



REPUBLIC OF TÜRKİYE
ÇANAKKALE ONSEKİZ MART UNIVERSITY
SCHOOL OF GRADUATE STUDIES

DEPARTMENT OF FOREIGN LANGUAGE EDUCATION
ENGLISH LANGUAGE TEACHING PROGRAMME

RAISING CRITICAL CONSCIOUSNESS TOWARDS CRITICAL
MULTICULTURAL EDUCATION: A TEACHER EDUCATION CASE STUDY

MASTER'S THESIS

DİLA BOZKURT

Supervisor
PROF. DR. ECE ZEHİR TOPKAYA

ÇANAKKALE, 2022



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DECLARATION OF ETHICS

I hereby declare that in this thesis study, which I prepared in accordance with the Writing Rules of the School of Graduate Studies of Çanakkale Onsekiz Mart University; I have obtained the data, information and documents I have presented in the thesis within the framework of academic and ethical rules, that I have presented all information, documents, evaluations and results in accordance with scientific ethics and morals, that I have cited all the works I have used in the thesis by making appropriate references, that I have not made any changes in the data used, that I have presented in this thesis is original. Otherwise, I undertake and declare that I accept all the loss of rights that may arise against me.

ETİK BEYANI

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Dila BOZKURT
23/08/2022

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Dila BOZKURT
Çanakkale, August 2022



To my beloved mother...

ABSTRACT

RAISING CRITICAL CONSCIOUSNESS TOWARDS CRITICAL MULTICULTURAL EDUCATION: A TEACHER EDUCATION CASE STUDY

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Master Thesis in English Language Teaching Programme

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13/08/2022, 250

This study aims to investigate English pre-service teachers' level of critical consciousness, and their perspectives of critical multicultural education and transformative learning. Also, this study aims to investigate if a critical multicultural course module affects teacher candidates' level of critical consciousness, and their perspectives of critical multicultural education and transformative learning. If so, this study further explores what changes do teacher candidates experience in terms of their knowledge perception and attitudes on critical multicultural education. Within the embedded experimental model case study design, this study utilized both quantitative and qualitative data collection tools. In order to measure the critical consciousness level of the participants, the Critical Consciousness Scale was used; in order to measure their perspectives of critical multicultural education, the Professional Beliefs about Diversity Scale was used. These scales were translated and adapted into Turkish language before the data collection procedure. The qualitative data was collected through semi-structured interviews.

The results showed that participants initially had a high level of critical reflection regarding egalitarianism, yet they showed almost neutral awareness in terms of recognizing inequalities experienced by diverse groups. They also initially had a low level of critical action. None of the participants initially showed interest in individual or collective action to change oppressive or discriminatory social conditions that they encounter. Even though they had positive attitudes towards multicultural school and classroom practices, they initially viewed education as a bank-deposit education that excludes differences and serves mostly

the middle class. After the course module, participants showed a more critical shift in their beliefs about education, language education, and multicultural education, and they approached multicultural education practices more critically. Also, their perspectives of multicultural education began to rely more on critical multicultural education compared to their initial perspectives. It is seen that the course module provided personal and professional benefits to the participants, yet it had some lacks as well. It provided personal benefits in terms of gaining positive attitudes towards diversity and gaining perspective on social issues. It also provided professional benefits in terms of gaining awareness on the education goals, the ideologies behind education, the political position of teaching, the need for self-improvement as future teachers, and realizing different options for material development for critical multicultural education, as well as, accessing different resources, lesson planning, receiving guidance, receiving new activity types, gaining new pedagogical insights, gaining knowledge on how to implement critical multicultural education into practice. Yet, it lacked in terms of limited time and dense content. Lastly, in light of these findings, the present study further explored the implications.

Keywords: Critical Multicultural Education, Critical Pedagogy, Critical Consciousness, Transformative Learning, Language Education, Teacher Education

ÖZET

ELEŞTİREL ÇOKKÜLTÜRLÜ EĞİTİME DOĞRU ELEŞTİREL BİLİNCİ YÜKSELTMEK: BİR ÖĞRETMEN EĞİTİMİ VAKA ÇALIŞMASI

Dila BOZKURT

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13/08/2022, 250

Bu çalışma İngilizce öğretmenliği bölümünde öğretim gören öğretmen adaylarının eleştirel bilinç seviyesini ve eleştirel çokkültürlü eğitim ile dönüştürücü öğrenme hakkında görüşlerini incelemeyi amaçlamıştır. Ayrıca, bu çalışma bir eleştirel çokkültürlü eğitim ders modülü vasıtasıyla öğretmen adaylarının eleştirel bilinç seviyesinin ve eleştirel çokkültürlü eğitim ile dönüştürücü öğrenme hakkındaki görüşlerinin değişip değişmeyeceğini incelemeyi amaçlamıştır. Eğer değişiyorsa, bu çalışma öğretmen adaylarının bilgi ve deneyimlerinin ne yönde değiştiğini de açıklamayı hedeflemiştir. Vaka çalışması yaklaşımı çerçevesinde hazırlanan bu çalışmada nitel ve nicel veri toplama yöntemleri kullanılmıştır. Öğretmen adaylarının eleştirel bilinç seviyesini ölçmek amacıyla the Critical Consciousness Scale; eleştirel çokkültürlü eğitim hakkındaki görüşlerini ölçmek amacıyla ise Professional Beliefs about Diversity Scale kullanılmıştır. Bu ölçekler veri toplama prosedürü öncesinde Türkçe diline çevrilmiştir ve uyarlama çalışması yapılmıştır. Nitel olarak ise veriler yarı yapılandırılmış görüşmeler ile toplanmıştır.

Sonuçlar göstermiştir ki katılımcıların ders modülü öncesinde eleştirel yansıtma seviyeleri eşitlik bağlamında yüksek, eşitsizlikleri anlama bağlamında neredeyse nötr çıkmıştır. Ayrıca, eleştirel hareket seviyeleriyle düşük çıkmıştır. Katılımcılardan hiçbiri ders modülü öncesinde çevrelerindeki ayrıştırıcı sosyal durumları değiştirmeye yönelik bireysel ya da toplu hareket etmeye ilgili bulunmamışlardır. Çokkültürlü okul ve sınıf uygulamalarına olumlu yaklaşım göstermiş olsalar da ders modülü öncesinde katılımcılar eğitimi *bank-*

deposit yaklaşımı ile değerlendirmekte oldukları bulunmuştur. Ancak ders modülünden sonra katılımcıların eğitim, dil eğitimi ve çokkültürlü eğitim bağlamlarında görüşlerinde daha eleştirel bir değişim saptanmıştır. Ders modülü öncesine kıyasla çokkültürlü eğitim uygulamalarına da daha eleştirel bir yaklaşımla yaklaşmaya başlamışlardır. Araştırma sonucunda görülmüştür ki ders modülü öğretmen adaylarına hem kişisel hem de mesleki faydalar sağlamıştır, fakat aynı zamanda ders modülünün bir takım eksiklikleri de olmuştur. Ders modülü sayesinde öğretmen adayları kişisel olarak farklılığa karşı daha olumlu bir tavır kazandıklarını ve sosyal konulara karşılık bir tutum geliştirdiklerini ifade etmişlerdir. Ayrıca, mesleki olarak da eğitimin amaçlarına yönelik, eğitimin ideolojisi hakkında, öğretimin politik pozisyonu hakkında, öğretmen adayı olarak kişisel gelişimin önemli hakkında ve eleştirel çokkültürlü eğitim için materyal geliştirme yolları hakkında farkındalık kazandıklarını dile getirmişleridir; ve bunlara ek olarak, ders modülünün farklı kaynaklara ulaşım sağlama, ders planı hazırlama, rehberlik etme, yeni etkinlik biçimleri gösterme, yeni pedagojik anlayış kazandırma, eleştirel çokkültürlü eğitimin uygulama yolları hakkında yeni bakış açıları edindirme anlamında onlara katkı sağladığını da ifade etmişlerdir.

Anahtar kelimeler: Eleştirel Çokkültürlü Eğitim, Eleştirel Pedagoji, Eleştirel Bilinç, Dönüştürücü Öğrenme, Dil Eğitimi, Öğretmen Eğitimi,

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LIST OF ABBREVIATIONS

CC	Critical Consciousness
CCS	Critical Consciousness Scale
CFA	Confirmatory Factor Analysis
CME	Critical Multicultural Education
CMECM	Critical Multicultural Education Course Module
EBA	Eleştirel Bilinç Anketi
EFA	Explanatory Factor Analysis
ELT	English Language Teaching
IPRF	Interview Protocol Refinement Framework
KMO	Kaiser-Meyer-Olkin
LCF	Laurillard's Conversational Framework
PAF	Principal Axis Factoring
PBADS	Professional Beliefs about Diversity Scale
TL	Transformative Learning
US	United States
UNESCO	United Nations Educational, Scientific and Cultural Organization
ZPD	Zone of Proximal Development

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CHAPTER I

INTRODUCTION

In this chapter, introduction to the current study is presented involving the purpose of the study, problem statement, research questions, significance of the study, limitations, and definition of key terms.

1.1. Purpose of the Study

Globally, teacher education programs have begun to acknowledge the diversity training component of teacher education since socio-culturally diverse classrooms are continuously increasing in number (Robinson, 2017). With this goal in mind, teacher education programs use different types of critical multicultural education approaches to prepare teachers. However, there is no component of teacher education programmes that explicitly deals with critical multicultural education in Turkey apart from the possibility of some elective courses which depend on the initiatives of teacher educators. Thus, this study aims to investigate the potential impact of a critical multicultural education course module on teacher candidates' perceptions and attitudes. For the sake of this study, within the realm of critical multicultural teacher education, liberal and critical multicultural approaches were utilized. These approaches have the aims of preparing teachers (1) to be aware of diversity and analyze their personal biases, (2) to gain necessary skills and knowledge to practice multicultural pedagogical strategies, (3) to engage in a critical analysis of systemic influence of oppression and power on education and (4) to become agents of social change (Gorski, 2009). Within the limitations of this study, knowledge, awareness, perceptions and attitudes are focused on. Based on the transformative learning theory, this study is constructed around critical multicultural education and the notion of critical consciousness.

This study aims to investigate pre-service teachers' level of critical consciousness, critical multicultural and transformative learning perspectives. In addition to this, the present study tries to explore how they conceptualize critical consciousness, critical multicultural education and transformative learning. Also, this study aims to investigate if

a critical multicultural education course module affects pre-service teachers' level and/or conceptualization of critical consciousness, critical multicultural education and transformative learning when embedded into course content. If so, this study further explores what changes pre-service teachers experience in terms of their knowledge perception and attitudes on critical multicultural education. However, this study is not about the practical skills of the pre-service teachers in terms of how they apply critical multicultural education; instead, this study mainly centers around their attitudes and understanding regarding it.

1.2. Problem Statement and Research Questions

One of the main challenges that teacher education encounters is preparing teachers for diverse educational settings (Upokodu, 2003) because the attitudes and beliefs of teachers towards students who come from different socio-cultural and linguistic backgrounds can lead to stereotyping which can affect how teachers treat their students, their practices and educational evaluations (Chang & Demyan, 2007). Just as many countries that experience multicultural settings, Turkey has a growing diverse population as well. Because of many reasons such as violence, oppression, and war many people are forced to leave their homelands and Turkey continues to be the host country of quite a number of refugees. According to the United Nations High Commissioner for Refugees (UNHCR, 2020) numbers, 3.6 million registered Syrian refugees as well as approximately 330.000 foreign people reside in Turkey. For example, in 2020, 120.604 Iraqi, 98.385 Turkmen, 93.100 Syrian, 54.157 Azerbaijani, 51.658 Iranian, 45.499 Afghan, 43.475 Uzbekistani, 39.000 Russian and 25.832 Egyptian are registered to reside in Turkey (Ministry of Interior, 2020). Narrowing down these numbers in educational settings, there are 1.2 million foreign people at school age and only 59.68% of them are provided education access. Of the foreign people that have access to education, 587.688 of them are Syrian, 58.521 of them Iraqi, 30.510 of them Afghan, 8.240 of them Iranian, 7.032 of them Azerbaijani, 4.652 of them Russian and 4.346 of them Egyptian (Ministry of National Education, 2019).

However, in terms of discussing diverse populations and educational settings, identities apart from ethnicity such as language, religion, gender, sexual orientation, social

class, and race are considered to be part of diversity (APA, 2002). Different identities like gender, sexual orientation, or social class can influence individuals' individual development, social life, educational opportunities, or daily routines and relationships. For instance, it is revealed the negative attitudes and discrimination against individuals' different identities affect their social adaptation process which is essential for them to have positive relationships in their social life (Ergin & Ermeğan, 2011). Like social adaptation, employability is also influenced by the discrimination that is experienced by these individuals. In the employment process, employers may tend to make decisions based on their biases when it comes to employing individuals, for example, from minorities. Apart from their qualifications, individuals can be differentiated based on their different identities like race, gender, or sexual orientation. Besides, co-workers of these individuals and customers can have discriminatory attitudes and these components together reduce the chances of employment of these individuals (Baert, 2015; as cited in Karakaş, 2018). Just like business social life, these factors that result in discrimination in individuals' daily life such as gender, social class, and race do have an impact on educational life as well. It is revealed in studies that socio-economic status, educational background of parents, regional differences, size of schools, quality of teachers, and gender are some of the factors that predict achievement, especially in PISA results. Socioeconomically disadvantaged students, students who live in certain parts of the country, and female students do get lower results than their peers (Dolu, 2020).

As it can be seen in the research studies, students who come from diverse cultural backgrounds struggle in schools in terms of many issues such as academic achievement and engagement and teachers do have difficulties managing these disadvantageous situations (e.g. Bursa, 2015; Gürgen, 2017; Sağdıç, 2018). Therefore, regarding the increasingly diverse context in educational settings, the need for constructing knowledge to critique inequalities in the education system from a transformative and critical perspective is present (Ukpokodu, 2003). To increase these individuals' academic achievement and engagement, or to enhance their social adjustments to the society, critical multicultural education is needed. Within the framework of transformative learning theory, critical multicultural education aims to analyse and critique the discriminatory educational practices and policies and consequently transform them into more equitable ones. Therefore, the overarching goal is to transform society by first transforming teachers, then

schools, and then finally the society itself (Gorski, 2010). Doing so, this transformative process is invoked by critical consciousness, which stands for critically analyzing and taking action against any social circumstances that oppress or discriminate against individuals of the society (Dirkx, 1998).

Accordingly, there are quite a few research studies in the world literature that attempted to explore the roles and effects of critical consciousness, critical multicultural education and transformative learning among students and teachers and overall the findings suggest that developing critical consciousness and a better understanding of critical multicultural education and transformative learning contributes to reducing discriminatory perceptions and anti-diverse attitudes, improving engagement and wellbeing (e.g. Baggett, 2018; Chen, 2012; Cross, Behizadeh & Holihan, 2018; Hjern, Seva & Werner, 2018; Nganga, 2020; Nojan, 2020; Rodriguez, Monreal & Howard, 2020). However, regarding Turkey's context, research to this date remains inadequate. Despite the fact that there are some research studies on transformative learning theory (e.g. Arı & Kurnaz, 2019; Deveci, 2014; Şahin & Doğan, 2018), and two research studies on critical multicultural education, one of which is a scale development study and the other is conducted with preschool teachers (e.g. Acar-Çiftçi, 2016a; Acar-Çiftçi, 2016b), there is no research on critical consciousness. Besides, there is no research found dealing with critical multicultural education and critical consciousness in English Language Teaching (ELT) field in Turkey, yet it is revealed that language teachers do have struggles on how to act on the discriminatory and oppressive challenges that their students encounter (Somuncuoğlu, 2019). ELT field cannot be left out in the process of critical multicultural education since language learning and language teaching are not apolitical processes: they also help to construct how language learners perceive themselves, their social surroundings, their past, and future (Norton & Toohey, 2004). Therefore, language learning needs to consider the social and political complexity of its nature and should offer approaches to language learning in diverse learning conditions (Okazaki, 2005).

Considering the importance of critical consciousness within critical multicultural education and transformative learning theory in order to achieve equitable societal change and the lack of research on this issue in Turkey, especially in the ELT department of teacher education, the present study intends to fill this research gap. The present study intends to explore pre-service teachers' level of critical consciousness, and perspectives on

critical multicultural education, transformative learning theory and investigate how a critical multicultural course module underpinned by critical consciousness may invoke perceptions on critical multicultural education and transformative learning among pre-service teachers. In order to do so, this study aims to answer the following research questions.

RQ.1. What is the pre-service teachers' initial level of critical consciousness?

RQ.1.1. Does their level of critical consciousness vary depending on their gender and parents' educational background?

RQ.1.2. How do pre-service teachers initially conceptualize critical consciousness?

RQ.2. What are the pre-service teachers' initial perceptions of critical multicultural education?

RQ.2.1. Do their perceptions of critical multicultural education vary depending on their gender and parents' educational background?

RQ.2.2. How do pre-service teachers initially conceptualize critical multicultural education?

RQ.3. How do pre-service teachers initially conceptualize transformative learning?

RQ.4. Does the Critical Multicultural Education Course Module (CMECM) affect pre-service teachers' level of critical consciousness?

RQ.4.1: Does the CMECM lead to changes in pre-service teachers' conceptualization of critical consciousness?

RQ.5. Does the CMECM affect pre-service teachers' perceptions of critical multicultural education?

RQ.5.1. Does the CMECM lead to changes in pre-service teachers' conceptualization of critical multicultural education?

RQ.6. How do the pre-service teachers evaluate the CMECM?

1.3. Significance of the Study

This study is important and unique in a way that it fills a gap in the literature in terms of investigating how a critical multicultural education course module that enhances critical consciousness invoke critical multicultural and transformative learning perspectives, also in terms of exploring the level of critical consciousness, critical multicultural education and transformative learning of teacher candidates. There have been some studies that explored how interventions affect knowledge or skills of teachers, students, or teacher candidates (e.g. Abednia & Izadinia, 2013; Robinson, 2017; Zamudio, Bridgeman, Russell & Rios, 2009). However, there is no research I could find that combines the critical consciousness, critical multicultural education, and transformative learning regarding exploring changing perceptions of teacher candidates via a course module. Also, considering the Turkey context, besides the limited research dealing with these Freirean notions, there are no dissertation studies on critical multicultural education and critical consciousness. Only five dissertation studies found tackling with transformative learning theory (e.g. Çimen, 2013; Gezer, 2010; İzmirli, 2012; Kurnaz, 2018; Öncel, 2017) and they were based on different fields like educational science, biology education and computer and instructional technologies education dealing with different components like sustainability and environmental education. Only one of them used English classrooms as a research setting and investigated the relationship between students' perceptions of transformative learning and its effect on language learning strategies (e.g. Kurnaz, 2018). Thus, this study intends to address this particular research gap by exploring teacher candidates' changing perceptions of transformative learning, critical multicultural education and critical consciousness in an ELT department.

In addition to the scarcity of research, this study may also contribute to teacher education programmes by framing a course module on critical multicultural education so that teacher educators may expand and utilize it based on their educational needs.

As well as teacher education, this study may provide information to the Ministry of National Education on designing in-service teacher education programmes or courses to raise their awareness by showing the mindset of teacher candidates on critical multicultural education.

1.4. Limitations

The present study was conducted with a small number of English language pre-service teachers at a university. Therefore, this study avoided generalization while presenting and discussing the findings, as the results may show differences according to different contexts. On the other hand, since the sample of the study was three separate classes, the results might be influenced by the dynamics of each class. Also, for the qualitative data collection, since the participants of the interviews were different for pre-interviews and post-interviews, the experiences of the participants related to the course module may show differences.

1.6. Definition of Key Words

The main terms that are used in this study are listed below.

Critical Theory: “[is] an empirical philosophy of social institutions. It may retain both an empirical-analytic and interpretive component, but each is placed within a reflective system of epistemic inquiry.” (Steffy & Grimes, 1986, p.325)

Critical Pedagogy: “[is] a pedagogical philosophy that challenges the traditional content-centered “banking” model of education” (Baer, 2016) “critical pedagogy is not simply concerned with offering students new ways to think critically and act with authority as agents in the classroom; it is also concerned with providing students with the skills and knowledge necessary for them to expand their capacities both to question deep-seated assumptions and myths that legitimate the most archaic and disempowering social practices that structure every aspect of society and to take responsibility for intervening in the world they inhabit.” (Giroux, 2007, p. 2)

Transformative Learning Theory: “[the] process of becoming critically aware of how and why the structure of psycho-cultural assumptions has come to constrain the way we see ourselves and our relationships, reconstituting this structure to permit a more inclusive and discriminating integration of experience and acting upon these new understandings” (Mezirow, 1981, p. 6)

Critical Multicultural Education: “[is] a process of comprehensive school reform and basic education for all students. It challenges and rejects racism and other forms of

discrimination in schools and society and accepts and affirms the pluralism (ethnic, racial, linguistic, religious, economic, and gender, among others) that students, their communities, and teachers reflect.” (Nieto, 2004)

Critical Consciousness: Critical consciousness is a term put forward by Brazilian educator Paulo Freire who described it as an awareness of the social, economic, political, cultural, and psychological factors that determine the lives of individuals and groups (Freire, 1970)

1.7. Chapter Summary

In this chapter, the purpose of the study, its problem statement as well as research questions, its significance and limitations were presented and explained. In addition, the definition of keywords is also shared.

CHAPTER II

LITERATURE REVIEW

2.1. Introduction

In this chapter, the theoretical background of transformative learning theory, critical pedagogy, critical multicultural education, and the current empirical research conducted in educational settings both globally and locally are presented in detail.

2.2. Learning Theories

Learning is a crucial part of human development as it is to gain knowledge and skills. Learning involves a change in the way of thinking, emotions, behaviors, or attitudes, and one of the most important keys to learning is one's experiences since our identity is based on what we have collected through family, schools, and culture. Therefore, besides learning new information and skills, people are also challenged to unlearn and relearn attitudes, behaviors, and emotions that they gained through their culture (Braungart & Braungart, 2011). This aspect of learning started to be emphasized with the rise of cultural and linguistic diversity and societies' becoming multicultural after the Second World War, which led to the place of multicultural education in the education system and its effects on the aims and content of education gained importance (Allemann-Ghionda, 2001). As the focus shifted towards the idea that education should include diversity in all forms, critical multicultural education that reevaluates education critically and transformative learning that centers around changing problematic perspectives started to gain popularity in the education field (Jenks, Lee & Kanpol, 2001). In order to deepen our understanding of these notions, it is necessary to go through the historical background; how the education field has been shaped by different perspectives on learning and learning theories, and how these learning theories influenced the appearance of transformative learning theory and critical multicultural education.

Although it is agreed upon that learning is an important part of human experience, there have been different views on the process of learning, its definition, causes and consequences. There is no universally accepted precise definition of learning, yet it can be

described as a process which requires a modification in knowledge, skills, attitudes, or behaviors (Shuell, 1986; Schunk, 2012). Even if people hold different opinions on the precise nature of learning, there are general criteria that are considered to capture how learning can be defined: (1) Learning involves a change in behavior; learning occurs when people become capable of doing something different. (2) Learning lasts over time; the change in behavior should last for at least a period of time since momentary changes cannot be considered as learning but also it may not last forever because forgetting occurs. Lastly, learning happens with the help of experiences such as practicing or observation (Schunk, 2012). Hence, learning theories aim to demonstrate an understanding of how learners acquire knowledge and skills, as well as how educational practices revolve around particular perceptions and visions (O'Neill & Senyshyn, 2011).

Along with the learning process in general, language learning and acquisition displays similar characteristics as well. While learning a language means the conscious process of studying and understanding the language, acquisition of that language means the absorption of the principles of the language through authentic experiences (Terrell, 1977). Theories about language acquisition and learning which are highly discussed among linguists and educators throughout history begin with the behaviorist theory. The behaviorist theory, which was founded on the works of J.B. Watson, deals with first language acquisition rather than second language learning. The key principle of behaviorism is analyzing human behavior in terms of stimulus-response interaction (Demirezen, 1988). As one of the most well-known founders of behaviorism, Skinner (1953) viewed the stimulus as a function occurring in the future as a consequence of a prior response. This means reinforcing the consequences of response would make the response occur in the future again while punishing them would make it less likely. Overall, behaviorism is basically a theory that investigates behavior and it suggests that learning is about a change in the form of behavior or response and is highly influenced by environmental factors (Schunk, 2012).

Considering language learning and acquisition, the behaviorist theory leans more on dealing with first language acquisition rather than second language learning, as analyzing human behavior through stimulus-response interaction is one of the key principles of it (Demirezen, 1988). Behaviorism, especially the radical Skinnerian view of behaviorism, affected the second language teaching field between the years of 1950-70, with the

emergence of audiolingualism (Castagnaro, 2006). The audio-lingual method, derived from the principles of behaviorist psychology and linguistic structuralism, sees language learning as a process of habit formation with memorizing language patterns through dialogues and drills since language acquisition is explained by behaviorism as the babies develop their language skills by babbling and trying to resemble sounds around them as they get rewards (Castagnaro, 2006; Cook, 2016; Demirezen, 1988). Therefore, with this perspective language is taught using repetition exercises and drilling activities that minimize the chances of making mistakes because correct responses are considered to increase the likelihood of a behavior to be learned and consequently, they are highly encouraged (Richard & Rodgers, 2014).

On the other hand, cognitive theories put emphasis on the mental structures formed by learners and the information process. From this perspective, learning is considered to be a mental phenomenon. The focus shifted from observation of behaviors to processing of information including its acquisition, construction, organization, storage, and retrieval. Cognitive theorists agree on the idea that the main important point of learning is the mental process, yet they disagree on which processes are important. Besides, like behavioral theories, cognitive theories also agree on the idea that the environment has an effect on learning. This effect is seen as a stimulus that is arranged by the teachers from behaviorism perspective while it is seen as an input for students to practice skills with corrective feedback from the cognitive point of view. With input, students acquire it, code and rehearse it, store it, and retrieve it. The ways they do this process determine the conditions of how they learn (Schunk, 2012).

With the appearance of this point of view, the mental process in language learning also gained importance. The cognitive theory suggests that like any other complex skills, language structures are acquired, coded, organized, stored, constructed, and retrieved in the short-term or long-term memory (O'Malley, Chamot & Catholic, 1987). Hence, the main point of language learning relies on a cognitive process including both deductive and inductive learning; first grammatical rules were taught to students then they applied them in practice. Accordingly, there have been different teaching methods focusing on this aspect of learning theories such as the PPP approach, Situational Language Teaching, and the Silent Way (Richard & Rodgers, 2014).

Along with behavioral and cognitive theories, constructivism is another learning theory that aims to explain how learning takes place. Highly influenced by the works of Piaget and Vygotsky, constructivism mainly focuses on human factors to explain the learning process rather than environmental factors. Behavioral theories suggested that learning should be assisted by the environment so that the right responses to stimuli can be achieved, while cognitive theories implied the importance of considering both learners' perceptions and the learning environments to achieve meaningful learning. Yet, some researchers point out that these views are not capable of capturing the real complexity of the learning process (Schunk, 2012). Contrary to the views put forward before, constructivism argues that we cannot assume any statement to be true; all should be considered with doubt because the world we live in can be constructed in many different ways. Knowledge is something people construct inside themselves based on their beliefs and experiences, not something that can be imposed from outside. All knowledge is a personal product of our cognitions (Cobb & Bowers, 1999; Simpson, 2002).

Constructivism emphasizes the active involvement of the learners in the learning process. It is a student-centered and project-based learning allowing students to ask questions and explore different interpretations of meaning. Rather than being the provider of knowledge, teachers act as a guide or a facilitator. The constructivist theory involves concepts like restructuring, schema theory, and scaffolding. Regarding the language teaching field, constructivism is integrated into teaching with methods like Communicative Language Teaching, Community Language Learning, Cooperative Language Learning, and Whole Language (Richard & Rodgers, 2014).

These main language theories -behaviorism, cognitivism, constructivism- address different needs of different students, therefore, it becomes very important to answer the question of which theory is the most efficient one among them. However, as learning is a rather complex process that is influenced by multiple factors, advocating for one theory only and disregarding the others would not be favorable. There have been different powerful theories developed for different contexts with the inspiration of each of these main learning theories (Ertmer & Newby, 1993), and some of which are specifically catered to adult learning.

Adult education, considered to be different from child education, specifically addresses adults who engage in systemic education activities to develop new knowledge,

skills, attitudes, or values (Merriam & Brockett, 2011). Adult learning theories usually rely on different paradigms such as behaviorism, cognitivism, or humanism addressing the academic, social, and economic goals of a teaching program (Welton, 1995). However, different from how children go about learning, research on adult learning shows some characteristics that are present in how adults learn. Adult learning theories assume that adults rely on their experiences, they are independent and self-directed, they transform information into their daily life, they are more focused on problem-centered approaches, and more internally motivated compared to external drives. In addition to these, another relevant characteristic is that mutual respect among learners and teachers is rather important since it is essential for a safe environment for education (Abela, 2009).

The adult learning concept also includes reflection and motivation, which are relatively important pillars. Considering reflection and motivation, Transformative Learning Theory distinguishes itself from the other adult learning theories, as for Transformative Learning Theory, learners' experiences and reflecting on their experiences are the crucial parts of the learning process (Abela, 2009). However, transformative learning theory is not the only adult learning theory. Apart from transformative learning theory, other adult learning theories focus on different aspects of learning such as instrumental learning perspectives center around prescriptive knowledge and individual autonomy in adult education, experiential learning perspectives emphasize learning through experiences and observation centering around collaborative inquiry, and situated cognition, on the other hand, considers learning as a meaning-making process which means learning should be facilitated with social activities, situations and lived experiences (Amstutz, 1999). Yet, in terms of the place of personal experiences and reflection, transformative learning becomes a distinct way of going about adult learning since it is based on the learners' ability to attain new knowledge through critical self-reflection (Wickett, 2005). Therefore, the one that will be further explained throughout this chapter will be the transformative learning theory for the sake of this study.

2.3. Transformative Learning Theory (TL)

Perspective transformation or transformative learning is a different framework for interpreting how adults learn. This view is quite different from what many theorists have

been emphasizing for adult education regarding practices, aims, and processes traditionally (Dirkx, 1998). Transformative learning, which was introduced by Jack Mezirow in 1978 within the context of North American adult education, was heavily influenced by Jack Mezirow's own observations, Freire's conscientization concept, paradigms of Kuhn, the works of Roger Gould, Harvey Siegal and Herbert Fingerette, and, drastically the works of Jurgen Habermas, and it intended to reevaluate the assumptions and expectations that shape our thinking process (Mezirow, 1997; Mezirow, 2008). Therefore, transformative learning considers learning as a process in which students' assumptions and beliefs are explored and changed (Amstutz, 1999). It is grounded on the idea that learners acquire new knowledge and understanding through critical self-reflection which is assumed to lead to forming more inclusive and integrative perspectives. The main aim of transformative learning is to answer the question of how we change the ways we experience the world around us to make it more inclusive (Wickett, 2005).

As one of the important underpinnings that shaped the transformative learning theory, the works of Jurgen Habermas on learning focus on how different ways of learning and teaching can affect how we achieve learning goals. To start with, according to Jurgen Habermas, learning and problem solving may be instrumental, impressionistic, normative, and communicative. These different types of learning view the way to learn and teach, and the process of achieving learning goals differently. Hence, Habermas specifically draws a distinction between instrumental learning and communicative learning.

In instrumental learning, learning is used to manipulate the learning environment in order to reinforce the effectiveness of learners' performance. On the other hand, in communicative learning, learning includes people who are trying to achieve a mutual understanding of an interpretation and its meaning. One of the main differences between these two types of learning is the aspect of empirical testing. While instrumental learning assesses truth through empirical testing, communicative learning focuses on understanding values, beliefs, purposes, and feelings, which are less convenient for empirical tests. Therefore, in communicative learning, it becomes essential to reflect on the assumptions underlying values and beliefs critically for learners. Thus, discourse is used to assess underlying reasons behind interpretations by critically examining them. Even though Habermas' communicative learning centers around examining frames of reference, transformative learning can occur in instrumental learning as well as communicative

learning. While transformative learning generally involves critical self-reflection in communicative learning, in instrumental learning, relying on tasks can be beneficial. Yet, prioritizing tasks in the learning process as well as critical self-reflection may occur in either type of learning (Mezirow, 1997; Mezirow, 2008).

Since the aim of communicative discourse is to reach the best judgment instead of assessing a truth claim as instrumental learning, teachers and students should recognize the frames of reference of others intellectually and empathetically, and seek common ground. Since the frames of reference mean the sets of fixed assumptions and expectations, they involve cognitive, conative, and affective components of our within or outside awareness. They can be either habits of mind – broad, abstract, habitual thinking, feeling and acting, affected by assumptions that are rooted in cultural, social, educational, and many other sets of codes, or they can be points of view, which are the results of habits of minds, the variety of belief, memory, value, attitude, and feeling that forms a specific interpretation (Mezirow, 2008).

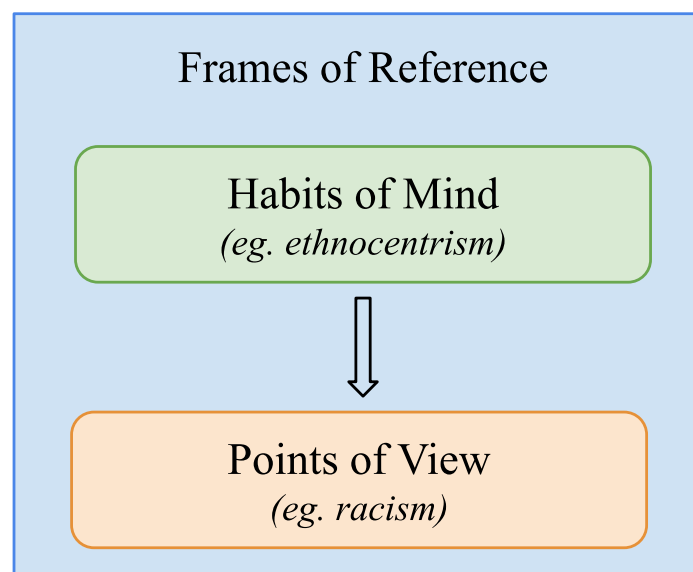


Figure 1. Frames of reference, habits of mind, and points of view (Mezirow, 2008)

What Mezirow referred to as meaning perspectives, habits of mind, and points of view are personal entities that can be changed if the change is supported with good reasoning. Thus, it is very important to encourage personalization and reasoning when reflecting on problematic habits of mind or points of view (Illeris, 2014). For example, ethnocentrism can be considered as a habit of mind as it is a very broad concept, types of racism, sexism, or homophobia can be considered as point of view resulting from the habit

of mind. Habits of mind may include sociolinguistic, moral, ethical, religious, psychological, and aesthetic ideologies and paradigms as well as learning styles and sensory preferences.

All in all, as transformative learning theory is based on evidential (instrumental) and dialogical (communicative) reasoning, it involves the process of reflecting critically, determining if something is empirically true, arriving at more justified beliefs, taking action on our transformed minds and becoming more critically reflective of our own frames of reference (Mezirow, 2008). To achieve this process, transformative educators often do not teach the content differently than instrumentally-oriented educators. Yet, they teach the content through different instructional strategies, such as using dialogues, critical reflection, and problem-posing, with a distinctly different end in their minds regarding the goal of transformation, whether it is individual or collective. Therefore, what transformative educators do in the classroom heavily depends on what kind of view they assume about transformative learning. There are mainly four different strands of thought within transformative learning, and they will be discussed in the following section in more detail. These strands are displayed in many adult educators' works, one being Jack Mezirow as discussed so far, and the others are: Paulo Freire, Larry Daloiz, and Robert Boyd. Their work provides the ground for further understanding of the meaning and elements of transformative learning (Dirkx, 1998).

2.3.1. Different Perspectives on TL

Transformative learning, one of the ways of meaning-making of one's experiences, has been constantly investigated within the adult education field. After its emergence years ago, numerous studies have explored transformative learning in terms of its relation to communities, social transformation, reflection, intercultural education, whole-person learning, and many other areas of study. Still, transformative learning is one of the common interests in today's education field. While many studies around it involve the issues of social action and critical teaching, many other studies center around empirical research (Taylor, 1998). To deepen the understanding of transformation and what transformative learning means, scholars defined transformation differently.

According to Daloz, transformation is a development; he considered transformative learning as growth. Similar to the works of Mezirow and other scholars, Daloz suggests that constructing meaning within our lives is essential for adult learners to participate in learning experiences. This view of transformative learning theorizes that learners develop new phases and new meaning structures through their learning experiences so that they can identify and make sense of their changing world. However, the developmental tasks of different groups require appropriate ways of meaning-making, such as middle-aged learners might not relate to the ways young adults experience life. Learners revise their old ways of perceiving their lives and their sense of self; and, construct new ways. This view of transformation as growth and development also relies on constructivism like the works of Mezirow; however, Daloz relies more on a holistic intuitive process rather than rational and reflective acts. According to Daloz, personal change seems more crucial than altering the social structures of inequality. Since formal education influences adults' meaning-making and construction process, Daloz frames educators' role as mentors. In this way, transformation as a development perspective shows how the content and the processes of learning experiences influence the reconstructing of old patterns of meaning-making and forming new ways of perceiving the self and the world (Dirkx, 1998).

On the other hand, while Daloz defines transformation as development, Robert Boyd defines transformation as individuation. For Boyd individuation is a lifelong process of perceiving the world through reflection (ego, shadow, persona, collective unconscious) and making up our identity. This process of individuation involves discovering new talents, gaining a sense of empowerment, and gaining an understanding of one's inner self and self-responsibility. Therefore, transformation is defined by Boyd as a change in one's personality by a personal dilemma and the expansion of consciousness. According to Boyd, the only way of occurrence of significant changes in an individual's psychological development is through transformation. Therefore, the overarching goal of perspective transformation is to free individuals from their unconsciously predefined cultural norms and patterns that withhold them from self-actualization.

However, contrary to Mezirow's focus on experienced conflicts about individuals' relationship with culture, Boyd focuses more on coming to terms with one's own life phases; putting emphasis on the conflicts within the individuals' own mindset. This approach allows Boyd's perspective on transformation to be more related to accepting

humans as a whole person, rather than suggesting the ego is the central player in the transformative process. The main purpose of transformation is to help students realize their “spirit” surrounding the socio-economic, political, and various cultural effects, but transform them. Therefore, the teacher is expected to design their instruction to encourage self-reflection in learning by both using seasoned guidance, which means guiding students with personal experiences, and using compassionate criticism, which means helping students question their own reality. Overall, we can say that the perspective Boyd takes on transformative education is deeply based on exploring the unconsciousness; through dialogues with unconsciousness, transformation, therefore individuation is possible. This individuation is a transformation that addresses exploring hidden aspects of people’s personality rather than Mezirow’s rational autonomous view. Or else, not being able to explore these hidden personality traits leads the unconscious to be unable to act on new perspectives (Taylor, 1998).

Apart from Mezirow, Daloz, and Boyd, another scholar from Brazil, Paulo Freire, depicted transformation as emancipation and consciousness-raising. According to his envision, education is an important tool that can be used to help people become subjects rather than objects, and help them constantly reflect and act on the transformation of their world. This transformation is a dynamic, ongoing, and never-ending process, and its overarching aim is to achieve a more equitable society for all to live in. Unlike Mezirow and the other scholars, Freire is more focused on social transformation through emancipating the oppressed by arousing their critical consciousness instead of an individual transformation. With awakening critical consciousness, people learn to identify the contradictions related to social, political, and economic inequalities (Taylor, 1998). The more radical one gets, the more they enter into reality and can better transform it. One should not be afraid to confront, listen to, see, or to discuss with people. It should be encouraged to empower the oppressed; to fight at their side (Freire, 2018). This perspective, mostly referred to as conscientization or consciousness-raising (critical consciousness), is initially originated in Brazil, working with literacy education of the poor, and then spread throughout the western world. This way, Freire has especially influenced adult education in terms of the development of critical perspective.

The conscientization or consciousness-raising process, also known as critical consciousness, is about developing the ability to analyze and question the social, political,

and cultural surroundings of learners as well as taking action on unequal contexts within them. Using dialogue and questioning, and posing problems, learners analyze the contributing factors to unequal and oppressive structures of the society and develop awareness of them. In doing so, learning also helps learners see the ways in which these social structures are shaped as well as how they shape and influence our own thinking. However, within this process of consciousness-raising, alongside developing awareness, it is also crucial for learners to reflect and act on these issues. Through praxis, Freire suggests, education should empower learners and provide opportunities where they can reflect on their world, and therefore, change it. According to this view, transformative learning is liberatory at both personal and social levels, providing learners a voice to construct the meaning of the world for themselves. Freire's works influenced directly or more implicitly, many practitioners and researchers in the adult education field (Dirkx, 1998).

Table 1.

Different perspectives on TL

	Definition of TL	The purpose of TL	Implications for education
Larry Daloz	A growth or a development that requires learner participation	Personal change is the goal of transformation rather than societal change.	Being a mentor, arranging the learning process in a way that will form new ways of perceiving the self and the world.
Robert Boyd	As individuation, which means making up our identity.	To change one's personality through a personal dilemma and the expansion of consciousness.	Design instruction to encourage self-reflection in learning.
Paulo Freire	As emancipation, consciousness-raising.	To achieve a more equitable society for all to live.	Using dialogue and questioning, and problem-posing.

All in all, every educational practice puts forward an understanding of humanity and the world, just like every pedagogical practice which is a part of different contexts regarding social, cultural, and political. Consequently, there have been both similarities and differences between Freire's and Mezirow's views as one of the important pioneers of transformative learning. Freire and Mezirow shared the same historical period, yet they experienced different socioeconomic, cultural, and political environments. Therefore, their starting points, epistemologically and theoretically were largely similar, yet, their choices and experiences were quite different (Vaikousi, 2020).

2.3.2. Differences between Mezirow's and Freire's perspectives on TL

Initially sharing a common path, Freire and Mezirow went through different social, political, and cultural contexts. They both devoted themselves to their ideas, and later in their works, they became two of the most significant theorists in the adult education field. Despite their common grounds, Freire never mentioned or referenced Mezirow in his works while Mezirow expressed Freire's influence, especially his book called *Pedagogy of the Oppressed*, on his works many times, and saw the similarities related to some important issues between his own perspective and Freire's thoughts. The central concepts that they worked on, Freire's conscientization and Mezirow's perspective transformation, both relate to the idea of a culture of silence, which refers to the situation where people are passive or silent in the social processes because of the lack of opportunities (Vaikousi, 2020).

As a necessity for emancipatory education, Freire highlighted the importance of dialogue which is the basis of education in order to attain critical consciousness. Similarly, on the topic of dialogue, Mezirow's views are aligned with Freire's as well, concerning its relation to critical reflection and emancipation. Mezirow considered this emancipation from oppression, therefore the goal of social change, as achievable through the transformation of the individuals' perceptions. However, by focusing on the contribution of social movements to the transformation of perspectives, Mezirow emphasized informal, unintentional, and indirect learning. Yet, even though it might have a contribution to some degree, Mezirow did not think that perspective transformation necessarily leads to participating in collective social action because this participation may face different

barriers regarding necessary information and skills or psychological barriers. Instead, according to Mezirow, transformative learning deals with mainly psychological and epistemic transformation which is more likely to result in individual action rather than contributing to collective action. Therefore, for him, social action is important to adult education; however, it does not construct the main purpose. On the other hand, Freire not only theorized social action in the adult education field but also fought for spreading his theories to the rest of the world. Concerning social action, unlike Mezirow, Freire believes that critical awareness is linked to participation in collective social action. Therefore, according to Freire, the educator should combine theory and social action in order to achieve the goals of education for social emancipation. Overall, while Mezirow considers social action as an important part of education, Freire views it as the overarching goal of education and therefore, combines theory with practice to achieve it (Vaikousi, 2020).

According to Freire, education for emancipation requires not only critical awareness of the learners but also preparing them to act upon any contradictions or obstacles withholding their liberation. Thus, education contains a political background allowing to emphasize the struggles the students experience. This is why the role of the educator does not simply consist of involving in the learning experience; it rather involves a sociopolitical imperative. Similar to Freire's this point of view, Mezirow also associated transformation with collective social action to some degree, and he argued that educators need to encourage learners to take an active part in solving the problems of the community. Besides, he emphasized the role of critical reflection on social conditions that constrain learning. Essentially, similar to Freire, Mezirow considered the role of the educator as "cultural activist" rather than neutral. Yet, there are considerable differences between the way they constructed their views on the role of education in social action in some respects. Contrary to Freire, Mezirow believed that adult educators do not generally feel the responsibility for initiating a collective social action or becoming the leader of their learners. They may encourage their learners to fight for their goals but they do not guide their actions. Educators mainly focus on helping learners to be aware of their problems, and then they can take a critical look at the causes of their problems to eliminate them, and form their perceptions to change the status quo. Therefore, Mezirow believed that if learners are interested in participating in social action, adult educators can help and guide them to act effectively even though he anticipated that not all educators have the necessary

skills and knowledge to do so. Even if both Mezirow and Freire viewed educators as somewhat activists instead of being neutral, they leaned towards different aspects of it such as cultural activism and social activism. All in all, the main nuance of their works lies in the idea of placing emancipatory learning in education whether as an overarching goal or a possible outcome (Vaikousi, 2020).

As Freire linked transformative learning to critical pedagogy, according to him, education should analyze and explore the issues of power and oppression from a critical perspective (Greenman & Dieckmann, 2004). And, as each educational setting is unique and different from one another, students can learn to affirm their cultural and individual differences and acknowledge their problematic views, look for different ways to challenge them with the help of integration of critical consciousness into education (Darder, 2003).

2.4. Diversity and Discrimination

Diversity, as a concept, is a mixture of different identities that construct the core identity of a person since the different personal characteristics shape the way we are (Silverman, 2010). Even though it is very hard to make clean-cut definitions for diversity, in one of the most inclusive ways, it can be defined as the “individual and group differences along the dimensions of race, ethnicity, gender, sexual orientation, socio-economic status, age, physical abilities, religious beliefs, political beliefs, and various lifestyles, experience, and interests” (CUYN, n.d.). These differences among the individuals have been a matter of question throughout human history: how do communities consisting of diverse members live together? There are different political, economic, and cultural elements of this mentioned question which are explored by many social scientists throughout the years. Before further examining any of the underpinnings of diverse societies, three aspects of this notion should be considered. First and foremost, all present societies are culturally diverse; there are no countries that consist of only one cultural identity. Secondly, policies to address diversity differ from society to society. For instance, while some countries aim to reduce cultural diversity through policies, others aim to promote cultural diversity by especially establishing policies and practices for the sake of it. Thirdly, it is important to consider whether individuals or groups of individuals have

positive or negative attitudes towards diversity. These attitudes could target their own cultural group as well as other groups (Berry & Sam, 2014, Chapter 5, p.98).

Each member of any society is surrounded by a culturally diverse and complex environment. Therefore, each individual carries the influence of their environment and creates their version of their multicultural identity. In the creation of this identity, there are many intersecting cultures that have contributions such as ethnicity, gender, sexual orientation, social class, age, religion, and disability. Cultures may vary regarding their size in terms of including larger groups such as ethnicity and gender, or smaller groups such as a special talent or occupation, and they may vary regarding how they relate to power, domination, and access to resources (Lott, 2009). Even though culture, on its own, was interpreted broadly as the beliefs, values, and practices that are transmitted among members of a society in the early days (Latane, 1996), it is now seen more as any potentially notable ethnographic, demographic, status or affiliation identities (Pedersen, 2013). Because, we are made up of various identities and we are defined by what we do as much as where we come from (Essed, 1996). Even though there is no universally accepted definition of it, discrimination, on the other hand, is a term that is associated with diversity and problems within diverse societies. There are different kinds of diversity such as individual, institutional, and structural that have different impacts on different groups of people. Individual discrimination is related to the differential harmful effect caused by the behaviours of members of one group towards the individuals of another group, while institutional discrimination refers to the policies of one dominant group that are intended to harmfully impact minority groups. And structural discrimination refers to the seemingly neutral policies that are pushed by the dominant groups, which have harmful effects on minority groups (Pincus, 1996).

2.4.1. Racism

Racism is about a hierarchy of superiority or inferiority in terms of production and reproduction of the human politically, culturally, and economically by the institutions of the dominant capitalist, patriarchal, western-centric world system. The groups of people who are seen as superior have easy access to any kinds of rights as well as material

resources and social recognition while the people who are seen as inferior are often dehumanized, which is a result of being denied access to rights, resources or recognition. Based on the historical and cultural context, the hierarchy of this superiority or inferiority can vary according to different racial markers such as skin color, ethnicity, language, or religion (Grosfoguel, 2016). Discrimination against people based on any assumed associated traits is what is referred to as racism, including particular behaviors, beliefs, stereotypes, prejudices, attitudes, institutional practices, acts of violence, and distancing. Even though it has no relation to biological differences, race has been a crucially important sociopolitical factor that is used to justify and maintain status quo discrimination. Without scientific validation, races continue to be accounted as real and presented in social and political discourse. Therefore, racism has an impact on access to any type of resources such as education, employment, governmental, neighborhood, or medical, having a highly negative effect on the general health and welfare of groups and individuals (Lott, 2009).

With the injustices happening in legal systems, especially towards people of color, a critical race theory started to emerge as a critique of legal action based on the experiences of people from different racial backgrounds. The fundamental precept of critical race theory is the focus on race and racism. With the help of the studies of legal scholars such as Derrick Bell, Richard Delgado, and Mari Matsuda, critical race theory was established in order to address racism in the legal system and how underdeveloped critical legal studies were (Bergerson, 2003). Critical race theory challenges the idea of seeing whiteness as the normative standard, and it focuses on the diverse experiences of people of color because, in order to grasp racial dynamics and how current injustices are connected to the earlier ones, it is very important to explore the societal and experiential context of racial oppression. As one of the influential ways of challenging the harmful stereotypes, beliefs, and attitudes in society towards specific racial groups is by telling stories, critical race theory scholars often used storytelling to fight the dominant mindset of the society (Taylor, 1998).

As time passed, critical race theory protected the root of its original tenet, challenging the social construction of race, especially for people of color that are constrained in the US, however, it started to move beyond this paradigm to include racialized lives of other minorities such as Latinos, Asians, Indians, women of color, and homosexuals. It expanded into different fields including Latino critical studies, critical race feminism, critical white studies, and critical queer studies. In recent years, critical race

theory has begun to deal with issues like immigration, language rights, sexual oppression, sexism, citizenship status, transnationality, and internal colonialism (Treviño, Harris & Wallace, 2008). Even if it has been majorly used in the field of legal research, critical race theory has impacted other areas of research including education. In the mid-90s, critical race theory was introduced to education by Ladson-Billings and Tate, leading the way to it becoming one of the most powerful theoretical and analytical frameworks in the education field (DeCuir & Dixson, 2004). By linking this theoretical background to education, critical race theorists highlighted multiculturalism and diversity and asked critical questions about educational research. They stated that instead of focusing on different ethnic foods and traditions, education should be concerned with essential social justice issues if the goal is to incorporate multicultural education (Taylor, 1998).

2.4.2. Ethnicity

Ethnic background represents the individuals' national group that they have come from, which indicates the common traditions, practices, and customs. As individuals who belong to the same ethnic group share a common history and experiences, ethnicity is closely related to history, language, literature, music, food, and so on. But these shared experiences also may include different forms of prejudices, oppression, discrimination, and stereotyping for some, and various forms of privilege and entitlement for others. These experiences that are associated with ethnicity deeply affect everyday life and common behaviors. Research that centers around ethnicity indicates that minority groups face negative attitudes and discrimination by the groups that are more dominant and powerful. Therefore, studying ethnic groups shows each research field that diversity seeks to be recognized and respected (Lott, 2009).

2.4.3. Sexism

Each individual encounters countless stereotypes regarding the role of men and women that are oftentimes pushed by the media and literature from early childhood on.

The common ones include women being caring, communal, and mostly passive while men are agentic, dominant, rough, and ambitious. Even if these common stereotypes may apply to some individuals, they cannot show complete accuracy as they are broad generalizations that cannot apply to every individual. Research around gender and gender roles shows that these stereotypes are actually based on social roles and can vary according to different cultures. Even if they can vary, the overall assumptions about gender may include beliefs, attitudes, and practices that contribute to gender inequality in society. Sexism, in broad terms, can be defined as beliefs, behaviors, and practices that can cause harm and discrimination against individuals based on their gender, whether it comes from individuals or organizations (Nelson, 2009). As the conversation about anti-discrimination in schools, colleges and universities started in 1972, discrimination in many forms such as sexism in teaching materials, curricula, hiring process, and promotions began to be documented. Teaching, from a historical perspective, has been a profession for women, and women teachers generally stay as teachers not moving into the administrative ranks. Since schools were socializing girls and boys according to preassigned sex roles as mothers and workers, boys and girls are perceived and treated differently in the educational settings (O'Reilly & Borman, 1984).

Power relationships in the education process are unequally balanced in terms of students being in the weakest position. Students who are usually the youngest and inexperienced are there to learn and they are being assessed by the end. This power imbalance is amplified by sexism in a patriarchal society in terms of the gender of those who are in strong positions and weak positions (Menter, 1989). In order to eliminate these power imbalances based on gender, feminist theoretical frameworks are started to be incorporated into educational research by scholars in the field. Feminist theories, in broad terms, deal with the subordination of women to men; how it happens, why it is perpetuated, and in which ways it can be eliminated. Even though some of the 'middle range' feminist theories may take the less dramatic way and only addresses particular aspects of gender relations in particular social settings such as family, education, or politics, other feminist theories pursue the goals of understanding gender inequality in every context and acting on these inequalities to change them (Acker, 1987). As gender still heavily impacts social life and individual experiences today, sexism continues to operate in the educational system (Lott, 2009).

2.4.4. Homophobia

Among the different cultural identifications, sexual orientation is another part of one's multicultural self. Similar to other identifications, sexual orientation also influences the beliefs, attitudes, and behaviors towards groups or individuals. Represented by all realms of life such as media, family, and work life, heterosexual culture is extremely dominant and pervasive creating a heteronormative society where heterosexual relationships are assumed, taken for granted, and seen as the norm. As a result, any other relationship gets invalidated in a society where only heterosexual relationships are positively reinforced (Lott, 2009). People whose sexual orientation falls outside of heterosexual relations or gender binary can be defined as queer (Dictionary, n.d.), which used to be a derogatory term used by offenders, however, the term queer is reclaimed by the people who are the members of sexual minority cultures to define themselves (Brontsema, 2004). Apart from being invalidated by society, queer people tend to reach fewer opportunities compared to their heterosexual counterparts in terms of work, social life, family, and education. There are many incidents of discrimination based on (presumed) sexuality of both students and teachers (Lott, 2009; Robinson, Ferfolja & Goldstein, 2004). As a part of the pedagogies that address social justice issues surrounding learning and unlearning, anti-homophobia education has been the one that got under-represented and under-theorized over the years. However, with the increase in homophobic violence and harassment among students in schools, anti-homophobia education has started to gain more interest recently (Robinson, et al., 2004).

Discrimination in all forms has different effects on different individuals or groups; some can be considered more crucial than others regarding its historical and contextually located importance. Resulting from homophobic violence experiences, high levels of suicide and suicidal thoughts, mental health concerns, depression, anxiety, isolation, school dropout rates, and academic disengagement have a drastic impact on the well-being and career opportunities of queer youth (Ferfolja & Robinson, 2004). The problem that lies underneath the homophobic harassment is not about sole acts of teasing without any ideological background as usually presumed, instead it is about policing and reinforcing the cultural norms. Consequently, these acts of bullying among youth are discriminatory, and therefore they encourage some kind of social hierarchy that supports the privileges of

mainstream identities over the marginalized ones (Meyer, 2007). All in all, since homophobic harassment and violence continue to be a concerning social justice issue in educational settings and teachers and teacher candidates are not yet immune to the discrimination in a broader community and how it can affect their teaching practices and schooling cultures, pre-service teacher education needs to deal with anti-homophobia education from early childhood to secondary education (Goldstein, Collins & Halder, 2007). All these require a pedagogy that can critically explore how homophobia is rooted in society and the education system, its causes and consequences, and how to empower the ones who are marginalized. In this sense, queer pedagogy which is emerged as a part of queer theory has started to enter the academic field.

Influenced by critical theory, queer theory investigates the complexities of identity, group dynamics, and oppression based upon sexuality and gender (Watson, 2005). However, instead of tackling only gay and lesbian studies exploring their identity experiences, queer theory focuses on presumed assumptions surrounding sexual orientation, gender, relationships, and identity. Its explorations center around beyond the binaries of gay/straight, man/woman, and masculine/feminine. Assuming heterosexuality and gender binary as dominant social practice and consequently prejudicing the ones who deviate from it may result in generating a power discourse in various institutions including schools (Meyer, 2007). And, as a reflection of queer theory, queer pedagogy deals with understanding power relationships based on such presumed binary categories. By challenging these issues and calling for political act, queer pedagogy basically aims to eliminate any discrimination that queer learners face, and it is essential to incorporate queer pedagogy into teaching practice because queer students deserve nothing less (Shlasko, 2005).

2.4.5. Socio-Economic Status

In almost every society, there have been some kinds of divisions among communities due to status, location, and power. It is quite important to acknowledge how these social classes continue to influence the lives of individuals since people's inclusion in a given social class highly impacts how much they can access the resources of the society.

Therefore, either directly or indirectly, this unequal power dynamic due to social class influences what people learn, experience, and believe (Lott, 2009). The overlap between education and social class shows that individuals who can attend higher levels of schooling generally end up in higher social classes; yet individuals from middle classes tend to stay in the lower service class (Werfhorst & Graaf, 2004). However, the reason for this situation may not be a lack of interest in education. Indeed, the problem that working-class individuals face regarding education is oftentimes the lack of adequate income to maximize the potential opportunities offered by the system. From affording the costs of materials needed to provide a healthy study environment outside the school, economic status affects the learning experiences of students. If working-class individuals access the economic conditions for education essentials and the resources, they can achieve well in the education system. Trying to build a working-class resistance in education, the development of critical pedagogy problematized the current conditions, economy, and social class in relation to pedagogy and curriculum. From this perspective, teachers, being seen as transformative intellectuals, are the key to social class change in education. It is assumed that by incorporating critical pedagogy, teachers will be able to challenge inequalities maintained by institutions, and act on behalf of minorities (Lynch & O'neill, 1994). Overall, education in a comprehensive sense needs to address diversity in all forms in society since it is a social right. Therefore, the purpose of schools should be organized to serve all dimensions of a child's right to access education (Curren, 2009).

2.5. Multicultural Education

Diversity that we experience in society is also reflected in our educational settings (Dali & Caidi, 2017). Today, educational institutes are made up of students with various backgrounds and different identities, which leads us to seek approaches that integrate the multicultural backgrounds of our students. Before continuing to explore multicultural education and its approaches, it would be better to start by asking what multiculturalism is? The term multiculturalism is in fact defined in different ways and used for various goals, yet, in general, we can say that it represents the diverse cultural reality of schools, institutions, organizations, and countries. Multiculturalism can be viewed at the individual level focusing on individuals who have more than two intersecting cultural identities which

include different histories, meanings, and social networks. With this view, multiculturalism centers around what individuals face when they live with diversity while having to incorporate cultural orientations in their selfness. On the other hand, it can be viewed as an ideology, a theory, a framework for policies, or a guideline for education depending on the context. Therefore, multiculturalism allows minorities and immigrants to preserve their cultural identity in a much larger societal context, which makes it an interesting and engaging ideology. Overall, multiculturalism as an ideology, recognition of cultural differences, and acceptance of it can be highly beneficial for minorities and immigrants to adapt to society and form positive intergroup relations (Deaux & Verkuyten, 2014). Yet, how to handle these positive intergroup relations in a culturally diverse society has been the question to discuss.

