



REPUBLIC OF TÜRKİYE
ÇANAKKALE ONSEKİZ MART UNIVERSITY
SCHOOL OF GRADUATE STUDIES

DEPARTMENT OF FOREIGN LANGUAGES EDUCATION
ENGLISH LANGUAGE TEACHING PROGRAM

DEVELOPMENT AND VALIDATION OF A CULTURAL AND
LINGUISTIC DIVERSITY SCALE TO MEASURE PRE-SERVICE
EFL TEACHERS' SELF-EFFICACY BELIEFS

MASTER THESIS

MELİH KIRCALI

Supervisor

ASSOC. PROF. DR. KÜRŞAT CESUR

ÇANAKKALE – 2022



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T.C.
ÇANAKKALE ONSEKİZ MART ÜNİVERSİTESİ
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In this thesis, which I prepared in accordance with the Thesis Writing Rules of School of Graduate Studies of Çanakkale Onsekiz Mart University; I declared that I have obtained the data, information and documents I have presented in the thesis within the framework of academic and ethical rules; I present all information, documents, evaluations and results in accordance with scientific ethics and morals; I have cited all the works I have benefited from in the thesis by making appropriate references; I have not made any changes to the data used in the research and the data presented in this thesis is original. I have accepted all the losses of rights that may arise against me otherwise.

Melih KIRCALI

26/08/2022

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Melih KIRCALI

Çanakkale, Ağustos, 2022

ÖZET

İNGİLİZCE ÖĞRETMEN ADAYLARININ ÖZ-YETERLİK ALGILARINI ÖLÇMEK İÇİN KÜLTÜREL VE DİLSEL ÇEŞİTLİLİK ÖLÇEĞİ GELİŞTİRİLMESİ VE DOĞRULANMASI

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Bu çalışmanın amacı, İngilizce öğretmenliği adaylarının kültürel ve dilsel çeşitlilik hakkındaki öz-yeterlik inançlarını ölçebilecek uygun ve genellenebilir bir ölçme aracı geliştirmek ve doğrulamaktır. Bu çalışmada bir ölçme aracı geliştirmek için uygulandığında araç geliştirme tasarımı olarak da adlandırılan keşfedici sıralı karma yöntem kullanılmıştır. İlk olarak, bir madde havuzu oluşturmak için kapsamlı bir literatür taraması yoluyla nitel veriler araştırıldı ve maddelerin içerik güvenilirliğini sağlamak için bir uzman paneli kullanıldı. Bulgular, ikinci bir nicel aşamada geçerli ve güvenilir bir anket tasarım aracı geliştirmek için kullanıldı. Nicel araştırmanın ilk aşamasında ölçeğin ön versiyonu ile değişkenlerin sayısını kendini temsil eden birkaç değere indirgemek için 243 İngilizce öğretmen adayından ve ikinci aşamada 395 katılımcıdan veri toplanmıştır. -Kültürel ve dilsel olarak farklı sınıflarda öğretime ilişkin yeterlik inançları ve ölçekteki örtük bileşenleri belirleme. Ölçeğin son hali, ilk aşamada ana eksen faktoringi ile Açıklayıcı Faktör Analizi (AFA) ve ikinci aşamada maksimum olabilirlik analizi ile Doğrulayıcı Faktör Analizi sonucunda beş faktörde 20 maddeden oluşmaktadır. Bulgular, nihai ölçek formundaki 20 maddelik bir setin, İngilizce öğretmenliği adaylarının kültürel ve dilsel olarak farklı öğrenci gruplarında öğretime ilişkin öz-yeterlik inançlarını ölçmede istatistiksel olarak geçerli ve güvenilir olduğunu destekledi.

Anahtar Sözcükler: Kültürel Çeşitlilik, Dilsel Çeşitlilik, Öz-yeterlik İnançları,
Ölçek Geliştirme



ABSTRACT

DEVELOPMENT AND VALIDATION OF A CULTURAL AND LINGUISTIC DIVERSITY SCALE TO MEASURE PRE-SERVICE EFL TEACHERS' SELF-EFFICACY BELIEFS

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The aim of this study was to develop and validate an affordable and generalizable survey design tool that can measure pre-service EFL teachers' self-efficacy beliefs about cultural and linguistic diversity. The exploratory sequential mixed method which is also called as an instrument development design when implemented to develop an instrument was conducted in this study. Initially, qualitative data was explored through an extensive literature review to create an item pool and an expert panel was employed to ensure the content reliability of the items. The findings were used to develop a valid and reliable survey design tool in a second quantitative phase. In the first phase of the quantitative study, with the preliminary version of the scale, data was gathered from 243 pre-service EFL teachers and in the second phase from 395 participants in order to reduce the number of the variables to a few values representing self-efficacy beliefs about teaching culturally and linguistically diverse classrooms and determine the latent components in the scale. The final version of the scale included 20 items across five factors as a result of the Exploratory Factor Analysis (EFA) through principal axis factoring in the initial phase and the Confirmatory Factor Analysis through maximum likelihood analysis in the second phase. The findings supported that a set of 20 items in the final scale form was statistically valid and reliable in measuring pre-service EFL teachers' self-efficacy beliefs about teaching in culturally and linguistically diverse student groups.

Keywords: Cultural Diversity, Linguistic Diversity, Self-efficacy Beliefs, Scale Development



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THE LIST OF ABBREVIATIONS

CLD	Cultural and Linguistic Diversity
EFL	English as a Foreign Language
CLDSEBS	Cultural and Linguistic Diversity Self Efficacy Beliefs Scale
CRT	Culturally Responsive Teaching
CRP	Culturally Relevant Pedagogy
CRTSE	Culturally Responsive Teaching Self-Efficacy Scale
FA	Factor Analysis
EFA	Exploratory Factor Analysis
CFA	Confirmatory Factor Analysis
χ^2 ,	Chi-Square
NNFI	Non-normed Fit Index
CFI	Comparative fit index
SRMR	Standardized Root Mean Square Residual
RMSEA	Root Mean Square Error of Approximation
TLI	Tucker-Lewis Index
AVE	Average Variance Extracted
CR	Construct Reliability
PAF	Principal Axis Factoring

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CHAPTER I

INTRODUCTION

The first chapter introduces background information, aim of the study with research questions, and the significance of the study.

1.1. Background of the Study

The understanding of CLD may depend on many different contextual factors. Therefore, it is important to note that in this study CLD is perceived as deviations from the monolingually Turkish-speaking, Muslim Turkish backgrounds. Any internal or external immigration background which reflects any cultural, linguistic, or ethnic difference is called cultural or linguistic diversity, as well.

The country of Türkiye which has long been comprised of different ethnicities with their own unique cultural and linguistic features can be identified as one of the centers of CLD. According to Andrews (1989), Türkiye is home to at least 51 different ethnic groups. The country has also been experiencing an unprecedented flow of migrants from Syria, Afghanistan, and Iraq in recent years (İçduygu and Şimşek, 2016). The Anatolian Peninsula where modern Türkiye is located has always been a very popular destination for immigrants throughout the history and again has been exposed to a massive flow of Syrian and Afghan refugees among many others from different countries nowadays due to several reasons in their own countries such as wars, civil wars, terrorism, poverty, safety issues and religious connections (Neccar, 2016). According to the special report provided by the Turkish Ombudsman Institute in 2018, there are hundred thousands of infants of the migrants who were born inside the borders of Türkiye. It is reported that 276,158 Syrian children were born inside the Turkish borders between 2011 and 2016 (2018: 153). Presumably, it is imminent to see most of these children enrolled in Türkiye's formal education system as it is legally their right too to get educated. In fact, there have already been many children with different mother tongues and their own unique cultural identities in Turkish schools. A number of 1,234,439 foreign national children who are in their compulsory education age in Türkiye is stated to exist according to the Turkish Ministry of National Education Directorate General for Lifelong Learning and 736,735 (%59.68) of

them have been provided with access to education (2019). All these massive numbers represent the very new ingredients of the society in Türkiye with their own unique cultural and linguistic characteristics. Piller (2016) refers to such migrants and their descendants as the locus of diversity and calls them as super-diverse groups. Piller (2016) also asserts that most of such people who speak different languages and have to learn the language of the mainstream community may experience oppression concerning their learning or not learning the new language which might completely be different from their mother tongues. They may lose the opportunity of continuing to higher education or finding a better job. Therefore, the price migrants and linguistically diverse people have to pay may also be the linguistic penalty in such occasions which may further result in conflicts inside the society and also the marginalization of such groups of people due to the daily compounded discrimination among the members of the mainstream community (Piller, 2016).

Andrews (1989: 49) emphasizes that “ethnic diversity is an asset, a matter to be enjoyed and celebrated”. Even though diversity which may result from cultural and linguistic differences has already been considered as a useful and fruitful factor for students’ success (Coleman, et al., 1966), it may become problematic if not handled with systematic care by the policymakers, administrators, and coordinators of education and society. In Türkiye, several issues about the integration of internal or external migrant students into the formal education system have been reported through various studies in recent years. Aydin and Kaya (2017) identified some serious problems which Syrian students experience in the Turkish education system. The non-existence of a specific program to overcome the language barrier, low academic success, Syrian students’ state of depression and deficiencies in the curriculum were reported as the main difficulties. Baltacı (2017) compared the views of external migrant students from Türkiye and Germany on their career expectations and reported that the students in Türkiye do not intend to learn the language of the mainstream culture as they do not desire to stay in Türkiye permanently. Likewise, Aydin and Kaya (2017) have reported that refugees do not want to stay in Türkiye permanently; therefore, their pace of learning Turkish is very slow. According to similar studies, language issues, adaptation problems, intercultural issues related to diversity, and discrimination can be stated among the main problems migrant students encounter with in Türkiye (TokerGokce and Acar, 2018; Çelik and İçduygu, 2018). Moreover, the psychological damages such students have experienced during their

journey to safer countries may result in a deep distrust of anyone around them including their friends and teachers at schools (McBrien, 2005). Surprisingly, even Syrian Turkmen students who had expected to be recognized as Turkish may be accepted as foreigners among the mainstream community which mainly constitutes Turkish people speaking the Turkish language because they have been identified as refugees (Karipek, 2017). With a quantitative research design, Ergen and Şahin (2019) studied 160 primary school teachers' beliefs about Syrian primary school students' problems in the Turkish education system and the teachers' suggestions for solutions to these problems. The results of the study mainly demonstrate that Syrian students' Turkish language skills and math skills are insufficient. Besides, older students demonstrated problems in getting adapted to the system according to the teacher participants of the study. Çerçi and Canalicı (2019) who studied Syrian students' perceptions about conversation problems they have been experiencing during their adaptation process have found that Syrian students were largely affected negatively because of their limited Turkish language skills and the slow pace of their writing in Turkish. Qaddour (2017) also emphasizes the role of the Turkish language as one of the main obstacles immigrant students may have to overcome in their integration into Turkish culture and inclusion into society. All these results suggest that linguistic and cultural limitations Syrian students encounter with during their journeys in the Turkish education system require intense care.

On the other hand, the economic development of the west part of Türkiye and the industrial development of some important cities attract mass populations of Turkish citizens from the east part of Türkiye who possess significantly different cultural and linguistic aspects (Kağıtçıbaşı et al., 2009; Yılmaz, 2019). Such regional advantages lead to a dynamic flow of internal migrants to more developed and crowded cities. Seeking for a better health care and education can be another reason for a massive internal migration (Ondes and Kızılgöl, 2020). Altınyelken (2009) studied how internal migration affects the self-esteem of female primary school students in a western town of Türkiye. With a qualitative research design, the researcher has found that migrant female students experience an array of issues such as inequity, problems with adapting to a new system, language barriers, lower socioeconomic status, and even oppression. Akar (2010), with a similar perspective, examined the effects of internal migration with regard to the self-reported responses of primary school teachers given through a five-point Likert-type scale.

It has mainly been found that weak linguistic abilities, economic difficulties experienced by the families, and inadequate psychological support may cause educational failures and psychological and psychosocial deficiencies. Obviously, one of the most urgent needs of the internal and external migrant students in Türkiye is a safe and caring school environment and a society in which they do not have to cope with language barriers, prejudice, and oppression.

According to Glover's study, when 3-year-old children start to notice differences, they concurrently build up positive or negative attitudes against differences (as cited in Robinson and Jones-Diaz, 2016). Moreover, the study demonstrates that children often behaved negatively towards other children from different races, and with different cultural and linguistic backgrounds. Children may develop different kinds of understanding and attitudes towards the differences even at a very early age and this may continue up to their higher education (Aslan, 2019). Prejudice against differences might be constructed at a very early age and augmented as a consequence of experiencing unfair situations (Camicia, 2007). A person's culture could be the main factor producing differences among individuals. Lynch and Hanson (1998) indicate that the awareness of a person's main culture is developed at very young ages, and it is usually built at the age of five. In this regard, prejudice against cultural differences may also be developed at a very early age as such differences are noticed very early according to the literature. It will probably create many more problems to teach a very young child who may have already started to develop prejudices against any difference in the same classroom. Therefore, if not handled with great care, it may cause some serious future problems for the whole society too. Rather than providing educators with a tool to increase success rates, cultural and linguistic differences among the students in the classroom may prove to be a burden for the teachers. Such differences can even be accepted as a problem by the teachers according to some researchers (Aydin and Kaya, 2017; Çelik, 2014; Dooly, 2005). Moreover, Banks and Banks (2002) urge that all the teachers in the education systems are required to be trained to teach children with diverse backgrounds effectively because it is demographically compulsory in today's world.

A major theme drawn from the literature review concerning the importance of CLD in classrooms is the urgent call for creating appropriate teacher training programs to

promote teachers' awareness of CLD at schools and develop the required skills for culturally and linguistically responsive teaching (Abo-Zena, 2018; Alviar-Martin and Ho, 2011; Banks, 2010; Howard, 2003). Moreover, several researchers in Türkiye strongly emphasize the urgent need for teacher training programs designed for developing appropriate skills of and attitudes towards culturally relevant and responsive education and multiculturally teaching (Aydin and Kaya, 2019; Kotluk and Kocakaya, 2018; Yıldırım, 2019). Aslan (2019) examined the contemporary situation of multicultural education in elementary schools in Türkiye. In order to investigate the phenomenon, the author examined the beliefs and perceptions of the classroom teachers on multicultural education and observed the multicultural education activities in their classes. His results have revealed that teachers' knowledge about multicultural education is inadequate. In fact, even some shortcomings have been observed in the definitions of multicultural education (sexual orientation, age, social class). Therefore, providing teachers with in-service training on multicultural education is suggested by the author. In their study, Levent and Çayak (2017) emphasized the necessity for multicultural education of the teacher candidates at the universities in order to serve better with regard to the fact that Syrian people will have to stay for a long time in Türkiye. Tonbuloğlu et al. (2016) also argue that it is very important for teachers to start using the principles of multicultural education in order to recognize the need for multicultural education and use its ideas in the education system. According to their findings, a majority of the teachers emphasized their need for training on different approaches and ways of teaching for those who are from various cultures. Haddix (2008) argues that teacher training programs which involve a critical stance to perceiving ethnic backgrounds and language may support the educators to contemplate and think carefully about their linguistical and cultural positions and to question common color-blind and language approaches. In such a way, the transformation of learning and teaching in culturally and linguistically diverse settings can be achieved (Haddix, 2008).

“One of the many difficulties with ensuring educational equity in the creation of ‘schools for all’ relates to the preparation of teachers to meet the challenges of teaching in schools that are increasingly diverse” (Florian, 2009: 533). Teachers are often the very first ones to deal with CLD in education. However, without any proper training on diversity and inclusion, they may treat any issue of diversity in their classrooms spontaneously in their

own way of understanding. So as to provide a standardized recognition of the issue and standardized ways of solutions to this problem, a specified teacher training program must be provided for the in-service and pre-service teachers. According to the final report of the study “Preparing Teachers for Diversity: the Role of Initial Teacher Education” written by Public Policy and Management Institute (PPMI) for the European Commission in 2017:

There is an increasing need to prepare future teachers to build on the benefits of diversity, shifting from compensatory to inclusive learning approaches. A comprehensive system of teacher education is crucial to equip teachers with the intercultural competences necessary to respond to and manage the evolving diverse school environment.

Turkish EFL teachers work in many different locations and regions in Türkiye and nowadays it is more conceivable that they can encounter with students who possess various cultural and linguistic characteristics including the vast number of internal and external migrant students anywhere in Türkiye they serve. According to the literature, developing appropriate attitudes and adopting a multicultural understanding in their classrooms can help teachers to become more effective facilitators of instruction (Banks, 2010; Deardorff, 2016), and achieve the integration of those students with diverse cultural and linguistic backgrounds into a more tolerant and fair society (Banks, 2010). Costa (1997) confirms the importance of teachers’ beliefs by acknowledging that formal education is based on the attitudes and vocational readiness of the teachers. Thompson (1992) whose ideas have guided further research studies concerning teachers’ opinions about English language learners also acknowledges that so as to perceive teaching from teachers’ perspectives how they describe their work should be understood properly. Nelson and Guerra (2014) also argue that teachers’ attitudes towards their students can form their teaching routines and school atmosphere. Fueyo and Bechtol (1999) who examined how the perceptions and beliefs of instructors affect their course procedures have found that instructors who do not value multilingualism expect lower academic achievement from students with diverse linguistic backgrounds. Moreover, these instructors can discourage students with diverse linguistic backgrounds from using their native linguistic aspects for educational intentions. Ethnic minority students may sometimes be negatively evaluated by their teachers due to their differences, as well (Glock, 2016). Such students from minority groups whose

academic success rates are lower (Borgna and Contini, 2014; Haycock, 2001; Lee, 2002) may experience more disadvantages due to such biased teacher judgments, and low levels of self-efficacy beliefs for teaching students with culturally and linguistically diverse backgrounds (Bakari, 2003; Baldwin et al., 2007; Cabello and Burstein, 1995; Parks and Kennedy, 2007). On the other hand, the research results of Ponterotto et al. (1998) demonstrate that sensitiveness to the issues related to cultural diversity is linked to possessing positive perceptions and attitudes towards the differences students hold. Nonetheless, according to the research findings of Bandura (1997), people may be uneager to turn their knowledge and awareness into practice when they perceive that the results of their practices might end up with failures. In other words, teachers who self-report culturally responsive awareness and sensitivity may still resist performing culturally responsive classroom practice. Teachers' self-efficacy beliefs appear to have a direct impact on culturally diverse students' performance and success rates according to several research findings (Ferguson, 2003; Gutentag et al., 2017; Jussim et al., 1996; Muller et al., 1999). Moreover, teachers having strong self-efficacy beliefs can arrange appropriate learning settings for their students by conducting different teaching and assessment methods and strategies (Berry and Kalin, 1995). Besides, teachers who possess high self-efficacy beliefs are less worried about the inclusion of the students with divergent backgrounds in their classrooms (Soodak et al., 1998). Self-efficacy is regarded as one of the strongest incentives of behavior because it is directly and robustly connected with the intention to carry out a duty, the extent to which efforts to perform that duty are going to be increased, and the duration of perseverance in that duty (Gardner and Pierce, 1998). All these perspectives and evidence demonstrate that it is critical to adopt positive attitudes toward such differences, be knowledgeable about how to show care for them, and possess higher levels of self-efficacy beliefs toward teaching students with culturally and linguistically diverse backgrounds to create an appropriate classroom atmosphere and society in which any difference is regarded as an inseparable element of the mainstream culture and the society. Because such beliefs are formed at the initial stages of a profession and it is hard to modify these beliefs when they are formed, it is suggested to realize the components, which support and weaken them at the early stages of a service (Hoy and Spero, 2005). Consequently, it is vital to explore whether pre-service EFL teachers in Türkiye feel adequate enough to teach culturally and linguistically diverse students. A relatively limited number of studies on the self-efficacy beliefs of pre-service and in-

service teachers toward CLD exists in Türkiye; however, most of them are qualitative studies which were conducted with a limited number of participants in limited contexts. Therefore, a cost-effective, flexible, valid, and reliable scale tool to measure large number of EFL teachers' self-efficacy beliefs about CLD and to support the studies in the field is required in Türkiye so that the responsibilities and chores teachers and pre-service teachers feel the least and the most efficacious can be identified. Accordingly, the main aim of this research is to develop a valid and reliable measurement tool to assess pre-service EFL teachers' self-efficacy beliefs about teaching in culturally and linguistically diverse student groups.

