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A Thematic Analysis on the Visual Representations of Learning: A Qualitative Study Based on the Drawings of Teacher Candidates in Theology Education

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Research Article

ABSTRACT

This study aims to reveal the pedagogical thinking patterns, intuitive orientations toward learning theories, and professional identity formation of prospective Religious Culture and Moral Knowledge (RCMK) teachers by analyzing their cognitive representations of the concept of "learning" through drawing-based visual data. The research is grounded in the assumption that learning is a multilayered experience intertwined with meaning-making, value construction, and identity formation, extending beyond the acquisition of knowledge. In this respect, it is assumed that visual representations, similar to verbal narratives, offer rich and often implicit indicators of how individuals conceptualize learning; therefore, the drawings produced by the participants in response to the prompt "Can you draw learning?" were treated as a qualitative data source for uncovering their mental models. The research was designed qualitatively, employing participant drawings as the data collection tool and applying thematic analysis based on document analysis. The study group consists of first-year prospective RCMK teachers enrolled at the Faculty of Theology, Kırşehir Ahi Evran University. At the beginning of the 2024–2025 academic year, each participant was asked to produce a single drawing representing "learning," resulting in 70 visual artifacts. Sixteen drawings that did not meet eligibility and interpretability criteria were excluded, and the final analysis was conducted on 54 drawings (analytical dataset, n=54). Following preliminary coding, the coding framework was refined, and thematic classifications were structured under three overarching categories: "Traditional," "Modern," and "Hybrid," with all percentages reported based on the analytical dataset. Bruner's cognitive representation theory and Kolb's experiential learning cycle jointly informed the interpretive framework. The findings show that 59.3% of the participants conceptualize learning within a traditional teacher-centered and knowledge-transmission-oriented paradigm; 31.5% adopt hybrid patterns that combine traditional and contemporary indicators; and 9.3% demonstrate a modern approach emphasizing experience, interaction, and contextual sensitivity. Traditional representations predominantly included books, libraries, classroom-board arrangements, and teacher figures, visualizing learning as an accumulative and transmissive process. Modern representations highlighted nature/environment, social interaction, play/collaboration, and everyday life contexts, positioning learning as a multi-actor, affective process that transcends classroom boundaries. Hybrid representations reflected a transitional mindset wherein classical elements such as classrooms and books coexist with technology, collaboration, and experiential motifs, indicating the gradual evolution of pedagogical cognition. The study integrates visual data with descriptive quantitative indicators (frequency–percentage) and in-depth content-symbol analyses, thereby presenting an intensive mixed-qualitative thematic approach. Codes, themes, and decision rules were connected to an audit trail; boundary cases and operational definitions were refined through peer debriefing, thus enhancing credibility, dependability, and confirmability. Ethical approvals were secured, informed consent was obtained, and all visual materials were anonymized and used solely for scientific purposes. Overall, the results demonstrate that while text- and teacher-centered assumptions remain dominant in the mental learning maps of prospective teachers, hybrid representations indicate a meaningful potential for renewal through the incorporation of interaction, nature/context, collaboration, and technology. The findings emphasize the need to systematically structure experiential, visual, and creative activities (e.g., metaphor/drawing workshops, rubric-based drawing analysis, micro-teaching modules aligned with Kolb's cycle) within teacher education. The study acknowledges its limitations, including a homogeneous sample from a single institution and context-dependent interpretations of visual data; transferability rather than generalizability is emphasized. The research ultimately contributes to strengthening the use of visual data in religious education studies, offering both theoretical implications and practical insights for future teacher education design.

Keywords: Religious Education, Learning, Teacher Candidates in Theology Education, Faculty of Theology, Visual Analysis.

Öğrenmenin Görsel Temsilleri Üzerine Tematik Bir Analiz: Din Kültürü ve Ahlak Bilgisi Öğretmen Adaylarının Çizimlerine Dayalı Nitel Bir Çalışma

ÖZ

Bu çalışma, din kültürü ve ahlak bilgisi dersi öğretmen adaylarının "öğrenme" kavramına ilişkin bilişsel temsillerini çizimlere dayalı görsel veriler üzerinden çözümleyerek pedagojik düşünme biçimlerini, öğrenme kuramlarına ilişkin sezgisel yönelimlerini ve mesleki kimlik inşasına dair ipuçlarını görünür kılmayı amaçlamaktadır. Araştırma, öğrenmenin bilgi edinimi aşan; anlam kurma, değer inşası ve kimlik oluşumuyla iç içe geçmiş çok katmanlı bir yaşantı olduğu kabulüne dayanmaktadır. Bu çerçevede, sözlü anlatımlar kadar görsel temsillerin de bireyin öğrenmeyi nasıl kavradığına dair zengin ve kimi zaman örtük göstergeler sunduğu varsayılmış; öğretmen adaylarının "öğrenmeyi çizer misin?" yönergesiyle ürettikleri görseller, zihinsel modellerin açığa çıkarılması için nitel bir veri kaynağı olarak değerlendirilmiştir. Araştırma nitel desenle yapılandırılmış, veri toplama aracı olarak katılımcı çizimleri kullanılmış ve doküman analizi temelinde tematik analiz uygulanmıştır. Çalışma grubu, Kırşehir Ahi Evran Üniversitesi İlahiyat Fakültesi'nde öğrenim gören birinci sınıf din kültürü ve ahlak bilgisi dersi öğretmen adaylarından oluşmaktadır. 2024–2025 akademik yılının başında her katılımcıdan "öğrenme"yi temsil eden tek bir çizim üretmesi istenmiş, 70 görsel/çizim toplanmıştır. Uygunluk ve okunabilirlik ölçütlerini karşılamayan 16 çizim elenmiş; nihai analiz 54 çizim (analitik veri kümesi, n=54) üzerinde yürütülmüştür. Ön kodlamanın ardından kod tanımları netleştirilmiş, tematik sınıflamalar "Geleneksel", "Modern" ve "Hibrit" üst kategorileri altında yapılandırılmıştır. Tüm yüzdeler analitik veri kümesini payda alacak biçimde raporlanmıştır. Yorumlayıcı çerçevede Bruner'in bilişsel temsil kuramı ile Kolb'un yaşantısal öğrenme döngüsü birlikte kullanılmıştır. Bulgular, katılımcıların %59,3'ünün öğrenmeyi öğretmen merkezli ve bilgi aktarımına dayalı geleneksel çerçevede; %31,5'inin geleneksel ve çağdaş göstergeleri birleştiren hibrit örüntülerle; %9,3'ünün ise deneyim, etkileşim ve bağlama duyarlı süreçleri öne çıkaran modern yaklaşımla temsil ettiğini göstermektedir. Geleneksel temsillerde kitap, kütüphane, sınıf–tahta düzeni ve öğretmen figürü baskın olup öğrenmenin çoğunlukla birikimci–aktarımcı bir çizgide imgeleştirildiği; modern temsillerde ise doğa/çevre, toplumsal etkileşim, oyun/işbirliği ve gündelik yaşam sahneleriyle okul duvarlarını aşan çok-aktörlü ve duyuşsal bir süreç olarak kurgulandığı tespit edilmiştir. Hibrit temsillerde sınıf/kitap gibi klasik öğelerin teknoloji, işbirliği ve deneyimsel motiflerle aynı kompozisyonda buluştuğu; pedagojik zihniyette kademeli bir evrilmeye işaret ettiği görülmüştür. Bu dağılım, örneklem düzeyinde geleneksel yönelimin hâlâ baskın olduğunu, ancak hibrit örüntülerin çağdaş yaklaşımlara doğru kademeli bir dönüşümü haber verdiğini göstermektedir. Çalışma, görsel veriyi nicel betimleyicilerle (frekans–yüzde) desteklenen derinlemesine içerik–sembol çözümlemeleriyle bütünleştirerek karma-yoğun bir tematik analiz ortaya koymaktadır. Kodlar, temalar ve karar kuralları denetim izine bağlanmış; sınır durumları ve operasyonel tanımlar eş düzey uzman görüşü ile netleştirilmiş, böylece inandırıcılık, tutarlılık ve teyit edilebilirlik güçlendirilmiştir. Etik açıdan kurum onayı ve kurul izni alınmış; katılımcı rızası sağlanmış, tüm görseller anonimleştirilmiş ve yalnızca bilimsel amaçla kullanılmıştır. Sonuçlar, öğretmen adaylarının zihinsel öğrenme haritalarında metin/öğretmen merkezli tasavvurun ağır bastığını; buna rağmen hibrit temsillerde etkileşim, doğa/bağlam, işbirliği ve teknoloji göstergeleriyle anlamlı bir yenilenme potansiyeli bulunduğunu ortaya koymaktadır. Bulgular, öğretmen yetiştirme sürecinde kuramsal sunumların yanı sıra deneyimsel–görsel–yaratıcı etkinliklerin (ör. metafor/çizim atölyeleri, rubrik temelli çizim analizi, Kolb döngüsüne yaslanan mikro uygulama modülleri) daha sistematik biçimde yapılandırılması gerektiğine işaret etmektedir. Araştırmanın sınırlılıkları, tek fakülteden oluşan homojen bir örneklem ve görsel veriye dayalı yorumların bağlama özgü niteliğidir; dış geçerlik iddiası yerine aktarılabilirlik vurgulanmakta, çok-merkezli ve çok-disiplinli karşılaştırmalı çalışmalar için zemin hazırlanmaktadır. Bu çerçevede çalışma, din eğitimi alanında görsel veri kullanımını güçlendirmektedir; kuramsal tartışma ve uygulamaları.

Anahtar Kelimeler: Din Eğitimi, Öğrenme, Din Kültürü ve Ahlak Bilgisi Dersi Öğretmen Adayları, İlahiyat Fakültesi, Görsel Analiz.

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Introduction

Learning, as one of the most fundamental processes of human life, lies at the heart of both individual development and societal transformation. From antiquity[1] to the present day, the concept of learning has been addressed across various disciplines such as philosophy of education, educational technology,[2] e-learning,[3] sports,[4] psychology,[5] ethics,[6] neuroscience, and mathematics.[7] Learning is not merely a process of acquiring information; it is also closely linked to meaning-making, value formation, and identity construction. Due to its multilayered nature, how learning is perceived serves as a significant indicator in understanding how an individual approaches the learning process and experiences it.[8] In particular, the mental representations of learning held by teacher candidates in theology education provide valuable insights into the instructional approaches they are likely to adopt in the future and the kind of interactions they will establish with their students.

In recent years, there has been a growing interest not only in the theoretical representations of learning but also in how learning is mentally represented by individuals.[9] In this context, representing learning not only through verbal expressions but also through visual means is considered a significant method for revealing both the conceptual and affective dimensions of an individual's understanding of learning. Visual representations can uncover not only one's conscious patterns of thought but also implicit learning approaches, thereby offering a deeper insight into the multidimensional nature of learning. Analyzing how teacher candidates in theology education depict the concept of learning, in particular, can provide important data on their level of pedagogical formation, the values they attribute to learning, and their expectations regarding educational processes.

teacher candidates in theology education enrolled in Faculties of Theology, who are being trained to teach the course Religious Culture and Ethics, warrant special attention in this regard. These teacher candidates are not merely transmitters of knowledge; they are also individuals who

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1 Gülnihal Küken, *İlkçağda Eğitim Felsefesi* (İstanbul: Alfa Yayınları, 2003), 3.