For a long time until the 50s, the question of how to maintain positive intergroup relations in a culturally diverse society corresponded with the assimilation of indigenous people, minorities, immigrants, and refugees through policies that purposefully intended to create a society with one shared set of values, language, and identity. During the 50s in the UNESCO conference centered around the cultural integration of immigrants, a shift from assimilation to integration started to occur. Despite many countries that maintained to implement the goal of assimilation such as the United States, France, and Israel, some countries began to seek alternative ways -multiculturalism- to achieve integration such as Canada, Australia, and New Zealand. By acknowledging that all cultural groups are valued and seen as equal participants in society, multiculturalism intends to prevent the separation and marginalization of these groups, reducing inequality through fewer chances of employment and education (Berry & Sam, 2014).

As a reflection of multiculturalism ideology and policy on educational settings, multicultural education initiatives started to address the condition of minority students, their experiences, and how they face structural inequalities (May, 1999). Multicultural education has become a common phrase within schools, teacher education programmes, and educational policy documents, as it is a direct response to the consequences of growing diverse societies and educational settings (Lowe, 2007). Since cultural diversity includes any kinds of differences related to gender, race, ethnicity, religion, social class, ability/disability, sexual orientation, parental status, personality traits, and many more, multicultural theorists have started to focus on how this cultural diversity has an impact on

education and educational interaction. All in all, since the demographics of societies are changing and all students need equal opportunity to be wisely assisted to reach their full potential, we need multicultural education to meet the needs of all students. To put it simply, with this purpose in consideration, multicultural education stands for appreciating differences and respecting each individual for their uniqueness, and its key goal is the idea that reconstruction of all schools is necessary in order to ensure that all students from various backgrounds can experience educational equality, and have equal opportunity to educational success (DeSensi, 1995).

In order to achieve this goal of equal education opportunities and closing the achievement gap among students, multicultural education has been framed and conceptualized by different theorists throughout the years. One way of conceptualization of multicultural education in the early days was developed by Suzuki. According to Suzuki (1979), there are five major premises for multicultural education: inadequate response to the needs of diverse students, bias within the schooling system, seeming to preach about democracy and equality while promoting antithetical values and behaviors, the unavoidable transmission of these values and behaviors, and finally the last premise is that schools cannot act independently of the dominant culture. The educational needs of racially and ethnically diverse students have not been met (are not met), particularly if they are poor, since they are victimized by the biased socio-cultural surroundings of the schools. Therefore, instead of providing equal educational opportunities, schools are promoting existing inequalities in a society, which results in reinforcing students to develop prejudicial attitudes and values, and preventing them from understanding and critically analyzing problems in their society. Even if schools seem like they value democracy, freedom, and equality, their social structure does not promote these concepts. Indeed, the authoritarian structure of schools usually encourages students to be passive, conforming, and quietly obedient. Based on these premises, Suzuki (1979) defined multicultural education as follows.

“Multicultural education is an educational program which provides multiple learning environments that properly match the academic and social needs of students. These needs may vary widely due to differences in the race, sex, ethnicity, or social class background of the students. In addition to developing their basic academic skills, the program should help students develop a better understanding

of their own backgrounds and of other groups that compose our society. Through this process the program should help students to respect and appreciate cultural diversity, overcome ethnocentric and prejudicial attitudes, and understand the socio-historical, economic and psychological factors that have produced the contemporary conditions of ethnic polarization, inequality and alienation. It should also foster their ability to critically analyze and make intelligent decisions about real-life problems and issues through a process of democratic, dialogical inquiry.”

Along with this definition of multicultural education, they also proposed six guidelines for translating this theory into practice. The first guideline is that multicultural education should start at the same place where people are. Everyone should start with dealing with their own identity and background instead of focusing on ‘we must learn about those poor culturally diverse people’ attitude. Secondly, multicultural education should decentralize people, thus depolarize conflict because only increasing ethnic consciousness is not enough. According to Suzuki, this must be followed by decentralization because they claimed that white ethnics can also be oppressed, which should help students to see parallels in their experiences. Thirdly, multicultural education should be inclusive, comprehensive, and conceptual, because even if small steps to incorporate multicultural education into teaching are meaningful, the most effective way, in the long run, is to integrate multicultural education into the whole curriculum. Similarly, the fourth guideline is that multicultural education should encourage changes both in the curriculum content and in the teaching practices and the surroundings of the classroom since if the aim is to give students a sense of democracy, freedom, and equality, these should be present in the teaching practice and in the classroom atmosphere as well. The fifth guideline is related to the affective dimension highlighting that multicultural education should be effective as well as cognitive. Instead of suppressing feelings and emotions in schools, educators should use them to enhance learning. Lastly, multicultural education should give place to social and historical realities. Along with the traditions of different cultures such as ethnic foods, holidays, etc., multicultural education should also highlight issues related to racism, sexism, and poverty (Suzuki, 1979). However, this way of conceptualization of multicultural education has evolved and changed over time with the contributions of many scholars, theorists, and educators.

Another framework for multicultural education exploring its components and dimensions was developed by Banks in later years. According to Banks (1995), multicultural education has three major components: multicultural education as an idea or concept, an educational reform movement, and a process. This means that multicultural education as a concept refers to the idea that all students, regardless of their racial, ethnic, social, economic backgrounds and their gender, should access equal opportunities to learn. Besides, as an educational reform movement, multicultural education should act to reform schools so that they can provide this equal opportunity to learn for all students redesigning teaching strategies in ways that empower all students. Lastly, in order to reach its main goals of creating schools that value justice, equality, and freedom, multicultural education as a process constantly works towards attaining them even if they can never be fully achieved. Therefore, this makes multicultural education a never-ending process (Banks, 1995).

For these concepts and multicultural education to be effectively integrated into curricula and programs, Banks also defined five dimensions of multicultural education which can help theorists, researchers, and practitioners. These dimensions are listed and defined as: content integration, the knowledge construction process, prejudice reduction, an equity pedagogy, and empowering school culture and social structure, which are all interrelated and overlapping. To briefly describe these dimensions, (1) content integration refers to how teachers use illustrating different examples and content from different cultures and groups to show key concepts, generalizations, theories and principles. Similarly, (2) the knowledge construction process involves methods, activities, and questions that are used in lessons to enhance students' understanding of cultural assumptions, perspectives, biases, and how these affect their knowledge construction process. Basically, teachers help students discover how knowledge is created and how it is influenced by individuals' and groups' racial, ethnic, and social-class positions. It has been revealed by research studies that regardless of their ethnicity, children develop a 'white bias' by the time they reach kindergarten age. This is why (3) the prejudice reduction dimension addresses the partial and biased attitudes of students and how teachers can help them develop more inclusive and democratic attitudes. All teachers should act upon this goal guiding students to build more democratic values. While doing this, culturally sensitive teaching strategies can be used to academic achievements of diverse students.

This is what (4) an equity pedagogy dimension refers to, teachers should rearrange their teaching so that they can support all students from diverse groups. Although all dimensions are to do with specific aspects of an educational setting so far, the last dimension is about viewing the school as a complex social system. (5) An empowering school culture and social structure sees the school as a much larger system than curriculum, materials, attitudes of teachers, etc. For schools to be reformed, the restructuring of the entire system is needed since only rearranging some parts of it would not be enough. Even if the reform may begin with some parts of the system such as curriculum or staff development, in order to effectively integrate multicultural education, the other parts of the system must be restructured as well (Banks, 1995).

Another common frame for using multicultural education is, as mentioned before, to use it to close the achievement gap between students who belong to the dominant majority group (for example white middle-class students) and students who belong to minority and/or marginalized groups (for example students of color from economically disadvantaged families). Therefore, as another conceptual framework, it is put forward by Rios and Markus (2011) that this can be achieved through two contributing instruments: (1) developing cross-cultural competence in order to develop human relations, skills, and dispositions, and (2) confronting colonization cultural hegemony to challenge ideological and structural inequalities behind social systems which include education as well. Consequently, multicultural education can be viewed as a human right with the combination of these three components (Rios & Markus, 2011).

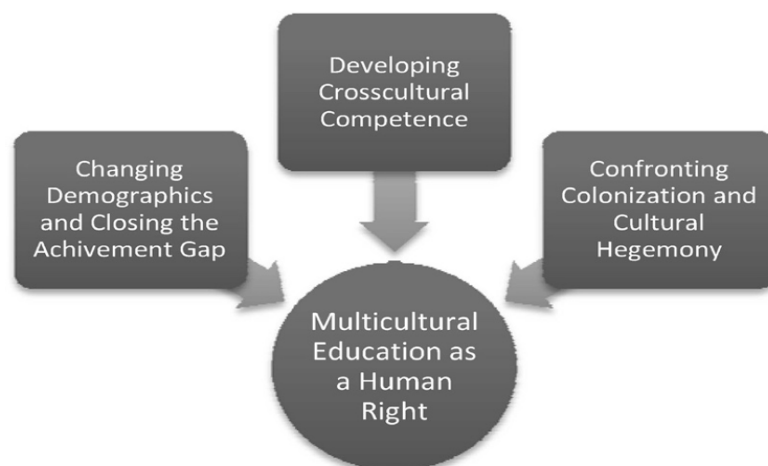


Figure 2. Framing multicultural education by Rios & Markus (2011)

Traditionally, multicultural education has discussed that the majority of teachers are white middle-class women although their students may consist of individuals who come from different racial or socio-economic backgrounds. Therefore, multicultural education has been considered to be a way that can be used to enrich teachers' perceptions and skills. However, Rios and Markus (2011) argue that multicultural education can help provide quality education for all, affirm cultural and linguistic diversity, and advocate the aims of human rights. If implemented authentically, multicultural education addresses seven interconnected rights that are framed under three categories: cultural-democratic rights (agency and democratic participation, and human rights education), social-cultural rights (more universal vision, learning about and from others, and freedom from discrimination), and psychocultural rights (epistemological justice, and seeing oneself in the curriculum) (Rios & Markus, 2011).

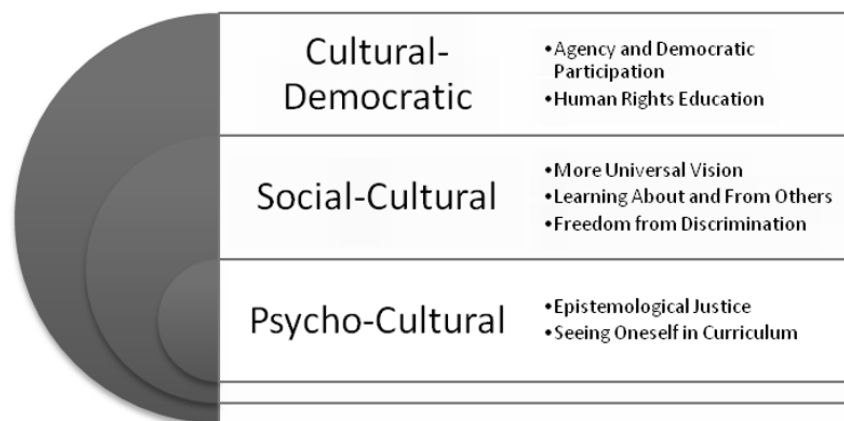


Figure 3. Rights addressed by multicultural education by Rios & Markus (2011)

Among these seven rights, they preferred to start with the right to see oneself in the curriculum which is under the psycho-cultural rights because one can become truly aware of oneself and connect to others through education. If education is delivered with a perspective that does not include the cultural worldviews of all students, it becomes a tool for destroying indigenous cultures. This assimilationist view, as also mentioned by Banks, causes a loss of connection for students and their cultural identities. Therefore, education can be crucial as a tool for addressing the losses that are caused by these assimilationist policies, especially multicultural and human rights-based education since with these models of education students see themselves in the curriculum. Similarly, learning about and from various different ways and explaining the world through these ways shapes the second multicultural education and human right which is the right to epistemological

justice. Eurocentric epistemology, which is highly fueled by Western ideals, is the dominant epistemology and this results in restricted points of view and epistemological racism. Therefore, epistemological justice needs to be ensured by respecting all students' cultural identities and embracing ways of how communities are shaped and defined. Very similar to the epistemological justice right, the right to learn about and from others is also supported by multicultural education as the goal is to raise interaction effectively across differences. As the central goal of multicultural education is to reduce prejudice related to racism, another right is education without prejudice and discrimination. Also an important concern of international human rights organizations, the right to an education free from prejudice and discrimination involves how institutions structure themselves, how dominant groups' ideologies shape differences, and how social systems are dominated by biased frameworks (Rios & Markus, 2011).

All these rights that are embraced by multicultural education intend to provide a more universal vision of reality for students. Seeing themselves in their learning process, learning with an approach that is epistemologically just and free from discrimination, and learning about and from others help students develop a more universal vision of reality, which is the right of students' to access multicultural education (Rios & Markus, 2011). Overall, this view considers multicultural education as human rights education that consists of several interrelated rights. Similar to the frameworks that are mentioned, there are various different conceptualizations of multicultural education by different authors throughout time. However, with time multicultural education has become a part of the dominant paradigm, which leads it to move away from the social justice ideals. Consequently, multicultural education has been categorized under different labels representing their stance on multicultural education (Ladson-Billings, 2004). In order to gain further information about them, the following section intends to briefly explain approaches to multicultural education.

2.5.1. Approaches to Multicultural Education

Multicultural education has been classified into different groups so that their different focus points can be separated from one another. For instance, McLaren (2002)

argues that multicultural education and critical multicultural education should be differentiated. According to McLaren, there are four major types of multiculturalism: (1) conservative (corporate) multiculturalism, (2) liberal multiculturalism, (3) left-liberal multiculturalism, and (4) critical multiculturalism.

Conservative or corporate multiculturalism refers to a strategy that denies racism and prejudice without admitting any of the power or privilege of the dominant groups. This kind of viewpoint involves diversity on the surface level but it does not commit to social justice or structural change. Therefore, within multicultural education policies that focus on conservative or corporate multiculturalism, students might encounter representations of different groups in their learning materials, however, these representations may be conservative or marginalizing. On the other hand, the second type of multiculturalism, liberal multiculturalism, intends to address the concerns of all groups equally, yet again, it does not disturb the current power structure. It claims that in a capitalist society, all races can compete equally as they have the same intellectual or cognitive ability. For instance, programs can be directed at racially diverse groups, women, LGBTQIA+ individuals, and any other identified groups, but these programs maintain in isolation without questioning how cishet white middle-class norms stay superior. Liberal multiculturalism operates as appeasement since it acknowledges diverse groups but at the same time ignores the structural inequality that they face (McLaren, 2002).

The third approach to multiculturalism, left-liberal multiculturalism, focuses on cultural diversity and claims that highlighting equality reduces the important cultural differences between racial groups. This approach tends to explain cultural differences yet it does not highlight the historical and cultural situatedness of diversity. Within this approach, the political side of diversity is reduced to personal experiences without the ideological and discursive complexity of them. As these approaches originated in the liberal pluralist paradigm, they have limited ability to initiate social change since, without a transformative political agenda, multiculturalism cannot move beyond being another form of accommodation for the larger social order. This view leads to the last approach, critical multiculturalism, which represents race, gender, and class while emphasizing the overarching task of transforming the institutional relations related to society and culture. From a critical multiculturalism perspective, conservative and liberal multiculturalism emphasize the 'sameness' among diverse groups and left-liberal multiculturalism focuses

on the idea that differences create a false opposition. Critical multiculturalism, on the other hand, questions the construction of diversity and identity relations related to politics since diversity exists between and among groups and should be examined considering the specificity of their production (McLaren, 2002).

Similar to the previous classification, multicultural education is classified into five categories by Lowe (2007) including (1) conservative multiculturalism, (2) liberal multiculturalism, (3) pluralist multiculturalism, (4) left essentialist multiculturalism, and (5) critical multiculturalism structured by redefining those approaches. Conservative multiculturalism can also be named as monoculturalism, and it considers diversity as a threat to current norms, and a problem. Therefore, conservative multiculturalism encourages the idea of 'common culture' which is possible as long as the marginalized groups adapt to the culture of dominant groups. On the other hand, even if liberal multiculturalism does not support a common culture, the emphasis is still on the idea of sameness. In this sense, multiculturalism is brought into the classroom yet the focus is on how we are all the same regardless of race, gender, social class, etc. Yet, while giving the focus on this idea, privilege and power imbalance that come with it are oftentimes ignored (Lowe, 2007).

Different from liberal multiculturalism, a pluralist approach to multiculturalism focuses on the differences instead of ignoring them. Similar to McLaren's (2002) left-liberal multiculturalism, this pluralist multiculturalism also does not address how diversity affects groups of people within a society's power hierarchy. For instance, with a pluralist multiculturalism point of view, students can engage with materials produced by diverse groups such as people of color, women, etc., and they can be encouraged to feel proud of their heritage and differences, yet the underlying structural inequalities are ignored and unchallenged. Therefore, the problem with pluralist multiculturalism is not about acknowledging diversity, it is about questioning the concerns of diversity, and how it is acknowledged and engaged. Similar to pluralist multiculturalism, left-essentialist multiculturalism focuses on the fixed characteristics of specific identities ignoring the underlying construction of social and historical traits. This approach lacks intersectionality of identities as the main goal is to study the 'Other' and its authentic identity (Lowe, 2007).

Since all these approaches to multicultural education share one common flaw, the lack of recognition given to inequality that is structural and material based and the failure

of examining privilege, they are all unable to challenge status quo; instead, they may even reinforce inequalities. While these approaches try to supply students with accurate and authentic representations of diverse cultures, they intentionally or unintentionally automatize tolerant attitudes towards these cultures without encouraging students to question the systemic inequality surrounding themselves. Therefore, as the fifth and final approach to multiculturalism, critical multiculturalism tries to meet the limitations of other approaches by attempting to understand diversity, inequality, and social relations that work together to build an equal society. Even when defining culture, instead of viewing it as one's race or ethnicity like other approaches, critical multiculturalism views it as any subdominant and submerged cultural characteristics which can be related to power, class, gender, age, etc. The main goal of critical multiculturalism is, unlike the other approaches, to create a more just space for all people (Lowe, 2007).

As these approaches to multiculturalism and multicultural education vary between different scholars, Gorski (2009) analyzed various syllabi from multicultural education courses and how they are conceptualized in terms of their stance on multiculturalism. According to this analysis, there are three major multiculturalism approaches (conservative, liberal, and critical) and under these multiculturalism approaches there are five teaching approaches in relation to their perspective of multiculturalism: (1) teaching the 'other', (2) teaching with cultural sensitivity and tolerance, (3) teaching with multicultural competence, (4) teaching in a sociopolitical context, and (5) teaching as resistance and counter-hegemonic practice.

Reflected within conservative multiculturalism, the first teaching approach to multicultural education shows support for existing power relations by using othering language, viewing minority groups as homogenous, and accepting multicultural education through a capitalistic point of view. Courses that are constructed within the second approach, on the other hand, tend to center around the idea that diversity is something we should understand, accept, appreciate, and celebrate; yet, this commitment to respecting diversity does not include eliminating inequalities within the education system. The main goal of the third approach to multicultural education is to provide necessary knowledge about diversity so that teachers can become culturally responsive in culturally diverse educational contexts. However, even though culturally appropriate teaching strategies are emphasized, this approach also ignores the educational inequalities similar to the previous

ones. When it comes to the fourth approach, different from the other approaches, it connects diverse identity elements such as race, gender, and sexual orientation to systemic inequality instead of referring to them as some aspects of identity solely. This approach focuses on expanding teachers' perceptions of educational inequalities by viewing the education system in a larger social context, drawing connections between unjust systems in education and parallel injustices in society in general. The last teaching approach in Gorski's analysis which is aligned with critical multiculturalism is named as teaching as resistance and counter-hegemonic practice. This last teaching approach to multicultural education is very similar to the fourth approach in terms of the integration of criticality, yet, they can be separated in terms of their commitment to preparing teachers that resist oppression and reflect this in their teaching as well. Unlike the other approaches mentioned so far, one of the main aims of this approach is to emphasize social reconstruction as a key part of multicultural education (Gorski, 2009). Since these approaches are analyzed in teacher education contexts, further descriptions will be presented in the following section that focuses on teacher education.

To sum up, through the years, multicultural education has been a highly argued topic in terms of its relation to cultural pluralism, how it addresses cultural interaction in and outside the school environment, and how it aims to address the reality of school life for minority students as well as their achievement within this reality. Multicultural education has had the chance to influence the life opportunities of minority students, the negative attitudes of majority students, and monoculturalism relies within school practices as well as all the power relations and inequalities that underpin them (May, 2005). Yet, multicultural education has been influenced by more traditional approaches that usually reflect the dominant ideology hiding social inequalities. Therefore, a redefinition of multicultural education including its aims and practices has been seen as a need for challenging dominant systems and for teaching for justice and equality (Lowe, 2007). With this perspective in mind, the following section will further discuss critical multicultural education including its background, purpose, and practice.

2.6. Critical Multicultural Education

As far as multiculturalism goes, one of the most long-standing criticisms of multicultural education has been the need for more critical conceptions to draw upon. It is assuring that multicultural education can be applied systemically to school teaching programs, yet it is criticized because of how wrongly and under-theorized it is historically (May, 2005). Multicultural education was conceptualized between the years 1950-1960 as one of the results of the civil rights era, speaking up against the schools' failure to provide equal learning spaces for all children without damaging their opportunity of academic and psychological development. However, even though multicultural education intended to call for inclusive education, with time, it has been found to be limited in terms of its goals and conceptual scope. The current conceptions of multicultural education have been found inadequate to challenge monocultural power relations in the school environment. Thus, the need for a reconceptualization of multicultural education has started to seep into the educational field slowly (McShay, 2005).

Multiculturalism in a critical sense differs from the other versions of multiculturalism in terms of how it sees diversity. Critical multiculturalism views diversity as a concept, whose multifarious differences are investigated. These differences are considered as something to be agreed upon by other versions of multiculturalism while critical multiculturalism views them as something that has no common measure because race, class, gender, and any other diverse identities are not defined clearly and are highly problematic. Speaking of equity and empowerment cannot be achieved without problematizing the meaning of those identities, which means analyzing who they relate to, how they are constructed, who benefits from them, who manifests these meanings, etc. The critical approach does not attempt to turn differences into sameness; it seeks a just system that allows equity and empowerment to be placed within these differences such as race, class, and gender (Brady & Kanpol, 2000).

Critical multicultural perspective in teaching means that teachers and students are consciously engaging in the knowledge construction process by criticizing the different forms of inequalities embedded in the schooling system and they are striving to gain empowerment. It is the investigation of the social systems in society from a critical and social justice stance (Ukpokodu, 2003). Overall, the main effort of critical multicultural

education is to detect the causes of unequal opportunities for all students and to ensure that equal educational opportunities are provided for all (McShay, 2005). In order to achieve that, it is suggested by May (2005) that critical multicultural education needs to integrate three key principles: (1) unmasking and deconstructing the obvious neutrality of being a citizen (civism), (2) situating cultural differences within a larger connection to power relations, and (3) sustaining a reflective critique of particular cultural practices so that we can avoid the lack of cultural relativism and achieve transformation and change.

According to May (2005), one of the first moves that critical multiculturalism should take is to develop a non-essentialist conception of cultural diversity by deconstructing the so-called neutral set of cultural values within the public sphere of the society. Civism, being a good citizen, is not neutral and it has never been. Only the culture of the dominant group is reflected and represented within a society's public sphere, therefore, many minorities have been compelled to lose their own cultural identity so that they can adjust to the civic realm, both individually and collectively. Thus, this 'neutral' civism should be unmasked and deconstructed. Secondly, cultural differences should be considered within the power relations as they make up an important part of it. Besides only recognizing and describing cultural differences affecting the educational opportunities and performances of minority groups, it is highly important to reveal the process that leads the school system to prefer particular cultural values (which belong to the dominant group) over the others. Therefore, critical multiculturalism should not only recognize the diverse cultural background that comes to school with children, but also it should address the contrasting cultural capital connected to them resulting from hegemonic power relations. Briefly, culture needs to be considered as a part of the conversation about inequality and power. Lastly, critical multiculturalism should sustain a reflexive critique of certain cultural practices so that we can avoid the lack of cultural relativism and achieve transformation and change. Cultural recognition shouldn't be limited to ethnicity and culture, nor undermine the validity of other forms of identity (May, 2005).

Overall, critical multiculturalism needs to encourage, first and foremost, students who can critically get involved with all different cultural backgrounds as well as their own background, allowing them to explore the complex relationship between diverse social identities within a large system consisting of hegemonic power relations (May, 2005). These theoretical views and practices that critical multiculturalism fosters are grounded in

critical theory and critical pedagogy, especially the works of Paulo Freire and Henry Giroux (Ukpokodu, 2003). Therefore, the following section will further explain those notions in order to interpret critical multiculturalism more effectively.

2.6.1. Critical Pedagogy

Learners make connections to their identities as members of the society when they get validation of their culture in the learning process because the cultural aspect of their identities influences their academic personas, which means educators should value the experiences and culture of learners so that they continue with their learning process (de Castro, 2015). There have been multiple conceptualizations put forward by scholars in order to integrate learner experiences and cultures in the learning process such as transformative learning as previously mentioned. While Mezirow's version of transformative learning deals with learner experiences and reflection, other scholars also explored these concepts in their works taking a more critical stance.

Paulo Freire is one of the most important influences in the critical education field whose works are mainly concentrated on critically integrating learner experiences and culture into learning. According to him, as humans, we are conscious beings and we have agency, which means rather than choosing violence to harm our surroundings, we can choose communication in order to enhance our humanity instead of degrading it. Freire specifically talks about the envision of a utopia where the world is better, safer, and saner. However, while he envisions his version of utopia, he defines it as a possible dream rather than something unattainable. According to him, the place where we can make this shift happen, where this envision can come to life, is the everyday classroom. The everyday classroom is a place where we can work together with our students on our current condition, and become aware that we can build tomorrow by acting on our visions today (Monchinski, 2008).

With this vision in mind, Freire argued that education should be away from the dominant paradigm where the teacher is the sole source of knowledge. Education in a traditional sense, which was called banking model of education by Freire, is something that is done to learners. They are in the classroom to be educated, following the directions of

the teacher trying to achieve the only right answer. Therefore, Freire's, and many other scholars', approach to education started to center around ongoing reflection and action (Marlott, 2011). Against this type of traditional education model, in order to achieve the goals of an equal society, critical pedagogy emerged in the 1980s as an umbrella for scholars along with Freire who are willing to do academic work for social justice (Lather, 1998).

Critical pedagogy, with various concepts and notions related to it, can be explained through many descriptors. Critical pedagogy is, overall, a praxis that requires action and reflection. Praxis is all about theorizing what will be practiced and practicing what has been theorized. In other words, praxis simply refers to thinking about possible outcomes of an action before taking it, analyzing the act, and reflecting on it afterwards. This process of working between theory and practice is ever-evolving and involves constant give and take, back and forth dialectical information. Yet, there is no definite clear-cut definition of critical pedagogy that covers what it means for all people. For instance, according to Freire's critical pedagogy, the main aim is to make the oppression and its causes the objects for the oppressed to reflect on, so that from reflection there may come, hopefully, liberation. On the other hand, Giroux argues that according to critical pedagogy, all pedagogies are political and therefore it aims to make connections between understanding the social issues and critically engaging with them; educating students for not only changing the world critically but also being responsible enough to fight for problematic political conditions (Monchinski, 2008).

Since all various descriptions of critical pedagogy are based on the people and their values that shaped them, defining critical pedagogy is context sensitive; various versions of critical pedagogy can exist in different locations. However, there are common characteristics among different critical pedagogies. A critical pedagogy is descriptive and prescriptive; it critically analyzes the world around us while not taking the status quo as something inevitable or unchangeable. A critical pedagogy looks at the different aspects of our lives regarding pedagogy, policy, society, economy, and their relationship with each other and asks questions about why they exist, who benefits from the way they interact, why, who suffers, how, etc. A critical pedagogy is also normative; besides allowing one to gain an understanding of our world, it also demands we work to change the world. It provides suggestions for this envisioned change but without being rigid, rather encouraging

democracy. The starting point of every critical pedagogy is the idea that everything in school is political. From the way the desks are arranged to what is being talked about or not being talked about in the classroom carries political ramifications (Monchinski, 2008).

Therefore, Freire argued that since the oppressed encounter dehumanization, exploitation and subjugation constantly, they become deeply influenced by the ideology of their oppressors, leading them to develop an internalized oppression and to act as in the ways they have been pushed. According to him, as an unloving dehumanizing behaviorist society does not provide any opportunity of a loving and secure environment, the revolution is only possible through the encouragement of loving human liberation in order to unlearn oppressive ideologies. Overall, unlike educational psychology that centers around the mind and learning, critical pedagogy centers around the institutional power in education systems, its influence over society's capitalist, white supremacist, patriarchal and homophobic formation. Initially beginning with the theoretical roots of critical theory, especially the German Frankfurt School during the time of World War II, critical pedagogy has been influenced over time by many other scholars such as John Dewey, Gramsci, and Freire (Marlott, 2011).

History of Critical Pedagogy

If it is defined as something purposeful that challenges anything against humanity, critical pedagogy has a long history since the systemic inequality in power relationships dates back to ancient times. Oppression, in the simplest explanation, comes from the power imbalance and unequal conditions in a society. Not each individual in society has an equal impact on the values and what is considered to be important in that society. What impacts the most is power; it conditions what society considers good, possible or even real. Power shapes society, its desires, dreams, and reality without being maintained equally. As issues caused by inequality have a long history behind, the origins of critical pedagogy can be traced back to Brazilian educator Paulo Freire and German thinkers of the Frankfurt School including the works of Italian scholar Gramsci whose works deal with neo-Marxism in the early 1900s. These two general influences were brought together by Henry Giroux leading to the emergence of the term critical pedagogy during the 1980s (Marlott, 2011).

Critical pedagogy as a term was initially used by Henry Giroux in *Theory and Resistance in Education* in 1983. Along with the works of Paulo Freire, Stanley Aronowitz, Maxine Greene, Donaldo Macedo, Michael Apple, and many other scholars, Giroux's work is one of the most central influences in awakening the debates about education for emancipation. Besides, Giroux is the first to persist in the appearance of critical pedagogy based on radical social thought and progressive educational movements, which eventually showed the relationship between schooling and transformative action in favor of oppressed communities. This critical point regarding education is fundamentally connected to critical social theories that emerged from the members of the Frankfurt School. The central core of their work relied on the understanding that theory and practice should illuminate those who seek to transform the oppressive conditions that the world encounters (Darder, 2003).

Critical theory and the works of scholars whose works address an envision of critical transformation of the society constitute the roots of critical pedagogy. In the simplest explanation, social theories like critical theory explain how power behaviors in society such as social structures, gender, race, ethnicity, or class are negotiated by scientific thinking (Harrington, 2005). From Marx and Conte to Simmel and Sorel, the question of "What holds societies together?" led to the studies of the notion of social conflict which was an important contributing theme. The intention of the conversation around social conflict was to explore the conflict within the social structures in society (Dahrendorf, 1958). In this sense, critical theory differs from the traditional mindset that there is only one solid and neutral truth. According to critical theory, the mind is liberal in that it does not tolerate oppression, it seeks for autonomy (Horkheimer, 1972). With the basis of the Frankfurt School and the writings of Adorno, Horkheimer, Benjamin, and Marcuse, the critical theory had its main focus on exploring the unhappiness of modern society that is caused by changes in culture. The overarching aim was to transform society by linking theory to actual practice (Dant, 2003).

Historically, Frankfurt School, officially created as the institute for social research in Frankfurt in 1923, was under the directorship of Max Horkheimer and gained popularity with the participation of famous scholars such as Erich Fromm, Herbert Marcuse, and Theodor Adorno in 1930. In order to be able to thoroughly understand critical theory, it is needed to explore the historical context that shaped the thoughts of its foremost thinkers and therefore impacted its development. The time the Frankfurt School came into being

was all about the important political and historical transformations in the early twentieth century, therefore the Marxist orientation had an impact on the members of the Frankfurt School (Darder, 2003; Giroux, 2003). In essence, the questions and social inquiry the Frankfurt School dealt with were based in Marxism, which is basically defined as “the political, economic, and social principles and policies advocated by Marx, especially, a theory and practice of socialism including the labor theory of value, dialectical materialism, the class struggle, and dictatorship of the proletariat until the establishment of a classless society.” (Merriam-Webster, n.d.), and the critique of it.

With the influence of both the rise of Fascism and Nazism and the failure of orthodox Marxism, the Frankfurt School had to reconceptualize the definition of domination and emancipation. Therefore, Horkheimer, Adorno, and Marcuse pursued to establish a more efficient basis for social theory and political action. This kind of basis was not included in traditional Marxist assumptions like the historical inevitability notion, the influence of the production form on shaping history, or the notion of class struggle. The assumptions of Marxism were found to ignore the benefits of self-criticism, failing to construct a theory of consciousness. Thus, the main concern of the Frankfurt School’s work became de-emphasizing the field of political economy and instead, emphasizing how subjectivity was built and how the culture and everyday life influenced a new area of domination (Giroux, 2003).

Apart from Marxism, another major factor that influenced the Frankfurt School theorists was the advanced capitalism in the West. With the rapid science and technology development, and their entrance into social systems, the need for a new transformation in this capitalist structure emerged. Therefore, recent historical and political developments ensured critical theorists that there were two basic needs that they need to address: (1) the need to construct a critical social theory that could meet the complex changes emerging in this industrial, postliberal, capitalist society, and (2) the need to reconceptualize Marxism’s philosophical dimensions since they experienced a major reduction by a new Marxist orthodoxy. Therefore, the Frankfurt School attempted to reach such findings that would address all the struggles resulting from the domination of all forms (Darder, 2003). All in all, based on the vision of critical theory, critical pedagogy sets out the idea of educating society regardless of their gender, class, or race since the main goal is to emancipate all people by changing oppressive social structures and using education as a tool in order to

achieve this goal (Aliakbari & Faraji, 2011). It was this critical perspective that shaped the foundation of critical pedagogy and its philosophical principles.

Besides the works of the Frankfurt School, another impact on the formation of critical pedagogy was the works of Paulo Freire. Paulo Freire, a radical thinker above all, aimed to constitute a theory of knowledge that is based on critical analysis and radicalization of political problems and may provide a chance for change in any location in the world. His thoughts were heavily influenced by his environment, Brazil, where the societal construction was based on large estates, slave labor, and production for export. These discriminatory, elitist, and authoritarian characteristics of Brazil even persist in today's day and age. Therefore, Freire fought against this mentality; the undemocratic experiences and practices that resulted from inequality. Besides his well-known battle against illiteracy in the community, from the end of the 1950s, Freire envisioned changing the "reading of the world" regarding democratic practices, to build a society in a continuous liberation process (Melling & Pilkington, 2018). Based on this vision of his, Freire's pedagogy which started as a response to conditions in Brazil aimed to encourage the political awakening of the oppressed.

In his one of the most well-known works that is widely accepted among critical theorists and postmodernists, *Pedagogy of the Oppressed*, Freire explores what he called the banking model of education and problem-posing education. According to Freire, the banking model is a hierarchical way of teaching and learning where the teacher is the only source of true knowledge and the students are the passive receivers, excluding the creative nature of the knowledge production. This kind of educational process was considered as the central part of the colonization process in order to accumulate wealth and build empires, as it was believed to dehumanize learners. Therefore, Freire's work intended to develop an anti-imperialist and anti-capitalist literacy praxis among educators in the world. The perspective that Freire had on critical pedagogy was that education is never really neutral. The main question to ask considering critical pedagogy is whose interests is education serving? and by asking this question, the aim is to consciously use education as a tool to liberate the oppressed (Malott, 2011).

Critical pedagogy, from the early days of the 1900s with the works of Dewey namely the progressive education movement, and with the contributions of critical theorists of the Frankfurt School such as Erich Fromm, Herbert Marcuse, and Theodor Adorno, and

the influence of Freire's conceptualization of problem-posing education, has been shaped and has become what we know today.

Critical Consciousness

According to Freire, the core of critical pedagogy is to recognize that all humans, therefore learners, exist in a cultural context (Gruenewald, 2003). In different cultural contexts, from the factors that constitute communities to social systems that are maintained in the society, undemocratic or unequal practices cause some to be oppressed. Oppression, as mentioned before, has existed in societies for the longest period of time. There is no other better way for the oppressed to understand the effect of the oppression, the significance of the oppressive systems, and the necessity of liberation. However, this liberation can only be gained through the praxis of their quest for it, through their awareness to fight for it, not by chance. Then, the question that should be asked is this: how can the oppressed participate in the construction of the pedagogy of their own liberation when they are oppressed and divided? (Freire, 2018).

Freire (2018) explores this issue by examining the currently existing educational practices before. According to him, traditional teaching relies on solely words instead of transformative action. The students identify the words and repeat them until they memorize them without necessarily perceiving the actual meaning behind them. This process turns them into some sort of container that needs to be filled by teachers. Thus, the education system heavily resembles an act of depositing; the teachers are the depositor and the students are the depositories. Students patiently and passively receive and memorize what they encounter instead of actively communicating. This is what the 'banking' model of education actually is. However, people cannot pursue their lives as human beings without continuous and hopeful inquiry both with the world and with each other since knowledge is constructed only through invention and re-invention. As the oppressors' intentions lie in readjusting the consciousness of the oppressed instead of changing the situation that oppresses them, the more the oppressed are guided to adapt to the situations, the more easily they can be manipulated, the banking model of education becomes useful. The oppressed tend to be labeled as incompetent and lazy, being marginalized as the pathology

of a healthy society. Because of that, those who persistently work for liberation should reject banking education entirely, and instead, they need to adopt the concept of consciousness-raising. They need to abandon using the way of depositing in education, and instead, they need to use problem-posing which is a way of responding to the fundamental part of consciousness (Freire, 2018).

Problem-posing education, despite the banking method, has the potential to overcome the issues mentioned. Using dialogue, between student-teacher and teacher-student, and emphasizing that there is no sole knowledge source as the teacher is in a never-ending learning process as well, both students and teachers become jointly responsible for the entire process. There are no authoritarian arguments and the notion that the authority should be in charge in order to maintain function; instead, the authority must be on the side of freedom not against it. The students are no longer the passive receivers of knowledge, they are now critical co-investigators in the process of dialogue. The teacher shares the material with the class for them to consider because the role of the teacher is to create with the students. The students, on the other hand, begin to develop their critical analysis of the way they exist in the world. By reflecting on themselves and the world, and building an authentic form of idea and action, education is constantly being reconstituted in the praxis. The banking method centers around permanence and therefore becomes reactionary, while problem-posing education focuses on the dynamic present and therefore becomes revolutionary. Hence, it is not surprising that banking methods consider humans as adaptable and manageable objects, without even recognizing their ability to develop critical consciousness which would result from their interaction with the world as the change agents of that world (Freire, 2018). However, in order to explore how critical consciousness can be achieved, it needs to be defined and addressed first.

Critical consciousness is a term put forward by Brazilian educator Paulo Freire who described it as an awareness of the social, economic, political, cultural, and psychological factors that determine the lives of individuals and groups (Freire, 1970). In other words, critical consciousness stands for the development of the ability to analyze, pose questions, and take action in any context that influences our lives. Using dialogue and problem-posing, an awareness of the societal structures that contribute to inequalities and oppression is developed and therefore a deeper understanding of how these social structures shape the way we think about ourselves and the world (Dirkx, 1998). Based on

his observations, Freire came to the conclusion that the thoughts of oppressed people about their social conditions progressed as they developed their views on themselves in relation to society. This means that the more their understanding of their social structures gets complex, the less restricted they become by their social conditions, therefore this leads them to develop the necessary agency and capacity to change these conditions. This process of reflection and action is the core of critical consciousness as it requires identifying social, political, and economic contradictions and taking action to change them (Diemer et al., 2016). This way of raising critical consciousness is used by Freire not only to increase literacy among the Brazilian, but also to help people read the world for liberation (Watts, et al., 2011).

From this perspective, critical consciousness sees that the core of individual and social dysfunction is internalized and structural oppression. Not becoming aware of the systemic inequality, which leads to the lack of critical consciousness, provides the environment for oppression to spread from micro levels to macro levels. Even though critical consciousness has crucially important implications regarding both theory and practice, no conceptual model was provided by Freire. Therefore, many scholars from different fields such as education, psychology, social work, and social science fields, interpreted critical consciousness and adopted it in different directions. Some considered critical consciousness as a one-dimensional construct highlighting the notion of critical reflection, some suggested models including two components that address both reflection and action, which is more inclusive in terms of providing the conceptual foundation of transformative potential. And some scholars suggested three components for critical consciousness including a cognitive dimension such as critical social analysis or critical reflection, an attitudinal dimension such as political efficacy or the capacity to effect change, and a behavioral dimension referring to political action (Jemal, 2017). Concerning the components of critical consciousness, the three components model is further mentioned and explored for the sake of this study.

The three main components of critical consciousness that will be focused on are critical reflection, political efficacy, and critical action, and in order to gain a deeper understanding of critical consciousness, it is needed to further explore its components. Critical reflection, as the name suggests, refers to the social analysis of the inequalities within society such as gender, racial, economic, or social oppressions that limit the

wellbeing of members of that society. According to Freire, the relationship between critical reflection and critical action is very much complementary as critical reflection is generally considered as the precursor to critical action since the action comes from the understanding of the particular social conditions that are discriminatory and unjust. Analyzing the unjust social conditions may lead to feeling compelled to change them as well as fighting to change problematic social conditions may lead to gaining a deeper understanding of structural oppression in return (Watts et al., 2011).

Political efficacy, as has been studied since the 1950s, is about how we perceive the effect of individual and collective activism on social and political change. It is divided into two as internal political efficacy, which is about the capacity of individuals to develop effective political agency, and external political efficacy, which is about the individuals' beliefs on the responsiveness of government structures to one's interests. To put it simply, this political efficacy, or participatory competence, is the capacity to affect social or political change through both individual and collective activism. And lastly, critical action deals with the action that is actually taken by people both individually and collectively to challenge unjust aspects of society. This includes both social justice activism that usually occurs outside of the traditional political process, and the action taken in the political system since both of them require critical reflection to some extent (Diemer et al., 2016; Watts, et al., 2011).

In order to activate these components, and eventually help students raise critical consciousness, there are different tools that can be used such as, dialogue and reflective questioning, psychosocial support, co-learning, and group process. Dialogues, or in other words open discussions around inequality, are one of the most useful methods to raise consciousness. As they provide opportunities to discover themselves and the environment around them, dialogues meet the critical consciousness' need for interactive analysis and questioning the status quo in order to develop. Similarly, reflective questioning is used to attract attention to power imbalances in social systems that contribute to inequality. Reflective questioning allows exploring how knowledge is constructed and maintained by macro socio-political forces by questioning dysfunctions within class, race, ethnicity, sexual orientation, etc. Besides the ways of fostering questioning skills, psychological support is another way of raising critical consciousness as people tend to develop critical consciousness when they are socially supported to explore and challenge oppressive social

systems. Through modeling and building a critical environment, people are encouraged to develop perceived capacity, which ensures them that they can make a difference. Also, encouraging co-learning in a non-hierarchical environment between students and teachers and using small-group discussions helps in facilitating critical consciousness development since students gain the chance to explore the roots of the problems and find the ways of solutions (Jemal, 2017).

Overall, critical pedagogy, and therefore critical consciousness, occurs in and outside the classroom. Critical pedagogy is not solely a pedagogy that can be implanted in classrooms, it is a way of sustaining life. As its domain goes beyond the classroom and extends towards the world, it is necessary to critically engage with the outside community and make the connection between theory and practice (Yamada, 2009). This connection leads to also connecting classroom work to social transformation, even if they are physically separated areas of practice. Because, according to Freire, education can at least provide a space for acknowledging power relations in society. In order to transform society, first, the social context of teaching should be understood and then a critical lens should be developed and applied to both teaching methods and students' lives, gradually (Greenman & Dieckmann, 2004).

2.6.2. Critical Language Teaching

Critical pedagogy has been used as a tool to incorporate a student-centered approach that involves students' social experiences and interactions as a key source to building knowledge for social equity. In addition to its use in many educational areas, critical pedagogy has also been used as a tool to incorporate culture within language teaching fields including English Language Teaching (ELT) (Khan, 2020). Because, while learning a language, students have the opportunity to make connections with the language and the culture that they are learning and the cultural environment that they live in in terms of their similarities and differences. This connection leads them to not only analyze their own cultural values but also to appreciate and respect other cultural values. From this aspect, the idea of transformation within education can be used as an important tool for language educators. Since students bring their personal experiences, beliefs, norms, and

prejudices to the language classroom, and since they encounter different lifestyles in the language classroom, the language classroom becomes a suitable place to encourage transformation. Even though students tend to view language learning the same way as they view any other subject learning, language learning does not consist of only learning the structure of the language. Language learning also involves the cultural background of that language such as different lifestyles, values, music, literature, etc. as well as using the language as a way of expressing those ideas (Ari & Kurnaz, 2018). Consequently, as the only aim of language learning and teaching is not the structural aspect of the language, and as transforming ideas can be an effective tool for language teaching, it would be better to circle back and ask: what is a language teacher's job exactly? To teach the linguistic structures by providing traditional instructional strategies, to try to empower students so that they can achieve their goals in life, or to provide language instruction in a way that will help students raise awareness of social issues in and outside the school?

There have been many different second language teaching methods developed throughout time in order to maximize the language teaching process such as Audio Lingual Method, Communicative Language Teaching, Content-based Language Teaching, etc. These methods, developed based on the statistical analyses produced by cognitive research of publishing networks and academic institutions, have been implemented in teacher education programs. Therefore, many teachers assume that these methods are the most efficient way to teach language in their classrooms. Yet, research around them indicates that these methods are inadequate in terms of the social and political complexity of language learning and they fail to address the needs of diverse learning environments. Claiming any method or approach to be the one-and-only answer for the most suitable way to teach language would be impossible as language teaching includes various social, cultural, and historical aspects; however, transformative approaches to education such as critical pedagogies can be considered as the alternative approach since they do not separate learning from its personal, socio-historical, and political backgrounds (Okazaki, 2005).

In the language teaching field, critical pedagogy addresses the instructional practices that encourage studying language in ways that promote social justice, which means the criticism of the society that reflects the interests of the ones who are minorities, marginalized, and discriminated against such as women, LGBTQIA individuals, ethnic minorities, working class, etc. These criticisms are based on the study of society,

individuals, and language which involves structural dimensions as well as functional ones (Crookes, 2012). There was a perception that language has no connection to power as language is language and power is power, so these two notions cannot have a relationship (Pennycook, 2021). This perception might be valid if the English language is considered to be a neutral language that positively benefits all humans to communicate internationally since it is the global language, which means from Britain's colonization in the 1700s and the economic rise of the United States in the 2000s English became the language of every social context and field (Shin, 2004). It has had great influence over almost all occupational fields, especially science fields, being the dominant language in communication, science, business, diplomacy, entertainment, and the internet (Luke et al., 2007).

However, this spread of English as a global language has not been viewed as a positive progress by everyone. Instead, it is viewed as linguistic and cultural imperialism that is a result of a hegemonic spread. This contributes to the economic and political domination of English-speaking countries and English becomes the gatekeeper to power and prominence in society, which eventually leads the access to English education to become a distributor of that power and prominence (Pennycook, 1995). Therefore, it would be unwise to assume that this situation has no implications for English language education. Because of the previous standpoints discussed, it is suggested that for English education, the focus should be on the language, access, and power since marginalized groups need the opportunity to access the global language so that they can engage with the present day's discourse, materials, and resources. Thus, language and literacy education policy should focus on the key question; how and under which circumstances the language will be taught, instead of which linguistic structures will be taught (Luke et al., 2007).

Since English is a very powerful vehicle for different identities and representations because of its widespread use and dominance in today's world, teaching English also needs to address the challenge of preparing students who can consciously and critically engage with the language. Unmasking the hegemonic systems, questioning ideologies, recognizing the connections between local narratives with national and global ones, and giving voice to the discourses that have not been talked about are the core of revealing the power imbalances among individuals or groups within ELT so that students can recognize the power English holds over various different groups, especially over those who are

minorities, marginalized, and discriminated. This is why within ELT there is a need for a critical pedagogy that has empowering, emancipatory, and democratic functions (Guilherme, 2007). For instance, Shin (2004) argued that in the Korean context, there is a distinct hierarchy between those who can access English education abroad or native-like tutors and those who cannot access these resources. Besides, they argue that as a result of American exposure through the media, the goal of attaining standard American English is highly prominent in Korea. Thus, this causes, again, a hierarchy between native and non-native speakers of English either as users or teachers. All in all, language teaching shouldn't be isolated from its context, which means any issue of human rights and environmental issues (Penton Herrera & McNair, 2021).

Considering the position of teaching English, it would be appropriate for ELT professionals to approach education in the Freirian sense by employing critical pedagogy. Even though the main focus is to teach English as a global language not teaching illiterate Brazilian adults as in Freire's context, it is still crucial to implement reading words through the reading of the world similarly to how Freire encouraged (Shin, 2004). As language education started to benefit from critical pedagogy, there have been some principles utilized for education including language education as well. These core values within education involve: (1) the content that is being taught reflects the learners' life situation and experiences, (2) learners produce their own materials, (3) teacher constructs knowledge with students as one of the participants of the lesson, (4) in the classroom, teacher contributes to the knowledge construction process with their own ideas, experiences, and opinions, (5) the main function of the teacher is to pose questions, (6) students have the right to make their own decisions, and most importantly, (7) the goal of education is to enhance critical thinking by giving students situations as problems so they can analyze, reflect, and act on them (Crookes, 2012).

Critical pedagogy encourages language educators to reconsider the purpose of language instruction, but in addition to this, it also asks us to re-examine unrevealed biases about language, power, and equity that dominate language use. In other words, from a critical perspective, language education is beyond teaching and learning linguistic systems, it is about developing critical approaches to understanding and analyzing social and cultural knowledge. For students to develop these critical approaches, asking the right questions is one of the most crucial activities that they can participate in. As it is a key

component in critical pedagogy proposed by Freire, posing questions (problem posing) is the fundamental element for asking the right questions, and it can be effectively implemented in language education without any curricular revisions since language educators can use it however they want. Problem posing in language education can be applied to each unit of a coursebook, and it requires building the lesson around questions, socio-political issues, and concerns related to language. These lessons should help students analyze language use and attitudes critically as well as include communicative and/or linguistic outcomes (Reagan & Osborn, 2001).

When learning language from a critical perspective, it requires critical literacy to go beyond criticizing the ideologies (Luke et al., 2007) because besides the ability to communicate through the language, learners should also consider what to communicate (Ghahremani-Ghajar & Mirhosseini, 2005). Therefore, another way of implementing critical teaching into a language classroom is to benefit from critical literacy which is grounded on the idea that any kind of text has ideological, political, and moral meaning and background, as the language classrooms frequently give place to texts as materials. Critical literacy focuses on how readers interpret texts from the broad perspective of social and political contexts as well as how these interpretations affect social life. Unlike the traditional approaches to education, or the banking approach defined by Freire, critical literacy encourages students to read in a questioning manner and ask critical questions such as ‘what is the underlying purpose of this text?’, ‘what views are expressed in this text?’, ‘who benefits from the ideas in this text?’ etc. In this sense, critical literacy is very similar to problem posing because asking these types of questions support individuals’ critical thinking development in terms of social realities because most of the time they are disguised by the norms within the status quo. Within this procedure, people get conscious about the position they hold in these realities and their ability to make changes considering the interests of diverse social backgrounds. However, the mainstream ELT tends to focus on solely cognitive and linguistic aspects of language learning without addressing the critical parts of it. Since mainstream ELT centers most of its attention around teaching linguistic structures especially dominated by a test-oriented viewpoint, it can be highly suggested that ELT can accomplish its political, social, and cultural responsibilities if it benefits from critical pedagogy and critical literacy (Abednia & Izadinia, 2013).

For instance, in a research done by Abednia and Izadinia (2012) twenty seven BA freshmen students received a reading comprehension course in which the critical literacy was implemented in a problem-posing manner in order to encourage their critical analysis skills using different strategies such as discussions and writing reflective journals. In the class time, around 20 passages were read and discussed critically with problem posing and critical literacy questions such as ‘Are there “gaps” and “silences” in the text?’ and ‘Who is missing from the text?’. Then students were asked to choose one topic that was addressed in that week’s class and write reflection on it. This study had its own limitations, which will be discussed in the following sections, yet, the results showed a considerable number of instances where students approach topics more critically (Abednia & Izadinia, 2012). Raising critical consciousness of the students through critical pedagogy and critical literacy requires an engagement from both students and the teacher. Also, it is very important that the content of the lesson should be meaningful for both of them. Therefore, with meaningful and engaging content, learners can both discuss critical issues and develop their linguistic competence which means that the language courses can fulfill their aims of language development and raising critical consciousness. Overall, as they gain their voice and challenge injustices in their own self-interest, learners not only develop their oral competences but also become active agents for social change (Okazaki, 2005).

2.6.3. Critical EFL Teacher Education

A language teacher must first and foremost be competent in the language that they teach in order to guide the teaching process effectively. However, this is not enough. In addition to the linguistic competence of the teacher, they must also be conscious of the political and sociocultural underpinnings of the language and language use which helps them develop an understanding of the comprehensive nature of the language. Therefore, the role of a language teacher is not only to navigate the process of language learning but also to support the development of critical language awareness in students (Reagan & Osborn, 2001). Teaching the structure of the language with some sprinkles of cultural information is certainly seen as inadequate in terms of the larger issues within the language teacher education field, yet teacher training programs are not focused on these issues. However, language teaching cannot be isolated from its social, political, and economic

aspects without considering international relations, which means politically neutral language teaching is not possible (Shin, 2004). Consequently, if the fact that English is a global language is agreed on, then English language teachers need to become political actors who can engage in critical pedagogies in order to use English in a way that will challenge the dominant discourses of the West and encourage the counter-discourses. English language teachers must both be conscious of the role of the language that they are teaching in relation to social, political, and educational fields, and employ a pedagogy that will raise students' critical consciousness as well (Pennycook, 1995).

Even though they need to be aware of the issues mentioned previously, many teachers are not conscious of the injustices within the educational system and the underlying ideologies behind them. Even if they are, then they do not analyze these injustices critically and integrate them into their teaching practice, therefore they do not acknowledge their role as transformative intellectuals and social change agents. Since many teacher education programs do not incorporate the socio-political and socio-economic contexts in relation to the education system, most of the teachers and pre-service teachers are likely to be uncritical and accepting of those injustices (Ukpokodu, 2003). Considering the fact that the teachers are viewed as the decision makers of their own theories of practice when they are teaching, teacher education programs play an important role in influencing teacher cognition that will eventually affect their teaching practice. Teacher education from a critical perspective aims to address the transformational, political, ethical, and liberatory aspects of education in order to prepare teachers who can act as social change agents by creating an environment for positive action (Sardabi, Biria, & Golestan, 2018). This way of critical perspective in teacher education can be named differently such as multicultural education, social justice education, critical pedagogy, feminist education, anti-colonial education, and so on. However, as an umbrella term, any anti-oppression-oriented education can be considered as critical multicultural education (DiAngelo & Sensoy, 2010). Therefore, critical teacher education will be mentioned as critical multicultural teacher education as well in the rest of the section.

Teacher education from a critical multicultural perspective aims to provide pre-service teachers with opportunities to gain an understanding of their cultural and social identities in addition to their socio-political positions and how they can influence their teaching. Also, critical multicultural teacher education encourages pre-service teachers to

move beyond their comfort zones so that they can experience diversity with all its socio-political dimensions. However, considering the incorporation of multicultural education into teacher education, teacher educators may employ safer approaches (Ukpokodu, 2003). Teacher education programs, even if they seem to deal with multicultural issues in their curriculum, have a different understanding of multicultural education and employ different approaches when they incorporate multiculturalism into their teacher preparation. Gorski (2009) analyzed various syllabi from multicultural education courses in various teacher education programs and how they are conceptualized in terms of their stance on multiculturalism. According to this analysis, there are three major multiculturalism approaches (*conservative, liberal, and critical*) and under these multiculturalism approaches there are five teaching approaches in relation to their perspective of multiculturalism:

Table 2.

Approaches to Multicultural Teacher Education by Gorski (2009)

	Approach	Conceptualizing frameworks	Objectives
Conservative	Teaching the other	Group-specific studies; “contributions” approach	To work effectively with a diverse student population by studying the different cultures.
Liberal	Teaching with cultural sensitivity and tolerance	Human relations, intergroup relations, tolerance education, cultural sensitivity, celebrating diversity	To tolerate difference; to be aware of and sensitive to diversity, through an examination of personal biases and prejudices
	Teaching with multicultural competence	Multicultural competence, culturally relevant instruction, culturally responsive teaching	To gain necessary knowledge and skills to implement multicultural pedagogical strategies
Critical	Teaching in sociopolitical context	Critical theories, liberatory education, critical multicultural education, social justice education, and critical pedagogy	To engage in a critical examination of the systemic influences of power, oppression, dominance on schooling
	Teaching as resistance and counter-hegemonic practice	Those listed under “Teaching in Sociopolitical Context” as well as postcolonial theory	To be change agents through a critical examination described under “Teaching in Sociopolitical Context” and through engaging in, counter-hegemonic teaching and social activism

I. Teaching the 'Other'

Reflected within conservative multiculturalism, this teaching approach to multicultural education shows support to existing power relations by using *othering* language, viewing minority groups as homogenous, and accepting multicultural education through a capitalistic point of view. Using othering language involves defining groups as outside of the norms such as referring to groups of color as 'co-cultures' and 'subgroups' and it helps sustain hegemony by displaying negative value to identity groups outside of the hegemonic norm. Another tendency of this approach is that it homogenizes the non-dominant identity groups as if people with different identity groups communicate homogeneously, such as using people of color to address African Americans. Within this approach, courses are structured based on the assumption that each of these non-dominant groups is homogeneous. The main aim of this approach is to prepare students for the global marketplace as the demand for employees to have such a worldview (Gorski, 2009).

II. Teaching with cultural sensitivity and tolerance

According to Gorski's analysis, one of the two approaches that are in line with liberal multiculturalism is teaching with cultural sensitivity and tolerance. This approach to multicultural education is identified by three major characteristics, which are viewing multicultural education as respecting diversity, centering around sensitivity and self-reflection, and lack of making connections between these notions and educational inequalities. Courses that are constructed within this approach tend to focus on the idea that diversity is something we should understand, accept, appreciate, and celebrate; however, this commitment to respecting diversity does not include eliminating educational injustices. Instead of this, this approach centers around encouraging sensitivity and self-reflection which are referring to the ability to tolerate. Overall, from the perspective of this approach to multicultural education, there is no consideration for systemic or educational inequalities. Rather, this approach suggests an interpersonal focus that is less interested in systemic change (Gorski, 2009).

III. Teaching with multicultural competence

The other approach that is in line with liberal multiculturalism is teaching with multicultural sensitivity, which centers around more skill development for personal

awareness rather than self-reflection. This approach is also characterized by three components which are the focus on multicultural competence, a principle core on pragmatic skills, and similar to the last approach, the absence of consideration for educational inequalities. The main goal of this approach to multicultural education is to provide necessary knowledge about diversity so that they can become culturally responsive teachers in culturally diverse educational contexts. Therefore, the focal point in this approach is skill-building by connecting self-reflection and interpersonal relations to pedagogical practices. Yet again, educational inequalities remain ignored within this approach even if culturally appropriate teaching strategies and implications of diversity for curriculum and instruction are highly emphasized (Gorski, 2009).