As a result, the following research questions have been raised to guide the scope of this study:

1.2. Research questions

RQ1. Is CLDSEBS a valid scale to measure Turkish EFL pre-service teachers' self-efficacy beliefs about teaching students with cultural and linguistic diverse backgrounds?

RQ2. Is CLDSEBS a reliable scale to measure Turkish EFL pre-service teachers' self-efficacy beliefs about teaching students with cultural and linguistic diverse backgrounds?

1.3. Significance of the study

In spite of being one of the key factors in the contemporary situation of Turkish education system due to the demographic change caused by internal and external migration, literature on CLD is relatively small and more evidence are required to understand the related issues regarding Turkish context. This study can contribute to raising awareness of the importance of CLD among target groups in Türkiye. It can also help to increase the motivation for rising the limited number of studies on CLD in all education levels implemented in Türkiye. Specifically, as a valid and reliable scale which aims to measure Turkish pre-service EFL teachers' self-efficacy beliefs about teaching culturally and linguistically diverse students in Türkiye it can be replicated or used in different contexts. Cultural and Linguistic Diversity Self-Efficacy Beliefs Scale (CLDSEBS) can provide practitioners with an encouraging, cost-effective, and flexible tool, with implications for measuring EFL teachers' self-efficacy beliefs for responsiveness

to cultural and linguistic differences while creating opportunities to raise awareness towards promoting diversity at schools and universities in Türkiye. It can also narrow the gap in the literature by addressing the relative lack of research concentrated on teaching to culturally and linguistically diverse student population in Türkiye. Through conducting further research studies, the scale developed in this study can help to explore whether EFL teachers in Türkiye, believe they feel adequate to teach in culturally and linguistically diverse schools and classrooms.



CHAPTER II

THEORETICAL FOUNDATION AND LITERATURE REVIEW

2.1. Introduction

In this part, the concepts of culture, diversity in education, cultural diversity, and linguistic diversity are identified and discussed. In addition, various factors which clearly seem to play a critical role in EFL teachers' appropriate responsiveness to cultural and linguistic differences are identified. Some related terms and opinions are also presented to help to explain the theoretical foundations that are utilized to develop and enhance the CLDSEBS as a measuring instrument of this study. The instrument has been developed on the basis of inferences and knowledge drawn deductively from the literature review in this study. Thus, the main source for the author to develop a valid and reliable CLDSEBS is the broad literature on CLD reviewed by the researcher.

2.2. Culture

Culture has probably been defined with more than a hundred concepts and definitions up to now and different terms and notions have still been being created continuously to define the nature of culture and its effects on societies and individuals. Several definitions are critically reviewed and compiled to explain what culture is, what is its impact on individuals and society, and why it is commonly used to explain the differences among human beings. With the help of these definitions and background knowledge, the author of this study endeavours to explain what CLD is.

Matsumoto (1996) illustrates culture as an array of behaviours, perspectives, norms, and perceptions experienced in common by several individuals and conveyed between generations while they might be distinctive for each person. With a similar perspective, Spencer-Oatey (2008: 3) describes it as "a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures, and behavioural conventions that are shaped by a group of people and that influence (but do not determine) each member's behaviour and his/her interpretations of the meaning of other people's behaviour". Actually, both definitions focus on the common norms, beliefs, and behaviours of a group

of individuals to define what culture is; however, Spencer-Oatey (2008) further points out that culture may function as a tool to make sense of the meaning of other individuals' actions and attitudes. As Hong et al. (2003) note, such a characteristic approach associates culture with local and ethnic borderlines. In this regard, culture can sometimes be defined as a boundary among two different homogenous culture groups. As Gause (2011) states culture is socially lived and established experiences interpreted through how individuals define their position as the participants of a society surrounding them and how they perceive their daily communication with other participants of their society. their environments. Gause (2011) believes that it is individuals' major power even though it may sometimes prove to be an Achilles heel for them. It is a great strength because it has the power to combine different groups of people with different political views or ethnicities. However, it may sometimes cause conflicts among societies and individuals when different and unique cultural aspects and characteristics are not appreciated (Gause, 2011).

According to a different perspective, culture is a related and designed organization of valued old and modern understanding and interpretations that are represented in attitudes and products of human beings, and it is spread among the current and the most recent representatives of a particular group of people (Bullivant, 1984). This view perceives culture as an arranged set of interpretations of human behaviour transmitted between generations. In a different source, culture is defined as “the collective programming of the mind which distinguishes the members of one group or category of people from another” (Hofstede, 1994: 5). The aim of such conceptualizations and creation of different perspectives should not be to provide one right definition or a common description of the phenomenon, but rather they can help to stay open-minded to notice and understand different factors to draw a clear conception of how culture can influence the educational procedures in a classroom. The distinctive cultural variables including attitudes, norms, behaviours, and perceptions that are deeply embedded in the characteristics of individuals and societies can help to recognize differences between a certain group of individuals sharing them and others, and although such cultural variables should be seen as a major power as they can help to combine different groups of people with different political views or ethnicities, different cultural characteristics may lead to disagreements among individuals and societies when they are not appreciated (Gause,

2011). Unfortunately, such disagreements may lead to underachievement at school and marginalization among disadvantaged minority groups (Long, 1996). As culture deeply affects the opinions, qualities and actions teachers and learners transfer to the educational procedures, it should similarly determine the ways through which issues of failure can be overcome (Gay, 2002). Therefore, Gay (2000: 8) defines culture as an inseparable part of education by stating that it “is at the heart of all we do in the name of education, whether that is curriculum, instruction, administration, or performance assessment”.

2.3. Diversity

As Berry (2005: 711) states “Diversity is a fact of contemporary life; whether it is the “spice of life” or the main “irritant”, is probably the central question that confronts us all, citizens and social scientists alike”. The meaning of diversity depends on the circumstances according to which it is understood. With regard to the learning perspective, it is generally used to express the necessity for appreciating the dissimilarities and resemblance among mankind and it is about taking an active participation in responding to the needs of learners with dissimilarities which is beyond developing awareness to those differences (Ginsberg and Wlodkovski, 2009).

There are different types of priorities to understand and define diversity. In this review and study, cultural and linguistic dissimilarities guide the scope as they are generally related to the current educational realities in Türkiye.

2.4. CLD

Cultural diversity or being culturally diverse are the terms to introduce one of the priorities to define diversity in Turkish classrooms. On the other hand, there are still many different recommendations to define these terms in different contexts as the term diversity has not a static meaning to identify one specific condition. So, it might be helpful to start with a very general definition and adapt it to our own educational context. In this vein, Perez (1998) defines the student group who are culturally diverse as learners that speak a different language, belong to a different social class and/or have a different ethnicity in a specific mainstream culture. In the context of this study, the mainstream culture can be

defined as the culture of the white Muslim Turkish-speaking society who call themselves Turkish. The culturally diverse students grown up as individuals of different cultures with different mother tongues and try to survive along with a different community of this mainstream culture such as Syrians, Afghans, Kurdish, Zazas, Circassians, and Pomaks who are or has recently become a part of it can be referred as students with linguistically and culturally diverse backgrounds in this study.

In recent decades, it has become more frequent to witness that scholars and researchers emphasize the necessity for teachers and instructors to demonstrate sympathy to the cultural differences of their students (e.g., Banks, 2016; Banks and Banks, 2010; Bennett et al., 1990; Delpit, 1995; Gay, 2000; Hachfeld et al., 2011; Irvine, 2003; Ladson-Billings, 1994; Zeichner, 1993). Brown (2004) emphasizes that recognition of cultural differences and responsiveness to those differences can enable teachers to admit, recognize, endorse and demonstrate empathy for the diverse backgrounds of their students and interact in cross-cultural situations which may result in convenient cross-cultural communication. Without recognizing that cultural dissimilarities can be found among different groups of people and without having the ability to notice diversity among these groups of people, individuals can face the risk of stereotyping them (Chamberlain, 2005). According to Ginsberg and Wlodkowski (2009), teachers strongly affect the norms of the classroom; therefore, they are required to be aware of their own cultural characteristics and prejudices in order to avoid decreasing students' motivation levels for learning. On the other hand, teachers who possess strong biases against certain cultural differences may profoundly and negatively affect the way students feel included and respected (Ginsberg and Wlodkowski, 2009). All the students deserve to be well-educated and in order to guarantee equal educational opportunities for every child with culturally diverse backgrounds, teacher training institutes are recommended to explore and challenge teacher trainees' beliefs about cultural diversity (Civitillo et al., 2018). Civitillo et al., (2018) also urge that a professional teacher training education for teacher trainees with different cultural backgrounds should start with noticing and welcoming the advantages of cultural diversity.

“Language simultaneously reflects culture and is influenced and shaped by it” (Jiang, 2000: 328). Moreover, language is a tool which helps the values and standards of a

cultural community to be transferred from one generation to another and supports the establishment of personal identities while interacting with people around (Lucas and Villegas, 2011). The languages people speak can affect how they perceive the things or events around them, and thus the differences may result in different attitudes towards similar things or notions (Holtgraves and Kashima, 2008; Levinson, 1997; Ozgen, 2004). Language and culture are constantly viewed as intertwined norms (Gumperz and Levinson, 1996; Jiang, 2000; Risager, 2006), and there are many studies in which the term linguistic diversity is accompanied by the term cultural diversity to refer to linguistic and cultural deviations from the mainstream language and culture (Chamberlain, 2005) and to explain and study the differences of students in different educational settings (e.g. Cummins, 1997; Gollnick, 1992; Haddix, 2008; Spinelli, 2008; Vázquez et al., 2014). In our case, there is an increasing number of individuals who are linguistically diverse due to the massive flow of external migrants from Syria whose native language is mainly Arabic and there has already existed linguistic diversity among the groups of people due to the fact that Türkiye has been composed of many ethnic varieties who speak different native languages since its ancient times. Therefore, cultural diversity and linguistic diversity were set as the main parameters to be investigated in this study.

Some native languages spoken by the people in Türkiye such as Turkish, Kurdish, and Arabic certainly and completely have different phonological aspects, and syntactic and semantic functions. Such aspects of students' native languages may challenge students in learning a new language, in our case English, as well (Rupley et al., 2008). This may directly affect the pace of their learning English and Turkish and their success in a foreign language classroom. Academic language in the classroom and at school may also present some specific difficulties because both daily conversations and classroom discussions require using specific vocabulary and particular language patterns (Lucas et al., 2008). For example, classroom conversations are mainly more formal than daily speech in Türkiye; therefore, it generally requires using formal words and speech patterns both in Turkish and in English. On the other hand, students whose mother tongues are different from Turkish and English may have difficulty in adapting to this formal style, and such challenging situations may result in conflicts between students and teachers who are not knowledgeable about such challenging factors. Additionally, not valuing and recognizing students' different linguistic abilities and knowledge might result in possessing low expectations,

and thus implementing a simplified unchallenging classroom instruction (Villegas and Lucas, 2002b).

Even though linguistic diversity might be seen as a deficit by some teachers (Dooly, 2005; Hope-Rowe, 2006), it is generally acknowledged as an opportunity and an advantage for an efficient school transformation (Heineke et al., 2012). For example, Schmidt (2014) who investigated the relationship between linguistic diversity and participatory political theory clearly states that such a relationship can bring the political advantages of the legitimation advantage, the common good advantage, and the human flourishing advantage; hence, he acknowledges that engaging with linguistic diversity for a participatory democracy is essential. However, the author indicates that it may present challenges concerning efficiency in communication, common involvement into a public awareness of mutual well-being, and political and socio-economic inequalities. In a very recent study, it was also found that students whose mother tongues are different from the mainstream language had a tendency to get involved in quarrels with their friends in classrooms which were densely populated with linguistically diverse students. They also tend to have fewer friends. On the other hand, no negative impact which might result from linguistic diversity was found in students' math and language scores (Bredtmann et al., 2021). Chamberlain (2005) also warns that in educational settings linguistically and culturally diverse student groups are at risk of suffering from disadvantages unless teachers that interact from a position of power are not aware of the fact that their actions and their students' actions are culturally connected. Therefore, he recommends the teachers to build cultural awareness, be knowledgeable about their own cultural characteristics and be aware of potential cultural bias in the school environment. Moreover, being aware of how culture can affect teaching and learning, holding positive opinions about the academic outcomes of every student, not blaming students for their failures, and using a set of different strategies of instruction are among his other suggestions for teaching to teach culturally and linguistically diverse students. Likewise, Araujo (2009) acknowledges using culturally relevant teaching, incorporating students' and families' knowledge about their home culture, building up effective communication, and facilitating collaboration between school and family members through seeking and extending assistance for them as the best practices to deal with linguistically diverse families. In this way, student success which is the common bond for educators and families can be increased according to the author.

Additionally, Rupley et al. (2008) assert that a discrepancy between the cultural content and learners' own culture may result in constructing different knowledge and even sometimes misconceptions. Hence, presenting relatively similar cultural concepts and information or at least providing the students with some ideas with which they can compare what they have just learned with their cultural and linguistic background knowledge may help the culturally and linguistically diverse student groups to construct a better understanding of the content and language (Rupley et al., 2008). Acknowledging the importance of effective cross-cultural communication, Gay (2002) recommends that culturally responsive teacher training should include information on the linguistic forms of different cultural conversation types, word choices, body language, contextual elements, distinctive cultural factors, various phonological patterns, delivering a speech and the interrelation between the roles of listeners and speakers because the communication styles and linguistic dissimilarities of different cultural groups may be viewed as problematic in the educational settings for the students and teaching staff. According to Villegas and Lucas (2002b), linguistically responsive teachers appreciate linguistic diversity as a beneficial property and acknowledge that it is developed through promoting multilingualism among the members of a community. Accordingly, valuing linguistic diversity can generate confidence in teachers among students and help teachers to possess higher expectations of their students. (Villegas and Lucas, 2002b). In their framework for preparing linguistically responsive teachers, Lucas and Villegas (2011) identify some certain orientations and skills for an expertise in teaching linguistically diverse students. According to the authors being a linguistically responsive teacher requires expertise in some language-related knowledge and skills, and it also necessitates adopting some specific attitudes. These skills are being knowledgeable about students' language-related backgrounds, proficiency and knowledge, and language requirements of classroom practices, implementing second language acquisition principles properly, and providing different types of instructional scaffolding necessary for making language learning and academic content more comprehensible for linguistically diverse students. Additionally, the required inclinations and tendencies are being sociolinguistically aware, valuing linguistic differences, and being an advocate for students.

All in all, multicultural education, culturally responsive and relevant education, social justice education, and opposingly colorblind approach are the most frequently

uttered approaches to successfully offer equal educational opportunities to culturally and linguistically diverse students. Accordingly, in the next parts of this study, these recommendations, approaches, and ideologies have been neatly reviewed and discussed to determine the positive and negative perceptions teachers and pre-service teachers may adopt.

2.5. Multicultural Education

Today's classrooms include more students who are with a variety of backgrounds – in terms of religion, color, race, language, and ability due to several reasons such as migration and globalization and some of the teachers may not be equipped with the prerequisite knowledge, skills, and courage which are vital for teaching in such culturally and ethnically diverse classrooms. Multicultural education as a reform movement and an approach is suggested by many researchers to deal with these types of classrooms (Banks, 2010). Banks (2010) defines multicultural education as an idea which claims that all students should get involved in an equal educational experience at school, an educational reform movement which aims to change the school with all of its fundamentals into an inclusive one by supporting educational impartiality and process which may never be entirely accomplished. It is also described as an act of integration that aims to prevent the marginalization of any smaller group of population or disadvantaged group in the teaching practice (Banks, 2010) and endeavours to serve inclusively by acknowledging and appreciating cultural differences and the contributions of them to the shared community (Verkuyten, 2006). In a broader definition, Ponterotto et al. (1990) state that multicultural education is a teaching paradigm with the help of which any student, “regardless of race, ethnicity, or gender”, feels equally valued and challenged, and has an equal chance of academic success” (as cited in Ponterotto et al., 1998: 1002). Equal opportunity and equality for all students to learn and academically achieve is the central tenet in some other definitions too (Gay, 2005; Gollnick and Chinn, 1990). Aydin and Tonbuloglu (2014) emphasize that multicultural education is a necessity if it is really intended to provide equal opportunities for each member of a community. According to Ayaz (2016), it offers an equal educational opportunity for every individual who has different viewpoints and behaviours. Ryan et al. (2007) summarize that multicultural approach can be mainly defined as the assumption of acknowledging and welcoming ethnic and racial dissimilarities. According to this ideology, individuals are required to pursue to recognize,

appreciate and adopt these dissimilarities via achieving equity, providing improved civil, and financial status and maintaining congruence inside a certain group (Ryan et al., 2007). Therefore, Banks (2010) affirms that if teachers assume the responsibility to prepare any of his or her students to conform to and succeed within the available institution and culture as their main duty, then it is multicultural teaching they should be interested in.

Multicultural education is a very broad term which should be understood very well by educators if it is really desired to serve culturally and linguistically diverse student population equally well and achieve the successful inclusion of those with culturally and linguistically diverse backgrounds in the education system and eventually the whole society. In order to provide a better understanding of the concept, Banks (2010) has provided five dimensions of multicultural education as a guide for educators to be used while trying to carry out multicultural education. These dimensions include content integration, the knowledge construction process, prejudice reduction, an equity pedagogy, and an empowering school culture and social structure. Content integration requires teachers to use samples and content from a wide variety of different cultures (Banks, 2010). Students who are served with culturally relevant topics and materials are more likely to get engaged and succeed in the courses they take (Feger, 2006).

How teachers help their students to understand and acquire the target knowledge is the issue of the knowledge construction process. Banks (1993) identifies helping students to figure out how knowledge is constructed as an important aim of multicultural education. Regarding this aim, students ought to be supported with regulated chances to explore and decide how cultural beliefs and prejudices affect the ways through which knowledge is constructed. Moreover, they should be allotted with chances to construct their own knowledge and they should be supported to recognize how the knowledge they have constructed is affected and restricted by their own beliefs, attitudes and background knowledge (Banks, 1993).

The prejudice reduction dimension requires the teachers to help their students develop positive perceptions, and attitudes towards any kind of difference at school. According to Gonzalez et al. (2008), people from the mainstream culture who support

multicultural ideology appear to perceive lower levels of danger which might stem from the existence of minorities; therefore, they tend to hold less prejudice.