2 Deniz Deryakulu, "Eğitim Teknolojisi, İletişim, Öğrenme", *Ankara University Journal of Faculty of Educational Sciences (JFES)* 24/2 (Ağustos 2019), 527-531.

3 Aras Bozkurt, "Öğrenme Analitiği: E-Öğrenme, Büyük Veri Ve Bireyselleştirilmiş Öğrenme", *Açıköğretim Uygulamaları ve Araştırmaları Dergisi* 2/4 (2016), 55-81.

4 Hasan Kasap, "Sporda Motorik Öğrenme Kavramı", *Marmara Üniversitesi Atatürk Eğitim Fakültesi Eğitim Bilimleri Dergisi* 2/2 (Ekim 2013), 127–132.

5 Doğan Cüceloğlu, *İnsan ve Davranışı: Psikolojinin Temel Kavramları* (İstanbul: Remzi Kitabevi, 9. Basım, 1999), 14-168.

6 İbrahim Tekin, "Ahlak Eğitiminde Beceri Merkezli Öğrenme", *Eskişehir Osmangazi Üniversitesi Sosyal Bilimler Dergisi* 20 (Aralık 2019), 259-287.

7 Özlem Çeziktürk, "Matematiksel Yapıları Öğrenme", *Journal of Sustainable Education Studies* Özel Sayı (Mart 2022), 329–340.

8 Dale H. Schunk, *Öğrenme Teorileri: Eğitsel Bir Bakışla*, çev. Muzaffer Şahin (Ankara: Nobel Yayınları, 2009), 1-25.

9 Jerome Seymour Bruner, *The Culture of Education* (Cambridge MA: Harvard University Press, 1996), 3-44; James G. Greeno, "The Situativity of Knowing, Learning, and Research", *American Psychologist* 53/1 (Ocak 1998), 5-10; Anna Sfard, "On Two Metaphors for Learning and the Dangers of Choosing Just One", *Educational Researcher* 27/2 (Mart 1998), 4-23; Stella Vosniadou, "Conceptual Change and Education", *International Handbook of Research on Conceptual Change*, ed. Stella Vosniadou (NY: Routledge, 2008), 3-12.

impart values and guide students through their world of meaning. Therefore, how they perceive the concept of learning, the meanings they ascribe to it, and the metaphors with which they associate it are among the factors that can directly influence the quality of religious education they deliver. In particular, the instructional approaches reshaped within the framework of the The Center of Türkiye Education Model necessitate a redefinition and reinterpretation of the concept of learning.

In this study, the perceptions of learning held by first-year teacher candidates in theology education were analyzed based on their visual responses to the question posed during the first lesson: "What is learning? Can you draw it?" The research initially collected 70 drawings; following eligibility screening, the analyses are based on 54 drawings (analytic dataset, n=54). Accordingly, all descriptive ratios in the Findings are reported over n=54 unless a sub-denominator is explicitly stated. For sub-analyses within the Traditional cluster, percentages are computed over the subset denominator (n=32), and numerators are reported explicitly (e.g., Books/Libraries = 17/32 = 53.1%). The study aims to explore how teacher candidates in theology education conceptualize learning through visual representations. In this regard, the study is expected to contribute to the teacher training processes in the field of religious education and to shed light on the intellectual perspectives of teacher candidates regarding the concept of learning.

1. Topic and Problem Statement

In the educational sciences literature, the concept of "learning," with its multidimensional structure, refers not only to an academic process but also to an individual's lifelong developmental journey. In this context, learning encompasses the individual's relationship with knowledge, the ability to adapt to new situations, the capacity to derive meaning from experiences, and the mental construction processes formed through interaction with the environment.[10] Particularly for teacher candidates in theology education, answers to questions such as what learning is, how it occurs, and under what conditions it becomes meaningful are fundamental elements that directly shape teaching processes. Indeed, a teacher candidate's personal understanding of learning is directly reflected in their classroom practice, instructional methods, and their relationship with students.

When considered specifically within the context of religious education, the concept of learning assumes an even deeper and more layered dimension. Since religious knowledge involves not only cognitive transmission but also affective and value-based acquisition, the learning process in this context appeals both to the individual's mental structure and to their world of belief and values. Therefore, how teacher candidates in theology education perceive learning, the metaphors through which they interpret it, and the mental representations with which they construct it are of great importance in terms of the quality of religious education they will provide in the future. However, studies examining the mental images of learning held by teacher candidates in theology education remain quite limited. In particular, there is a noticeable scarcity of qualitative analyses

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[10] Nuray Senemoğlu, *Gelişim, Öğrenme ve Öğretim: Kuramdan Uygulamaya* (Ankara: Pegem Akademi, 17. Basım, 2010), 87-90; Mehmet Emin Uçar, "Öğrenme Psikolojisi ile İlgili Temel Kavramlar", *Eğitim Psikolojisi*, ed. Şaban Işık (Ankara: Nobel Akademik Yayınları, 9. Basım, 2021), 300-302.

based on visual representations, highlighting the need for further research in this area. Within this framework, the problem of the current study is to analyze the mental representations of the concept of learning held by teacher candidates in theology education through their visual drawings. The central research question is formulated as follows: "How do teacher candidates in theology education mentally represent the concept of learning? What metaphorical or pedagogical approaches are reflected in these representations?" In addition to this primary question, the following sub-questions are also addressed:

A. Through which symbols, images, and metaphors are the representations of learning constructed?

B. How do the elements used in the drawings provide insights into the pedagogical competencies and teacher identities of teacher candidates in theology education?

C. How do the representations of the concept of learning by teacher candidates in theology education reflect a framework in terms of traditional, modern, and hybrid learning approaches?

The analysis conducted within the framework of these problems will not only reveal the intellectual world of teacher candidates in theology education but also contribute to the re-evaluation of teacher training policies and programs in the field of religious education. In this way, the concept of learning will be reconsidered through the method of visual representation, and the potential integration of these representations into pedagogical content development will be opened for discussion.

2. Method

In this study, the individual and pedagogical perceptions of teacher candidates in theology education regarding the concept of learning were examined through visual representations in which these perceptions were externally expressed through drawings. Structured within the qualitative research paradigm, the study analyzed how teacher candidates conceptualized the phenomenon of learning and the symbolic forms through which they expressed these conceptualizations. The visual data obtained were evaluated as symbolic structures with pedagogical representational value. Within this framework, information regarding the research design, data collection process, sampling structure, analysis method, and ethical considerations is presented below under subheadings. The process of thematic classification was conducted using coding schemes and analysis matrices, and all findings were systematically, comparatively, and transparently structured in accordance with the principles of qualitative analysis.

2.1. Research Design and Research Model

This research employs a qualitative design and is based on the thematic analysis of drawings through which teacher candidates visually expressed their mental representations of learning. The drawings were treated as visual documents and examined through document analysis, and the findings were interpreted using thematic analysis. Therefore, the study does not adopt a phenomenological approach.

The research model presents a participant-centered structure that enables the interpretation of individuals' pedagogical orientations and learning experiences through the symbolic content they

themselves produce. Qualitative research offers systematic approaches aimed at understanding individuals' experiences, cognitive patterns, and perceptions of social reality.[11] The model employed in this study considers visual representations not merely as artistic products but as multilayered texts that reflect participants' pedagogical positions, cognitive understandings, and epistemological approaches. The visual data were analyzed particularly in terms of the symbols, spatial constructions, and forms of representation embedded in the depictions of learning. In this respect, the study is situated at the intersection of visual sociology and visual data analysis methods in education, and it serves as an example of creative data collection techniques.

2.2. Data Collection and Data Instrument

The data collection process was conducted during the first week of the 2024–2025 academic year (Fall semester). First-year students enrolled at the Faculty of Theology, Kırşehir Ahi Evran University, were asked during their first class session the prompt: "What does learning mean to you? Can you describe this concept with a drawing?" The activity was designed as an unstructured and open-ended task; no templates, examples, or guiding content were provided to the participants. This approach allowed students to produce original, individual, and pedagogically meaningful visual representations of the concept of learning.

The drawings submitted by the participants were treated as the primary data instrument; no standardized tests, scales, or questionnaires were employed.[12] A total of 70 drawings were collected; however, following a preliminary evaluation based on qualitative data analysis criteria such as symbolic density, analyzability, content coherence, visual clarity, and representational strength[13] 16 drawings were excluded from the analysis. Only 54 drawings were included in the final data set. These 54 drawings constitute the sole denominator for all frequencies and percentages reported in the Findings (n=54). Each drawing was accompanied by a short written explanation provided by the participant, and the researcher kept analytic observation notes during coding; both were incorporated as supporting data in the interpretation process. During this evaluation process, criteria such as data relevance, codability, and representational quality were prioritized. In qualitative research, rather than the size of the data set, the richness, analyzability, and content depth of the data are considered more significant. Accordingly, the 54-drawing dataset provides sufficient informational depth to fulfill the research objective. This approach is grounded in the principle of sample adequacy based on data saturation in qualitative research.[14]

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[11] Matthew B. Miles - A. Michael Huberman, *Nitel Veri Analizi*, çev. Sadegül Akbaba Altun - Ali Ersoy (Ankara: Pegem Akademi, 2. Basım, 2016), 51-85.

[12] Deniz Örücü, "Veri Toplamaya Odaklanmak ve Veri Toplamayı Sınırlandırmak: Anlamlı Bir Başlangıç", çev. Sadegül Akbaba Altun ve Ali Ersoy, *Nitel Veri Analizi*, ed. Matthew B. Miles - A. Michael Huberman (Ankara: Pegem Akademi, 2016), 16-25.

[13] Hilal Çelik Yıldırım - Sedat Akayoğlu, "Anlamlandırmak: Sonuç Çıkarmak ve Doğrulamak", çev. Sadegül Akbaba Altun - Ali Ersoy, *Nitel Veri Analizi*, ed. Matthew B. Miles - A. Michael Huberman (Ankara: Pegem Akademi, 2016), 245–287.

[14] Sacide Güzin Mazman Akar, "Durumlar Arası Gösterimler: Düzenlemek ve Açıklamak", çev. Sadegül Akbaba Altun - Ali Ersoy, *Nitel Veri Analizi*, ed. Matthew B. Miles - A. Michael Huberman (Ankara: Pegem Akademi, 2016), 207–237.

2.3. Study Group

The study group consists of first-year teacher candidates in theology education, selected through purposive sampling.[15] A total of 70 students enrolled in the Faculty of Theology at Kırşehir Ahi Evran University during the first week of the 2024–2025 academic year (Fall semester) participated in the study on a voluntary basis. Analytical inferences are based on the included 54 drawings. All participants were in the initial year of their teacher training process. This selection was made based on the assumption that, at this early stage, participants are more likely to develop original and primary representations of the concept of learning, relatively free from institutional pedagogical influence.

In qualitative research, it is well established that the sample size is determined not by the principle of representativeness -as in quantitative research- but by the principles of data saturation and analytical depth.[16] In this context, the dataset comprising 54 drawings presents a meaningful, interpretable, and sufficient whole for examining representations of the concept of learning. The selection of the study group ensures methodological coherence in terms of alignment with the research objective and the analytical suitability of the visual data obtained.

