced, it is seen that there is a category of " lack of justice " with 47 different metaphors.

CONCLUSION, DISCUSSION AND SUGGESTIONS

At the end of the study, it was determined that university students produced 147 different metaphors regarding the concept of "social justice". The most frequently produced metaphors for the concept of social justice are; scales, equality, no justice, water, sun, tree, sword and house. The first three categories containing the most metaphors about social justice are that it is a tool that ensures equality, non-existent justice and a basic need. Among these categories, the most metaphor diversity is under the category of "non-justice" with 47 different metaphors.

According to the results of the research, the metaphors produced by the students are from high to low in terms of frequency; being a tool that ensures equality, lack of justice, being a basic need, being a tool that provides the right, being the source of order in society, representing goodness and righteousness, being dependent on power, being safe, providing freedom, being protective, it is a concept that requires attention, enlightening and valuable, under a total of 13 categories.

The metaphors most frequently used by students regarding social justice are the metaphors of equality and scale. The purpose of students' use of these metaphors is the idea that social justice is a tool that provides equality or equivalence. Similarly, in the research of Çengelci Köse et al. (2018), the most repeated metaphor for gaining the value of justice was scales. In Yıldırım's (2011) study, university students defined social justice in the context of equal opportunity.

The purpose of the scale as a tool is to determine whether the two panes' items are equal. In this respect, the symbol of scale has been used as a metaphor that is thought to provide equality in many periods of history. For example, Themis, who was seen as the goddess of justice in Ancient Greece, represents legal justice. It is thought that the goddess, who has a scale in one hand, a sword in the other, and whose eyes are closed, provided justice with these three metaphors. It is assumed that Themis can identify and distinguish crime or criminals with the scale in her hand (Polat, 2007). Visual justice figures are frequently used with institutions and concepts related to justice and law, such as courts, judges, lawyers, laws, legislative and judicial institutions (Franca, 2018). The frequent use of the image of the goddess Themis with a scale in the media in which themes of rights, justice, equality, and law are covered may be why students use the scale metaphor of social justice.

One of the most frequently produced metaphors by students regarding social justice is the "none" metaphor for the absence of social justice. The students used metaphors about non-justice such as lies, lie detector, stalled clock, fraud, stepchild, lame, rotten building, broken and unbalanced scales, slippery ground, alleged, fantasy, ridiculous, and utopia. Based on the students' metaphors, it can be said that many of the students think that there is no social justice in society. The students believe that systems established where there is no social justice cannot survive. Students who have negative experiences with social justice think that social justice is shaped by dependence on power. In social justice being dependent on power, students used metaphors of money, chameleon, jigsaw, puppet, Nasreddin Hodja's whistle, and collar. With this aspect, the Goddess of Justice Themis, which was created by researchers and shown in Figure 1, with one eye open, depicts the nonexistent justice and the shaping of justice depending on power.

According to Polat (2007), many injustices can be experienced in education and adequate policies cannot be produced in this regard. Çam Tosun (2021), in research titled "Social Justice and Equality in Turkish Educational Policies", discussed the impact of national norms and standards of Turkish Education Policies on social justice and equality. In the research, it was stated that many articles related to social justice and equality are directly or indirectly included in laws, regulations, development plans and other documents. However, when the practices are examined, it is seen that social justice cannot be achieved at the desired level even in

the most basic situations such as access to school, and it is still among the planned targets for the future. At the end of this study, it is thought that the legal texts on which Turkish education policies are based include issues related to social justice and equality, but there are some missing points, so the deficiencies should be eliminated.

Although the expression of social justice is included in various legal and policy texts, the fact that education policies are not implemented at the desired level may be one of the reasons for students' negative perceptions of social justice. Undoubtedly, there may be many reasons for the formation of students' beliefs that there is no social justice or that they are shaped by power. While it is aimed to prevent injustice by educating individuals and society, sometimes the education system itself can be the source of injustice. At the same time, the fact that universities were closed due to the Covid-19 pandemic during the study and that students continue their education through distance education is considered an important factor.