An equity pedagogy requires teachers to create and facilitate equal opportunities for any student with any kind of diverse background to academically achieve and do their best (Banks, 2010). The author identifies equity pedagogy as an essential component of multicultural education and defines it as the teaching approaches and classroom settings with the help of which racially, ethnically, and culturally diverse groups can gain insight, develop skills and beliefs effectively and build up a fair, tolerant and free community. In this sense, students from the sub-groups who can be differentiated racially, ethnically, and linguistically from the mainstream culture are suggested to be integrated in the process of reaching the knowledge effectively, developing an ability to question this knowledge and create their own unique attitudes towards this knowledge. Bennett (2001) has drawn three essential beliefs related to the research genres of equity pedagogy: a) every child possesses his or her own skills and potential to acquire knowledge, b) the main aim of educating the public is to support each child to act in his or her full capacity, c) the cross-cultural communication between learners and teachers affect learning and instruction. Gonzalez et al. (2008) also support the importance of this dimension by stating that multiculturalism is related to embracing dissimilarities and providing equal opportunities. In providing multicultural education for teachers, Bell (2002) recommends that teachers from the mainstream culture should be aware of the racial status they possess and they should be supplied with a language to help them to adopt an ethnically aware speech style with which they can welcome all cultural differences comprising what they have. Villegas and Lucas (2002a) also point out that cultural responsiveness requires teachers to be knowledgeable about the biased opinions they possess, learners' cultural differences and assets, how students' assets can help to create an appropriate educational atmosphere and how to transform educational systems. In order to increase teachers' multicultural awareness and sensitivity, Garmon (2005) suggests developing self-awareness which is being aware of own attitudes and beliefs, and also developing and self-reflectiveness which includes the eagerness and competence of teachers to think critically about themselves. According to the author, regular reflection on one's own instruction can be seen as a very important routine for the teaching staff, as well as being evenly significant in cultivating multicultural awareness and knowledge.

Finally, an empowering school culture dimension requires transforming the school in a way that it can provide students from diverse backgrounds to experience equality while doing anything at school (Banks, 2010). “Multicultural education envisions schooling as a tool of freedom and democracy” (Grant and Sleeter, 2007: 221). Sleeter (1991) maintains that multicultural education is an instrument for providing empowerment and societal transformation and asserts that empowerment and multicultural education are intertwined. In her own words, multicultural education constructs “a coalition among various oppressed groups as well as members of dominant groups, teaching directly about political and economic oppression and discrimination, and preparing young people directly in social action skills” (Sleeter, 1991: 12). Gorski (2009) insists that such an institutional reform can only be implemented through critically analyzing the relationships of power and privilege so that any educational inequality can be eliminated. By embracing these five dimensions as school culture, perceptions and attitudes of teachers towards diverse cultural backgrounds, teaching strategies, procedures, and materials in the classroom and school organization and eventually the whole society are hoped to be re-organized and changed.

2.6. Culturally Relevant and Responsive Education

Other approaches which are generally linked to multicultural education are culturally relevant pedagogy (CRP) and culturally responsive teaching (CRT). Besides, another forerunner of culturally relevant and responsive education is Social Justice Education which “is a central element of a democracy and calls for all persons to be treated equitably and with dignity” (Taylor and Sobel, 2011: 17). Social Justice Education is introduced as one of the three main approaches in the USA’s teacher education reform (Zeichner, 2003). Teachers’ being culturally responsive is considered as one of the key elements of an effective socially just teaching (Grant and Gillette, 2006). According to Bassey (2016), if culturally relevant education is really carried out well, the implementation of it can help to form the connection between education and social justice and some space can be created to talk about society and social transformation. On the other hand, open-mindedness, self-awareness and reflection, and commitment to social justice are among the essential attitudes required for effective multicultural education (Garmon, 2005). Since the main aim of culturally relevant education is to support each student with equal learning opportunities (Ladson-Billings, 1994), it is somehow based on the principles

of social justice education, and since the main aim of social justice education is to fight against the oppression through providing each social group with an equal ration of the community's supplies for a full participation in democracy (Bell, 1997), it may not be fully implemented without recognizing and appreciating the principles of culturally relevant education (Grant and Gillette, 2006). Mainly, both social justice education and culturally relevant education intend to fight against unfavourable ideas through infusing cultural self-esteem and critical awareness into students (Esposito and Swain, 2009).

Both CRT and CRP are used interchangeably by many scholars (eg. Bassey, 2016; Brown, 2007; Brown-Jeffy and Cooper, 2011; Choi, 2013; Esposito and Swain, 2009; Morrison et al., 2008; Sleeter, 2012; Siwatu, 2007; Vavrus, 2008; Zeichner, 2003) to refer to multiculturally appropriate interventions designed as an equity strategy to empower students with diverse backgrounds through building multicultural bridges between their diverse background knowledge and their academic and social integration. Even though these approaches are used interchangeably to refer to culturally relevant and responsive education, Aronson and Laughter (2016) point out that the outcomes of these approaches are different but complementary. While CRT of Gay is concentrating on teaching actions, CRP of Ladson-Billings mainly deals with the teacher paradigm. On the other hand, either approach similarly offers "visions undergirded by a firm commitment to social justice education and seeing the classroom as a site for social change" (Aronson and Laughter, 2016: 167).

The frameworks of CRT established by Gay (2000) and CRP established by Ladson-Billings (1995) can support us to develop a vision for dealing with the needs of linguistically and culturally diverse students. Labeling these approaches with the title of Culturally Responsive Teaching, Vavrus (2008: 52) emphasizes their connectedness to the larger body of information on multicultural education by stating that "Culturally Responsive Teaching is an expression of multicultural education". It is generally regarded as the realization of reformist multicultural objectives and the five dimensions of multicultural education offered by Banks (Vavrus, 2008).

Gay (2002) defines CRT as employing the cultural experiences, views, and aspects of ethnically different students as passages through which teaching can be practiced more

efficiently. As a guidance on the road to be prepared for it, she has introduced five key factors which are responding to ethnic diversity in the delivery of instruction, communicating with ethnically diverse students, including ethnic and cultural diversity content in the curriculum, developing a knowledge base about cultural diversity, and demonstrating caring and building learning communities. For developing a knowledge base about cultural diversity Gay (2002) recommends that teachers should be aware of cultural contributions and dissimilarities of different ethnicities and acquire meticulous factual knowledge about these differences such as achievements these distinctive cultural groups have represented for their fields. According to Ginsberg and Wlodkowski (2009), in order to perform CRT, the conditions and past experiences of learners should be respected without taking their personal conditions or privileges into consideration and the learning should be oriented with an inclusive approach which does not neglect any type of pedagogical requirement and interest. Gay (2013) also maintains that CRT necessitates changing deficiency expectations of culturally diverse learners and social groups with more positive expectations. The author elaborates on this view by stating that the difficulties such individuals experience should not be the only focus; instead, constructive beliefs based upon such individuals' potential should be emphasized in order to improve their academic involvement and educational success. Valencia (2010) indicates that low expectations of student success is the inclination of teachers for accusing the students of their lack of success instead of criticizing the established classroom instruction of the entire teaching process. Instead of expecting deficiencies in the potential of linguistically and culturally diverse students, the obstacles to education should be sought within the contexts of teaching techniques, syllabus design and evaluation procedures (Kieran and Anderson, 2019). Teachers who are equipped with CRT skills should adopt positive attitudes toward cultural differences and carry out their teaching reflectively (Gay, 2000). Gay (2013) concludes that constructive beliefs about racial, ethnic and gender diversity create beneficial teaching beliefs and practices that have beneficial influence on learners' endeavour and results.

In order to integrate cultural diversity content in the curriculum, teachers are required to be knowledgeable about converting the curriculum which can be enlisted under three categories of *formal plans* for teaching, *symbolic curriculum* and *societal curriculum* into a culturally relevant one as Gay (2002) proposes. For example, formal plans for

teaching are required to be controlled to prevent the influence of any oppressive power relationship on classroom teaching (Gay, 2002). The symbolic curriculum includes any pictures, gifts, banners, ceremonies or public statements and culturally responsive teachers are required to be aware of and critique any inconsistent power relationship conveyed through these tools which can oppress one part or member of the society (Gay, 2002). Moreover, as the author points out, the societal curriculum is the set of information, notions or images demonstrated through broadcasting and teachers should be conscious of the manipulative effects of such tools. In such occasions, teachers are obliged to critique the unequal conditions and their duties of teaching culturally different students (Schmeichel, 2012). Thus, teachers are expected to provide a more effective and culturally relevant learning through designing a culturally relevant content (Gay, 2002). For example, Feger (2006) recognized that integrating her English language learners' cultural differences into course content can help them be successful in reading comprehension as Gay (2002) suggests. When she added reading materials which include similar characteristics to her students' backgrounds, she found that her students who are mostly composed of linguistically and culturally diverse learners are more involved in reading activities. The view that combining cultural knowledge and daily life practices into course content can improve education is also supported by the research findings of Milner and Ford (2007). Moreover, Sleeter (2012) argues that students from the mainstream culture can also be benefiting from culturally responsive content. Curran (2003) supports this argument by emphasizing that teachers' learning to appreciate diversity as a resource can help to promote the whole classroom's and the teacher's multiculturalism and multilingualism. Taylor and Sobel (2011) who uses CRT and CRP interchangeably similarly propose that CRP illustrates an engagement to touch every student with any kind of cultural and socioeconomic background and ability.

For demonstrating cultural caring Gay (2000) recommends teachers to actively support their students' positive outcomes rather than only being interested in their differences and for building a learning community she suggests designing shared educational settings in which cultural, ethical, political, academic and social skills and content are learned together (Gay, 2002). According to the research findings of Brown (2003), efficient culturally responsive teachers constantly informed that they provided care for their learners. Ladson-Billings (1994) also sets caring as a prerequisite for her CRP

which actually requires more than worrying about students' academic success. This prerequisite demands focusing on all the needs of students with differences.

The fourth tenet of Gay (2002) requires developing *multicultural communication competency* through which instructors can facilitate effective communication, understand the needs of their pupils and help them fulfil their potential. Bennett (2001) also maintains that culturally responsive education supports students to acquire cultural competence while the cultural characteristics they possess is becoming an instrument to learn; besides, they enjoy the authentic experience of school success. Moreover, students can develop critical awareness with the help of which they can question the existent social inequities.

The last factor which is called *cultural congruity in classroom instruction* by Gay (2002) requires teachers to adapt their teaching skills to the abilities and skills of the students with diverse backgrounds. CRT necessitates clarifying classroom rules, noticing own cultural characteristics which may be offensive to others, sharing cultural experiences mutually in order to demonstrate different circumstances, recognizing students' past experiences and interests, and using nonverbal communication concerning cultural differences in order to avoid any misunderstanding among the students with culturally diverse backgrounds (Ginsberg and Wlodkovski, 2009). Gay (2013: 48-49) explains her ideological stance by presenting "reconstructing attitudes and beliefs about ethnic and cultural diversity; resisting resistance or countering opposition to cultural diversity; centering culture and difference in the teaching process; establishing pedagogical connections between cultural responsiveness and other dimensions or areas of teaching" as particular practices of CRT. In addition, she explicitly recommends that the opinions of teachers should be investigated before teaching practices while interpreting CRT.

Ladson-Billings (1995) defines CRP as an education of empowerment which is different from Critical Pedagogy in that it is particularly engaged to collectively empowering. While situating CRP critically, Ladson-Billings (1995) proposes three outputs CRP should generate. These are creating academically successful learners, culturally competent learners and producing learners who are capable of understanding and critiquing the existent society. As Bennett (2001) points out academic success includes social, political, technological, mathematical and reading skills which are required for

becoming effective members of a representative community; besides, creating culturally competent learners require developing cultural awareness in students and utilizing students' cultural differences as a source of knowledge in learning and educating. In this vein, Brown-Jeffy and Cooper (2011) describe CRP as an approach for institutions to appreciate learners' home cultures and such cultural characteristics can be blended in educational situations by showing sympathy to their cultural differences. For achieving the third outcome of CRP learners are required to build critical awareness as a vehicle to question social inequities (Bennet, 2001).

Assessment is also an important procedure for the process of teaching culturally and linguistically diverse learners. Ladson-Billings (2004) focuses on CRT theorists' indication according to which assessment is only a confirmation of the dominance of the mainstream culture and she warns that available arrangements for evaluation and measurement may support the injustice and favor the members of the mainstream culture. Therefore, standardization or globalization of assessment methods may pose a threat to the practise of multicultural education theory unless all the skills, capabilities, and background knowledge of culturally and linguistically diverse students are not taken into consideration. Gillborn (2008) also reminds us that poor test results can never demonstrate the inner deficiencies of students with diverse backgrounds and schools should not make fixed decisions about the capabilities of students as such decisions made through one specific test may result in more injustice, especially for those with diverse backgrounds. Research findings demonstrate that embracing the principles of culturally relevant and responsive education can help culturally and linguistically diverse students to get better results from the assessment procedures (Choi, 2013; Hubert, 2013).

Ginsberg and Wlodkowski (2009) have hypothesized that culturally responsive and relevant education can strengthen the intrinsic motivation of linguistically and culturally diverse students with the help of four factors which are enhancing meaning, developing attitude, engendering competence, and establishing inclusion. According to the authors, the implementation of teaching strategies and classroom standards that are combined to develop an educational setting where every member of that classroom can enjoy the sense of being appreciated and united can establish inclusion. The factor of developing attitude requires teachers to support the development of positive attitudes towards education

through associating learners' background knowledge with the classroom activities and letting them come to their own decisions on their learning procedures. Designing activities to equip learners with critical inquiry strategies is a way to enhance meaning and utilizing assessment methods that can be related to learners' cultural background knowledge and unique skills, and additionally providing them with opportunities of self-assessment can engender competence as the authors suggest. Ginsberg and Wlodkowski (2019) conclude that teachers are ready to desire to constantly increase the motivation of their learners as far as they feel appreciated and incorporated to the decision-making processes which may affect their learners. It is also required to support them in their inquiry to discover reliable signs of enhancement in their teaching.

Not caring about the terminology paradox created through the concerns over educating culturally or linguistically diverse students, Siwatu (2007) acknowledges that culturally relevant and responsive education is a strategy implemented through utilizing learners' cultural background knowledge and learning needs to promote educational practices and development (*curriculum and instruction*), blending learners' cultural adjustments to arrange culturally appropriate educational settings (*classroom management*), supporting learners with various evaluation procedures to help them show what they have already acquired (*student assessment*) and equipping learners with the competence to perform among the majority members of a society along with which they can preserve their own cultural characteristics, linguistic differences and cultural links (*cultural enrichment and competence*). If the educators are of the opinion that all the students should be taught properly and fairly, it is essential to perform culturally relevant and responsive education (Morrison et al., 2008). In order to completely operate the various factors of it explained here Morrison et al. (2008) suggest that teachers should be allotted with more time with their partners to design the course content, to build up communication with the families of their learners and to take part in these learners' own social groups. Furthermore, Sleeter (2012) proposes that educational leaders, teaching staff and parents of the students should also be educated for understanding what CRT is. While describing the essential measurements to be performed so as to support the achievement rates of linguistically diverse learners, Heineke et al. (2012) recommend fostering collaborative communities of students. To enhance institutions for linguistically diverse students, such communities are required to be comprised of families, community

shareholders and teachers because the institutions are required to completely and equally involve any member in the transformation movement to develop the relations which back up the learners' success (Heineke et al., 2012). Recognizing the significance of culturally responsive education leadership since they consider that culturally responsive and relevant education implemented only in the classroom does not value and support the diverse students and society, Khalifa et al. (2016) emphasize that such leadership can serve to include the community in culturally relevant and responsive education and bring the school and the community closer together to ensure culturally responsive schooling. According to Cartledge and Kourea (2008), developing a culturally responsive classroom is a transformation process and requires time and detailed, organized research investigations of cultural indicators and mediation results. With regard to all these views and perspectives, it can be acknowledged that culturally relevant and responsive education requires all the shareholders' attention and efforts to be successfully implemented and it is a transformation process which requires a good deal of time, energy and patience. Conducting systematic and in-depth research studies is also required to inform the shareholders about the outcomes it can produce and opportunities it can provide.

2.7. Colorblind Approach

In some teacher education courses, it is reported that some student teachers from the mainstream culture may adopt an approach of not recognizing the differences intentionally as they frankly believe that seeing differences may mean stereotyping them and they may even criticize adopting different approaches with regards to different racial characteristics students may possess (Choi, 2008). Such an approach which is generally expressed by liberal discourse and called as the colorblind approach may seem truly innocent since colorblind teachers seem to support the success of all the students who are accepted as equal members of the society (Choi, 2008). The colorblind approach which is the direct contrast form of multicultural ideology derives from the struggle to decrease inequalities, too (Rattan and Ambady, 2013). According to this approach, trivially emphasizing differences among groups of people may create prejudice and it can be reduced by placing less emphasis on differences (Rosenthal and Levy, 2010). Proposing an easy scheme to cope with racial issues among today's people makes the colorblind

approach attractive, in that, when racial differences are not recognized, such differences are not important (Apfelbaum, et al., 2012).

On the other hand, teachers who have a tendency to hold the colorblind approach through refusing to bring learners' cultural heritage into the classroom (Ladson-Billings, 1995) may have difficulty in adapting their instructional techniques and practices so as to meet the needs of culturally diverse students favorably (Hachfeld et al., 2015). Hachfeld et al. (2015: 51) conclude and remark that "the more strongly participants endorsed colorblind beliefs the less they reported being willing to adapt their teaching to the specific needs of immigrant students and culturally diverse classes". In other words, students who actually own different learning types and needs due to their cultural and linguistic differences may have difficulty in achieving academically because they are treated as possessing the same learning needs and capabilities as the students from the mainstream culture. There is also an argument according to which the colorblindness perspective can support the sustainability of the status quo for the sake of retaining the power held by the members of the mainstream culture (Barrett and George, 2005). In addition, Bell (2002) confirms that colorblindness is not a sincere action as it seems to support everyone equally; instead, it just works as a deceptive shield to hide racist perspectives and preserve the status quo which favors the members of the mainstream culture.

With great respect to racial differences, color-blindness is critiqued by critical racial educators as a similar version of racism because it is considered to present ethnic injustice (Delpit, 1988; King, 1991; Carr, 1997; as cited in Choi, 2008). Similarly, Irvine (2003) criticizes colorblindness approach to teaching as she emphasizes that it may restrict the opportunities education can provide. An unfavorable effect of adopting this unfortunate approach is developing a tendency to neglect the possibility of cultural dissimilarities between minorities and the majority which may affect the way they perform in learning environments (Schofield, 2010). Research findings also suggest that people who endorse the colorblind approach rather than the multicultural approach tend to develop stronger stereotypes and people who endorse multiculturalism tend to have a higher motivation to deal with their biased opinions (Richeson and Nussbaum, 2004; Ryan et al., 2007). Even though the USA is believed to possess the most ethnically, culturally, linguistically and religiously diverse population in the history of the world (Prewitt, 2002) and to spend a

great amount of effort to promote multiculturalism (Bennett, 1995), the groups from the mainstream culture are reported to embrace both approaches of multiculturalism and colorblindness at the same proportion (Morrison and Chung, 2011). Irvine (2003) also perceives that a far greater number of student teachers and serving teachers embrace colorblindness while working with diverse learners and they doubt to admit these learners as cultural human beings. Though colorblindness has explicitly and severely been criticized, such examples and perceptions demonstrate some of the reasons why there might be many advocates of the colorblind approach even among the most diverse nations and why we should seek to explore teachers' attitudes towards colorblindness while studying multicultural attitudes and perceptions.