2.4. Data Analysis

In this study, the visual data obtained were analyzed using thematic analysis, one of the qualitative data analysis approaches. Thematic analysis is a systematic method aimed at identifying the symbolic, pedagogical, and structural elements present in visual data and revealing the underlying patterns of meaning associated with these elements.[17] Rather than merely describing the drawings, the analysis process focused on interpreting the representations contained within them and uncovering the meanings that participants attributed to the concept of learning. Short participant explanations attached to each drawing and the researcher's analytic memos were used to triangulate the visual codes and to refine category boundaries during constant comparison.

In the data analysis process, open coding was initially carried out, during which the figurative and conceptual elements in each drawing were described in detail and used to generate preliminary themes. These initial themes were then grouped based on their similarities and internal coherence and organized into higher-order categories from which clusters of meaning were constructed. Throughout the analysis, the data were evaluated both horizontally (in terms of content) and vertically (in terms of context) using coding schemes and thematic matrices developed by the researcher. Within this framework, the visual data were classified under three main thematic categories: "Traditional Representations of Learning," "Modern Representations of Learning," and "Hybrid Representations of Learning." Subthemes were identified within each main category and structured according to the diversity of symbols, representational modes, and pedagogical stances toward learning found in the drawings. This thematic structuring facilitated

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[15] Niyazi Karasar, *Bilimsel Araştırma Yöntemi* (Ankara: Nobel Akademi, 2002), 113-129.

[16] Sinan Akçay - Esra Koca, "Nitel Araştırmalarda Veri Doygunluğu", *Anadolu Üniversitesi Sosyal Bilimler Dergisi* 24/3 (2024), 829-848; Ali Yıldırım - Hasan Şimşek, *Sosyal Bilimlerde Nitel Araştırma Yöntemleri* (Ankara: Seçkin Yayınları, 12. Basım, 2021), 109-115.

[17] Nuri Bilgin, *Sosyal Bilimlerde İçerik Analizi: Teknikler ve Örnek Çalışmalar* (Ankara: Siyasal Kitabevi, 2014), 18-28.

both the decoding of cognitive codes embedded in the visuals and the systematic articulation of participants' mental frameworks regarding learning. The drawings were labeled in the format *Drawing 1, Drawing 2, Drawing 3,* etc., and are appended at the end of the manuscript.

The entire analysis process was conducted in accordance with the principles of qualitative research, following an interpretive approach that was nonetheless systematic and auditable. The coding process was carried out by the researcher, utilizing the constant comparison technique throughout the analysis. The resulting categories were evaluated for validity in terms of both content consistency and representational strength. Analytical interpretations were constructed not only on the basis of the surface elements of the drawings but also by considering the pedagogical and epistemological meanings conveyed by those elements. Thus, the visual data were transformed into comprehensible representations with conceptual depth, rather than remaining merely descriptive. The themes obtained during the coding process were cross-checked with a faculty member who is an expert in the field; consensus was reached regarding the representational power, conceptual coherence, and pedagogical validity of the themes. Following the expert cross-check, borderline cases and disputed interpretations were discussed with reference to the operational definitions and exemplar anchors in the code notes. Disagreements were addressed via a two-step consensus protocol: (i) a brief adjudication meeting grounded in the operational definitions and exemplar anchors; (ii) when needed, a rule-based tie-break privileging explicit visual indicators over inferred meanings. All decisions were logged and any rule updates were applied in a final verification pass. Where necessary, decision rules were refined and logged; a final verification pass ensured that updated rules did not unintentionally alter prior assignments.[18] In addition, all stages of the analysis process were documented in a research journal and archived in a manner that allows for future review if needed. To avoid ambiguity, no percentages are reported over the initially collected 70 drawings; all descriptive statistics refer either to the full analytic dataset (n=54) or to explicitly stated subsets (e.g., Traditional n=32). For clarity, the external expert review did not involve independent re-coding of the entire dataset; instead, it focused on operational definitions, exemplar anchors, and inclusion/exclusion rules to adjudicate borderline cases and to stabilize category boundaries.[19]

For each figure, a compact table reporting frequencies (n) and percentages (%) is provided directly beneath the graphic. For category-level visuals (Figures 1–2), percentages use the stated denominator (n = 54 overall; Traditional subset n = 32). For word clouds (Figures 3–5), counts denote the number of drawings in which a keyword is present within the relevant subset (Traditional n = 32; Modern n = 5; Hybrid n = 17), and percentages are computed over that subset.

Traditional representations refer to drawings that visualize learning through the principles of knowledge transmission, teacher-centeredness, and cognitive authority. Common symbols include books, classrooms, blackboards, and libraries; learning is depicted as a structured process where the teacher serves as the main source of knowledge. This category reflects the classical model of

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18 Işıl Kabakçı Yurdakul, "Nitel Veri Analizinin Temelleri", *Nitel Veri Analizinde Adım Adım NVivo Kullanımı*, ed. Işıl Kabakçı Yurdakul (Ankara: Anı Yayınları, 2016), 9-15.

19 Nihal Dulkadir Yaman, "Bilgisayar Destekli Nitel Veri Analizi", *Nitel Veri Analizinde Adım Adım NVivo Kullanımı,* ed. Işıl Kabakçı Yurdakul (Ankara: Anı Yayınları, 2016), 21-24.

education emphasizing discipline, accumulation of knowledge, and pedagogical authority. Representative examples of this category are presented in Appendix 1 (Drawings 2, 3, 5, 6, 8, 13, 15, 16, 21, 22, 26, 29, 32, 37, 47, 48, 51). Modern representations encompass drawings that associate learning with interaction, experience, and contextual engagement. These visuals depict learning through social participation, technology use, or nature-based experiences. Frequent elements include collaboration, communication, play, and shared creativity, reflecting a dynamic, experiential, and cooperative view of learning. Representative examples for this category appear in Appendix 2 (Drawings 4, 9, 10, 42, 54). Hybrid representations describe transitional drawings where traditional and modern indicators coexist within the same composition. These visuals combine classical elements such as books, teachers, and classrooms with contemporary symbols like digital devices, teamwork, or interactive environments, thus illustrating the evolving nature of learning that bridges conventional and innovative paradigms. Representative examples are provided in Appendix 3 (Drawings 1, 14, 17, 18, 23, 24, 25, 28, 36, 38, 39, 40, 45, 49, 50, 52, 53).

In this study, the tripartite scheme 'Traditional–Modern–Hybrid' is grounded in the theoretical arc that spans from transmission metaphors of learning to participation/interaction perspectives. Traditional depictions visualize teacher-centered knowledge transfer and cognitive authority; modern depictions align with situativity/sociocultural accounts foregrounding relations, experience, and context. Hybrid depictions capture transitional configurations where both paradigms co-occur. This rationale is consistent with Sfard's 'two metaphors' debate and Greeno's situativity, while the conceptual change literature explains why students may oscillate across representational forms.

The "Traditional–Modern–Hybrid" classification adopted in this study is grounded in two foundational theories integrating the cognitive and experiential dimensions of learning: Bruner's *Theory of Cognitive Representation* (1964, 1966) and Kolb's *Experiential Learning Model* (1984). According to Bruner, learning occurs through three modes of representation—enactive (action-based), iconic (visual), and symbolic (abstract). Within this framework, the "Traditional" category corresponds to symbolic and teacher-centered forms of abstract learning; the "Modern" category reflects iconic and experience-based learning enriched by visual and sensory engagement; and the "Hybrid" category embodies a transitional synthesis integrating both concrete and abstract dimensions. Thus, the tripartite structure aligns with Bruner's representational hierarchy, demonstrating that learning differentiates not only in content but also in modes of cognitive mediation.[20] Furthermore, this classification coheres with Kolb's *Experiential Learning Cycle*, which conceptualizes learning as an interaction among concrete experience, reflective observation, abstract conceptualization, and active experimentation. The "Traditional" mode corresponds to abstract conceptualization, the "Modern" mode to active experimentation, and the "Hybrid" mode to reflective synthesis between theory and practice. In this regard, the tripartite framework is theoretically grounded at the intersection of Bruner's representational theory and Kolb's experiential learning model. This

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[20] Kabakçı Yurdakul, "Nitel Veri Analizinin Temelleri", 9-15.

alignment not only delineates the conceptual boundaries of each category but also ensures terminological consistency by using "Modern" in a manner equivalent to "Contemporary."[21]

2.5. Validity and Reliability

In this study, validity and reliability principles were ensured in accordance with the qualitative research paradigm. The codes and themes developed during the data analysis process were shared with a faculty member who is an expert in the field. Interpretable reliability in this qualitative study was ensured without statistical coefficients, through methodological transparency and expert review. The researcher developed the coding framework iteratively and then sought peer debriefing from a field expert in Religious Education, who reviewed category definitions and borderline cases. Feedback was incorporated to remove overlaps and sharpen decision rules. A documented audit trail (versioned code notes, decision memos, reflexive annotations) records how interpretive uncertainties were handled and how category boundaries were stabilized. When interpretive tension arose, the operative definition and inclusion–exclusion rules were revisited, and the final decision was logged to preserve traceability. These procedures, together with constant comparison and multi-cycle review, established credibility, dependability, and confirmability in line with qualitative research standards. The findings were finalized accordingly. This approach ensures auditability rather than reporting a statistical coefficient or a completed external audit. The analysis maintains a traceable audit trail (versioned code notes, decision memos, reflexive annotations) and is therefore open to external review if requested by editors or reviewers.[22] In line with qualitative research standards, peer debriefing was used to clarify category boundaries and to resolve borderline interpretations through rule refinement and documentation.[23] Throughout the coding and theme development process, the researcher transformed each drawing into preliminary codes; these codes were then grouped into higher-order themes based on similarity, recurrence, and pedagogical indicator values. The constant comparative method was applied throughout, and the relationships among codes, themes, and text were documented through analytical memos. The qualitative data analysis followed a progressive categorization strategy based on constant comparison and iterative refinement. Codes were reviewed in multiple cycles to ensure semantic coherence and internal consistency. During each cycle, analytic memos were used to document emerging interpretations and potential overlaps between categories. This process enabled reflective control over subjective judgments and provided a transparent record of analytical reasoning.

The reliability of the qualitative analysis was ensured through methodological transparency and systematic verification rather than statistical coefficient calculation. The coding framework was first developed through iterative reading and refined to achieve conceptual clarity and category stability. To strengthen credibility, the initial codes and thematic definitions were peer-reviewed

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[21] Emine Arzu Oral, "Eğitim Psikolojisi ve Özel Gereksinimleri Olan Öğrenciler", *Eğitim Psikolojisi*, ed. İbrahim Yıldırım (Ankara: Anı Yayınları, 2015), 273-275.

[22] Schunk, *Öğrenme Teorileri: Eğitsel Bir Bakışla*, çev. Muzaffer Şahin, 342-344.

[23] Işıl Kabakçı Yurdakul, "NVivo ile Verileri Kodlama ve Temalara Ulaşma", *Nitel Veri Analizinde Adım Adım NVivo Kullanımı*, ed. Işıl Kabakçı Yurdakul (Ankara: Anı Yayınları, 2016), 144-150.

by a field expert in Religious Education who provided feedback on the conceptual alignment between drawings and categories. Following this feedback, code definitions were adjusted to eliminate overlap and ambiguity. Analytical consistency was further supported through an audit trail, which included dated versions of the codebook, decision notes, and reflexive memos documenting the rationale for each inclusion or exclusion. In cases of interpretive uncertainty, categories were re-evaluated in light of both theoretical consistency and representational evidence from the drawings. These cumulative measures ensured interpretive dependability, confirmability, and credibility within accepted qualitative research standards.