IV. Teaching in sociopolitical context

The last two teaching approaches in Gorski's analysis are aligned with critical multiculturalism, one of which is named as teaching in a sociopolitical context. This teaching approach to multicultural education is identified by three characteristics: a critical analysis of educational policy and practice, evaluating this analysis within a larger sociopolitical context, and commitment to critical theories. The most distinguishing feature of this approach is the critical educational policy analysis at an institutional level moving away from interpersonal analysis to a more systemic level of analysis. Also, differently from the other approaches, this approach connects race, gender, sexual orientation, etc. to systemic inequality instead of referring to them as some aspects of identity. While the previous approaches aim to prepare teachers that understand the experiences of students with the help of self-reflection and personal awareness, this approach focuses on expanding teachers' perceptions of educational inequalities. Besides, this approach views schooling in a larger social context, drawing connections between unjust systems in education and parallel injustices in society in general. While analyzing injustices in education systems and overall social systems, this approach also incorporates critical theories such as queer theory, feminist theory, and critical multiculturalism. In addition to these, most courses that are designed within this approach draw on critical pedagogy as well (Gorski, 2009).

V. Teaching as resistance and counter-hegemonic practice

The last teaching approach in Gorski's analysis that is aligned with critical multiculturalism, is called teaching as resistance and counter-hegemonic practice. This teaching approach to multicultural education is very similar to the previous approach in

terms of its construction on critical theories, framing education within a larger social context, and using a systemic level of analysis. Yet, there is one characteristic that distinguishes these two teaching approaches from one another: a commitment to prepare teachers that resist oppression and prepare their students to resist as well. Beyond nurturing critical consciousness and preparing teachers that see the sociopolitical side of their work like the previous approach, this approach intends to encourage teachers to see themselves as change agents both in and outside of schools. Unlike the other approaches mentioned so far, one of the main aims of this approach is to emphasize social reconstruction as a key part of multicultural education (Gorski, 2009).

Overall, the position of critical teacher education is very similar to a social justice academic-activist position, analyzing the exploitative and dominant relations in society and viewing education as a ground for resistance to hegemony. Therefore, it supports a teacher-activist identity that acts to understand and change oppressive practices both in educational fields and society (Vavrus, 2017). This is why when it comes to the critical side of multicultural education, the overarching goal of teacher education is to engage pre-service teachers in critical reflection and critical thinking so that they can analyze their own assumptions, experiences, and prejudices, and guide them when they are unpacking social inequalities and privileges (Feinauer & Whiting, 2021). Consequently, one of the responsibilities of teacher education programs is to provide an accepting and inclusive atmosphere for pre-service teachers where they can achieve this goal so that they can build the same atmosphere in their future classroom environments. Yet, pre-service teachers may not be willing or ready to talk about diversity, multiculturalism, and the issues that come with multiculturalism, because of some sort of fear and feeling of discomfort (Krummel, 2013).

Therefore, in order to help this process, various suggestions have been put forth by scholars from which teacher education programs can benefit. One of which is the three models that are proposed for preparing teachers for teaching in diverse settings by Krummel (2013). This three-model framework includes reflecting, service-learning, and mentoring. According to the three model framework, one of the helpful ways of engaging pre-service teachers in diverse experiences is self-reflection which helps them to reflect on their experiences, thoughts, and using? any media around them such as articles, books, movies, etc. in addition to self-reflection, another beneficial way is to provide effective

service-learning where pre-service teachers can engage with real diverse classroom settings. When these two are combined, they have positive outcomes in terms of diversity among pre-service teachers. Yet, along with self-reflection and service-learning, another important aspect of this process is mentoring, which addresses the cooperation between teacher educators and pre-service teachers. Teacher educators also need to acquire the necessary knowledge and skills to guide pre-service teachers for the most appropriate multicultural education practices. With self-reflection, active participation in service-learning, and receiving effective mentoring, pre-service teachers then may be able to practice multicultural education in their future classrooms (Krummel, 2013).

Similarly, it is also suggested that teacher education needs to provide a space for pre-service teachers where their critical consciousness of oppressive systems in society is fostered, where they can connect with different communities, and where they can have the opportunity to learn how to build school practices that help to sustain a more equal society. In order to achieve that, some methods are utilized by teacher educators such as: (1) using narratives to raise critical consciousness, (2) grassroots-initiated projects, (3) university-initiated projects, and (4) working with non-governmental organizations. Narrative creation and narrative sharing are highly common pedagogical practices that are used not only to raise critical consciousness but also to encourage one to take an activist stance. By sharing their own personal experiences teachers gain the opportunity to confront their own position in their hegemonic environment, and as a result, they tend to create teaching programs that address the societal inequalities in their communities. In addition to this pedagogical practice, teacher education can also benefit from grassroots-initiated projects such as the project of Innu teachers aiming to take part in controlling how their youth receive schooling in Canada. Parallel to the grassroots-initiated projects, teacher education can also benefit from university-initiated projects such as *The Council of Youth Research*. This is an organization, which consists of pre- and in-service teachers, teacher educators, and high school students and aims to design curricula for social justice. Moreover, critical teacher education usually builds partnerships with non-governmental organizations so that teachers can collaborate with the community to which they belong (Oyler, Morvay & Sullivan, 2017).

Even if there are multiple suggestions for teacher education in order to fulfill the aim of preparing teachers who are critically conscious and socially active to challenge

inequalities just as mentioned previously, incorporating critical multicultural education into teacher education has its own challenges and limitations. Usually, teacher education programs utilize a traditional semester or trimester format that consists of an 8-14 weeks time frame, which is inadequate for acquiring the standard outcomes of critical multicultural education literature. For critical multicultural education, teacher education programs need a model that provides necessary space, time, and opportunity to pre-service teachers so that they can cognitively and affectively engage with the issues of critical multicultural education and practice self-reflection on their own biases and social positions. Therefore, teacher educators need to seek for methods that are other than the traditional semester-length and seat-oriented multicultural education courses in order to foster student engagement (Bybee, Whiting & Cutri, 2021). Besides, teacher educators also need further content knowledge about specific identity dimensions and inequalities that are faced by these identities such as sexual orientation and heterosexism in order to teach about those issues in a more intricate way. Also, maybe even more urgently, teacher educators need pedagogical strategies that may be different from other teaching skills in order to facilitate conversations around issues of social justice, to convey the critical content to pre-service teachers and to reach pre-service teachers who are hesitant or intimidated by the content. Along with all these, in order to further develop themselves, teacher educators need a community of multicultural teacher educators so that they can share their experiences and learn from one another. Ultimately, one way of strengthening critical multicultural teacher education is to strengthen the knowledge and skills of teacher educators who will teach these critical multicultural courses (Gorski, 2016).

There are no precise guidelines for creating courses that deal with diversity, multiculturalism, and social justice at university level, yet when applied with thought, critical multicultural education has great benefits for pre-service teachers such as increasing their engagement and academic achievement, especially for learners who belong to minority or marginalized groups (Rubin, 2018). For instance, a study conducted with pre-service teachers who participated in a critical multicultural course that includes a field-based experience showed that according to pre-service teachers, after the course, their previous biases against diverse students changed and they gained new insights about their sociocultural experience as well as educational experience (Ukpokodu, 2003). Similarly, another research conducted in New Zealand with pre-service teachers show that receiving a

critical multicultural education course before the field experience had positive impacts on them in terms of more celebratory attitudes towards diversity, rethinking one's own cultural identity, and approaching minoritized students in a more critical way (Feinauer & Whiting, 2021). Overall, since the role of teachers is beyond transmitting prescribed knowledge to students, critical multicultural education helps pre-service teachers gain critical consciousness in order to reach students from diverse backgrounds as well as challenge the inequalities underlying the school culture (Ukpokodu, 2003). Therefore, further empirical research centered around critical teaching and critical teacher education will be discussed in the following section.

2.6.4. Critical EFL Teacher Education in Turkish Context

Turkey is increasingly becoming a country that houses people from many different cultures such as Syrian, Iraqi, Azerbaijani, Iranian, Afghan, Uzbekistani, Russian, Egyptian, and so on, with a variety of backgrounds (Ministry of Interior, 2020). Considering this diverse population, only 59.68% of the ones who are of school age receive education (Ministry of National Education, 2019). In addition to the ethnic background of the population, other diverse elements such as gender, parental background, socioeconomic status affect their achievement (Dolu, 2020). Teachers, on the other hand, are expected to cause a change in students' behaviors according to the expectations of the education system. To be able to do so, teachers need to not only pass the subject knowledge to the students but also, they need to be careful about how they demonstrate it. It is considered to be rather important for teachers to develop themselves in terms of occupational knowledge, subject knowledge, as well as general cultural knowledge (Varış, 1994).

In addition to these, in 2017, as education in the world started to rely on universal values, the Ministry of National Education decided to revise education programs of primary and secondary schools since our education system relies more on the 'teaching the subjects' part of the education. Therefore, it was reported that the amount of academic knowledge would be decreased in education programs and historical, cultural, social, ethical background of our country as well as many other subjects like gender equality,

financial literacy, or rights would be added to the education programs. It was clearly stated that as the necessities of the changing world revolve, it was aimed to enhance the critical and analytic thinking skills of the students (Ministry of National Education, 2017).

With these aims of the Ministry of National Education in mind, it is expected to see parallels between teacher education and the strategic plans of the ministry regarding education. In English Language Teaching programs in Turkey, with the latest revisions, pre-service teachers have to take the following compulsory courses in order to graduate. In the first year, they take Introduction to Education, Educational Sociology, Atatürk's Principles and History of Turkish Revolution I-II, Second Foreign Language I-II, Turkish I-II, Information Technologies, Reading Skills I-II, Writing Skills I-II, Listening and Pronunciation I-II, Oral Communication Skills I-II, Educational Psychology, Educational Philosophy, Structure of English. For the second year, they take Educational Technologies, Teaching Principles, and Methods, Approaches in English Language Learning and Teaching, English Literature I-II, Linguistics I-II, Critical Reading and Writing, History of Turkish Education, Research Methods in Education, ELT Curriculum, Second Language Acquisition. In the third year, they take Classroom Management, Morals and Ethics in Education, Teaching Foreign Language to Young Learners I-II, Teaching Language Skills I-II, Language and Literature Teaching I-II. For the final year, they take Teaching Practice I-II, Special Needs Education, Community Service, ELT Material Development and Adaptation, ELT Testing and Evaluation, and Guidance in Schools. Apart from these, students can also take elective courses (YOK, 2018).

As mentioned before, education programs were revised so that they would rely more on critical thinking skills and the different national and global values. Since no particular subject area of teaching was specifically assigned to focus on these competencies, all teachers are expected to integrate these into their teaching. However, the courses in the ELT program lack in terms of providing the opportunity of discussing these issues with pre-service teachers. Therefore, this study focuses on the ELT Department of Çanakkale Onsekiz Mart University to investigate what are the beliefs and perspectives of pre-service teachers on transformative learning, critical consciousness, and critical multicultural education, and how they change with a critical multicultural education course module.

2.7. Previous Studies on Critical Teaching and Teacher Education

Critical teaching, under various names such as critical pedagogy, social justice education, multicultural education, including critical multicultural education, has been a subject of many research fields since this kind of approach to teaching has been employed as policy by many countries and used as methods by many teachers. Therefore, researchers have been interested to investigate its examples, effects, and possibilities of it since these can vary depending on the context globally. For instance, as two countries that give multicultural education a place in their education systems, a comparison between the multicultural education policies and practices of China and Finland is explored by Liu (2022) showing how multicultural education can be understood and applied differently. According to the study, Chinese multicultural education policies and practices rely on national unity and protecting minority cultures and languages, while Finnish multicultural education policies and practices rely more on critical multicultural education. Yet, for both countries, the application of multicultural education depends more on teachers, in spite of the fact that teacher training programs have no obligation to include multicultural education (Liu, 2022). Besides, as another study has shown, Taiwan also has multicultural policies for the indigenous groups including multicultural education. Yet, according to research, it is seen that the multicultural approach to education in Taiwan is still influenced by an assimilationist perspective that promotes adjusting to the dominant culture and orientations (Nesterova, 2019). As can be seen in these examples of three countries and many others (e.g. Arphattananon, 2018; Cha, Ham & Yang, 2017; Grant & Ham, 2013; Joshee, 2009), the policies and application of multicultural education can vary depending on the context which affects the classroom practices, perceptions, attitudes, and beliefs of teachers and students, and teacher education programs.

Considering the implementation of multicultural education in classrooms, there has been much research conducted to explore how it is applied by teachers and how it affects students. For instance, a study conducted with 65 primary school teachers in order to investigate how they employ multicultural education in their classrooms shows that teachers use different approaches to multicultural education while teaching, including some teachers who reject the idea of diversity completely. The Data gathered from in-depth interviews show that the majority of the teachers use the contributions approach when they

aim to include multicultural education in their teaching, which is the lowest level of multicultural education incorporation. The majority of the teachers employ multicultural education by introducing different cultures, traditions, and values in their classrooms. The second-most used approach to multicultural education is the additive approach among the participants of the study. Teachers occasionally add extra activities, chapters, or units to the curriculum when they need it, for example, if they have a student from a different cultural background. According to the results of the study, teachers rarely used the transformation approach only when they already have a material developed based on the transformation approach, and they never use the social action approach (Tabatadze, 2015).

However, there is research which shows that it can be beneficial for students' critical consciousness development when it is applied more critically using critical teaching strategies. As critical literacy is one of the critical teaching strategies that can be used, a research study conducted with English students aimed to explore how implementing critical literacy into reading classes influences the development of critical consciousness development of the students. After implementing a reading comprehension course that used a problem-posing framework, the results revealed that the students approached the topics that were discussed in the course in five ways: a) They contextualized the issues by evaluating them within the contextual variables and how these societal issues affect each other in different contexts. b) Problem-posing was another way for them to deal with these issues; they problematized and critiqued them in many ways. They also defined and redefined key concepts trying to go beyond the common assumptions held by society, they drew on their own experiences in this process, and they tried to offer solutions and suggestions for societal problems that they discussed, all of which are preferred within critical teaching (Abednia & Izadinia, 2013).

Similar to the previous study, another study also conducted with English students who engaged in critical literacy practices during their university course presented compatible results. The Data gathered from the interviews, focus group discussions, questionnaires, and students' artifacts overall showed that after a course that involved critical discussion topics, reading materials, and raising critical questions about them, students not only showed interest in this kind of approach but also expressed that they related to it considering their own realities. In spite of alienating the students, the critical topics that were addressed in the class made students relate to their own culture, which

increased their engagement. Besides engaging with the course materials and analyzing the topics critically, students also expressed their feeling of responsibility to combat problems that are discussed such as gender violence. However, according to the study, the students also experienced some struggles especially related to language use. Students expressed that they felt inhibited because of trying to convey their thoughts in English which they continue to learn. Therefore, it is suggested that teachers should be ready to face some resistance from students (Jiménez & Gutiérrez, 2019). In accordance with this study, another study conducted with high school students shows that in English courses that employed critical tasks designed within task-based language teaching and critical pedagogy frameworks the students tended to show resistance. However, besides the struggles to use the language, in this study, this resistance resulted from the students' idea that education should approach social issues neutrally since they are accustomed to traditional ways of teaching (da Silva, 2020).

Consequently, as students' attitudes, perceptions, and beliefs may vary depending on the context, there has been quite an amount of research conducted in different parts of the world with different participants from various demographic backgrounds in order to explore their attitudes and whether their attitudes change or get affected by classroom practices that involve critical teaching. For instance, a study conducted with 4675 Swedish high school students in order to examine the effects of critical teaching on their level of anti-immigrant attitudes shows that there is an association between exposure to multicultural education practices and the students' attitudes towards foreigners and immigrants. This research study revealed that including topics like racism and xenophobia in teaching and promoting critical thinking have a positive influence on lowering anti-immigrant attitudes of students. Besides, it is seen in this study that qualified teachers in terms of critical teaching also affect students' attitudes in a positive way (Hjerm, Sevä & Werner, 2018). Similarly, another research study conducted with 15 students, four teachers, and one administrator from an African-American school in the United States that employs critical multiculturalism demonstrates that students have a greater understanding of multiculturalism and they have greater academic achievement. Even though students take traditional courses such as mathematics, social studies, language arts, etc., these courses are taught from an anti-hegemonic and anti-racist perspective. By doing so, it is clearly shown that this kind of approach to education helped students in terms of realizing the

power of their own history, gaining confidence, feeling empowerment, becoming intellectuals, and being able to critique the world in relation to culture, race, and history (Wiggan & Watson-Vandiver, 2019).

Even from a broader perspective that includes social class and gender as well as race and ethnicity, it is supported by research that students can relate to these issues and show a refined understanding of how these issues influence the societal systems when they engage with racism, sexism, and classism during their courses (see for example Sensoy, 2011). In a study conducted with seventh-grade students in Canada, students were asked to examine photographs and create photo essays in relation to gender, class, and race. Before this project of creating photo essays, the teacher gave students a chance to get familiarized with the language such as sexism and racism for almost all education years. The results of this study showed that students are able to think about these constructs both literally and metaphorically, draw from their experiences, and give messages of unity and oneness. Besides, this study also supported the idea that even only encouraging students to think freely within the mainstream curriculum can be powerful and beneficial (Sensoy, 2011).

However, as previously mentioned, teachers and their understanding of critical multicultural education have an impact on the developing attitudes and behaviors of the students (Hjerm, et al., 2018) since they are the ones who implement this kind of encouraging activities into their classrooms. For instance, a research investigating the perceptions about multicultural education of teachers who are working at Swedish-speaking schools in Finland presents interesting results about the relationship between teachers' perceptions and actual classroom practices. According to the results of the research, teachers do have positive attitudes towards diversity, they do value multiculturalism in education. However, they believe that tolerance is the key element of multiculturalism and teaching should be independent of culture. Cultural diversity is viewed as beneficial for the education process yet teachers think that it can become a problem if diversity is too diverse. To Put it simply, the results of the study show that even if teachers value diversity, it doesn't necessarily mean that they will incorporate critical teaching since they believe that the key to non-discriminatory teaching practice is ignoring the differences (Mansikka & Holm, 2011).

From a similar perspective, another study conducted with Korean teachers who are newly graduated and experienced with critical teaching in educational settings where

students are from ethnically marginalized groups intended to explore the dynamics of their critical consciousness and decision-making for teaching. The Data gathered from the individual and focus group interviews and self-reflection notes revealed that the teachers' critical consciousness contributes to their decision-making for teaching in terms of selecting content, creating an appropriate welcoming classroom environment, and the ways they use to engage students in culturally controversial discussions, and deciding if they should withhold their views about these issues or not (Cho, 2018). Since there are research studies that indicate a relationship between teachers' critical consciousness, attitudes towards critical teaching, and the classroom practices they employ, it is important to explore how teacher education implements critical multicultural education and prepares teachers for diversity in the first place.

When critical multicultural education is implemented as a course in teacher education, its influence on pre-service teachers has been explored by many researchers in the teacher education field. For instance, in a research study conducted with early childhood education pre-service teachers, it is seen that they are influenced by a critical multicultural teacher education course in terms of their personal and professional identities. The data gathered through the interviews, reflection journals, individual assignments, and lesson plans during the course show that the pre-service teachers are highly informed about their identities, privileges, and disprivileges (Jun, 2020). Regarding the pre-service teachers' awareness of privileges, Whiting and Cutri (2015) found that even after a 14-week critical multicultural education course, they were willing to reflect on their personal identities and discuss their privileges such as socioeconomic opportunities, educational opportunities, and white privilege.. Similarly, another research shows that when a critical multicultural framework is implemented into their education, the sense of agency of pre-service teachers increased in terms of implementing critical multiculturalism into their teaching practice throughout the course even though they initially experienced unwillingness to disrupt the status quo as future teachers (Liggett, 2011).

As well as the previous studies, another research study conducted with pre-service teachers also demonstrates that after a critical multicultural education course, the pre-service teachers experienced contribution to their transformative learning and changes in their frames of reference especially related to cultural sensitivity and social justice issues. According to this study, forty percent of the pre-service teachers reported that they

experienced a change in their perspective in regard regards to cultural identity, biases, assumptions, prejudices, stereotypes, and discrimination, and forty percent of them reflected changes in their perspective in regard to power issues, dominance, injustices, oppression in the education system, and white privilege. Besides, twenty percent of them reflected changes in their understanding of multicultural education theory as well as practice (Rudge, 2015). Overall, when implemented in teacher education programs, critical multicultural education courses, or any other courses that are developed within critical multiculturalism framework, influence the perceptions of pre-service teachers, consequently, future teachers, and produce various implications for teacher education regarding the application of critical multicultural education.

When it comes to English Language Teaching (ELT) programs, there is also quite a number of research conducted to explore how critical multicultural education can be utilized in ELT and how pre-service teachers of English are influenced by it. A research study where a course called Women, Gender, and Sexuality is conducted with ELT pre-service teachers intended to explore their experiences and critical consciousness. According to this study, the data gathered through the reflective journals, field notes, and group interviews shows that the implemented course which was developed within the framework of critical pedagogy has influence over the perceptions of pre-service teachers in terms of debunking stereotypes, fostering empathy, and forming self-identity. When critical pedagogy was incorporated, the pre-service teachers not only started to reconsider some taboo concepts related to gender and sexuality and how they impact one's identity but also questioned how classroom settings can be changed to challenge these stereotypes. While doing so, the pre-service teachers also reflected on how they gained a deeper understanding about minority groups' experiences thanks to this course. Lastly, it is seen that the pre-service teachers were able to push themselves to transform what they had learned into both their everyday lives and their teaching practice (Khan, 2020). Similarly, another research study that used critical pedagogy to explore changing critical consciousness level of pre-service teachers of ELT shows that pre-service teachers gain critical consciousness regarding the power dynamics of teaching English as an international language and how they can influence their classrooms (Shin, 2004).

In addition to the previously mentioned studies, another research study also contributed to the idea that in the circumstances of implication of critical pedagogy,

pre-service teachers gain a more critical understanding of their surroundings and professional identity. According to this study, after a teacher education program that is informed by the principles of critical pedagogy principles, it is seen that critical teacher education programs help pre-service teachers attain more of a developed voice rather than an obedient one, as well as adopting a humanistic teaching perspective rather than maintaining a narrow EFL teaching perspective. Therefore, teacher education programs are found to be a crucial factor that affects how teachers' professional identity is shaped which leads to how they raise their voice and reflect on the issues they encounter (Sardabi, Biria, & Golestan, 2018).

Overall, considering the research studies globally, it can be stated that developing critical consciousness and gaining a better understanding of critical multicultural education contributes to reducing discriminatory perceptions and attitudes of teachers and increasing the engagement and wellbeing of students (e.g. Baggett, 2018; Chen, 2012; Cross, Behizadeh & Holihan, 2018; Hjerm, Seva & Werner, 2018; Nganga, 2020; Nojan, 2020; Rodriguez, Monreal & Howard, 2020). Lastly, on a similar note, it can be also deduced from the research studies reported above that teacher education programs have a fundamental influence on teachers' development of critical consciousness and understanding of critical multicultural education (e.g. Abednia & Izadinia, 2013; Robinson, 2017; Zamudio, Bridgeman, Russell & Rios, 2009).

2.7.1. Previous Studies on Critical Teaching in Turkish Context

Considering the increasingly diverse environment of Turkey, educational settings in Turkey also keep getting diverse as well. Therefore, the attitudes of teachers towards multicultural education have been open for investigation for a long time. For instance, a research study conducted with 415 teachers showed that teachers have varying perceptions about multicultural education and their perception significantly changes depending on their background information. Even though gender is revealed not to be a factor affecting this changing perception, the school grade, teaching experience, regional differences, and homogeneity of their past educational settings are found as indicators of these varying perceptions among teachers (Yazıcı, Başol, & Toprak, 2009).

Besides the perceptions of teachers about multicultural education, especially with the increase in the number of refugees in recent years, there has been a need for exploration of the experiences of teachers in these diverse educational settings. For instance, according to a research study conducted with first-grade teachers who work in a K-4 public school in a disadvantaged neighborhood that has a dense population of refugees. The results of this study present that teachers show inclusive behaviors as well as exclusive ones in terms of maldistribution of educational resources, misrecognition, and misrepresentation, which are all the reflection of systemic operation (Karsli-Calamak & Kilinc, 2019). Similarly, another research study conducted with school principles argues that even though they are aware of supporting practices that can promote social justice for refugee students, the practices they choose differ from one another. For instance, despite the fact that they agree on the language barrier, a few of them take action to at least try to generate solutions. In this study, the principles reflected various perceptions related to social justice practices for refugees, and some of them are that they find conditions provided by the government for refugees enough, that they are in favor of differentiation of teaching such as different classes or schools for refugees, and that they don't find the public perception of refugees pleasing (Caliskan, 2020).

However, considering the increasingly diverse educational settings in Turkey, even though there are some studies dealing with the perceptions of students, teachers, and pre-service teachers about transformative learning and multicultural education (e.g. Acar-Çiftçi, 2016a; Acar-Çiftçi, 2016b; Arı & Kurnaz, 2019; Deveci, 2014; Şahin & Doğan, 2018) there is no study that addresses critical consciousness of pre-service teachers and how their critical consciousness and perceptions of critical multicultural education change with the help of a course. There are only two research studies that use a multicultural education course to explore the changing perceptions of pre-service teachers. One of which uses a graduate course on multicultural education to see what pre and post perception of teachers and teacher candidates are on multicultural education, and reveals that even though they have some ideas about this concept before the course, they improve their understandings and thoughts during the course; yet, they still need to expand their perspectives for a more comprehensive understanding (Erbaş, 2019). On the contrary, the other research study that uses a course on multicultural education is conducted with solely pre-service teachers and has a quantitative methodology. According to the pre-test and

post-test results of the pre-service teachers, it is seen that after the course the attitudes of pre-service teachers towards multicultural education significantly improved (Arsal, 2019). Yet, when critical reflection is integrated into their practicum experience without offering a specific course, it is revealed in another research study that pre-service teachers did not improve in terms of criticality in their reflections even though they reported that critical reflections were beneficial for their professional development (Turhan & Kirkgoz, 2018).

The important role of teacher education is, once again, highlighted by a research study conducted with novice teachers in Turkey. According to this study, novice teachers have some concepts that can define the situation of disadvantaged students such as careless parents, poverty, being subjected to violence, social exclusion, amotivation, lack of self expression, all of which can and would influence their teaching practice. Besides, they reported that they mostly struggle to communicate with parents, deal with multiculturalism, give instruction, manage the classroom, motivate the students, and guide their learning when they are teaching disadvantaged students. This is why they reported that teacher education programs should connect theory to practice, provide effective internship, prepare teachers for realities, provide knowledge on disadvantaged students and offer training on psychological well being while they defined the role of teacher educators as unaware of practices and dynamics of real classrooms, theory-minded, and careless. Lastly, they offered some suggestions about what teacher education should focus on developing: effective internship, practice-based and reality-based training, and training on family relations, multiculturalism, and resilience (Çimen, 2021). Even though teacher education needs to be improved in terms of critical multicultural teaching practices, the research dealing with Freirian notions such as critical consciousness, critical multicultural education, and transformative learning remains limited in the teacher education field. Therefore, the current study intends to address this particular research gap by investigating the changing critical consciousness levels and perceptions about transformative learning and critical multicultural education of pre-service teachers after a two-week long course that is developed within a critical multiculturalism framework.

2.8. Chapter Summary

In this chapter, the review of the theoretical background and literature review were presented in detail, involving learning theories, transformative learning theory, multicultural education, critical multicultural education, critical language teaching, and critical EFL teacher education. Also, the empirical research related to those notions both globally and locally were presented.

CHAPTER III METHODOLOGY

3.1. Introduction

In this chapter, the methodology that is employed in designing this study is presented in detail. Starting from the purpose of the study, research questions, research design, and the information about the research setting and participants, the data collection process along with the data analysis procedures are reported.

3.2. Purpose of the Research and Research Questions

The purpose of this study is to investigate pre-service teachers' level of critical consciousness, critical multicultural, and transformative learning perspectives. In addition to this, the present study tries to explore how they conceptualize critical consciousness, critical multicultural education, and transformative learning. Also, this study aims to investigate if a critical multicultural education course module affects pre-service teachers' level and/or conceptualization of critical consciousness, critical multicultural education, and transformative learning when embedded into course content. If so, this study further explores what changes pre-service teachers experience in terms of their knowledge perception and attitudes on critical multicultural education.

In line with these aims, the study sets out to address the following research questions:

RQ.1. What is the pre-service teachers' initial level of critical consciousness?

RQ.1.1. Does their level of critical consciousness vary depending on their gender and parents' educational background?

RQ.1.2. How do pre-service teachers initially conceptualize critical consciousness?

RQ.2. What are the pre-service teachers' initial perceptions of critical multicultural education?

RQ.2.1. Do their perceptions of critical multicultural education vary depending on their gender and parents' educational background?

RQ.2.2. How do pre-service teachers initially conceptualize critical multicultural education?

RQ.3. How do pre-service teachers conceptualize transformative learning?

RQ.4. Does the Critical Multicultural Education Course Module (CMECM) affect pre-service teachers' level of critical consciousness?

RQ.4.1: Does the CMECM lead to changes in pre-service teachers' conceptualization of critical consciousness?

RQ.5. Does the CMECM affect pre-service teachers' perceptions of critical multicultural education?

RQ.5.1: Does the CMECM lead to changes in pre-service teachers' conceptualization of critical multicultural education?

RQ.6. How do the pre-service teachers evaluate the CMECM?

3.3. Research Design

In order to address its research question, this study employs a mixed-methods case study research design. Case study research has been used in many fields of research such as medicine, law, political science, social work, psychology, and so on. As for educational research, the case study has been recognized as an approach to use for a better understanding of a process or a certain practice aspect. It is commonly reached for situations where some event or condition is problematic and there is a need for it to be understood in-depth. A case study allows this kind of explanation rather than conventional survey designs (Merriam, 1985). On that account, there have been many descriptions of case study research put forward in the literature.

According to Becker (1968), a case study is a research method that aims to gain a comprehensive understanding of the group that is set out to be explored and to build general theoretical statements relevant to this group. Another definition of a case study was

stated that it is a research process that tries to describe some phenomenon qualitatively in a detailed manner (Wilson, 1979). As for Creswell and Poth (2016), a case study is a type of design that explores real-life cases or cases over time, through detailed multiple-sourced data collection. In addition, according to Yin (2017), a case study is one of the empirical research methods that explores a phenomenon in detail within its natural context. Thus, a case study becomes a necessity when the aim of the research is to understand a real-world case and gain information about contextual conditions that are involved in this case. In addition to this, as some phenomena may not be highly distinguishable in real-world contexts, a case study deals with many variables of interest in a distinctive situation rather than data points (Yin, 2017). Overall, the descriptions of the case study are distinguished from other research methods in terms of their function and use. Although there is no clear notion distinguishing a case study as a whole from other research methods, it can be stated that a case study can both test and build a theory using traditional data collection and analysis techniques. If a community is a social unit, this unit can be surveyed, experimented with, or studied to its history with other research methods. However, since a case study is distinctive in terms of the nature of the product, the result of the case study would be an intensive and holistic description of the mentioned social unit (Merriam, 1985).

Regarding case study method, there have been different typologies and categorizations (e.g. Stake, 1995). Since, this study utilized a descriptive case study method in a way that was explained by Yin (2013), whose categorization of the case study method is one of the well known. According to Yin (2003), the case study has four types: explanatory, exploratory, descriptive, and multiple-case studies. The explanatory case study is about when the answer that is sought to explain is linked in real-world interventions that are way complicated to use surveys. The exploratory case study is the type of research method that is used to explore situations in which the intervention has no clear outcomes. Similar to this, a descriptive case study is used to describe an intervention or a phenomenon in its natural real-life context. Lastly, a multiple-case study is used when exploring similarities and differences within or between cases. In line with its aims and function, a case study design is appropriate to use when the study is mainly concerned with answering "how" and "why" questions, covering conditions that are relevant to the phenomenon in questions, and when the boundaries between the phenomenon and the

context are unclear (Yin, 2003). Considering how this method allows a holistic analysis of a case with different types of data collection, this study utilizes the descriptive case study method in order to explore pre-service teachers' level of critical consciousness, and their level of beliefs and attitudes towards transformative learning, and critical multicultural education, how they perceive and conceptualize these concepts and how their beliefs and perceptions change through the CMECM. As they have been unfamiliar with the mentioned concepts, it is highly important to explore how they experience change or challenge in their perceptions and beliefs. Therefore, a descriptive case study method is utilized in order to gain an in-depth understanding of this situation.

As for the data gathering process, in order to address the research questions, quantitative and qualitative data collection approaches were utilized. Mixed-methods research is an approach that uses and integrates both qualitative and quantitative data. In the early days, the main significance of the mixed-methods approach resided in the point of view that all methods had some weaknesses. This being the main reason, triangulating data sources attracted attention from scholars. And as the 1990s progressed, systematically converging quantitative and qualitative data began to be commonly used. The main assumption of this form of inquiry is that a more comprehensive understanding of a situation can be achieved through combining quantitative and qualitative approaches (Creswell, 2014). Integrating these two approaches often has a good effect on research studies. In a research study, the decisions focus primarily on the context in which the research takes place and the phenomena it explores rather than the philosophical discussions about paradigms. Inquiry decisions are rarely rooted in philosophical underpinnings. From this point of view, mixed-methods research allows researchers to be able to choose from the full range of methodological options and many different ways of creating mixes (Dörnyei, 2007). Creating different mixes in a mixed-methods approach led to different typologies over time. While designing this research, the four major mixed-methods types that are put forward by Creswell and Plano Clark (2006) are taken into consideration. These are; embedded design, explanatory design, exploratory design, and triangulation design. In the following paragraph, brief information about each type is given along with the type this study utilizes.

Triangulation design is the most common approach of mixed-methods and it is used to gain different and complementary data in research. By doing so, the intention of using

the triangulation design is to reduce weaknesses that come from qualitative and quantitative approaches. Similar to triangulation design, explanatory design is a two-phase mixed-methods design that relies on qualitative data to explain or build upon quantitative data. Within this way of conducting research, first quantitative data are collected and qualitative data is used purposefully to expand on the initial data. On the other hand, exploratory design is used mainly when measures or instruments are unavailable or the variables are unknown, or when there is a lack of guiding framework. Qualitative data is gathered in this research design so that the secondary quantitative data can be developed (Creswell, 2006).

In the present study, embedded design is employed during the data collection and analysis process. Embedded design is a mixed-methods design that is used when one set of data provides a secondary role to support other data types. It is used when a single set of data is not adequate for research questions to be answered or when each research question requires different types of data. This design is also useful when an experiment, a type of intervention, or a correlational design are included in the research. The embedded design may mix the different sets of data with one being embedded within the other. For instance, qualitative data can be embedded in a quantitative methodology in experimental research, as well as quantitative data can be embedded in a qualitative methodology in a phenomenology design. Either a one-phase or two-phase approach can be used, and both data sets can be used to answer different research questions (Creswell, 2006). Within three embedded design data collection procedures, the Embedded Design: Experimental Model is adopted in this study.

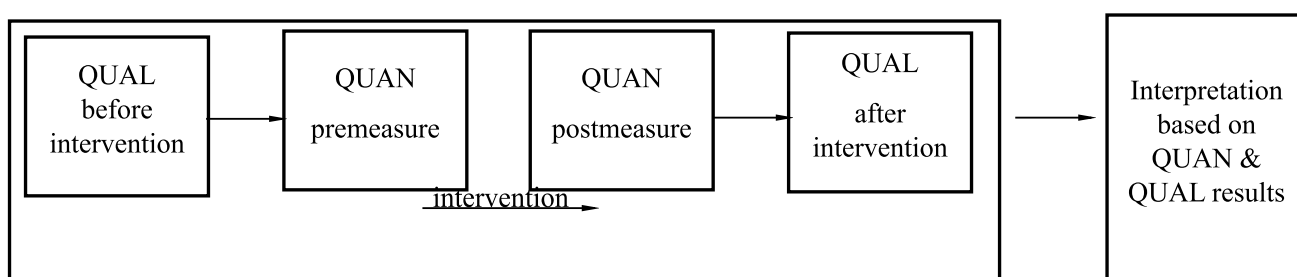


Figure 4. Embedded design: experimental model

In line with the Embedded Design: Experimental Model explained previously, this study focused on the before and after an intervention. Within this study:

- The data collection procedure started with collecting the initial quantitative and qualitative data before the intervention.
- After the collection of the initial data, the CMECM was implemented as the intervention of the study.
- Then, as the last step of the study, post quantitative and qualitative data was collected after the implementation of the CMECM.

The details of the research design of the study is presented in Figure 5.

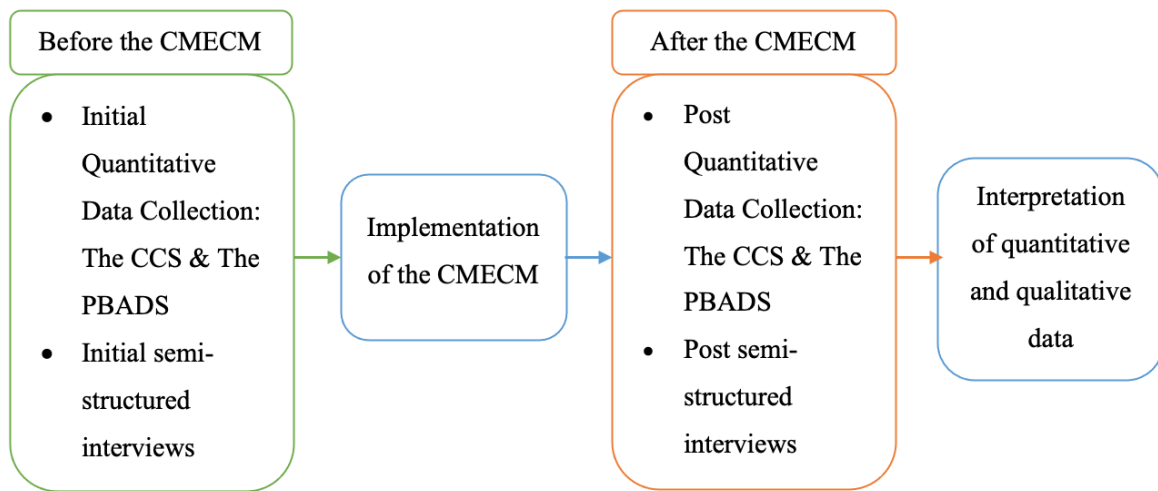


Figure 5. The research design of the study: embedded design: experimental model

3.4. Research Ethics

To address the ethical issues regarding how this study was carried out, a number of steps were taken. Before conducting the study, in addition to the ethics committee approval, a proposal of the study was submitted to the institutional review board and after the evaluation, it was approved. After the approval of the proposal, the research questions along with the rationale of this study and its methodology were evaluated, and approval from Çanakkale Onsekiz Mart University School of Graduate Studies Ethics Committee was also received (see Appendix 1). Besides the approval of the ethics committee, as there might be many emerging ethical issues during the implementation of the research due to its qualitative nature, some precautions were taken as suggested by Yin (2015). Also, in order to use and adapt the data collection tools, the developers of the scales were reached and

asked for permission (see Appendix 2). In addition to this, the scale items and the interview questions were sent to three experts. In this way, it is made sure that items and questions are clear and not leading. Prior to the start of the data collection process, participants were informed about the research procedure and the necessary permissions were obtained from them. In the data collection procedure, all participants were treated equally, no personal information or impression was disclosed, and no rewards were used. Besides, names and any personal information about the participants were mentioned in the study. While analyzing the data, as the qualitative data is more open to personal interpretation, peer debriefing was utilized. In qualitative research, peer debriefing is considered to be a supportive way of increasing the credibility of data analysis procedure since the researcher consults impartial peers for their feedback (Spall, 1998). Therefore, feedback of two impartial peers were obtained throughout designing and implementing this study. Also, for the content analysis of the qualitative data, inter-coder reliability was employed. The findings are reported without personal judgments, using as unbiased language as much as possible. Also, the data and the materials used in the study will be stored for the following years.

3.5. Researcher's Role

The difference between quantitative and qualitative methods generally relies on technical and pragmatic reasons. Therefore, the reason why one is chosen over the other is the kind of information that the researcher is looking for. Qualitative research is often considered to deal with relatively unknown subjects with a more exploratory approach and a smaller sample of participants while quantitative research employs more rigorous methods with a larger sample of participants. This is why researchers who take part in these different kinds of research studies have different roles to fulfill. There have been many comparisons between the roles that the researchers fulfill such as onlooker versus actor, expert versus learner, detachment versus involvement, and underreport versus overreport. On that account, the overall consensus is that while the quantitative researcher takes on the role of an objective outsider, a detached observer, a control mechanism for any possible research conditions, the qualitative researcher takes on the role of an insider, a subjective actor in the research process, and an emotionally involved participant. The

qualitative researcher is considered to be a lifter of veils, as they lift the veil on others, they also lift the veil on themselves (Sciarra, 1999). Since there are qualitative research elements in this present study, the researcher interacts with the participants through a 2-weeks-long course and interviews. However, there is no acquaintance between the researcher and the participants. Nonetheless, precautions such as taking experts' feedback or employing inter-rater reliability are taken in case of any subjective and biased judgment.

3.6. Research Setting

This study was conducted at the Department of Foreign Language Education English Language Teaching program in Çanakkale Onsekiz Mart University in Turkey. This B.A. program was established in 1993, and has been actively providing education for English language pre-service teachers to this day. As a relatively old and well-established pre-service teacher education program, the aim of this program is to prepare teachers by improving their language skills and teaching them modern language teaching methods and techniques (EBS, n.d.). However, as discussed in section 2.7., there is no compulsory course that openly addresses multicultural education or critical multicultural education, and the elective courses depend on the lecturers' initiative, this study focused on the ELT Department of Çanakkale Onsekiz Mart University to investigate re-service teachers' level of critical consciousness, and perspectives of transformative learning, and critical multicultural education, and how these change with a critical multicultural education course module.

3.6.1. Participants

The present study was conducted with 86 third-year pre-service teachers who were taking the 'Teaching Language Skills' course at Çanakkale Onsekiz Mart University, English Language Teaching Department. One of the most vital steps in conducting research is to find people so that the necessary data will be gathered, this is why there are different ways of choosing participants. In this current study, participants were sampled using the

purposeful sampling strategy. Purposeful sampling is commonly used in qualitative research in order to select the most suitable participants for the research problem and the phenomenon that the researchers deal with (Creswell & Poth, 2016). Therefore, with the aim of exploring a real-life context, the third-year English language pre-service teachers were chosen purposefully as the participants for this study. As they were moving towards graduation and had been taking required pedagogical courses, which meant that they began to develop a teacher identity, they were more knowledgeable about K12 programs, they gained insights with their micro-teaching experiences, it was more suitable to conduct this study with third-year English language pre-service teachers.

Within this study, some demographic information was gathered in terms of gender and educational background of parents of the participants. The gathered demographic information is shown in the following Table 3.

Table 3.

The demographic information of the participants

Categories		<i>f</i>	%
Gender	Female	50	58.1
	Male	34	39.5
	Non-binary	2	2.3
Parents' education background			
Parent 1	Primary school	20	23.3
	Secondary school	21	24.4
	High school	23	26.7
	B.A.	18	20.9
Parent 2	Primary school	14	16.3
	Secondary school	24	27.9
	High school	24	27.9
	B.A.	21	24.4

Since only information about gender and educational background of parents are requested for this research study, any other demographic information was not included in the questionnaire form. As the table suggests, 50 (58.1%) of the participants identified themselves as female, 34 (39.5%) of the participants identified themselves as male, and 2 (2.3%) of the participants did not identify themselves within the gender binary. Just as the gender distribution, the educational background of the participants' parents are also similar across the participants. Within these 86 participants who attended the CMECM classes and took the pre- and post-test surveys, 13 of them also participated in pre-interviews; 10 of

them also participated in post-interviews. However, regarding the pre-service teachers who participated in the semi-structured interviews, demographic information was not collected.

3.7. Data Collection Instruments

As mentioned before, this study utilized a descriptive case study approach in order to explore the research questions. Considering how the case study approach allows a holistic analysis of a case with different types of data collection, this study employed embedded model experimental design since quantitative and qualitative data was collected simultaneously before and after an intervention, then analyzed, compared, and interpreted (Creswell, 2017). For qualitative data, semi-structured interviews were conducted, and for quantitative data, the CCS and the PBADS were employed one month before and after the CMECM that was developed by the researcher. Starting with the CMECM, quantitative and qualitative data collection instruments are further explained in the following sections.

3.7.1. Critical Multicultural Education Course Module

Critical Multicultural Education Course Module (CMECM) is a 2-week and 6-hour long course module that is designed to help pre-service teachers gain new critical insights about transformative learning, critical multicultural education, and critical consciousness, and gain new perspectives on how to use and integrate them into their teaching. Within this course module, information about transformative learning, critical multicultural education, and critical consciousness was provided to students and how these concepts integrate with education and especially language education is demonstrated and discussed. CMECM is developed from the perspective of the critical multicultural education approach that is explained by Gorski (2009). This teaching approach to multicultural education has three major characteristics, which are a critical analysis of educational policy and practice, evaluating this analysis within a larger sociopolitical context, and commitment to critical theories. Within this approach, CMECM intends to focus on the critical educational policy analysis at an institutional level instead of an interpersonal analysis. Besides, it also intends

to expand pre-service teachers' perceptions of educational inequalities, viewing schooling in a larger social context, drawing connections between unjust systems in education and parallel injustices in society in general.

In the process of developing this course module, a digital tool called the Learning Designer tool (<https://www.ucl.ac.uk/learning-designer/>) with the underpinnings of Conversational Framework was taken into account and adapted as a foundation. A learning design can be defined as an approach for teachers' initiative for planning teaching and learning activities. It is a structured sequence of learning activities that helps learners achieve related outcomes of the lesson, and it can be shared with other teachers. Regarding both online and blended learning, a learning design can be used to show not only the learning activities but also the presence of the teacher or the usage of technology (Dobozy, 2013). Similarly, the Learning Designer tool is developed with the aim of implementing the Conversational Framework by Laurillard et al, into a design tool for teachers. It intends to support both a good pedagogy design and sharing effective designs with others (Laurillard et al., 2018).

As it is widely accepted that the dialogue between teachers and students is one of the most crucial aspects of education (Freire, 1993), in Laurillard's Conversational Framework (LCF) teaching is rather a means of mediating learning for students to achieve learning outcomes. Derived from Vygotsky's Sociocultural Theory, LCF mainly concerns the learners' practice process, the adaptation of, and reflection on knowledge. As presented in the Figure 6, it includes six cycles: (1) the teacher-communication cycle deals with determining the lesson's goals and explaining/re-explaining the target structures, (2) the teacher-practice cycle concerns with designing appropriate tasks for the students so that they can reach their potential ZPD, (3) the teacher-modeling cycle focuses around the optimal ways for teachers to create a modeling environment so that students can individually practice, (4) the peer-communication cycle refers to students' restructuring their concepts via peer explanation, (5) the peer-practice cycle aims to create an environment that students can produce an output collaboratively, and finally (6) the peer-modeling cycle deals with students' restructuring their concepts after getting feedback from both their teacher and peers (Alshwiah, 2016).

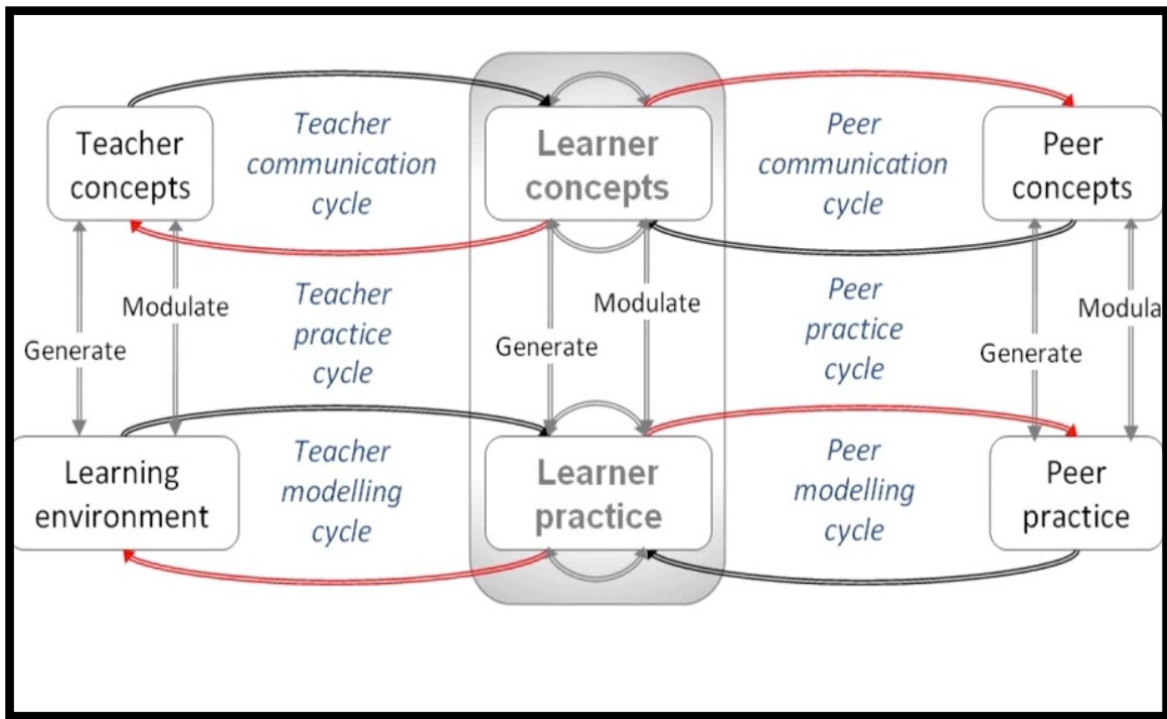


Figure 6. Laurillard's conversational framework (LCF) (Laurillard, 2013, p.92; as cited in Alshwiah, 2016)

In line with these six cycles, there are several steps to enhance the effectiveness of the tasks used in the learning process. Tasks should include (1) a goal, (2) an appropriate working environment for practice, (3) meaningful feedback related to the practice and the goals, (4) revision and revisiting opportunities, and (5) encouragement to adapt and reflect (Laurillard, 2008). Based on LCF, the Learning Designer is a digital tool for planning teaching and learning activities that enables a shareable learner-centered collaborative inquiry. The Learning Designer supports building a community that constructs pedagogical knowledge with a constructionist learning environment. This tool includes the six types of learning practiced by LCF: acquisition, inquiry, practice, discussion, collaboration, and production. Based on these learning types, teachers design and optimal learning design for their unique contexts. Using this digital tool, teachers plan each learning activity by selecting the appropriate learning type and see the graphic of their lessons' balance with a pie-chart display. Then, the learning designs become digital objects as they share them with other teachers to receive feedback and/or use other teachers' learning designs (Laurillard, 2018).

As CMECM has a limited time frame of two weeks, which means approximately 6 hours, and was developed under the circumstances of compulsory online education shift because of COVID, the most optimal ways of creating a learning environment that is open to collaboration, feedback, and reflection are taken into account when building this course module within the critical multicultural education approach. Considering the online education conditions and the limited time frame, appropriate online learning tools and maximum teacher-learner-peer inquiry is utilized based on LCF.

Considering the limitation of two-week time frame, The CMECM is designed to include one pre-study session before beginning of the classes, two in-class synchronous sessions and one post-study session after the end of the classes. The pre-study session is planned to start one week before the in-class sessions since it is an introductory self-study that is asynchronous and online. Two in-class sessions are designed to be face-to-face and synchronous with the teacher, even though they can be adapted to online settings as well. Lastly, the post-study session is planned to start at the end of the in-class sessions asynchronously and online just like the pre-study session. The detailed presentation of the course module structure is demonstrated in the following figure

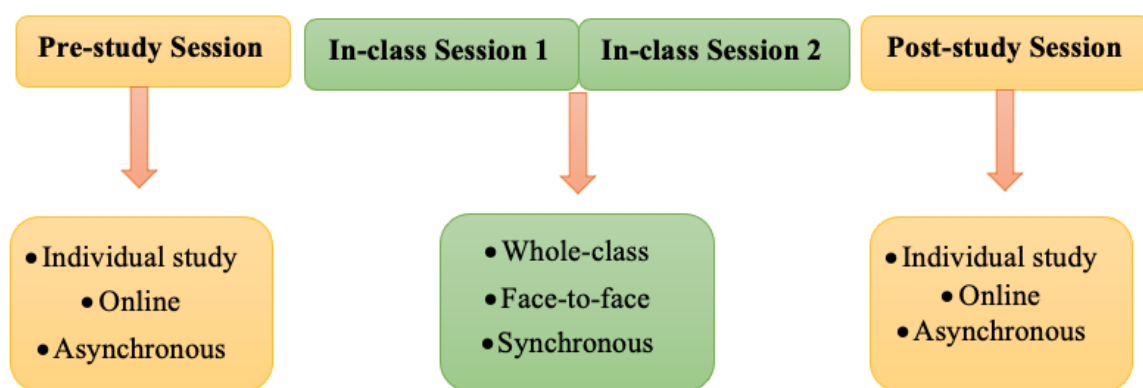


Figure 7. The CMECM structure

The pre-study session was designed to encourage pre-service teachers to think about diversity and inequalities as well as the basic terms and concepts for the course module. The first in-class session was designed to introduce critical multicultural education and transformative learning, and the second in-class session was designed to introduce critical language education. Then, the post-study session was designed to encourage pre-service teachers to do self-reflection and research for these topics. The initial content structure of the course module is presented in the following figure.

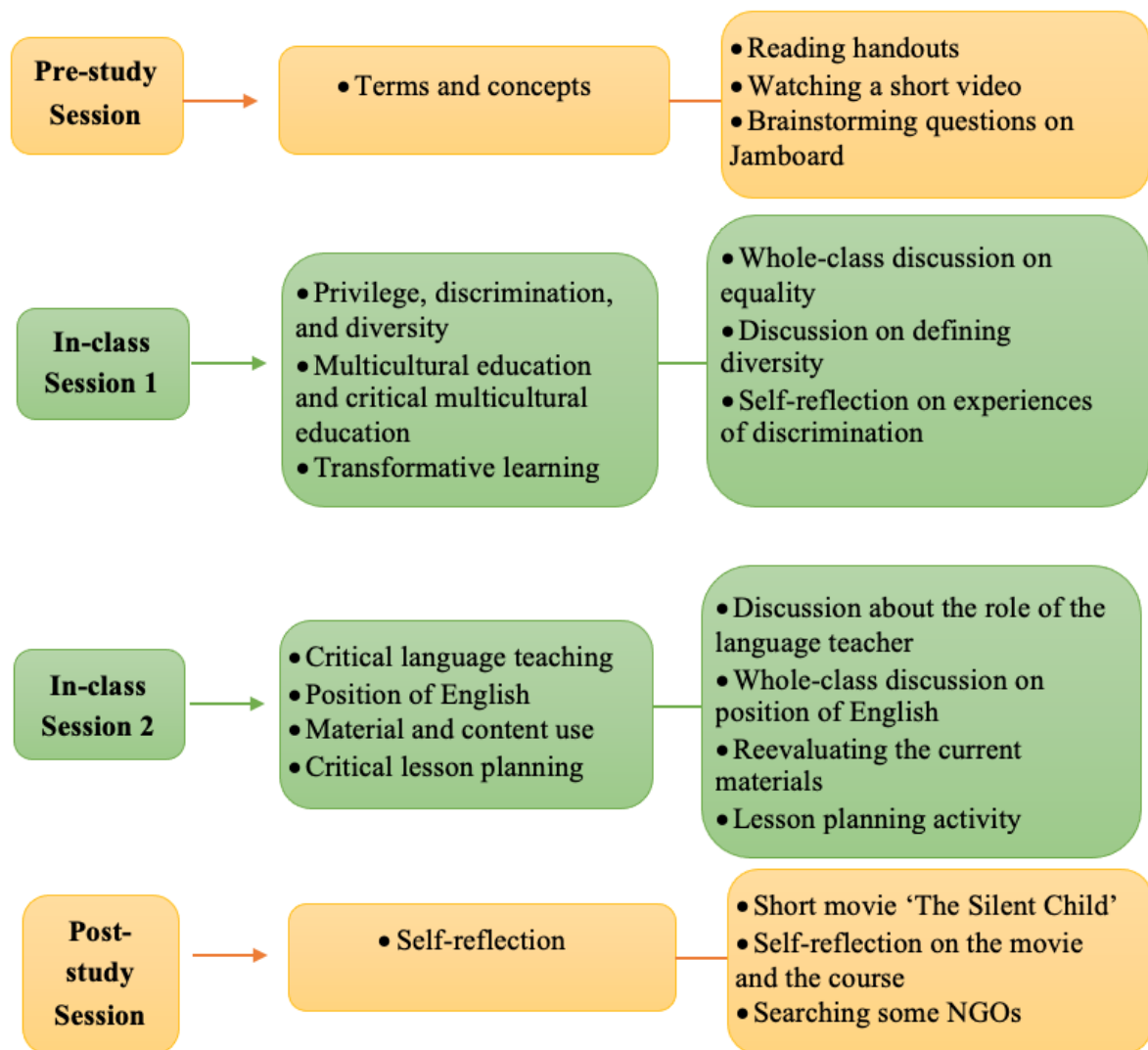


Figure 8. The initial content structure of the CMECM

Overall, the course module was developed with the intention of providing new pedagogical insights about critical multicultural education and transformative learning, with the help of the critical multicultural education approach and LCF. The final syllabus that was developed before the pilot study is presented in the following table.

Table 4.

The syllabus of the CMECM before the pilot study

Date	Topics	Procedure	Tools
Week 1	<i>Pre-Study</i>	Two short videos about privilege Video presentation of terms and concepts	YouTube Jamboard
	- Terms & Concepts - Diversity and Personal Biases	<i>Task 1: Discussion about privilege on Jamboard</i>	
	<i>In Class</i>	A brief reading about TL, CME and CC Discussions on Padlet Defining diversity using Tricider In class presentation of the topics on PearDeck	Handouts Padlet Tricider PearDeck
	- Privilege, discrimination, and diversity - CME and TL	<i>Task 2: Mind map preparation on Padlet</i>	
Week 2	<i>In Class</i>	A brief reading about ELT & CME Discussions about ‘the other’ using Mademoiselle Noir video In class presentation of the topics on PearDeck Discussions about materials Mini lesson procedure preparation	Handouts YouTube PearDeck
	- ELT and CME - Position of English - Practical tips for EL teachers	<i>Task 3: Critical Lesson Planning</i>	
	<i>Post-Study</i>	The short movie called ‘The Silent Child’	YouTube
	- Self-reflection	<i>Task 4: Self-reflection</i>	Activity sheet

Before the implementation of this course module, a pilot study was conducted to see the appropriateness of the structure and the content of the CMECM regarding English language pre-service teachers. After the pilot study, some revisions were completed in the light of the feedback gathered from the participants who attended the pilot study, bringing out the final version of the CMECM. The detailed information about the pilot study and the final version of the CMECM presented in the following sections.