Schofield (2010) who also believes that adopting the colorblindness approach is prone to create many problems has three suggestions for schools to adopt the most productive attitude. First, a collective effort should be made to respond to differences while recruiting staff, planning how to work for the learners meticulously, and designing the syllabus. Second, learners and teachers should be supported to perceive that people who possess distinctive personalities form social groups and such characteristics should help to decrease biased opinions among in-group and out-group members and regard being a member in a group as describing one's personality. Third, institutions should support learners "to build meaningful shared identities as members of the school, the community, and the nation that complement and supplement rather than replace or undermine their identities as members of specific social groups" (Schofield, 2010: 276). As an alternative, creating materials to promote diversity and an institutional declaration of mission may help to reflect an ideal which clearly comprises both people from the main culture and others with diverse backgrounds (Apfelbaum et al., 2012). According to Bell (2002), not only the students from the mainstream culture but also the ones with diverse backgrounds can be well qualified to examine how the racist approach works in learning environments and promote culturally responsive education skills on condition that racist beliefs and color blind speech are discussed explicitly. As can be drawn from the suggestions and perspectives, as an opposition to colorblindness, a more reasonable and productive attitude reflects a holistic approach which comprises an inclusive attempt to develop culturally responsive skills in and attitudes towards every component of education ranging from the curriculum design to recruiting the employees, build up congruence among group members

including people from the mainstream culture and minorities along with developing a shared identity (Schofield, 2010) and develop and appreciate an awareness towards different cultural perspectives through discussing any racist thought and colorblind discourse critically and explicitly (Bell, 2002).

Several concepts and tools which have been offered and identified by the scholars and researchers to deal with CLD have been reviewed until now. Because they are considered to be directly related to the current educational realities in the classrooms in Türkiye, the researcher utilized them to create an item pool to measure pre-service EFL teachers' self-efficacy beliefs toward teaching culturally and linguistically diverse students.

2.8. Self-efficacy Beliefs

Bandura (1997), who is the developer of social cognitive theory, considers self-efficacy beliefs to be the strong indicators of behavior as such beliefs are the definite reflections of one's own character. He describes self-efficacy beliefs as individuals' perceptions of their own competence in forming and carrying out a set of intended actions necessary for achieving classified forms of behaviors (Bandura, 1986). Self-efficacy beliefs can be accepted as the basis for inspiration and achievement (Bandura, 1997; Chester and Beaudin, 1996). Bandura (2001: 10) notes that "such beliefs influence whether people think pessimistically or optimistically and in ways that are self-enhancing or self-hindering". The self-confidence with which individuals tackle and perform complicated tasks controls how their capabilities are used; for instance, deceptively having doubts about one's own capabilities can repeal the best skills of him without difficulty (Bandura, 1997). Self-efficacy beliefs affect the amount of effort devoted by individuals, the limits of their endurance while encountering obstacles, the strength levels while encountering failures, and the amount of stress they experience while dealing with challenging conditions (Bandura, 1997).

Having stronger self-efficacy beliefs makes teachers less critical of learners as they make mistakes (Ashton and Webb, 1986). Gibson and Dembo (1984) have also found that teachers with high self-efficacy beliefs support less successful learners more than the ones with low self-efficacy beliefs. According to Guskey (1988), teachers with higher self-

efficacy beliefs have a tendency to try out new ideas and adopt new methods to meet the needs of their learners more frequently than the teachers with lower self-efficacy beliefs. Teachers with high levels of self-efficacy beliefs are good at adopting innovative teaching methodologies and classroom management techniques which can in turn raise autonomous learners in the classroom (Silverman and Davis, 2009). Similarly, research studies regarding the role of possessing high self-efficacy beliefs concerning teaching in multicultural classrooms demonstrate that teachers with high self-efficacy beliefs can arrange appropriate learning environments for learners with diverse cultural and linguistic backgrounds through conducting various teaching methods (Berry and Kalin, 1995; Taylor and Sobel, 2001). Somehow overrating one's own potential while performing a task has the most beneficial impact on the performance (Tschannen-Moran, et al., 1998).

On the other hand, Chester and Beaudin (1996) link the low self-efficacy beliefs of teachers with failure in supporting unsuccessful students with more teaching assistance. In this vein, culturally and linguistically diverse students who are expected to have low academic scores may gain less support due to teachers' low sense of self-efficacy in teaching students with CLD. When teachers feel unprepared to work with culturally diverse students and have concerns over potential problems concerning the management of such students, instructing students with diverse backgrounds can arouse anxiety (Milner, 2008). According to Bandura (1997), low teacher self-efficacy beliefs can result in low student self-efficacy beliefs and low academic achievement which may also result in additional deterioration in teachers' self-efficacy beliefs.

Self-efficacy has a relation with a perception of own potential; on the other hand, it does not have a relation with the actual degree of someone's potential (Tschannen-Moran, et al., 1998). It is a very important difference as individuals often underrate or overrate their real potential; as a result, such beliefs can influence the directions of the practices they adopt to follow or their efforts to carry on those practices (Tschannen-Moran, et al., 1998).

2.9. Assessing Pre-service EFL Teachers' Self-efficacy Beliefs towards CLD

Self-efficacy beliefs reflect a person's perception of his own capacity to carry out a particular assignment (Schunk, 1991). Tschannen-Moran, et al. (1998) define self-efficacy beliefs as the teachers' beliefs in their own capabilities to construct and carry out teaching practices which are required to complete a particular teaching task in a specific situation. Moreover, "self-efficacy is a context-specific assessment of competence to perform a specific task" (Pajares, 1996: 561). Similarly, Siwatu (2007) summarizes that the potential of self-efficacy beliefs to foresee prospective behaviors and classroom practices depends on whether the instrument developed for measuring such beliefs reflects the specific CRT skills and competencies. Therefore, the items on the scale being developed in this study are required to be context-specific structures which specifically reflect the self-efficacy beliefs regarding culturally and linguistically responsive teaching. In this case, the key skills and competencies which are specific to the context can be summarized as being knowledgeable about its impact on students' motivation, academic success, and integration into the education system, integrating ethnic and cultural diversity into the course content and assessment procedures, promoting CLD in the education system, demonstrating cultural caring, developing multicultural communication competency, developing critical cultural awareness in the classroom, implementing effective socially just teaching, being knowledgeable about cultural and linguistic differences, changing deficiency expectations of any cultural identity, having constructive beliefs about the potential of culturally and linguistically diverse students, and adopting negative attitudes towards the colorblind approach. An in-depth literature review has been conducted to detect these key competencies.

As social cognitive theory recommends, the items to measure self-efficacy beliefs include efficacy expectations which reflect individuals' confidence about organizing the required practices to perform a specific task and outcome expectancies which reflect their evaluation of the possible results of carrying out that specific task with an anticipated degree of performance (Bandura, 1986). When various instruments that have been used to assess self-efficacy beliefs were examined, it was found that some of the most popular ones have assumed two-factor solutions composed of efficacy expectations and outcome expectancies (e.g. Bandura, 1986; Gibson and Dembo, 1984; Enochs and Riggs, 1990;

Siwatu, 2007). Some elements representing these two factors have been used while developing the item pool of this study, too.

On the other hand, in a later study Bandura (1997) indicates that teachers' self-efficacy beliefs should not produce a one-factor solution as the tasks they are required to carry out may differ across different contents and focus of attention. For example, Siwatu (2007) who developed the Culturally Responsive Teaching Self-Efficacy Scale (CRTSE) found that the initial item pool of CRTSE consisting of 40 items yielded seven factors although it was also found that the multiple factor solutions were not interpretable. In our case, there are various tasks to be assigned to the practitioners of culturally responsive and relevant teaching. Culturally relevant and responsive teaching literature can help to produce various distinctive themes and codes such as culturally responsive content integration, culturally responsive communication and attitudes towards the colorblind approach. Thus, it was also assumed that a multifaceted factor solution may be produced in the validation of CLDSEBS. It is also considered that such factor solutions may reflect potential correlations because each item represents a very unique task mainly related to an appropriate culturally and linguistically responsive teaching performance in the classroom. For example, it can be expected that while the degrees of self-reported answers to items representing the colorblind approach are increasing, answers to the items representing culturally relevant content integration can assume lower degrees.

Taken all together, the items generated for measuring pre-service ELT teachers' self-efficacy beliefs about CLD can be reflective of self-efficacy beliefs related to culturally and linguistically responsive teaching, its impact on students' motivation, academic success and integration into the education system, culturally and linguistically diverse content integration, culturally and linguistically diverse school transformation, promotion of CLD in the classroom as the themes and codes drawn from an extensive review of the literature suggest with respect to the research recommendations summarized. The set of the items in the initial item pool can also seek to explore whether pre-service EFL teachers feel lower self-efficacy beliefs due to possessing a colorblind approach which may represent their erroneous beliefs about CLD. Based on the understanding of all these terms the researcher of this study defines CLDSEBS as a pre-service EFL teachers'

perceptions of his or her capacity to appropriately and successfully practice culturally relevant and responsive education in Turkish classrooms.

2.10. Chapter Summary

This chapter provided background information, the aim of the study with research questions, the significance of the study, and the literature review. In the literature review part, the terms of culture, CLD, multicultural education, culturally relevant and responsive education, and the colorblindness approach were defined and explained with the help of studies conducted in the field and books written about the topic. In addition to them, a theoretical foundation this study has been based upon was presented under the title of assessing pre-service EFL teachers' self-efficacy beliefs about teaching culturally linguistically diverse students in order to conceptualize how and why some certain themes and components were chosen to create our tool for measurement.

CHAPTER III

THE METHODOLOGY

3.1. Introduction

The chapter introduces and explains the methodology of the current study. In the beginning, the research design of the study is explained with the help of presenting the theoretical foundations and motivation to use exploratory sequential mixed methods design. It goes on with sampling and standard scale development procedures implemented to create a reliable and valid scale. In the end, the procedures used to analyze the data are briefly explained and discussed.

3.2. Research Design

In line with the main purpose of the study, an exploratory sequential mixed methods design was implemented to develop a valid and reliable instrument to research Turkish pre-service EFL teachers' self-efficacy beliefs about teaching culturally and linguistically diverse student populations. When this method is utilized to create an instrument, it can also be referred to as an instrument development design (Creswell et al., 2004; as cited in Creswell and Plano Clark, 2011). Qualitative data is explored first, and then the findings were used to develop a valid and reliable survey design tool in a second quantitative phase (Cresswell, 2014). According to Creswell (2014), the purpose of this strategy is to decide whether the themes drawn from the qualitative study can be generalized to a greater sample. Beginning the research design qualitatively makes it best suited for exploring the phenomenon of the study according to Creswell and Plano Clark (2018). Such exploration can be appropriate when the researcher wants to assess the generalizability of qualitative results to different groups, or measures, instruments, or experimental activities which are specific to a target culture are not available (Creswell and Plano Clark, 2011). A few researchers (e.g. Crede and Borrego, 2013; Durham et al., 2011; Hitchcock et al., 2006; Nastasi et al., 2007) were reported to have used the exploratory instrument development design in their scale development studies by Zhou (2019). For example, Crede and Borrego (2013) who have developed a scale to examine graduate engineering student retention have used ethnographically guided observations and

interviews, and also expert reviews as the qualitative part of their study and provided several themes to configure the data into constructs and survey questions. The authors have provided a helpful guide of implications for survey researchers at the end of their study. The most important implication of their study has been reported to be the importance of understanding the personal, social and cultural elements of a population before conducting the quantitative part of the study.

The researcher of this study intended to provide a valid and reliable instrument which is specific to his country's target culture and can measure pre-service EFL teacher participants' self-efficacy beliefs about culturally and linguistically relevant and responsive education in Türkiye's classrooms. Therefore, an exploratory sequential mixed methods design suits the main aim of this study well.

A well-designed sample survey model can be helpful to obtain meaningful statistical test results and interpret them to gain insight into the opinions of a sample group with an aim of generalization of the results for a certain population (Fowler, 2009; Rea and Parker, 2014). As a result of using the binary lens of both methods, the researcher aimed to provide a valid and reliable tool to examine the phenomenon extensively with a specific sample group in a specific context. In the research design part of this study, each phase is explained in every detail, especially to demonstrate how the quantitative part of this study was conducted and can further be implemented so that it can easily be replicated in different contexts as recommended by Chapelle and Duff (2003).

Cresswell (2014) expresses that the researchers who utilize the exploratory sequential mixed method apply a three-phase study (See Figure 1).

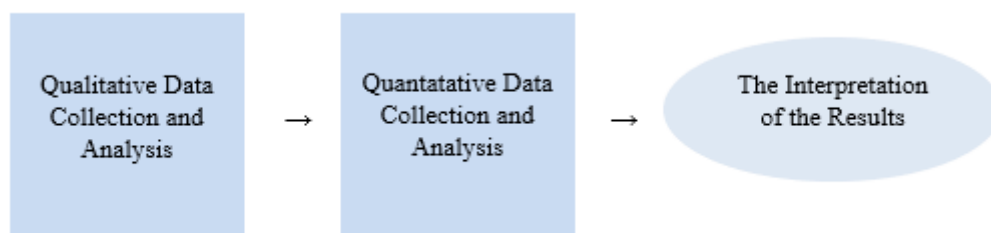


Figure 1. An Exploratory Sequential Mixed Methods Design (Cresswell, 2014).

Accordingly, in the first phase, some qualitative data was generated through a literature review to create codes and themes. A thorough review of the related literature provided the researcher with clearer concepts and a better understanding of the phenomenon. Then the set of themes and codes with related references were organized and classified by using an Excel form and an item pool which was expected to reflect the main purpose of the study thoroughly as DeVellis (2016) recommends was generated. While wording the items, the recommendations of DeVellis (2016) to write unambiguous, relatively short and easy statements which can be understood clearly were taken into consideration. Creating items which convey more than one idea and generating abnormally long statements were avoided at the same time (DeVellis, 2016; Rea and Parker, 2014). According to DeVellis (2016), selected items should completely reflect the purpose of the study. With respect to the research recommendations and with regard to the major themes drawn from an extensive research review, 54 items were created for the initial item pool both in English and Turkish languages.

Redundancy of similar items was not avoided in the initial item pool as it was intended to determine the most superior items for the final format of the study which has the best potential to test the intended behaviour rigorously and relevantly (DeVellis 2016). DeVellis (2016) also notes that such an approach can help to prevent the inflation of Cronbach's alpha reliability test results in the final version of the scale because similar wording of the test items may result in difficulties to distinguish between covariation of the items which have been similarly worded and the covariation attributed to the familiar effects of the concerned variable. Hence, similar items except the most superior item can be deleted after the expert review phase or conducting exploratory factor analysis (EFA) for the piloted scale.

3.2.1. Sampling

According to Creswell and Plano Clark (2011: 306), “in this three-phase design—qualitative-quantitative-quantitative—the initial qualitative phase calls for purposeful sampling and the final quantitative phase ideally calls for random sampling”. Accordingly, the researcher of this study initially employed a group of experts who possess certain

qualifications related to the context of this study. This group included three Turkish Language and Literature teachers working at Turkish high schools and five instructors working at Turkish universities who were chosen purposively.

According to Tay and Jebb (2017), to conduct FA at least 200 observations of the variables are required. Comrey and Lee (2013) recommend a specific grade of sample sizes for scale development as follows: 100 = poor, 200 = fair, 300 = good, 500 = very good, $\geq 1,000$ = excellent. Gorsuch (1983) suggests a proportion comprised of five participants for each measured variable. The total sample number is also required to be more than 100 according to the author. According to Fabrigar and Wegener (2012), such guidelines are intuitively created and do not have strong empirical and theoretical foundations. All in all, they indicate that when the factor loadings of measured variables are of an average of .70 or higher, and each component comprises at least three to five measured variables with considerable factor loadings, desirable estimates can be achieved with relatively small sizes of samples. They have concluded that a sample of at least 200 hundred participants can be adequate when the communalities range between .40 and .70 and at least three measured variables are loaded in each factor. To conduct the quantitative part of this study, the participants were chosen from the population of pre-service EFL teachers studying at Çankkale Onsekiz Mart University in Türkiye in November and December 2021. Permission was received from Çanakkale Onsekiz Mart University Ethics Board to conduct the study (Notice E-84026528-050.01.04-2100129004 issued in August 2021, See Appendix B). The preliminary version of the scale was administered to 243 participants to conduct EFA. The final version of the scale was administered to 395 participants to conduct CFA. The data collection with the preliminary version of the scale lasted for three weeks and with the final version for two weeks.

3.2.2. Expert Review Phase

To ensure the content and face validity of the set of the item pool, it was decided to design an expert review phase for the study. Utilizing an expert review phase has been the most extensively used method for content validity analysis (Morgado et al., 2017). An expert review is required to ensure content validity (Taherdoost, 2016) and through an expert review the items can also be evaluated for accuracy, grammar, brevity, face validity,

redundancy, and comprehensibility (Latif and Sajjad, 2017). The feedback from experts is regarded as being crucial for generating an item pool and distinguishing the process of dimensions (DeVellis, 2016; Worthington and Whittaker, 2006). This procedure can be helpful to make sure that the theoretical background explained in the study is able to serve appropriately as the construct of the main concern (Nunnally, 1994).

The expert review phase involved three stages in this study. Initially, a panel of experts was gathered by contacting experts who have already conducted studies on CLD in teaching or scale development. This panel included two experts who had studied CLD and three experts who developed scales related to the role of cultural diversity in education. In the second phase, a form was created for helping the experts to review the items, provide suggestions in an organized way, and to quantitatively assess the content validity of the scale (See Appendix A). While creating the form, the method of Lynn (1986) was taken into account and a Likert-type, ordinal scale with four possible responses which include a rating of 4 = very relevant, 3= relevant, 2= somewhat relevant, and 1 = not relevant was used. In this proportion agreement procedure, while ratings of 1 and 2 can be accepted as content invalid, ratings of 3 and 4 can be evaluated as content valid (Lynn, 1986). A minimum number of five experts and establishing a four-level, Likert-type rating scheme can achieve decreasing the likelihood for chance agreement (Lynn, 1986). The recommendations of DeVellis (2016) and Worthington and Whittaker (2006) were also taken into consideration and an item recommendation part was added to the final part of the form. Some of the participants in the expert review process were also called to get detailed feedback on their explication and commentary for the forms as Carpenter (2018) suggests. In the last phase, the item content validity index was computed by dividing the number of experts who rated the item with either 4 or 3, by the total number of experts to determine the proportion of inagreement about the relevance of each item with the context (Lynn, 1986). For a minimum group of 5 experts, Lynn (1986) considers that the item content validity index must be 1.00. While determining the number of the items to be retained, this value was accepted as the threshold because the expert panel of this study was composed of 5 experts. At the end of this phase, three Turkish Language and Literature experts helped to overcome any possible ambiguous form in the Turkish meaning and checked the sentence order of the items.