During the study process, in order to ensure stability reliability in data analysis, all analytical steps were systematically recorded in a research notebook; the pedagogical representational strength, symbolic density, and relevance of the visuals to learning theories were clearly substantiated. Furthermore, in line with the principle of data triangulation, the data obtained from the drawings were interpreted within a multi-data framework through descriptive explanations, conceptual analyses, and comparisons with existing literature. These processes indicate that the study was conducted based on the principles of interpretive validity, meaning validity, and theoretical coherence. In this way, both the academic traceability and the pedagogical reliability of the analysis results were ensured.

The dataset comprises 54 drawings produced by first-year teacher candidates in theology education at a single faculty of theology. The relatively small and homogeneous sample limits external validity. Findings are contextual and interpretive; thus, their transferability should be tested with new data in comparable settings.

2.6. Compliance with Ethical Principles

This research process was conducted in full compliance with the principles of scientific research and publication ethics.[24] Prior to the commencement of the study, the necessary institutional approval was obtained from the relevant faculty, and ethical clearance was granted by the ethics committee. In accordance with ethical standards, the purpose, scope, methods of the research, and participants' rights were clearly and transparently communicated, and informed consent was obtained during the data collection phase. Participants' identities were kept confidential, and all visual data were anonymized and referred to solely by codes. Students were explicitly informed that their drawings would not be used for any purpose other than scientific research and would not be subject to individual evaluation. Participation was entirely voluntary; no guidance, coercion, or evaluative pressure was applied. No negative attitude was shown toward students who chose not to participate. The drawings used in the data analysis were handled with ethical sensitivity, and no visual content was interpreted in a way that could lead to inferences about the participant's private life or personal characteristics. In cases where visuals were to be published or presented, no elements that could reveal the participant's identity were included. Throughout the research process, the Higher Education Council Directive on Scientific Research and Publication Ethics, the principles of COPE (Committee on Publication Ethics), and international ethical standards were

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[24] Cumhur Ertekin vd., *Bilimsel Araştırmada Etik ve Sorunları* (Ankara: Türkiye Bilimler Akademisi Yayınları, 2002), 15-34.

strictly observed. The external expert review concerned the code definitions and category boundaries rather than independent re-coding of the entire dataset.

3. Findings and Discussion

The data obtained from the participants' drawings indicate that the representations of the concept of learning are clustered within specific thematic categories. The content and symbolic analysis of the visuals revealed that perceptions of learning can be classified according to differences in pedagogical approaches. In this regard, the collected drawings were examined under three main categories: Traditional representations of learning, Modern representations of learning, and Hybrid representations. Each representational group offers distinctive trajectories concerning the epistemological, pedagogical, and cultural dimensions of learning, reflecting the preservice teachers' mental models of the phenomenon of learning.

Figure 1: Heat Map Displaying the Thematic Representation Categories of the Visuals

Figure 1. Heat Map of Learning Representation Categories (n = 54)
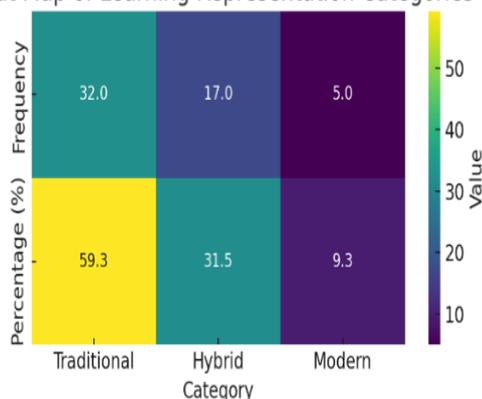
The heat map and visualize the thematic distribution across the analytic dataset (n=54). 'Traditional' 59.3% (32/54), 'Hybrid' 31.5% (17/54), 'Modern' 9.3% (5/54). The intensity of the colors corresponds to the representational strength of each category-darker and more prominent tones indicate higher frequencies and percentages. This graphical presentation enables a rapid and effective comparative analysis of the dominance levels of the learning approaches identified in the study. In this way, the thematic diversity of the visual data is meaningfully conveyed on both quantitative and structural levels.

Table 1: Distribution of Learning Representation Categories (n = 54)

Representation Category	Frequency (n)	Percentage (%)	Description / Representative Features
Traditional Representation	32	59.3	Depicts learning through books, teachers, classrooms, and library-centered visuals reflecting traditional instruction.
Hybrid Representation	17	31.5	Combines traditional and modern elements such as digital tools integrated with conventional symbols of learning.
Modern Representation	5	9.3	Focuses on collaborative, experiential, and technology-driven forms of learning (e.g., project-based, social, interactive).
Total	54	100	-

When Figure 1 and Table 1 are examined together, it becomes evident that the highest proportion of visual representations belongs to the traditional category. Nearly sixty percent of the participants illustrated learning through traditional elements such as books, teachers, and classrooms, while about one-third (31.5%) adopted hybrid depictions that combine conventional and digital motifs. Modern representations, accounting for only 9.3%, emphasized collaboration, experience, and technology-driven learning. This distribution indicates that teacher candidates in theology education still conceptualize the idea of learning predominantly through traditional pedagogical symbols. This distribution quantitatively shows—contrary to contemporary reports of an increasing participatory/experiential emphasis—that in our sample 'traditional' representations still dominate: 59.3% traditional, 31.5% hybrid, and 9.3% modern (n = 54). Notably, the one-third share of 'hybrid' suggests a transition regime in which modern elements (interaction, experience, nature/environment) co-occur within traditional spaces.

3.1. Traditional Representations of Learning

This subsection is designed to classify the representations through which preservice teachers conceptualize learning within the framework of traditional pedagogical understandings. Within this scope, the general characteristics of drawings that associate learning predominantly with traditional structures are examined in a holistic manner. In interpreting these representations, the pedagogical meaning patterns of the visuals are analyzed based on key indicators of the traditional learning approach. This section systematically focuses on the tendencies within the visual data that reflect the traditional perspective on learning.

Figure 2: Distribution of Key Elements in Traditional Representations of Learning (Traditional subset, n=32)

Figure 2. Distribution of Key Sub-Themes within Traditional Representations (n = 32)
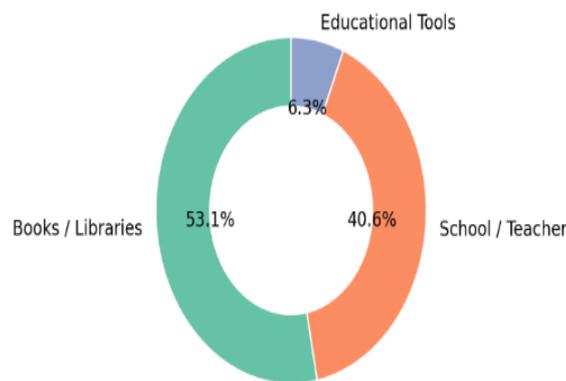
Table 2. Frequency and Percentage of Subthemes in Traditional Representations (n = 32)

Sub-Theme	n	%
Books / Libraries	17	53.1
School / Teacher	13	40.6
Educational Tools (Blackboard, Chalk, Desk, etc.)	2	6.3
Total	32	100

The pie chart presented above visually illustrates the distribution of the three main subcategories under the heading of Traditional Representations of Learning. When the chart is examined, it is noteworthy that the highest percentage belongs to the "Books and Libraries" category (53.1%). This indicates that participants still largely associate traditional learning with books as sources of text and knowledge. The second highest percentage is represented by the "School and Teacher" category with 40.6%, revealing that the teacher and the physical learning environment still hold a strong position in participants' minds. In contrast, the "Educational Tools" category is represented by only 6.3%, suggesting the relative ineffectiveness or secondary role of technical tools in the traditional understanding of learning. These findings show that in the mental representation world of preservice teachers, learning is still perceived as text-centered and teacher-oriented, while technological or tool-based forms of learning occupy a more limited place. In this context, the chart strikingly reveals the representational strength and thematic priorities of traditional learning conceptions.

3.1.1. Book- and Library-Centered Representations of Learning

Among the drawings that reflect the mental representations of learning held by Religious Culture and Moral Knowledge preservice teachers, book and library figures emerge as the most frequently recurring and prominent symbols. Within the Traditional subset (n=32), 17 drawings (e.g., Drawing 2, 3, 5, 6, 8, 13, 15, 16, 21, 22, 26, 29, 32, 37, 47, 48, 51) contain book/library symbolism (53.1% = 17/32). This indicates that preservice teachers continue to conceptualize learning largely through access to written information, individual reading practices, and traditional sources of knowledge.

In the detailed examination of the visuals, the most striking element is that books are most frequently represented on a desk (e.g., Drawing 2, Drawing 3, Drawing 5), in the hands of a student (Drawing 6, Drawing 8), or within a bookshelf (Drawing 13, Drawing 26). These depictions reflect the traditional understanding of learning as a process that takes place in a quiet, introspective setting where the individual engages in mental concentration. In this context, the book is not merely a tool but the essence of learning and the primary source that represents legitimate knowledge. The student's orientation toward knowledge is concretized as a direct engagement with the book; often, the teacher figure is omitted entirely, and the book itself is elevated to the role of the primary instructive agent.

Another notable element is that the student figures in these drawings are most often depicted in a seated and passive position. For example, in Drawings 15 and 22, students are portrayed sitting at a desk, spending time alone with a book. In this context, the student is not positioned as an active subject engaging with knowledge, but rather as a passive recipient into whom knowledge is "poured." The book, in turn, is idealized as an absolute repository of knowledge.

In some drawings, representations of books and libraries are integrated with classroom or school-based settings (e.g., Drawings 13, 16, 29). In such visuals, learning is conceptualized not only as an individual endeavor but also as a process occurring within an institutional structure-yet still fundamentally centered around books. Learning is portrayed not merely as a mental activity of the individual but as something situated within formal environments such as libraries or classrooms.

On the other hand, in drawings like Drawing 37 and Drawing 48, the book symbol is depicted alongside other sources of information such as computers, brains, or mobile phones. This suggests that while preservice teachers still conceptualize access to knowledge primarily through books, they also include digital tools as auxiliary figures orbiting this central source. Nevertheless, the process of accessing knowledge is still framed as an individual, object-oriented, and mentally driven transfer, with no inclusion of social or interactive elements of learning.

Drawing 51 is one of the rare examples in which the library is explicitly depicted as a spatial environment. In this drawing, bookshelves, a reading area, and the act of individual reading are presented together, visualizing the idea that learning occurs not only mentally but also within a spatial context. The student is again depicted alone and devoid of interaction; however, this time, the library-an extra-school, public domain of knowledge-is idealized as a space of learning. In conclusion, these drawings reveal that Religious Culture and Moral Knowledge preservice teachers predominantly conceptualize learning as a traditional, knowledge-centered, and individual process. Learning is still imagined as a book-based activity, and knowledge is symbolized as an external and absolute content. These findings clearly indicate the need for teacher education programs to more strongly address the social, interactive, and experiential nature of learning.