The distance education system can make significant contributions to social justice in education for disadvantaged students or students at a socioeconomically low level. However, distance education systems that can contribute to the development of social justice causes a new inequality for students who do not have the necessary infrastructure and technology for distance education. In Han and Demirbilek (2021) research, it was determined that some of the students did not have the necessary technological devices and internet infrastructure for distance education. At the same time, some students experience internet access problems due to their residence in rural areas. Similarly, in the study of Toprakçı, Hepsöğütlü and Toprakçı (2021), students stated that they do not have sufficient internet connection for distance education. It has been stated that this situation affects students who are socio-economically disadvantaged more. Evaluating students who do not have sufficient distance education opportunities in the same way as other students at the end of the semester may negatively affect the students' perception of social justice. In Demirtaş and Çoban's (2014) research, it was seen that most of the metaphors developed by university students for their lecturers emphasized the negative aspects of lecturers. Negative attitudes and behaviors of lecturers towards their students during and before the distance education process can also negatively affect students' perception of social justice. In this respect, lecturers with a developed sense of social justice can consider this while evaluating students. Lecturers should know the socio-economic status of the students, health problems, and the conditions that may put the student at a disadvantage against their peers, take the necessary precautions and provide guidance. In some cases, affirmative action can be made for these students (Akkuş, 2019).

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Thinking that social justice is a basic need, students used the indispensable needs for human life such as necessity, breathe, air, sun, oxygen, water, and bread as a metaphor for social justice. Students think that they cannot live in a society without social justice as in basic needs.

Basic needs and needs concepts are difficult to concretize and define. Discussions about what basic and advanced needs are or luxury are among the frequently discussed concepts when trying to form social welfare and protection policies. The fact that the concept of need is based on subjectivity and relativism prevents an absolute definition. The basic needs list defined for a person or group may not be included in another person or group's needs list (Sarıipek, 2017). In addition, basic needs and understanding of social justice differ according to the cultures of societies and the religions they belong to (Şahin, 2019). Some individuals or groups list material needs in their needs lists, while others may list their spiritual needs. In this respect, the metaphors some students produced in the social justice category; emphasized the spiritual and emotional needs of individuals such as religion, heart, love, and state.

In the categories of social justice being a means of obtaining rights and social justice being the source of order in society, students mostly used the sword and order metaphors. In these categories, they also used metaphors about the institutions, structures, and individuals with power in the provision of justice, such as human rights, law, court, society, and enforcement officer. From the past to the present, the sword metaphor has been used frequently to establish, depict justice, and maintain the social order. In Greek mythology, it was believed that the goddess Themis would establish justice by punishing the criminal with the sword in her hand (Polat, 2007). In the research of İnel, Urhan and Ünal (2018), in the category of justice as a means of punishment, middle school students mostly used the metaphors of "judge", "needle" and "monster" for the concept of justice. Students defined the concept

of justice as a tool that punishes, judges behavior, and separates the guilty from the innocent. In this respect, it can be said that the institutions and symbols that are responsible for ensuring social justice are the institutions and symbols that are feared by a part of the society.

Students who consider social justice to represent goodness and righteousness as reassuring, enlightening, and protective; used metaphors such as trust, conscience, solidarity, goodness, humanity, righteousness, mercy, home, family, father, friend, lifebuoy, shelter, olive branch, light, moon, and sun. Students who think that social justice is a valuable concept have used the metaphors of gold, diamond, health, child, and egg in these categories.

The progress of society, prosperity, peace, and security can only be possible with the equitable access of individuals to resources and services. In this respect, the functionality of social services is important in ensuring social justice in society (Kaynak, 2017). It can be mentioned that there is social justice in a society where members of the society are physically, spiritually, and socially safe. Ensuring social justice in trust and peace is both a goal and a process for societies (Bell, 2007). For the peace of the society, individuals and families must be in peace. Social justice in a society is closely related to the position of the concepts of goodness, righteousness, compassion, and trust in life.

In the category of social justice providing freedom, students used the metaphors of freedom and bird. Social justice theory deals with what is concretely provided to individuals and different socioeconomic strata of society. According to the social justice understanding, freedom also takes place based on concrete rights. In this respect, the state has various responsibilities in ensuring equality and freedom in social law states. It is the state's responsibility to provide its citizens with basic education services and minimum means of subsistence. Therefore, it cannot be said that an individual who does not have the necessary means and facilities for quality education is free (Kurt, 2006). In the sense of representing freedom, the bird figure is used in many civilizations and arts (Özdağ, 2017). In the literature, kindergarten teacher candidates likewise described freedom with the bird metaphor (Yağan Güder & Yıldırım, 2014).