3.2.3. Conducting the Preliminary Version of the Instrument for EFA

The preliminary version of the scale included 37 items that were scored on a 5-point Likert Scale, and was organized as: strongly agree (5), agree (4), neutral (3), disagree (2), and strongly disagree (1). Such a scaled response mechanism can serve as a provider of a continuum of answer options for the participants to think about. (Rea and Parker, 2014). It was handed out to the participants in written forms before class hours and conducted through the convenience sampling method because it is “affordable, easy and the subjects are readily available” (Etikan, Musa and Alkassim, 2016: 2). On the written form a specific part was prepared to assure that all the participants had consent to voluntarily participate in the study. The participants were also informed that their answers were going to be kept confidential and they could withdraw from the study whenever they want without being questioned. The forms included three parts. The first part was the introductory part of the study which also included a special part to get the consent of the participants for their voluntary participation. The second part included items to check the demographic information of the participants (age and gender) and the last part was the item list of the CLDSEBS. The study was conducted with 76 males, 163 females, and 4 participants who do not want to give information about their genders. The participants are pre-service EFL teachers studying EFL teaching at Çanakkale Onsekiz Mart University. Their ages range from 17 to 35 years ($M=21.41$, $SD=1.84$). The data gathered at this stage was analyzed through SPSS (Version 22.0) for the EFA and some descriptive statistics regarding item-total correlations and the reliability of the item list were calculated using Cronbach’s alpha.

3.2.4. Conducting the Final Version of the Instrument for CFA

After the final version of the instrument obtained through EFA was conducted and the data was obtained, the correlation matrix was inspected by conducting Bartlett’s sphericity test, and KMO sampling adequacy test was implemented to explore whether CFA can be applied to our research data. Univariate and multivariate normality of the data was also checked. The CFA was conducted using SPSS AMOS structural equation modelling program (Version 22.0) with the dataset obtained from the confirmatory sample

of 395 participants studying EFL teaching at Çanakkale Onsekiz Mart University. Their ages range from 18 to 35 years ($M=21.55$, $SD=2.42$) and in this phase, the study was conducted with 137 males, 245 females, and 13 participants who do not want to give information on their genders.



CHAPTER IV

FINDINGS AND DISCUSSION

4.1. Introduction

In this chapter, the findings of the study are presented and discussed under two main categories as the qualitative phase and the quantitative phase. The qualitative part explains and discusses the themes and sub-themes gathered through a literature review and expert review findings. The quantitative findings of the developed questionnaire are demonstrated and discussed with the tables and figures with the statistics provided by the statistical programs.

4.2. The Qualitative Phase

In this phase, it was evaluated that there are some available approaches and methods which are very broadly accepted and evaluated by many important researchers and methodologists (e.g., Bennett, 2001, Ginsberg and Wlodkovski, 2009, Nieto, 2009) to define appropriate teaching practices that can be performed while teaching in culturally and linguistically diverse classrooms. In order to gather the required data to explore the main themes and sub-themes which can help to develop a valid instrument, 19 books and 37 articles related to CLD, multicultural education, and culturally relevant and responsive education were studied. In this initial stage of the study, Creswell and Plano Clark (2011) recommend researchers to employ a typical qualitative data analysis, which includes defining beneficial quotes or sentences, coded fragments of some specific knowledge, and classifying the codes through broad themes. The researcher used an Excel form to analyze all the specific information, codes, themes, and quotes which were labelled with their references. This phase helped him to decide on which key themes can help to suggest a new variable that can measure pre-service EFL teachers' self-efficacy beliefs about teaching culturally and linguistically diverse student groups. In the initial part of creating the Excel form, it was discovered that the most widely uttered approaches to teaching in culturally and linguistically diverse classrooms are the concepts of multicultural education by Banks (2010), CRT by Gay (2000) and CRP by Ladson-Billings (1995). Therefore, the principles of these approaches were set as the specific contexts that should be researched to

develop context-specific self-efficacy belief items as Pajares (1996) recommends. The main themes which were explored through in-depth analysis of these main contexts include CRT, linguistically responsive teaching, cultural awareness, developing cultural knowledge, linguistic awareness, cross-cultural communication, culturally and linguistically responsive content integration, colorblind approach, and culturally responsive caring. Some sub-themes such as parental involvement, prejudice reduction, adapting teaching practices to different learning styles, and the impact of culturally and linguistically responsive teaching on students' motivation were also added to the item creation process as they were found directly related to the principles of CRT. All these themes and sub-themes were determined deductively and inductively through the extensive review of the literature related to CRT and multicultural education.

When some of the self-efficacy belief scales developed in the fields of CRT and multicultural education (e.g., Guyton and Wesche, 2005; Siwatu, 2007; Yıldırım and Tezci, 2016) were analyzed, it was seen that many of these themes were represented with related variables in such scales. For example, Yıldırım and Tezci (2016) who developed a scale for detecting teachers' self-efficacy perceptions, attitudes, and beliefs concerning the necessity of multicultural education produced a self-efficacy scale which consists of 13 items and 3 factors. The factors were named as designing activity about cultural diversity, managing diversity and understanding diversity. When the scale items were analyzed, it was seen that all the items were organized as "I can do..." statements and each factor includes similar items to measure the self-efficacy beliefs of teachers about designing a culturally responsive course and integrating the culturally responsive content into this course design. There are also some items which aim to evaluate the beliefs of teachers about the sensitivity to cultural differences, and culturally responsive communication. Differently, in the qualitative phase of this study, it was projected that items evaluating the pre-service EFL teachers' culturally responsive caring in and outside the classroom should be created and added to the initial item pool because it is considered that caring for cultural and linguistic differences is linked to the motivation that can help to meet the culturally and linguistically diverse students' needs, establish good relationships and take appropriate actions while instructing in a culturally and linguistically diverse school. According to Gay (2000: 52), "teachers who really care about students honor their humanity, hold them in

high esteem, expect high performance from them, and use strategies to fulfill their expectations”.

The Multicultural Efficacy Scale of Guyton and Wesche (2005) was initially theorized to include five subscales: general knowledge, efficacy, experience, instructional knowledge, and attitude. When the scale was validated, three subscales including multicultural efficacy, cross-cultural experiences, and attitudes were achieved. In this study assessing experiences was mainly disregarded as the scale was developed to measure the self-efficacy beliefs of pre-service EFL teachers who do not have any or only a few months of teaching experience in general.

Siwatu (2007) also used “be able to” statements to create the self-efficacy beliefs items. According to Siwatu et al. (2015: 867), “the nature of an individual’s self-efficacy beliefs is often revealed with statements such as I can or I cannot”. The basic components Siwatu (2007) utilized involve CRT competencies. According to the researcher, the key competencies include cultural enrichment, curriculum and instruction, student assessment and classroom management. In a later study Siwatu et al. (2015) developed the Culturally Responsive Classroom Management Self-Efficacy Scale which is a one-factor structure consisting of 35 items. In the development of this scale, the criterial task reflecting the specific domain self-efficacy beliefs are related to is defined to be comprised of the essential knowledge and skills which are identifiable among teachers who engage in CRT. Specifying the competencies required for CRT helped the researcher team to begin writing the self-efficacy belief items. Similarly, in the development of CLDSEBS, the researcher of this study identified CRT and multicultural education competencies through gathering and analyzing themes and sub-themes in order to write the items for the initial item pool. The main themes and sub-themes gathered in the qualitative part of this study are mainly in line with these competencies. Table 1 demonstrates a sample of created items from the coded data.

Table 1

A Sample of Created Items from Coded Data

Qualitative Data	Themes and Sub-Themes	Items
<p>“Culturally responsive caring also places “teachers in an ethical, emotional, and academic partnership with ethnically diverse students, a partnership that is anchored in respect, honor, integrity, resource sharing, and a deep belief in the possibility of transcendence” (Gay, 2000: 52).</p>	<p>CULTURALLY RESPONSIVE CARING</p>	<p>I believe that I can turn the cultural and linguistic differences of my students into an advantage with regard to my professional development.</p>
<p>“...it is important to note that the colorblind perspective can be used to legitimize the racial status quo and may negatively affect racial attitudes” (Schofield, 2010, p273).</p>	<p>COLORBLIND APPROACH</p>	<p>I believe that in the classroom I should only put emphasis on the common cultural norms which are dominant in the society.</p>

After creating the initial item pool consisting of 54 items, an expert review phase was processed to explore the content validity of the items and the content validity index was computed for each item to determine the number of the items which should be retained (See Table 2). Accordingly, 17 items were deleted from the item list which do not comply with the relevant criterion (Lynn, 1986). The set of the items was revised with regard to the experts’ reviews and ordered to form an instrument consisting of 37 items (See Appendix C). The Turkish versions of the items were also revised and improved by the Turkish Language and Literature expert panel.

Table 2

Ratings on a 54-Item Scale by Five Experts

Item	E1	E2	E3	E4	E5	Experts in Agreement	Item CVI
1	+	+	+	+	+	5	1.00
2	+	-	-	+	-	2	.40
3	+	+	+	+	+	5	1.00
4	+	-	+	+	+	4	.80
5	+	+	+	+	+	5	1.00
6	+	+	+	+	+	5	1.00
7	-	+	+	+	+	4	.80
8	+	+	+	+	+	5	1.00
9	+	+	+	+	+	5	1.00
10	+	+	+	+	+	5	1.00
11	+	+	+	+	+	5	1.00
12	-	+	-	+	+	3	.60
13	+	+	+	+	+	5	1.00
14	+	-	+	+	-	3	.60
15	+	+	+	+	+	5	1.00
16	+	+	+	+	+	5	1.00
17	+	+	+	-	+	4	.80
18	+	+	+	+	-	4	.80
19	+	+	+	+	+	5	1.00
20	+	+	+	+	+	5	1.00
21	+	+	+	+	+	5	1.00
22	+	+	+	+	+	5	1.00
23	+	-	+	+	+	4	.80
24	+	+	+	+	+	5	1.00
25	+	-	+	+	-	3	.60
26	+	+	+	+	+	5	1.00
27	+	+	-	+	+	4	.80
28	+	+	+	+	+	5	1.00
29	-	+	+	+	+	4	.80

30	+	+	+	+	+	5	1.00
31	+	+	+	+	+	5	1.00
32	+	+	+	+	+	5	1.00
33	-	+	+	+	+	4	.80
34	+	+	+	+	+	5	1.00
35	+	-	+	+	+	4	.80
36	+	+	+	+	+	5	1.00
37	+	+	-	+	+	4	.80
38	+	+	+	+	+	5	1.00
39	+	+	+	+	+	5	1.00
40	+	+	+	+	+	5	1.00
41	+	-	+	+	+	4	.80
42	+	+	+	+	+	5	1.00
43	+	+	+	+	+	5	1.00
44	-	-	+	+	+	3	.60
45	+	+	+	+	+	5	1.00
46	+	+	+	+	+	5	1.00
47	+	+	+	+	+	5	1.00
48	+	+	+	+	+	5	1.00
49	+	+	+	-	+	4	.80
50	+	+	+	+	+	5	1.00
51	+	+	+	+	+	5	1.00
52	+	+	+	+	+	5	1.00
53	+	+	+	+	+	5	1.00
54	+	+	+	+	+	5	1.00

Note: + was used for the ratings of 4 and 3, - was used for the ratings of 2 and 1 on an expert review form.

4.3. The Quantitative Phase

4.3.1. Conducting Factor Analysis (FA)

As it is considered that the latent components in a measurement tool generate and outline the self-reported answers to a set of manifest variables, developing a theory and evaluating the scores' validity are in a close relationship with FA (Henson and Roberts, 2006). FA can also be practical to “reduce the number of variables to a few values that still contain most of the information found in the original variables” (Dörnyei, 2002: 108). Such potential of finding components proves to be beneficial for making broad sets of data controllable; thus, FA is usually conducted in the preliminary parts of processing data (Dörnyei, 2002). There are two common FA methods which are Exploratory Factor Analysis (EFA) and Confirmatory Factor Analysis (CFA). While the EFA is used to “identify the factor structure or model for a set of variables” (Bandalos, 1996: 389), the CFA is carried out to measure a certain set of theories with regard to the characterization of the factors (Gorsuch, 1983). According to Harrington (2009), EFA can be conducted as an exploratory initial step while developing a scale, and then CFA can be conducted as a second step to investigate the functionality of the model obtained through the EFA with a new sample. In other words, the CFA is mostly carried out in the subsequent stages of developing and validating a scale especially after establishing the latent construction through carrying out the EFA (Brown, 2006). Therefore, the EFA was conducted with the data obtained through the preliminary scale form. The dataset can be made understandable through the EFA analysis while categorizing the variables associated with each other to summarize and identify the data (Tabachnick and Fidell, 2014).

4.3.2. The Convenience of the Data to be Analyzed and the Reliability Analysis

According to Carpenter (2018), inspecting the correlation matrix by conducting Bartlett's sphericity test, and Kaiser-Meyer-Olkin (KMO) sampling adequacy test can be used to explore whether factor analysis (FA) ought to be applied to our research data. As a significance test of correlations in the correlation matrix, the KMO measure can support the researcher to assess the reliability of the correlation between variable pairs (Tabachnick and Fidell, 2014). The KMO value index higher than .50 is considered to be suitable to continue with the factor analysis (Hair et al., 1995). Tabachnick and Fidell (2014)

recommend KMO values which are higher than .60 for proper FA. According to the data collected through the preliminary scale to conduct EFA, the KMO measure of sampling adequacy demonstrated that the relationships among variables were strong (KMO = .86) and Bartlett's test of sphericity was significant ($\chi^2(666) = 3687.993, p < 0.001$); therefore, it proved to be acceptable to continue with the EFA. To measure whether the data were appropriate for CFA the KMO test and Bartlett's test of sphericity tests were implemented again with the data collected through the last version of the scale. The KMO measure of sampling adequacy demonstrated that the relationships among variables were strong (KMO = .88) and Bartlett's test of sphericity was significant ($\chi^2(231) = 4070.451, p < 0.001$); therefore, it proved to be acceptable to continue with the factor analysis.

While it is considered that Cronbach's Alpha values above .70 are acceptable, producing values higher than .80 for a scale is recommended (Pallant, 2007). In the piloting phase of this study Cronbach's alpha was calculated as .88 which demonstrated that the 37 draft items had high internal consistency and all item-total correlation coefficients were between 0.17 and 0.63. The Cronbach's coefficient of the 22-item version of the scale was also calculated and found as .86. All item-total correlation coefficients were calculated between 0.17 and 0.61 which demonstrated similar results of internal consistency. The Cronbach's coefficients of factor 1, 2, 3, 4, and 5 were calculated as .91, .76, .90, .77, and .74 respectively.

4.3.3. The EFA Results

The EFA was carried out through SPSS (Version 22.0) to explain and outline the research data through organizing the correlated variables in order to explore whether the variables have the potential to fit into the components whose development has been decided in mind (Tabachnick and Fidell, 2014). Principal axis factoring (PAF) was used because the assumption of multivariate normality of the data set is generally violated (Fabrigar et al., 1999). According to Bandalos (2018), PAF extraction is constructed on a reduced correlation's eigenanalysis. Sets of eigenvalues and eigenvectors are produced through the eigenanalysis of the reduced correlation matrix (Bandalos, 2018). The author states that each eigenvalue is a group of highly intercorrelated variables and the factors obtained through PAF analysis solutions will be able to draw out the maximum amount of

covariation attainable through the analysis of the reduced correlation matrix. In this study, while determining the number of factors to retain, two methods were used. Kaiser-Guttman criterion which is generally referred to as the Eigenvalue >1 rule was used together with the scree test as the Kaiser-Guttman criterion is among the least accurate methods for choosing the number of factors to retain (Costello and Osborne, 2005). The authors explain that the scree test calls for analyzing the graph of the eigenvalues obtained through the software package (in this case SPSS version 22.0) and seeking the natural breakpoint on which the curve flattens out. Costello and Osborne (2005) also suggested running multiple factor analyses again while defining certain numbers of factors to be retained manually on the program. This certain number of factors are the ones suggested by the curved point on the scree test. According to the authors, one or two numbers above or below the curved point can be tested manually to decide on the clean factor structure which includes item loadings above .30, without or fewer cross-loadings and factors with at least three items. It is also suggested to drop problematic items which are low-loading, cross-loading or freestanding and run the analysis again by the authors.

There are two main varieties of rotation which are oblique and orthogonal. When the factors are theorized to be correlated as it is in our context oblique rather than orthogonal rotations are favoured (Bandalos, 2018). Moreover, as Bandalos (2018) explains when there is no theory available to lead the choice of the rotation type, oblique rotation is a safer option because when there is no correlation among the factors, an oblique rotation is reverted to an orthogonal one by the program; hence, many experts rarely use orthogonal rotations. Oblique rotation (Direct quartimin oblique rotation) was carried out in the EFA of this study because “when the common factors underlying the data are correlated, oblique rotations will usually produce better simple structure than orthogonal rotations” (Fabrigar and Wegener, 2012: 75). Direct quartimin oblique rotation which is recognized to mainly operate well and suggested to be used is specified as direct oblimin rotation in SPSS (Fabrigar and Wegener, 2012). Direct oblimin is also considered to operate well when conducted with small samples (Field, 2009). While conducting the EFA, several suggestions helped the researcher to study the results and analyze the data. If an item in a scale has a communality magnitude of less than .40, it can be deduced that it does not have any relation with the other items, or an additional factor can be explored. (Costello and Osborne, 2005). According to the authors, more common magnitudes in the

social sciences include low to moderate communalities of .40 to .70. The authors also suggest that a factor composed of less than three items is mostly weak and unstable; furthermore, a factor composed of five and even more than five items which are strongly loaded demonstrate a good and solid factor. Dropping a cross-loading is suggested too if it has a factor loading at .32 or higher on two or more factors. The required minimum factor loading for each item was cited as .32 by Tabachnick and Fidell (2014).

Initially, ten factors with eigenvalues greater than one were extruded. Factor analysis was rerun after the elimination of each item that did not meet the criteria summarized above. 11 items were eliminated from the initial form due to low factor loadings which were less than .32 and four factors were eliminated as they produced one-item factor solutions. All in all, the most reasonable and interpretable 22 items in the form of a five-factor solution explaining altogether 65.89 % of the total variance were achieved. The first factor comprised of eight items was strong, with an eigenvalue of 7.03, and it accounted for 31.98% of the variance. Factor two had an eigenvalue of 2.43 and accounted for a further 11.06% of the variance. The eigenvalue for factor three was 1.99 representing 9.05% of the variance. The eigenvalues for factors three and four were 1.76 and 1.27 respectively, accounting for 11% of the total variance together (See Table 3). The total variance explained by five factors is demonstrated in Table 4.