Pilot Study

The piloting of CMECM is conducted online due to COVID precautions between the dates of 7th and 14th of June in 2020. The CMECM is normally designed to include one pre-study session, two in-class synchronous sessions and one post-study session spread to two weeks; however, for piloting the study this process was shortened into one-week time. The aim of this pilot study was to answer two questions:

1. Is the content of the CMECM appropriate for the aimed participant group?
2. Are the tasks and activities of the CMECM appropriate for the target participant group?

15 English language pre-service teachers participated in the study. Initially there were 39 registered participants to the pilot study of CMECM, however, from those 39 registrations, only 15 of them were responsive and made it to the pre-study session. Among those 15 participants who were reached, four of them were male and eleven of them were female. All were studying at the English Language Teaching programs in different universities in Turkey; six of them were from Trabzon University, four of them were from Kahramanmaraş Sütçü İmam University, three of them were from Alanya Alaaddin Keykubat University and one of them was from Çanakkale Onsekiz Mart University. Also, apart from the universities that they were from, the participants were different from each other in terms of class levels; eight of them were 3rd year students, five of them were 2nd year students, and two of them were 4th year students. There were no students from 1st year education.

The two in-class sessions were held through Zoom and Pear Deck with the participation of these participants; however, for the first in-class session nine of the initially engaged participants were present while for the second in-class session this number inclined to five.

The first in-class session is centered around main terms and concepts regarding Critical Multicultural Education such as diversity, privilege and discrimination, critical pedagogy, multicultural education, critical approaches to multicultural education and transformative learning. This session was divided into three parts with 10 minutes breaks; the first part focusing on privilege, discrimination and diversity took 35 minutes, the

second part dealing with multicultural and critical multicultural education took 30 minutes, and the third part addressing transformative learning took 20 minutes. Overall, the first in-class session took 1 hour and 30 minutes (Appendix 3).

Within this session, there were 10 interactive tasks and activities implemented. Among them, regarding Laurillard's Conversational Framework since the module was designed using both the framework and its designer tool, the CMECM consisted of 7% of investigation, 16% of discussion, 52% of practice activities, and the rest of 43% involved acquisition. The figure 9 represents the types of learning activities of the first session below.

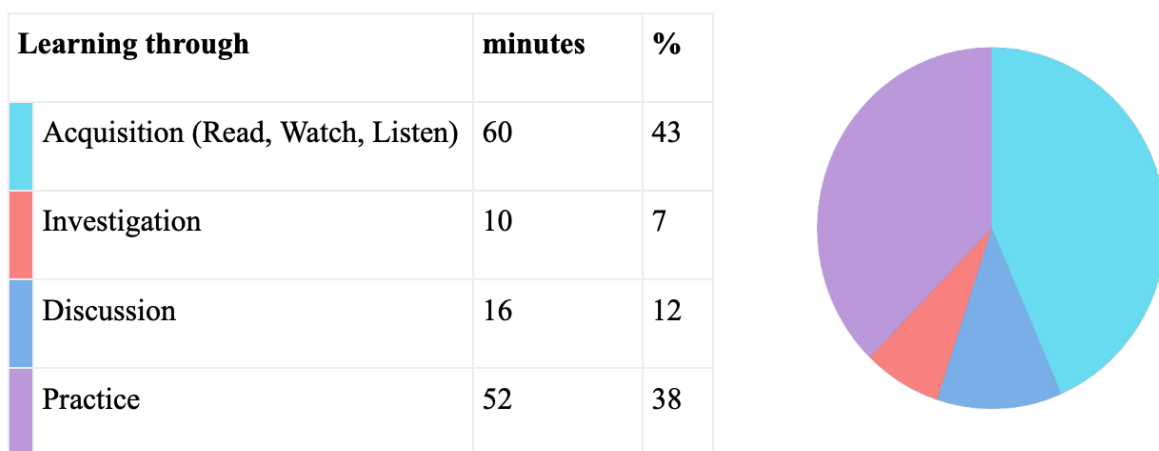


Figure 9. The types of learning activities of the first CMECM session (pilot study)

The second in-class session is focused on critical language teaching and related concepts such as English as a world language, material and content use in language classrooms, ELT coursebooks, critical literacy, and preparing lessons from a critical perspective. This session was divided into three parts with 10 minutes breaks as well; the first part focusing on effects of diversity and why do we address it in ELT classrooms took 20 minutes, the second part dealing with incorporating critical multicultural education into language classrooms took 40 minutes, and the third part addressing critical lesson planning took 30 minutes. Overall, as the first session, the second in-class session also took 1 hour and 30 minutes (Appendix 4). Lastly, after the second in-class session, there was a post-study session for the participants. As for the post-study session, there was a self-reflection activity with a short movie.

Within this session, there were nine interactive tasks and activities implemented. Among them, the second in-class session consisted of 27% investigation activities, 7% discussion activities, 13% practice activities, 20% collaboration activities, and the rest of 33% involved acquisition. The figure 10 represents the types of learning activities of the second session below.

Learning through	minutes	%
Acquisition (Read, Watch, Listen)	50	33
Investigation	40	27
Discussion	10	7
Practice	20	13
Collaboration	30	20



Figure 10. The types of learning activities of the second CMECM session (pilot study)

In order to answer the questions set for this pilot study, two feedback forms for each session were developed. At the end of the first and second sessions, the feedback forms were distributed to the participants and their feedback was taken. These feedback forms included 1-5 ratings for the activities and the content of the course module. Accordingly, for the first in-class session, all of the respondents gave 4 and 5 rating meaning *satisfied* and *very satisfied* to the activities that they completed during the class using Tricider, PearDeck and Padlet except one respondent who gave 3 rating to those said activities. Also, the content of the session was rated 4 and 5 by all respondents except for the one who rated 3. For the second in-class session, the Pear Deck activities and the discussion questions were rated as 4 and 5 by all of the respondents. As well as the activities, the content of the session was rated as 5 by all respondents except for one respondent who rated the content as 3. However, in spite of receiving 3 ratings for some

activities and content related questions, no recommendations or criticisms were made in the open-ended part of the feedback forms. In light of the feedback gathered from the participants and the observations that were made during the sessions, course design is restructured in order to have a more linear process and less complex activity cycles.

The Main Study

The implementation of CMECM is conducted face-to-face between the dates of 21st of February and 4th of March in 2022, with third-year English language pre-service teachers who were studying at Çanakkale Onsekiz Mart University. In light of the pilot study, some revisions were made before the implementation of the main study, as follows:

- The density of the course content was reduced.
- The order of the topics were rearranged in a way that will put more emphasis on diversity and critical multicultural education.
- The in-class tasks that were on different platforms such as Tricider and Jamboard were moved to PearDeck and Padlet in order to reduce confusion.
- More visual representations were added to PPTs.
- More guidance was provided for the instruction of the tasks.
- More guidance was provided for the lesson planning in the second in-class session.

With the revisions gathered from the feedback from the pilot study, the detailed presentation of the course module content is demonstrated in the following figure.

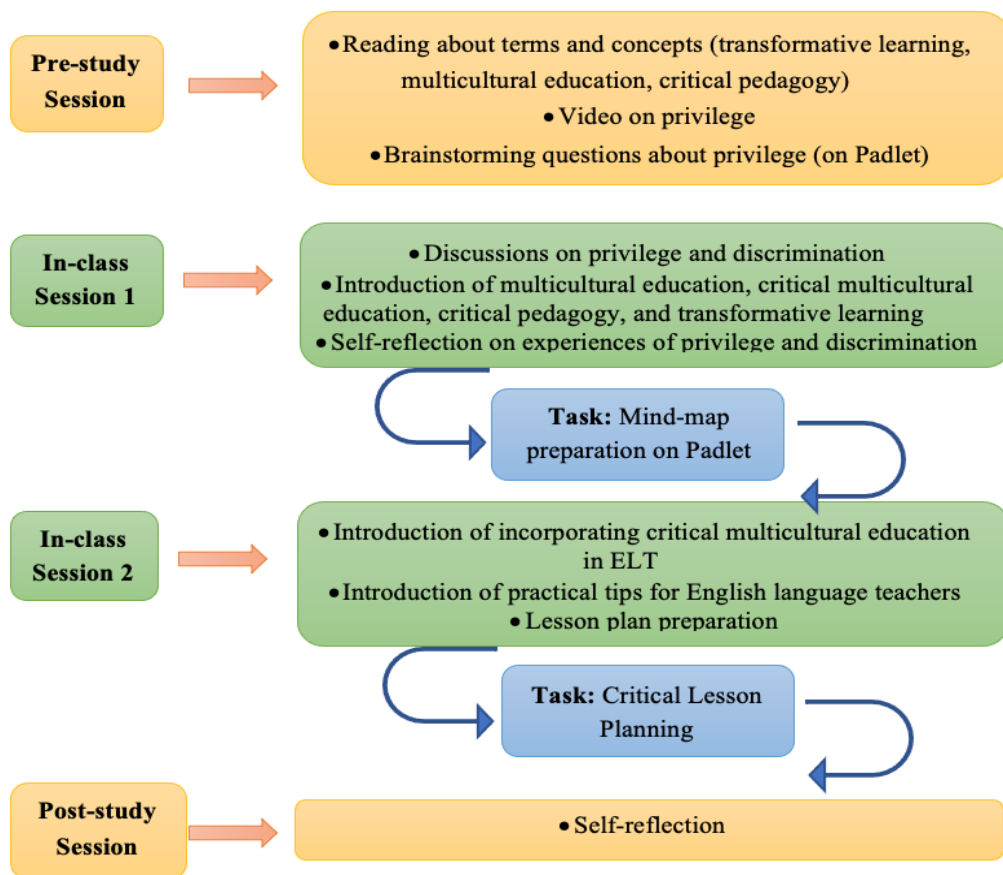


Figure 11. The CMECM content

With the intention of providing new pedagogical insights about critical multicultural education and transformative learning in mind, within the critical multicultural education approach and LCF, the final syllabus that was developed for the main study is presented in the following table.

Table 5.

The syllabus of the CMECM

Date	Topics	Procedure	Tools
Week 1	<i>Pre-Study</i>	Video presentation of terms and concepts	YouTube
	- Terms & Concepts - Diversity and Personal Biases	One short video about privilege <i>Task 1: Discussion about privilege on Padlet</i>	Padlet
	<i>In Class</i>	A brief reading about TL, CME and CC	Handouts
	- Privilege, discrimination, and diversity - CME and TL	Discussions on Padlet Defining diversity using Peardeck In class presentation of the topics on PearDeck <i>Task 2: Mind map preparation on Padlet</i>	Padlet PearDeck
Week 2	<i>In Class</i>	A brief reading about ELT & CME	Handouts
	- ELT and CME - Position of English - Practical tips for EL teachers	Discussions about ‘the other’ using Mademoiselle Noir video In class presentation of the topics on PearDeck Discussions about materials Mini lesson procedure preparation <i>Task 3: Critical Lesson Planning</i>	YouTube PearDeck
	<i>Post-Study</i>	The short movie called ‘The Silent Child’	YouTube
	- Self-reflection	<i>Task 4: Self-reflection</i>	Activity sheet

Both the first in-class session and the second in-class session were structured the same as the pilot study, with minor changes regarding the flow of the classes. The first in-class session consisted of three major parts: the first part focusing on privilege, discrimination and diversity, the second part dealing with multicultural and critical multicultural education, and the third part addressing transformative learning (Appendix 5). Similarly, the second in-class session consisted of three major parts as well: the first part focusing on ELT and critical multicultural education, the second part dealing with the

position of English, and the third part addressing some practical tips of language teachers in terms of applying critical multicultural education (Appendix 6).

Within these sessions, there were 10 interactive tasks and activities implemented (Appendix 7, Appendix 8). Across the two-week process, regarding Laurillard's Conversational Framework, the CMECM consisted of 8% of collaboration, 16% of discussion, 16% of investigation, 22% of practice activities, and the rest of 38% involved acquisition. The figure 12 represents the types of learning activities of the CMECM below.

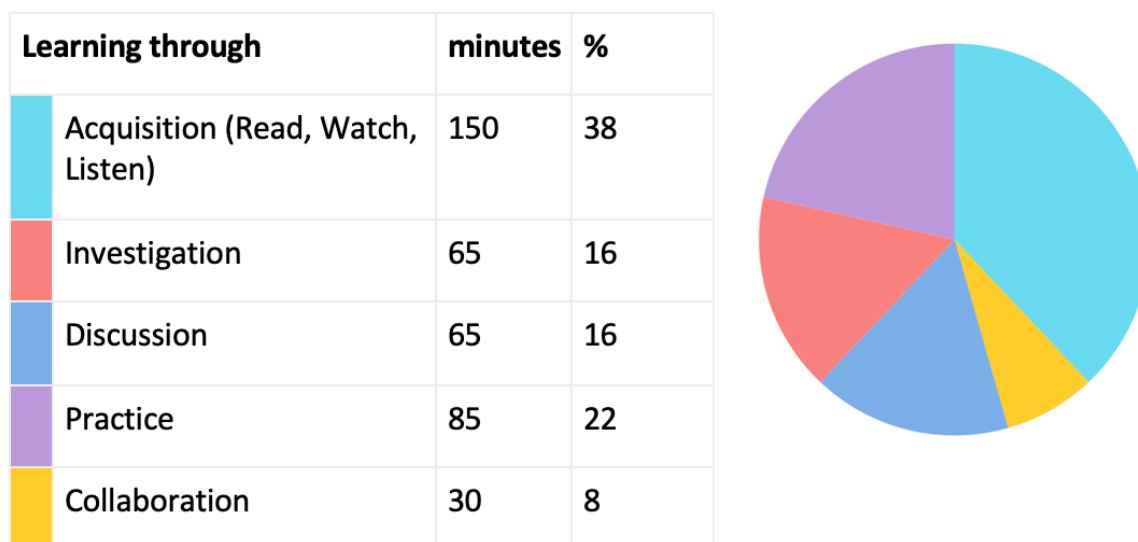


Figure 12. The types of learning activities of the CMECM

3.7.2. Quantitative Data Collection Instruments

In order to collect data, this study used both qualitative and quantitative data collection instruments. As for quantitative data collection, the data was collected through a survey that was distributed to the participants one month before and one month after the implementation of the course module (Appendix 9). This survey consisted of four parts: (A) demographic information of the participants, (B) open-ended questions related to multicultural education, (C) the Critical Consciousness Scale, and (D) the Professional Beliefs about Diversity Scale. Within this study, as the native language of the current research's participants was Turkish, the Critical Consciousness Scale and the Professional

Beliefs about Diversity Scale were translated into Turkish and adapted to the Turkish context.

In the process of translation and adaptation of the scales, the steps suggested by Gudmundsson (2009) were followed. After selecting suitable instruments mentioned previously as a first step, the initial translations of the scales were conducted by two translators who are fluent in the primary and target language of the instruments. Then, with the re-evaluation of the initial translations merged into one. This version is later back-translated into primary language by two English teachers. After revising the translated version with the help of back-translation, the scales were sent to three experts who are bilingual and knowledgeable about the contents of the scales. With their feedback on both the language aspect and cultural content of the items, the final translated version of the Critical Consciousness Scale (Eleştirel Bilinç Anketi) and the Professional Beliefs about Diversity Scale (Farklılık Hakkında Mesleki İnanışlar Anketi) were developed.

After the translation of these scales into Turkish language, a pilot study for the scales was conducted with the participants who were undergraduate students at the English Language Teaching (ELT) programs from various universities in Turkey. Two different sample groups were utilized in order to execute exploratory factor analysis and confirmatory factor analysis. The Sample 1, which was used to employ exploratory factor analysis, consisted of 161 participants who were undergraduate ELT students from five different state universities in Turkey, which are Çanakkale Onsekiz Mart University, İstanbul University, Kahramanmaraş Sütçü İmam University, Muş Alparslan University, Trabzon University. The Sample 2, which was used to execute confirmatory factor analysis, consisted of 167 participants who are third grade undergraduate ELT students at Çanakkale Onsekiz Mart University. The execution of explanatory and confirmatory factor analyses along with reliability analysis that were conducted within the pilot study are further explained in the following sections regarding each of the scales.

3.7.3. Critical Consciousness Scale (CCS)

In order to measure the critical consciousness level of the participants, the translated and adapted version of the Critical Consciousness Scale (CCS) which was originally developed by Diemer, Rapa, Park, and Perry (2017), was used.

In the original scale, during the scale development process, 46 items were formed initially. However, during the process of developing the scale, the items were narrowed down to 22 considering the results of the Explanatory Factor Analysis (EFA) and Confirmatory Factor Analysis CFA tests. With two independent data sets generated, the EFA and CFA tests were conducted with independent samples of 163. The EFA was conducted with the use of MPlus 7.0 and the Kaiser-Meyer-Olkin (KMO) sampling measure adequacy was .77, Bartlett's test of sphericity was found to be significant ($p < .001$). This means the CCS items' relationship was strong enough to carry out factor analysis. According to the EFA results of the scale, it consists of 22 items that fall under the three factors: (a) Critical Reflection: Perceived Inequality, (b) Critical Reflection: Egalitarianism, and (c) Critical Action: Socio-political Participation. The eight of the items fell under the factor called Perceived Inequality which measures the critical analysis of socioeconomic, racial, and gendered constraints of opportunities of education and occupation of the participants. The five of the items fell under the factor called Egalitarianism, which is formed to measure endorsement of social equality of the participants. The last factor, Critical Action: Socio-political Participation, consists of nine items that measure the participation of the participants in social and political activities to change inequalities.

Regarding the CFA, the hypothesized relationships between variables and corresponding latent construct of them were suitable fit to the data (RMSEA = .05, 90% CI = [.04, .07], CFI = .98, TLI = .97, WRMR = 0.89). Standardized factor loadings were significant for all items ($p < .05$) and all variables loaded into the same factors as they did in the EFA. Although this scale consists of three subscales, namely Critical Reflection: Perceived Inequality, Critical Reflection: Egalitarianism, and Critical Action: Socio-political Participation, these subscales cannot be calculated as a whole. Therefore, the reliability of the scale was calculated separately for each subscale. The Cronbach's alpha estimates of .90 for Critical Reflection: Perceived Inequality, .88 for Critical

Reflection: Egalitarianism, and .85 for Critical Action: Socio-political Participation. As for the relationship between the subscales, there is a significant positive correlation found between Critical Reflection: Perceived Inequality and Critical Action: Socio-political Participation. However, there is a significant yet negative correlation found between Critical Reflection: Egalitarianism and Critical Action: Socio-political Participation. Also, there is no significant correlation found between Critical Reflection: Perceived Inequality and Critical Reflection: Egalitarianism. In this scale, all items are positively scored with the exception of the 9th item which needs to be reversed while coding. Higher scores on each subscale of CCS indicate a high degree of critical reflection or critical action depending on which subscale is considered (Diemer, et al., 2017).

Piloting of the CCS

Within the pilot study, preliminary analysis for explanatory and confirmatory factor analyses of the CCS were conducted to see if it demonstrates meaningful and applicable results for factor analyses. Statistical procedures such as correlation, t tests, variance analysis and regression as well as many other parametric tests are employed within the assumption that the data is normally distributed. When this assumption is not met, some interpretation and inference problems related to reliability and validity can be faced (Das & Imon, 2016; Ghasemi & Zahediasl, 2012; Park, 2015). Thus, in order to determine the normality of the data collected through the CCS and the PBAD scales, the histograms, the normal Q-Q plots, and skewness and kurtosis values were reviewed as well as the results of Kolmogorov-smirnov tests.

Normality of the CCS

After being analyzed for any outliers using Boxplot, histogram of the data was checked. The histogram was found to have a little bit lower peak that was also revealed by the skewness and kurtosis values, which are respectively .30 and .47. However, as they are below 0, it is accepted that the data indicates normal distribution (Park, 2015).

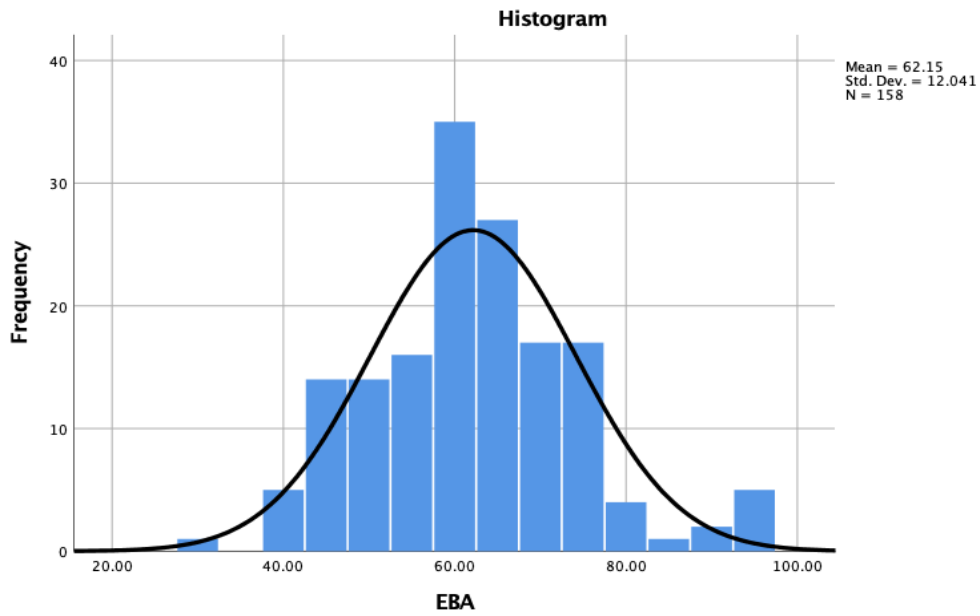


Figure 13. The Histogram of the CCS

According to the normal Q-Q plot, the data is seen to lay almost on the plot line, with several outliers at each end. Yet, the null hypothesis is accepted considering the results of the analysis that indicates normal distribution.

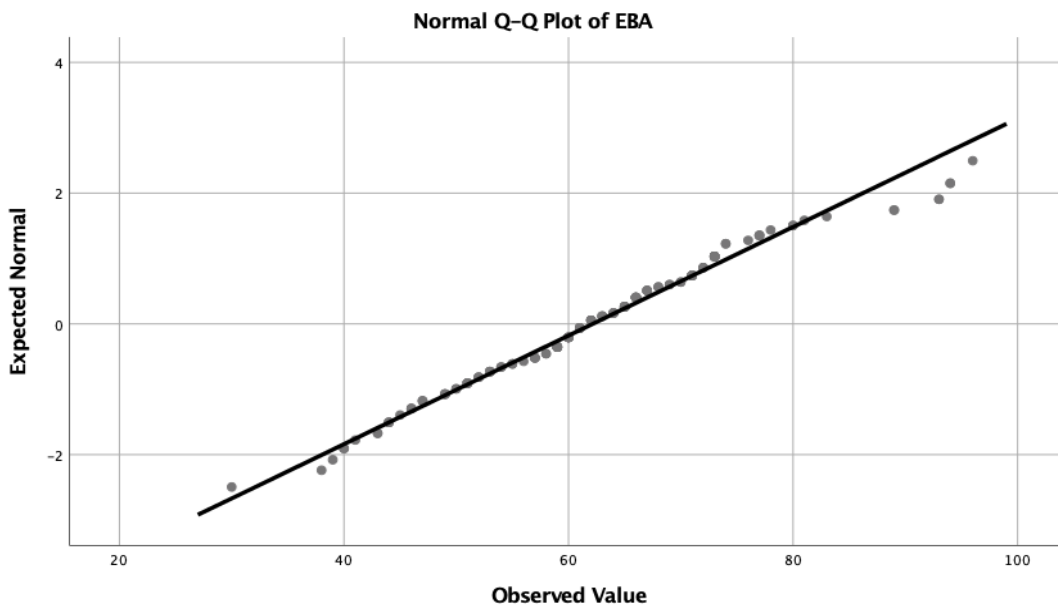


Figure 14. The normal Q-Q plot of the CCS

Finally, normality of the data is checked using one of the analytical test procedures, Kolmogorov-Smirnov test. The result of Kolmogorov-Smirnov indicated normal

distribution since it is found not to be significant ($p > .05$). The results, overall, allows the data gathered through EBA to be found normally distributed.

Exploratory Factor Analysis of the CCS

In order to examine the factor structure of the scale, the EFA is employed. Yet, prior to executing the EFA, it is determined whether the data is suitable for factor analysis with the help of KMO and Bartlett's Sphericity tests. The results of the mentioned tests were displayed in Table 6.

Table 6.

The Results of KMO and Bartlett's Sphericity Tests

Kaiser Meyer Olkin Measure of Sampling Adequacy		.776
Bartlett's Test of Sphericity	Approx. Chi-Square	1979.002
	Df	231
	Sig.	.000

According to the result of KMO, the sampling adequacy is .776, which is adequate as the values that are above 0.70 are widely accepted (Yong & Pearce, 2013). Besides KMO, the Bartlett's Sphericity test reveals if there is a strong relationship between the variables or not. Since a significance is observed ($p < 0.001$) as shown in the table, the result of the Bartlett's Sphericity test indicates that the data is suitable for conducting factor analysis.

After conducting KMO and Bartlett's Sphericity tests, the number of factors is determined through principal axis factoring (PAF) and examining the scree plot. The PAF analysis revealed a four factor structure with over 1.0 eigenvalues and 62% accountancy of the total variance. However, when the scree plot of factor loadings is examined, it is seen that it indicates a three factor structure, more similar to the original scale (see Figure 15).

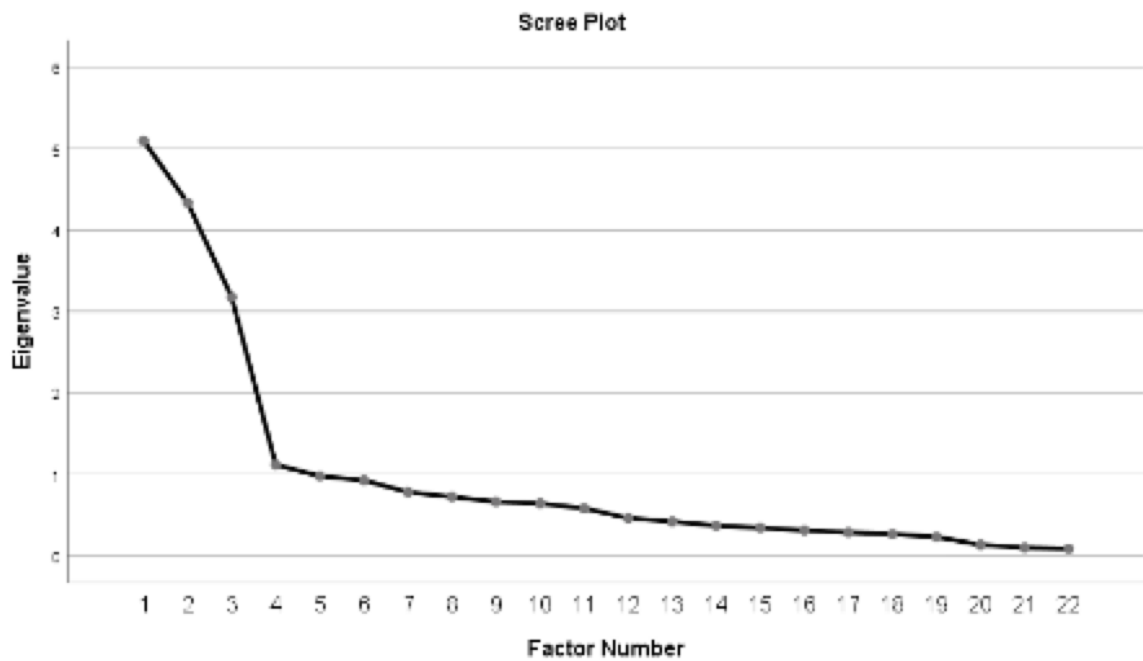


Figure 15. The scree plot of factor loadings

The next step was to determine which items were loaded under which factors, therefore promax rotation was employed. However, it is seen in the first promax rotation that the items 4 and 7 cross loaded under two factors. Since the gap between cross loads of item 4 was closer than item 7, item 4 was removed, then promax rotation was conducted again. Doing so, item 7 loaded under one factor adequately, and remained in the scale. Table 7 shows the rotated factor loadings.

Table 7.

The rotated factor loadings

Items	Factors		
	Factor 1	Factor 2	Factor 3
Factor 1	Critical Reflection: Perceived Inequality		
EBA6	.845		
EBA8	.823		
EBA3	.812		
EBA2	.780		
EBA5	.776		
EBA1	.713		
EBA7	.643		
Factor 2	Critical Reflection: Egalitarianism		
EBA10		.929	
EBA11		.890	
EBA9		-.757	
EBA13		.747	
EBA12		.581	
Factor 3	Critical Action: Sociopolitical Participation		
EBA18			.757
EBA20			.674
EBA17			.669

Continuation of Table 7. The rotated factor loadings

Items	Factors		
	Factor 1	Factor 2	Factor 3
EBA19			.610
EBA22			.609
EBA14			.585
EBA21			.562
EBA15			.544
EBA16			.411

The items, except for the item 4 that was removed, loaded under the same factors as the original scale. The first factor, which is named as Critical Reflection: Perceived Inequality, consists of 7 items: items 1, 2, 3, 5, 6, 7, and 8; the second factor, which is named as Critical Reflection: Egalitarianism, consists of 5 items: items 9, 10, 11, 12, and 13; the third factor, which is named as Critical Action: Sociopolitical Participation, consists of 9 items: items 14, 15, 16, 17, 18, 19, 20, 21 and 22. Overall, the adapted scale's factor structure and distributions of the items remained same as the original scale with the exception of removal of the item 4. Therefore, while the original scale consists of 22 items in total, the adapted scale consists of 21 items.

Confirmatory Factor Analysis of the CCS

The model fit of the three factor structure of Critical Consciousness scale has been tested via confirmatory factor analysis on Sample 2 ($N=167$) by using SPSS 25 and LISREL 8.51. Since there is no correlation between factors in the original scale, which means each factor should be considered independently (Diemer, et al., 2017), the model fit was tested without relating the factors with each other.

Factor 1: Critical Reflection: Perceived Inequality

According to the results of the model fit analysis, the standard solutions of the first factor which includes seven items are found to be 1.00, 0.84, 1.20, 1.01, 1.27, 0.84, and 1.00 for each item respectively. The results of the model fit analysis for the first factor are presented in the following Figure 16.

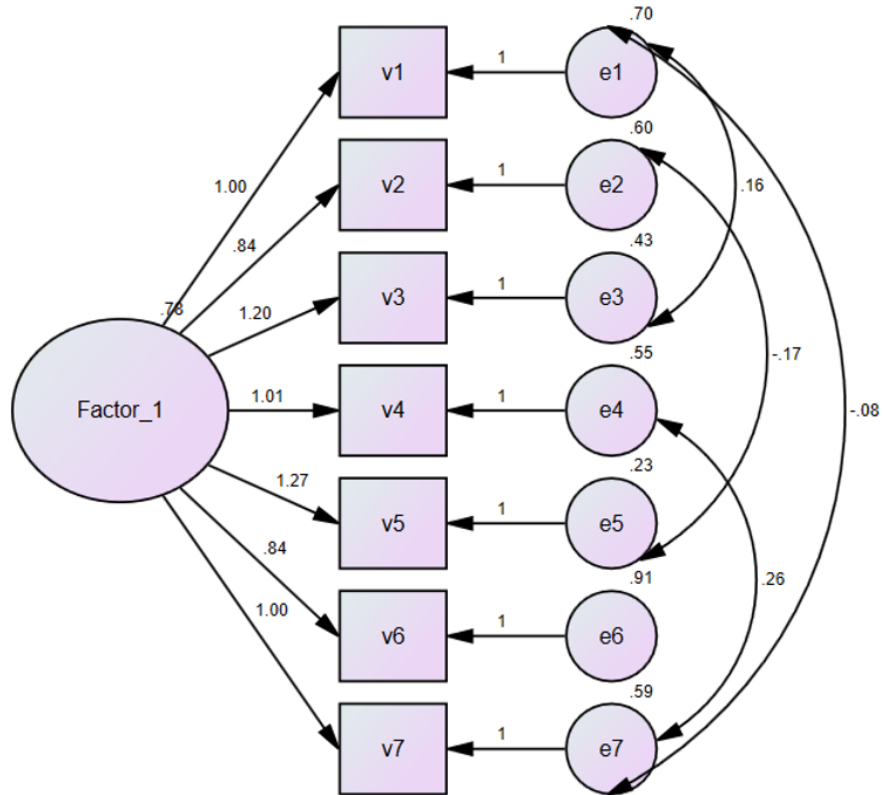


Figure 16. The model fit analysis of factor 1: critical reflection: perceived inequality

Also, in the CFA, the Critical Reflection: Perceived Inequality factor produced a CFI of 0.99, NFI of 0.97, RMSEA of 0.08, SRMR of 0.04 and GFI of 0.97, which all are within the acceptable reference range for a good fit (Çelik & Yılmaz, 2013). The results of the model goodness fit values are presented in Table 8.

Table 8.

The model goodness fit of the factor 1: critical reflection: perceived inequality

Fit Indicator	Good Fit	Acceptable Fit	Factor 1
CFI	$\geq .970$	$\geq .950$	.987
TLI	$\geq .950$	$\geq .900$	.973
NFI	$\geq .950$	$\geq .900$	.975
IFI	$\geq .950$	$\geq .900$	.987
SRMR	$\leq .050$	$\leq .100$	.037
GFI	$\geq .950$	$\geq .900$	.967
X ² /df	≤ 2.000	≤ 3.000	1.970
RMSEA	$\leq .050$	$\leq .080$	.076

Factor 2: Critical Reflection: Egalitarianism

The results of the model fit analysis shows that the standard solutions of the second factor which consists of five items are found to be 1.00, 1.60, 1.64, 0.78, and 1.06 for each item respectively. The results of the model fit analysis for the second factor are presented in the following Figure 17.

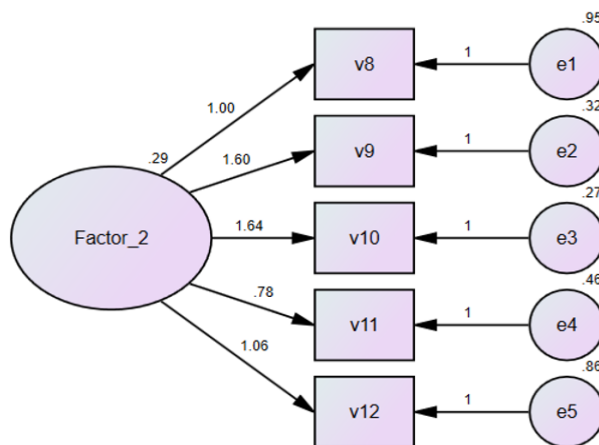


Figure 17. The model fit analysis of factor 2: critical reflection: egalitarianism

Besides, in the CFA, the Critical Reflection: Egalitarianism factor produced a CFI of 0.99, NFI of 0.97, RMSEA of 0.06, SRMR of 0.03 and GFI of 0.98, which all are within the acceptable reference range for a good fit (Çelik & Yılmaz, 2013). The results of the model goodness fit values for the second factor are presented in Table 9.

Table 9.

The model goodness fit of the factor 2: critical reflection: egalitarianism

Fit Indicator	Good Fit	Acceptable Fit	Factor 2
CFI	$\geq .970$	$\geq .950$	.988
TLI	$\geq .950$	$\geq .900$	.975
NFI	$\geq .950$	$\geq .900$	.968
IFI	$\geq .950$	$\geq .900$	.988
SRMR	$\leq .050$	$\leq .100$	.035
GFI	$\geq .950$	$\geq .900$	.981
X ² /df	≤ 2.000	≤ 3.000	1.599
RMSEA	$\leq .050$	$\leq .080$	.060

Factor 3: Critical Action: Sociopolitical Participation

The model fit analysis results of the third factor show that the standard solutions of the third factor which consists of nine items are found to be 1.00, 1.35, 0.99, 1.39, 1.51, 1.48, 0.91, 0.98, and 0.97 for each item respectively. The results of the model fit analysis for the third factor are presented in the following Figure 18.

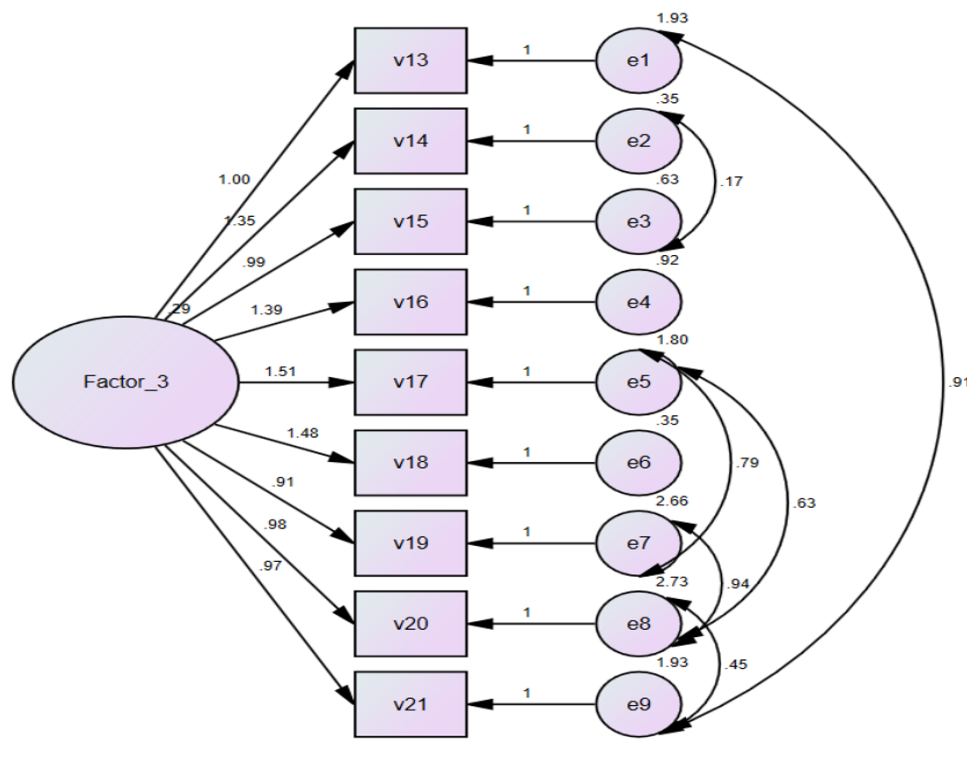


Figure 18. The model fit analysis of factor 3: critical action: sociopolitical participation

Additionally, the Critical Reflection: Egalitarianism factor produced a CFI of 0.97, NFI of 0.93, RMSEA of 0.05, SRMR of 0.05 and GFI of 0.96 in the confirmatory factor analysis, which all are within the acceptable reference range for a good fit (Çelik & Yılmaz, 2013). The results of the model goodness fit values for the second factor are presented in Table 10.

Table 10.

The model goodness fit of the factor 3: critical action: sociopolitical participation

Fit Indicator	Good Fit	Acceptable Fit	Factor 2
CFI	$\geq .970$	$\geq .950$	.975
TLI	$\geq .950$	$\geq .900$	.957
NFI	$\geq .950$	$\geq .900$	.932
IFI	$\geq .950$	$\geq .900$	.976
SRMR	$\leq .050$	$\leq .100$	.048
GFI	$\geq .950$	$\geq .900$	.960
X ² /df	≤ 2.000	≤ 3.000	1.506
RMSEA	$\leq .050$	$\leq .080$	.055

Cronbach's Alpha Results of the CCS

For the final step, the reliability of the scale is determined using Cronbach's Alpha technique. As it can be seen in the Table 11, the three factors of the scale shows high reliability scores: as the highest of them, the Factor 1 (*Critical Reflection: Perceived Inequality*) has .91 Cronbach's Alpha value, the Factor 2 (*Critical Reflection: Egalitarianism*) has .89 Cronbach's Alpha value, and the Factor 3 (*Critical Action: Sociopolitical Participation*) has .83 Cronbach's Alpha value.

Table 11.

Reliability values of the critical consciousness subscales

Factor Label	Cronbach's Alpha	N of Items
Critical Reflection: Perceived Inequality	.91	7
Critical Reflection: Egalitarianism	.89	5
Critical Action: Sociopolitical Participation	.83	9

In the final version of the adapted scale, there are 21 items left and they constitute three subscales in the scale. The first subscale is called *Critical Reflection: Perceived Inequality*, and it consists of 7 items; the second subscale, *Critical Reflection: Egalitarianism*, contains 5 items, and the third subscale is named as *Critical Action: Sociopolitical Participation*, consisting of 9 items. The overall scale is translated as *Eleştirel Bilinç Anketi*, similar to the original name of the scale.

3.7.4. The Professional Beliefs about Diversity Scale (PBADS)

To measure the beliefs of pre-service teachers about critical multicultural education, the Professional Beliefs about Diversity scale, which was developed by Pohan and Aguilar (2011), was used. The original scale consists of 25 items that are constructed to measure diversity in terms of race/ethnicity, gender, sexual orientation, social class, disabilities, language, and religion in educational contexts. The preliminary review regarding the items of the scale was carried out by three professors in the multicultural education and social psychology field. After this preliminary review, some minor changes were done. This version of the scale, then, administered to students of two separate universities. According to Cronbach's alpha test results, the scale shows .87 alpha co-efficiency (Pohan & Aguilar, 2001).

Piloting of the PBADS

However, in the process of piloting the Professional Beliefs about Diversity scale, the results of preliminary analysis for explanatory and confirmatory factor analyses conducted within the current study indicated that the reliability analysis and factor analysis were not meaningful and applicable for this scale. Therefore, for the sake of this study, the Professional Beliefs about Diversity scale is used as a survey tool to address related research questions.

3.7.5. Semi-structured Interview Protocol

Before the implementation of the critical multicultural education course, semi-structured interviews were conducted with 13 of the participants in order to further explain the quantitative data. Similarly, in order to explore the changing critical consciousness and perspectives of pre-service teachers about critical multicultural education after the implementation, semi-structured interviews are conducted with 10 participants. In a case study, interviews are similar to guided conversations where the researcher is searching for the insight perspectives of the participants about “hows” and “whys” of the context they investigate (Yin, 2017). Therefore, in order to attain rich information about the beliefs and perspectives of the participants about transformative learning and critical multicultural education, as well as how they conceptualize critical consciousness along with these concepts, the interview protocols were developed with the Interview Protocol Refinement Framework (IPRF) were conducted (Castillo-Montoya, 2016). IPRF is one of the most suitable approaches for refining a semi-structured interview. In order to receive rich, focused, and meaningful data that is closely relevant to the real experiences of the participants, IPRF includes four phases: (1) aligning interview questions with the research questions, (2) structuring an inquiry-based flow, (3) getting feedback on the interview protocol, and (4) piloting the interview protocol. Following these four phases, an interview protocol consisting of 25 items is developed (see Appendix 4).

3.8. Data Collection Procedure

Within this study, the data collection procedure was completed in three phases. Initially, one month before the implementation of the CMECM, the survey tool that consisted of the demographic knowledge of the participants, open-ended questions, the CCS and the PBADS, was distributed to the participants face-to-face. Around the same time, semi-structured interviews were conducted with 13 of the participants who voluntarily accepted to contribute to the interviews. These interviews were conducted using Zoom, and each took 30 minutes to 1 hour approximately.

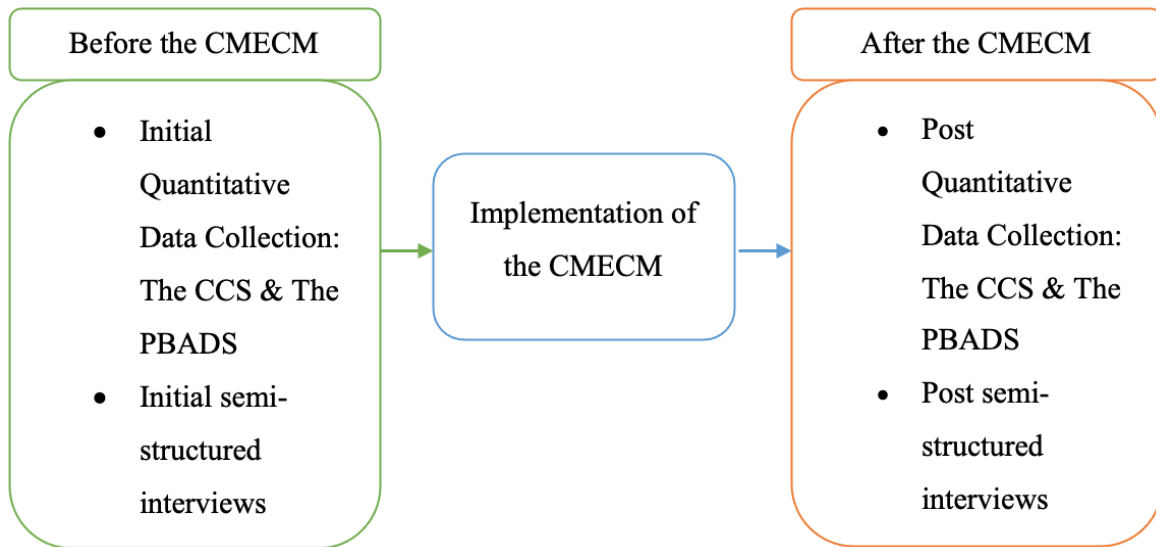


Figure 19. Data collection procedure

As it can be seen in Figure 19, the data collection process started with the initial quantitative and qualitative data collection. After the Ethics Committee's approval, in order to implement the course module as a part of the Teaching Language Skills course, the lecturer who gave the course was contacted and asked for his permission in the fall semester of 2021-2022 academic year. In consequence of the discussions with the lecturer, it was decided to implement the course module during the first two weeks of the spring semester starting on 21st of February and ending on 4th of March. After this decision, permission of the faculty of education was taken before starting to collect data (Appendix 10).

Since the first step in the data collection process was to collect the initial quantitative and qualitative data, quantitative data was collected face-to-face on 10th and 11th of January, 40 days before the course module implementation. After the quantitative data, initial semi-structured interviews were conducted with 13 participants who agreed to take part in the interviews voluntarily in the first week of February. These interviews were conducted online using Zoom, and took approximately 45 minutes for each interview. As for the second phase of data collection procedure, the CMECM was implemented during the first two weeks of the spring semester (21st of February - 4th of March) which was in line with the initial decision. After the course module, the third and final phase of data collection was completed. Post quantitative data was collected face-to-face on 4th and 5th of April, one month after the implementation. Then, semi-structured interviews were

conducted with 10 participants who agreed to take part in the post interviews voluntarily in the second week of April (11th of April - 17th of April). These interviews were conducted online using Zoom, and took approximately 25 minutes for each interview. The details of the data procedure is presented in the following figure.

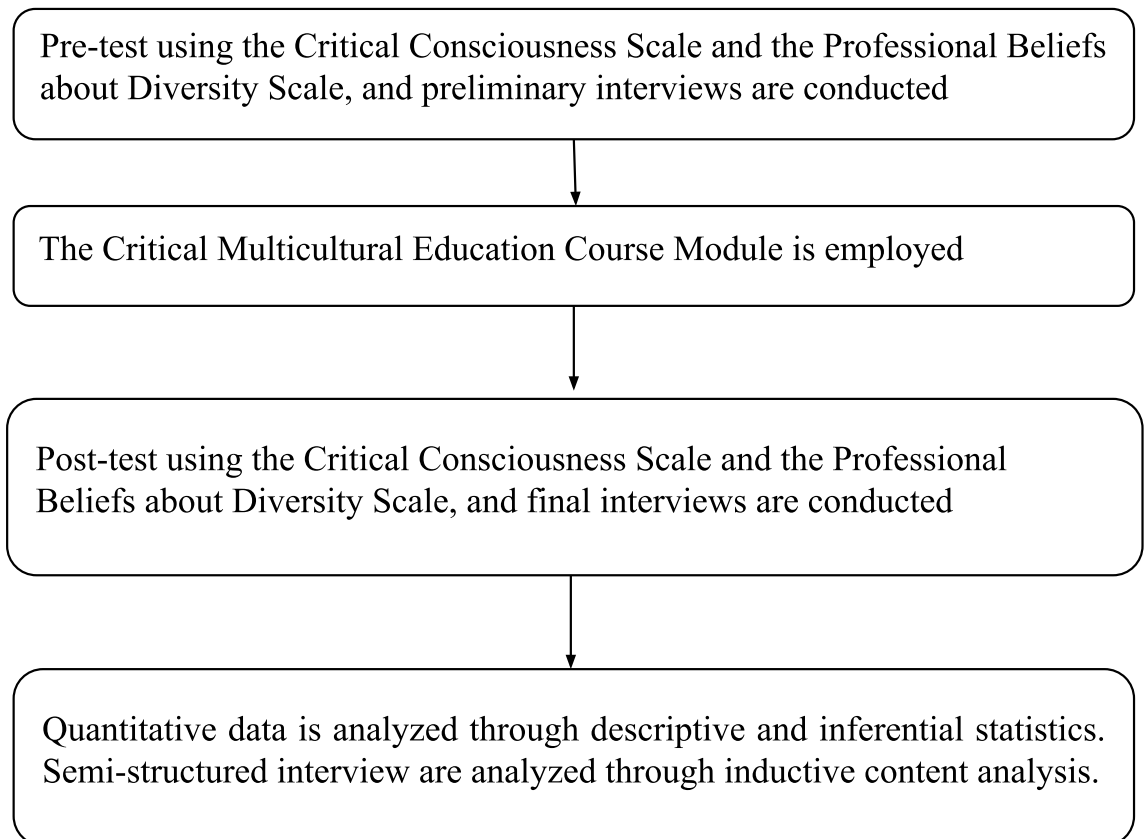


Figure 20. Detailed data collection procedure

3.9. Data Analysis

The quantitative data collected from the participants were analyzed with descriptive and inferential statistics. Detailed information about research questions, data collection and analysis are presented in Table 12.

Table 12.

Data analysis chart of the study

Research Question	Quantitative Data Collection Tools	Quantitative Data Analysis	Qualitative Data Collection Tools	Qualitative Data Analysis
1. What is the pre-service teachers' initial level of critical consciousness?	CCS	Descriptive statistics	X	X
1.1. Does their level of critical consciousness vary depending on their gender and parents' educational background?	CCS	T Test & Kruskal-Wallis Test	X	X
1.2. How do pre-service teachers initially conceptualize critical consciousness?	X	X	Interviews	Inductive content analysis
2. What are the pre-service teachers' initial perceptions on critical multicultural education?	FHMI	Descriptive Statistics	X	X
2.1. Do their perceptions on critical multicultural education vary depending on their gender and parents' educational background?	FHMI	Mann Whitney U Test & Kruskal-Wallis Test	X	X
2.2. How do pre-service teachers initially conceptualize critical multicultural education?	X	X	Interviews	Inductive content analysis
3. How do pre-service teachers initially conceptualize transformative learning theory?			Interviews	Inductive content analysis

Continuation of Table 12. Data analysis chart of the study

Research Question	Quantitative Data Collection Tools	Quantitative Data Analysis	Qualitative Data Collection Tools	Qualitative Data Analysis
4. Does critical multicultural education course module affect pre-service teachers' level of critical consciousness?	CCS	Paired Sample T Test	X	X
4.1. Does critical multicultural education course module lead to changes in pre-service teachers' conceptualization of critical consciousness?	X	X	Interviews	Inductive Content Analysis
5. Does critical multicultural education course module affect pre-service teachers' perceptions of critical multicultural education?	FHMI	Wilcoxon signed-rank test	X	X
5.1. Does critical multicultural education course module affect pre-service teachers' perceptions of critical multicultural education?	X	X	Interviews	Inductive content analysis
6. How do pre-service teachers evaluate the critical multicultural education course module?	X	X	Interviews	Inductive content analysis

Regarding quantitative data analysis, to be able to measure the beliefs and perspectives of pre-service teachers on critical multicultural education and critical consciousness, descriptive statistics were used. To be able to determine whether there is a significant difference across participants' gender and parental backgrounds, t test, ANOVA, Mann Whitney U test, and Kruskal-Wallis test were employed; to determine whether the CMECM influenced the pre-service teachers' beliefs and perceptions, paired sample t-test

and Wilcoxon signed-rank test were employed. These analyses were conducted using SPSS 25. Since parametric tests require normal distribution, the data gathered pre-intervention and post-intervention were analyzed to see if they indicate normal distribution or not. For both pre-intervention and post-intervention data sets, normality of the data is checked using one of the analytical test procedures, Kolmogorov-Smirnov test. The result of Kolmogorov-Smirnov indicated normal distribution since it is found not to be significant ($p > .05$) for both of the data sets.

As for the qualitative data analysis, the data is analyzed through content analysis with Creswell's (2014) steps of (1) data organization for analysis; (2) reading the data; (3) coding the data; (4) generating codes and themes from the data; (5) interrelating the themes and descriptions; (6) interpreting the meaning of the themes, and through conventional content analysis. Also, the validity and reliability of the data analysis process are meticulously conducted. According to Merriam and Tisdell (2015), there are several strategies to enhance validity and reliability in qualitative data analysis. Among these strategies, triangulation, respondent validation, researcher's reflexivity, and peer review are employed. Multiple sources of data are used as triangulation in order to confirm findings, the interviews are taken back to the participants to receive their feedback, the researcher keeps a researcher journal allowing them to do critical self-reflection, and the inter-rater feedback is attained to confirm qualitative data analysis. After the initial content analysis of the data, another researcher also conducted a content analysis. Accordingly, the coded data were compared and then the Kappa statistic was employed in order to determine the consistency between the coders. The inter-coder reliability for coders is found (κ) = 1,03 for the pre-interview set, and (κ) = 1,00, which means that the coders are in almost perfect agreement.

3.10. Chapter Summary

In this chapter, methodology of the present study was explained in detail in terms of its purpose and research questions, research design, research ethics, researcher's role, research setting and participants, data collection instruments, data collection procedure and data analysis.

CHAPTER IV FINDINGS

4.1. Introduction

In this chapter, the findings gathered from quantitative and qualitative data is presented in detail. The findings are presented under each related research question.

4.2. Research Question 1: What is the pre-service teachers' initial level of critical consciousness (CC)?

This research question has the intention of exploring the critical consciousness level of the pre-service teachers. In order to address this research question, the data was gathered through the translated and adapted version of the Critical Consciousness Scale and analyzed using the descriptive statistics. This data collection instrument had three subscales that reflect on participants' level of critical reflection in terms of egalitarianism and perceived inequalities, and critical action. Regarding each dimension, total analysis with mean and standard deviation calculations were conducted and presented in the following table.

Table 13.

The total analysis of each dimension of critical consciousness

Dimensions	<i>M</i>	<i>SD</i>
Critical Reflection: Egalitarianism	4.33	0.66
Critical Reflection: Perceived Inequalities	3.58	0.89
Critical Action: Sociopolitical Participation	2.75	0.85

The overall results show that among the dimensions of critical consciousness, pre-service teachers had very high level of critical reflection regarding egalitarianism

($M=4.33$, $SD=0.66$), high to neutral level of critical reflection regarding perceived inequalities ($M=3.58$, $SD=0.89$), yet lower level of critical action regarding sociopolitical participation ($M=2.72$, $SD=0.85$). Participants showed high level of agreement with the items that reflects critical reflection in terms of egalitarianism (I11, I12, I8, I10, and I9 respectively), high to neutral level of agreement with the items that reflects critical reflection in terms of perceived inequality (I2, I1, I3, I4, I5, I7, and I6 respectively), and neutral to low level of agreement with the items that reflect critical action regarding sociopolitical participation (I19, I20, I21, I17, I13, I16, I14, I15, and I18 respectively). The details of the highest agreed dimension, critical reflection: egalitarianism, are presented in Table 14.

Table 14.

Critical reflection: egalitarianism among pre-service teachers (descending order)

Items	Levels of agreement					<i>M</i>	<i>SD</i>
	1 %	2 %	3 %	4 %	5 %		
I11 all groups should be given equal opportunities	1.2	3.5	4.7	25.6	65.1	4.50	0.83
I12 we'd have fewer problems if people are treated equally	3.5	3.5	10.5	27.9	54.7	4.27	1.02
I8 (R) it is good that certain groups are top	4.7	4.7	18.6	19.8	52.3	4.10	1.15
I10 group equality should be our ideal	1.2	4.7	22.1	31.4	40.7	4.06	0.96
I9 it would be good if groups could be equal	2.3	10.5	11.6	31.4	44.2	4.05	1.09

Note: Not at all (1.00-1.80), Little (1.81-2.60), Partly (2.61-3.40), Much (3.41-4.20), Very Much (4.21-5.00)

According to these results, participants showed a high level of critical reflection towards the idea of equality, especially as they believed that all groups should be given equal chance in life within a society (I11). Besides, they generally believed that problems we experience would decrease if all groups are treated equally (I12), our goal should be

achieving equality of all groups (I10), and equality of all groups is preferable (I9). Regarding item 8, the only reverse worded and therefore reverse coded item in the scale, results show that participants did not agree with the idea that certain groups should be at the top and other groups should be at the bottom. The item by item analysis results of the second-highly agreed dimension of critical consciousness, critical reflection: perceived inequalities, are demonstrated in Table 15.

Table 15.

Critical reflection: perceived inequalities among pre-service teachers (descending order)

Items	Levels of agreement					<i>M</i>	<i>SD</i>
	1 %	2 %	3 %	4 %	5 %		
I2 poor children have less educational opportunities	7.0	7.0	17.4	43.0	25.6	3.73	1.13
I1 certain groups have less educational opportunities	15.1	8.1	17.4	40.7	18.6	3.40	1.30
I3 certain groups have less job opportunities	12.8	14.0	23.3	30.2	19.8	3.30	1.29
I4 poor people have less job opportunities	14.0	16.3	27.9	27.9	14.0	3.12	1.25
I5 certain groups have less chance to get ahead	17.4	15.1	24.4	32.6	10.5	3.03	1.27
I7 poor people have less chance to get ahead	18.6	24.4	22.1	23.3	11.6	2.85	1.30
I6 women have less chance to get ahead	39.5	23.3	18.6	11.6	7.0	2.23	1.28

Note: Not at all (1.00-1.80), Little (1.81-2.60), Partly (2.61-3.40), Much (3.41-4.20), Very Much (4.21-5.00)

These results show that participants' levels of agreement varied among the items that reflect inequalities of different groups such as certain racial and ethnic groups, people

from low socioeconomic backgrounds, and women. Overall, participants had a high level of agreement with the item that reflects poor children have fewer educational chances in life (I2). However, contrary to their high level of egalitarian critical reflection level, they showed neutral agreement with the idea that certain racial and ethnic groups have fewer educational chances (I1) and job opportunities (I4), and the idea that certain racial and ethnic groups (I5) and poor people (I7) have less chance to get ahead in life respectively. Lastly, participants showed a low level of agreement with the item that expresses women have less chance to get ahead in life (I6). Overall, these results show that even if participants had a high level of egalitarian critical reflection in terms of critical consciousness, they did not show the same level for critical reflection on perceived inequalities. Finally, the details of the lowest agreed dimension of critical consciousness, critical action: sociopolitical participation, are presented in Table 16.

Table 16.