3.1.2. School/Teacher-Centered Representations of Learning

Within the Traditional subset (n=32), 13 drawings (Drawing 7, 11, 12, 19, 20, 27, 30, 31, 34, 41, 43, 44, 46) depict learning through school/classroom/teacher scenes (40.6% = 13/32). The first striking element in these drawings is that the spatial arrangement typically reflects the traditional classroom formation. Students are depicted sitting in rows, while the teacher is usually positioned standing in front of the blackboard, delivering information. In Drawings 30 and 31, the teacher figure is placed at the center of the scene in terms of both size and location, emphasizing their authoritative role. Elements such as the blackboard, student desks, teacher's desk, and classroom bulletin board further reinforce the depiction of a typical school environment.

In Drawings 7 and 11, the teacher is depicted lecturing with a book or a pointer in hand, while the students are seated attentively. In Drawings 20 and 34, the classroom atmosphere is portrayed as more crowded, producing a representation of the formal education setting as mass-oriented and standardized. In Drawings 44 and 46, the teacher is shown writing on the board while the students remain quiet and motionless, positioned as passive observers. In these representations, the teacher is situated at the center of the learning process and depicted as the sole source of unidirectional information flow. A physical distance between teacher and students is evident, indicating a pedagogical relationship based on a hierarchical model of communication. In drawings such as 43 and 46, the teacher is shown delivering information through a speech bubble, while the students neither speak nor ask questions. This points to a model of learning based more on transmission than interaction. Another striking feature in these drawings is that student figures are largely isolated from one another and placed in individual positions. In Drawings 19 and 27, there is no symbol of communication among students; on the contrary, all attention is directed toward the teacher. This reveals that the student is positioned not as an autonomous learner, but as a passive recipient of knowledge.

The symbolic elements used in these drawings indicate that learning is perceived not as a group activity, but rather as a process in which individual recipients acquire knowledge from the teacher. In this context, the teacher is idealized as the figure who holds and controls knowledge. The teacher "instills" knowledge into the student, who in turn becomes a passive recipient-accumulating information without questioning it. In Drawings 41 and 44, even the facial expressions of the students are either omitted or left neutral. This suggests that the emotional dimension of learning is neglected, while the cognitive aspect is confined to direct and absolute knowledge. Similarly, in visuals such as Drawings 12 and 31, the teacher appears as the most active figure in the classroom, whereas the students are figuratively static and unresponsive. Such representations reveal how deeply rooted the traditional approach-one that equates learning with exposure to transmitted information-remains in the mental models of preservice teachers.

The classroom and teacher representations that emerge in these drawings are largely grounded in the experiential reality of the formal education system in Turkey. Preservice teachers, drawing primarily from their own primary and secondary school experiences, tend to depict learning as a process situated within traditional classroom settings-where the teacher occupies a central role and students appear as passive participants. These representations suggest that students, who are in the early stages of their teacher education programs, have a limited degree of internalization of pedagogical transformation. The visual structure of the drawings indicates a tendency among individuals who have not yet been thoroughly exposed to learning theories to reproduce learning through internalized patterns and familiar roles. Especially in drawings such as Drawing 43 and Drawing 46, the teacher is portrayed as a figure of high authority, while students are depicted as attentive yet unresponsive-reflecting the influence of behaviorist and cognitivist approaches. The presence of such representations highlights the necessity for teacher education programs to foster not only theoretical understanding but also critical and experience-based learning environments that promote pedagogical transformation.

3.1.3. Representations of Learning Centered on Educational Tools

The two drawings evaluated under this subsection, Drawing 33 and Drawing 35, point to an approach that conceptualizes the learning process directly through educational materials. In these visuals, physical tools such as books, notebooks, pens, clocks, desks, and backpacks stand out as the primary components of the learning scene. In Drawing 33, symbols of an open notebook, a pen, and a clock on a desk are emphasized, while no student figure is directly depicted. In Drawing 35, learning is visualized through representations of a backpack, pencil case, and books. These compositions express learning not through the act itself, but through the materials that serve it.

The common point in these drawings is that the concept of learning is symbolized at the level of tools and materials. Instead of depicting a learning environment or human figures, the focus is placed on the objects deemed necessary for the process to occur. The clock figure in Drawing 33 implies that learning is bound to specific time intervals and discipline, while the desk and notebook point to the material infrastructure of the traditional classroom setting. The backpack and books featured in Drawing 35 may carry conceptual connotations such as the burden, continuity, and

portability of learning. However, in these drawings, the learning subject and the act of learning itself are visually relegated to the background, and the tools are transformed into symbols.

The pedagogical perspective that stands out in these two representations positions learning as an instrumental activity. Rather than focusing on the learning process itself or the individuals engaged in it, the tools of the process are placed at the center as the primary bearers of meaning. The absence of the student figure or its passive depiction suggests that the learning process is designed around objects rather than subjects. The orderly arrangement of the desk and notebook in Drawing 33 highlights themes of structure, discipline, and individual responsibility in relation to learning. In Drawing 35, the pencil case and backpack present learning as a portable task or burden, reinforcing a perception of the learning process as one confined to physical equipment and conducted within defined boundaries. This interpretation reveals that learning is predominantly conceptualized through tangible tools and visible materials, thereby neglecting its abstract, experiential, social, and affective dimensions.

The object-centered representational mode observed in these two drawings reveals that the physical elements frequently encountered by students throughout their educational lives have become dominant in their mental schemas. Preservice teachers tend to equate the learning process with instructional tools and construct their pedagogical understanding through the symbolic meanings they assign to these tools. This suggests that their conceptions of learning are largely reduced to visible, measurable, and material components. Particularly for early-stage preservice teachers, this indicates that their pedagogical imagination is still in a developmental phase, and the experiential, social, and cognitive dimensions of learning have yet to be reflected in their visual representations. For instance, Drawings 33 and 35 represent learning solely through objects, placing them at a considerable distance from modern learning approaches that involve interaction and critical thinking. In conclusion, the meaning of learning in these representations is constructed through its objects rather than its subjects; the essence of the pedagogical context is reduced to its physical infrastructure. This points to the need for preservice teachers to expand their pedagogical perceptions of learning toward more abstract, critical, and socially embedded frameworks. Increasing educational experiences that reveal learning as not merely tool-dependent but rather as a multilayered cognitive, affective, and social process emerges as a significant necessity within teacher education programs.

Figure 3: English Word Cloud Representing the Traditional Approach to Learning

Figure 3. English Word Cloud Representing the Traditional Approach to Learning

Table 3: Most Frequent Keywords in Traditional Representations

Keyword	Frequency (n)	Percentage &
Book	43	19.0
Teacher	37	16.4
Classroom	28	12.4
Desk	25	11.1
Student	23	10.2
Board	17	7.5
Lecture	15	6.6
School	14	6.2
Notebook	13	5.8
Pencil	11	4.9
Total (Top-10)	226	100

Figure 3 and Table 3 visualize the symbolic language of the traditional approach to learning. Frequently used words such as *book*, *teacher*, *classroom*, *desk*, and *student* represent a teacher-centered model of education in which learning occurs within tangible, structured spaces. Terms like *board*, *lecture*, *notebook*, and *pencil* indicate that the learning process is mediated by written and visual materials, while references such as *school* and *lecture hall* emphasize the spatial dimension of formal instruction. These recurring concepts suggest that in the mental representations of teacher candidates in theology education, learning remains largely identified with concrete tools and the figure of the teacher. Consequently, traditional pedagogical structures continue to exert a strong influence, particularly in fields such as religious education within higher education contexts.

3.2. Modern Representations of Learning

Among the 54 drawings, five visuals—Drawing 4, 9, 10, 42, 54—represent modern approaches; in Drawings 42 and 54, learning is associated with interaction, experience, social context, and affective processes. In Drawing 4, learning is depicted through a tree metaphor, with the roots, trunk, and branches indicating the multilayered nature of accessing knowledge. In Drawing 9, a group of students thinking and sharing together reflects elements of social learning. In Drawing 10, learning is conveyed through the individual's relationship with life, emphasizing details such as the city, people, and everyday experiences. In Drawings 42 and 54, images depict students learning through direct engagement with nature, life, or their social environment.

The most significant factor contributing to the prominence of modern learning representations in these drawings is the active role assumed by the learning subject. Students are depicted not merely as recipients of knowledge but as individuals who seek knowledge, question it, interact with their environment, and derive meaning from their own experiences. The eye contact, orientation, and gestures of sharing among the multiple figures in Drawing 9 symbolize learning as a social practice, while the urban context established in Drawing 10 demonstrates that learning occurs not only within the walls of a school but also within the fluid processes of everyday life. The tree representation in Drawing 4, as a reflection of the constructivist approach to learning, is noteworthy in its analogy between learning and individual developmental growth. In these representations, it is not objects but rather relationships, processes, and contexts that are brought to the forefront.

In these drawings overall, the learning process gains meaning through a multidimensional network of relationships that the individual establishes with life, nature, other people, and their inner world. The natural environment elements in Drawing 42 and Drawing 54 imply that learning is not solely based on books or classroom settings, but rather develops through a connection formed directly with lived experience. Particularly in Drawing 10, the depiction of urban life, communication with others, traffic, nature, and space symbolizes that learning is intertwined with everyday life. This demonstrates that learning is not merely a cognitive process, but also an action constructed within sociocultural and environmental contexts. These visuals step outside traditional pedagogical codes and portray learning not as a product, but as a process. The learner's multidimensional engagement with surrounding elements highlights the diversity of pathways to knowledge and shows that the learning process is shaped by individual preferences. Elements emphasized in modern learning approaches—such as active learning, exploration, inquiry, and self-awareness—are clearly observable in these representations.

Modern representations of learning are a significant finding in that they demonstrate some teacher candidates' pedagogical perceptions have moved beyond the traditional paradigm. The diversity and capacity for abstraction observed in Drawings 4, 9, 10, 42, and 54 reveal that these teacher candidates conceive of learning not merely as the transmission of knowledge, but as a dynamic process constructed through experience, sharing, and lived reality. In this context, it is understood that even in the early stages of pedagogical formation, some students have begun to internalize contemporary educational theories and are capable of translating these approaches into visual language. The analysis of these drawings also indicates the need for greater emphasis on modern learning approaches within teacher education. In particular, supporting elements such as social-emotional interaction, critical thinking, constructivist learning, and individualized learning pathways in both theoretical and practical dimensions will help to strengthen these contemporary forms of representation. Elements such as the tree metaphor in Drawing 4 or the depiction of urban life in Drawing 10 show that teacher candidates are able to envision learning as a multilayered experience—thus evidencing the transformative impact of education offered in faculties of education.

Figure 4: Conceptual Word Cloud Based on Modern Representations of Learning

Figure 4. Conceptual Word Cloud Based on Modern Representations (n = 5)

Table 4: Keywords and Conservative Frequencies (Modern Representations)

Keyword	Frequency (n)	Percentage %
Social	4	14.8
Interaction	3	11.1
Experience	3	11.1
Nature	3	11.1
Smile	2	7.4
Happiness	2	7.4
Tree	1	3.7
Sharing	1	3.7
Together	1	3.7
Friend	1	3.7
Communucation	1	3.7
Play	1	3.7
Park	1	3.7
Home	1	3.7
Table	1	3.7
Child	1	3.7
Total(Top-16)	27	

This word cloud, derived from student drawings numbered 4, 9, 10, 42, and 54, highlights the dominant conceptual indicators of the modern approach to learning. The most frequent terms—*social*, *interaction*, *experience*, and *nature*—demonstrate that learning is primarily constructed through social engagement, experiential participation, and environmental awareness. Words such as *friend*, *communication*, *play*, and *together* reflect the interpersonal and collaborative dimension of learning, while *park*, *home*, *table*, and *child* indicate that learning extends beyond formal school settings into daily life and natural contexts. Emotional and experiential expressions like *smile* and *happiness* reveal that learning is perceived as a joyful and affective process rather than a purely cognitive act. Collectively, Figure 4 visualizes an educational paradigm that is dynamic, relational, and grounded in authentic human interaction and lived experience.