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Individuals' quest for justice is also their quest for freedom. Social justice in education can be defined as the individuals' fair participation in education policies that may affect themselves and their future and individuals' emancipation through education. However, humanity could not be completely free in any field, including education, and could not provide absolute justice (Küçüktaşdemir, 2017; Polat, 2007). As long as social justice is addressed in the context of absolute equality, it will always remain an ideal to be achieved (Topakkaya, 2009).

The fact that university students believe that social justice, which they see as a basic need, is the source of order in society shows that the concept of social justice is correctly understood. However, it is sad and worrisome that students believe that there is no social justice and that social justice can change depending on power.

It would be wrong to think that the injustice in education will affect only the poor or disadvantaged individuals. The negative consequences of social injustice can affect all society segments directly or indirectly in the long run (Yıldırım, 2011). Inequalities that cause social stratification in the society and the problems caused by inequality can only be overcome by providing social justice in education (Canbay Tatar & Tatar, 2014).

When universities prioritize solving the real problems of their cities, country, and the world, they can make important contributions in ensuring public benefit and social justice (Harkavy, 2006). Universities operating for the public good have responsibilities such as advocating, promoting, and representing social justice. In this respect, universities should have a mission to raise students with high social justice awareness (Jiang, 2009). Raising teachers that support a fair education system for our students and our future should be one of the duties of universities that are teacher training institutions (Güler, Sarıcalı, & Yelpaze, 2021).

Universities, which can be an example for the culture of living together with students from different cultures in a democratic environment, are expected to set an example for other society segments by keeping them alive in their institutions of social justice. Based on the results of the research,

in terms of ensuring social justice; club activities that can improve social justice in schools can be emphasized. Students should be encouraged to take part in social responsibility projects in order to establish social justice awareness in students. It can be suggested to give activities involving social justice concepts with undergraduate courses or elective courses on social justice. Policies can be produced to improve the conditions of the schools in the disadvantaged regions of our country and compete on equal terms. This research was conducted using qualitative research methods. In addition, studies can be carried out with quantitative or mixed methods. A scale can be developed to measure the social justice levels of university students. In line with the developed scale, students' perceptions of social justice; It can be investigated whether it is affected by gender, faculty and department, income levels of student families and similar independent variables.

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Üniversite Öğrencilerinin Sosyal Adalet Kavramına İlişkin Algıları: Bir Metafor Çalışması

Dr. Ferhat Han
Kilis 7 Aralık Üniversitesi - Türkiye
ORCID: 0000-0001-6556-9685
ferhat.han@kilis.edu.tr

Dr.Öğrt. Üyesi Nesip Demirbilek
Bingöl Üniversitesi - Türkiye
ORCID: 0000-0001-5133-7111
ndemirbilek@bingol.edu.tr