Critical action: sociopolitical participation among pre-service teachers (descending order)

Items	Levels of agreement					<i>M</i>	<i>SD</i>
	1 %	2 %	3 %	4 %	5 %		
I19 participated in a social-political discussion	39.5	9.3	4.7	11.6	34.9	2.93	1.79
I20 signed a social-political petition	45.3	4.7	1.2	28.6	30.2	2.84	1.80
I21 participated in a human rights / gay rights / women's rights organization	55.8	12.8	4.7	10.5	16.3	2.19	1.58
I17 joined a protest or political meeting	59.3	11.6	2.3	5.8	20.9	2.17	1.65
I13 participated in a civil rights group	76.7	15.1	1.2	2.3	4.7	2.15	1.54
I16 contacted a public official about a social-political issue	68.6	11.6	4.7	8.1	7.0	1.73	1.29

Continuation of Table 16

Items	Levels of agreement					<i>M</i>	<i>SD</i>
	1 %	2 %	3 %	4 %	5 %		
I14 participated in a political organization	76.7	15.1	1.2	2.3	4.7	1.43	0.99
I15 wrote a letter about social-political issue	80.2	11.6	1.2	2.3	4.7	1.40	0.99
I18 worked on a political campaign	80.2	12.8	1.2	0	5.8	1.38	0.98

Note: Not at all (1.00-1.80), Little (1.81-2.60), Partly (2.61-3.40), Much (3.41-4.20), Very Much (4.21-5.00)

The overall results indicate that even though the sociopolitical participation level of the participants varied between partly to little, their level tended to lie on the rarely/almost never side of the spectrum. According to these results, participants reported that they participate in discussions about social or political issues (I19) and they sign written or email petitions about social or political issues (I20) occasionally. Yet, the results show that they rarely participated in an organization for human rights, gay rights or women's rights (I21), join a protest march, political demonstration, or political meeting (I17), and participate in a civil rights organization (I13). Besides, contacting a public official about a social or political issue (I16), participating in a political organization (I14), writing a letter for a school or community newspaper about a social or political topic (I15), and working on a political campaign (I18) were the participatory actions in which the participants almost never participated.

To sum up, the data gathered through this scale shows that, among the dimensions of critical consciousness, the pre-service teachers showed a high level of critical reflection towards egalitarianism ($M=4.33$, $SD=0.66$), a high to neutral level of critical reflection on perceived inequalities ($M=3.58$, $SD=0.89$), and a low level of critical action in terms of sociopolitical participation ($M=2.72$, $SD=0.85$).

4.2.1 Research Question 1.1: Does their level of CC vary depending on their gender and parents' educational background?

In order to find out whether there is a significant difference between the male and female participants' critical consciousness level, independent samples t-test was carried out for each parameter. The results of the independent samples t-test presented in Table 17.

Table 17.

Critical consciousness level differences related to gender

Critical Consciousness Dimensions	Gender	N	<i>M</i>	<i>SD</i>	<i>t</i>	<i>df</i>	Sig
CR: Perceived Inequalities	Female	50	3.48	0.91	-.948	82	>.05
	Male	34	3.67	0.86			
CR: Egalitarianism	Female	50	4.41	0.67	1.159	82	>.05
	Male	34	4.24	0.61			
CA: Sociopolitical Participation	Female	50	2.69	0.73	.188	82	>.05
	Male	34	2.66	0.77			

According to the result of the independent samples t-test, there was no significant difference between the male and female participants in terms of the level of critical reflection on perceived inequalities ($p>.05$), critical reflection on egalitarianism ($p>.05$), and critical action ($p>.05$).

Lastly, in order to find out whether there is a significant difference between participants' critical consciousness levels and their parents' educational background, One-way ANOVA was carried out. Across the three dimensions of critical consciousness, it was found that there was no significant difference between the critical consciousness levels of the participants and their parents' educational backgrounds ($p>.05$).

4.2.2 Research Question 1.2: How do pre-service teachers initially conceptualize critical consciousness?

In order to further explore critical consciousness of the participants, semi-structured interviews were conducted with 13 of the participants before the implementation of CMECM. In these interviews, participants were asked about notions such as diversity, inequality, underlying reasons of inequality, and they were asked to suggest some solutions to these discussed notions.

When the interviews were analyzed through content analysis, two major themes emerged regarding critical consciousness, which were: critical reflection and critical action. These emerged themes are almost the same as the factors of the Critical Consciousness Scale that was used to collect quantitative data. Within these two major themes, there were multiple hyper-categories, categories, and codes that were found through the content analysis. Regarding critical reflection, perception of diversity, perception of inequality, and perceived reasons for inequality emerged as hyper-categories. As for critical action, education as a tool for change, language education as a tool for change, and other tools for change emerged as hyper-categories. In order to better view these hyper-categories in relation to the themes, they are presented in the following figure.

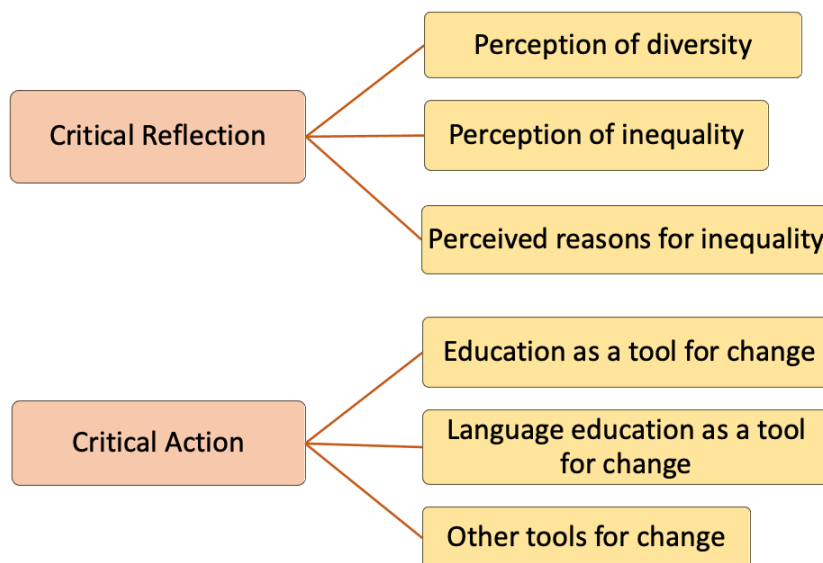


Figure 21. Themes and hyper-categories in relation to critical consciousness

In the interviews, participants shared their perceptions about diversity, inequality, and reasons for inequality in regards to critical reflection. As for critical action, participants shared their thoughts on using education as a tool for change, using language education as a tool for change, and other tools for change. Based on these themes and hyper-categories, various categories emerged in the process of content analysis, which are also presented in the following figure.

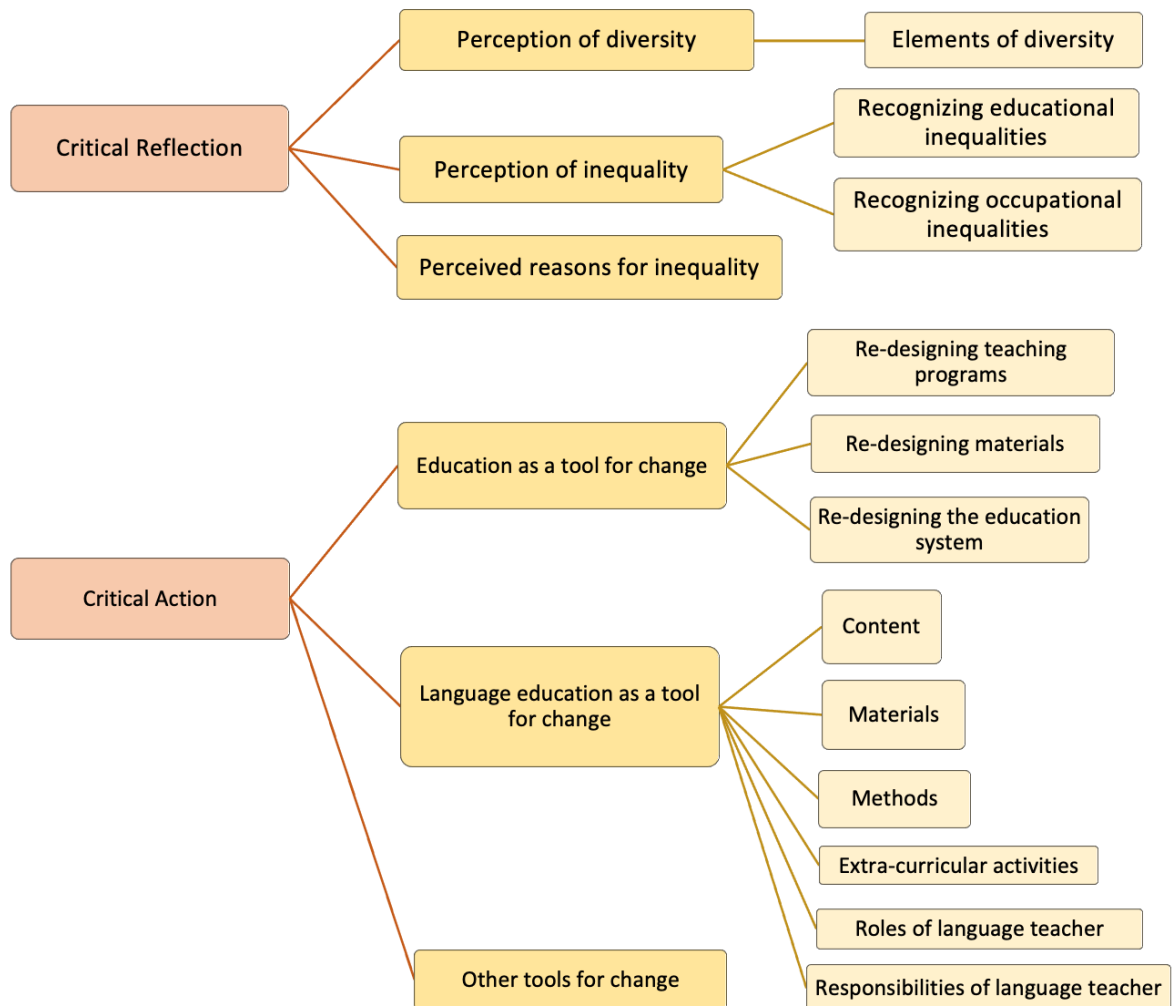


Figure 22. Themes, hyper-categories, and categories in relation to critical consciousness

Within critical reflection, participants reflected on their perceptions of diversity, which mainly centered around the elements of diversity. In addition to diversity, participants also reflected on their perceptions of inequalities in the society, which were clustered under the categories of educational inequalities, occupational inequalities, and perceived reasons for inequality. As for the other dimension of critical consciousness,

critical action, participants suggested some ways to initiate change, which were clustered under the hyper-categories of using education as a tool for change, using language education as a tool for change, and other tools for change.

The results of the content analysis along with the codes gathered from the interviews are presented and further explained in the following section, starting from the theme of critical reflection. Within the theme of critical reflection, the first hyper-category was perception of diversity as presented in the following figure.

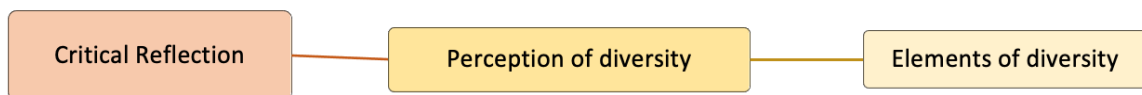


Figure 23. Critical reflection: perception of diversity

The details of the content analysis of critical reflection regarding perception of diversity are presented in the following table.

Table 18.

Perception of diversity of the participants

Theme	Hyper-Category	Category	Codes	Participant
Critical Reflection	Perception of Diversity	Elements of Diversity	Diverse educational settings	P5, P7, P9, P11, P13
			Different views	P4, P10, P12
			Different ethnicities	P2, P10, P12
			Different cultures	P4, P11
			Different communities	P1, P3
			Richness	P10
			Different socioeconomic background	P10
			Different political views	P10
			Different preferences	P10
			Minority groups	P10

Continuation of Table 18

Theme	Hyper-Category	Category	Codes	Participant
Critical Reflection	Perception of Diversity	Elements of Diversity	Different religions	P2
			Language	P2
			Sexual orientation	P2

In terms of diversity, the participant defined this notion by expressing some elements related to diversity, namely: richness, minority groups, the communication between different communities, language, sexual orientation, diverse educational settings, different views, cultures, religions socioeconomic backgrounds, ethnicities, communities, political views, and preferences. According to the content analysis, most of the perceptions about diversity centered around diverse educational settings, different races, ethnicities, and cultures as traditionally conceived.

Even though there was no prompt given to participants that would guide them to this direction, they usually considered diversity with relation to educational settings. Most of the time, while giving examples of diversity, participants used classrooms and schools as settings, which made diverse educational settings one of the most highlighted concepts while talking about diversity among the participants. P9 reported that they view diversity as *“I think diversity is the coexistence of students from different places, who belong to different racial groups”* and P5 defined diversity as *“Diversity is the coexistence of people from different cultural backgrounds in an educational setting”*. Even learning styles were considered under diversity by P11: *“What diversity includes... It includes educational settings, learning styles, ages of the students, their interests and hobbies.”* Therefore, it can be concluded that the participants generally viewed diversity from an educational perspective, and they attributed any differences among students, especially race and ethnicity, to diversity.

It is seen from the coding of the interviews, even if their perceptions tended to rely on the more traditional explanation of diversity, the participants had different perceptions of diversity which did not heavily cluster under one code. This indicates that the participants tended to relate diversity with any kind of differences people have in a society, especially related to race and ethnicity, and their perceptions are influenced by the context

and their life experiences. For instance, P7 considered diversity from the perspective of the current context of Turkey:

“To me, diversity is something that should exist in a classroom. For example, we have so many refugee children in our country. In my opinion, students should not look at refugee children and Roman children and think I can’t be friends with them. In a classroom these children have the opportunity to share. They find their common points, and this way they avoid racism for the rest of their lives.”

Also, participants expressed their positive attitudes towards it, such as P10 who used “richness” while talking about diversity and P8 who depicted diversity as “*the colors of the rainbow*”. Besides, even though most of the perceptions focused on race, ethnicity, and culture, there were participants who viewed diversity as something more than those concepts. For instance, P12 took a broader perspective while talking about diversity:

“Actually, diversity includes everything. It is about cultural differences and it even includes people’s different views. It shouldn’t be viewed as solely race and ethnicity, people’s social status is also related to cultural diversity. We all have different traits, therefore diversity has too many parameters.”

This view showed that even though the general perception of diversity centered around race and ethnicity, there were participants who considered diversity as a multi-dimensional notion. Lastly, from a more critical perspective, only P10 gave place to minority groups when talking about diversity contrary to the other participants who did not mention being a minority in a diverse population.

“We may belong to different groups, different socioeconomic families, different ethnic groups, different political views, different preferences... We may belong to minority groups. It can be different people from every aspect.”

However, P10 did not expand on minority groups, they used this parameter to give example on how people can be different from one another.

In addition to recognition of diversity, participants also reflected on their perception of inequalities in the society, which were clustered under the categories of educational inequalities, and occupational inequalities, as presented in the following figure.

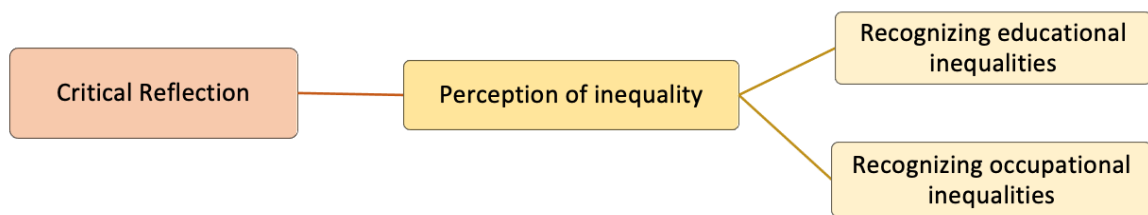


Figure 24. Critical reflection: perception of inequality

The details of the content analysis of critical reflection regarding the perception of inequalities are demonstrated in Table 19.

Table 19.

Perception of inequality of the participants

Theme	Hyper-Category	Category	Codes	Participants
Critical Reflection	Recognizing Inequality	Recognizing educational inequalities	Religious discrimination	P1, P2, P6, P10
			Teachers' racist behaviors	P4, P8, P13
			Socio-economic status	P2, P10
			Discrimination based on physical appearance	P2, P4
			Test-oriented system	P4, P10
			Sexism	P1, P7
			Teachers' discriminatory behaviors	P10
			Teachers' sexist behaviors	P5
			Teachers' homophobic behaviors	P8
			Students' / peers' homophobic behaviors	P12
			Students' / peers' racist behaviors	P4
			Inadequate access to education based on regional differences	P7

Continuation of Table 19

Theme	Hyper-Category	Category	Codes	Participants
Critical Reflection	Recognizing Inequality	Recognizing occupational inequalities	Racism	P1, P3, P4, P6, P11, P13
			Sexism	P1, P4, P6, P11
			Homophobia from authorities	P3, P11
			Religious discrimination	P3
			Discrimination based on physical appearance	P4
			Political views	P2

Regarding the inequalities within society, the participants talked about educational and occupational inequalities they observed in their surroundings. For educational inequalities, the perception of the participants centered mainly around the attitudes and behaviors of teachers and students, as well as the systemic inequalities experienced by society in general. As for attitudinal inequalities, which were highly suggested among participants, participants put forward some issues such as teachers' racist, discriminatory, sexist, and homophobic behaviors, students' or peers' racist and homophobic behaviors, and discrimination based on physical appearance. Overall, it can be summed up as P10 described, *“education serves the middle class, so, the different groups may get left behind because of teachers' and students' discriminatory behaviors”*. For instance, P13 considered teachers' racist behaviors as one of the examples of educational inequalities relying on their own experience as a student:

“I used to live in Van, I saw some teachers' discriminatory behaviors towards Kurdish children. For example, I was in primary school and the teachers always treated Turkish children more hospitably. They divided the classroom into two, Turkish children sit in one half of the classroom, and Kurdish children sit in the other. Teachers communicated with Turkish children more, and they never really looked at the other side of the classroom where Kurdish children were sitting.”

Similarly, while talking about inequalities, P4 also gave examples of the discriminatory behaviors they witnessed and experienced related to racism:

“I witnessed discrimination when I was in prep class and I kind of agreed with it. There were two newcomers in our class and they were Afghan. But they didn’t know Turkish or English. Students got angry with them because they got into the university even though they don’t know English. They told these Afghan students that they do not deserve to be here, etc. Then the teacher asked Afghan students to leave the classroom saying that if they want to study here they need to learn Turkish and English. They went and they never came back. I don’t know if this was discrimination but I agreed with the students and teacher.”

As it is seen, the general perception of inequalities mainly relies on the attitudes of people instead of systemic inequalities. Besides these examples of racism that were observed by the participants, they also reported on homophobia and sexism among teachers’ and students’ behaviors. P8 shared their observation regarding homophobic teachers by saying, *“I have gay friends, they say that their academic career is affected by this because they faced discrimination and teachers directly insulted them in the classroom just because of their sexual orientation”* as well as P12 who shared their experience with homophobic peers in school by saying *“Because of my sexual orientation I got insulted by some of my classmates in high school saying it is religiously wrong.”* In terms of sexism, P5 shared, again, their observation as *“I have a friend in another university. Teachers try to hit on this student because she is a woman, and she failed some of her classes because of this. But because of this, she passed some of her classes with an A.”* Lastly, P4 made comments on their own experience with a teacher who discriminated against them based on their physical appearance:

“My teacher said to me ‘you came here like you meant to be on a fashion parade, you probably won’t even do your homework or you will make someone else do it for you so don’t think you can pass my class’. He judged me because of my appearance and I couldn’t respond at all. It bothered me so much.”

As for systemic inequalities in relation to educational inequalities, the participants commented on the test-oriented system, religious discrimination, socioeconomic status, sexism, and inadequate access to education based on regional differences. What this test-oriented system means for the participants was that the success relies on the scores of the standardized tests within the country. Therefore, while P4 considered this as an obstacle for students who have different interests than what they are good at doing, P10 considered this as a segregation tool among students: *“Our education system is so focused on success rates. Children who do well on tests always get the front rows.”* Yet, none of the

participants related the results of the standardized tests with the opportunity gap among students.

For religious discrimination, participants commented on two different aspects of it: wearing a hijab in schools and compulsory religious education. P10 mentioned the controversy surrounding the hijab ban in the past, while P2 shared their experience with compulsory religion courses: *“I am an Alawite, the religion courses’ focus on Sunni values bothers me. These courses do not reflect any of our values at all, it only reflects Sunni Muslim values, not any other Islam sects or any other religion.”* Besides religious discrimination, sexism was also suggested by the participants especially in relation to the past generations’ experiences as P7 mentioned: *“There is a mindset that girls can’t go to school, especially in the past. Most of our mothers did not get an education because of this mentality. Yes, now it is better, but is it enough?”* Similarly, P1 talked about child brides, which was seen as an issue on its own in the current conditions of the country while talking about educational inequalities they observed in the society.

Even though two of the participants suggested socio-economic status regarding educational inequalities, such as P10 mentioned *“Economy is very important, access to resources economically is very difficult”*, surprisingly, socio-economic status and economic power were not mentioned as much. Similarly, regional differences were also not much mentioned by the participants, only P7 reflected on this by saying *“I can see that people from the east side of our country get behind in terms of receiving education.”*, however, they did not relate this issue with any systemic inequality. Instead, they explained this issue with the lifestyle of the people from the east side of the country: *“This is about the lifestyle of people. I think culture and family lifestyle has effects on this issue.”* All in all, the discussed educational inequalities were usually connected with attitudinal reasons instead of systemic injustices by the participants.

P2: ... *These [educational opportunities] are mostly affected by the academic career of the person for example which school did they graduate from? Academic views mostly affect opportunities.*

P4: *I think the personal interests of people are important for their educational opportunities. Their wants, skills, interests, hobbies... These are important. Race, ethnicity, gender, these are also important but to some extent. I don’t think they affect 100%.*

P5: *I think how individuals improve themselves is the important point. For example, if one knows more than one language such as English, German, French,*

etc, they get ahead automatically.

As it is seen, regarding educational inequalities within the society, the participants tended to attribute inequalities to people's own interests, lifestyles, and attitudes.

In addition to the educational inequalities, participants also shared their perceptions of occupational inequalities that they observed in their surroundings. Yet, this time, compared to educational inequalities, racism, sexism, and homophobia played a bigger role in their responses. According to the content analysis, participants related occupational inequalities to racism, sexism, wage gap, religious discrimination, political views, discrimination based on physical appearance, and homophobia from authorities, as it can be seen in the following examples.

P3: *For example, a person can be hindered because of their homosexuality by employers. Or because of their religion and ethnicity. But this discrimination shouldn't exist.*

P6: *The way people do their job is very important but employers don't consider this solely. They consider race, gender, which city the employee is from, etc.*

P11: *Race affects the workplaces. Also, gender, for middle east countries especially. Sexuality also is a factor, in our country, they would even take their right to live if they could.*

P13: *It shouldn't be like this but race is a factor because employers can be racist or have some prejudices.*

Yet, again, even though these were suggested by the majority of the participants, they were not considered as something systemic, instead, they were considered as the results of employers' attitudes.

Besides, in terms of sexism, the wage gap between men and women was mentioned by P1 saying "*We work at the same job but my wage and a man's wage are not equal. It is frustrating.*". Lastly, P4 reflected on how someone's physical appearance can be a factor affecting employment: "*Tattoos, piercings, clothing style, or your voice, how you speak, all can be a factor when an employer considers hiring you.*" Overall, regarding societal inequalities, the participants mostly drew on people's problematic views, prejudices, and discriminatory attitudes affect other people's lives, which gives less emphasis on the problematic sides of the system.

Lastly, while reflecting on the societal inequalities, the participants also reflected on the reasons behind inequalities within the society. The details of the content analysis of perceived reasons for inequality of the participants are demonstrated in Table 20.

Table 20.

Perceived reasons for inequality of the participants

Theme	Hyper-Category	Codes	Participants
Critical Reflection	Perceived reasons for inequality	Societal prejudices	P1, P4, P8, P12, P13
		Discrimination against different identities	P2, P3, P11
		Economic power to access resources	P2, P10, P11
		Prejudices against low-status jobs	P9, P10, P11
		Negative political climate of the country	P2, P5, P8
		Social and cultural structure of the society	P2, P8, P12
		Receiving insufficient education	P6

According to the results, the participants focused on, again, society's preconceived negative attitudes as the reasons behind inequalities, such as discrimination against different identities, societal prejudices, prejudices against low-status jobs, and social and cultural structure of the society. Besides, even though not very much highlighted, more systemic reasons such as economic power to access resources, the negative political climate of the country, and receiving insufficient education were also suggested by the participants. For instance, regarding the negative political climate of the country, Participant 8 mentioned that *"All the systems reflect the subsystems beneath them, politicians are the reflection of society, which means society itself is the main reason for inequalities"* as well as Participant 5 who talked about *"not every country has to deal with these issues, but in Turkey, we have lots of issues, there can be many political reasons for it"*. However, the mentioned economic power to access resources and receiving insufficient education were not further explained by the participants, instead, they usually mentioned negative attitudes of society as follows.

P2: *I think it [the reason] is society's mentality because everything is shaped by this mentality. For example, even if your family is economically powerful, if they think that women should not get an education, you can get affected by that negatively.*

P3: *Racism is the foremost reason for inequality. People discriminate against everything they find unfamiliar.*

P6: *The reasons might be the environment in which individuals grow up, their family, and friends... They shape one's worldview. It begins with childhood, then family, then school, then the workplace... It goes like this.*

P10: *It is about how we view life. When we think about jobs, we initially think about medicine, law, etc. But in a society, we have teachers, workers, everyone. We have prejudices and we uphold some things.*

P11: *We [human beings] don't like people who are different from us. Even in TV series, we see that in America, a gay black cop is found weird by people. We don't like differences.*

Again, these show that the participants did not further analyze the inequalities and reasons for inequalities from a critical perspective; instead, they usually reflected on attitudes and beliefs of people on the surface level.

Overall, in terms of critical reflection, the participants focused on diversity and inequalities, which involves educational and occupational inequalities as well as the reasons for inequalities. It is seen that while talking about diversity, the participants centered around any kind of differences but especially racial, ethnic, and cultural differences similar to what diversity means traditionally. While talking about inequalities, the participants focused more on the negative attitudes of people both in or outside the classroom. This also further explains the results of the critical consciousness scale. As parts of the critical consciousness scale, participants' critical reflection level regarding egalitarianism was found high ($M=4.33$, $SD=0.66$), while their level of critical reflection regarding perceived inequalities was found more neutral ($M=3.58$, $SD=0.89$). The results of the interview analysis support these findings as the participants showed positive attitudes toward diversity, yet were not quite able to tell the systemic inequalities within the society.

Since critical consciousness consists of both critical reflection and critical action, participants were asked to give suggestions in terms of how the inequalities they discussed can be eliminated from society. As they suggest solutions, three hyper-categories emerged: education as a tool for change, language education as a tool for change, and other tools for change. Under these three hyper-categories, multiple categories emerged based on the content analysis, such as: re-designing teaching programs, materials, and the education

system for education as a tool for change, changes related to content, materials, methods, extra-curricular activities, and roles and responsibilities of language teachers for language education as a tool for change. The following figure presents the first hyper-category, education as a tool for change.

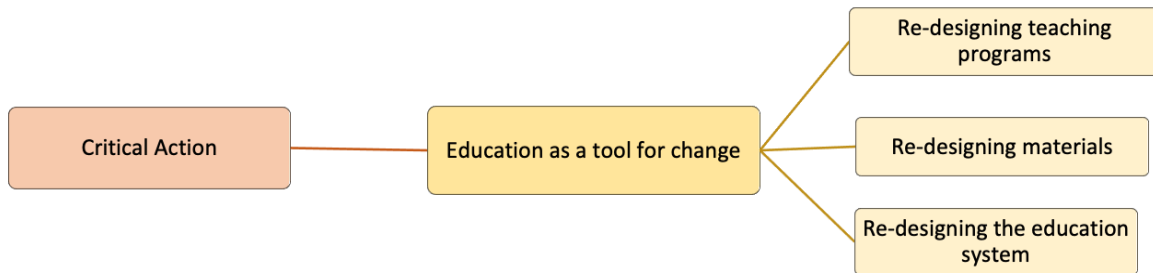


Figure 25: Critical action: education as a tool for change

The details of the content analysis of critical action regarding using education as a tool for change are demonstrated in Table 21.

Table 21.

Critical action of the participants regarding education as a tool for change

Theme	Hyper-Category	Category	Codes	Participants
Critical Action	Education as a tool for change	Re-designing the education system	Education as a tool for consciousness-raising	P1, P4, P8, P10, P12
			Education as a tool for normalizing diversity	P4, P5, P11
			Building an inclusive education system	P8
			Integration of diversity in teacher education	P10
		Re-designing the teaching programs	Extra courses dealing with cultural diversity	P1, P3, P5, P6, P7, P10
			Integration of diversity in the curriculum	P5, P7, P8, P9, P10
			Extra counseling sessions	P1, P4, P11

Continuation of Table 21

Theme	Hyper-Category	Category	Codes	Participants
Critical Action	Education as a tool for change	Re-designing the teaching programs	Redesigning the syllabus of Social studies course for diversity	P1, P5
			Redesigning the syllabus of English course for diversity	P2, P11
			Student clubs for diversity	P9, P13
			Family training for diversity	P6, P7
			Teacher training for diversity	P6, P12
		Integration of real-life situations into the content	P11	
		Critical reading and writing skills courses	P11	
		Extra-curricular activities	P3	
		Socio-political analysis in classroom	P10	
		Re-designing materials	Integration of different cultures in course books	P1, P10
	Integration of informative videos	P7		

To challenge inequality within society, participants viewed education as a tool, and suggested some ways to redesign the education system. Almost half of the participants expressed their opinion that education can be used for society's consciousness-raising and a tool for normalizing diversity. As P1 explained, *"To change society, we need to start from an early age. With education people can be more conscious, we can teach that societal values are more than religion or, I don't know, gender."*, most of the responses were in line with the idea of changing society by raising consciousness through education. However, the consciousness-raising that the participants mention stayed at the level of appreciation of diversity, or normalization of diversity. As P4 mentioned *"People can become conscious through education and they can realize that diversity is a good thing. Through education,*

people can become conscious and diversity can be normalized because it is normal.”, most of the participants considered consciousness-raising education as a part of normalizing diversity instead of challenging systemic inequality that diverse groups face in society.

In addition to these, two of the participants commented on the necessity of redesigning the education system in general; while P10 highlighted the need for a teacher education that reflects diversity, P8 talked about how building an inclusive education system is needed by saying *“We need to build an education system that everyone can feel the sense of belonging”*.

Among all the responses, responses related to redesigning education programs were the most common ones. Participants suggested that extra counseling sessions, integration of diversity in the current curriculum, redesigning the syllabus of social studies course for diversity, redesigning the syllabus of English course for diversity, student clubs for diversity, integration of real-life situations into the content, critical reading and writing skills courses, and extra courses dealing with cultural diversity can be implemented to achieve more inclusive education. Also, some of the participants talked about redesigning the materials, especially coursebooks, so that they include cultural diversity and informative input about diversity. The participants also suggested a course for diversity.

P3: *Diversity can be a course. It can be an elective course or there can be activities, and events. Like orientation, there can be meetings with diverse people.*

P9: *Informative studies can be conducted in for example small cities. For students, separate courses can be conducted. Or club studies can be done once a week.*

P6: *I think first the families should be educated on this. Then an educated family can raise more educated children. Also, teachers have to be educated on this as well because, in theory, everything is good but in practice, it is nothing like that. Teachers need to be educated seriously.*

P10: *Raising awareness can be managed at school. Therefore this understanding should be implemented in the curriculum and in the current courses.*

In line with their opinion that education can be used for society’s consciousness-raising and a tool for normalizing diversity, the participants suggested a course for diversity, curricular changes to include diversity, extracurricular activities, sociopolitical analysis in classrooms, family training, and teacher training for diversity as well.

Besides the integration of diversity and consciousness-raising education to school curricula, P10 also mentioned some discussions of sociopolitical issues in the classroom: *“Today the economy is getting worse and we are still focusing on other trivial unimportant issues. Because we are not conscious enough, our perspective is limited. Being conscious can be achieved through education.”* Yet, apart from this comment, all the other comments centered around raising awareness on diversity, diversity representation, and normalization through education.

However, the participants were not all hopeful about changing society through education even if they considered education as one of the main tools to do so. As P11 explained, *“To what extent can we change society’s mentality? Sometimes we cannot change the opinion of even one person. I am not sure.”*, they had some doubts about this mission of education. Some of them also have doubts about the people who educate society, as P12 explained: *“Education can be a tool but first educators have to be open-minded so that they can give this education to learners. First, the mentality of people who influence education should be changed.”* Overall, even if they did not fully believe in the application of consciousness-raising education realistically, the participants viewed education as a tool for changing society, yet they only related this way of education with diversity presentation and normalization.

Throughout the interviews, the participants also suggested many other ways that can be implemented in order to make language education more critical. These suggestions were either related to what a language teacher can do in their classroom or the roles and responsibilities of language teachers. The participants reevaluated the ways of implementing critical teaching in language classrooms as future language teachers including content, materials, methods, and extracurricular activities, as well as the position of language teachers including the roles of language teachers and the responsibilities of language teachers, as presented in the following figure.

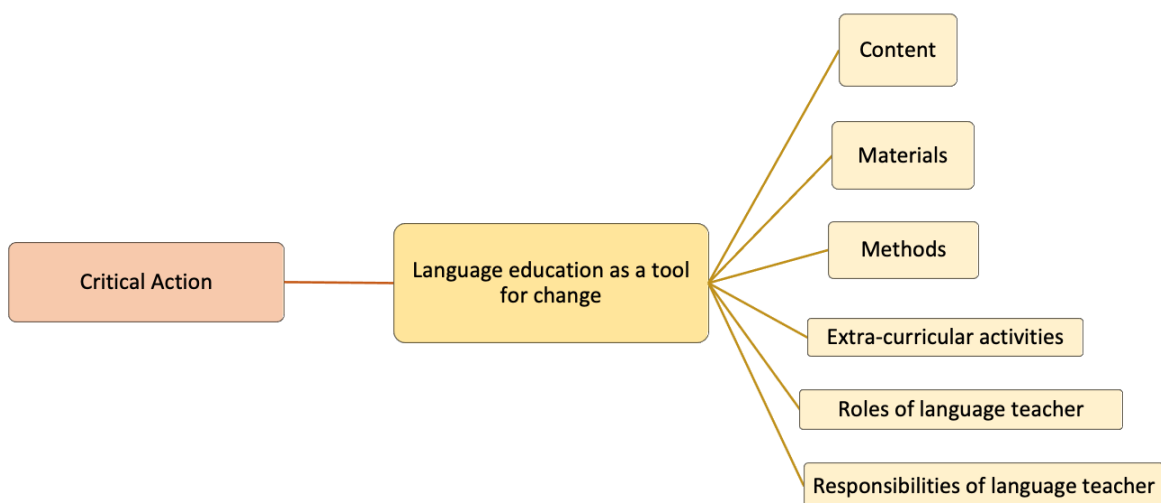


Figure 26. Critical action: language education as a tool for change

The details of the content analysis of critical action regarding using language education as a tool for change are demonstrated in Table 22.

Table 22.

Critical action of the participants regarding language education as a tool for change

Theme	Hyper-Category	Category	Codes	Participants
Critical Action	Language education as a tool for change	Content	Representing diversity in the content	P3, P4, P9, P11
			Language use	P10, P12
		Materials	Authentic material use	P1, P5
			Reading materials	P7, P9
			Using history	P6
			Listening materials	P7
		Methods	Drama activities	P2, P5, P9
			Role-plays	P2, P11
			Activities to promote diversity	P1, P8
			Doing research on diversity	P5, P9
			The Persona Doll Approach	P8
			Debates	P2

Continuation of table 22

Theme	Hyper-Category	Category	Codes	Participants
Critical Action	Language education as a tool for change	Extra-curricular Activities	Trips to festivals	P1
			Seminars	P12
			Meetings with diverse people	P5
			Activity organizer	P3, P11
			Presenter of diversity	P3, P8
			Observer	P4, P10
			Guide	P8, P10
			Researcher	P11
			Moderator	P13
			Communicator	P2
		Responsibilities of language teacher	Treating everyone equally	P1, P3, P4, P6, P7 P10, P11
			Being sensitive towards differences	P1
			Prevention of difficult discussions	P1, P2
			Appreciative of differences	P2
			Being flexible	P4
			Being objective	P6
			Presenting different cultures	P6
			Raising awareness	P11
			Avoiding provocation	P11
			Being critically conscious	P10

When it comes to taking action towards more critical teaching in the education field, the participants suggested some ways for individual action as language teachers. One of the things that was highlighted by the participants was the content that is brought to classrooms by language teachers. In the content, the participants suggested that diversity should be included and different groups should be represented as P9 expressed: *“When we teach language we teach the culture as well. So we can present different cultures in our teaching.”* Also, regarding diversity representation, the participants gave place to different accents of English saying that these can also be included in the content. However, the suggestions of the participants did not go beyond the representation of diversity and different English accents in terms of content integration. Apart from diversity representation, two of the participants highlighted the importance of using language. While P12 reported that teachers should use more inclusive language, P10 took a different stance on language use, pointing out that English is more convenient for talking about socio-political issues.

P10: *“Sometimes it is easier to use English than to use Turkish because in English these ideologies are more processed which gives us the opportunity to talk freely. In Turkish, as we don’t talk about these issues that much, we don’t have the correct expressions yet [for example we don’t have a common equivalent for cisgender. So, in English classes, it is easier to convey the message.”*

As for the materials, the participants suggested authentic material use, using history, reading materials, and listening materials as means of implementing diversity in the language classrooms. According to the participants, these materials give an opportunity to present differences to the students, as P7 explained: *“Culture can be shown in the reading and listening materials that we use, we can select them accordingly.”* as well as P6 who said *“We can use literature, or we can use history in our classrooms to show students different cultures.”* Regarding what can be done in the classroom, the participants also suggested some methods and activities such as the persona doll approach, drama activities, role-plays, debates, writing research papers, and any kinds of diversity activities. The participants expressed that with any kind of diversity activities, language teachers can utilize criticality in their classrooms as well as activities like drama and role-plays which can improve the empathy of the students. Also, debates and research writing tasks were suggested in order to lead students to research and learn about diverse groups in society.

Only one specific way of diversity integration in a classroom came from P8 who suggested the persona doll approach.

P8: *“The beauty and necessity of diversity should be highlighted in classrooms. We can do any kind of activity that will represent diversity. For example, the persona doll approach can be used. Many different diverse dolls, for instance, a black doll, can be used in activities to show how normal and beautiful our diverse world is.”*

Lastly, three extracurricular activities were suggested by the participants including trips to festivals of different cultures, seminars, and meetings with diverse people. While P12 said that multicultural education can be introduced to students with seminars in addition to regular classes, P1 and P5 expressed that with trips and some meetings students can meet with people that are different from them. All in all, most of the responses centered around the representation of different groups, not going into critically analyzing their needs, wants, and struggles.

In addition to the classroom practices, the participants also reevaluated the position of the language teacher regarding their roles and responsibilities. As for the roles of a language teacher, the participants defined English language teachers as activity organizers, presenters of diversity, observers, guide, researchers, moderators, and communicator, which all seems in line with what they reported previously. The participants, overall, viewed the role of the language teacher as someone who is flexible and researches about these topics, organizes the activities that present diversity to students, and guides students. Also, they viewed the language teacher as a moderator, who can balance the classroom environment in case of a misunderstanding among students, and a communicator who can channel the conversations in the classroom.

P10: *“A language teacher should approach students equally. They should make students feel like they belong there, because these diverse students are already segregated from society. If we ignored them as well, what would happen then? We [as language teachers] should be conscious. We should also raise their awareness as well. Without discrimination, we should treat them equally.”*

As it is seen, treating everyone equally, being critically conscious, being flexible, being sensitive towards differences, being appreciative of differences, being objective, presenting different cultures, raising awareness, and creating an acceptive classroom were the responsibilities that the participants attributed to the language teacher. Yet, apart from these traits, some of the participants also mentioned that a language teacher should prevent

difficult discussions about controversial issues and avoid provocation in the classroom. These were suggested by P1 who stated *“Everyone has different opinions, so the teacher should cut the conversation if students have different opinions and are likely to start fighting”* as well as P11 who said *“We should raise awareness, we should research about these topics and be an organizer in terms of the activities that we bring to the classroom but we should not behave provocatively by any means”*. Overall, the responses of the participants regarding their individual action to change the traditional way of teaching remained at the level of presenting diversity as language teachers.

Lastly, some of the participants suggested other ways of initiating change apart from using education as a tool. The details of the content analysis of critical action regarding using other tools for change are demonstrated in Table 23.

Table 23.

Critical action of the participants regarding other tools for change

Theme	Hyper-Category	Category	Codes	Participants
Critical Action	Other tools for change		Authority as a constant control mechanism	P3
			Social Media	P12
			Mass media	P8

Apart from education, three other ways for challenging inequality were suggested by the participants: authority as a control mechanism, mass media and social media. P3 who suggested authority as a way of challenging inequalities explained their ideas as: *“Authority is the answer for maintaining equality. Governmental systems should always be controlled in terms of their policies, etc. Everything should be under inspection, no one could say ‘it will be as I say’.”* Lastly, education using mass media, and social media is also suggested by participants as a way of initiating change within society since they are considered to be one of the ways that can reach lots of people.

Overall, when looking at the theme of critical action, it can be said that it further explains the results of the critical consciousness scale similar to the results of critical reflection. Participants’ critical action level was found low ($M=2.72$, $SD=0.85$) in the

critical consciousness scale, which is compatible with the results of the interview since participants showed no participatory action individually or collectively, leaving their responses at the level of recognizing, appreciating, and representing diversity.

4.3. Research Question 2: What are the pre-service teachers' initial perceptions of critical multicultural education (CME)?

This research question is asked to determine the initial perceptions of pre-service teachers about critical multicultural education. In order to address this research question, the quantitative data, which was gathered through the translated version of the Professional Beliefs about Diversity Scale, was submitted to descriptive statistical analysis. The results are presented in Table 24.

Table 24.

The pre-service teachers' initial perceptions of critical multicultural education

Items	Levels of agreement					<i>M</i>	<i>SD</i>
	1 %	2 %	3 %	4 %	5 %		
I6 second language education should be supported	0	2.3	4.7	16.3	76.7	4.67	0.68
I3 lgbtq teachers should be allowed in school	3.5	1.2	8.1	14.0	73.3	4.52	0.95
I20 teachers should be experienced in diverse education	0	2.3	7.0	40.7	50.0	4.38	0.72
I23 religious diversity should be considered in schools	5.8	4.7	8.1	29.1	52.3	4.17	1.14

Continuation of table 24

Items	Levels of agreement					<i>M</i>	<i>SD</i>
	1 %	2 %	3 %	4 %	5 %		
I5 it's better to spend money on gifted kids instead of disabled kids	3.5	4.7	17.4	22.1	52.3	4.15	1.09
I4 students and teachers should have basic understanding of different religions	4.7	1.2	18.6	27.9	47.7	4.13	1.06
I14 diverse students should participate in regular classrooms	0	2.3	20.9	38.4	38.4	4.13	0.83
I18 multicultural education is most beneficial for racially diverse students	1.2	5.8	29.1	37.2	26.7	3.83	0.93
I9 standardized tests segregate students	5.8	3.5	26.7	36.0	27.9	3.77	1.08
I19 more women are needed in school administrations	3.5	10.5	26.7	24.4	34.9	3.77	1.14
I22 only Turkish should be spoken in schools	5.8	9.3	29.1	16.3	39.5	3.74	1.24
I15 education is monocultural (the dominant culture)	5.8	4.7	41.9	20.9	26.7	3.58	1.11
I8 boys and girls receive the same attention in schools	5.8	11.6	31.4	22.1	29.1	3.57	1.19

Continuation of table 24

Items	Levels of agreement					<i>M</i>	<i>SD</i>
	1 %	2 %	3 %	4 %	5 %		
I2 traditional classrooms support the middle class lifestyle	5.8	3.5	41.9	34.9	14.0	3.48	0.98
I21 students from lower socioeconomic backgrounds have less educational opportunities	8.1	14.0	22.1	36.0	19.8	3.45	1.19
I11 disabled students should be placed in regular classrooms	2.3	11.6	39.5	34.9	11.6	3.42	0.93
I17 teachers expect less from students from the lower socioeconomic class	5.8	24.4	29.1	26.7	14.0	3.19	1.13
I16 second language learners should receive instruction in their first language	10.5	11.6	40.7	24.4	12.8	3.17	1.13
I1 teachers should not adjust their preferred mode of instruction for all students	22.1	14.0	15.1	25.6	23.3	3.14	1.49
I10 diversity in English coursebooks is enough	3.5	33.7	29.1	23.3	10.5	3.03	1.07
I13 teachers should group students by ability levels	14.0	24.4	26.7	14.0	20.9	3.03	1.34

Continuation of table 24

Items	Levels of agreement					<i>M</i>	<i>SD</i>
	1 %	2 %	3 %	4 %	5 %		
I7 only schools with diverse student populations need diverse personnel	20.9	24.4	27.9	15.1	11.6	2.72	1.28
I12 males are given more opportunities in math and science than females	30.2	23.3	24.4	12.8	9.3	2.48	1.30

Note: Not at all (1.00-1.80), Little (1.81-2.60), Partly (2.61-3.40), Much (3.41-4.20), Very Much (4.21-5.00)

The overall results indicate that the participants show a very high level of agreement with three items (I6, I3, and I20), a high level of agreement with thirteen items (I23, I5, I4, I14, I18, I9, I19, I22, I15, I8, I2, I21, and I11), and a neutral level of agreement with seven items (I17, I16, I1, I10, I13, I7, and I12). Among all items, the top five items, which suggest second language education should be supported (I6), LGBTQ individuals should be allowed to teach in schools (I3), teachers should have experience working with diverse students (I20), religious diversity should be considered in schools (I23), and it's not better to spend money on gifted kids instead of disabled kids (I5), are the highest scored items by the participants. Besides, items that express students and teachers should have basic understanding of different religions (I4), diverse students should participate in regular classrooms (I14), multicultural education is most beneficial for racially diverse students (I18), standardized tests segregate students (I9), and more women are needed in school administrations (I19) are one of the highest scored ones by the participants following the top five.

Even though there are no items scored so low that they could be considered as little to no agreement, participants remain neutral towards seven items: teachers expect less from students from the lower socioeconomic class (I17), second language learners should receive instruction in their first language (I16), teachers should not adjust their preferred mode of instruction for all students (I1), diversity in English coursebooks is enough (I10), teachers should group students by ability levels (I13), only schools with diverse student

populations need diverse personnel (I7), and males are given more opportunities in math and science than females (I12).

4.3.1 Research Question 2.1: Do their perceptions of critical multicultural education vary depending on their gender and parents' educational background?

In order to find out whether there is a significant difference between the male and female participants' perception of critical multicultural education, Mann Whitney u test was carried out for each item of the survey. The results of the Mann Whitney U test presented in Table 25.

Table 25.

Critical multicultural education perception differences related to gender					
<i>Item</i>	<i>Gender</i>	<i>N</i>	<i>Mean Rank</i>	<i>U</i>	<i>p</i>
I2 traditional classrooms support the middle class lifestyle	<i>Male</i>	34	50.74	1.146.000	.02
	<i>Female</i>	50	38.53		
I5 it's better to spend money on gifted kids instead of disabled kids	<i>Male</i>	34	36.01	630.500	.01
	<i>Female</i>	50	48.64		
I11 disabled students should be placed in regular classroom	<i>Male</i>	34	36.99	664.500	.03
	<i>Female</i>	50	47.97		
I14 diverse students should participate in regular classrooms	<i>Male</i>	34	36.89	661.000	.03
	<i>Female</i>	50	48.04		
I21 students from lower socioeconomic backgrounds have less educational opportunities	<i>Male</i>	34	50.96	1.153.500	.02
	<i>Female</i>	50	38.38		

According to the results, among 23 items of the survey, there is a significant difference found between the critical multicultural education perceptions of the participants

and their gender regarding 5 items: I2, I5, I11, I14, and I21. According to these results, male participants approach more positively towards the ideas that suggest: traditional classrooms support the middle class lifestyle (I2), and students from lower socioeconomic backgrounds have less educational opportunities (I21); while female participants approach more positively towards the ideas that suggest: it's not better to spend money on gifted kids instead of disabled kids (I5), disabled children should be placed in regular classrooms (I11), and diverse students should participate in regular classrooms (I14).

As for whether there is a significant difference between perception of the participants about critical multicultural education and their parents' educational background, the Kruskal-Wallis test was run for each survey item. The results of the Kruskal-Wallis test show that there is no significant difference between the critical multicultural education perceptions of the participants and their parents' educational backgrounds ($p > .05$), therefore no table for the results was provided as no significant difference was found.

4.3.2 Research Question 2.2: How do pre-service teachers initially conceptualize critical multicultural education?

The semi-structured interviews were conducted with the 13 of the participants to further explore the perceptions of the participants about critical multicultural education. In these interviews participants were asked about their views on education and language education, their background knowledge on multicultural education and critical multicultural education, how they view critical multicultural education practices in schools, in language education, and in teacher education, and if they have any anticipated problems related to these critical multicultural education practices. When the interviews were analyzed through content analysis, three major themes emerged related to critical multicultural education: perceptions of education, perceptions of multicultural education, and critical multicultural education practices which are presented in the following figure.

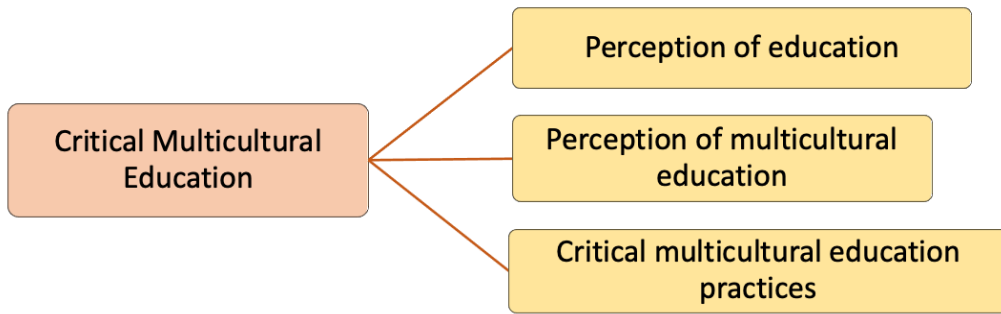


Figure 27. Themes in relation to critical multicultural education

Within perception of education, participants reflected on their views on education, which mainly deals with bank-deposit approach, problem posing education, and inclusive education, and they reflected on their views on language education, which involves mainstream language education, critical language education, and position of English. The following figure presents hyper-categories and categories in relation to participants' perception of education.

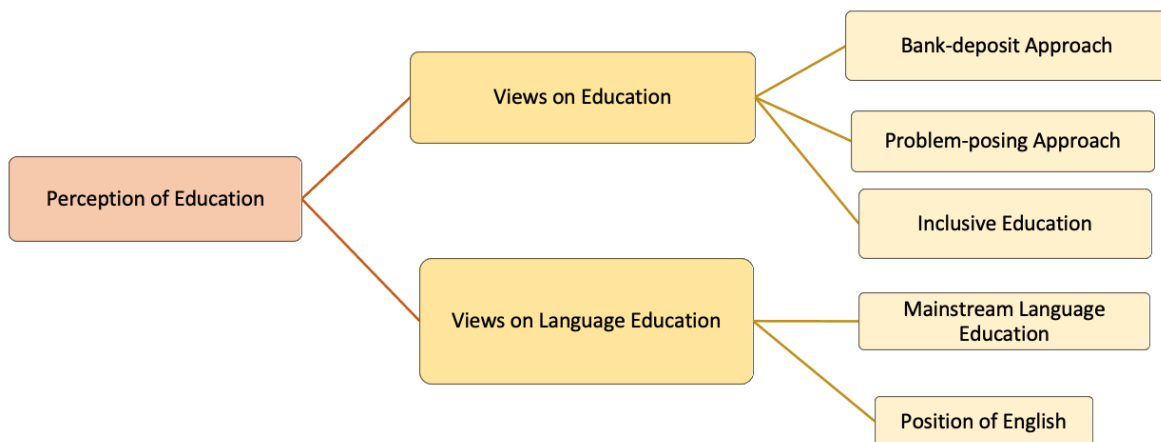


Figure 28. Hyper-categories and categories in relation to the participants' perceptions of education

The details of the content analysis of their perception of education are presented in the following tables.

Table 26.

Participants' perceptions of education

Theme	Hyper-Category	Category	Codes	Participants
Perception of education	Views on Education	Bank-deposit Approach	Creating citizens	P3, P5, P8, P9, P13
			Improving students' academic knowledge	P1, P6, P9, P10, P11
			Ignoring differences	P2, P3, P10
			Transmitting preconceived knowledge	P3, P12
			Catering to middle-class	P10
			Memorization	P8
		Dictating personal beliefs	P1	
		Problem-posing Approach	Raising consciousness	P4, P7, P12
			Transforming knowledge in real life	P10
			Influencing society to become a better place	P10
	Inclusive education		Sense of belonging	P8, P12, P13
		Adaptation to society	P5, P11	
		Acceptance of differences	P12, P13	
	Views on Language Education	Mainstream Language Education	Linguistic aims	P1, P3, P4, P6, P7, P9, P10, P11, P12, P13
			Teaching the target culture	P1, P6, P11, P12
Learning about new cultures			P5, P8, P9, P13	
Access to information			P2, P5, P8	
International communication			P5, P10	

Continuation of table 26

Theme	Hyper-Category	Category	Codes	Participants
Educational Beliefs	Views on Language Education	Mainstream Language Education	Attaining a good job opportunity	P2, P7
			Gaining new perspectives	P5, P7
			Adaptation to the world	P8
			Motivation to learn	P7
		Position of English	English as a global language	P3, P8, P10

In terms of education, the participants shared their perspectives which relied on bank-deposit approach to education, problem-posing approach to education, and inclusive education. They mostly defined education by expressing some elements related to bank-deposit approach of education, namely: transmission of preconceived knowledge, creating citizens, improving students' academic knowledge, ignoring differences, catering to the middle-class, adaptation to society, memorization, and dictation of personal beliefs. According to the participants, the most prominent elements of education were creating citizens, improving students, and transmission of preconceived knowledge.

P3: *Education is about improving students with particular knowledge about preset subjects and raising good citizens.*

P12: *Our education aims to transmit preconceived knowledge to students and improve their academic knowledge. I don't think that it aims to raise critical consciousness.*

Also, the participants commented on how education focuses on adapting individuals to society as P8 mentioned: *"Education aims to raise individuals that are integrated to the society and able to answer the society's needs"* which can also be tied to the mentioned aim of creating citizens of education. While doing so, education is also found to be focused on memorization and dictation of the personal beliefs of teachers among participants. Apart from this, one of the participants commented on education that it serves the middle class erasing any other differences, which was the only criticism towards the current education system.

P10: *“When I look at the current situation, I see an education system that ignores differences. Education caters to the middle-class, it doesn’t consider differences. That’s why I personally don’t know what the aim of education is or what it should be.”*

On the other hand, there were other elements that were associated with education, which were categorized under problem posing approach to education. Yet, these were highlighted while talking about what education’s aim should be, unlike the previous comments that were made to describe the aims of the current education system. Even if the number of the participants who talked about problem-posing approach to education is limited, they mentioned that the aim of education is/should be raising conscious individuals, influencing society to become a better place, and raising individuals who can transform knowledge into real life.

P7: *“Education should aim to raise a conscious society. Education is not only about knowledge of some subjects like math or science. I don’t agree with this view. Yes, of course we will learn about these subjects but the main aim should be consciousness, ethics, morals, etc.”*

P10: *“We need wise people, not just people who graduate from schools to only get a job and then retire. We need people who can transform the knowledge they attain from schools into their real lives and influence society to become a better place. We can achieve that with the right education.”*

Lastly, the content analysis showed that while talking about education, the participants also shared some perspectives related to inclusive education, which were adaptation to society, acceptance of differences, sense of belonging, and transforming problematic perspectives. According to participants, education should be accepting of differences, provide an opportunity to feel a sense of belonging for students, and transform the problematic perspectives of students into more positive attitudes. Even though these were related to creating an inclusive school atmosphere, P11 viewed education’s purpose for diverse students as means to adapt them to the dominant culture: *“They [diverse people] should be adapted to the society, which will provide them better places in life.”* All in all, when talking about education in general, participants described the current education system by using concepts that were related to the bank-deposit approach, on the other hand, they described what education should be about using some of the concepts of problem posing education and inclusive education.

Similar to their views on education, all responses were under the categorization of mainstream language education, which means no comment was made in terms of critical language teaching. According to the participants, the main aims of language education are linguistic aims, teaching the ‘target’ culture, and learning about new cultures; the secondary aims are adaptation to the world, providing access to information, attaining good job opportunities, gaining new perspectives, and motivation. Teaching the language itself as well as communication skills was the most prominent language education aim among the participants, yet they were well aware of the connection between language and culture. However, even though they pointed out culture integration as a language education purpose, most of the time they described British culture, such as P11 who said: *“We can teach the culture I think, British people have their own culture, they have songs, folklore, holidays, etc. We can teach them so that students can gain new perspectives”* Still, there were participants who highlighted the place of cultural diversity in the language classroom as well, such as P8: *“We can help them gain familiarity with different cultures, and help them use English as a tool for meeting with new people.”* P8 also commented on some secondary aims of language education such as adaptation to the new world and providing access to information by saying *“Language education is important because we raise people who are adapted to the world, who are up-to-date with the world, who can access innovations around the world.”*

In addition to these, P7 talked about how language education plays a role in finding good job opportunities abroad, gaining new perspectives, and motivation: *“With language education, people can find better jobs, for example, they can go abroad, etc. Also, language education develops people’s thinking skills, and helps them gain new perspectives. Besides, it also can be our motivation source.”* Overall, the results show that participants viewed the current education system and its aims as a bank-deposit education, even though some of them thought that it should be more like problem-posing education and inclusive education. The results also show that participants described language education with principles of mainstream language education, with no insinuation of critical language education.

Following the discussions on education and language education, the participants were asked about their views on multicultural education including their background information about it. According to the content analysis, two categories emerged related to

their background knowledge: learning through formal education and learning through self-learning, and three categories emerged related to their views on multicultural education: conservative, liberal, and critical. The following figure demonstrates the hyper-categories and categories in relation to participants' perception of multicultural education.

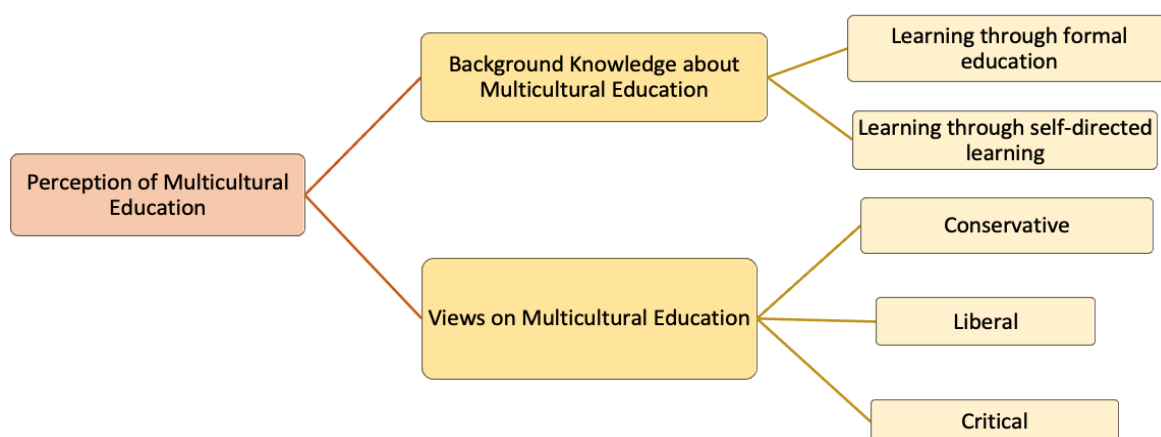


Figure 29. Hyper-categories and categories in relation to the participants' perceptions of multicultural education

The details of the content analysis of the participants' perceptions of multicultural education are presented in the following tables.