3.3. Hybrid Representations of Learning

Among the 54 drawings analyzed in the study, 17 (Drawing 1, 14, 17, 18, 23, 24, 25, 28, 36, 38, 39, 40, 45, 49, 50, 52, 53) were evaluated as "hybrid" representations that incorporate both traditional and modern learning approaches. In these drawings, in addition to traditional elements such as books, classrooms, and teachers, figures implying nature, interaction, movement, and social context are also included. For example, in Drawing 14, while the student is depicted sitting at a desk inside the classroom, the natural landscape and bird figures outside the window imply a connection between learning and environmental awareness. In Drawing 25, social symbols and question marks swirling around a student working with a book suggest that learning is not only a cognitive but also a social-emotional process. In Drawing 49, interaction between students is emphasized within a traditional library setting, thus illustrating that modern pedagogical processes can occur within traditional spaces.

In these drawings, traditional symbols that represent the core elements of learning-such as the student, the book, and the teacher-are depicted alongside the individual's interaction with their

environment, multiple learning settings, and affective dimensions. In Drawing 28, a student reading a book at a school desk simultaneously imagines their family, nature, and technological tools within thought bubbles. This composition presents both individual knowledge acquisition and social experience concurrently. In the classroom scene shown in Drawing 36, while students are listening to the teacher's lecture, they are also directing their attention to various concept maps displayed on the classroom walls and adopting individualized thinking postures. These examples demonstrate that the drawings possess a "hybrid" structure that defies clear pedagogical categorization but incorporates elements of both traditional and modern approaches.

In particular, the spatial positioning of the figures (for example, being placed both inside a library and near a window with a view of nature) and the plurality of symbols used (such as the simultaneous presence of a book, a computer, and a cloud icon) reveal that these drawings are open to multiple pedagogical interpretations. In this sense, hybrid representations are multilayered in terms of pedagogical interpretation and represent a transitional space that does not conform to the traditional modern dichotomy.

In these drawings, it is observed that there is no clear dominance of a single paradigm regarding the concept of learning in the minds of the teacher candidates in theology education; on the contrary, both paradigms coexist and interact. This form of representation may indicate a situation referred to in educational psychology as a "cognitive transition period." Especially in Drawing 53, learning is associated both with a book and through the individual's eye contact with their environment and their connection with nature. In Drawing 18, the student is depicted inside a traditional school building holding a book, but at the same time, there are figures of children playing in the background and a depiction of an interactive environment. This shows that, in the student's mental world, traditional knowledge transmission and contemporary learning experiences coexist simultaneously. In these hybrid representations, knowledge still appears as a central value; however, this knowledge has now evolved from being merely an element received from an external source to one that is also interpreted by the student, developed in a social environment, and integrated with lived experience.

These drawings by teacher candidates in theology education show that they define instructional processes neither solely through traditional patterns nor entirely through contemporary approaches. Instead, these individuals shape their pedagogical identities through a hybrid structure, simultaneously representing the habits derived from their own student experiences and the contemporary pedagogical formation they receive at the university. These hybrid representations also reveal that the teacher education process is a dynamic field of transition. The multiple approaches present in these drawings indicate that educational transformation develops not in a linear fashion, but rather in a pluralistic, gradual manner, interacting with cultural codes. This is noteworthy in terms of demonstrating both the flexibility of teacher education programs and the increasing pedagogical awareness of teacher candidates in theology education.

Figure 5: Conceptual Word Cloud Based on Hybrid Representations of Learning

Figure 5. Conceptual Word Cloud Based on Hybrid Representations (n = 17)
(Provisional; update after image audit)

board outdoor question project phone family

cooperation nature screen library movement thinking internet

book interaction group classroom computer student
teacher
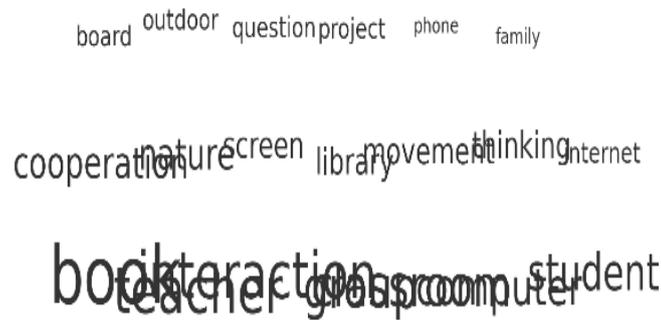
Table 5: Keywords and Provisional Frequencies (Hybrid Representations)

Keyword	Frequency (n)	Percentage %
Book	11	9.3
Teacher	9	7.6
Interaction	9	7.6
Group	8	6.8
Classroom	8	6.8
Computer	7	5.9
Student	7	5.9
Cooperation	6	5.1
Nature	6	5.1
Screen	6	5.1
Library	5	4.2
Movement	5	4.2
Thinking	5	4.2
Internet	4	3.4
Board	4	3.4
Outdoor	4	3.4
Question	4	3.4
Project	4	3.4
Phone	3	2.5
Family	3	2.5
Total (Top-20)	110	100

This word cloud, generated from Drawings 1, 14, 17, 18, 23, 24, 25, 28, 36, 38, 39, 40, 45, 49, 50, 52, and 53, visualizes the symbolic integration of traditional and modern elements that characterize hybrid representations of learning. The most frequent concepts—*book* (11), *teacher* (9), *interaction* (9), *group* (8), and *classroom* (8)—illustrate a balanced depiction of teacher-guided yet socially interactive learning environments. The simultaneous presence of *computer* (7), *student* (7), *screen* (6), and *internet* (4) indicates that technology serves as a complementary mediator rather than a replacement for traditional pedagogy. Meanwhile, contextual and process-oriented terms such as *cooperation* (6), *nature* (6), *movement* (5), *thinking* (5), and *project* (4) show that learning is increasingly envisioned as collaborative, dynamic, and problem-based. This convergence of traditional and

digital imagery reveals that teacher candidates in theology education perceive learning as an evolving synthesis—anchored in established instructional structures yet enriched by interaction, technology, and experiential engagement.

This study contributes novelty in two respects. (i) Methodological innovation: It elicits mental representations of learning via visual-data analysis that integrates quantitative proportions with multilayered content-symbol readings—a relatively rare approach, explicitly justified in this work. (ii) Context-specific differentiation: The data show that among Turkish RCE preservice teachers 'traditional' dominates while 'modern' remains limited; in contrast, 'hybrid' forms a robust middle zone. This hybridity is evidenced by concrete scenes where modern indicators—interaction, nature, affect—emerge within traditional spaces (classrooms/libraries). Hence our findings do not merely echo prior work; they advance a context-bound transition model.

The findings of our study reveal that the teacher candidates in theology education' mental representations of the concept of learning are largely shaped by a traditional understanding. This indicates that the teacher candidates predominantly perceive learning as a process based on knowledge transmission, characterized by individuality and teacher-centeredness. A similar finding appears in a study examining the approaches of Religious Culture and Ethics teachers toward the active learning model.[25] That study notes that although teachers have a positive attitude toward active learning, they experience difficulties in moving beyond traditional methods in practice. When both studies are considered together, it becomes evident that the transformation of mental models regarding teaching and learning processes should be addressed not only during the pre-service period but also throughout in-service training practices.

This need for cognitive transformation is also related to the fact that the constructivist-based reform process initiated in the teacher education system after 1998 has not been sufficiently reflected in the pedagogical understanding of teacher candidates. This issue is clearly emphasized in Işıkdoğan's study, [26] which examines the processes of training Religious Culture and Ethics teachers in Turkey from a historical perspective. Although active learning and student-centered teaching objectives are included in educational policies, the study indicates that these objectives have largely become ineffective within traditional frameworks in practice. This observation aligns with the individual, mental, and teacher-centered representations of learning that emerged in the drawings of teacher candidates in our research. Indeed, the social, experiential, and interactive nature of learning has found only a limited place in the visual representations. Therefore, the disconnect between mental representations and teacher education policies indicates that reforms must be reconsidered not only at a structural level but also at a cognitive level.

This necessity is also supported by the findings of Arpacı's[27] study conducted with Religious Culture and Ethics teachers working in the province of Diyarbakır. In Arpacı's study, it was found

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[25] Fatih Çınar - Ramazan Buyrukçu, "Din Kültürü ve Ahlak Bilgisi Öğretmenlerinin Aktif Öğrenme Modeline Yaklaşımları", *Süleyman Demirel Üniversitesi Sosyal Bilimler Enstitüsü Dergisi* 2/24 (Kasım 2016), 73-79.

[26] Davut Işıkdoğan, "Türkiye'de İlköğretimde Din Kültürü ve Ahlak Bilgisi Öğretmeni Yetiştirme ve 1998–2006 Dönemi Uygulaması", *Elektronik Sosyal Bilimler Dergisi* 6/22 (Mayıs 2007), 298–318.

[27] Mücahit Arpacı, "Din Kültürü ve Ahlak Bilgisi Öğretmenlerinin Öğretme Stilleri (Diyarbakır Örneği)", *Atatürk Üniversitesi İlahiyat Fakültesi Dergisi* 40 (Aralık 2013), 266-267.

that the teachers predominantly adopted "expert" and "official" teaching styles, which correspond to knowledge-transmission-oriented, traditional, and authoritarian instructional approaches. These findings show a strong parallel with the teacher-centered and individualistic learning images observed in the mental representations of the teacher candidates in our study. Therefore, both the practices of in-service teachers and the mental models of teacher candidates in theology education indicate that constructivist and student-centered approaches have not been sufficiently internalized. This reveals that teacher education should be approached from a more holistic perspective-one that prioritizes the transformation of fundamental mindsets about teaching and learning, not merely focusing on method and content.

Similarly, in Kayan's study[28] on the pedagogical issues that hinder teachers from effectively performing their profession, it was found that teachers experience difficulties in implementing innovative methods. This suggests that the traditional patterns observed in the teacher candidates' drawings of the concept of learning may be related to pedagogical understandings inherited from the educational background of their instructors. What is particularly noteworthy here is the overlap between the traditional learning patterns in the candidates' mental representations and the structural and pedagogical limitations encountered by teachers in practice. This overlap indicates that, in order to make sense of individual representations of learning, comprehensive approaches are needed in teacher education that promote the transformation not only of pedagogical skills but also of the mental schemas related to learning.

In this context, studies on teacher competencies also play a role in shaping mental representations. In Zengin's research,[29] it was revealed that Religious Culture and Ethics teachers hold positive perceptions regarding their pedagogical competencies. This finding aligns with the traditional yet value- and experience-based understandings of learning observed in our study. The strength of perceived teacher competencies at a cognitive level is directly related to the symbolic and mental elements through which teaching and learning processes are represented. In this regard, how understandings of learning are shaped during the teacher training process plays a decisive role in the formation of competency perceptions.