Table 3

Factors Extracted by EFA

Factor	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total
1	7.036	31.981	31.981	6.641	30.184	30.184	5.826
2	2.433	11.060	43.041	2.024	9.200	39.385	2.387
3	1.991	9.052	52.093	1.608	7.307	46.692	3.586
4	1.768	8.034	60.127	1.402	6.371	53.063	3.274
5	1.270	5.772	65.899	.834	3.791	56.854	3.179

Table 4

Direct Quartimin Oblique Rotation Factor Pattern in EFA

	Items	Factor				
		1	2	3	4	5
1	In my classroom discourse I can avoid uttering expressions which can cause misapprehension by my culturally and linguistically diverse students.	.88				
2	I can distinguish the cultural and linguistic differences in my classroom.	.88				
3	The negative attitudes which students have adopted towards cultural and linguistic differences can be enhanced with the help of education.	.75				
4	I can help my students to solve their problems which are resulted from their cultural and linguistic differences.	.75				
5	I can ensure that all my students perceive themselves as the valuable members of the classroom they are in.	.68				
6	I can help all my students with cultural and linguistic differences to develop positive relationship with other students.	.66				
7	I can talk to my students' parents about their cultural and linguistic differences.	.62				
8	I can respond to different learning needs of all my students who are culturally and linguistically diverse.	.61				
9	I believe that I may have trouble in classroom management in the classrooms with cultural and linguistic differences.		.94			
10	I believe that in the classroom I should only put emphasis on the common cultural norms which are dominant in the society.		.59			
11	I may have difficulty in communicating with students with cultural and linguistic differences.		.58			

12	I believe that teaching English to students with cultural and linguistic differences is more difficult.	.56
13	I can adapt my teaching materials according to my students' cultural and linguistic differences	.93
14	I can encourage my students to make use of their cultural and linguistic differences in the studies they carry out.	.90
15	I can arrange the English language course content by taking all my students' cultural and linguistic differences into account	.75
16	I can learn some of the expressions of the native languages spoken by my linguistically diverse students in order to be easily understood.	.74
17	I can place the resources in different languages in the classroom library.	.70
18	I can salute my students with linguistically differences in their native languages.	.69
19	I can talk about my own cultural and linguistic differences in the classroom.	.56
20	I appreciate the existence of the students with cultural and linguistic differences in the classroom.	.80
21	I can work with teachers with cultural and linguistic differences.	.72
22	I believe that I can turn the cultural and linguistic differences of my students into an advantage with regard to my professional development.	.48

The scree plot in Figure 2 also suggested that five factors could be extracted as the natural breakpoint on which the curve flattens out was detected after factor 5 (Costello and Osborne, 2005).

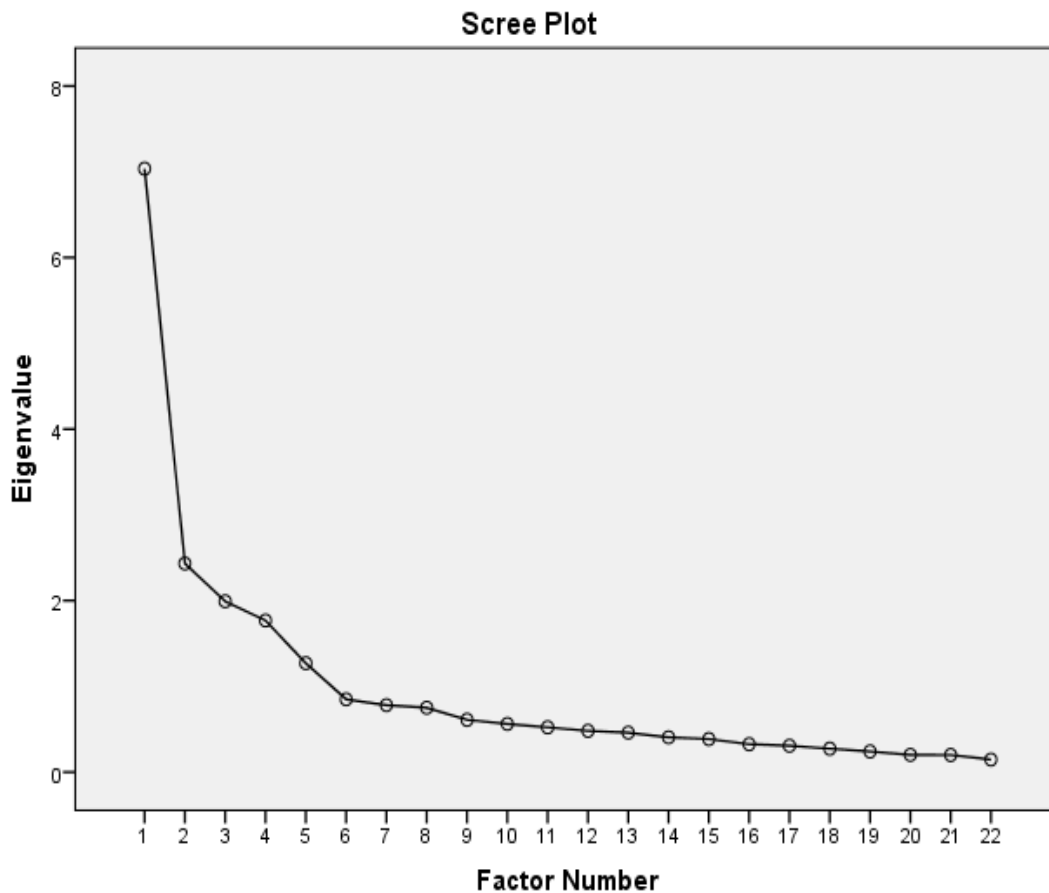


Figure 2. Scree Plot

The first factor, accounting for large amounts of the variance was labelled as developing culturally responsive knowledge as it includes items which try to determine whether the participants feel knowledgeable to teach culturally and linguistically diverse student groups. According to Gay (2002), developing a cultural diversity knowledge base is among the key competencies of CRT. The items in this factor are created to determine whether the participants feel adequate enough to avoid uttering expressions that can cause misunderstanding by culturally and linguistically diverse students, and distinguish the cultural and linguistic differences. Moreover, the items also aim to explore whether the participants believe in the potential of education to change students' negative attitudes toward cultural diversity and the potential of themselves to care for the different needs of each student so as to guarantee equity in the classroom. Whether the participants feel adequate enough to get information about students' cultural backgrounds through contacting their family members is also aimed to be explored with one item in factor 1. Facilitating collaboration between school and family members is among the best practices

of culturally relevant teaching (Araujo, 2009). The equivalent of developing culturally responsive knowledge in Banks' multicultural education is the knowledge construction process which has been suggested as one of the key factors.

Factor 2 was labelled as demonstrating colorblind attitudes because the items mainly assess pre-service EFL teachers' beliefs about the color blind perspective. By taking on an entirely colorblind approach instructors can disregard culturally responsive awareness and using the information related to this awareness which can be supportive in determining what kind of materials should be used and what kind of communication styles can work out well for all the students in their classrooms (Schofield, 2010). There is also evidence demonstrating an inverse correlation between adopting the colorblindness approach and novice teachers' willingness to adapt teaching procedures to satisfy the diverse students' needs (Hachfeld et al., 2015). There are four items in factor 2 related to expecting potential difficulties while teaching in culturally and linguistically diverse classrooms and favoring dominant cultural norms in the classroom which are the characteristics of the colorblind approach (Ryan et al., 2007; Schofield, 2010).

Factor 3 was labelled as culturally responsive content integration as the items it includes aim to measure self-efficacy beliefs about integrating the cultural and linguistic differences of the students into course design. This factor comprises three items concerning the self-efficacy beliefs towards encouraging students to make use of their cultural and linguistic differences in the studies they carry out, adapting CRT materials and arranging the English language course content with regard to cultural and linguistic differences. Designing a course with cultural concepts and information which are similar to students' cultural backgrounds may help the culturally and linguistically diverse student groups to construct a better understanding of the content and language (Rupley et al., 2008). According to Gay (2002), besides gaining a knowledge base concerning cultural diversity, teachers should learn how to convert this knowledge into a culturally responsive curriculum design and teaching technique. Content integration is also one of the key elements of multicultural education provided by Banks which requires teachers to use content from a wide variety of different cultures. According to Banks (2010), multicultural content can be embedded into the curriculum in various methods which include the social action approach, the additive approach, the contribution approach, and the transformation

approach. Arphattananon (2018) summarizes that the main aim of Banks' social action approach is to support students to take part in a social action concerning the issues they have studied by organizing certain activities while the additive approach deals with integrating themes, concepts, knowledge, or content about different cultural and ethnic groups into the curriculum. The contribution approach deals with combining important events or occasions of different cultures into the course content and the transformative approach aims to question the main hypothesis, paradigms, and basic assumptions of an educational program.

Factor 4 was labelled as developing cross-cultural communication as the items it includes try to measure self-efficacy beliefs about developing skills for achieving successful styles of communication with culturally and linguistically diverse student groups. Gay (2002) defines effective cross-cultural communication as one of the five key factors of getting prepared for CRT. Successful cross-cultural communication with the native speakers of a language which can be facilitated through cultivating the ability of cultural empathy is also suggested to be the final aim of second language teaching (Jiang and Wang, 2018).

Factor 5 was labelled as demonstrating culturally and linguistically responsive caring because the items it includes are related to culturally responsive caring which requires ethically, emotionally, and academically valuing the partnership with culturally and linguistically diverse student and teacher groups based on respect, honesty, cohesion, and honor (Gay, 2000). Culturally responsive caring also requires demonstrating high expectations of academic success and believing in the intellectual potential of students with diverse backgrounds (Gay, 2002). In factor 5, Item 22 "I believe that I can turn the cultural and linguistic differences of my students into an advantage with regard to my professional development" was one of the items created to determine whether the participants demonstrate such high expectations.

4.3.4. The CFA Results

The CFA determines the latent variables in a scale by calculating the correlated variations of a dataset; moreover, it can help to reduce the data dimensions and standardize

the scale of multiple indicators (Byrne, 2013). In this study, the CFA was used to validate CLDSEBS in terms of convergent and discriminant validity (Worthington and Whittaker, 2006). The output created through the AMOS analysis supported the researcher to evaluate the convergent and discriminant validity of the model and the goodness of fit statistics which can demonstrate the degrees of how well the dataset fits the model.

Maximum Likelihood analysis which is the most commonly used estimation method in CFA (Bandalos, 2018) was conducted to estimate the common factor model and evaluate the scale's goodness of fit. There are various requirements for conducting Maximum Likelihood analysis in CFA. It is recommended that any missing data should be handled as it may lead to non-significant findings (Fan et al., 2016; Harrington, 2009). In this study, SPSS Missing Values Analysis (MVA) was used and no missing data was detected in the data view. Seeking for the normality of the data is also required (Harrington, 2009) because most of the fit indices such as CFI, RMSEA, and SRMR are greatly affected by multivariate normality (Fan et al., 2016). While univariate normality is a mandatory condition for multivariate normality, it is not a sufficient condition for multivariate normality (Hahs-Vaughn, 2017). Therefore, the data set was checked against both of the conditions of univariate and multivariate normality. Outliers in the data may affect the analysis results negatively (Çokluk et al., 2012). Thus, checking for univariate normality and outliers can help to distinguish most of the cases of multivariate non-normality (Kline, 2016). Problematic outliers can be eliminated from the analyses (Meyers et al., 2006) when a sample size is sufficient enough to permit this as an option (Harrington, 2009). In order to identify multivariate outliers, the Mahalanobis distance test can be used (Bandalos, 2018; Harrington, 2009), and for the predictor variables this test signifies how far a case is away from the central values of all cases which are set at the intersection of the means of all the variables (Stevens, 1996; Tabachnik and Fidell, 2014). In this study, in order to detect the outliers in the data set Mahalanobis distance test was conducted and 59 scale forms out of 395 which have values of $p1 < 0.05$ were eliminated from the data in order to guarantee the normality of the data as recommended by Hahs-Vaughn (2017). After the outliers were eliminated, tests for normality and outliers were conducted again. It was found that the skewness values of items range between -.850 and -.102 and the kurtosis values range between -1,141 and -082. Tabachnick and Fidell (2014) recommend an acceptable range of below +1.5 and above -1.5 for skewness or kurtosis

values, so it was assured that the distribution of the data produced acceptable ranges of skewness and kurtosis values for each item (See Table 5). Multivariate kurtosis and its critical ratio were also checked to ensure the multivariate normality of the data. In AMOS SPSS, multivariate normality is measured by using Mardia's multivariate kurtosis (Mardia, 1970). As a result, the present study's findings demonstrate that the values of most of the critical ratios measuring skewness and kurtosis were also assessed around the values of 3 or less; moreover, the multivariate critical ratio value is 3.271 (See Table 5). In practice, Bentler (1995) recommends that multivariate critical ratio values > 5.00 indicate the nonnormal distribution of the data. Therefore, it can be concluded that the condition for a sample to be multivariate normal for conducting Maximum Likelihood Analysis for CFA was moderately fulfilled.

Table 5
Normality of Indicator Variables

Variable	skew	c.r.	kurtosis	c.r.
Item22	-.798	-5.974	-.350	-1.310
Item21	-.647	-4.844	-.544	-2.036
Item20	-.793	-5.933	-.370	-1.385
Item19	-.346	-2.592	-.729	-2.728
Item18	-.605	-4.531	-.643	-2.407
Item17	-.589	-4.405	-.111	-.415
Item16	-.422	-3.159	-.679	-2.540
Item15	-.155	-1.160	-.589	-2.205
Item14	-.102	-.760	-.425	-1.589
Item13	-.108	-.809	-.439	-1.644
Item12	-.113	-.847	-.238	-.891
Item11	-.297	-2.220	-.894	-3.346
Item10	-.236	-1.764	-.364	-1.361
Item09	-.422	-3.159	-.082	-.307
Item08	-.209	-1.563	-.906	-3.389
Item06	-.850	-6.361	-.087	-.324
Item05	-.499	-3.732	-.689	-2.576
Item04	-.201	-1.504	-.588	-2.201
Item03	-.668	-4.996	-.745	-2.789
Item02	-.393	-2.939	-.707	-2.644
Item01	-.516	-3.861	-.836	-3.126
Multivariate			11.596	3.271

Gathering a powerful sample size is the other requirement suggested by Harrington (2009). Even though there are some rule of thumb recommendations which were also discussed in this study to determine the sample size, it should not be the major concern as long as the communalities are not low and the factors are highly overdetermined (Harrington, 2009). No violation was detected concerning this situation in AMOS analysis.

Fulfilling all these requirements, the data set gathered with the final version of the scale (See Appendix D) for CFA was tested through Maximum Likelihood Analysis.

In order to identify a correct model it is essential to take multiple criteria into consideration and evaluate a model fit with various types of measures at the same time and for structural equation models a huge variety of fit indices which can help to determine an acceptable fit of the structural model has been developed (Schermelleh-Engel et al., 2003). There is a high range of different recommendations of fit indices to evaluate the adequacy of a given structural equation model. In this study, the recommendations of Schermelleh-Engel et al. (2003) were taken into consideration and the values of Comparative fit index (CFI), Standardized Root Mean Square Residual (SRMR), Root Mean Square Error of Approximation (RMSEA), Non-normed Fit Index (NNFI), , and Chi-Square (χ^2), χ^2/df , were evaluated to assess the model fit. Tucker-Lewis index (TLI), RMSEA, SRMR, and CFI were particularly chosen because they can provide a general satisfactory performance as they did in the simulations of Hu and Bentler (1998, 1999). More specifically, Kline (2016) recommends reporting a minimum set of fit statistics which include a model test statistic and three approximate fit indices when it is possible. These fit indices consist of Model χ^2 with its degrees of freedom and p value, and also RMSEA, CFI, SRMR test results. Brown (2006) labels three categories of fit indices to be reported due to their performance and popularity. These indices include parsimony correction indices, absolute fit indices, and comparative fit indices. In this study, as absolute fit indices SRMR and χ^2 , as a parsimony correction indice RMSEA, and as comparative fit indices CFI and TLI were tested and reported. Several cutoff values for these fit indices to evaluate CFA results supported the researcher to determine the best model fit of the scale.

χ^2 tests the theory according to which there is an inconsistency between the original covariance matrix and the model-implied covariance matrix (Fan et al., 2016). For an optimal level of model fit of a scale, the χ^2 can be perfect with a value of $p > 0.05$ (Hu and Bentler 1999; Kline, 2016) which represents a non-significant inconsistency (Fan et al., 2016). However, it is also important to note that the results regarding a p value lower than the acceptable threshold should not worry the researcher excessively because the χ^2 test is very susceptible to the size of the sample and it is not comparable among different structural equation models (Hu and Bentler, 1999); therefore, conducting a more detailed

evaluation of fit with other fit indices are recommended (Klein, 2016). In fact, for a good model fit, the ratio χ^2/df is required to be as small as possible (Schermelleh-Engel et al., 2003). Although there are not any exact values of standards for the ratio χ^2/df , a ratio close to 2 indicates a good data-model fit, and a ratio close to 3 indicates an acceptable one (Schermelleh-Engel et al., 2003).

TLI which is a non-normed fit index (NNFI) recommends a fit index regardless of the sample size (Bentler 1990). An acceptable TLI is considered to be >0.90 (Hu and Bentler 1999). According to Schermelleh-Engel et al. (2003), a value of .97 indicates a good fit in comparison with the independence model while values higher than .95 can be viewed as an acceptable fit.

CFI is not very susceptible to the size of the sample as χ^2 test is (Hu and Bentler, 1995; Tabachnick and Fidell 2014). According to Browne and Cudeck, (1993) the value of CFI which depicts the amount of variance in a covariance matrix should be ≥ 0.90 . Moreover, Hu and Bentler (1999) consider that it should not be very far from the value of 0.95 or it should even be higher than 0.95.

The RMSEA is an assessment of the population's approximate fit; thus, it is dealing with the discrepancy resulting from approximation (Schermelleh-Engel et al., 2003). An acceptable RMSEA which can help to discover model misspecification is required to be below 0.06 according to Hu and Bentler (1999). RMSEA is considered to be nearly independent of a sample size (Browne and Cudeck, 1993). Browne and Cudeck (1993) recommend a $RMSEA \leq 0.08$ as a cut-off value for an acceptable fit; on the other hand, a $RMSEA \leq .05$ indicates a good fit according to the authors.

SRMR is a descriptive measure of overall model fit (Schermelleh-Engel et al., 2003), and it is based on the inconsistency between the correlations predicted by the model and the correlations in the input matrix (Brown, 2006). As a cutoff value, Brown (2006) recommends SRMR to be close to 0.08 or even less than this value. Kline (2016) who is less conservative while providing the cutoff values than Brown recommends SRMR values to be less than .10 for a favorable model fit. Hu and Bentler (1995) recommend a value less than .05 for a good fit.

The results have demonstrated that the values of fit indices provided support for the acceptability of the factors extracted through CFA. The chi-square test results revealed a moderate goodness of fit: $\chi^2 = (179, N = 336) = 320.599, p < .01$; χ^2/df was 1.79. The TLI, CFI, RMSEA and SRMR values were .95, 0.96, .049, and .057 respectively. Despite this initial support for the acceptability of the five-factor model, the judgment is required to be verified by taking the other two aspects of fit evaluation which are localized areas of strain and parameter estimates (e.g., the size and significance of standard factor loadings and correlations between factors) into consideration in order to provide more specific information about the acceptability and adequacy of the solution. (Brown, 2006). Convergent validity which assesses the extent to which a specific construct's indicators demonstrate a high proportion of variance shared is a method to test construct validity (Hair et al., 1995). It is signified "by evidence that different indicators of theoretically similar or overlapping constructs are strongly interrelated; for example, symptoms purported to be manifestations of a single mental disorder load on the same factor" (Brown, 2006: 2). In this study, three types of statistical measures which are standardized factor loadings, average variance extracted (AVE), and construct reliability (CR) helped the researcher to determine the convergent validity (Hair et al., 1995). Standardized factor loading signifies the correlation between the factors and the variables, and the adopted cutoff value for an acceptable cutoff value is .50 and higher in this study (Hair et al., 1995). Similarly, there are various studies which reported that standard factor loadings are required to be greater than .50 for better results (e.g. Truong and McColl, 2011; Hulland, 1999). In a smaller sample and for better results Kline (2016) suggests keeping standardized factor loadings which are greater than 0.60. At the same time, AVE assesses the convergence among the items which represent a latent construct and the recommended cutoff value for an acceptable AVE is .50 and above (Hair et al., 1995). In this study AVE was calculated on a Microsoft Excel form in a way that is recommended by Fornell and Larcker (1981). AVE values above 0.4. still can be accepted as far as CR value of the factor is higher than 0.6 (Fornell and Larcker, 1981). CR is the assessment of the internal consistency and the reliability of a set of items representing a latent construct, and the adopted cutoff value for CR is .60 and above (Hair et al., 1995). CR was calculated on a Microsoft Excel form in a way that is recommended by Fornell and Larcker (1981), Jöreskog (1970), and Kline (2016).