Table 27

Participants' perceptions of multicultural education

Theme	Hyper-Category	Category	Codes	Participants
Perceptions of ME	Background Knowledge about ME	Formal education	Faculty courses	P3, P5, P7, P8, P9, P13
		Self-directed learning	Social media	P1
			Personal experience	P1, P7
			Learning from peers	P5
			Through observation	P12

Continuation of table 27

Theme	Hyper-Category	Category	Codes	Participants
Perceptions on ME	Views on Multicultural Education	Conservative	Diverse educational settings	P2, P3, P4, P5, P6, P9, P11
			Education that involves different cultures	P1
			Adaptation to dominant culture	P6
		Liberal	Respecting different cultures	P4, P10, P12
			Sense of unity	P4
			Addressing different cultures	P10
			Understanding different cultures	P10
			Representation of different cultures	P10
		Critical	Democracy education	P11
			Critical thinking skills	P2, P11
			Praxis	P10
			Analyzing underlying reasons of inequalities	P13
			Taking action	P13
			Self-awareness on privileges and discrimination	P8
	Eliminating prejudices	P9		

When asked about their previous knowledge on multicultural education, the participants mentioned different ways of how they got familiar with the term even though most of them said that they had limited knowledge on the topic. It is seen that the participants got information either through formal education or through self-directed

learning. In terms of formal education, the participants reported faculty courses: two of the participants mentioned the Classroom Management course, three of the participants mentioned the Morals and Ethics course, two of the participants mentioned the Inclusive Education course which is an elective course, and one of the participants mentioned the Drama course; however, none of them claimed that the information they received about multicultural education was thorough or adequate.

P6: *We didn't take any course that was focused on this topic but in education courses, we talked about being respectful, not discriminating against students, how to act as one in a classroom, etc. But these were recommendations only.*

P7: *This term I took an Inclusive Education course which was an elective course. I learned things during that course even if it was not detailed.*

P8: *I took an Inclusive Education course before but I don't think that its content is dense enough. These issues are real issues in Turkey, the density should be increased or the class hours.*

P9: *For example, we took a Drama course, and during that course, we learned about how we can improve our body language so that we can reach all students.*

However, there were also some participants who mentioned that they did not receive any information about these topics in the faculty courses, such as P4 who said: *"These things were not taught to us. For example, I am working at a private education institution, and I have diverse learners. But I had no idea what to do, I had to learn on my own. The ELT teacher education program views classroom environments as one. As if all classrooms are the same, all students have the same understanding capacity towards everything. They teach us this is how you teach English as if all learners are the same. That's it."* As P4, apart from the courses they took, the participants also mentioned how they are somehow informed about multicultural education through self-directed learning, such as via social media, personal experiences, learning from peers, and observation. Yet, these are at the level of recognizing the diverse population surrounding themselves and gaining some insights about diverse educational settings in Turkey especially related to race and ethnicity.

Regarding multicultural education, the participants' views heavily relied on the conservative and liberal approaches to multicultural education, with the addition of a few comments in relation to the critical approach. The most prominent description of multicultural education among participants was diverse educational settings, which fell under the categorization of conservative. Most of the time, participants described

multicultural education as people from different races, religions, or cultures in the same educational setting. Besides, one of the participants described multicultural education as education that involves more than one culture, similarly under the conservative category. Only one of the participants mentioned that the need for multicultural education is because diverse groups need to be adapted to society. On the other hand, considering the more liberal side of the responses, participants described multicultural education as a sense of unity, addressing, respecting, representing, and understanding different cultures, and democracy education.

P10: *“What I understand from multicultural education is that education goes beyond its standard framework and starts to address everyone, which can be more than one culture, group, difference, and so on. In a classroom, we can have so many diverse students who are trying to receive education together. Multicultural education should understand and address the existence of these groups. Everyone needs to be represented, everyone needs to feel a sense of unity in the society that they live in. We can prepare our teaching accordingly. In my opinion, multicultural education is a type of education that respects different groups and represents them.”*

In addition to conservative and liberal approaches, participants also made comments on multicultural education from a more critical perspective. Participant 10, for instance, expressed their expectations from multicultural education by saying *“Multicultural education needs to be put in practice. Theory is important but how will we apply that to society?”* which relates to praxis. Also, besides praxis, Participant 13 talked about analyzing the underlying reasons of inequalities and taking action while discussing multicultural education by saying *“There are issues in the society and we need to accept that. Then, we should ask how we will solve these inequalities. For example, let’s say racism, why does it exist? How can we eliminate this? We can work together for this.”* Lastly, two of the participants highlighted the importance of critical thinking skills, such as explained by Participant 2: *“To achieve multicultural education first we need to learn critical thinking, I believe. Then we can look at things more realistically, and we can apply multicultural education.”*

After discussing multicultural education, participants were asked about critical multicultural education specifically, including critical multicultural education practices in schools, in language education, and in teacher education. The responses of the participants were categorized using Gorksi’s multicultural education model (2009) since participants

had no information about critical multicultural education previously, which led to a decrease in the number of responses and conservative and liberal perspectives remaining prominent during the interviews as well. The following figure shows the hyper-categories and categories in relation to participants' perception of critical multicultural education practices.

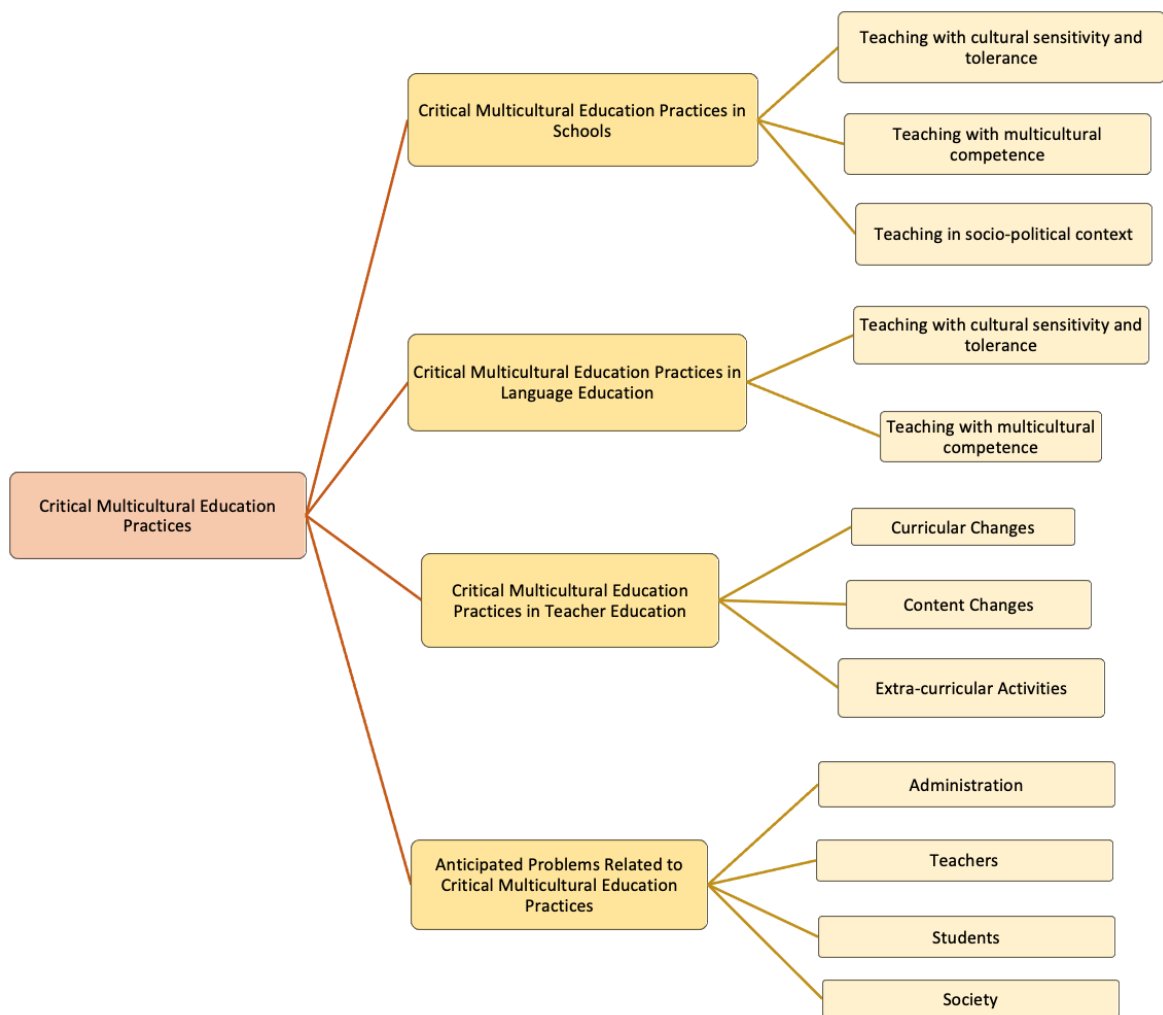


Figure 30. The hyper-categories and categories in relation to participants' perception of critical multicultural education practices.

The details of the content analysis of participants' perceptions of critical multicultural education practices are presented in the following tables.

Table 28.

Participants' perceptions of critical multicultural education practices

Theme	Hyper-Category	Category	Codes	Participants	
CME Practices	CME practices in schools	Teaching the other	Icebreaker activity	P4, P13	
			Discussions about diversity without calling for an action	P5, P6	
			Raising empathy towards minorities	P6, P9	
		Teaching with multicultural competence	Promoting diversity without addressing inequalities in the classroom	P4, P11	
			Social discussions without politic criticism	P7	
			Teaching in socio-political context	Being critical of society	P8
		Sexism in the society		P1	
		CME practices in language education	Teaching the other	Representation of different accents	P3
				Representation of different ethnicities	P3
	Teaching with multicultural competence		Representation of marginalized groups	P8	
			Discussing current events	P8	
	CME practices in teacher education		Curricular changes	Compulsory CME courses	P5, P6, P10, P11
				Extra courses	P2, P4, P8
		Elective CME courses		P9	
		Re-designing the practicum		P8	
Redesigning the syllabus of Ethics and Morals in Education		P5			
	Content changes	Integrating with current courses	P2, P3, P10		

Continuation of table 28

Theme	Hyper-Category	Category	Codes	Participants
CME Practices	CME practices in teacher education	Content changes	Lesson plan preparation	P4
			Presentation	P4
			Using example situations	P6
			Observation papers	P8
		Extra-curricular Activities	Social Activities	P2
		Seminars & Webinars	P12	

Since critical multicultural education is an unknown concept for the participants when asked about critical multicultural practices that can take place in schools, most of them continued to suggest multicultural education practices from conservative or liberal perspectives, namely, icebreaker activities, discussions about diversity without calling for action, raising empathy towards minorities, and promoting diversity without addressing inequalities in the classroom. Most of the participants suggested ways that will represent the diverse groups in the classroom without addressing any of the struggles or inequalities that they experience, which are categorized under the teaching the other approach of conservative multicultural education: icebreaker activities that will help diverse students form relationships with the rest of the class, discussions about diversity that will represent diverse groups yet avoid calling for action, and activities that will raise empathy towards minority groups.

P4: *“I don’t think that heavy political discussions will help. They can lead to chaos in the classroom. But if we have students from different backgrounds we can use icebreaker activities so that they can adapt to the classroom more easily.”*

P5: *“If [diverse] students face social problems, they can be discussed in the classroom with the aim of supporting those students. However, there is no place for discussions about ‘what can we do to change it’ in the school.”*

P6: *“If there are some diverse students in our classroom maybe we can use some real-life examples to raise empathy.”*

Towards a more liberal perspective, two of the participants suggested that diversity should be promoted in the classroom so that diverse people can be represented, however they pointed out that inequalities should not be focused on, and one of the participant

suggested that social discussions can take place in the classroom but these discussions should not involve politic criticisms. Even though these suggestions involved diversity representation and social discussions, they failed to fulfill the participatory principles of critical multicultural education, therefore, they fell under the teaching with multicultural competence which is related to the liberal multicultural education perspective.

P7: *“I think social events can be discussed in the classroom but not to criticize the government and their policies. We can discuss our social problems without criticizing the government.”*

P11: *“I don’t think that these sociopolitical inequalities should discuss in the classrooms. Diversity can be discussed but we should focus on the good sides like how we are beautiful as a whole society and so on. We should talk about that, we should give diversity a place in the classroom but without discussing the disadvantaged parts.”*

Only two of the participants suggested some possible practices of critical multicultural education that were on the more critical side. P8 talked about how it is important to be critical of society by saying *“In a society, there are advantaged groups and disadvantaged groups. I think advantaged groups should reflect on their privileges. The society and the structure of the society should be questioned in terms of people’s privileges.”* while P1 talked about a need for addressing sexism in schools by saying *“In our country equality between men and women is not prioritized that much. So I think we should do something about it in our classrooms.”*. Overall, the views of the participants about critical multicultural education practices in schools were mostly related to conservative and liberal perspectives of multicultural education with the exception of two that are more critical.

Considering the decrease in the number of responses regarding critical multicultural education, when narrowing it down to language education, only two of the participants had some comments about how critical multicultural education can be implemented. While P3 took a more conservative perspective suggesting that different ethnicities and different accents can be represented, P8 approached it from a more liberal perspective and suggested that marginalized groups can be represented and current social events can be discussed in a language classroom.

P3: *“There are lots of different ethnicities and there are lots of different accents of English. These can be shown in a language classroom.”*

P8: *“We can give various dialogues that include inequalities that marginalized groups face. Marginalized groups can be illustrated in our materials. They can also be included in our reading texts.”*

In addition to all these previous suggestions by participants, there were also quite number of comments on how sociopolitical discussions should be avoided in a classroom environment, which shows that even though participants have egalitarian multicultural beliefs, they heavily believe in the neutrality of education in terms of sociopolitical analysis and action.

P2: *“The opinion of individuals should not get ahead of the education. Classrooms are places where we teach our subject matter. We can show that diversity is good, differences are normal, but we should avoid discussing these in the classroom.”*

P3: *“These issues should not be discussed in the classroom. Maybe outside... Like some student communities... But not in the classroom. Classrooms are for teaching subject content knowledge.”*

P4: *“These social discussions can result in chaos. Some students can have strong opinions. I don’t think that English courses have a purpose for this kind of education.”*

P5: *“If [diverse] students face social problems, they can be discussed in the classroom with the aim of supporting those students. However, there is no place for discussions about ‘what can we do to change it’ in the school.”*

P9: *“I think our main aim is to teach English. So no matter if we have diverse students or not, we teach English and treat everyone equally.”*

P13: *“I think these discussions should be left out of the classroom. I think these should never be talked about in school.”*

However, when it comes to integrating critical multicultural education practices to teacher education, all of the participants were positive to the idea and suggested different ways of doing it in terms of curricular changes, content changes, and extracurricular activities. In terms of curricular changes, the participants suggested that extra courses dealing with diversity, and compulsory and elective critical multicultural education courses can be added to the curriculum, the syllabus of ethics and morals in education course can be redesigned to include multiculturalism, and practicum can be redesigned to support what is learned in these multicultural education courses. As for content changes, the participants proposed that the content of the current courses can be changed to include critical multiculturalism, in the courses there can be more lesson plan preparation, presentations, and real life examples related to diversity, and in the practicum’s content

there can be writing observation paper tasks related to diversity. The participants also suggested that universities can support social activities to enhance diversity, and some seminars and webinars on diversity as extracurricular activities.

Lastly, the participants were asked if they had any anticipated problems related to critical multicultural practices in school settings. According to the content analysis, five categories emerged: administration, teachers, students, and society. The details of the content analysis of participants' anticipated problems related to critical multicultural education practices are presented in Table 29.

Table 29.

Anticipated problems related to critical multicultural education practices

Theme	Hyper-Category	Category	Codes	Participants
CME Practices	Anticipated problems related to CME practices	Administration	Negative attitudes of administrators	P2, P3, P6, P8, P12
			Perceived value of CME	P4
		Teachers	Negative attitudes of teachers	P6, P8
			Teachers' low level of critical consciousness	P8
			Old-fashioned teachers	P8
			Lack of critical thinking skills	P11
		Students	Resistance from students	P4, P12
			Different family cultures	P1, P4
			Triggering past traumas	P8
		Society	Societal resistance	P10

Among all anticipated problems related to critical multicultural education practices, negative (discriminatory) attitudes of administrators was the most prominent one. Participants talked about how these practices can be hindered because of negative attitudes of the administrators, as well as the problems related to teachers such as teachers' low level

of critical consciousness, lack of critical thinking skills and negative attitudes, and old-fashioned teachers that are still in the field. Apart from administrations and teachers, some of the participants also mentioned resistance that might come from students, the possibility of triggering past traumas of students while discussing these social issues, and problems that can be caused by students' different family cultures. Also, one of the participants pointed out that societal resistance might be faced when implementing critical multicultural education.

P8: *“The consciousness level of teachers plays an important role in this. There are some old-fashioned teachers that graduated from university many years ago, and they are distant to these topics even more than we are. There are teachers who can hinder the implementation of these activities. The attitudes of teachers and administrations are very important in this sense.”*

P10: *“Maybe these practices can be misunderstood. Because society looks at things as they are black and white. So initially we can face societal resilience but this can be overcome with some effort.”*

P12: *“Everyone has different opinions and everyone can have strong opinions that come from their families. So there can be fights between students due to these. Also parents can file complaints about us because of these. That is why I believe these should be implemented from the top so that everyone has to accept them.”*

4.4. Research Question 3: How do pre-service teachers initially conceptualize transformative learning?

In order to explore participants' views on transformative learning, the semi-structured interviews were conducted with 13 participants. In these interviews the participants were asked about their background knowledge on transformative learning theory, their views on transformation and implementation of transformative learning theory in a language classroom. When the interviews were analyzed through content analysis, two major themes emerged related to transformative learning theory, which were: perceptions about transformative learning theory, and implementation of transformative learning theory. Within perceptions about transformative learning theory, participants reflected on their views on transformation, which fell under the categories of transformation as culture conflict (Mezirow), and transformation as emancipation (Freire). The themes in relation to transformative learning are demonstrated in the following figure.

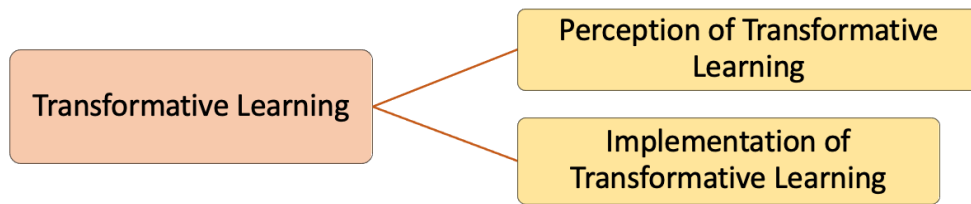


Figure 31. Themes in relation to transformative learning

Within these two categories, some hyper-categories and categories emerged according to the content analysis. For the first theme, perceptions of transformative learning, views on transformation emerged as a hyper-category, and two categories, namely transformation as culture conflict and transformation as emancipation, fell under it. In regards to the second theme, implementation of transformative learning, language education emerged as a hyper-category, and four categories, namely activity, material, extra-curricular activity, and content fell under it. The following table presents hyper-categories and categories in relation to these two themes.

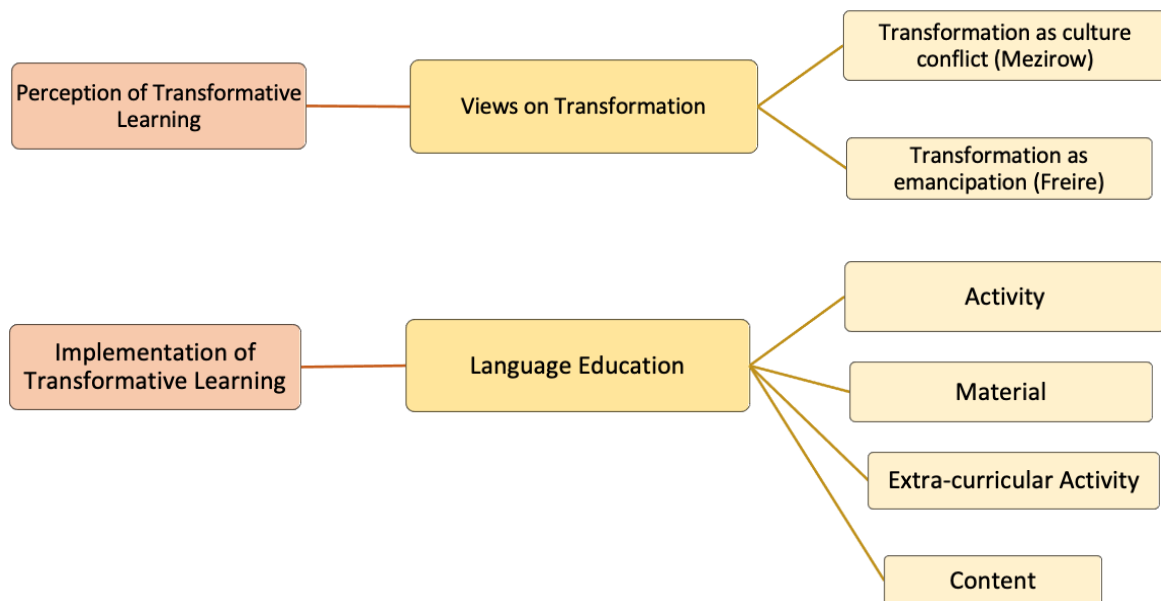


Figure 32. The hyper-categories and categories in relation to perception of transformative learning and implementation of transformative learning

The details of the content analysis of their perceptions of transformative learning theory are presented in the following table.

Table 30.

Participants' perceptions about transformative learning

Theme	Hyper-Category	Category	Codes	Participants
Perception of TL	Views on Transformation	Transformation as culture conflict (Mezirow)	Transforming problematic frames of reference	P1, P2, P3, P4 P5, P10
			Transforming prejudices	P4, P5, P6, P9
			Transformation for societal unity	P5, P8
			Learning from experiences	P8, P11
			Appreciation of differences	P2, P6
			Transforming knowledge into real life	P10
			Formation of new perspectives	P10
			Self-awareness	P8
			Breaking stereotypes	P7
			Transformation as emancipation (Freire)	Transformation for critical thinking	P3, P8

According to the results, participants viewed transformation from Mezirow's perspective most of the time, with the exception of two participants who pointed out that transformation was needed to improve critical thinking skills, which was a more Freirean perspective on transformation. The most prominent perspectives on transformation among participants were transforming the problematic frames of reference and transforming prejudices, as participants explained:

P3: *“People can have racist or sexist opinions. With transformative learning these can be changed, I believe. These are bad things, and it would be good if people can get rid of these thoughts with transformative learning.”*

P4: *“Maybe we have judgemental thoughts. We are human, I think that is normal. But, transformative learning can help us transform these thoughts.”*

Besides, some of the participants talked about other traits that they attribute to the idea of transformation, such as transformation for social unity, transformation that is based on personal experience and transformation for self-awareness, as P8 explained: *“When I look at my identities, except for one of them I am in all of the privileged groups in our society. But that one identity helps me realize my privileges and helps my self-awareness. Transformative learning can help us encourage this in formal education. Using students’ personal experiences, we can help them improve their self-awareness on social issues. We can use transformative learning for societal unity and peace.”* Also, P10 talked about how they viewed transformation by saying that transformation is forming new perspectives at the same time, and applying them into real life.

P10: *“Transformative learning can be useful in terms of teaching students to form new perspectives on things, and help them use these new perspectives in their real lives.”*

Yet, even though almost all of the participants mentioned their thoughts about transformation which are in line with Mezirow’s perspectives on transformation, none of the participants said that they have some sort of previous knowledge on transformative learning theory nor did they say they see a relationship between our current education system and transformative learning theory when they were asked about their background knowledge. However, they still suggested some ways to implement transformative learning to language classrooms as future language teachers, which are presented in detail in Table 31.

Table 31.

Participants' perceptions about implementation of transformative learning

Theme	Hyper-Category	Category	Codes	Participants
Implementation of TL	Language Education	Activities	Debates	P3, P13
			Self-reflective activities	P10, P12
			Icebreaker activities	P4
			Writing papers	P5
			Drama	P6
			Games	P9
		Materials	Authentic materials	P1
		Extracurricular Activities	Pen pals	P8
	Content	Inclusion of different perspectives	P12	

As for how transformative learning theory can be implemented in language classrooms, participants suggested some activities that can be utilized in order to reflect the principles of transformative learning such as debates, icebreakers, self-reflective activities such as journals, tasks for writing papers, drama activities, and games for younger students. For materials, only one of the participants suggested using authentic materials as they involve more variety in terms of different perspectives. Similarly, one of the participants suggested that the content can be revised to include more diverse perspectives. Lastly, one of the participants suggested penpals for students, as it can increase their chance of meeting different people with different opinions from themselves. All in all, on transformative learning theory, participants expressed that they have no previous knowledge about the topic, yet shared their opinions which were actually in line with Mezirow's perspective on transformative learning theory, and they suggested some implementation ways for transformative learning theory, which were only second-guesses.

4.5. Research Question 4: Does critical multicultural education course module affect pre-service teachers' level of critical consciousness?

This research question intends to determine whether there is a significant difference between the critical consciousness level of the participants before and after the two-weeks long critical multicultural education course. In order to answer this question, the data was gathered through the Critical Consciousness Scale one month before and after the course implementation. Since the Critical Consciousness Scale has three subscales that should be independently considered, the gathered data was analyzed using paired sample t test for each subscale to reveal if there is a significant difference between the pre and post results of the participants. The results of paired sample t tests are presented in Table 32.

Table 32.

Paired sample t test result of pre and post tests

	N	M	SD	T	df	Sig.
CR: Perceived Inequalities						
Pre-test	83	3.57	0.90	2.383	82	.02
Post-test	83	3.88	0.75			
CR: Egalitarianism						
Pre-test	83	4.35	0.62	-1.606	82	>.05
Post-test	83	4.21	0.55			
Critical Action						
Pre-test	83	2.71	0.80	-.462	82	>.05
Post-test	83	2.66	0.66			

According to the result of the paired sample t test, it is seen that there is no significant difference between participants' level of critical reflection regarding egalitarianism ($t = -1.606, p > .05$) and critical action ($t = -.462, p > .05$). However, there

is a significant difference found between the pre and post test results of the participants' level of critical reflection regarding perceived inequalities ($t = 2.383, p = .02$).

4.5.1. Research Question 4.1: Does critical multicultural education course module lead to changes in pre-service teachers' conceptualization of CC?

In order to assess how participants' level of critical consciousness changed after the course module, apart from the quantitative data, semi-structured interviews were conducted with 10 of the participants who attended the courses. In these interviews participants were asked specifically about inequality, underlying reasons of inequality, and they were asked to suggest some solutions to these discussed notions, similar to the pre-interviews. When the interviews were analyzed through content analysis, the two major themes that emerged regarding critical consciousness were the same with pre-interviews as well: critical reflection, and critical action.

Within critical reflection, participants reflected on inequality, which involves educational inequalities, occupational inequalities, and perceived reasons for inequality. As for critical action, participants shared their thoughts on using education as a tool for change, using language education as a tool for change, and other tools for change. Based on these themes and hyper-categories, various categories emerged in the process of content analysis, which are also presented in the following figure.

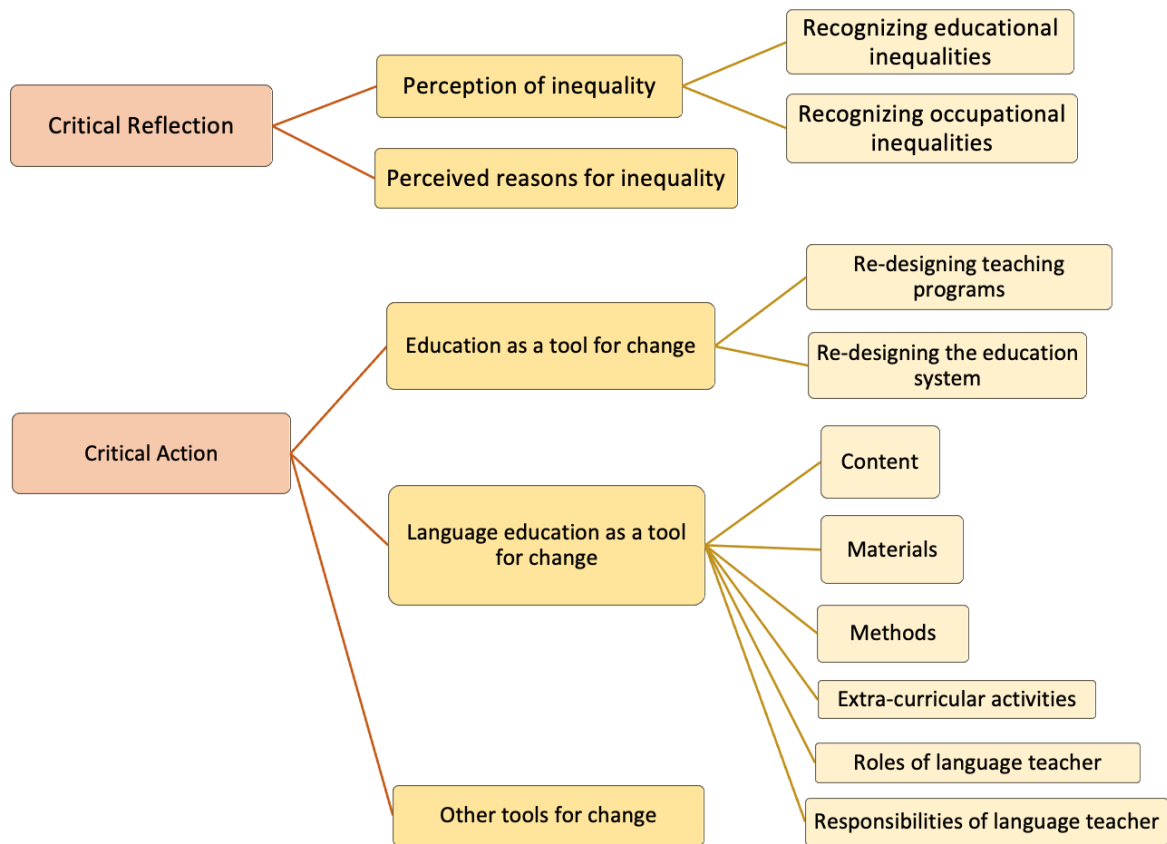


Figure 33. The themes, hyper-categories, and categories in regards to critical consciousness

The details of the content analysis of critical reflection are presented in the following tables.

Table 33.

Critical reflection of the participants after the CMECM

Theme	Hyper-Category	Category	Codes	Participants
Critical Reflection	Recognizing Inequality	Recognizing educational inequalities	Economy	P1, P2, P5, P6, P7
			Discrimination	P3, P5, P6, P7, P8
			Sociocultural beliefs	P1, P4
			Opportunity gap	P1, P7
			Disabilities	P3, P4

Continuation of Table 33

Theme	Hyper-Category	Category	Codes	Participants
Critical Reflection	Recognizing Inequality	Recognizing occupational inequalities	Gender discrimination	P2, P3, P5, P8, P10
			Socioeconomic status	P2, P5, P9, P10
			Homophobia	P2
	Perceived reasons for inequality		Privileges and Discriminations	P1, P2, P3, P4, P8, P9
			Cultural beliefs	P1, P8
			Income discrepancy	P1, P6
			Oppression of disadvantaged groups	P9
			Religious beliefs	P1
			Failure of social state	P1
			Lack of critical thinking	P7
	Negative political climate of the country	P5		
	Lack of education	P10		

Compared to the pre-interviews, after the course module, participants had neater opinions on inequalities regarding both educational and occupational inequalities. This time, participants mostly mentioned discrimination as an umbrella for what they had previously pointed out, which made discrimination one of the most prominent educational inequality among all. In addition to discrimination, the other prominent educational inequality was economy. Even though socio-economic status was mentioned in the pre-interviews by two participants, after the course module, it is seen that participants mostly suggested economic reasons such as income discrepancy and economic access to resources for educational inequalities.

P6: *“The first thing is money. Money plays a big role in educational opportunities. Then... Well, discrimination. It could be anything, family’s attitudes, social conditions. For example sexism.”*

P7: *“In education, first thing is economic status. For example private schools. Are children in private schools and public schools receive the same opportunities? Also there are many social discrimination against different groups.”*

P8: *“There are lots of discrimination. It can be related to sex, age, etc.”*

On the other hand, besides economy and discrimination that were somehow present in pre-interviews, in post-interviews three codes emerged different from pre-interviews, namely, sociocultural beliefs, disabilities, and opportunity gap. Some of the participants pointed out sociocultural beliefs have an impact on people’s educational opportunities and therefore this creates an inequality, as well as some of the participants mentioned the inequalities faced by people with disabilities, which was never mentioned before. As the final remark, surprisingly, two of the participants mentioned opportunity gap as an educational inequality since people do not have the same educational opportunities in life, as P1 explained: *“I can say economy, I can say many other socioeconomic factors, but I think opportunity gap includes all of them. People don’t have equal opportunities so it affects education.”*

Regarding occupational inequalities, in pre-interviews participants mentioned only sexism, political views, and discrimination based on physical appearance. Similarly, in post-interviews, participants pointed out gender discrimination, however, they did not talk about political views or discrimination related to physical appearance, instead, two different codes emerged: socioeconomic status and homophobia. As for perceived reasons for inequalities, similar to the pre-interviews, in post-interviews participants also suggested cultural beliefs, negative political climate of the country, and lack of education. However, differently from the pre-interviews, the content analysis showed that the most prominent reason for inequalities suggested by participants was privileges and discriminations in the society. For instance, P9 explained this as follows: *“The reason behind these inequalities are the privileged group that is accepted by the society because they are the majority, and other groups being disadvantaged and left out.”* P9 also mentioned oppression of disadvantaged groups by saying *“they [disadvantaged groups] are always left behind in life in terms of opportunities.”* Apart from these, religious beliefs, income discrepancy,

lack of critical thinking skills, and failure of the social state were mentioned by the participants as reasons for inequalities.

P1: *“I think one of the reasons for these inequalities is that the state cannot fulfill the duties of a social state, it creates these economic issues, maybe.”*

Similar to the pre-interviews, participants were also asked to give suggestions in terms of how the inequalities they discussed can be eliminated from society apart from only reflecting on inequalities. As they suggest solutions, three hyper-categories emerged: education as a tool for change, language education as a tool for change, and other tools for change. According to the content analysis, various categories fell under these three hyper-categories, which are presented in the following figure.

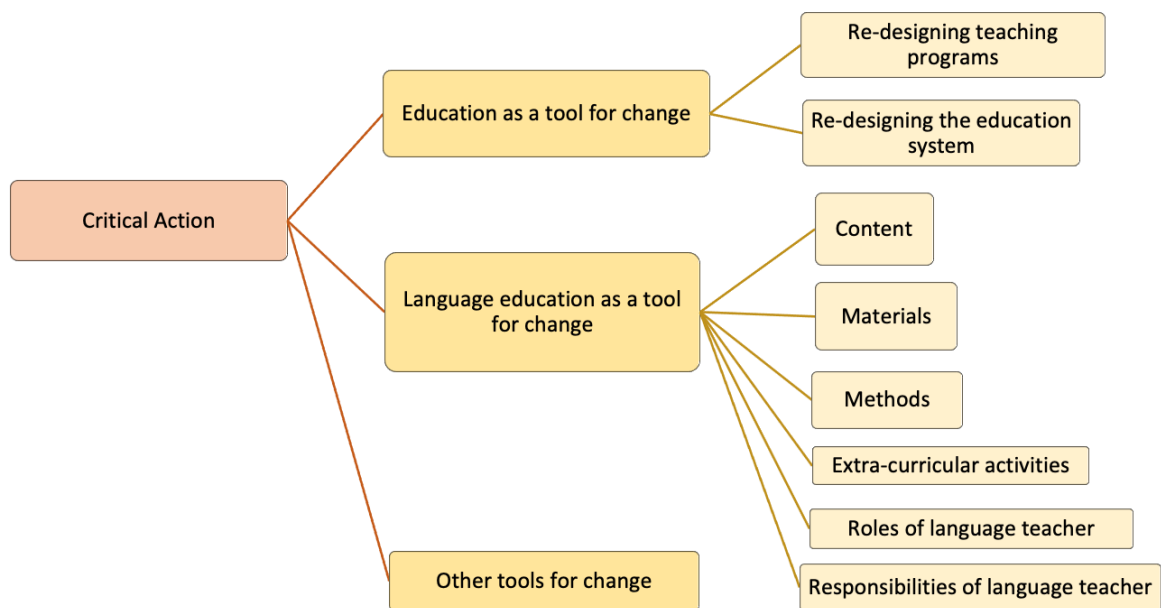


Figure 34. Hyper-categories and categories in regards to critical action

In terms of the hyper-category of education as a tool for change, two categories emerged: re-designing teaching programs, and re-designing the education system. The details of the content analysis of critical action in regards to education as a tool for change are demonstrated in Table 34.

Table 34.

Critical action: education as a tool for change after the CMECM

Theme	Hyper-Category	Category	Codes	Participants
Critical Action	Education as a Tool for Change	Re-designing the Education Programs	Integrating critical issues in course units	P2, P10
			Including transforming prejudices	P6, P10
			Implementing TL in every lesson	P7
		Re-designing the Education System	Inclusive education system	P1, P5, P7
			Changing the aim of education	P7, P9
			Critical teacher education	P7, P3
			Consciousness raising with education	P2, P3
			In-service trainings	P4
			Equal educational opportunities for all	P6
			Diversity trainings for parents	P10

Regarding using education as a tool for change, participants put forward ideas that were towards a more critical education compared to pre-interviews. Considering the redesign of the education programs, participants suggested that critical issues should be integrated in course units, transformative learning should be implemented to each lesson, and education programs should include activities that will transform prejudices of students towards diverse people. On the other hand, in terms of the redesign of the education system, participants expressed that the education system should move towards inclusive education as well as the ideology of the Ministry of National Education should move towards inclusivity, the aim of the education should be changed accordingly, and teacher education should also be more critical.

P1: *“Initially, the education system should be revised and become more inclusive. We need to move towards an inclusive education system.”*

P7: *“After the course, I started to think that the aim of education should be changed to be more inclusive and critical. Also the ideology of education, the ministry, should be revised to be more inclusive as well. The change can start with the ideology of the ministry.”*

Among the responses of participants, there were similar suggestions to the previous interviews regarding using education as a tool for change, such as consciousness raising with education, in-service training for teachers, and diversity training for parents. However, newly emerged codes this time, for instance, inclusive education, education for changing norms, and equal education opportunities for all. This time, participants mentioned sides of education that can be used more critically such as P6 who said *“I think the solution is to give everyone equal opportunities to receive quality education. Because without equal opportunities, we cannot solve anything.”* as well as P9 who explained *“Norm culture should be changed. An employer hiring a gay person is not enough. People need to change the norm in their head from an early age, with education.”* Lastly, this time after the course module, there were no comments made by participants in terms of normalization of diversity through education, which was one of the main suggestions in pre-interviews.

Throughout the interviews, participants also suggest many other ways that can be implemented in order to make the education system more critical. These suggestions were either related to what a language teacher can do in their classroom, which led to the emergence of the category of language education as a tool for change. Within this category, participants reevaluated the ways of implementing critical teaching in language classrooms as future language teachers including content, materials, methods, and extracurricular activities, as well as the position of language teachers including the roles and responsibilities of language teachers, as presented in the following figure.

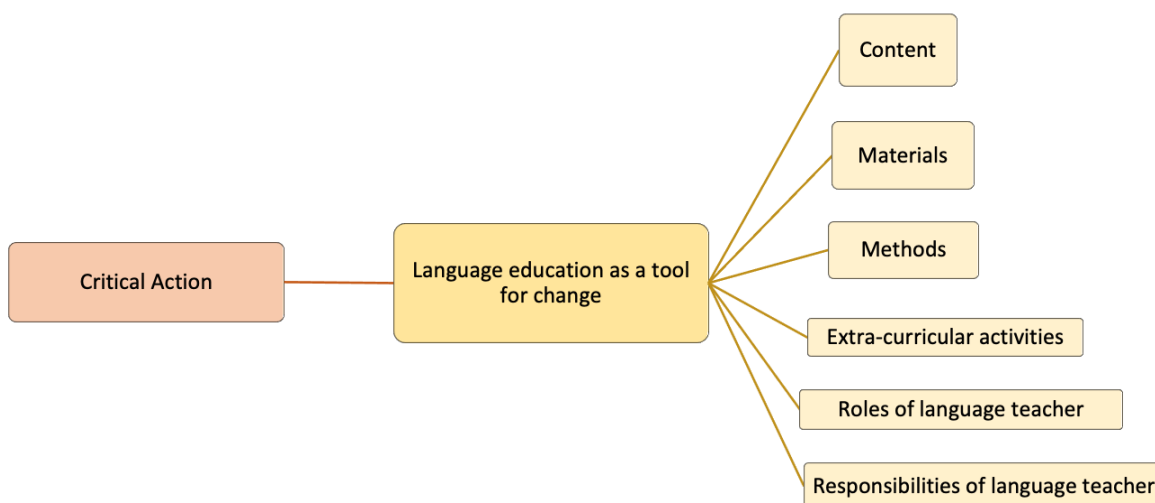


Figure 35. Critical action: language education as a tool for change

The details of the content analysis of critical action in regards to language education as a tool for change are demonstrated in Table 35.

Table 35.

Critical action: language education as a tool for change after CMECM

Theme	Hyper-Category	Category	Codes	Participants
Critical Action	Language Education as a Tool for Change	Content	Discussion classes	P2
			Using history of different communities	P5
			Wisely chosen critical content	P8
		Materials	Representation of diversity in materials	P1
			Real-life stories	P4
		Methods	Experience-based learning	P1
			Role-plays	P4
			Writing Critical outcomes	P8
			Asking questions	P9
		Extracurricular Activities	Collaboration with NGOs	P4

Continuation of table 35

Theme	Hyper-Category	Category	Codes	Participants
Critical Action	Language Education as a Tool for Change	Extracurricular Activities	Collaboration with families of students	P4
			Self-critical	P2
		Roles of language teacher	Conscious	P6
			Manager of the classroom	P10
			Change agent	P8
		Responsibility of language teacher	Being self-critical	P2
Being conscious	P6			

Regarding what can be done in a language classroom to enhance critical teaching, three of the suggestions fell under the content category. Among these suggestions one of which, using history of other communities, had been suggested in the previous interviews, and two other suggestions were new to the post-interviews. While one of the participants suggested that discussion classes can be conducted in a language classroom since the teacher can regularly conduct a discussion class for instance in between units, another participant suggested wisely chosen critical content, which means that the teacher can select more critical content while conducting their lessons. As for materials, participants proposed more representation of diversity can be included in materials, as well as real-life stories of diverse groups as a part of this diversity representation. In terms of methods or activities that can be done in the classroom, only the role-play activities were the same as pre-interviews. This time, participants mentioned more experience-based learning methods such as transformative learning, asking more questions in the classroom and writing critical outcomes as well as the linguistic ones.

P1: *“We can always benefit from students’ own dialogues, their own experiences to discuss social issues in the classroom. Also we can use materials that have diverse groups in them, that reflect their struggles, and so on.”*

P8: *“We can write our outcomes accordingly besides the outcomes related to English. We can choose our content more wisely, we can look for more critical content that we can bring to the classroom.”*

P9: *“I realized the importance of asking questions. We need to make students question the inequalities and ‘why’s of those inequalities by asking questions. Asking questions is like the first step.”*

Besides content, materials, and methods, P4 suggested extracurricular activities that the teacher can accomplish, which are collaboration with nongovernmental organizations, and collaboration with parents, by saying *“I realized some of the nongovernmental organizations with the help of this course, we can collaborate with them, we can organize trips, or meetings. Also we can organize things like that with parents.”*. Finally, as for the roles and responsibilities of the teacher, apart from being conscious which was also suggested in the pre-interviews, participants talked about being self-critical, and being the manager of the classroom. Also, differently from the pre-interviews, the role of a teacher as a change agent was mentioned for the first time by P8: *“It starts with the teacher. The teacher should be conscious and should play an active role in changing the way of education.”*

Lastly, some of the participants suggested other ways of initiating change apart from using education as a tool. The details of the content analysis of critical action regarding using other tools for change are demonstrated in Table 36.

Table 36.

Critical action: other tools for change after the CMECM

Theme	Hyper-Category	Category	Codes	Participants
Critical Action	Other tools for change		Renovation of social state	P1
			New laws	P5
			Mass media	P1
			Economic investments	P1

Regarding other tools that can be used for change, only using mass media to educate society kept its place in the post-interviews. One of the participants suggested that new laws should be made to address the rights of diverse groups, while another participant suggested that the social state should go for a renovation and more economic investments should be made.

4.6. Research Question 5: Does critical multicultural education course module affect pre-service teachers' critical multicultural education perceptions?

Similarly to the previous research question, this research question aims to reveal if there is a significant difference between the participants' perceptions regarding critical multicultural education before and after the two-weeks long critical multicultural education course. In order to answer this question, the data is gathered through the Professional Beliefs about Diversity Scale one month before and after the course implementation just like the previous research question. Since the Professional Beliefs about Diversity Scale is considered as a data collection survey, the gathered data is analyzed using Wilcoxon signed-rank test for each item on the scale to reveal if there is a significant difference between the pre and post results of the participants. According to the results of Wilcoxon signed-rank test, there is no significant difference found among pre and post scores of each scale item ($p > .05$).

4.6.1. Research Question 5.1: Does critical multicultural education course module lead to changes in pre-service teachers' conceptualization of CME?

With the semi-structured interviews that were conducted with the 13 of the participants, it is intended to further explore the changing perceptions of the participants about critical multicultural education after the course module. In these interviews participants were asked about their views on education, language education, and multicultural education and critical multicultural education, how they viewed critical multicultural education practices in schools, in language education, and in teacher education. When the interviews were analyzed through content analysis, two major themes emerged, which were: changing views on education, and the changing perceptions on critical multicultural education practices after the critical multicultural education course module. Within changing views on education, the participants' changing perceptions of education, changing perceptions of language education, and changing perceptions of multicultural education emerged as hyper-categories. Within changing perception of

critical multicultural education practices, critical multicultural education practices in schools, critical multicultural education practices in language education, and critical multicultural education practices in teacher education emerged as hyper-categories. These themes and hyper-categories in regards to critical multicultural education after the CMECM presented in the following figure.

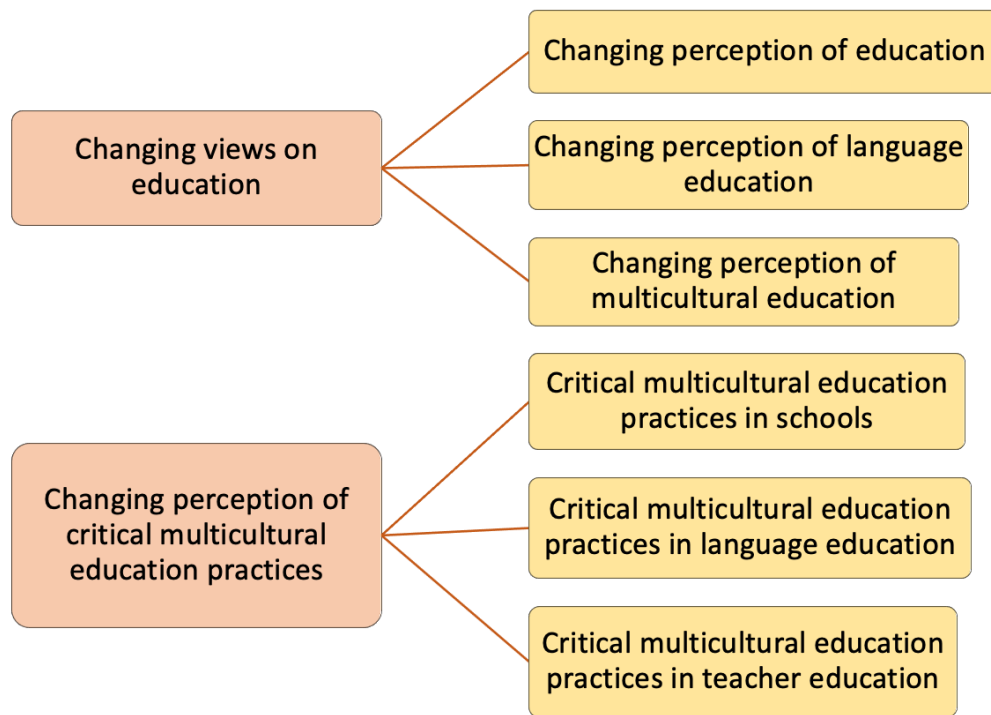


Figure 36. Themes and hyper-categories in regards to critical multicultural education after the CMECM

According to the content analysis, regarding participants' changing perceptions of education, three categories emerged: bank-deposit approach, problem posing approach, and inclusive education; regarding their changing perceptions of language education, three categories emerged: mainstream language education, critical language education, and position of English; regarding their changing perceptions of multicultural education, two categories emerged: conservative multicultural education, and critical multicultural education. These hyper-categories and categories are demonstrated in the following figure.

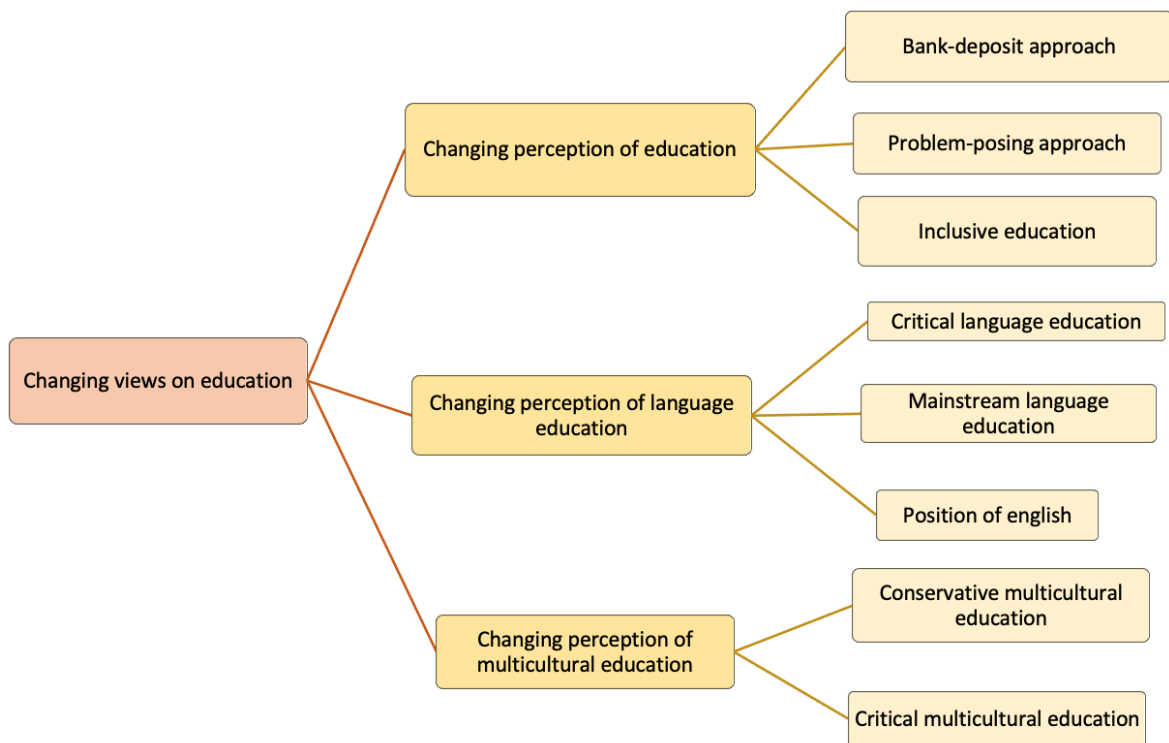


Figure 37. Hyper-categories and categories in regards to the participants' changing perceptions of education

The details of the content analysis of the participants' changing views on education are presented in the following table.

Table 37.

The participants' changing perceptions of education

Theme	Hyper-Category	Category	Codes	Participants
Changing views on education	Changing perception of education	Problem-posing approach	Socio-political discussions in the classroom	P1, P2, P7, P9
			Raising conscious individuals	P6, P8
			Awareness on the political position of teaching	P2
			Reflection of social life in classroom	P7
			Grassroots movement	P7
			Asking questions	P9

Continuation of table 37

Theme	Hyper-Category	Category	Codes	Participants
Changing views on education	Changing perception of education	Inclusive education	Presentation of different cultures	P1, P2
			Acceptance of differences	P7, P9
			Normalizing diversity	P5, P8
			Familiarity with diversity education	P3
			Education for all	P3,
			Addressing differences	P8
			Bank-deposit approach	P5, P8
	Views on Language Education	Critical Language Education	Improving students' academic knowledge	P9, P10
			Access to resources	P7
			Raising awareness on sociopolitical issues	P10
			Linguistic Aims	P4, P5, P6, P8, P9
			Learning about cultures	P4, P8, P9, P10
			Position of English	P7, P3, P10
	Views on Multicultural Education	Conservative	Diversity representative activities	P1
Deficient in terms of action			P1	
Presentation of diversity			P1	
Critical		Questioning	P4, P6, P9, P10	
		Discussions of privilege and discrimination	P1, P2	
		Action-based	P1	

Continuation of table 37

Theme	Hyper-Category	Category	Codes	Participants
	Views on Multicultural Education	Critical	Problem solving	P2
			Critique of the system	P7
			Critical thinking skills	P3
			Analyzing the background of the issues	P5

When asked about their views on education and whether it got influenced by the course module, most of the participants reported that their views either changed or expanded. In pre-interviews, participants mostly had viewed education from a bank-deposit approach, however, in post-interviews the bank deposit approach of education was the least mentioned by the participants, only education's aim of creating citizens and improving students' academic knowledge were pointed out by some of them. Besides, participants also shared their perceptions of education that were more in line with inclusive education. Among them, only one of them, acceptance of differences, was the same with pre-interviews, the rest of them such as presentation of different cultures, normalizing diversity, addressing differences, and education for all were recent. Participants reported that they got familiarity with inclusive education and education for diversity, and started to consider it as a part of educational aims of the country.

On the other hand, according to the content analysis, this time, the participants' perceptions fell more under the problem posing approach of education such as sociopolitical discussions in the classroom, awareness on the political position of teaching, reflection of social life in the classroom, grassroots movement, raising conscious individuals, and asking questions. For instance, P2 talked about how they realized the political position of teaching by saying *"I already knew that our materials have some sort of ideology behind them, but I never knew how much they are influenced by these ideologies. I realized that there is an ideology behind education, that teaching is kind of political."*, as well as P7 who made comments on their changing perspective about sociopolitical discussions in the classroom and grassroots movement by saying *"The course module changed my mind in terms of discussing sociopolitical issues in the*

classroom. Now I think that these should be discussed, always. In today's world, we need to understand each other. This societal discriminations can be eliminated if we understand each other. So, if the change doesn't come from the top, it will come from the bottom. It starts with the classroom, then the school, then the society. The first step is to talk about these in the classroom.". Overall, the participants shared that they realized the education's purpose of raising conscious individuals apart from its academic aims, such as P9's views as follows: *"I realized that we can help students improve their self-awareness. I never thought that we could integrate real problems of life into teaching, I always thought that we need to teach the language and that's all. This has changed."*

In terms of language education, the content analysis showed that the participants' changing perceptions of language education were in line with mainstream language education, which are linguistic aims and learning about cultures, similar to the pre-interviews. However, in the post interviews, it is seen that participants shared perspectives that were more towards critical language education. While P7 talked about the role of language education in accessing resources by saying *"We need to look at what English can serve us in this global world. We take English lessons to benefit from this. So, if the opportunities to receive language education are not equal, then what?"*, P10 talked about the role of language education in problem posing education by saying *"I used to think that as a language teacher I will come to the classroom and teach grammar or so on, but I realized that I can raise awareness while doing that. For example on sexism, homophobia, etc, I can help students gain consciousness."*

Lastly, regarding their views on multicultural education, participants shared their perspectives that relied on mostly critical multicultural education contrary to pre-interviews. While in the pre-interviews, participants mostly shared their views that were compatible with conservative and liberal approaches of multicultural education, yet this time participants mostly shared views that were more critical, only with the exception of one participant who shared comments on conservative multicultural education. When asked about multicultural education, P1 mentioned representation of diversity and diversity representative activities, yet, also mentioned how deficient they found multicultural education by saying *"I think multicultural education is not enough. I started to recognize the difference between multicultural education and critical multicultural education after the courses. Multicultural education only covers the presentation of differences, and it is*

not enough. But with critical multicultural education people realize their privileges, and the discriminations in the society.”. In line with critical multicultural education, participants had the idea that multicultural education include or should include discussions of privilege and discrimination, problem solving, critique of the system, improving critical thinking skills, questioning, analyzing the background of the issues, and is or should be action-based.

As for the changing perceptions of critical multicultural education practices, three hyper-categories emerged: critical multicultural education practices in schools, critical multicultural education practices in language education, and critical multicultural education practices in teacher education. According to the content analysis, four categories fell under critical multicultural education practices in schools: teaching with cultural sensitivity and tolerance, teaching with multicultural competence, teaching in socio-political context, and teaching as a counter-hegemonic practice; three categories fell under critical multicultural education practices in language education: teaching the other, teaching with cultural sensitivity and tolerance, and teaching as a counter-hegemonic practice; and three categories fell under critical multicultural education practices in teacher education: curricular changes, in-service training, and extracurricular activities. The following figure presents these hyper-categories and categories in regards to the participants’ changing perceptions of critical multicultural education practices.