It is clearly demonstrated in the studies of Altıntaş[30] and Şimşek[31] that mental representations of learning can also be associated with conceptions of classroom management. In Altıntaş's study, it is emphasized that teachers' value-based classroom management approaches make positive contributions to instructional processes; this outcome aligns with the discipline-, guidance-, and value-transmission-centered learning images that became prominent in our research. In Şimşek's study, it was found that teacher candidates in theology education mostly adopt traditional, authoritarian, and rule-oriented classroom management strategies. These findings indicate that

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[28] Mehmet Fatih Kayan, "Din Kültürü ve Ahlak Bilgisi Öğretmenlerinin Mesleklerini Etkili Olarak Yürütebilmelerinin Önündeki Engellere İlişkin Görüşleri", *Avrasya Sosyal ve Ekonomi Araştırmaları Dergisi* 7/7 (Temmuz 2020), 125–127.

[29] Mahmut Zengin, "Din Kültürü ve Ahlak Bilgisi Öğretmenlerinin Eğitim Öğretim Yeterlik Algıları", *Sakarya Üniversitesi İlahiyat Fakültesi Dergisi* 15/27 (Eylül 2013), 26-27.

[30] Muhammed Esat Altıntaş, "İlköğretim Din Kültürü ve Ahlak Bilgisi Dersi Öğretmenlerinin Değer Öğretiminde Benimsedikleri Sınıf Yönetimi Yaklaşımı -Nitel Bir Araştırma-", *Bilimname* 2017/34 (2017), 465-498.

[31] Eyüp Şimşek, "Din Kültürü ve Ahlak Bilgisi Öğretmen Adaylarının Sınıf Yönetimi Stratejilerine Yönelik Görüşleri", *Atatürk Üniversitesi Sosyal Bilimler Enstitüsü Dergisi* 16/3 (Mayıs 2013), 224-228.

teacher-centered and individualistic approaches in learning representations are also reflected in classroom management preferences. Thus, there appears to be an implicit pedagogical parallel between teacher candidates in theology education' conceptions of learning and their classroom management practices.

This pedagogical parallel also encompasses the construction of the teaching profession at both intellectual and representational levels[32] study, which examines teachers' metaphorical perceptions of the classroom and classroom management, demonstrates that teachers' understandings of education are shaped not only cognitively but also symbolically. Similarly, the findings obtained in our research reveal that teacher candidates in theology education represent the phenomenon of learning through mental, individual, and traditional codes. Therefore, it can be suggested that teacher education programs should incorporate more metaphorical, visual, and representation-based analyses. Such analyses may contribute to enhancing teacher candidates' professional self-efficacy, classroom management skills, and levels of pedagogical awareness.

Finally, the findings of our study indicate that teacher candidates in theology education' perceptions of professional competence reveal areas open to improvement in the dimensions of instructional planning, implementation, and classroom management. This result parallels the findings of İnan Kılıç's study[33] conducted with mentor teachers. In both studies, the inadequacies experienced by candidates in pedagogical knowledge and practical teaching skills during the instructional process emerge as a common area of concern. This highlights the need for teacher education processes not to remain limited to theoretical knowledge, but to be supported by practical teaching environments as well.

Conclusion and Recommendations

This study aimed to uncover the implicit structures related to the pedagogical thinking styles, epistemological assumptions about learning, and professional identity construction of teacher candidates in theology education by analyzing their mental representations of the concept of learning through visual expression. The content analysis of the drawings obtained through the prompt "Express learning with a picture" has provided important insights into understanding the meaning-making processes of teacher candidates regarding the phenomenon of learning.

The data obtained revealed that the vast majority of teacher candidates still interpret the phenomenon of learning within traditional pedagogical frameworks. In many drawings, learning was represented through symbols such as the teacher, classroom, desk, book, blackboard, pencil, and school building. These figures indicate that learning is spatially associated with the school and formally identified with teacher-centered knowledge transmission. In these representations, the student is positioned as a passive recipient, and learning is largely imagined as an individual, mental, and object-centered process. This finding indicates that the teacher candidates remain

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32 Fatih Çakmak, "Din Öğretimi Alan Öğretmenlerinin Sınıf ve Sınıf Yönetimi Algılarının Metaforlar Üzerinden İncelenmesi", *Dokuz Eylül Üniversitesi Buca Eğitim Fakültesi Dergisi* 52 (Aralık 2021), 205-208.

33 Ayşe İnan Kılıç, "Uygulama Öğretmenlerine Göre Din ve Meslek Dersleri Öğretmen Adaylarının Yeterlikleri", *Türkiye Din Eğitimi Araştırmaları Dergisi* 14 (Aralık 2022), 85–86.

under the influence of the traditional learning paradigm and have not yet sufficiently internalized constructivist, interactive, and experience-based learning approaches at the cognitive level.

However, some drawings also feature alternative representations that align with modern pedagogical understandings. In particular, figures depicting learning through social interaction, nature, streets, family, and friendship environments indicate that learning is also perceived as a socio-cultural construction process. Such representations suggest that the constructivist theory has begun to find a place-albeit limited-in the pedagogical imagination of teacher candidates. Nevertheless, when viewed in general, this tendency remains marginal, and most teacher candidates still display a strong adherence to traditional paradigms in their mental maps of learning.

In light of these findings, it has been concluded that mental representations of learning in the teacher education process cannot be transformed through theoretical knowledge alone; they must also be supported by experiential, visual, creative, and interactive practices. The concept of learning is not constructed solely at a cognitive level in the individual, but also at cultural, affective, and symbolic levels as an integrated meaning system. Therefore, the transformation of this map of meaning has the potential to reshape both the professional identities of teacher candidates and their pedagogical practices in the classroom.

Another significant contribution of the study is the power of visual data analysis in revealing teacher candidates' pedagogical perceptions at an intuitive level. Unlike pedagogical analyses limited to written and verbal expressions, visual data offer a rich source for uncovering candidates' unconscious pedagogical assumptions, cultural codes, and representational systems. Therefore, it is recommended that teacher education programs allocate greater space to visual-based expression and representation activities.

Rather than generating nationwide policy prescriptions, these findings primarily inform course- and program-level improvements within the study context; our recommendations are context-bound and their transferability should be examined with new evidence in comparable settings. In this context, the following recommendations have been structured:

Pedagogical Formation Course Contents in Higher Religious Education Should Be Restructured: Courses such as "Theories of Learning and Teaching," "Instructional Principles and Methods," "Educational Psychology," "Classroom Management," and "Instructional Technologies" should be redesigned not merely as theoretical lectures but through the integration of activities such as applied micro-teaching, creative drama, experience-based scenario development, and interactive instructional design. In addition, subject-specific courses such as "Creative Learning Approaches in Religious Education" should be incorporated into the curriculum.

In-Service Training Programs Supported by the Ministry of National Education Should Be Redesigned: Considering that teacher candidates tend to carry traditional learning patterns into their post-graduation practices, in-service training programs should be developed to include topics such as "philosophy of learning," "critical analysis of cognitive representations," and "contemporary pedagogical transformation in religious education." These training programs should also incorporate workshops based on visual representation and metaphor-centered activities.

Practice-Oriented Courses Specific to the Field of Religious Education Should Be Developed: In faculties of theology, content such as "Experience-Based Religious Education," "Moral Education and Meaning-Oriented Approaches," and "Social Learning Theory and Applied Examples in Religious Education" should be offered in both interdisciplinary and practice-oriented formats.

Visual-Based Pedagogical Awareness Workshops Should Be Made Mandatory in Faculties of Theology: Through elective or compulsory courses titled "Visual Pedagogy and Educational Representations," a pedagogical monitoring process should be implemented in which teacher candidates respond to the question "What is learning?" with a drawing at both the beginning and end of each semester.

Artistic and Symbolic Expression Methods Should Be Used in the Teaching of Learning Theories: Tools such as metaphorical expression, storytelling, drawing-based representation, and visual scenarios should be integrated into the teacher education process to enhance pedagogical intuition.

Spaces Open to Hybrid Pedagogical Representations Should Be Created in Religious Education: Hybrid representations indicate that teacher candidates are in a phase of pedagogical transition. Therefore, the content of formation courses should be developed to be flexible, contextual, and culturally sensitive.

Joint Courses Should Be Developed to Bridge Subject-Area Education and Pedagogical Formation: Integrated courses such as "Pedagogical Transformation of Religious Content" and "Designing Value Education through Verses and Hadiths" should be conducted in coordination between faculties of theology and educational sciences.

Pilot 'Visual-Metaphor Workshops': Embed a three-session module within the 'Theories of Learning and Teaching' course (Session 1: baseline drawing + conceptual discussion; Session 2: metaphor generation and re-drawing; Session 3: peer feedback and reflective commentary). Pre-/post-drawings are scored with a rubric (symbolic density, pedagogical stance, theory-practice bridge). The module is run as a pilot for one semester and reviewed with course instructors.

In-Service Micro-Program (Institutional): Given graduates' tendency to carry traditional patterns, a four-week micro-program (2 hours/week) will be co-designed by the university and local schools: (i) philosophy of learning, (ii) critical analysis of cognitive representations, (iii) visual-representation-based lesson design, (iv) classroom implementation with peer coaching.

In conclusion, this study revealed the mental representations of teacher candidates in theology education regarding the concept of learning and provided a multilayered analysis of their instructional understandings, epistemological orientations, and pedagogical intuitions. As a study based on visual representation analysis, it is not only a methodological innovation but also serves as a guide offering structural, content-based, and cultural recommendations for the transformation of teacher education in Türkiye. The implementation of these recommendations will contribute to the development of future teachers as more competent individuals at both theoretical and practical levels.