In this study item 7 was removed due to low factor loading ($< .50$). Table 6 demonstrates the factor loadings, AVE, and CR values for each factor.

Table 6

Parameter Estimates

Item	Standardized Factor Loading				
	F1	F2	F3	F4	F5
1	.67				
2	.67				
3	.64				
4	.71				
5	.76				
6	.81				
8	.74				
9		.64			
10		.71			
11		.64			
12		.67			
13			.83		
14			.90		
15			.90		
16				.72	
17				.76	
18				.81	
19				.73	
20					.89
21					.89
22					.86
AVE (%)	.51	.44	.77	.57	.77
CR	.88	.76	.91	.84	.91

The theorized scale can demonstrate discriminant validity when there are low correlations between the factors (Bagozzi et al., 1991) and Brown (2006) indicates that correlation values of .85 or greater between factors demonstrate poor discriminant validity. In this study, the correlations among factors range between .28 and .67 which demonstrate discriminant validity. One alternative to guarantee discriminant validity is based on the criterion of Fornell and Larcker (1981) according to which the discriminant validity can be guaranteed as long as the square root of AVE of a specific factor is greater than the correlation between this factor with other factors (Zait and Berteau, 2011). Table 7 demonstrates the discriminant validity scores which were calculated by using this formula. Each factor's score indicates that the discriminant validity of the scale is justified (Hair et al., 1995).

Table 7
Discriminant Validity Scores

	F1	F2	F3	F4	F5	AVE
F1	.72					.51
F2	.40	.66				.44
F3	.67	.43	.88			.77
F4	.43	.28	.48	.76		.57
F5	.49	.35	.47	.43	.88	.78

Note. AVE = average variance extracted. Square value of AVE is represented with bold character. Off diagonal represents the correlation between dimensions.

The modification indices and the matrix of standardized residuals were also analyzed to identify focal areas of misfit in the initial CFA solution of this study as suggested by Brown (2006). Whereas SRMR provides a global summary of the variance between model-implied matrices and the sample, the standard residual matrix demonstrates some specific information on how fit each covariance and each variance are duplicated by the parameter estimates of the model (Brown, 2006). AMOS SPSS provides a matrix of standardized residuals through the analysis of which a source of misfit can be detected (Schermelleh-Engel et al., 2003). Standardized values > 2.0 may indicate a possible misfit according to Bandalos (2018). Byrne (2013) suggests absolute values which are greater than 2.58 can be sources of misfit with large samples. Identifying and analyzing

standardized residuals which are greater than the value of 1.96 ($p < .05$) or 2.58 ($p < .01$) can be beneficial for discovering the cause of a misfit in a model (Schermelleh-Engel et al., 2003). The analysis of the standard residual matrix has shown that standard residual covariance values between I9 and I22, I9 and I21, and I9 and I20 are greater than 2.58 ($p < .01$), with absolute values of -3.24, -2.93, and -2.72 respectively, indicating that there are statistically significant discrepancies which are worth paying attention to between the variables noted. As the theory according to the model depicted in Figure 3 does not allow any modifications between I9 and these items, and there are at least three more variables functioning well to measure the same factor, I9 was eliminated from the initial structure and the analysis was rerun.

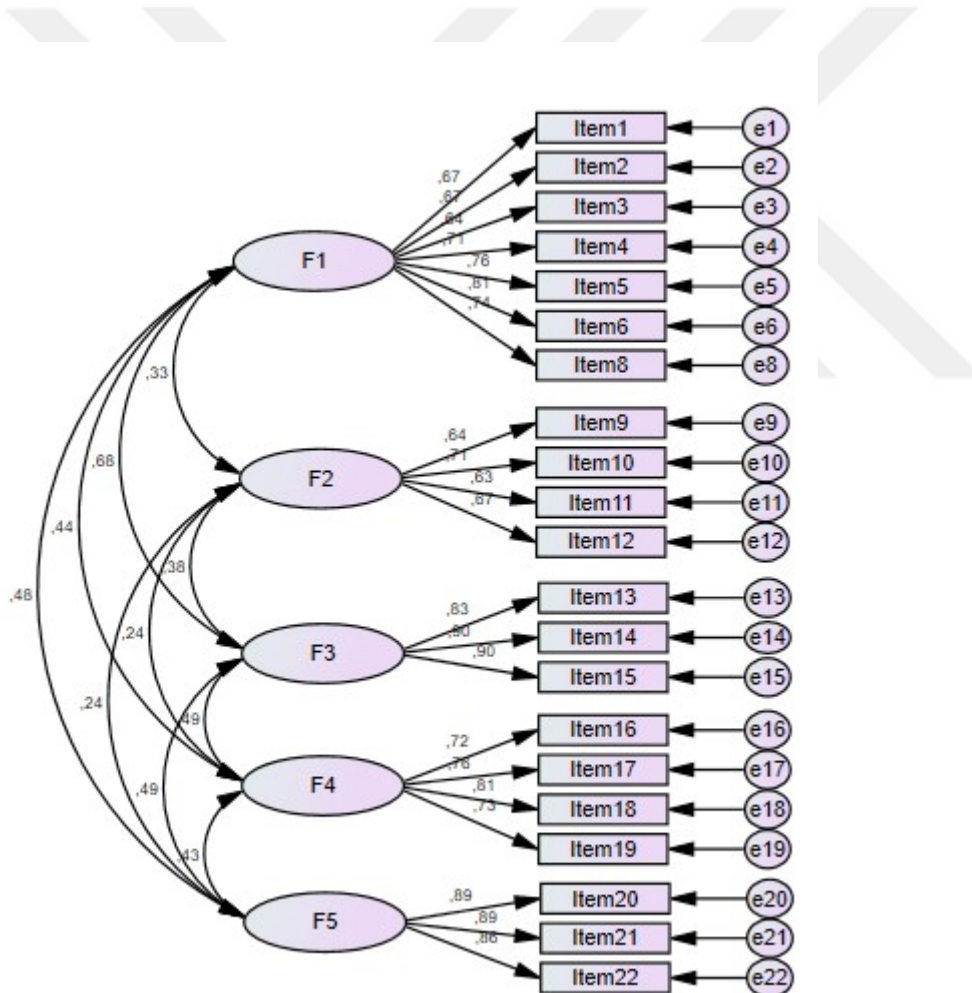


Figure 3. Structural model for a 21-item scale

Table 8 demonstrates the factor loadings, AVE and CR values for each factor after the elimination of Items 7 and 9 which did not meet the relevant criterion.

Table 8

Parameter Estimates

Item	Standardized Factor Loading				
	F1	F2	F3	F4	F5
1	.67				
2	.67				
3	.64				
4	.71				
5	.76				
6	.81				
8	.74				
10		.63			
11		.76			
12		.59			
13			.83		
14			.90		
15			.90		
16				.72	
17				.75	
18				.82	
19				.73	
20					.90

21					.89
22					.86
AVE (%)	.52	.44	.77	.57	.78
CR	.88	.70	.91	.84	.91

Modification indices were also examined as it was considered that freeing some correlated errors in a solution can enhance the borderline value of provided fit indices. However, it is also argued that such applications can result in different problems such as causing to favor other elements in a model and their standard errors as well as lacking a solid foundation (Brown, 2006). It can be considered to modify the model by freeing a fixed parameter when the fit indices do not suggest a good model fit, one or more standardized residual values are greater than ± 1.96 ($p < .05$) or ± 2.58 ($p < .01$) and at least one modification index is greater than 3.84 ($p < .05$) or 6.63 ($p < .01$); nevertheless, such an application is found controversial because it suggests shifting the model only with a purpose to enhance the model fit (Schermelleh-Engel et al., 2003). As there is not any theoretical basis provided for model modifications, the researcher did not relax any model restriction after inspecting the modification indices.

After all these modifications, the results have demonstrated that the values of fit indices provided sound support for the acceptability of the factors extracted through CFA. The chi-square test results revealed a moderate goodness of fit: $\chi^2 = (160, N = 336) = 242.329, p < .01$; χ^2/df was 1.51. The TLI, CFI, RMSEA and SRMR values were .97, 0.98, .039, and .043 respectively. Subsequent to the elimination of Item 7 and 9, fit indices of the scale were enhanced, and based on these findings, it can be concluded that a set of 20 items were statistically valid and reliable in measuring pre-service EFL teachers' self-efficacy beliefs about teaching in culturally and linguistically diverse student groups. Significant coefficients in the standardized form are illustrated in Figure 4.

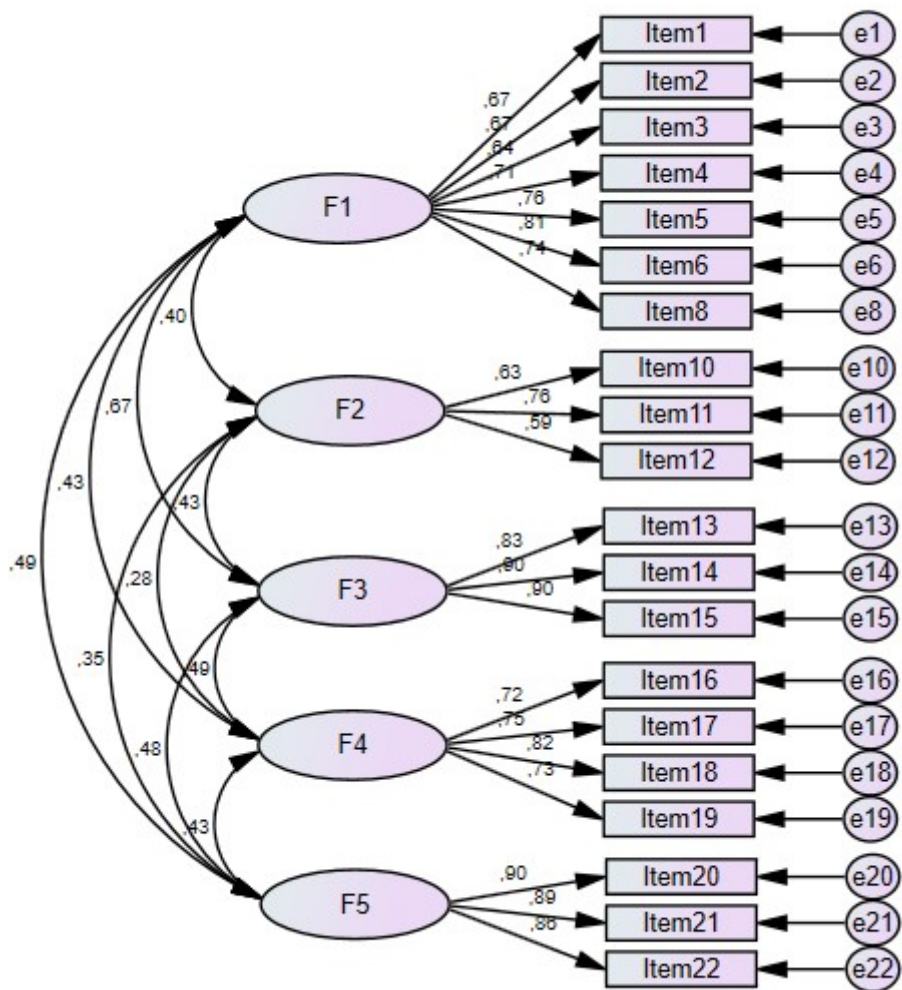


Figure 4. Structural model for a 20-item scale

CHAPTER V

CONCLUSION AND IMPLICATIONS

5.1. Introduction

This chapter presents the conclusion and implications of the study. Subsequently, limitations to the study are presented.

5.2. Conclusion and Implications

Cultural and linguistic diversity is undoubtedly an under-researched area in Türkiye where EFL teachers have to serve an increasing number of students with different cultural and linguistic characteristics nowadays due to a massive flow of migrants. To achieve the integration of the learners with diverse linguistic and cultural backgrounds into a more tolerant and fair society, several approaches such as multicultural education, culturally responsive education, and culturally relevant education which suggest plenty of strategies to appropriately and successfully teach culturally diverse student population have been introduced so far. Teachers' self-efficacy beliefs about implementing such teaching strategies appear to have a direct impact on culturally diverse students' performance and success rates (Gutentag et al., 2017) and some study results have demonstrated that possessing lower self-efficacy beliefs may result in failures to implement appropriate strategies in the classroom (Gordon, 2001; Schwarzer and Hallum, 2008). On the other hand, teachers having strong self-efficacy beliefs can arrange appropriate learning settings for their linguistically and culturally diverse students by conducting different teaching and assessment methods and strategies (Berry and Kalin, 1995). Self-efficacy beliefs are viewed as one of the strongest motives for appropriate behaviour as they are directly connected with the intention to carry out a duty, the extent to which efforts to perform that duty are going to be increased and the duration of perseverance in that duty (Gardner and Pierce, 1998). In today's Turkish classrooms with more students with linguistically and culturally diverse backgrounds than ever, it is critical to adopt positive attitudes toward their differences, be knowledgeable about how to show care for them, and possess higher levels of self-efficacy beliefs towards teaching them to create an appropriate classroom atmosphere and society in which any difference is regarded as an inseparable element of the mainstream culture and the society. Because such beliefs are formed at the initial stages

of a profession and it is hard to modify these beliefs when they are formed, it is suggested to realize the components which support and weaken them at the early stages of a service (Hoy and Spero, 2005). It is also important to determine the elements which have the potential to support the exploration of self-efficacy beliefs of pre-service teachers concerning teaching in a culturally and linguistically diverse classroom in order to explore whether pre-service EFL teachers in Türkiye feel adequate enough to teach in such classroom.

The study attempted to develop and validate an affordable and generalizable instrument to measure pre-service EFL teachers' self-efficacy beliefs concerning their skills and ability to instruct students with linguistically and culturally diverse backgrounds. An exploratory sequential mixed methods design was implemented. Accordingly, qualitative data was explored, and subsequently the findings gathered through the qualitative part were used to develop a valid and reliable survey tool in a second quantitative phase (Cresswell, 2014). When the themes and sub-themes drawn from the extensive literature review to create an item pool were analyzed and compared to some studies which have aimed to create a survey instrument to measure teachers' or pre-service teachers' self-efficacy beliefs concerning culturally responsive teaching (e.g. Guyton and Wesche, 2005; Siwatu, 2007; Yıldırım and Tezci, 2016), it was found that these themes can be representative of self-efficacy beliefs regarding culturally responsive teaching. Through the themes and sub-themes, an extensive item pool was created, and an expert review phase was processed to explore the content validity of the items, and the content validity index was computed for each item to determine the number of the items which should be retained. Subsequently, 17 items were deleted from the item list which do not comply with the relevant criterion (Lynn, 1986). The items were revised with respect to the experts' reviews and ordered to form an instrument consisting of 37 items. In the quantitative phase, the preliminary version of the instrument was applied to 243 participants to conduct EFA. In the EFA part principal axis factoring was used as the assumption of multivariate normality of the data set is generally violated (Fabrigar et al., 1999). Kaiser-Guttman criterion was used together with the scree test for choosing the number of factors to retain (Costello and Osborne, 2005). Through the EFA the most reasonable and interpretable 22 items in the form of a five-factor solution explaining altogether 65.89 % of the total variance were achieved. This final version of the scale was

administered to 395 participants to conduct CFA which helped the researcher to determine the latent variables in the scale by calculating the correlated variations of the dataset and standardize the scale of multiple indicators (Byrne, 2013). The convergent and discriminant validity and CR scores of the model as well as the goodness of fit statistics created through the AMOS analysis supported the researcher to evaluate the CFA results. After ensuring the complete fulfillment required for conducting it, a Maximum Likelihood analysis was implemented to estimate the common factor model and evaluate the scale's goodness of fit. Two items were deleted from the final version of the scale as one of them was removed due to low factor loading ($< .50$) and the other one was deleted due to showing statistically significant discrepancies according to the standard residual matrix. The results evaluating the final version have demonstrated that the values of fit indices provided strong support for the acceptability for the factors extracted through CFA (Schermelleh-Engel et al., 2003). The chi-square test results revealed a moderate goodness of fit: $\chi^2 = (160, N = 336) = 242.329, p < .01$; χ^2/df was 1.51. The TLI, CFI, RMSEA and SRMR values were .97, 0.98, .039, and .043 respectively. The findings have suggested that a five-factor solution with 20 items can help to explain pre-service EFL teachers' self-efficacy beliefs concerning linguistically and culturally responsive education in a linguistically and culturally diverse environment. The values underlying the five-factor solution were found to be representative of pre-service EFL teachers' tendency to adopt a colorblind perspective and efficacy beliefs about their ability to develop culturally responsive knowledge, integrate culturally responsive content into the course design, develop cross cultural communication and demonstrate culturally and linguistically responsive caring. The analysis to explore the validity and reliability of the scale revealed that the items across five factors can provide adequate measurements in terms of validity and reliability. This study can also narrow the gap in the literature by addressing the relative lack of research focused on teaching to culturally and linguistically diverse students population in Türkiye. Through conducting further research studies, the scale developed in this study can help to explore whether pre-service EFL teachers in Türkiye believe they feel adequate to teach in linguistically and culturally diverse classrooms, schools, and a society.

5.3. Limitations and Suggestions for Further Studies

The main limitation of this study is that the sample group gathered for EFA and CFA analysis includes a limited number of pre-service EFL teachers almost all of whose native language is Turkish. Therefore, more studies conducted with different sample groups with different native languages to test the English versions of the items can enhance and develop the study results.



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APPENDICES

APPENDIX A.

EXPERT REVIEW FORM

Kültürel ve Dilsel Çeşitlilik Ölçeği Madde Havuzu Uzman Değerlendirme Formu

Türkiye’deki İngilizce öğretmenlerinin kültürel ve dilsel çeşitliliğe karşı öz yeterlilik inanışlarını ölçmek üzere yüksek lisans tezi çalışmamın bir parçası olarak hazırlanmakta olan ölçek için kapsamlı bir ulusal ve uluslararası literatür taraması yardımıyla kodlar ve temalar oluşturuldu ve bu temalar aracılığıyla sizlere sunulmuş olan madde havuzu hazırlanarak ilgili alandaki uzmanlığınız dolayısıyla görüş ve önerilerinize sunuldu. Değerli katkılarınız dolayısıyla çok teşekkür ederim.

Saygılarımla.

Melih KIRCALI

MADDE	MADDELERİN ÖLÇME ALANIYLA İLGİLİ OLMA DÜZEYİ				AÇIKLAMA
	ÇOK İLGİLİ	İLGİLİ	BİRAZ İLGİLİ	TAMAMEN İLGİSİZ	
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AÇIKLAMA, VARSA ÖNERİLEN MADDE GÖRÜŞ VE ÖNERİLER:

APPENDIX B.
THE ETHICS COMMITTEE APPROVAL



T.C.
ÇANAKKALE ONSEKİZ MART ÜNİVERSİTESİ REKTÖRLÜĞÜ
Lisansüstü Eğitim Enstitüsü
Bilimsel Araştırma Etik Kurulu



Sayı : E-84026528-050.01.04-2100129004
Konu : Başvuru İncelenmesi

04.08.2021

Sayın Doç. Dr. Kürşat CESUR

Yürütücülüğünüzü yapmış olduğumuz 2021-YÖNP-0577 nolu projeniz ile ilgili Bilimsel Araştırmalar Etik Kurulu'nun almış olduğu 03.08.2021 tarih ve 13/06 sayılı kararı aşağıdadır.