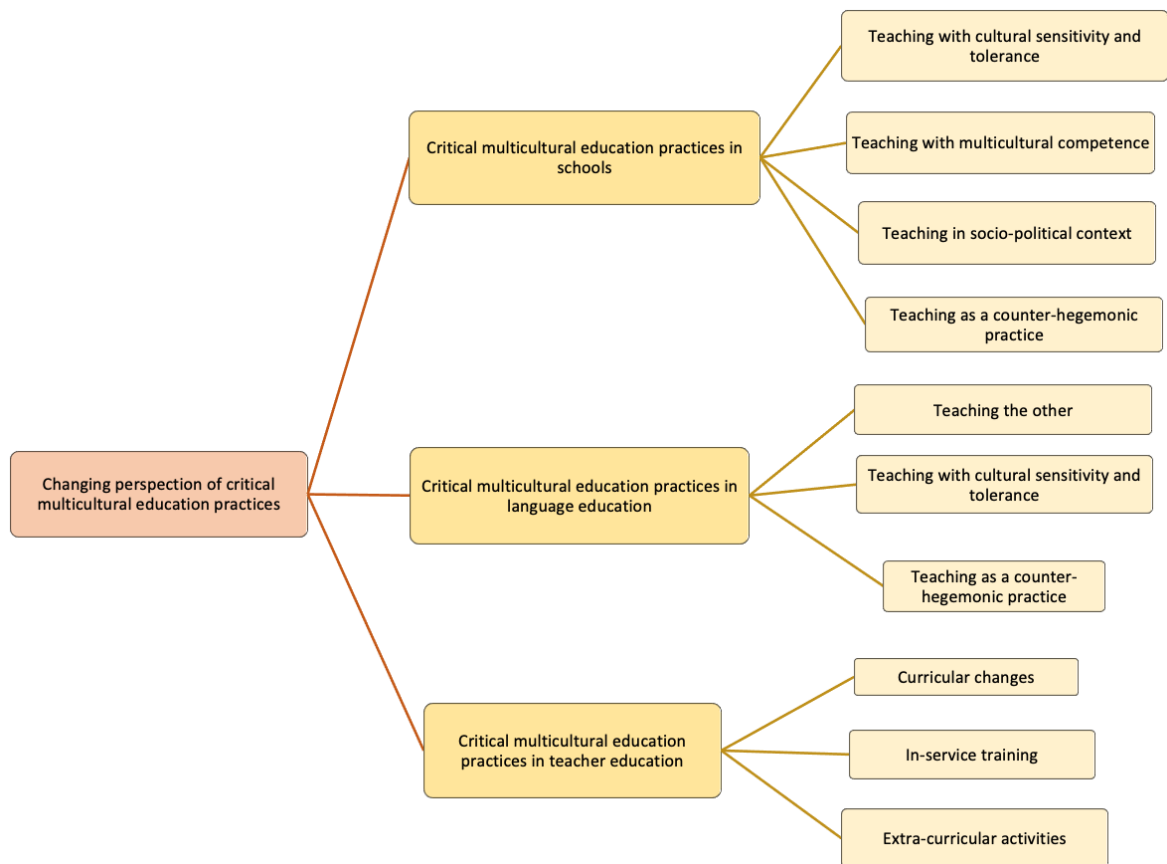


Figure 38. Hyper-categories and categories in regards to the participants' changing perceptions of critical multicultural education practices

In post-interviews, the participants were asked about critical multicultural education practices in schools, in language education, and in teacher education, again. The responses of the participants were categorized using Gorksi's multicultural education model (2009) similar to the pre-interviews. The details of the content analysis of participants' changing views on critical multicultural education practices are presented in the following table.

Table 38.

Changing perceptions of critical multicultural education practices

Theme	Hyper-Category	Category	Codes	Participants	
Changing perception of CME Practices after CMECM	CME practices in schools	Teaching with cultural sensitivity and tolerance	Normalizing diversity	P8	
		Teaching with multicultural competence	Promoting diversity without political discussions	P3, P5	
			Raising awareness	P8	
		Teaching in socio-political context	Socio-political discussions in the classroom	P4, P5, P8, P9, P10	
			Critical thinking skills	P9	
		Teaching as a counter-hegemonic practice	Taking action against oppression	P9	
	CME practices in language education	Teaching the other	Representation of diversity	P8	
		Teaching with cultural sensitivity and tolerance	Normalizing diversity	P8	
		Teaching as a counter-hegemonic practice	Socio-political discussions	P1	
	CME practices in teacher education	Curricular changes		Praxis	P1
				Compulsory CME course	P1, P2, P3, P7, P8, P9
				CME integration to teacher education programs	P5, P9
				Elective CME course	P2, P7
			Practicum Integration with CME	P1	
	In-service Trainings	Yearly in-service trainings	P4		
	Extra-curricular	Seminars	P6, P8		

According to the content analysis, the participants' perceptions of critical multicultural education practices in schools were not in line with teaching the other point of view contrary to pre-interviews. Instead, only one of the participants suggested that diversity can be normalized in schools as a critical multicultural education practice, which fell under the approach of teaching with cultural sensitivity and tolerance. Apart from that, the responses of the participants were more liberal to critical regarding critical multicultural education practices, which is different from the previous interviews. Even though promoting diversity without political discussions and raising awareness on social issues were also prominent in the pre-interviews, this time participants mostly suggested that sociopolitical discussions can take place in the classroom, which was a more critical take on multicultural education practices. For instance, P10 shared their changing views on the discussions in the classroom by saying *"I really think that we should talk about what is not talked about commonly. Children spend most of their time in school, and there are issues that are seen as taboo in our society. We should talk about these. I used to be more on the fence about talking about these, but now I am more confident."* Besides, P9 talked about how taking action against oppression can have a place in the classroom, which made it the only comment that was from teaching as a counter-hegemonic practice approach of critical multicultural education.

P9: *"Courses helped me in terms of how to integrate critical multicultural education into my teaching. I see that I can shed light on these issues while I teach the language. I see that students need to become aware that they need to take action. I can help them become conscious about how to take action or at least the importance of it."*

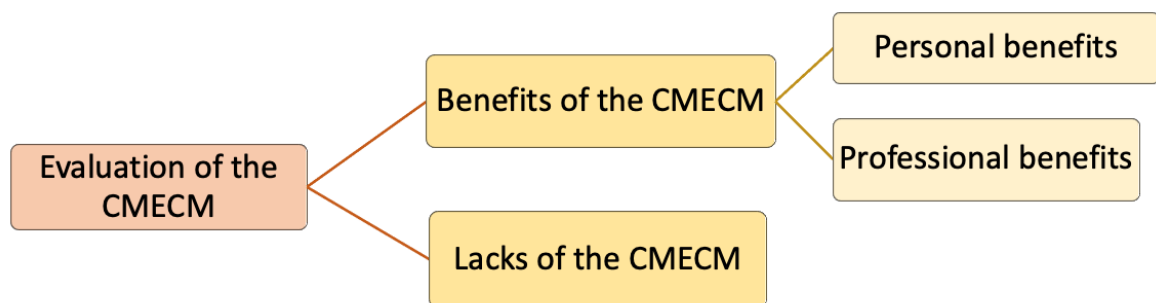
Apart from critical multicultural education practices in schools, two of the participants commented on these practices in language education. While P8 suggested practices that enhance representation of diversity and normalization of diversity similar to the pre-interviews, P1 suggested sociopolitical discussions and praxis. BURAYA BİŞİLER?

Lastly, in terms of the implementation of critical multicultural education to teacher education, participants' views stayed the same curricular wise, such as compulsory and elective critical multicultural education courses, practicum integration with critical multicultural education, and reflecting critical multicultural education throughout the teacher education program. However, the number of participants who suggested

compulsory critical multicultural education courses increased after the course module. As extracurricular activities, again, seminars for pre-service teachers were suggested by one of the participants. Lastly, contrary to pre-interviews, one of the participants suggested yearly in-service training for teachers in order to keep their memory fresh. Overall, it is seen from the post-interviews that participants have expanded their knowledge on critical multicultural education, and they started to approach education from a more critical perspective compared to the interviews before the course module.

4.7. Research Question 6: How do pre-service teachers evaluate critical multicultural education course module?

As the final remarks, participants were asked to evaluate the critical multicultural education course module and share their comments if they have any. Under the theme of evaluation of a critical multicultural education course module, two hyper-categories, the benefits and lacks of the course module, emerged. In terms of benefits, two categories emerged based on the responses of the participants: personal benefits and professional benefits, which are presented in the following figure.



The figure 39. Theme, hyper-categories, and categories in regards to the evaluation of the CMECM

The details of the content analysis regarding benefits and lacks of the course module is presented in the following table.

Table 39.

Evaluation of CMECM by participants

Theme	Hyper-Category	Category	Codes	Participants
Evaluation of CMECM	Benefits	Personal	Gaining positive attitudes towards diversity	P7, P3, P10
			Gaining perspective on social issues	P7, P6
			Organized thinking	P1
			Positive effect	P1
			Improved knowledge on the concepts	P1
		Encouragement to talk about untalked	P10	
		Opportunity to research	P1	
		Professional	Gaining pedagogical insights	P3, P5, P9
			Resource providing	P2, P4
			Awareness on the political position of teaching	P2, P7
	Lesson planning		P7, P3	
	Awareness on material development		P2, P7	
	Familiarity with the concepts		P1, P9	
	Guidance		P1, P7	
		Implementation of CME into practice	P6, P9	
		Awareness on the need for self-improvement	P2	
		Awareness on the role of the teacher	P2	
Awareness on the ideologies behind education		P2		

Continuation of table 39

Theme	Hyper-Category	Category	Codes	Participants
Evaluation of CMECM	Benefits	Professional	Awareness on the education goals	P7
			Beneficial feedback on tasks	P3
			Insights on the academic field	P1
			Creating a critical discussion environment in classroom	P4
			Insights on Critical ELT	P5
	Lacks		Limited time	P1, P2, P3, P4, P7
			Dense content	P1, P2
			Teacher-centered	P1
			Individual learning	P1
			More information about critical action	P9

Throughout the interviews, participants commented on various benefits of the course module, which fell under two categories: personal benefits and professional benefits according to the content analysis. Among personal benefits, the most prominent benefits were gaining positive attitudes towards diversity and gaining perspective on social issues, respectively.

P5: “For example, I used to have strong opinions about education in the mother tongue for ethnically diverse people, I used to avoid these topics. Now I tend to be more supportive of it. I realized this change in myself after the courses.”

P6: “Courses helped expand my knowledge. I also had some prejudices against multicultural education. My prejudices started to break.”

P10: “Courses helped me a lot. For example, I had some feelings that I shouldn’t have about refugees, which is a hot topic for our country. I knew that I shouldn’t feel this way but I couldn’t balance myself. But now, after the courses, I believe I will approach this topic more professionally.”

Apart from these, one of the participant reported that after the course module they feel more confident about talking societal issues, and another participant reported that the course module had a positive effect on them, it helped them organize their opinions about these topics, their knowledge on these concepts improved, and the course module gave them the opportunity to research more about these concepts.

As for professional benefits of the course module, participants had more to share. Participants reported that they gained awareness on the education goals, the ideologies behind education, the political position of teaching, the need for self-improvement as future teachers, and material development for critical multicultural education. Besides, they also reported that the course module helped them in terms of providing resources, lesson planning, providing guidance, providing new activity types, showing new pedagogical insights, showing how to create a critical discussion environment in the classroom, and providing knowledge on how to implement critical multicultural education into practice. Some of the participants shared that they benefited from the feedback they received on their tasks, they got familiar with the concepts, they gained insights on critical English language teaching and the academic field around it.

On the other hand, as for the lacks of the course module, the most prominent lacks were limited time and dense content, which are indeed relevant to each other. As the course module was two-weeks long and intended to cover broad concepts, even though the content was tried to be simplified as much as possible by the researchers, the participants found it to be dense. Again, due to the limited time frame of the courses, one of the participants found it to be teacher-centered and based on individual learning. Lastly, another participant suggested that there should be more information about how to take critical action as teachers. Overall, the participants reported that they benefited from the course module in terms of gaining more positive attitudes towards diversity, expanding their personal knowledge on social issues, gaining awareness on critical approaches to education, and learning about new ways of implementing critical multicultural education to their teaching practice. They also reported that the course module was short, had limited time, and a dense content, which led to more teacher-centered lessons and insufficient information on how to take critical action.

4.8. Chapter Summary

In this chapter, the results of the qualitative and quantitative data analysis were presented in detail.

CHAPTER V

DISCUSSION, CONCLUSION, AND IMPLICATIONS

5.1. Introduction

In this chapter, the findings gathered from the quantitative and qualitative data are discussed in relation to the current literature in detail under respective research questions.

5.2. Research Question 1: What is the pre-service teachers' initial level of critical consciousness (CC)?

This research question intended to explore the pre-service teachers' initial level of critical consciousness, and in order to address this question, the Critical Consciousness Scale was used. Critical consciousness has multiple dimensions that have been interpreted and defined by various scholars, and even though there is no clear cut separation among these dimensions, it is safe to say that critical reflection and critical action are the prominent notions that are attributed to critical consciousness (e.g. Jemal, 2017; Watts, et al., 2011). Therefore, when trying to determine the participants' level of critical consciousness quantitatively, the Critical Consciousness scale, which provides the opportunity to explore critical reflection and critical action separately, was used. The overall quantitative findings on participants' level of critical consciousness before the implementation of the course module show that they showed different consciousness levels for different dimensions of critical consciousness.

For critical reflection, two parameters, namely egalitarianism and perceived inequality, were considered. The results showed that the participants had a high level of critical reflection regarding egalitarianism ($M=4.33$, $SD=0.66$) and a high to neutral level of critical reflection regarding perceived inequalities ($M=3.58$, $SD=0.89$). This means, the participants had positive attitudes toward equality among different groups within a society and viewed equality as something to be achieved for every group, yet they showed almost neutral awareness in terms of recognizing inequalities experienced by diverse groups. Although the participants had positive egalitarian views in terms of critical reflection, their

level of critical reflection in terms of social analysis of inequalities related to gender, race, economy, or any other social oppression hindering the wellbeing of different groups was found comparatively neutral.

Even though the egalitarian views of the participants were on the positive side, the neutrality of their perceived inequalities was reflected in their level of critical action, which was found relatively low ($M=2.72$, $SD=0.85$). This means that the participants did not show sociopolitical participation as much. The quantitative findings regarding critical action is very compatible with the fact that the level of critical reflection is usually a precursor to critical action since taking action against inequality comes from the recognition and understanding of unjust and discriminatory social conditions (Watts, et al., 2011). The participants' low level of critical action is also in accordance with their views on education, which is further discussed under the next section, since they mostly viewed education as something neutral, something isolated from sociopolitical contexts. As education is seen as a sociopolitical act, a tool for maintaining oppression or gaining empowerment, and can never be isolated from the sociopolitical environment (Freire, 2018; Marlott, 2011; Monchinski, 2008), their low level of critical action explains this lean towards a neutral education perspective among the participants.

Contrary to the necessity for critically conscious teachers for the implementation of critical pedagogy and critical multicultural education (Reagan & Osborn, 2001), there is limited research that explores the level of critical consciousness of teachers and pre-service teachers quantitatively. Still, the findings of the current study can be compared to some of the research studies that employed a quantitative methodology. In a doctoral dissertation study conducted with early grades pre-service teachers, it is found that even though the critical reflection and critical motivation levels of the participants were high, a lack of critical action was prominent among participants (Rowe, 2022) which is compatible with the current study as well. Similarly, another research study conducted with K-12 in-service teachers revealed that teachers scored higher in terms of critical reflection regarding both egalitarianism and perceived inequality, yet scored much lower in terms of critical action (Leal, 2021). Again, a doctoral dissertation study conducted with another K-12 in-service teacher group showed that teachers had a much higher critical reflection score in terms of egalitarianism and perceived inequalities compared to their critical action score (Tyrrell, 2019). Yet, there is another study conducted with language teachers that revealed language

teachers had a high level of critical consciousness in terms of not only critical reflection but also critical action (Simmons, 2019), differently from the current study. Since there cannot be found any other quantitative research to compare the results of the current study, the result gathered from the qualitative data is referred to further discuss participants' initial level of critical consciousness.

5.3. Research Question 1.2: How do pre-service teachers initially conceptualize critical consciousness?

In order to further explore critical consciousness of the participants, semi-structured interviews were conducted with 13 of the participants before the implementation of CMECM. As for the qualitative data, critical consciousness of the participants was explored in two major themes: critical reflection, and critical action as the literature suggests (Watts, et al., 2011). In terms of critical reflection, the participants shared their perceptions of diversity and inequalities within the society. According to the content analysis, for diversity, the participants mostly shared elements of diversity such as diverse educational settings, different cultures, different ethnicities, and different views. Even though the general consensus on diversity was related to mentioned elements of it, some of the participants also mentioned different communities, socioeconomic backgrounds, preferences, political views, religions, sexual orientations, and minority groups. Besides, while talking about diversity, most of the participants had positive attitudes, they expressed that they saw diversity as richness, a positive condition both in and outside the classroom, which was in accordance with their positive egalitarian views found in the quantitative data. However, in terms of diverse societies, there are three major elements related to diversity, namely, political, economic, and cultural as discussed previously (Berry & Sam, 2014). The findings of the qualitative data reveals that, even though there were some mentions regarding political and economic elements, the participants mostly considered diversity in a cultural sense.

In addition to their reflection on diversity, the qualitative data analysis also shows the participants' perception of inequalities, which emerged in two categories: educational inequalities, occupational inequalities. Overall results showed that the participants were

aware of some of the educational and occupational inequalities such as racism, sexism, homophobia, discrimination based on religion and physical appearance, yet these were seen as prejudiced attitudes of teachers, students, and employers instead of systemic discrimination and oppression. This stance was also prominent among their views about the reasons for inequality. Apart from some of the participants who mentioned issues caused by the unjust societal systems, namely, economic power to access resources, negative political climate of the country, and receiving insufficient education, they generally related educational and occupational inequalities to society's prejudice against differences and discriminatory cultural beliefs. This indicates that despite of their positive attitudes towards diversity and goal of equality among every group in society, the participants lacked in terms of critical reflection, consequently critical consciousness, since one of the crucial parts of critical consciousness is being able to see complex social conditions including social, political, and economic contradictions in societal systems and reflect on them (Diemer, et al., 2016). This finding is in accordance with the findings of another study that was conducted with pre-service teachers who were white and from relatively upper-middle class. According to this study, the pre-service teachers attributed privilege and inequalities to personal attitudes and beliefs, instead of structural inequalities (Mueller & O'Connor, 2007) similar to the current study.

Besides, in line with the findings of the current study, another study conducted with pre-service teachers found that considering their lack of prior knowledge in terms of diversity and critical teaching, just as the sample of the current study, the participants reflected on their positive attitudes towards diversity, yet showed a low level of critical consciousness regarding identifying other diverse identities and inequalities (Han, 2013). Similarly, another research study conducted with pre-service teachers demonstrated that before a course that centered around teaching for diverse populations, participants had relatively limited insights on critical reflection, cultural and racial awareness, and praxis (Milner, 2006). However, contrary to these studies that showed perceptions of pre-service teachers without any intervention, with the help of an intervention, such as an inquiry, it is seen that pre-service teachers began to critically reflect on institutional structures that create inequalities for diverse groups, and even began to make connections between theory and practice indicating critical action (Lynn & Smith-Maddox, 2007). Furthermore, another study conducted with, again, pre-service teachers also had supporting findings. The study

revealed that in a teacher education program that pursues the goal of increasing critical reflection skills of pre-service teachers, participants showed relatively intricate reflections in terms of systemic inequalities (Stevenson & Cain, 2013).

As for critical action, the results of the qualitative data analysis showed that none of the participants showed interest in individual or collective action to change oppressive or discriminatory social conditions that they encounter, which is compatible with their low level of critical action obtained from the results of the quantitative data analysis. Instead, the participants suggested some ways of changing the unjust systems in the society that fall under the hyper-categories of education as a tool for change, language education as a tool for change and other tools for change. Even though most of the participants viewed education as a tool for a social change, which seems rather in line with the Freirian perspective of education (Freire, 2018), it is seen during the interviews that only the inclusion of diversity representation in education was prominent among the participants. By suggesting using education as a tool for consciousness-raising, participants actually meant diversity integration in education, such as a course for diversity, integrating diversity representation to content, some extracurricular activities such as meetings with diverse groups, teacher and parent training for gaining knowledge about diversity.

According to the results, there is little to no perception about individual and collective activism for social change. Considering the participants' ways of individual action, it is seen that they were centered around language education practices and roles and responsibilities of a language teacher. However, the ways that were suggested by the participants were only relevant to diversity representative content, materials, methods, and extracurricular activities. Besides, the roles and responsibilities that they attributed to themselves as future language teachers also centered around presenting, understanding, and accepting diversity. On the other hand, in terms of a more collective action, all of the participants suggested a top-down educational change such as redesigning the education system, the education programs, and materials. However, complementary to their suggestion for language education practices, these were also related to diversity representation and integration. Similarly, the other tools that the participants suggested are also in accordance with diversity representation such as using mass media and social media to represent more diversity. Since the responses of participants mostly were underpinned by conservative and liberal views on multicultural education practices which only deals

with recognition and identification of diversity (Gorski, 2009; McLaren, 2002; Lowe, 2007), the overall results showed no critical action in terms of sociopolitical participation, and the participants lacked in terms of their perceived capacity to effect social change.

To sum up, the overall discussion of the participants' initial level of critical consciousness indicates that they had a high level of critical reflection in terms of egalitarianism, an almost neutral level of critical reflection regarding perceived inequalities, and a low level of critical action and political efficacy. These results were also in accordance with the current literature since both quantitative and qualitative research findings show that, without an intervention, teachers and pre-service teachers tend to show relatively high levels of critical reflection and low levels of critical action (e.g. Baggett, 2020; Han, 2013; Leal, 2021 Rowe, 2022).

5.4. Research Question 2: What are the pre-service teachers' initial perceptions of critical multicultural education (CME)?

This research question was asked to determine the initial perceptions of pre-service teachers about critical multicultural education. In order to address this research question, the quantitative data was gathered through the translated version of the Professional Beliefs about Diversity Scale. The quantitative data showed that the participants had positive attitudes towards multicultural school and classroom practices for almost every item that was on the survey before the implementation of the course module. Among the items of the data collection tool, the most agreed items were suggesting that second language education should be supported, LGBTQ individuals should be allowed to teach in schools, teachers should have experience working with diverse students, religious diversity should be considered in schools, and it's better to spend money on gifted kids instead of disabled kids.

On the other hand, although there were no items scored low, the participants remained neutral towards seven items that suggested teachers don't expect less from students from the lower socioeconomic class, second language learners should receive instruction in their first language, teachers should adjust their preferred mode of instruction for all students, diversity in English coursebooks is enough, teachers should group students

by ability levels, only schools with diverse student populations need diverse personnel, and males are given more opportunities in math and science than females. Overall, the participants showed a high level of agreement with most of the items, with the exception of a few.

Since the data collection tool intended to determine pre-service teachers' professional beliefs about diversity, the items of the survey mostly centered around the school policies regarding diverse students and teachers, diversity representation in schools, and classroom practices regarding diverse students. The fact that the participants had high professional beliefs about diversity is also not surprising considering their high level of egalitarian views in terms of critical reflection. Similarly, considering the current literature, even if there are some studies in which pre-service teachers showed almost neutral beliefs about diversity instead of positive beliefs (e.g. Frumos, 2018), the research studies that show positive beliefs of teachers and pre-service teachers are prominent across the literature.

For instance, a research study conducted with 223 teachers and used the same data collection tool found that teachers had highly positive beliefs towards diversity in general (Sanz, et al., 2015), as well as another study which was conducted with pre-service teachers and revealed that they are in more agreement than disagreement with diversity (Middleton, 2002) similar to the current study. Furthermore, another research conducted with 286 pre-service teachers who experienced limited exposure to diversity also confirms the results of previously mentioned studies by revealing that pre-service teachers showed high levels of tolerance and support towards diversity even though their limited experience (Leavy, 2005). Besides, this study also shows resemblance to the current study in terms of pre-service teachers' lack of diversity experiences and their perspective on gender equality, since in both studies participants had no prior knowledge on diversity and scored lowest when it comes to inequity among men and women in education.

In addition, considering the Turkish context, there is only one research study that is conducted with teachers and centers around critical multicultural education. In this study, preschool teachers' critical multicultural competencies were explored using a scale that was developed by the researcher. According to the results, which are compatible with the current study, teachers view themselves as adequate in terms of critical multicultural education even though they partially agree with the items regarding knowledge and

awareness (Acar-Ciftci, 2016). As for demographic background, there is no research that explores educational background of parents of the participants' and their beliefs about diversity, and the research that explores participants' gender identities and their beliefs about diversity revealed no significant difference similar to the current study (e.g. Acar-Ciftci, 2009; Yazıcı, et al., 2009). However, apart from educational background of parents and gender, a research study found that pre-taken diversity courses, cross-cultural experiences, and being bilingual are some of the factors that seem significant determiners of positive beliefs about diversity (Giambo & Szecsi, 2007). Also, the same study showed that pre-service teachers show more positive personal beliefs about diversity than professional beliefs. This finding might be compatible with the current study's findings, because, even though the participants of the current study had highly positive beliefs about diversity and egalitarianism, they viewed education as a neutral space from the sociopolitical context.

5.5. Research Question 2.2: How do pre-service teachers initially conceptualize critical multicultural education?

The semi-structured interviews were conducted with the 13 of the participants to further explore the perceptions of the participants about critical multicultural education since the quantitative data focused more on the beliefs about diversity in education. During the interviews, participants were asked about their perception of education, language education, multicultural education, and critical multicultural education practices. In terms of their perceptions of education, the participants mostly talked about education from a bank-deposit approach, which is a model of traditional teaching that relies on only the transmission of preconceived knowledge (Freire, 2018). It is seen that their views on education centers around the education's mission of transmitting knowledge, creating good citizens, and improving students' academic knowledge, as well as some elements related to education such as focusing on memorization, serving the middle-class, and ignoring the differences. In this sense, it can be said that the participants overall viewed education as a bank-deposit education that excludes differences and serves mostly the middle-class.

However, despite being limited in number, there were also some shared perceptions of education that were related to problem posing education and inclusive education. Some of the participants reflected on the parts of education that should focus more on transformation of knowledge in real life, being an influence over society to make it a better place, and raising consciousness of individuals, in terms of problem posing education. Even though these comments did not completely address problem posing education since its main goal is sociopolitical participation (Freire, 2018), they differ from the traditional education perspective and shift more towards problem posing education. Also, some of the participants commented on education's mission of accepting differences, creating a sense of belonging, and transforming problematic perspectives of students, in relation to inclusive education. Yet, these views which were more on the side of problem posing education and inclusive education were not underpinned by the critical multicultural education ideology. Since critical multicultural education needs to involve deconstructing the image of a sociopolitically neutral citizen, relating cultural differences to power relations in a larger context, and sustaining a reflective criticism (May, 2005), the participants' views on education relied more on conservative and liberal multicultural education perspectives that focus on the idea of understanding, accepting, and appreciating diversity (Gorski, 2009).

Similar to their perceptions of education, the participants also shared their perceptions of language education from a mainstream language education perspective, which excludes critical perspectives of teaching (Pennycook, 2001). According to the participants, the main aims of language education were the linguistic aims, teaching the 'target' culture and other cultures, providing international communication, adapting students to the world, and providing access to information globally. As for the secondary aims of language education, participants mentioned providing the opportunity of finding a good job, gaining new perspectives, and increasing motivation. In this sense, it can be deduced that participants did not view language education from critical language education perspective, which involves the criticism of the society, something that reflects on the interests of the ones who are minorities, marginalized, and discriminated against such as women, LGBTQIA individuals, ethnic minorities, working class, etc. (Crookes, 2012). Overall, the results showed that participants viewed both education and language education

in a traditional sense, excluding it from its sociopolitical context and ways that promote critical teaching.

Similar to the current study, another study conducted with teachers who are working at Swedish-speaking schools in Finland found that teachers view tolerance as a key part of education, yet they hold the opinion that education should be independent of culture and cultural issues (Mansikka & Holm, 2011). Besides, another research also conducted with teachers showed that teachers approach diversity positively and think that it should be benefited from in education, yet they do not connect education with social inequalities such as sexism (Cardona, 2005), which is also in accordance with the current study's findings. In addition, it is seen in another study that even though pre-service teachers have high personal sensitivity towards cultural diversity such as race, gender, ability, and so on, they demonstrate less professional sensitivity to cultural diversity, which also contributes to the findings of teachers' neutrality towards education (Giambo, 2007). Therefore, it can be said that there are studies conducted with teachers and pre-service teachers that show their tendencies towards the idea that education is and should be isolated from its sociopolitical context, similar to the current study.

During the interviews, participants shared their perceptions of multicultural education, as well. However, before sharing them, participants explained their prior knowledge on multicultural education, which was not a lot. Mostly, participants mentioned that they gain information about multicultural education through self-directed learning such as doing research, their personal experiences, social media, etc. Even though some of the participants said that they gained information about multicultural education during some of their faculty courses, none of them claimed that the information they received was thorough or adequate.

As for their perceptions of multicultural education, the participants shared what multicultural education meant to them. Generally, when asked about multicultural education the participants mentioned diverse educational settings, learning to adapt to the dominant culture, education that involves different cultures, creating a sense of unity, respecting, addressing, understanding, and representing different cultures. According to their responses, it is seen that the participants viewed multicultural education at individual level, which means they focused on individuals who had more than one cultural identity

and shared a common place to live; they viewed diversity as something to live with (Deaux & Verkuyten, 2014).

Besides, within Banks' (1995) framework for multicultural education, it is seen that the participants only recognized the ideology component of multicultural education leaving its other two components out. According to Banks (1995), multicultural education has three major components, namely, as an ideology, as an educational reform movement, and as a process. Multicultural education as an educational reform movement centers around the necessity to reform schools in ways that they can provide equal opportunities for all; multicultural education as a process refers to how it is a never-ending process until this goal is achieved; and multicultural education as an ideology means the initial idea that all students regardless of their differences should receive equal education. Therefore, it is seen that the participants only viewed the ideology component of multicultural education among all three.

Also, these views of the participants were in line with conservative multicultural education, which claims the unity of cultures by trying to adapt minority cultures to the dominant culture (Lowe, 2007), and liberal multicultural education, which focuses on the acceptance of diversity and its appreciation, without addressing inequalities and how they can be eliminated within the education system (Gorski, 2009). Yet, there were also some participants who shared perspectives that were more in accordance with critical multicultural education, such as analysis of underlying reasons of inequalities, self-awareness on privileges and discrimination, improving critical thinkings skills, eliminating prejudices, and taking action. Since critical multicultural education deals with the readings of cultural differences within a larger context of power relations and the continuous transformative reflections in order to achieve social change (May, 2005), these responses can be considered to be in line with critical multicultural education rather than conservative or liberal multicultural education, even though they are not completely in line with critical multicultural education. Therefore, according to the results, it can be put forth that the participants viewed multicultural education from mostly conservative and liberal perspectives, with some elements related to critical multicultural education.

In regards to these findings, there are some research studies that are compatible with the current study. For instance, while in a research study it is revealed that pre-service teachers have some misunderstandings and misconceptions about multicultural education

and therefore have unwillingness to teach from multicultural education perspective (Middleton, 2002), in other research studies it is found that teachers approach multicultural education from a conservative perspective; even though they might value diversity they tend to avoid incorporating multicultural education and they focus on ignoring differences and promoting adaptation to the dominant culture and orientations (Mansikka & Holm, 2011; Nesterova, 2019). Besides, in the Turkish context, another study that intended to explore multicultural education perspectives of elementary school teachers found that teachers view multicultural education as an education that involves different individuals from different ethnic backgrounds, yet demonstrates no incorporation of critical multicultural education whatsoever (Aslan, 2019). Overall, it can be said that similar tendencies among teachers and pre-service teachers can be seen in the current study as well as the current multicultural education literature.

In terms of critical multicultural education in particular, the participants shared some of the ways of incorporating it in education and language education during the interviews. However, they mostly focused on the ways that promotes diversity without dealing with sociopolitical inequalities in the society, such as discussions around diversity, raising empathy toward minorities, icebreaker activities that will help students get to know each other, representing different ethnicities, different accents, and marginalized groups. These suggestions did not address the inequalities faced by diverse groups, they only referred to their recognition and representation. Therefore, it is seen that they relied more on liberal multicultural education instead of critical multicultural education (Gorski, 2009).

Besides, these responses of the participants also relate to Banks' five dimensions of multicultural education. According to Banks (1995), there are five dimensions of multicultural education, which are content integration, the knowledge construction, the prejudice reduction, an equity pedagogy, and an empowering school culture, that can help teachers while incorporating multicultural education. The results showed that, among these dimensions, even though they did not suggest any teaching practices that rely on an equity pedagogy or an empowering school culture, the participants considered content integration, the knowledge construction, and the prejudice reduction to some extent, since content integration deals with the representation of diversity, the knowledge construction focuses on activities that enhance understanding of cultural assumptions, perspectives, biases, and the prejudice reduction addresses biased attitudes of students (Banks, 1995).

In addition, these findings also show resemblance to the findings of other studies that are conducted with teachers and pre-service teachers to explore how they integrate multicultural education into their teaching. For instance, a research study conducted with primary school teachers showed that when they apply multicultural education, they tend to use the lowest level of multicultural education incorporation which involves introducing different cultures, traditions, and values in their classrooms, or they sometimes add extra activities, chapters, or units to the curriculum when they need it for example if they have a student from different cultural background (Tabatadze, 2015). Also, in this research study it is revealed that teachers almost never use any transformative approach or activities that promote social action similar to the current study. Besides, in the Turkish context, there are studies conducted with teachers show that teachers have limited or no understanding of sociopolitical issues within the education system, and they demonstrate inaction or exclusionary actions when they are teaching (e.g. Çimen, 2021; Karsli-Calamak & Kilinc, 2019). However, it is seen in the literature that in order to implement multicultural education from a critical perspective, teachers should select their content purposefully, read their content critically, foster critical reflection, and support inquiry and activism (Styslinger, Stowe, Walker & Hyatt Hostetler, 2019), which means the current implementation ways for multicultural education among participants remain inadequate.

During the interviews, the participants also discussed the implementation of critical multicultural education into teacher education, which they were all positive towards the idea. They suggested different ways of achieving it in terms of curricular changes, content changes, and extracurricular activities. As for curricular changes, the participants suggested mostly extra courses dealing with diversity, and redesigning the syllabuses of related courses such as the ethics and morals in education course to be more inclusive of multiculturalism. Regarding content changes, changes in the content of current courses to make them inclusive of multicultural education and practices such as more lesson plan preparation, presentations, and real life examples related to diversity were mostly focused on by participants. The participants also suggested that universities can support social activities to enhance diversity, and some seminars and webinars on diversity as extracurricular activities.

These suggestions show resemblance to another study which was conducted with novice teachers in Turkey who offered effective internship, practice-based and

reality-based training, and training on family relations, multiculturalism, and resilience for teacher education to focus on (Çimen, 2021). However, these findings do not completely cover the teacher education practices that are present in the literature. According to the current literature, besides traditional semester-length multicultural education courses, teacher education needs to seek for other methods in order to foster student engagement (Bybee, Whiting & Cutri, 2021). For instance, using narratives to raise critical consciousness, grassroots-initiated projects, university-initiated projects, and working with non-governmental organizations are suggested in order to build teacher education practices that help to sustain a more critical-oriented education (Oyler, Morvay & Sullivan, 2017). Overall, it can be deduced from the results of the current study and the related literature, even though the participants mostly showed positive attitudes towards multicultural education, their perspectives on multicultural education, multicultural language education, and multicultural teacher education relied on the liberal multicultural education perspective rather than critical multicultural education, which is also compatible with the other research studies.

5.6. Research Question 3: How do pre-service teachers initially conceptualize transformative learning?

In order to explore participants' views on transformative learning, the semi-structured interviews were conducted with 13 participants. The overall results showed that the participants viewed transformation from Mezirow's perspective most of the time. The most prominent perspectives on transformation among the participants were transforming the problematic frames of reference and transforming prejudices. Besides, during the interviews, the participants suggested some teaching practices that can be utilized in order to reflect the principles of transformative learning such as debates, icebreakers, self-reflective activities such as journals, tasks for writing papers, drama activities, games for younger students, using authentic materials as they involve more variety in terms of different perspectives, revising the content to include more diverse perspectives, and penpals for students to increase their chance of meeting different people with different opinions from themselves.

In this sense, any other research study that intends to explore the understandings of teachers or pre-service teachers about the idea of transformation or transformative learning couldn't be found as far as I am concerned. Despite of the studies that explore how transformative learning can be facilitated among teachers (e.g. Wells, 2011) or whether they use transformative learning approaches or not (e.g. Brownlee, et al., 2003), there couldn't be found any study that addresses how teachers or pre-service teachers perceive transformation and their understanding of transformative learning.

Even though transformative learning has been constantly investigated within the adult education field as one of the ways of meaning-making of one's experiences (Taylor, 1998), it has been interpreted and defined differently by scholars. For instance, Daloz viewed transformation as a development; transformative learning as growth. This perspective focused on learners and how they develop new phases and new meaning structures within their own life experiences in order to identify and make sense of their changing world. Therefore, this view of transformation relies more on personal change instead of societal change unlike other interpretations of transformation (Dirkx, 1998). Similarly, Boyd viewed transformation as individuation; a lifelong process of perceiving the world through reflection, which focused on the change in one's personality (Taylor, 1998). On the other hand, Freire viewed transformation as emancipation; something more than solely personal change. This view, unlike the previous ones, focused on societal change; the aim of creating a more equitable society for all (Dirkx, 1998). As can be deduced, different views on transformation influenced the route of transformative learning offered by different scholars. Regarding the results of the current study, it can be said that even though they did not have any prior knowledge about transformative learning, the participants viewed transformation similar to Mezirow's perspective. Transformation for Mezirow focused more on the conflict about learners' relationship with culture; how learners reflect on their cultural assumptions and beliefs based on their own experiences in order to make them more inclusive and open (Mezirow, 2008). Overall, since the participants mostly focused on transforming the problematic perspectives and transforming prejudices, they demonstrated a similar understanding of transformation and transformative learning as Mezirow's perspective.

5.7. Research Question 4: Does critical multicultural education course module affect pre-service teachers' level of critical consciousness?

This research question intended to determine whether there was a significant difference between the critical consciousness level of the participants before and after the CMECM. In order to answer this question, the data was gathered through the Critical Consciousness Scale one month before and after the course implementation. As for the quantitative assessment, paired sample t test was employed, and the results of the analysis showed that there was no significant difference between participants' level of critical reflection regarding egalitarianism ($t=-1.606, p>.05$) and critical action ($t=-.462, p>.05$). In terms of participants' egalitarian views, it was observed in the pre-test results that they had highly positive attitudes towards it, which did not get affected by the course module drastically. However, contrary to their critical reflection levels regarding egalitarianism, there was a significant difference found between the pre and post test results of the participants' level of critical reflection regarding perceived inequalities ($t=2.383, p=.02$). The overall quantitative data shows that even though critical reflection of egalitarianism and critical action levels of participants remained similar, the course module had positively influenced their level of critical reflection of perceived inequalities.

In terms of exploring the changing critical consciousness levels as a result of an intervention, there have been various research studies that focus on learners and show positive changes (e.g. Rapa, Diemer & Roseth, 2020) or no changes (e.g. Garcia, 2016). Yet, regarding teacher education, there have been limited quantitative assessments of changing critical consciousness levels of pre-service teachers after some type of intervention. For instance, in a research study, cultural sensitivity was integrated with 10-week practicum to see if pre-service teachers' cultural sensitivity would change accordingly, yet it is found that there was no significant difference between pre- and post-test results (Kyles & Olafson, 2008). However, similar to this study, there is another research study conducted with pre-service teachers that explored their changing critical consciousness levels before and after an introduction to diversity course and 18-hours tutoring. This research study revealed that this intervention made a significant difference between pre- and post- test results of pre-service teachers in terms of critical consciousness (Lastrapes & Negishi, 2012). Besides, another research study conducted with language

teacher candidates showed that after critical writing experiences, participants did not show statistically significant differences in terms of their criticality and their critical reflection skills (Turhan & Kirkgoz, 2018). Compared to these studies, even though the current study did not offer any practicum experience to pre-service teachers, and was a two-week long introductory course, it is seen that similar to these studies, no overall difference was found, yet it managed to influence one critical reflection dimension of critical consciousness.

5.8. Research Question 4.1: Does critical multicultural education course module lead to changes in pre-service teachers' conceptualization of CC?

The changing critical consciousness of pre-service teachers was also explored qualitatively with the help of semi-structured interviews that were conducted with 10 of the participants who attended the courses. In terms of critical reflection, overall qualitative results showed that participants reflected on educational inequalities, discrimination, economy, sociocultural beliefs, and opportunity gap more predominantly compared to the pre-interviews. As for their critical action levels, the participants demonstrated almost the same level as pre-interviews; however, there were slight changes in terms of how they perceived the position of education. Even though most of the participants were almost the same as pre-interviews, some of the participants made more critical points in terms of perceiving education from a more critical sense and the position of the teachers as change agents. Similarly, in regards to critical action, participants also demonstrated almost the same level as pre-interviews with the exception of a more critical stance taken by some of them. Differently from the pre-interviews, while discussing how they can make a difference as language teachers, some of the participants approached this more critically such as suggesting using critical content, writing critical outcomes, and collaboration with nongovernmental organizations and families. Besides, in terms of a top-down change, again some of the participants were more critical than the pre-interviews pointing out the need of a change in the aim of education, more critical teacher education, and an inclusive ideology for the Ministry of National Education. Overall, even though there is no drastic change in their critical consciousness levels across the post-interviews, it is seen that especially some of the participants began to take a more critical stance towards the inequalities within society and how change can be initiated both internally and externally.

Unlike the quantitative research studies, there have been more studies conducted within a qualitative framework in order to investigate the changing critical consciousness of pre-service teachers after an intervention, especially a course. For instance, similar to the current study, some studies show that after a course that is developed within the framework of critical pedagogy, pre-service teachers start to gain a more critical understanding of their surroundings, and they reconsider some taboos such as the effects of diverse identities on people's lives (e.g. Khan, 2020; Sardabi, et al., 2018). Also very in accordance with the current study, another study conducted with pre-service teachers to explore their developing critical consciousness after a teaching program influenced by critical pedagogy showed that even though most of the participants remained at the same level of critical consciousness and only improved in terms of egalitarian views, some of them developed more critical perspective sharing their intention of engaging with critical knowledge (Pollard, 2019). However, this study differs from the current study since the participants who developed a more critical perspective had received some courses that were developed based on critical pedagogy before. In addition, the current study is also compatible with another study conducted with ELT pre-service teachers who demonstrated not a drastic change in their critical reflection but a slightly more critical position in terms of their own experiences, contextualizing issues, and redefining key concepts after critical literacy oriented reading course (Abednia & Izadinia, 2013). On the other hand, there are other research studies that show a drastic change in pre-service teachers' engagement with social criticism and critical reflection (e.g. Houser, 2008; Jacobs, et al., 2015), which the current study did not demonstrate as much.

Even though participants showed a more critical stance in terms of their intention to engage in critical action, it is seen that the current study did not influence the participants' critical action levels as much as the other research studies in the field, differently from critical reflection levels. Unlike the current study, other research studies conducted with pre-service teachers show that after an intervention pre-service teachers started to question how classroom settings can be changed to challenge stereotypes and push themselves to transform what they had learned into both their everyday lives and their teaching practice (Khan, 2020), question the power dynamics of teaching English as an international language and how they can influence their classrooms (Shin, 2004), and critically and consciously examine their teaching practices regarding diverse students (Lastrapes &

Negishi, 2012). However, there are also some studies that show resemblance to the current study. For instance, a research study revealed even though pre-service teachers showed more developed ideas regarding diverse education, they did not show examples of actual praxis (Jacobs, et al., 2015), while another research study demonstrated that after a critical literacy course pre-service teachers started to offer some solutions for the problems, but their critical action levels were not found changed meaningfully (Abednia & Izadinia, 2013) similarly to the current study. Overall, it can be deduced that the current study shows resemblance to other studies in the literature in terms of leading a more critical change in the participants' critical reflection levels, while showing differences in terms of its inadequate effect on their critical action levels.

5.9. Research Question 5: Does critical multicultural education course module affect pre-service teachers' critical multicultural education perceptions?

This research question aimed to reveal if there was a significant difference between the participants' perceptions regarding critical multicultural education before and after the CMECM. In order to answer this question, the data was gathered through the Professional Beliefs about Diversity Scale one month before and after the course implementation just like the previous research question. According to the results of the quantitative analysis, there was no significant difference between participants' pre and post test results. This result shows both difference and resemblance to the other research studies' findings in the literature. For instance, a research study conducted with pre-service teachers found that after a semester-length course about diversity participants' professional beliefs about diversity significantly increased (Middleton, 2002), as well as another study conducted with pre-service teachers in Turkey that found a significant difference between pre and post test results of participants regarding their attitudes towards multicultural education after a course (Arsal, 2019). However, there is also another study conducted with pre-service teachers that revealed no significant difference in terms of their attitudes towards multicultural education even though the reports of the participants expressed how they were positively influenced by the course (Kyles & Olafson, 2008).

5.10. Research Question 5.1: Does critical multicultural education course module lead to changes in pre-service teachers' conceptualization of CME?

The changing perspectives of pre-service teachers about critical multicultural education were also explored qualitatively with the help of semi-structured interviews that were conducted with 10 of the participants who attended the courses just like their critical consciousness levels. The overall results showed that there was a more critical shift in their perceptions of education, language education, and multicultural education, and they approached multicultural education practices more critically. Rather differently from the pre-interviews, while discussing education, the participants talked more about problem posing education such as sociopolitical discussions in the classroom, awareness on the political position of teaching, reflection of social life, asking questions, and so on. Besides, while discussing education, they also talked more about inclusive education compared to pre-interviews. Bank-deposit approach of education, on the other hand, was only mentioned by some of the participants, which is surprising considering it was the predominant educational view across the pre-interviews.

Similar to these findings, there are compatible research studies conducted with pre-service teachers showing that participants reflected more of a critical problem-posing educational approach after a related course. For instance, after a 14-week critical multicultural education course, Whiting and Cutri (2015) found that pre-service teachers' awareness of privileges increased and they began to reflect on educational opportunities and how they are affected by privilege and discrimination. Also, again, after a critical multicultural education course, Rudge (2015) found that pre-service teachers reported changes in their biases, assumptions, knowledge of power, dominance, privileges, inequity regarding teaching. On the other hand, another research study conducted with pre-service teachers in Turkey found that after a course about multicultural education, participants improved their understanding of multicultural education which initially relied on acceptance and respect for different cultures, yet they still need to expand their views on the concepts since their views shifted towards tolerance, cultural pluralism, and creating a mainstream culture (Erbaş, 2019). Similar to these studies, the current study shows that even after a 2-week long critical multicultural education, the pre-service teachers had the opportunity to expand their understanding of education towards a more critical perspective.

However, for language education, the participants mostly viewed it from a mainstream language education perspective similar to before intervention; yet, two of the participants mentioned critical language education differently from the pre-interviews. Even though these two participants started to view language education from a more critical perspective realizing that teaching English has its own power dynamics, the 2-week long course was not effective as much as the other studies across the literature. For instance, another study found that after a critical pedagogy course, pre-service teachers of ELT gained critical consciousness regarding the power dynamics of teaching English as an international language and how they can influence their classrooms (Shin, 2004). In addition, in another study, it is found that after a teacher education program that is informed by critical pedagogy's principles, pre-service teachers attain more of a developed voice, and also adopt a humanistic teaching perspective rather than maintaining a narrow EFL teaching perspective (Sardabi, et al., 2018). These contradictory findings show that at least a semester length course is more effective in terms of realizing the position of language teaching compared to a 2-week long introductory critical multicultural education course.

During the interviews, the participants also shared their perspectives on multicultural education that relied more on critical multicultural education compared to the pre-interviews such as discussions of privilege and discrimination, action-based multicultural education, problem solving, criticism of the systems, questioning, and analyzing the background of the issues. As for multicultural education practices in education and language education, the participants suggested more critical teaching practices that involve critical thinking skills, taking action, and sociopolitical discussions compared to the pre-interviews. There are different research studies that have compatible findings with the current study such as Liggett (2011) found that when a critical multicultural framework is implemented into their education, pre-service teachers reported new ways of implementing critical multiculturalism into their teaching practice throughout the course despite of their initial unwillingness to disrupt the status quo as future teachers. Besides, other research studies also revealed that using a course for multicultural education or diversity, pre-service teachers began to develop new teaching perspectives for culturally diverse settings (Lastrapes & Negishi, 2012), to adopt new perspectives that incorporate social justice in their education philosophy (Miller Dyce & Owusu-Ansah, 2016), to favor

teaching for social justice and realize its necessity (Leal, 2018). These results compared to the current study shows that a course for multicultural education, even if it is a 2-week long introductory course, was effective for pre-service teachers to reconsider their teaching practices from a more critical perspective.

5.11. Research Question 6: How do pre-service teachers evaluate critical multicultural education course module?

Lastly, the participants evaluated the course module during the semi-structured interviews and overall findings showed that the course module provided personal and professional benefits to pre-service teachers, yet it had some lacks as well. As for the personal benefits, the most prominent benefits were gaining positive attitudes towards diversity and gaining perspective on social issues. In addition, for professional benefits, overall mentioned benefits were gaining awareness on the education goals, the ideologies behind education, the political position of teaching, the need for self-improvement as future teachers, and realizing different options for material development for critical multicultural education. Besides, accessing different resources, lesson planning, receiving guidance, receiving new activity types, gaining new pedagogical insights, gaining knowledge on how to implement critical multicultural education into practice were other benefits reported by the participants. Other studies in the literature shows us that similar to the current study, pre-service teachers who receive courses center around multicultural education, critical multicultural education, or critical pedagogy, reports changes in their personal and professional beliefs, their understanding of social justice issues, their social awareness, empathy levels, and their professional decision making (e.g. Houser, 2008; Jun, 2020; Turhan & Kirkgoz, 2018; Whiting & Cutri, 2015).

On the other hand, as for the lacks of the course module, the most prominent lacks were limited time and dense content. Some of the participants also mentioned that the course module is teacher-centered and lacks in terms of providing information about how to take critical action as teachers. These lacks suggested by the participants are also in accordance with the literature on incorporating critical multicultural education into teacher education. For instance, it is seen that incorporating critical multicultural education into

teacher education has its own challenges and limitations. Even the traditional semester or trimester format that consists of an 8-14 weeks time frame is found to be inadequate for acquiring the standard outcomes of critical multicultural education literature (Bybee, Whiting & Cutri, 2021). Therefore, an education course that has a longer time frame and opportunities for pre-service teachers to engage in more reflection would be more effective for their cognitive and affective engagement with the issues of critical multicultural education and practice self-reflection on their own biases and social positions. However, even though the course module was a 2-week long introductory course, it is seen from the overall results that it helped pre-service teachers to develop more of a critical consciousness, recognize inequalities within the society, gain awareness on social issues, approach diversity more positively, and reconsider their teaching practices from a more critical perspective.

5.7. Conclusion of the Study

The present study aimed to investigate English language pre-service teachers' initial level of critical consciousness, their initial perceptions of transformative learning and critical multicultural education, and how the CMECM influenced their levels of critical consciousness as well as their perceptions of transformative learning and critical multicultural education. Within the limitations of the study, the following conclusions can be drawn based on the findings:

- Participants' initial level of critical consciousness before the implementation of the course module showed different consciousness levels for different components of critical consciousness.
- Participants initially had a high level of critical reflection regarding egalitarianism, which means they had positive attitudes towards equality among different groups within a society and viewed equality as something to be achieved for every group, yet they showed almost neutral awareness in terms of recognizing inequalities experienced by diverse groups.
- Participants initially had a high to neutral level of critical reflection regarding perceived inequalities, which means their level of critical reflection in terms of

social analysis of inequalities related to gender, race, economy, or any other social oppression hindering the wellbeing of different groups was found comparatively neutral.

- Participants initially showed recognition of diversity and inequalities within the society; they were aware of some of the educational and occupational inequalities such as racism, sexism, homophobia, discrimination based on religion and physical appearance, yet these were seen as prejudiced attitudes of teachers, students, and employers instead of systemic discrimination and oppression.
- Participants initially had a low level of critical action, which means they did not show sociopolitical participation as much.
- None of the participants initially showed interest in individual or collective action to change oppressive or discriminatory social conditions that they encountered.
- Participants initially had positive attitudes towards multicultural school and classroom practices before the implementation of the course module.
- Participants initially viewed education as a bank-deposit education that excludes differences and serves mostly the middle class, as well as their views on language education which were from a mainstream language education perspective excluding critical perspectives of teaching.
- Participants initially expressed almost no prior knowledge on multicultural education.
- Participants initially viewed multicultural education at individual level, which means they focused on individuals who have more than one cultural identity and share a common place to live; they view diversity as something to live with.
- Participants' initial perspectives of transformative learning theory showed that they view transformation from Mezirow's perspective most of the time.
- After the CMECM, it is seen that there was no significant difference between the pre and post test results of the participants' level of critical reflection regarding egalitarianism and critical action.
- After the CMECM, it is seen that there was a significant difference between the pre and post test results of the participants' level of critical reflection regarding perceived inequalities.

- After the CMECM, it is seen that especially some of participants began to take a more critical stance towards the inequalities within society and how change can be initiated both internally and externally.
- After the CMECM, it is seen that there was no significant difference between participants' pre and post test results of their critical multicultural education perspectives.
- After the CMECM, participants showed a more critical shift in their beliefs about education, language education, and multicultural education, and they approached multicultural education practices more critically.
- After the CMECM, participants talked more about problem-posing education such as sociopolitical discussions in the classroom, awareness on the political position of teaching, reflection of social life, and asking questions, instead of the bank-deposit approach of education.
- After the CMECM, participants' perspectives of multicultural education began to rely more on critical multicultural education compared to their initial perspectives.
- The CMECM provided personal and professional benefits to the participants, yet it had some lacks as well.
- The CMECM provided personal benefits in terms of gaining positive attitudes towards diversity and gaining perspective on social issues.
- The CMECM provided professional benefits in terms of gaining awareness on the education goals, the ideologies behind education, the political position of teaching, the need for self-improvement as future teachers, and realizing different options for material development for critical multicultural education, as well as, accessing different resources, lesson planning, receiving guidance, receiving new activity types, gaining new pedagogical insights, gaining knowledge on how to implement critical multicultural education into practice.
- The CMECM lacked in terms of limited time and dense content.

As for the initial level of critical consciousness of the participants, the participants showed a high level of critical reflection regarding egalitarianism ($M=4.33$, $SD=0.66$) and a high to neutral level of critical reflection regarding perceived inequalities ($M=3.58$, $SD=0.89$), yet a low level of critical action ($M=2.72$, $SD=0.85$). Although the participants had positive egalitarian views in terms of critical reflection, their level of critical reflection

in terms of social analysis of inequalities related to gender, race, economy, or any other social oppression hindering the wellbeing of different groups was found comparatively neutral. Even though the egalitarian views of the participants were on the positive side, the neutrality of perceived inequalities reflected on their level of critical action, which was relatively low. This means the participants did not show sociopolitical participation as much. This indicates that despite of their positive attitudes towards diversity and goal of equality among every group in society, the participants lacked in terms of critical reflection, consequently critical consciousness, since one of the crucial parts of critical consciousness is being able to see complex social conditions including social, political, and economic contradictions in societal systems and reflect on them. To sum up, the overall discussion of the participants' initial level of critical consciousness indicates that they had a high level of critical reflection in terms of egalitarianism, an almost neutral level of critical reflection regarding perceived inequalities, and a low level of critical action and political efficacy.

Regarding the initial perceptions of multicultural education of the participants, participants had positive attitudes towards multicultural school and classroom practices; however, it is seen that they mostly considered education from a bank-deposit approach, which is a model of traditional teaching that relies on only the transmission of preconceived knowledge. It is seen that their views on education centered around the education's mission of transmitting knowledge, creating good citizens, and improving students' academic knowledge, as well as some elements related to education such as focusing on memorization, serving the middle class, and ignoring the differences. In this sense, it can be said that the participants overall viewed education as a bank-deposit education that excludes differences and serves mostly the middle-class. Since critical multicultural education needs to involve deconstructing the image of a sociopolitically neutral citizen, relating cultural differences to power relations in a larger context, and sustaining a reflective criticism, the participants' initial views on education relied more on conservative and liberal multicultural education perspectives that focus on the idea of understanding, accepting, and appreciating diversity.

As for the initial perceptions of the participants on transformative learning theory, it is seen that they viewed transformation from Mezirow's perspective most of the time. The most prominent perspectives on transformation among the participants were transforming

the problematic frames of reference and transforming prejudices. Besides, it is seen that the participants considered some teaching practices that can be utilized in order to reflect the principles of transformative learning such as debates, icebreakers, self-reflective activities such as journals, tasks for writing papers, drama activities, games for younger students, using authentic materials as they involve more variety in terms of different perspectives, revising the content to include more diverse perspectives, and penpals for students to increase their chance of meeting different people with different opinions from themselves.

After the implementation of the course module, the results showed that there was no significant difference between participants' level of critical reflection regarding egalitarianism ($t=-1.606$, $p>.05$) and critical action ($t=-.462$, $p>.05$). In terms of participants' egalitarian views, it was observed in the pre-test results that they had highly positive attitudes towards it, which did not get affected by the course module drastically. However, contrary to their critical reflection levels regarding egalitarianism, there was a significant difference found between the pre and post test results of the participants' level of critical reflection regarding perceived inequalities ($t=2.383$, $p=.02$). The overall quantitative data shows that even though critical reflection of egalitarianism and critical action levels of participants remained similar, the course module had positively influenced their level of critical reflection of perceived inequalities.

In terms of critical reflection, overall qualitative results showed that the participants reflected on educational inequalities, discrimination, economy, sociocultural beliefs, and opportunity gap more predominantly after the course module. As for their critical action levels, there were also slight changes in terms of how they perceive the position of education. Overall, even though there was no drastic change in their critical consciousness levels after the course module, it is seen that especially some of participants began to take a more critical stance towards the inequalities within society and how change can be initiated both internally and externally.

Pre-service teachers' changing perceptions on critical multicultural education after the implementation of the course module were not significantly different from their perspectives before the course module. However, there was a more critical shift in their perceptions of education, language education, and multicultural education, and they approached multicultural education practices more critically in the post-interviews. Rather differently from the pre-interviews, while discussing education, the participants talked

more about problem posing education such as sociopolitical discussions in the classroom, awareness on the political position of teaching, reflection of social life, asking questions, and so on. Besides, while discussing education, they also talked more about inclusive education compared to pre-interviews. Bank-deposit approach of education, on the other hand, was only mentioned by some of the participants, which is surprising considering it was the predominant educational view across the pre-interviews. Participants' perspectives on multicultural education started to rely more on critical multicultural education as discussions of privilege and discrimination, action-based multicultural education, problem solving, criticism of the systems, questioning, and analyzing the background of the issues were more predominant after the course module.

Lastly, the CMECM was evaluated by the participants and the findings showed that the course module provided personal and professional benefits to pre-service teachers, yet it had some lacks as well. As for the personal benefits, the most prominent benefits were gaining positive attitudes towards diversity and gaining perspective on social issues. In addition, for professional benefits, overall mentioned benefits were gaining awareness on the education goals, the ideologies behind education, the political position of teaching, the need for self-improvement as future teachers, and realizing different options for material development for critical multicultural education. Besides, accessing different resources, lesson planning, receiving guidance, receiving new activity types, gaining new pedagogical insights, gaining knowledge on how to implement critical multicultural education into practice were other benefits reported by the participants. On the other hand, as for the lacks of the course module, the most prominent lacks were limited time and dense content. Some of the participants also mentioned that the course module is teacher-centered and lacks in terms of providing information about how to take critical action as teachers.

5.8. Implications

This study, overall, revealed that English language pre-service teachers had limited critical consciousness level and perceptions of transformative learning and critical multicultural education before any intervention. Yet, with the CMECM, it is seen that they developed more of a critical understanding of multicultural education, and improved their

critical consciousness levels to some extent. Even though the course module was a 2-week long introductory course, it is seen from the overall results that it helped pre-service teachers to develop more of a critical consciousness, recognize inequalities within the society, gain awareness on social issues, approach diversity more positively, and reconsider their teaching practices from a more critical perspective. When compared to other related research studies, it is seen that a course that is developed within the framework of critical pedagogy or critical multicultural education has positive influence over the pre-service teachers' knowledge and understanding of diversity, social justice issues related to education, and teaching practices that are intended to empower learners.