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Appendices:

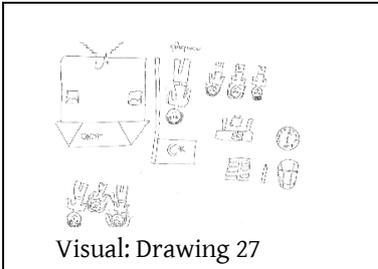## Appendix 1: Visuals Representing Traditional Learning

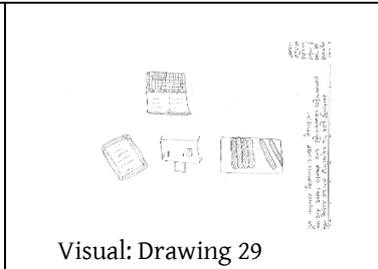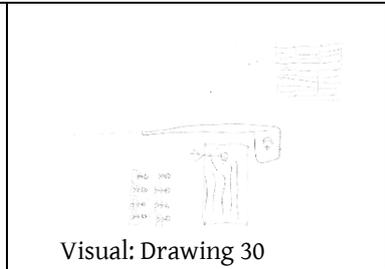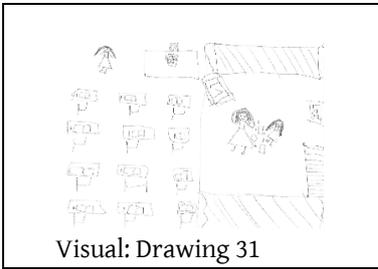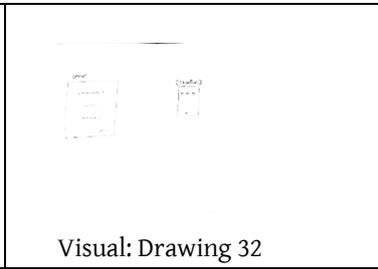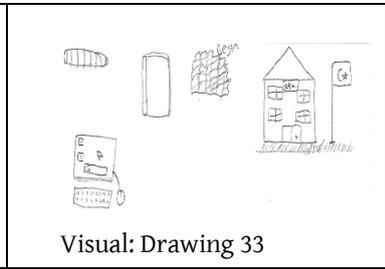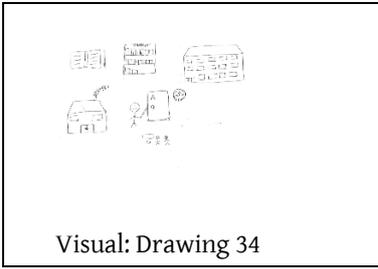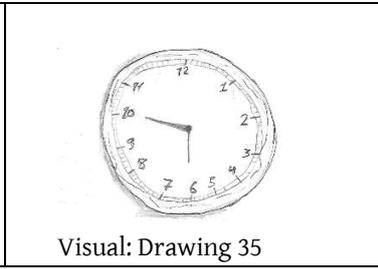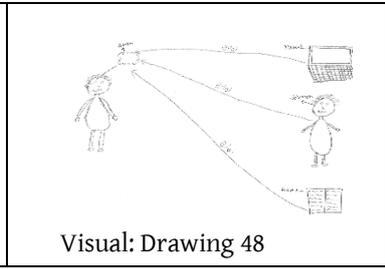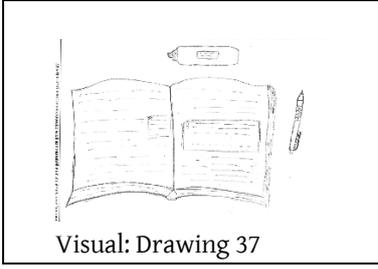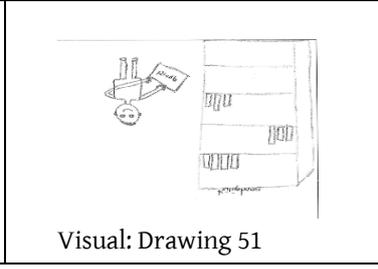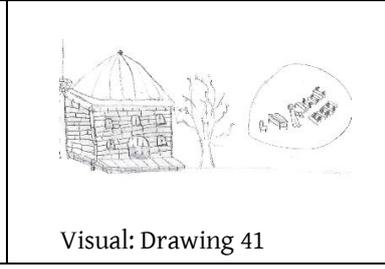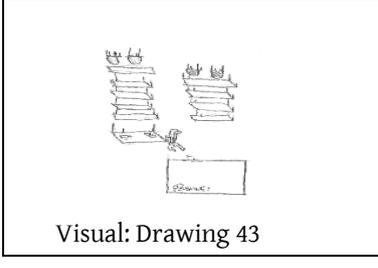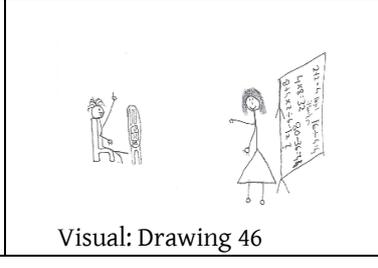|		
Visual: Drawing 44	Visual: Drawing 2	Visual: Drawing 3
Visual: Drawing 5	Visual: Drawing 6	Visual: Drawing 7
Visual: Drawing 8	Visual: Drawing 11	Visual: Drawing 12
Visual: Drawing 13	Visual: Drawing 15	Visual: Drawing 16
Visual: Drawing 47	Visual: Drawing 19	Visual: Drawing 20
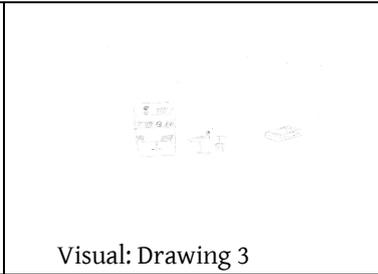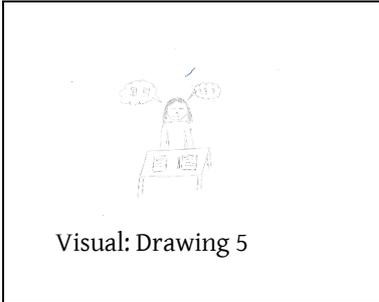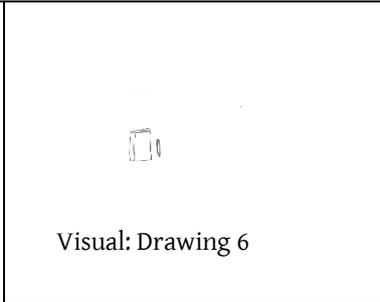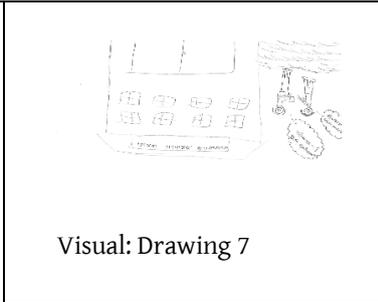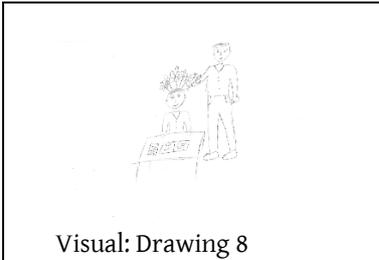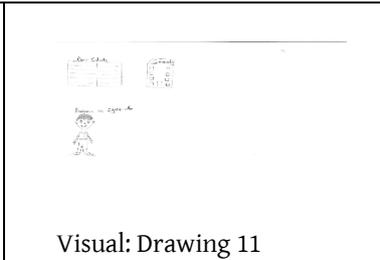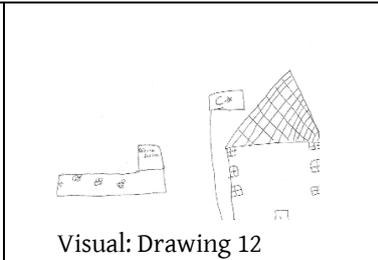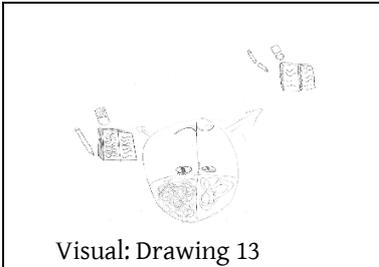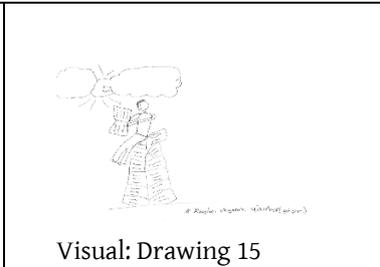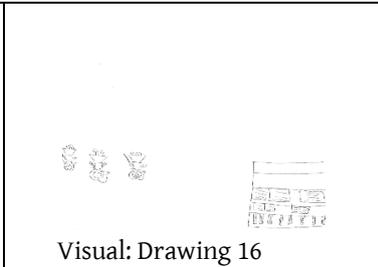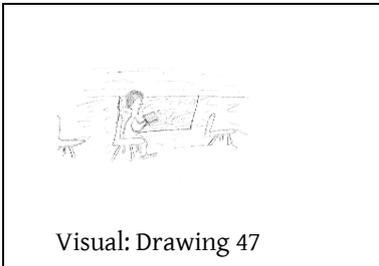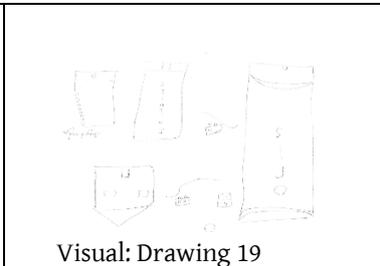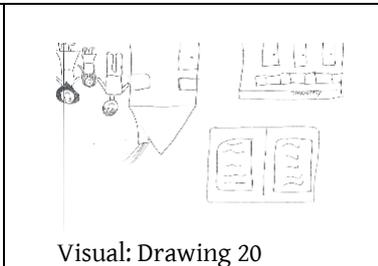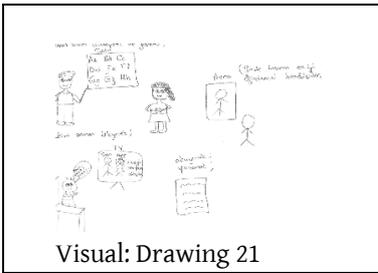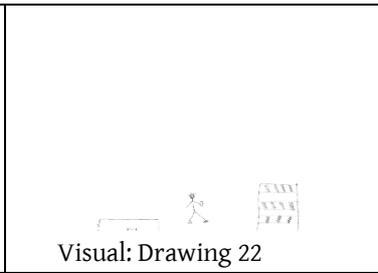
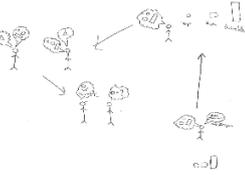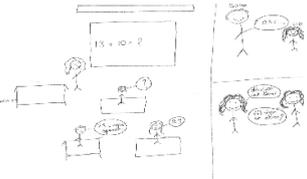|		
Visual: Drawing 21	Visual: Drawing 22	Visual: Drawing 26
Visual: Drawing 27	Visual: Drawing 29	Visual: Drawing 30
Visual: Drawing 31	Visual: Drawing 32	Visual: Drawing 33
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Visual: Drawing 37	Visual: Drawing 51	Visual: Drawing 41
Visual: Drawing 43	Visual: Drawing 46	
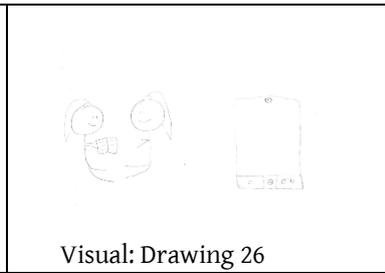
Appendix 2: Visuals Representing Modern Learning
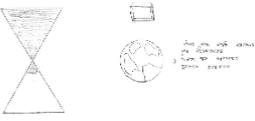
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Visual: Drawing 42	Visual: Drawing 54	
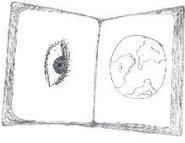
Appendix 3: Visuals Representing Hybrid Learning

Visual: Drawing 14	Visual: Drawing 17	Visual: Drawing 23
Visual: Drawing 24	Visual: Drawing 25	Visual: Drawing 28
Visual: Drawing 39	Visual: Drawing 40	Visual: Drawing 45
Visual: Drawing 49	Visual: Drawing 50	Visual: Drawing 52
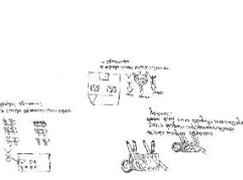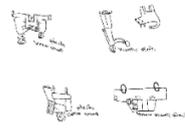
Visual: Drawing 53	Visual: Drawing 1	Visual: Drawing 18

Visual: Drawing 36	Visual: Drawing 38	