Bilgilerinize rica ederim.

KARAR:6- Doç. Dr. Kürşat CESUR'un sorumlu yürütücülüğünü yaptığı "Development and Validation of a Cultural and Linguistic Diversity Scale to Measure Pre-Service EFL Teachers' Self-Efficacy Beliefs" başlıklı araştırmasının, Bilimsel Araştırmalar Etik Kurul ilkelerine uygun olduğuna oy birliği ile karar verilmiştir.

Prof. Dr. Salih Zeki GENÇ
Kurul Başkanı

Belge Değeri Kodu: D4E5MAUF

Bu belge, güvenli elektronik imza ile imzalanmıştır.

Belge Takip Adresi: dgnr.nsa.gov.tr

Adres: Onsekiz Mart Üniversitesi Tenekele Yerleşkesi Çanakkale

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Faks No:

İnternet Adresi: www.onm.edu.tr

Bilgi için :

Vildan Kapucu

Fen Bilimleri Enstitüsü Etik

Kurulu Mesur

Telefon No:

(0 286) 2180018 - 14071



APPENDIX C

ITEM POOL OF THE PRELIMINARY VERSION OF THE SCALE

MADDE	1- Kesinlikle katılmıyorum <i>(strongly disagree)</i> 2- Katılmıyorum <i>(disagree)</i> 3- Kararsızım <i>(neutral)</i> 4- Katılıyorum <i>(agree)</i> 5- Kesinlikle katılıyorum <i>(strongly agree)</i>				
1- Sınıftaki kültürel ve dilsel farklılıkları fark edebilirim. <i>(I can distinguish the cultural and linguistic differences in my classroom.)</i>	1	2	3	4	5
2- Sınıftaki konuşmalarında kültürel ve dilsel farklılıklara sahip öğrencilerim için yanlış anlaşılma yol açabilecek ifadeleri dile getirmekten kaçınabilirim. <i>(In my classroom discourse, I can avoid uttering expressions which can cause misapprehension by my culturally and linguistically diverse students.)</i>	1	2	3	4	5
3- Sınıftaki öğrencilerin yürüttükleri çalışmalarda sahip oldukları kültürel ve dilsel farklılıkları kullanmalarını teşvik edebilirim. <i>(I can encourage my students to make use of their cultural and linguistic differences in the studies they carry out.)</i>	1	2	3	4	5
4- Öğretim materyallerimi öğrencilerimin kültürel ve dilsel farklılıklarına göre adapte edebilirim. <i>(I can adapt my teaching materials according to my students' cultural and linguistic differences.)</i>	1	2	3	4	5
5- Tüm öğrencilerimin kendilerini buldukları sınıfın değerli bir üyesi olduklarını hissetmelerini sağlayabilirim. <i>(I can ensure that all my students perceive themselves as the valuable members of the classroom they are in.)</i>	1	2	3	4	5
6- İngilizce dersi içeriğini tüm öğrencilerimin kültürel ve dilsel farklılıklarını dikkate alarak düzenleyebilirim. <i>(I can arrange the English language course content by taking all my students' cultural and linguistic differences into account.)</i>	1	2	3	4	5
7- Farklı ana dile sahip olan öğrencilerin bulunduğu sınıflarda daha kolay anlaşabilmek için o dilde bazı ifadeleri öğrenebilirim. <i>(I can learn some of the expressions of the native languages spoken by my linguistically diverse students to be easily understood.)</i>	1	2	3	4	5
8- Sınıf kitaplığında farklı dillerde kaynaklara yer verebilirim. <i>(I can place the resources in different languages in the classroom library.)</i>	1	2	3	4	5
9- Sınıftaki tüm öğrencilerin kültürel ve dilsel farklılıklarını tanıyabilmek için aile bireyleriyle görüşmekten çekinmem. <i>(I would not avoid meeting with the family members of all the students in my class in order to get to know their cultural and linguistic differences.)</i>	1	2	3	4	5
10- Sınıfta kültürel ve dilsel farklılıklara sahip öğrencilerin bulunmasını değerli bulurum. <i>(I appreciate the existence of the students with cultural and linguistic differences in the classroom.)</i>	1	2	3	4	5
11- Kültürel ve dilsel farklılıklara sahip öğrencilerin bulunduğu	1	2	3	4	5

sınıflarda çalışmak daha zordur. (It is more difficult to work in classes with students with cultural and linguistic differences.)					
12- Öğrencilerimin ebeveynleriyle kültürel ve dilsel farklılıkları hakkında konuşabilirim. (I can talk to my students' parents about their cultural and linguistic differences.)	1	2	3	4	5
13- Sınıf ortamında toplumsal unsurlar arası kültürel farklılıklara odaklanmak yerine kültürler arası benzerliklere dikkat çekerek bu gruplar arası çatışma çıkarmaktan kaçınmayı tercih ederim. (In the classroom, instead of focusing on cultural differences among the societal agents I would prefer to avoid creating conflicts among these agents by drawing attention to the similarities among the cultures.)	1	2	3	4	5
14- Öğrencilerimin hazırlamış oldukları ödevlerde sahip oldukları kültürel ve dilsel farklılıkları kullanmalarını sağlayabilirim. (I can enable my students to use their cultural and linguistic differences in the assignments they prepare.)	1	2	3	4	5
15- Kültürel ve dilsel farklılıkların olduğu sınıflarda sınıf yönetiminde sorunlarla karşılaşacağıma inanırım. (I believe that I may have trouble in classroom management in the classrooms with cultural and linguistic differences.)	1	2	3	4	5
16- İngilizce öğretmenleri farklı anadillere sahip tüm öğrenciler için fırsatlar yaratmada önemli bir role sahiptirler. (English teachers have an important role in creating opportunities for all students with different mother tongues.)	1	2	3	4	5
17- Öğrencilerimin kültürel farklılıklarından bahsetmelerini teşvik etmek için çeşitli etkinliklerle (şiir yazdırmak, resim çizdirmek gibi) İngilizce ders içeriğini zenginleştirebilirim. (I can enrich the English course content with various activities (such as writing poems, drawing pictures) to encourage my students to talk about their cultural differences.)	1	2	3	4	5
18- Öğrencilerimin kültürel ve dilsel farklılıklarını mesleki gelişimim açısından avantaja dönüştürebileceğime inanırım. (I believe that I can turn the cultural and linguistic differences of my students into an advantage with regard to my professional development.)	1	2	3	4	5
19- Kültürel ve dilsel farklılıkları olan öğrencilere İngilizce öğretmenin daha zor olduğunu düşünürüm. (I believe that teaching English to students with cultural and linguistic differences is more difficult.)	1	2	3	4	5
20- İngilizce dersi içeriklerini tüm öğrencilerimin kültürel ve dilsel farklılıklarını dikkate alarak düzenleyebilirim. (I can organize the contents of English lessons by taking into account the cultural and linguistic differences of all my students.)	1	2	3	4	5
21- Kültürel ve dilsel farklılıkları olan öğretmenlerle birlikte çalışabilirim. (I can work with teachers with cultural and linguistic differences.)	1	2	3	4	5
22- Kültürel ve dilsel farklılıkları olan öğrencilerle başarabileceklerim sınırlıdır. (What I can achieve with students with cultural and linguistic differences is limited.)	1	2	3	4	5
23- Kültürel ve dilsel farklılıklara sahip olan öğrencilerimin farklı öğrenme ihtiyaçlarına karşılık verebilirim. (I can respond to different	1	2	3	4	5

learning needs of all my students who are culturally and linguistically diverse.)					
24- Kültürel ve dilsel çeşitliliğin ne olduğunu açıklayabilirim. (I can explain what cultural and linguistic diversity is.)	1	2	3	4	5
25- Tüm öğrencilerimin birbirlerinin kültürel ve dilsel farklarına karşı önyargılı yaklaşımlarını değiştirebilirim. (I can change the prejudiced approaches of all my students towards each other's cultural and linguistic differences.)	1	2	3	4	5
26- Sınıf ortamında kendi kültürel ve dilsel farklılıklarından bahsedebilirim. (I can talk about my own cultural and linguistic differences in the classroom.)	1	2	3	4	5
27- Sınıf ortamında yalnızca toplumda baskın olan ortak kültürel normları vurgulamam gerektiğine inanırım. (I believe that in the classroom I should only put emphasis on the common cultural norms which are dominant in the society.)	1	2	3	4	5
28- Kültürel ya da dilsel farklılıklara sahip öğrencilerimin akademik olarak başarısız olmaya daha fazla yatkın olduklarına inanırım. (I believe that my students with cultural or linguistic differences are more likely to fail academically.)	1	2	3	4	5
29- Sınıf ortamında kültürel ve dilsel farklılıklara sahip öğrencilerle iletişim kurarken zorlanabilirim. (I may have difficulty in communicating with students with cultural and linguistic differences.)	1	2	3	4	5
30- Sınıfımdaki ana dili farklı öğrencilerin dilleri ile İngilizce arasındaki ses bilimsel farklılıkları farkedebilirim. (I can notice the phonological differences between the languages of the students whose mother tongue is different in my class and English.)	1	2	3	4	5
31- Öğrencilerimin sınıfta kültürel ve dilsel farklılıklarından dolayı yaşadığı sorunları çözmelerine yardımcı olabilirim. (I can help my students to solve their problems which are resulted from their cultural and linguistic differences.)	1	2	3	4	5
32- Dilsel farklılıklara sahip öğrencilerimi ana dillerinde selamlayabilirim. (I can salute my students with linguistically differences in their native languages.)	1	2	3	4	5
33- Kültürel ve dilsel farklılıklar için mesleki yeterliliklerimi hizmet öncesi ve hizmet içi eğitimlerle geliştirebileceğime inanırım. (I believe that I can develop my professional qualifications for cultural and linguistic differences with pre-service and in-service training.)	1	2	3	4	5
34- Öğrencilerin kültürel ve dilsel farklılıklara karşı geliştirdiği olumsuz tutumlar eğitim-öğretimle iyileştirilebilir. (The negative attitudes which students have adopted towards cultural and linguistic differences can be enhanced with the help of education.)	1	2	3	4	5
35- Kültürel ve dilsel farklılıklara sahip olan öğrenciler için ölçme-değerlendirme yöntemlerimi çeşitlendirebilirim. (I can diversify my assessment-evaluation methods for students with cultural and linguistic differences.)	1	2	3	4	5
36- İngilizce öğretmenlerinin, kültürel ve dilsel farklılıkları olan öğrencilerin sınıfta yaşamış olduğu güçlükleri	1	2	3	4	5

kolaylaştırabileceğine inanırım. (<i>I believe that English teachers can facilitate the difficulties experienced by students with cultural and linguistic differences in the classroom.</i>)					
37- Kültürel ve dilsel farklılıklara sahip olan tüm öğrencilerimin diğer öğrencilerle olumlu ilişkiler geliştirmelerine yardımcı olabilirim. (<i>I can help all my students with cultural and linguistic differences to develop positive relationship with other students.</i>)	1	2	3	4	5



APPENDIX D


FINAL VERSION OF THE SCALE

KÜLTÜREL VE DİLSEL ÇEŞİTLİLİK ÖZ YETERLİLİK İNANISLARI ÖLÇEĞİ GELİŞTİRME ÇALIŞMASI

Bu araştırma Çanakkale Onsekiz Mart Üniversitesi İngiliz Dili Eğitimi Yüksek Lisans öğrencisi Melih KIRCALI'nın Doç. Dr. Kürşat CESUR danışmanlığında hazırladığı yüksek lisans tezinde kullanılacaktır. İlgili çalışma kapsamında İngilizce öğretmen adaylarının kültürel ve dilsel çeşitliliğe karşı öz yeterlilik inanışlarını ölçmek için hazırlanmış olan ilk ölçek açımlayıcı faktör ve güvenilirlik analizleri sonrasında iyileştirildi ve doğrulayıcı geçerlilik ve güvenilirlik analizleri için veri toplamak üzere sizlere sunuldu. İlgili çalışma aracılığıyla toplanacak olan veriler için size ait olan özel bilgilere çalışmamın herhangi bir aşamasında kesinlikle yer verilmeyecektir. Çalışmayla ilgili herhangi bir sorunuz olması durumunda iletişim için e-posta, telefon ya da Whatsapp yoluyla tarafıma ulaşabilirsiniz. Vereceğiniz samimi cevaplar çalışmam için çok kıymetli olup, ülkemizde eğitimde kültürel ve dilsel çeşitlilikle ilgili yapılan çalışmalara katkı sunabilecek geçerli ve güvenilir bir ölçek geliştirmeyi amaçlamaktadır. Çalışmayı tamamlamanız yaklaşık olarak 4-5 dakikanızı alacaktır. Zaman ayırdığınız ve çalışmaya katkı sunduğunuz için teşekkür ederim. MelihKIRCALI

		DEMOGRAFİK BİLGİ BÖLÜMÜ			
Bu çalışmaya tamamen kendi rızamla katıldığımı, istediğim taktirde çalışmadan ayrılabileceğimi bilerek verdiğim bilgilerin bilimsel amaçlarla kullanılmasını kabul ediyorum.	EVET	1- Yaşınız:			
		2- Cinsiyetiniz:	K	E	Belirtmek istemiyorum.

MADDE	1- Kesinlikle katılmıyorum (strongly disagree) 2- Katılmıyorum (disagree) 3- Kararsızım (neutral) 4- Katılıyorum (agree) 5- Kesinlikle katılıyorum (strongly agree)				
1-Sınıftaki kültürel ve dilsel farklılıkları fark edebilirim. (I can distinguish the cultural and linguistic differences in my classroom.)	1	2	3	4	5
2-Sınıftaki konuşmalarında kültürel ve dilsel farklılıklara sahip öğrencilerim için yanlış anlaşılma yol açabilecek ifadeleri dile getirmekten kaçınabilirim. (In my classroom discourse, I can avoid uttering expressions which can cause misapprehension by my culturally and linguistically diverse students.)	1	2	3	4	5
3-Öğrencilerimin ebeveynleriyle kültürel ve dilsel farklılıkları hakkında konuşabilirim. (I can talk to my students' parents about their cultural and linguistic differences.)	1	2	3	4	5
4-Tüm öğrencilerimin kendilerini buldukları sınıfın değerli bir üyesi olduklarını hissetmelerini sağlayabilirim. (I can ensure that all my students perceive themselves as the valuable members of the classroom they are in.)	1	2	3	4	5
5-Kültürel ve dilsel farklılıklara sahip olan öğrencilerimin farklı	1	2	3	4	5

öğrenme ihtiyaçlarına karşılık verebilirim. (I can respond to different learning needs of all my students who are culturally and linguistically diverse.)					
6-Öğrencilerimin sınıfta kültürel ve dilsel farklılıklarından dolayı yaşadığı sorunları çözmelerine yardımcı olabilirim. (I can help my students to solve their problems which are resulted from their cultural and linguistic differences.)	1	2	3	4	5
7-Öğrencilerin kültürel ve dilsel farklılıklara karşı geliştirdiği olumsuz tutumlar eğitim-öğretimle iyileştirilebilir. (The negative attitudes which students have adopted towards cultural and linguistic differences can be enhanced with the help of education.) LÜTFEN ARKA SAYFADAN DEVAM EDİNİZ. 	1	2	3	4	5
MADDE	1- Kesinlikle katılmıyorum <i>(strongly disagree)</i> 2- Katılmıyorum <i>(disagree)</i> 3- Kararsızım <i>(neutral)</i> 4- Katılıyorum <i>(agree)</i> 5- Kesinlikle katılıyorum <i>(strongly agree)</i>				
8-Kültürel ve dilsel farklılıklara sahip olan tüm öğrencilerimin diğer öğrencilerle olumlu ilişkiler geliştirmelerine yardımcı olabilirim. (I can help all my students with cultural and linguistic differences to develop positive relationship with other students.)	1	2	3	4	5
9-Kültürel ve dilsel farklılıkların olduğu sınıflarda sınıf yönetiminde sorunlarla karşılaşacağıma inanırım. (I believe that I may have trouble in classroom management in the classrooms with cultural and linguistic differences.)	1	2	3	4	5
10-Kültürel ve dilsel farklılıkları olan öğrencilere İngilizce öğretmenin daha zor olduğunu düşünürüm. (I believe that teaching English to students with cultural and linguistic differences is more difficult.)	1	2	3	4	5
11-Sınıf ortamında yalnızca toplumda baskın olan ortak kültürel normları vurgulamam gerektiğine inanırım. (I believe that in the classroom I should only put emphasis on the common cultural norms which are dominant in the society.)	1	2	3	4	5
12-Sınıf ortamında kültürel ve dilsel farklılıklara sahip öğrencilerle iletişim kurarken zorlanabilirim. (I may have difficulty in communicating with students with cultural and linguistic differences.)	1	2	3	4	5
13-Sınıfımdaki öğrencilerin yürüttükleri çalışmalarda sahip oldukları kültürel ve dilsel farklılıkları kullanmalarını teşvik edebilirim. (I can encourage my students to make use of their cultural and linguistic differences in the studies they carry out.)	1	2	3	4	5
14-Öğretim materyallerimi öğrencilerimin kültürel ve dilsel farklılıklarına göre adapte edebilirim. (I can adapt my teaching materials according to my students' cultural and linguistic differences.)	1	2	3	4	5
15-İngilizce dersi içeriğini tüm öğrencilerimin kültürel ve dilsel	1	2	3	4	5

farklılıklarını dikkate alarak düzenleyebilirim. (<i>I can arrange the English language course content by taking all my students' cultural and linguistic differences into account.</i>)					
16-Farklı ana dile sahip olan öğrencilerin bulunduğu sınıflarda daha kolay anlaşabilmek için o dilde bazı ifadeleri öğrenebilirim. (<i>I can learn some of the expressions of the native languages spoken by my linguistically diverse students to be easily understood.</i>)	1	2	3	4	5
17-Sınıf kitaplığında farklı dillerde kaynaklara yer verebilirim. (<i>I can place the resources in different languages in the classroom library.</i>)	1	2	3	4	5
18-Dilsel farklılıklara sahip öğrencilerimi ana dillerinde selamlayabilirim. (<i>I can salute my students with linguistically differences in their native languages.</i>)	1	2	3	4	5
19-Sınıf ortamında kendi kültürel ve dilsel farklılıklarımın bahsedebilirim. (<i>I can talk about my own cultural and linguistic differences in the classroom.</i>)	1	2	3	4	5
20-Sınıfımda kültürel ve dilsel farklılıklara sahip öğrencilerin bulunmasını değerli bulurum. (<i>I appreciate the existence of the students with cultural and linguistic differences in the classroom.</i>)	1	2	3	4	5
21-Öğrencilerimin kültürel ve dilsel farklılıklarını mesleki gelişimim açısından avantaja dönüştürebileceğime inanırım. (<i>I believe that I can turn the cultural and linguistic differences of my students into an advantage with regard to my professional development.</i>)	1	2	3	4	5
22-Kültürel ve dilsel farklılıkları olan öğretmenlerle birlikte çalışabilirim. (<i>I can work with teachers with cultural and linguistic differences.</i>)	1	2	3	4	5