Özet

Bu çalışmanın gerekçelerinden biri, üniversite öğrencilerinin Covid-19 pandemisi nedeniyle zorunlu olarak yürütülen uzaktan eğitim sürecinde bazı adaletsizliklerin yaşandığına inanmalarıdır. Çalışmanın diğer bir gerekçesi ise sosyal adalet kavramının genelde toplumumuz, özelde ise üniversite öğrencileri tarafından yeterince anlaşılmadığı düşüncesidir. Bu nedenle araştırmada, üniversite öğrencilerinin sosyal adalete ilişkin algıları metaforlar aracılığıyla tespit edilmeye çalışılmıştır. Araştırmada nitel araştırma yöntemlerinden olgubilim deseni kullanılmıştır. Çalışma grubunu belirlemek için kolay ulaşılabilir durum örneklemesi kullanılmıştır. Çalışmanın katılımcıları 2020-2021 eğitim öğretim yılında Bingöl Üniversitesinde önlisans ve lisans düzeyinde öğrenim gören 371 üniversite öğrencisidir. Araştırmada öğrencilerden "Sosyal adalet .... gibidir. Çünkü ...." ifadesini tamamlamaları istenmiştir. Metafor cümlesi öğrencilere e-posta ile gönderilmiştir ve veriler aynı yolla toplanmıştır. Verilerin analizinde içerik analizi tekniği kullanılmıştır. İçerik analizi sonunda en çok üretilen metaforların frekans bakımından sırasıyla terazi, eşitlik, yok, su, güneş, ağaç, kılıç ve ev şeklinde olduğu görülmüştür. Öğrencilerin ürettikleri metaforlar, metaforların açıklamaları doğrultusunda araştırmacılar tarafından kategorize edilmiştir. Bu kategoriler, eşitlik (denklik) sağlayan araç olması, olmayan adalet, temel ihtiyaç olması, hakkı sağlayan araç olması, toplumdaki düzenin kaynağı olması, iyiliği ve doğruluğu temsil etmesi, güce bağımlı olması, güven verici olması, özgürlüğü sağlıyor olması, koruyucu olması, ilgi isteyen bir kavram olması, aydınlatıcı ve değerli olması şeklindedir. Araştırmanın bulgularında, sosyal adaletin olmadığını ifade eden metaforların diğer kategorilerde yer alan metaforlardan oldukça farklı olduğu görülmüştür. Bu kategoride öğrenciler, olmayan adalet, hayalet, sözde, fantezi, ütopya ve yalan gibi metaforlar kullanmışlardır. Araştırmanın bulguları alanyazındaki benzer çalışmaların bulgularıyla karşılaştırılmış ve bu doğrultuda çeşitli öneriler sunulmuştur.

Anahtar Kelimeler: *Üniversite, Sosyal adalet, Metafor, Üniversite öğrencileri*

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Genişletilmiş Özet

Problem Durumu: Toplumların gelişmişlik düzeyi sadece ekonomik göstergelerle ölçülemez. Bir toplumun refahı, sosyal kaynakların toplum üyeleri arasında nasıl dağıtıldığı ile yakından ilgilidir (Kaynak, 2017). Sosyal kaynaklara eşit erişimin temel insan hakları olduğuna ilişkin inanç ve değerlerde sosyal adalet kapsamında değerlendirilmelidir (Torres Harding, Siers ve Olson, 2012).

Eşitlik, refah, hak, adalet, hukuk, sosyal adalet gibi kavramlar her zaman felsefi ve politik tartışmaların gündeminde olmuştur. Zaman zaman birbirinin yerine kullanılan bu kavramlar üzerinde tam olarak fikir birliğinin olduğu söylenemez. Kavramlar arası farklılıklarla birlikte, eşitlik sağlandığında adaletin veya sosyal adaletin sağlandığını söylemek de mümkün değildir (Küçüktaşdemir, 2017; Polat, 2007; Topakkaya, 2009). Adalet ve sosyal adaletin tanımlanmasındaki zorluk, eğitimde sosyal adaletin tanımlanmasında da kendini göstermektedir. Eğitimde sosyal adaletin sağlanması genellikle her bireyin yetenek ve ihtiyaçlarına göre eğitim alabilmesi ile mümkündür (Polat, 2007). Eğitimde sosyal adaletin sağlanması dağıtıcı adalet, tanıyıcı adalet ve katılımcı(demokratik) adalet boyutlarında adaletin sağlanmasıyla gerçekleşebilir (Çam Tosun, 2021; Karacan, Bağlıbel ve Bindak, 2015).

Thorsten Hellmann, Pia Schmidt ve Heller (2019) tarafından hazırlanan AB ve OECD ülkeleri sosyal adalet endeksine göre, Türkiye sosyal adalet sıralamasında 41 ülke arasında 40. sırada yer almaktadır. Sosyal adalete ilişkin adil eğitim başlığı, hazırlanan raporun alt başlıklarında Türkiye'nin en kötü olduğu alandır. Türkiye bu alanda 41. olarak son sıradadır. Polat ve Boydak Özan'ın (2020) araştırmasına katılan öğretmenlerin çoğunluğu, Türk Eğitim Sistemi'nin eğitimde fırsat ve imkân eşitliği sağlamadığını düşünmektedir. Çıngı, Kadılar ve Koçberber'in (2013) araştırmasında, Türkiye'de coğrafi bölgeler, iller ve ilçeler arasında eğitim olanakları açısından önemli dengesizliklerin olduğu tespit edilmiştir. İlgili araştırmalar doğrultusunda Türkiye'de eğitimde fırsat eşitliği ve sosyal adaletin tam olarak sağlandığı söylenemez.