Based on these findings, implications related to the lacking aspects of the pre-service teachers' prior knowledge about transformative learning and critical multicultural education as well as their critical consciousness level, and the applicability of the CMECM in teacher education for teacher education programs, teacher educators, pre-service teachers, the Ministry of National Education policies, in-service teachers, and the CMECM itself can be drawn. As for teacher education,

- Throughout the study, the participants highlighted the fact that they did not receive a faculty course that mainly addresses critical multicultural education. Considering the courses they previously took, the participants found the content of these courses inadequate and not critical enough. Since there is no specific course that aims to achieve the goals of critical multicultural education within the current teacher education programs, implementation of critical multicultural education into teacher education is needed.
- According to the findings of both the current study, and the other studies across literature, in teacher education programs, critical multicultural education courses and courses that are structured within critical pedagogy framework are found to be influential for pre-service teachers in terms of developing critical reflection and/or critical action. Therefore, with the consideration of the participants' suggestions, critical multicultural education can be implemented into teacher education via compulsory critical multicultural education courses, elective critical multicultural education courses, integration of critical multicultural education into the present courses' contents, and integration of critical multicultural education into practicum.

- In line with the integration of critical multicultural education into teacher education, teacher educators need to acquire necessary knowledge and skills to integrate this notion into their teaching. They also need to be more proactive in terms of critical language teaching and critical teacher education.
- Similar to teacher educators, pre-service teachers also need to be encouraged for autonomy, self-improvement and proactivity.

Even though the current study mainly addresses the teacher education context, the findings also suggest implications for the policies of the Ministry of National Education and in-service teachers.

- Across the policies of the Ministry of National Education in regards to diverse educational settings, teaching Turkish to ones whose first language is not Turkish is mainly centered around. However, there is a lack in terms of other subject-specific courses. Therefore, the roles and responsibilities of English language teachers in regards to diverse educational settings need to be reevaluated and structured.
- Teaching programs and materials such as coursebooks need to be reevaluated and developed from the perspective of critical multicultural education.
- In-service teacher training also is needed for all teachers as well as English language teachers for gaining further information about critical multicultural education, and how to implement it to different subject areas.

Besides teacher education programs and the policies of the Ministry of National Education, this study also suggests implications for improvement of the CMECM with the feedback gathered from the participants.

- Considering the feedback from the participants, one of the major issues in regards to the CMECM was its limited time frame and dense content. Therefore, the time frame of the CMECM needs to be expanded and the content of it needs to be distributed across this longer time frame.
- Benefiting from a longer time frame, more interactivity and researching opportunities need to be provided for the pre-service teachers.
- Ways of increasing critical action for language teachers need to be more emphasized.

- Also, pre-service teachers need to be presented with practical skills in terms of applying critical multicultural education such as teaching critical literacy skills as well.

Lastly, the current study suggests implications for further research.

- Within the English language teacher education in the Turkish context, there needs to be more research on how to improve criticality in education considering both teacher educators, in-service teachers, and pre-service teachers. Since critical education is a context sensitive notion, there needs to be research conducted with teacher educators, in-service teachers, and pre-service teachers in different contexts.
- Ways of improving in-service teachers and pre-service teachers' critical consciousness level as well as their knowledge and skills to implement critical multicultural education into their practice need to be further researched with different teacher groups both quantitatively and qualitatively.

5.9. Chapter Summary

In this chapter, the discussion of the overall findings of the present study, as well as the conclusion with implications related to the findings were presented.

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APPENDICES



APPENDIX 1

ETHICS COMMITTEE APPROVAL



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



Sayı : E-84026528-050.01.04-2100049960
Konu : Başvuru İncelenmesi

30.03.2021

Sayın Dila BOZKURT

Yürütücülüğünüzü yapmış olduğunuz 2021-YÖNP-0216 nolu projeniz ile ilgili Bilimsel Araştırmalar Etik Kurulu'nun almış olduğu 25.03.2021 tarih ve 06/54 sayılı kararı aşağıdadır.

Bilgilerinize rica ederim.

KARAR:54- Dila BOZKURT'un sorumlu yürütücülüğünü yaptığı "Raising Critical Consciousness Towards a Critical Multicultural Education: A Teacher Education Case Study" başlıklı araştırmasının, Bilimsel Araştırmalar Etik Kurul ilkelerine **uygun olduğuna** oy birliği ile karar verilmiştir.

Prof. Dr. Salih Zeki GENÇ
Kurul Başkanı

Belge Doğrulama Kodu: CAMT34C

Bu belge, güvenli elektronik imza ile imzalanmıştır.

Belge Takip Adresi: dogrulama.comu.edu.tr

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Bilgi için :

Vildan Kapucu

Fen Bilimleri Enstitüsü Etik

Kurulu Memur

Telefon No:

(0 286) 2180018 - 14071



APPENDIX 2
PERMISSION OF THE SCALE DEVELOPERS



Kime: Siz



5.03.2021 Cum 17:27

Dear Dila,

Yes, you have my written permission to use the scale in the manner outlined in the attached document you had sent to me.

Thank you, and best of luck with your research! I would be very interested to have a copy of the scale, translated into Turkish, because I receive a lot of inquires about the CCS/ShoCCS.

Best,
Matt

 I'm using [Inbox When Ready](#) to protect my focus.



Matthew A. Diemer
Professor, Combined Program in Education and Psychology &
Educational Studies


APPENDIX 3

TEACHING-LEARNING ACTIVITIES OF THE PILOT STUDY WEEK 1

WEEK 1: Basic Terms and Concepts (*Pre-Study*)

Welcome to Week 1 (Pre-Study): Basic Terms and Concepts.

As you start, please visit the padlet wall below and leave some information about yourself.

 [Introduce Yourself - Padlet Link](#)

With this session, you will gain brief information about transformative learning, critical pedagogy, critical consciousness, multicultural education and critical multicultural education. This brief introduction will help us investigate these concepts with more detail later on.

<i>Read</i>	<i>5 minutes</i>	<i>Individual</i>	<i>Tutor is not available</i>	<i>Online</i>
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Visit the following document file named “CMECM 1: Terms and Concepts” and read the handout.

<i>Watch</i>	<i>10 minutes</i>	<i>Individual</i>	<i>Tutor is not available</i>	<i>Online</i>
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You will watch a short video about privilege. Before watching it, think about these questions:

"Do you consider yourself as privileged? Why or why not?"

“What are the things you inherently have that you benefit from it, purposefully or not? (for example, one may benefit from being male in order to travel freely)”

"What personal biases come to your mind considering these diverse groups? (for example, one may personally think that LGBTQ individuals shouldn't be open about themselves)"

Then visit the video link to watch a short video called “What Is Privilege?”.

After watching the video, visit the padlet wall below and answer these three questions about privilege.

Linked resources

 [What Is Privilege?](#)

 [Padlet Link](#)

<i>Practice</i>	<i>10 minutes</i>	<i>Individual</i>	<i>Tutor is available</i>	<i>Online</i>
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Lastly, you will visit the padlet wall link below. There is a short story / condition about a student who has low attendance rates and has parents that never come to school meetings.

You will read it, then answer the related questions by using the “+” plus buttons under the questions, individually.

Linked resources

 [Padlet Link](#)

WEEK 1: Transformative Learning, Critical Consciousness and Critical Multicultural Education *(In Online Class)*

Welcome to Week 1 (In Online Class): Transformative Learning, Critical Consciousness and Critical Multicultural Education.

In this session in online class, you will gain information about transformative learning, critical pedagogy, critical consciousness and different approaches to multicultural education along with critical multicultural education.

<i>Read</i>	<i>10 minutes</i>	<i>Individual</i>	<i>Tutor is not available</i>	<i>Online</i>
-------------	-------------------	-------------------	-------------------------------	---------------

Before in-class session, read the document called “CMECM 2: On Transformative Learning, Critical Consciousness and Critical Multicultural Education”, or you can watch the video named “CMECM 2: On Transformative Learning, Critical Consciousness and Critical Multicultural Education”.

After reading and/or watching them, visit the Microsoft Forms link below to answer some questions.

Linked resources

 [Microsoft Forms](#)

1st Session:

<i>Discuss</i>	<i>5 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
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In this session, first you will remember the story from the pre-study session. You will discuss the students’ condition and the steps you may want to take considering the video you watched before class.

<i>Discuss</i>	<i>5 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
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You will discuss the question of "Does each individual have equal opportunities in life? Regardless of their backgrounds?" considering privilege and its examples.

<i>Investigate</i>	<i>10 minutes</i>	<i>Individual</i>	<i>Tutor is available</i>	<i>Online</i>
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In the following tricider link, there are four different definitions of “diversity”. Visit the link, and read the definitions.

After that, vote for the most appropriate and inclusive definition of diversity.

Then, you will create a word cloud including the words you associate with diversity.

Linked resources

 [Tricider Link](#)

<i>Practice</i>	<i>7 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
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Tutor will define privilege and discrimination.

You give some examples regarding privilege, and you will discuss why we need to address privilege and discrimination.

2nd Session:

You will follow the second session using Pear Deck.

<i>Discuss</i>	<i>3 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
----------------	------------------	--------------------	---------------------------	---------------

You will discuss what does it mean “multiculturality”.

<i>Listen</i>	<i>10 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
---------------	-------------------	--------------------	---------------------------	---------------

You will listen to the tutor’s presentation on Multicultural Education.

- Traditional view on Multicultural Education
- The place of ME in our education programs
- Examples of ME in our coursebooks
- Is it enough or not?

<i>Discuss</i>	<i>3 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
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You will discuss what does it mean “critical”. What do we refer to by saying critical multicultural education?

<i>Listen</i>	<i>15 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
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You will listen to the tutor’s presentation on Critical Multicultural Education.

- Definition of CME, what does it include or not
- The root of CME, Critical Pedagogy
- Mainstream pedagogy vs. Critical Pedagogy
- Examples of CME
- Why are we integrating criticality in our teaching?

3rd Session:

<i>Listen</i>	<i>10 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
---------------	-------------------	--------------------	---------------------------	---------------

You will listen to the tutor’s presentation on Transformative Learning Theory.

- Transformation: Individual vs. Collective
- Definition of TL
- Why is TL important to CME?

<i>Practice</i>	<i>10 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
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Think about an incident in your school years where yourself or people from your environment face discrimination or less chance of opportunity because of their racial or ethnic background, gender, socio-economic status or sexual orientation, how they look or any physical disadvantage.

Reflect on how and in which ways you were affected by this and what actions were taken or were supposed to be taken but weren't.

For those of you who have not experienced or witnessed situations of this kind reflect on your environment and which privileges may you take advantage from.

You can choose to share their experiences via Pear Deck collectively, or you can send privately to the tutor.

<i>Practice</i>	<i>25 minutes</i>	<i>Individual</i>	<i>Tutor is not available</i>	<i>Online</i>
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Padlet Task: Mind map preparation

After the session, visit padlet.com and create a wall.

Give the padlet a title and write its description.

Prepare a mind map on transformative learning, critical multicultural education and critical pedagogy. Your mind map should include brief definitions, aims, similarities and differences of each topic. Share the link via module site.



APPENDIX 4
TEACHING-LEARNING ACTIVITIES OF THE PILOT STUDY WEEK 2

WEEK 2: Critical Language Teaching (*In Online Class*)

Welcome to Week 2 (In Online Class): Critical Language Teaching


In this session in class, you will gain information about the roles language teachers have in critical teaching and how critical consciousness and multicultural practice can be used in language classrooms and critical literacy.

<i>Read</i>	<i>10 minutes</i>	<i>Individual</i>	<i>Tutor is not available</i>	<i>Online</i>
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Before in-class session, read the document called “CMECM 3: On Critical Language Teaching”, or you can watch the video named “CMECM 3: On Critical Language Teaching”.

After reading and/or watching them, visit the Microsoft Forms link below to answer some questions.

Linked resources

 [Microsoft Forms](#)

1st Session:

<i>Investigate</i>	<i>15 minutes</i>	<i>Individual</i>	<i>Tutor is available</i>	<i>Online</i>
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In this session, first listen to the song Mademoiselle Noir: A Tragedy.

Then, you will answer the questions about the song and its visual and lyrical depiction considering diversity. When answering, read your friends’ answers and vote them & comment on them as well.

Linked resources

 [Padlet Link](#)

<i>Listen</i>	<i>5 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
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Revisiting the last week's topics.

<i>Discuss</i>	<i>5 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
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Discuss on this question:

“Whose job includes raising CC, implementing CME principles into teaching? Is it our job as language teachers or are there other subjects that should handle these?”

<i>Listen</i>	<i>5 minutes</i>	<i>Individual</i>	<i>Tutor is available</i>	<i>Online</i>
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Tutor will explain the major reasons why English language teachers have a part in critical teaching.

- English as a “global” language and the issues with it
- Conventional teaching materials and the ideology behind them

2nd Session:

<i>Listen</i>	<i>15 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
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You will listen to the tutor's presentation on Incorporating CME in ELT.

- The complexity of CME
- Diversity of educational settings
- Talking the untalked
- Learning the history
- Recognizing the oppressive systems and patterns in society

<i>Discuss</i>	<i>5 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
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You will do brainstorming about what we, as language teachers, bring to our classrooms.

Discuss our mindsets and the teaching materials.

<i>Listen</i>	<i>15 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
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You will listen to the tutor’s presentation on Practical Tips about CME in ELT classrooms.

- Selection of meaningful content and materials
- Reinforcing Critical Literacy
- Transforming activities to enhance Critical Thinking
- Using meaningful tasks

3rd Session:

<i>Investigate</i>	<i>10 minutes</i>	<i>Individual</i>	<i>Tutor is available</i>	<i>Online</i>
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In this session, you will investigate a lesson procedure on gender representation in media. You will go through the lesson activities and then discuss the procedure: would it work, is it enough, what could be done to improve etc.

<i>Collaborate</i>	<i>20 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
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You will prepare a mini lesson procedure with the unit of your choice from the 9th grade English education program, as a whole class. (Pre-while-post)

<i>Practice</i>	<i>20 minutes</i>	<i>Individual</i>	<i>Tutor is not available</i>	<i>Online</i>
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You will listen to the song Same Love.

Via the document linked below, you will analyze the song by its visual and lyrical depiction considering diversity.

Linked resources

 [Word Document](#)

WEEK 2: Post Self Study

Welcome to Week 2: Post Self Study

With this post self-study, you will reflect upon the education system and how language teachers have a role in critical teaching.

<i>Investigate</i>	<i>20 minutes</i>	<i>Individual</i>	<i>Tutor is not available</i>	<i>Online</i>
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You will watch the short movie *The Silent Child*, then you will analyze the movie regarding the child, the family and the school with the document linked below.

Then, in the document, you will find some nongovernmental organizations' websites. Go through them and think about how you can incorporate them.

You will reflect on the English teachers' role and mission both personally and professionally.

Linked resources

 [Word Document](#)

APPENDIX 5
TEACHING-LEARNING ACTIVITIES OF THE MAIN STUDY WEEK 1

WEEK 1: Basic Terms and Concepts (Pre-Study)

Welcome to Week 1 (Pre-Study): Basic Terms and Concepts.

As you start, please visit the padlet wall below and leave some information about yourself.

 [Introduce Yourself - Padlet Link](#)

With this session, you will gain brief information about transformative learning, critical pedagogy, critical consciousness, multicultural education and critical multicultural education. This brief introduction will help us investigate these concepts with more detail later on.

<i>Read</i>	<i>5 minutes</i>	<i>Individual</i>	<i>Tutor is not available</i>	<i>Online</i>
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Visit the following document file named “CMECM 1: Terms and Concepts” and read the handout.

<i>Watch</i>	<i>10 minutes</i>	<i>Individual</i>	<i>Tutor is not available</i>	<i>Online</i>
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You will watch a short video about privilege. Before watching it, think about these questions:

- "Do you consider yourself as privileged? Why or why not?"
- “What are the things you inherently have that you benefit from it, purposefully or not? (for example, one may benefit from being male in order to travel freely)”
- "What personal biases come to your mind considering these diverse groups? (for example, one may personally think that LGBTQ individuals shouldn't be open about themselves)"

Then visit the video link to watch a short video called “What Is Privilege?”.

After watching the video, visit the padlet wall below and answer these three questions about privilege.

Linked resources

[!\[\]\(a3ea015cc5581cad732d1eb81613fe7b_img.jpg\) What Is Privilege?](#)

[!\[\]\(c8d96c8885d3000a912c2582004aed63_img.jpg\) Padlet Link](#)

WEEK 1: Transformative Learning, Critical Consciousness and Critical Multicultural Education (In-Class)

Welcome to Week 1 (In-Class): Transformative Learning, Critical Consciousness and Critical Multicultural Education.

In this session in online class, you will gain information about transformative learning, critical pedagogy, critical consciousness and different approaches to multicultural education along with critical multicultural education.

<i>Read</i>	<i>10 minutes</i>	<i>Individual</i>	<i>Tutor is not available</i>	<i>Online</i>
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Before in-class session, read the document called “CMECM 2: On Transformative Learning, Critical Consciousness and Critical Multicultural Education”, or you can watch the video named “CMECM 2: On Transformative Learning, Critical Consciousness and Critical Multicultural Education”.

After reading and/or watching them, visit the Microsoft Forms link below to answer some questions.

Linked resources

[!\[\]\(faf942dc3e59ce8eb64b4ac481eca7e0_img.jpg\) Microsoft Forms](#)


1st Session:

<i>Practice</i>	<i>10 minutes</i>	<i>Individual</i>	<i>Tutor is available</i>	<i>Online</i>
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In this session, first you will visit the padlet wall link below. There is a short story / condition about a student who has low attendance rates and has parents that never come to school meetings.

You will read it, then answer the related questions by using the “+” plus buttons under the questions, individually.

Linked resources

 [Padlet Link](#)

<i>Discuss</i>	<i>20 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
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After you answer the questions individually, you will discuss the students’ condition and the steps you may want to take considering the video you watched before class.

<i>Discuss</i>	<i>15 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
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You will discuss the question of "Does each individual have equal opportunities in life? Regardless of their backgrounds?" considering privilege and its examples.

<i>Practice</i>	<i>10 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
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Tutor will define privilege and discrimination.

You give some examples regarding privilege, and you will discuss why we need to address privilege and discrimination.

<i>Investigate</i>	<i>10 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
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You will pick one definition of diversity that you find most suitable among four definitions.

Tutor will define the concept of diversity.

2nd Session:

You will follow the second session using Pear Deck.

<i>Discuss</i>	<i>5 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
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You will discuss what does it mean “multiculturality”.

<i>Listen</i>	<i>20 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
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You will listen to the tutor's presentation on Multicultural Education.

- Traditional view on Multicultural Education
- The place of ME in our education programs
- Examples of ME in our coursebooks
- Is it enough or not?

<i>Discuss</i>	<i>5 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
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You will discuss what does it mean "critical". What do we refer to by saying critical multicultural education?

<i>Listen</i>	<i>25 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
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You will listen to the tutor's presentation on Critical Multicultural Education.

- Definition of CME, what does it include or not?
- The root of CME, Critical Pedagogy
- Mainstream pedagogy vs. Critical Pedagogy
- Examples of CME
- Why are we integrating criticality in our teaching?

3rd Session:

<i>Listen</i>	<i>10 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
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You will listen to the tutor's presentation on Transformative Learning Theory.

- Transformation: Individual vs. Collective
- Definition of TL
- Why is TL important to CME?

<i>Practice</i>	<i>10 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
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Think about an incident in your school years where yourself or people from your environment face discrimination or less chance of opportunity because of their racial or ethnic background, gender, socio-economic status or sexual orientation, how they look or any physical disadvantage.

Reflect on how and in which ways you were affected by this and what actions were taken or were supposed to be taken but weren't.

For those of you who have not experienced or witnessed situations of this kind reflect on your environment and which privileges may you take advantage of.

You can choose to share their experiences via Pear Deck collectively, or you can send privately to the tutor.

<i>Practice</i>	<i>25 minutes</i>	<i>Individual</i>	<i>Tutor is not available</i>	<i>Online</i>
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Padlet Task: Mind map preparation

After the session, visit padlet.com and create a wall.

Give the padlet a title and write its description.

Prepare a mind map on transformative learning, critical multicultural education and critical pedagogy. Your mind map should include brief definitions, aims, similarities and differences of each topic.

Share the link via module site.

APPENDIX 6
TEACHING-LEARNING ACTIVITIES OF THE MAIN STUDY WEEK 2

WEEK 2: Critical Language Teaching (*In-Class*)

Welcome to Week 2 (In-Class): Critical Language Teaching

In this session in class, you will gain information about the roles language teachers have in critical teaching and how critical consciousness and multicultural practice can be used in language classrooms and critical literacy.

<i>Read</i>	<i>10 minutes</i>	<i>Individual</i>	<i>Tutor is not available</i>	<i>Online</i>
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Before in-class session, read the document called “CMECM 3: On Critical Language Teaching”, or you can watch the video named “CMECM 3: On Critical Language Teaching”.

After reading and/or watching them, visit the Microsoft Forms link below to answer some questions.

Linked resources

 [Microsoft Forms](#)

1st Session:

<i>Listen</i>	<i>5 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
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Revisiting the last week’s topics: diversity and discrimination.

<i>Investigate</i>	<i>15 minutes</i>	<i>Individual</i>	<i>Tutor is available</i>	<i>Online</i>
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In this session, first listen to the song Mademoiselle Noir: A Tragedy.

Then, you will answer the questions about the song and its visual and lyrical depiction considering diversity. When answering, read your friends’ answers and vote them & comment on them as well.

Linked resources

 [Padlet Link](#)

<i>Listen</i>	<i>5 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
---------------	------------------	--------------------	---------------------------	---------------

Revisiting the last week's topics: CME and TL.

<i>Discuss</i>	<i>10 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
----------------	-------------------	--------------------	---------------------------	---------------

Discuss on this question:

“Whose job includes raising CC, implementing CME principles into teaching? Is it our job as language teachers or are there other subjects that should handle these?”

<i>Listen</i>	<i>5 minutes</i>	<i>Individual</i>	<i>Tutor is available</i>	<i>Online</i>
---------------	------------------	-------------------	---------------------------	---------------

Tutor will explain the major reasons why English language teachers have part in critical teaching.

- English as a “global” language and the issues with it
- Conventional teaching materials and the ideology behind them

2nd Session:

<i>Listen</i>	<i>25 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
---------------	-------------------	--------------------	---------------------------	---------------

You will listen to the tutor's presentation on Incorporating CME in ELT.

- The complexity of CME
- Diversity of educational settings
- Talking the untalked
- Learning the history
- Recognizing the oppressive systems and patterns in society

<i>Discuss</i>	<i>10 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
----------------	-------------------	--------------------	---------------------------	---------------

You will do brainstorming about what we, as language teachers, bring to our classrooms.
Discuss our mindsets and the teaching materials.

<i>Listen</i>	<i>15 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
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You will listen to the tutor's presentation on Practical Tips about CME in ELT classrooms.

- Selection of meaningful content and materials
- Reinforcing Critical Literacy
- Transforming activities to enhance Critical Thinking
- Using meaningful tasks

3rd Session:

<i>Investigate</i>	<i>10 minutes</i>	<i>Individual</i>	<i>Tutor is available</i>	<i>Online</i>
--------------------	-------------------	-------------------	---------------------------	---------------

In this session, you will investigate a lesson procedure on gender representation in media. You will go through the lesson activities and then discuss the procedure: would it work, is it enough, what could be done to improve etc.

<i>Collaborate</i>	<i>20 minutes</i>	<i>Whole Class</i>	<i>Tutor is available</i>	<i>Online</i>
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You will prepare a mini lesson procedure with the unit of your choice from the 9th grade English education program, as groups of 4-5. (Pre-while-post)

<i>Practice</i>	<i>20 minutes</i>	<i>Individual</i>	<i>Tutor is not available</i>	<i>Online</i>
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You will prepare a lesson plan.

By using the lesson plan template below, you will prepare a 40-minute lesson considering the principles of critical multicultural education.

Linked resources

 [Word Document](#)

WEEK 2: Post Self Study

Welcome to the Week 2: Post Self Study

With this post self-study, you will reflect upon the education system and how language teachers have a role in critical teaching.

<i>Investigate</i>	<i>20 minutes</i>	<i>Individual</i>	<i>Tutor is not available</i>	<i>Online</i>
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You will watch the short movie *The Silent Child*, then you will analyze the movie regarding the child, the family and the school with the document linked below.

Then, in the document, you will find some nongovernmental organizations' websites. Go through them and think about how you can incorporate them.

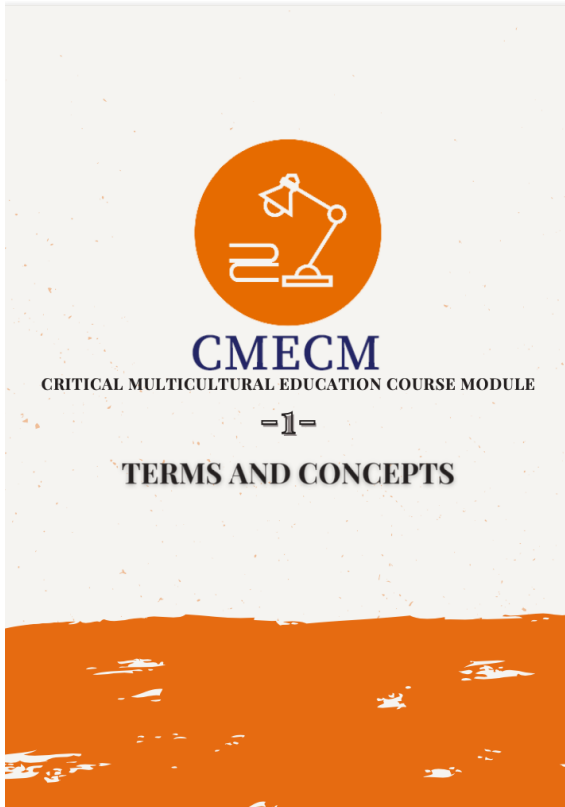
You will reflect on the English teachers' role and mission both personally and professionally.

Linked resources

 Word Document

APPENDIX 7

SOME SAMPLE OF THE READING MATERIALS OF THE CMECM



CONTENT:

1. Transformative Learning
2. Critical Pedagogy
3. Critical Consciousness
4. Multicultural Education
5. Critical Multicultural Education

What will we learn?

With this reading, we will gain brief information about transformative learning, critical pedagogy, critical consciousness, multicultural education and critical multicultural education. This brief introduction will help us investigate these concepts later on.

TERMS AND CONCEPTS

Everyone learns differently, learning is a unique and individual process. As teachers and students, we can benefit from understanding how learning happens for different individuals. In this way, educators can create classrooms where learners can thrive. **Transformative learning** is one theory of learning that was developed by *Jack Mezirow* in the late 1990s. According to him, learning transforms problematic *frames of reference* (habits of mind, meaning perspectives, mindsets) to make them more inclusive, open, reflective and emotionally able to change. These frames of reference are the assumptions we have about how we understand our experiences, and they shape our expectations, perceptions, cognition and feelings. The aim of transformative learning is to make changes in problematic frames of reference and lead to a fundamental transformation in the ideas and knowledge of people.

The meaning change suggested by transformative learning evolves around two learning domains based on *Habermas' communicative* theory, which can be briefly summarized as,

A cloud-shaped box contains the text "Adults exhibit two kinds of learning". Two arrows point from this cloud to two rectangular boxes. The top box is titled "Instrumental learning:" and contains the text "It focuses on learning through task-oriented problem solving". The bottom box is titled "Communicative learning:" and contains the text "It focuses on learning through understanding the meaning of what others communicate".

Transformative learning theory involves three general principles. These are,

A diagram with two main circles at the top: "Learning" on the left and "Reflection" on the right. Below "Learning" is a box with "1 involves learning new schemes and transforming perspectives". Below "Reflection" is a box with "3 results in changing meaning structures". A box in the middle contains "2 involves a change in meaning structures (schemes and perspectives)". Arrows connect the boxes in a cycle: from 1 to 2, from 2 to 3, and from 3 back to 1.

To sum up, transformative learning theory aims to explain how our cultural assumptions and presuppositions directly influence the meaning structures we drive from our experiences and how we can change these meaning structures.

TERMS AND CONCEPTS

However, many other theorists proposed different perspectives on transformative learning over the years. Another scholar *Paulo Freire* suggested **critical pedagogy**, which is a different form of transformative learning. Critical pedagogy is centered around the process of transformation as a goal of *liberation*. This means, critical pedagogy uses education as a tool to help people recognize oppressive systems around them and actively challenge these oppressive systems. The main aim of critical pedagogy is to provide an opportunity of emancipate all people.

Therefore, Paulo Freire defined transformative learning as a process of consciousness-raising, which is named as **critical consciousness**.

A box contains the text "Critical consciousness stands for the development of the ability to...". Below this are three items: "pose questions", "analyze", and "take action", each preceded by a star symbol.

We can say that, critical consciousness refers to how oppressed people develop the ability to critically analyze their social conditions so that they can act to change these oppressive conditions. Very similar to what we have discussed previously, the main aim of raising critical consciousness is to develop a deeper understanding of problematic social structures and how these structures shape our perceptions, then consciously and actively work on them to transform our mindsets.

With the rapid globalization of the world, social communities become more and more diverse throughout the years. As a result, our educational settings are made up of students from variety backgrounds. Therefore, as educators, in order to be effective with all students, we adjust our instruction to value all cultures.

As an idea or concept, **multicultural education** suggests that all students should have equal opportunities to learn regardless of the *racial, ethnic, social-class, or gender group* to which they belong.

However, multicultural education is interpreted and approached differently from each educational context. There have been three main perspectives on multicultural education: *conservative, liberal and critical*. Each has a different approach of teaching and different objectives; however, we will mainly tackle with critical multicultural education.

Critical multicultural education considers diversity as a concept and investigates it. It aims to help teachers critically examine the systemic influences of inequity, oppression, and power on education and rest of the society, teaching as resistance and counter-hegemonic practice aims to prepare teachers to become social change agents.

APPENDIX 8

SOME SAMPLE OF THE TASKS OF THE CMECM

Dila Bozkurt + 58 • 3mo

About Privilege

Answer the questions considering your experiences and the video you have watched previously.

- 1. Do you consider yourself as privileged? Why or why not?**

I would definitely see myself as privileged. Throughout my years in formal education I never had to work a day. And all my education based ideas and even my change in university major (From Turkish Literature to ELT) was well-received by my family. Even though I don't take these for granted, by the definition these have always been my privileges in society.

7mo

I do consider myself as privileged because I live in my community without the fear of judgement considering my religion, ethnicity, socioeconomic state, health, family etc. However, there are points where I feel less privileged as a woman. For example, the fear of sexual assault, travelling at night, choosing between economic independence and motherhood etc.

6mo
- 2. What are the things you inherently have that you benefit from it, purposefully or not? (for example one may benefit from being male in order to travel freely)**

6mo

The city I live in can be considered as a privilege. Living in a city like İzmir/Istanbul can shape the thoughts people have towards you. Another thing; my father is retired and I benefit from it in my education and healthcare.

6mo

I can access medicine and health care for free since I am covered by the pension fund till I am 25. Education is provided by the government for twelve years.

6mo

I have not been discriminated against because of my appearance. I was able to access the things
- 3. What are the personal biases that comes to your mind considering diverse groups? (for example one may personally think that LGBTQ individuals shouldn't be open about themselves)**

6mo

Uneducated people mostly think that LGBTQ people are perverts or Russian girls are only after money. Some people hold the idea that if you are an atheist, you are more tempt to commit suicide or hurt people (absolutely there isn't any concrete reason for that)

6mo

Anonymous 6mo

People can form prejudice based on the characteristics of the places they

Dila Bozkurt + 44 • 6mo

CMECM

After reading the short condition given below, answer the questions according to your thoughts. And react at least 2 o

You are an English teacher at a secondary school in Turkey. Towards the middle of the term, you realize that one of your students is not attending your classes. Possibly due to their absence from classes, your student is getting poor exam scores. You also realize that you have never seen your student's parents at school meetings and never had the chance to meet them.

- 1. What would be the first step you take for the condition of your student?**

Anonymous 6mo

I would try to talk to my student and learn about what is going on. It may help me understand his situation and may give me a chance to help him/her.

Rate 0

Add comment

Anonymous 6mo

I would try to reach out to my student by using their telephone number or e-mail, If I cannot reach to the student I would let the school administration about the situation.
- 2. What would you think about this student and their parents regarding their personalities and conditions they are in?**

(1) Rate 0

Add comment

Anonymous 6mo

I think the parents do not give enough attention to their child so that the children starts behaving same

Rate 0

Add comment

Anonymous 6mo

I'd think they are too busy or poor to take care or trace their children and her schooling

Student Teacher's Name:
Number:
Class: 3-B

Grade:	10
Unit	9
Topic/theme	Modern Hero and Heroines
Proficiency Level	A2+, B1 (CEFR level)
Age group/size	15-16
Time	40 min
Main source	Count me in- Student's Book 10th grade
Secondary source(s)	https://www.canva.com/ https://www.youtube.com/watch?v=Hhk4N9A0oCA

State outcomes	
Critical Outcomes	<ol style="list-style-type: none"> Students are willing to express their own ideas about the topic. When given related statements or pictures, students identify the problematic issues among them. Students make suggestions and solutions for problems in a meaningful context. Students work collaboratively and have a brainstorm about related situations critically. Students define inequalities in society. Students make a list for getting rid of inequalities in society.
Linguistic Outcomes	<ol style="list-style-type: none"> Students differentiate the usages of Conditionals type 1 and type 2. Students articulate words and forms correctly.
Require Learner Participation	
Pre-activity	Activity 1 (Prediction based on pictures) -Form students into 6 groups. - Show the pictures.

toomes	-Give instruction: "Well, there are 8 people who are considered as modern heroes/heroines and all of them are really good at different areas. I want you to work with your partners and decide how many people you know in these pictures. After that, you discuss what they do and why they are important to the world, and what you know about them. I want you to compare your answers with your friends, as well." -Set the time. -Say: "You have 10 minute to finish." -Indicate the time: "5 min left."
,3,4	-Ask: "How many people do you know in these pictures? How do you know them? Which famous person do you know more? Is there any person you are impressed with? Have you ever heard about these famous women? If not, why are men who have the same reputation with women more known in our society? Who can be a modern hero?" -Elicit answers. -Give feedback. -Say: "You are right. They all are really important in their own fields. They won a lot of prizes. Most of them know famous men in these pictures, but women who are famous and as important as men are not known much. Unfortunately, women are oppressed in our society and there can be many inequalities. Is there anybody coping with such a discrimination? Have you experienced this kind of situation?" -Elicit answers. -Give feedback. -Finish activity. -Say: "Let's get to know these valuable people better". https://www.canva.com/design/DAE6qeGX-PM/a0VE12F0UYUgDh1bc5NdA/vi/w/utm_content=DAE6qeGX-PM&utm_campaign=designshare&utm_medium=link&utm_source=sharebutton
file-act y	-Distribute the worksheets. -Give instruction: "Now, there is short information about our modern heroes/heroines. Please read these short texts carefully while answering true/false and comprehension questions."
,3,4	-Set the time: "You have 15 minutes to complete the questions." -Indicate the time: "5 min left." -Elicit the answers. -Give feedback. -Finish the activity. https://www.canva.com/design/DAE6rV3zN7k/5QeP8zB-g76mD02wEBlq0w/vi/w/utm_content=DAE6rV3zN7k&utm_campaign=designshare&utm_medium=link&utm_source=sharebutton
it-activ	-Give instruction: "I have a video for you. Please, watch the video carefully and make a hero or heroines list by considering inequalities and gender discrimination in our society when I distribute worksheets. Please write down 10 solutions as a hero or heroines to cope with these problems according to your own perspectives. If you were a hero, how would you take action?" -Set the time: "You have 15 min." -Indicate the time: "5 min left."
,6	

Post Self Study
The short movie "The silent one" and self-reflection

1) The Short Movie "The Silent Child"

Watch the short movie [The Silent Child](#), share your analysis and thoughts using this guideline.

Family	
Attitudes and Interaction	Privilege
<i>(Family's attitudes towards Libby, her condition, her future, etc. Also, their interaction/lack of interaction with Libby)</i>	<i>(Family's privileges compared to other parts of the population – could be racial, economical, etc.)</i>
<i>It seems that they see Libby as a "lost cause" and they don't even try to help her. They look like they are trying to do something for her but they are so obsessed with the "normal" human look that they put society's opinion first than their child. We can also see that they don't care what Libby wants, they just ignore her. The only positive thing that we see in the movie is Libby's brother tries to learn sign language, but look at the odds, he doesn't learn it for especially his sister (He tries to impress Jo). The negative attitudes of the parents seem to be for Libby only; they give a genuine interest for Seb and Pip's education while they try to make Libby look "normal" only. I was shocked when her step-father said to Jo that they have very low expectations from her. This expression seems to be the summary of their behaviors.</i>	<i>The family is privileged about their economical status. They are rich enough to afford to send their kids to ballet and choir while also hiring a tutor for their deaf child. They have every opportunity to do anything for their children's education (yet they don't try enough for Libby). They have a big home and a car but they are not educated enough to understand that Libby is a normal kid too. They only care about appearance. If they would give a damn about Libby's education, they would be better, so they would have more limited time for other things but this is a sacrifice they need to do. She didn't ask to be born, so if they brought a child to this world, they need to take care of her no matter what. And when they see Libby respond to their efforts (because she doesn't have any learning disability), they would be more satisfied rather than treating her like a burden.</i>
Libby	
Being "normal"	Her progress and Acceptance
<i>(What is being normal? Was she not normal? Standards for normality?)</i>	<i>(What can be taken from her progress? How is it applicable? The ways she deals with her mishandled condition, etc.)</i>
<i>Everyone who has respect for human life should be considered normal, that's it. It is not about physical appearance or disabilities. If everyone would have respect for everyone, there wouldn't be conflicts, wars, arrogance, and contempt. I think the issue starts here. We are so stuck on being accepted as "normal" in society that we fail to observe that there is no such thing as "abnormal". Anyone who loves/respects humanity is normal. There is no standard to be normal other than this. Libby is also normal. People are afraid of what they don't experience. If being deaf was a common thing, Libby's mom wouldn't force her to look "normal". Just because a condition appears rare does not mean that the person experiencing it is abnormal.</i>	<i>Some clues in the movie (like her staring at the tv with sad eyes) made me feel like she knows what her parents think about her. That's why she doesn't make any efforts to communicate with her family. When I put myself in her place, it is very heartbreaking. Like, when you try to communicate, nobody understands or ignores you. They have little ideas about your personality and they don't even think their thoughts are correct. She can be considered a little bit lucky because of her parents' economical status though, some kids with hearing disabilities don't even have the chance to get a tutor and learn sign language. She is only missing a caring family in her life to be a successful, confident woman. When she has the right support, we can clearly see that she is eager to learn and communicate.</i>
School	
School Scene	What might be to come?

Dila Bozkurt • 34 • 6mo

Mademoiselle Noir: A Tragedy

Fill the table according to the song Mademoiselle Noir: A Tragedy by Ppeppina and its music video.

<p>What did you feel when you listened to this song?</p> <p>+</p> <p>I felt the struggle that rapunzel has about her nature and surroundings.</p> <p>The song and video made my already bad mood worse</p> <p>I feel sad because she is so depressed and sad. She has discrimination in the society.</p> <p>I felt the cruelty of humans</p> <p>It sounds chaotic when the french lyrics start</p>	<p>How was Mademoiselle Noir depicted visually and emotionally compared to her society?</p> <p>+</p> <p>She is depicted different, more colourful and emotional.</p> <p>Actually she has not such a big difference than others but they behaved her as if</p> <p>She is like mourning in her own. Forsaken and forgotten by the people around her.</p> <p>She looks so sad and doesn't know what to do. It is clear that she prefers to stay there rather</p>	<p>How do men react when they face unknown? How do they act facing a different person from them?</p> <p>+</p> <p>They tried to discriminate her since she is not like them. Its some kind of protection of the town people they choose against people different from them</p> <p>They assume hostility as is their nature and immediately try to exterminate it by any means necessary.</p> <p>He could have try to help for her but he act like a coward.</p> <p>The society intend to</p>	<p>How can we read Mademoiselle Noir's tragedy in daily life? How do societies react to diversity?</p> <p>+</p> <p>Our nature forces us to live in smaller and more similar groups of people than different people, as in the ages before difference meant hostility, disease and malice.</p> <p>Society always said that if you are different, you are weird.</p> <p>We live this nearly everyday because when we behave or do something different, people do the same thing without being tired</p>
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APPENDIX 9

THE SURVEY TOOL

Eleştirel Bilinç ve Farklılığa İlişkin İnanışlar Anketi

Değerli öğretmen adayları,

Bu anket formu Çanakkale Onsekiz Mart Üniversitesi Lisansüstü Eğitim Enstitüsü yüksek lisans programı dahilinde yapılmakta olan “Eleştirel Çokkültürlü Eğitime İlişkin Eleştirel Bilinci Arttırmak: Bir Öğretmen Eğitimi Vaka Çalışması” isimli tez projesinin bir parçası olarak geliştirilmiştir. Bu tez çalışması, öğretmen adaylarının eleştirel çokkültürlü eğitim hakkında görüş ve inanışlarıyla ve eleştirel farkındalıklarını incelemek amacıyla yürütülmektedir. Bu araştırmaya katılmak tamamen **gönüllülük** esasına dayanmaktadır. Devam etmeden önce aşağıdaki onay kutusunu işaretlemeniz yeterli olacaktır. Lütfen anket formu üzerine adınızı ya da kimliğinizi belirten herhangi bir şey yazmayınız. Anket formu, kişisel bilgi formu, Eleştirel Bilinç anketi ve Farklılık Hakkında Mesleki İnanışlar anketi olarak üç bölümden oluşmaktadır. Anket formunda doğru ya da yanlış cevap yoktur. Araştırma sonuçları yalnızca bilimsel amaçla kullanılacaktır. Toplanacak veriler üçüncü kişilerle paylaşılmayacaktır. Çalışma hakkında yorum yapmak ya da soru sormak isterseniz aşağıdaki iletişim adresinden bana ulaşabilirsiniz. Katılımınız için teşekkür ederim.

Dila BOZKURT

Prof. Dr. Ece ZEHİR TOPKAYA

Bu araştırmaya gönüllü olarak katılmak istiyorum.

Aşağıdaki adımı takip ederek kendinize özgü şifrenizi oluşturun.

- **Anninizin isminin ilk iki harfi, doğduğunuz gün (rakamla) ve babanızın doğum yılının son iki rakamı. (Örneğin: HA2772)**

Lütfen size uygun olacak şekilde işaretleyin.

A. Kişisel Bilgiler

1. Cinsiyet:

Kadın Erkek Diğer

2. Ailenin Eđitim Durumu:

Ebeveyn 1:
İlkokul

Ortaokul

Lise

Üniversite

Lisansüstü

Diđer:

Ebeveyn 2:
İlkokul

Ortaokul

Lise

Üniversite

Lisansüstü

Diđer:

B. Açık Uçlu Önbilgi Soruları

Lütfen alttaki sorulara kısaca cevap veriniz.

~~Cokkültürlülüđü (Multiculturalism) nasıl tanımlarsınız?~~

Kendinizi eleştirel bilinci yüksek bir öğretmen adayı olarak görüyor musunuz? Neden / neden deđil?

C. Eleştirel Bilinç Anket Formu

Aşağıda size verilen anket formunu dikkatlice okuyarak her bir ifade için görüşünüzü ilgili kutuyu işaretleyerek belirtiniz.

Eleştirel Bilinç Anketi					
	Kesinlikle Katılmıyorum	Katılmıyorum	Ne Katılmıyorum Ne Katılıyorum	Katılıyorum	Kesinlikle Katılıyorum
1. Bazı ırk ve etnik grupların iyi eğitim alma şansları daha azdır.	1	2	3	4	5
2. Fakir çocukların iyi eğitim alma şansları daha azdır.	1	2	3	4	5
3. Bazı ırk ve etnik grupların iyi bir işe sahip olma şansı daha azdır.	1	2	3	4	5
4. Fakir insanların iyi bir işe sahip olma şansı daha azdır.	1	2	3	4	5
5. Bazı ırk ve etnik grupların iyi bir yere gelebilme şansı daha azdır.	1	2	3	4	5
6. Kadınların iyi bir yere gelebilme şansı daha azdır.	1	2	3	4	5
7. Fakir insanların iyi bir yere gelebilme şansı daha azdır.	1	2	3	4	5
8. Bazı grupların üst mevkilerde olup diğer grupların ise aşağı mevkilerde olması iyi bir şeydir.	1	2	3	4	5
9. Gruplar eşit olsa iyi olur.	1	2	3	4	5
10. Grupların eşitliği amacımız olmalıdır.	1	2	3	4	5
11. Tüm gruplara hayatta eşit şans verilmelidir.	1	2	3	4	5
12. İnsanlara daha eşit şekilde davranırsak daha az sorunumuz olur.	1	2	3	4	5
13. Bir sivil haklar grubu ya da kuruluşuna katıldım.	1	2	3	4	5
14. Siyasi bir parti, kulüp ya da kuruluşu katıldım.	1	2	3	4	5
15. Bir okul gazetesinde ya da yerel gazetede sosyal veya siyasi bir konuyla ilgili yazı yazdım.	1	2	3	4	5
16. Bir kamu görevlisiyle telefon, posta ya da e-posta yoluyla iletişim kurup ona belli bir sosyal ya da siyasi mesele hakkında ne düşündüğümü söyledim.	1	2	3	4	5
17. Bir protesto yürüyüşüne, siyasi bir gösteriye ya da siyasi bir toplantıya katıldım.	1	2	3	4	5
18. Siyasi bir kampanyada çalıştım.	1	2	3	4	5
19. Siyasi ya da sosyal bir mesele hakkında bir tartışmaya katıldım.	1	2	3	4	5
20. Sosyal ya da siyasi bir konu hakkında yapılan bir e-posta veya yazılı imza kampanyasını imzaladım.	1	2	3	4	5
21. İnsan hakları, eşcinsel hakları ya da kadın haklarıyla ilgili bir kuruluşu veya gruba katıldım.	1	2	3	4	5

D. Farklılık Hakkında Profesyonel İnanışlar Anket Formu

Aşağıda size verilen anket formunu dikkatlice okuyarak her bir ifade için görüşünüzü ilgili kutuyu işaretleyerek belirtiniz.

Farklılık Hakkında Mesleki İnanışlar Anketi					
	Kesinlikle Katılmıyorum	Katılmıyorum	Ne Katılmıyorum Ne Katılmıyorum	Katılıyorum	Kesinlikle Katılıyorum
1. Öğretmenlerin tercih ettikleri öğretim yaklaşımını tüm öğrencilerin ihtiyaçlarını karşılayacak şekilde düzenlemesi beklenmemelidir.	1	2	3	4	5
2. Geleneksel sınıflar orta sınıf yaşam şeklini desteklemek için tasarlanmıştır.	1	2	3	4	5
3. LGBTQ bireylerin devlet okullarında öğretmenlik yapmasına izin verilmemelidir.	1	2	3	4	5
4. Öğrenciler ve öğretmenlerin farklı (çeşitli) dinlere dair temel bir anlayışa sahip olması faydalı olur.	1	2	3	4	5
5. Ağır derece yetersizliği olan öğrencilerin eğitimine harcanan paranın üstün yetenekli öğrencilerin eğitim programlarına harcanması daha iyi olur.	1	2	3	4	5
6. Tüm öğrenciler ikinci bir dilde yetkinleşmeleri için desteklenmelidir.	1	2	3	4	5
7. Yalnızca etnik köken ve ırk olarak farklı öğrenci gruplarına hizmet veren okulların etnik ve kültürel köken olarak farklı personel kadrosuna ihtiyacı vardır.	1	2	3	4	5
8. Kızların okulda gördükleri ilgiyle erkeklerin gördüğü ilgi aynıdır.	1	2	3	4	5
9. Sınavlar, özellikle de standardize edilmiş sınavlar sıklıkla öğrencileri ayırtırmak için kullanılır.	1	2	3	4	5
10. Günümüzde çoğu İngilizce ders kitabında farklı ırk ve etnik kökenden insanlar yeterince temsil edilmektedir.	1	2	3	4	5
11. Mümkün olan her durumda fiziksel kısıtlılığı olan öğrenciler genel eğitim sınıflarına yerleştirilmelidir.	1	2	3	4	5
12. Matematik ve fen bilimlerinde erkeklere kadınlardan daha fazla fırsat verilmektedir.	1	2	3	4	5
13. Genel olarak öğretmenler öğrencileri yetenek seviyelerine göre gruplandırmalıdır.	1	2	3	4	5
14. Belirli bir ırktan olan insanların oluşturduğu mahallelerde yaşayan öğrencilerin tüm ırkların bulunduğu karma sınıflara katılması onlara sosyal açıdan yarar sağlayabilir.	1	2	3	4	5

15. Tarih boyunca eğitim tek bir gerçekliği yansıtacak şekilde tek kültürlü olmuştur ve eğitimdeki baskın kültür eşitsizlik yaratacak şekilde Türk Sünni Müslüman grubun kültürüdür.	1	2	3	4	5
16. Türkiye’de yaşayan çeşitli etnik kökene mensup öğrenciler Türkçe eğitimle öğrenebilecek kadar yetkin oluncaya dek mümkün oldukça kendi anadillerinde eğitim almalıdır.	1	2	3	4	5
17. Öğretmenlerin düşük sosyoekonomik sınıftan gelen öğrencilerden genellikle daha düşük beklentileri olur.	1	2	3	4	5
18. Çokkültürlü eğitim en çok farklı ırk ve etnik kökene mensup öğrenciler için faydalıdır.	1	2	3	4	5
19. Okullarda idareci olarak daha fazla kadına ihtiyaç vardır.	1	2	3	4	5
20. Tüm öğrenciler için etkili olabilmeleri adına öğretmenler farklı etnik kökenden ve sosyoekonomik seviyeden öğrencilerle çalışma deneyimine sahip olmalıdır.	1	2	3	4	5
21. Daha düşük sosyoekonomik sınıflardan gelen öğrenciler orta sınıflardan gelen akranlarına kıyasla daha az eğitim fırsatına sahiptir.	1	2	3	4	5
22. Okuldayken öğrencilerin Türkçeden başka bir dil kullanmasına izin verilmemelidir.	1	2	3	4	5
23. Okul politikalarını oluştururken dini çeşitliliği göz önünde bulundurmak önemlidir.	1	2	3	4	5

APPENDIX 10

THE INTERVIEW PROTOCOL

A. Arka plan Soruları

Yakınlık kurma

Öğretme motivasyonu

İngilizce Öğretmenliği programını isteyerek mi seçtiniz? Öğretmen olmak istemenizdeki motivasyonunuz neydi? Öğretmen olmak hayaliniz miydi?

Programa ilk girdiğinizde öğretmen eğitimin nasıl olmasını bekliyordunuz?

Öğretmen adayı olarak benlik imajı

Kendinizi eleştirel bilinci yüksek bir öğretmen adayı olarak görüyor musunuz?

B. Geçiş Soruları

1. Sizce eğitimin genel ana amacı nedir?
2. İngilizce derslerinin genel ana amacı nedir?
 - Bunların dışında başka amaçları da var mıdır?
3. 'Çeşitlilik / Farklılık (Diversity)' size ne ifade etmektedir? Sizce bu kavram neleri içerir?
 - Çeşitliliğin / farklılığın olduğu ortamlarda (diverse contexts) öğretim yapmak hakkında bilgili misiniz?
 - Çeşitliliğin / farklılığın olduğu ortamlarda (diverse settings) nasıl öğretim yapılacağıyla ilgili dersler aldınız mı?
4. Çeşitli/farklı öğrenci gruplarına eğitim verirken eğitimin ana amacı nedir? (örn. ırksal, etnik köken, cinsiyet, cinsel yönelim, ekonomik, fiziksel yetersizlik, din ve benzeri)?
 - Öğretmenler çeşitli/farklı öğrencilere nasıl yaklaşmalıdır?
5. Sizce farklı (ırksal, etnik köken olarak, cinsiyet ya da cinsel yönelim vb. olarak) insanlar da dahil olmak üzere toplumun karşılaştığı sosyal ve politik problemler sınıf içinde tartışılmalı mıdır?

- Neden / neden değil?
- Eğer tartışılmalıysa bu nasıl yapılmalı? (Örneğin hangi derslerde öğrencilere nasıl görevler verilerek yapılabilir?)

C. Anahtar Sorular

I. Eleştirel Bilinç

1. Cinsiyet, ırk, etnik köken, cinsel yönelim ya da dini inanış dolayısıyla özel hayatınızda ya da iş / okul hayatınızda adaletsizlik yaşadınız mı? Ya da bu anlamda adaletsizlik yaşayan bir tanıdığınız oldu mu?
 - Olduysa, bu adaletsizlik ya da ayrımcılıkla ilgili tecrübenizi paylaşabilir misiniz?
2. İnsanların eğitim alma ve meslek edinme fırsatlarını ne gibi faktörler etkiler?
 - *İpucu: Irk, cinsiyet, cinsel yönelim, sosyoekonomik statü insanların eğitim alma ve meslek edinme fırsatlarını etkiler mi?*
 - Eğer öyleyse nasıl ve neden?
 - Bu duruma sebep olan şey ne olabilir?
 - Bu durum nasıl bertaraf edilebilir? Neler yapılabilir?
3. Eğitim farklılığı / çeşitliliğe karşı ayrımcılığı ortadan kaldırmak için bir yol olarak kullanılabilir mi?
 - Evet ise, müfredat açısından ve dersler açısından neler yapılabilir?
4. Dil eğitimi farklı insan gruplarına karşı yapılan ayrımcılığı ortadan kaldırmak için kullanılabilir mi? Evet ise, nasıl?
 - Eğer evet ise İngilizce öğretmenleri ne gibi roller üstlenmelidir?

II. Dönüştürücü Öğrenme Teorisi

1. Dönüştürücü öğrenme teorisi (transformative learning theory) hakkında bilginiz var mı?

- *Hayır ise bilgi ver.*
 - Evet ise, ne biliyorsunuz?
2. Dönüştürücü Öğrenme hakkında hiç ders aldınız mı?
- Evet ise, nasıldı? Ders işlenişi, içeriği ve ders içi ödevler / görevler nasıldı?
3. Sizce Dönüştürücü Öğrenme bize eğitimciler olarak bir şeyler öneriyor mu? Yararlı bir bakış açısı sağlıyor mu? Evet ise, bunlar nelerdir?
4. Eğitim sistemimizde Dönüştürücü Öğrenmeye ihtiyacımız olduğunu düşünüyor musunuz?
- Neden / Neden değil?
5. Şu anki eğitim sistemimizle Dönüştürücü Öğrenme arasında herhangi bir ilişki görüyor musunuz?
- Türkiye’de Dönüştürücü Öğrenmenin en temel ve kapsayıcı amacı ne olabilir?
6. İngilizce derslerinin Dönüştürücü Öğrenmenin amaç ve ilkelerine uygun şekilde uygulanabileceğini düşünüyor musunuz? Neden / Neden değil?
- Evet ise, İngilizce derslerine Dönüştürücü Öğrenme nasıl entegre edilebilir? (Materyaller, metotlar, vb.)
7. Dönüştürücü Öğrenme yüksek öğrenime ve öğretmen eğitimine entegre edilmeli midir?
- Neden / neden değil?

III. Eleştirel Çokkültürlü Eğitim

1. “Çokkültürlü eğitim” (multicultural education) düşünüldüğünde aklınıza ne geliyor?
Bunu nasıl tanımladınız?
2. Eleştirel çokkültürlü eğitim hakkında bilginiz var mı?
 - *Hayır ise, açıklama ver.*
 - Evet ise, neler biliyorsunuz?
3. Sizce eleştirel çokkültürlü eğitim (critical multicultural education) neleri içermektedir? Bu kavramı “çokkültürlü” ve “eleştirel” yapan şeyler nelerdir?
4. Eleştirel çokkültürlü eğitim hakkında hiç ders aldınız mı?
 - Bu zamana kadar bölümde aldığınız derslerden içinde bu konuya yer veren oldu mu?
 - Evet ise, nasıldı? Ders işlenişi, içeriği, ders içi görevler / ödevler nasıldı?
5. Eğitim sistemimizin eleştirel çokkültürlü eğitime ihtiyacı olduğunu düşünüyor musunuz?
 - Neden / Neden değil?
 - Evet ise bu nasıl uygulanabilir? (*Müfredat ya da seçmeli dersler aracılığıyla? Ya da mevcut ders içeriklere eklenerek?*)
6. İngilizce derslerinin bir amacının da eleştirel çokkültürlü eğitim olduğunu düşünüyor musunuz?
 - Neden / Neden değil?
 - Eğer öyleyse, İngilizce dersleri eleştirel çokkültürlü eğitime nasıl yer verebilir? (*Materyaller, metotlar, vb.*)
7. Öğretmen eğitiminin öğretmenleri hazırlamak amacıyla eleştirel çokkültürlü eğitime ihtiyaçları olduğunu düşünüyor musunuz? (İngilizce öğretmenleri öğretmenlik konusunda eğitilirken onlara da bu şekilde eğitim verilmeli midir?)
 - Neden / Neden değil?
 - Evet ise, bu öğretmen eğitimine nasıl entegre edilebilir? (*Müfredat ya da seçmeli dersler aracılığıyla? Ya da mevcut ders içeriklere eklenerek?*)

8. Eleştirel Çokkültürlü eğitimin eğitime entegre edilmesi konusunda kaygılarınız var mı? Ya da öğrenciler, okullar, idareciler açısından olabileceğini öngördüğünüz problemler var mı?

D. Kapanış Soruları

1. Eleştirel çokkültürlü eğitim, dönüştürücü öğrenme ya da ders modülü hakkında eklemek istediğiniz değinme şansı bulamadığımız bir şey var mı?
2. Konuştuğumuz konseptleri (eleştirel eğitim, eleştirel çokkültürlü eğitim, dönüştürücü öğrenme gibi) ileride öğretiminize entegre etmeyi; bu gibi konseptlerden yararlanmayı düşünüyor musunuz?

APPENDIX 11

FACULTY PERMISSION



T.C.
ÇANAKKALE ONSEKİZ MART ÜNİVERSİTESİ REKTÖRLÜĞÜ
Eğitim Fakültesi Dekanlığı



Sayı : E-68203582-605.01-2200025580
Konu : İngiliz Dili Eğitimi Anabilim Dalında
Anket Uygulama İsteminiz

01.02.2022

DAĞITIM YERLERİNE

“Eleştirel Çokkültürlü Eğitime Doğru Eleştirel Bilinci Yükseltmek: Bir Öğretmen Eğitimi Vaka Çalışması” başlıklı tez çalışmanız kapsamında Fakültemiz Yabancı Diller Eğitimi Bölümü İngiliz Dili Eğitimi Ana Bilim Dalında öğrenim gören III. sınıf öğrencilerine anket uygulama isteminiz Fakültemiz Bilimsel Araştırmaları Değerlendirme Kurulu tarafından incelenmiş ve uygun görülmüştür.
Bilgilerinizi ve gereğini rica ederim.

Prof. Dr. Salih Zeki GENÇ
Eğitim Fakültesi Dekanı

DAĞITIM LİSTESİ
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Dila BOZKURT

Bilgi:
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RESUME