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Türkiye'de düzensiz nüfus dağılımı ve bölgeler arası sosyo-ekonomik farklılıklar nedeniyle eğitimde sosyal adaleti sağlamak kolay değildir (Çıngı ve diğerleri, 2013). İlköğretim ve ortaöğretim kademelerinde nitelikli eğitime erişimde yaşanan sorunlar öğrencilerin üniversite tercihlerini önemli ölçüde etkilemektedir. Özellikle geçimini tarım ve hayvancılıkla sağlayıp düzenli bir geliri bulunmayan çok çocuklu ailelerde bu sorun daha belirgindir. Bu durumdaki aileler, ekonomik güçlükler nedeniyle çocuklarını üniversiteye gönderememekte ya da çocukları arasından seçim yaparak sadece erkek çocuklarını üniversiteye göndermektedir (İnan ve Demir, 2018). Bununla birlikte eğitimde yaşanan adaletsizliklerin etki alanı kırsal alanlardan daha fazladır. Öğrencilerin birçoğu üniversite yaşamları boyunca çeşitli adaletsizliklerle mücadele etmektedir. Özellikle Covid-19 pandemisi döneminde yürütülmeye çalışılan uzaktan eğitim, öğrencilerin sosyal adalet anlayışını olumsuz etkilemiştir. İlköğretimden üniversiteye kadar her kademeden öğrenci yeterli teknolojik imkânlara sahip olamadıkları için uzaktan eğitimden yeteri kadar faydalanamamıştır. Uzaktan eğitim için gerekli internet bağlantısına ve teknolojik cihazlara sahip olmadıklarını düşünen üniversite öğrencileri eğitim hakkından mahrum kaldıklarını ve yarıyıl sonunda verilen notların adil olmayacağı düşünmektedirler (Han ve Demirbilek, 2021; Serçemeli ve Kurnaz, 2020).

Bu çalışmanın gerekçelerinden biri, üniversite öğrencilerinin Covid-19 pandemisi nedeniyle zorunlu olarak yürütülen uzaktan eğitim sürecinde bazı adaletsizliklerin yaşandığına inanmalarıdır. Çalışmanın diğer bir gerekçesi ise sosyal adalet kavramının genelde toplumumuz, özelde ise üniversite öğrencileri tarafından yeterince anlaşılmadığı inancıdır. Alpaslan ve Kartal'ın (2020) araştırmasında birçok katılımcının sosyal adaleti tanımlamadaki yetersizliği bu görüşü desteklemektedir. Bu çalışmada, sosyal adaleti tanımlamadaki zorluklardan hareketle öğrencilerin sosyal adalet algılarının metaforlar aracılığıyla belirlenebileceği düşünülmüştür.

Metaforlar, kullandığımız kavramları nasıl anladığımızı, onları diğer insanlarla ilişkilerimizde nasıl kullandığımızı ve nasıl düşündüğümüzü gösteren araçlardır (Lakoff ve Johnson, 2003). Alanyazında ortaokul öğrencilerinin adalet algılarına (İnel, Urhan ve Ünal, 2018) ve resmi ve özel okullarda görev yapan öğretmenlerin sosyal adalet algılarına (Özan Boydak, 2010) ilişkin metafor çalışmaları yer

almaktadır. Ayrıca öğretmen adaylarının adalet değerine ilişkin algıları metaforlar aracılığıyla incelense de (Çengelci Köse, Gürdoğan Bayır, Köse ve Yıldırım Polat, 2019), üniversite öğrencilerinin sosyal adalet algılarına yönelik bir metafor çalışmasına rastlanmamıştır.

Bu çalışma, üniversite öğrencilerinin sosyal adalet kavramına ilişkin düşüncelerini metaforlar aracılığıyla nasıl kavramsallaştırdıklarını ortaya koymayı amaçlamaktadır. Bu bağlamda aşağıdaki araştırma sorularına yanıt aranmıştır.

1. Üniversite öğrencilerinin sosyal adalet kavramına yönelik metaforları nelerdir?
2. Üniversite öğrencilerinin sosyal adalet kavramına yönelik ürettikleri metaforlar benzer özellikler açısından hangi kategoriler altında yer almaktadır?

Yöntem: Bu araştırmada nitel araştırma desenlerinden olgubilim deseni kullanılmıştır. Çalışma grubunun belirlenmesinde, kolay ulaşılabilir durum örnekleme yöntemlerinden rastgele örnekleme tekniği kullanılmıştır. Araştırmanın katılımcıları Bingöl Üniversitesi; Sağlık Hizmetleri Meslek Yüksekokulu, Genç Meslek Yüksekokulu, Fen Edebiyat Fakültesi ve İslami İlimler Fakültesinin farklı sınıflarında öğrenim gören 371 üniversite öğrencisidir. Online olarak hazırlanan form öğrencilere e-mail aracılığıyla gönderilmiştir. İlgili formda öğrencilerden "Sosyal adalet .... gibidir/benzemektedir. Çünkü ...."cümlesini tamamlamaları istenmiştir. Araştırmada elde edilen verilerin içerik analizi yapılmıştır.

Sonuç ve Tartışma: Araştırma kapsamında yapılan içerik analizi sonunda üniversite öğrencilerinin "sosyal adalet" kavramına ilişkin 147 farklı metafor ürettikleri belirlenmiştir. Sosyal adalet kavramına yönelik en fazla üretilen metaforlar, terazi (f=63), eşitlik (f=27), yok (f=18), su (f=13), güneş (f=9), ağaç (f=8), kılıç (f=7) ve ev (f=7) şeklinde olmuştur.

Araştırma bulgularına göre, öğrencilerin ürettiği metaforlar araştırmacılar tarafından kategorize edilmiştir. Frekans sayısı bakımından kategoriler; eşitliği (denkliği) sağlayan araç olması, olmayan adalet, temel ihtiyaç olması, hak edimini sağlayan araç olması, toplumdaki düzenin kaynağı olması, iyiliği ve doğruluğu temsil ediyor olması, güce bağımlı olması, güven verici olması, özgürlüğü sağlıyor olması, koruyucu olması, ilgi isteyen bir kavram olması, aydınlatıcı olması ve değerli olması şeklinde toplam 13 başlık altında sıralanmıştır. Toplam öğrenci sayısına göre en çok metafor içeren ilk üç kategori, eşitliği (denkliği) sağlayan araç olması (f=98), olmayan adalet (f=70) ve temel ihtiyaç olması (f=57) şeklindedir. Bu kategoriler içerisinde en fazla metafor çeşitliliği 47 farklı metafor ile olmayan adalet kategorisi altında yer almaktadır.

Öğrencilerin sosyal adalete ilişkin en sık kullandıkları metaforlar eşitlik ve terazi metaforudur. Öğrencilerin bu metaforları kullanmalarının nedeni, sosyal adaletin eşitlik veya denkliği sağlayan bir araç olduğu fikridir. Sosyal adalete ilişkin birçok çalışmada terazi metaforuna rastlamak mümkündür (Çengelci Köse vd., 2018; İnel vd., 2018; Boydak Özan, 2010). Sosyal adaletin bir hak elde etme aracı olduğu ve sosyal adaletin toplumda düzenin kaynağı olduğu kategorilerinde öğrenciler en çok kılıç ve düzen metaforlarını kullanmışlardır. Bu kategorilerde ayrıca insan hakları, hukuk, mahkeme, icra memuru gibi adaletin sağlanmasında görevli olan kurum, yapı ve bireylere ilişkin metaforlar da kullanılmıştır. Çeşitli medya araçlarında hak, adalet, eşitlik, hukuk ve mahkeme gibi temalarının işlendiği konularda elinde terazi tutan Adalet Tanrıçası Themis görselinin kullanılması, öğrencilerin sosyal adalete ilişkin terazi, kılıç gibi metaforları kullanma nedenlerinden biri olabilir.

Sosyal adaletin temel bir ihtiyaç olduğunu düşünen öğrenciler, ihtiyaç, nefes, hava, güneş, oksijen, su, ekmek gibi insan yaşamının vazgeçilmez ihtiyaçlarını sosyal adalet metaforu olarak kullanmışlardır. Öğrenciler temel ihtiyaçlarda olduğu gibi sosyal adaletin olmadığı bir toplumda yaşanamayacağını düşünmektedir. Sosyal adaletin iyiliği ve doğruluğu temsil ettiğini, güven verici, aydınlatıcı ve koruyucu olduğunu düşünen öğrenciler, güven, vicdan, dayanışma, iyilik, insanlık, doğruluk, merhamet, yuva, aile, baba, arkadaş, can simidi, sığınak, zeytin dalı, ışık, ay, güneş gibi metaforlar kullanmışdır. Sosyal adaletin değerli bir kavram olduğunu düşünen öğrenciler bu kategoride altın, elmas ve sağlık metaforlarını kullanmışdır.

Öğrencilerin sosyal adalete ilişkin en sık ürettikleri metaforlardan biri de sosyal adaletin yokluğuna ilişkin "yok" metaforudur. Öğrenciler adaletsizlikle ilgili hayalet, yalan, sözde, yalan makinesi, durmuş saat, dolandırıcılık, üvey çocuk, topal, çürük bina, kırık ve dengesiz terazi, kaygan zemin, iddia, fantezi, gülünç, ütopya gibi metaforlar kullanmışlardır. Öğrencilerin metaforlarından hareketle öğrencilerin

birçoğu, toplumda sosyal adaletin olmadığını düşündüğü söylenebilir. Sosyal adaletle ilgili olumsuz deneyimler yaşayan öğrenciler, sosyal adaletin güce bağımlı olarak şekillendiğini düşünmektedirler.

Sosyal adalet ifadesine çeşitli hukuk ve politika metinlerinde yer verilmesine rağmen eğitim politikalarının istenilen düzeyde uygulanmaması (Polat ve Boydak Özan, 2020; Thorsten Hellmann vd., 2019; Çıngı vd., 2013; Tomul, 2010), öğrencilerin sosyal adalete ilişkin olumsuz algılarının nedenlerinden biri olabilir. Öğrencilerin sosyal adaletin olmadığı ya da iktidar tarafından şekillendirildiğine dair inançlarının oluşmasının kuşkusuz pek çok nedeni olabilir. Bununla birlikte araştırmanın yürütüldüğü dönemde, üniversitelerin Covid-19 pandemisi nedeniyle öğretim faaliyetlerini uzaktan eğitim yoluyla yürütmeleri, uzaktan eğitim alabilmek için gerekli teknolojik altyapıya, dersleri takip edebilmek ve ders çalışabilmek için uygun bir ev ortamına sahip olmayan öğrencilerin sosyal adalete ilişkin algıları olumsuz olabilmektedir (Han ve Demirbilek, 2021; Toprakçı vd., 2021; Serçemeli ve Kurnaz, 2020).

Üniversite öğrencilerinin temel ihtiyaç olarak gördükleri sosyal adaletin toplumdaki düzenin kaynağı olduğuna inanmaları, sosyal adalet kavramının ne kadar önemli olduğunu göstermektedir. Ancak öğrencilerin sosyal adaletin olmadığına ve sosyal adaletin güce bağlı olarak değişebileceğine inanmaları üzücü ve endişe vericidir.

Öneriler: Farklı kültürlerden öğrencilerin demokratik bir ortamda bir arada yaşama kültürüne örnek olabilecek üniversitelerin, sosyal adalet duygusunu kurumlarında yaşatarak toplumun diğer kesimlerine örnek olması gerekmektedir. Araştırma sonuçlarına göre, sosyal adaletin olmadığını düşünen öğrencilerin sorunları ve ihtiyaçları tespit edilerek, bu ihtiyaçların giderilmesine yönelik organizasyonlar, kulüp faaliyetleri gerçekleştirilebilir. Öğrencilerde sosyal adalet bilincinin yerleşmesi için öğrencilerin sosyal sorumluluk projelerinde görev alması teşvik edilmelidir. Araştırma sonuçları kullanılarak üniversite öğrencilerin sosyal adalet algılarına yönelik bir ölçek geliştirilebilir. Geliştirilen ölçek doğrultusunda öğrencilerin sosyal adalet algıları, cinsiyet, fakülte, bölüm, öğrenci ailelerinin gelir düzeyleri ve benzeri bağımsız değişkenlerden etkilenip etkilenmediği araştırılabilir.