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**MULTICULTURAL AND EGALITARIAN BELIEFS AND
PRACTICES OF TURKISH EFL TEACHERS**

Mehtap ŞAHİN

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PAMUKKALE UNIVERSITY
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MASTER OF ARTS THESIS**

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ETİK BEYANNAMESİ

Pamukkale Üniversitesi Eğitim Bilimleri Enstitüsü'nün yazım kurallarına uygun olarak hazırladığım bu tez çalışmada; tez içindeki bütün bilgi ve belgeleri akademik kurallar çerçevesinde elde ettiğimi, görsel, işitsel ve yazılı tüm bilgi ve sonuçları bilimsel ahlak kurallarına uygun olarak sunduğumu, başkalarının eserlerinden yararlanılması durumunda ilgili eserlere bilimsel normlara uygun olarak atıfta bulunduğumu, atıfta bulunduğum eserlerin tümünü kaynak olarak gösterdiğimi, kullanılan verilerde herhangi bir tahrifat yapmadığımı; bu tezin herhangi bir bölümünü bu üniversitede veya başka bir üniversitede başka bir tez çalışması olarak sunmadığımı beyan ederim.

Mehtap ŞAHİN

DEDICATION

To my daughter, Irmak ŞAHİN

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I would like to acknowledge and give my warmest thanks to my supervisor Assoc.Prof. Dr. aęla ATMACA, who made this work possible and better. Her guidance and advice carried me through all the stages of writing my thesis.

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ÖZET

İngilizcenin Yabancı Dil Olarak Öğretildiği Türkiye Bağlamında İngilizce Öğretmenlerinin Çokkültürlü ve Eşitlikçi Eğitime Dair Görüşleri ve Uygulamaları

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Bu çalışma, Türkiye'deki devlet okullarında görev yapan İngilizce öğretmenlerinin çokkültürlü ve eşitlikçi eğitim hakkındaki inançlarını ve uygulamalarını araştırmayı amaçlamaktadır. Araştırmada hem nicel hem nitel veri toplama araçları kullanılmıştır. Nicel veriler, Öğretmen Kültürel İnançlar Ölçeği (TCBS) ile toplanmış, nitel veriler ise çevrimiçi yarı yapılandırılmış görüşmelerle elde edilmiştir. Çalışma, 2023-2024 eğitim-öğretim yılında Denizli'deki devlet okullarında görev yapan 211 İngilizce öğretmeniyle gerçekleştirilmiştir. Nicel analizler, öğretmenlerin çokkültürlü ve eşitlikçi inançlara yüksek düzeyde destek verdiğini göstermiştir. TCBS'nin geçerlik ve güvenilirlik analizleri, ölçeğin yüksek güvenilirlik ve geçerlik düzeyine sahip olduğunu ortaya koymuştur. Ancak, ölçek puanlarının normal dağılım göstermediği tespit edilmiştir, bu nedenle karşılaştırmalı analizlerde parametrik olmayan testler kullanılmıştır. Nitel veriler, öğretmenlerin çokkültürlü ve eşitlikçi eğitime yönelik olumlu düşüncelere sahip olduğunu, ancak uygulamada çeşitli zorluklarla karşılaştıklarını ortaya koymuştur. Öğretmenler, bu tür eğitimin Türkiye'de uygulanabilir olduğunu düşünmekle birlikte, uygulamanın başarılı olabilmesi için öğretmenlerin yeterli donanımına sahip olması ve eğitim sisteminin uygun hale getirilmesi gerektiği gibi tavsiyelerde bulunmuşlardır. Ayrıca, öğretmenlerin profesyonel gelişim olanaklarının yetersizliği, mevcut ders kitaplarının ve müfredatın çokkültürlü ve eşitlikçi eğitimi desteklememesi gibi muhtemel sebepler de vurgulanmıştır. Sonuç olarak, bu çalışma öğretmenlerin çokkültürlü ve eşitlikçi inançlara yüksek düzeyde destek verdiğini, ancak bu inançların sınıf uygulamalarına yansıtılmasında çeşitli engellerle karşılaşıldığını göstermektedir. Gelecekteki araştırmalarda, öğretmen eğitimi programlarının etkinliğini artırmaya yönelik stratejilere odaklanılması ve öğretmenlerin bu tür eğitimi daha etkili bir şekilde uygulamalarının desteklenmesi tavsiye edilmektedir.

Anahtar Kelimeler: Çokkültürlü eğitim, eşitlikçi eğitim, öğretmen inançları, öğretmen eğitimi, eğitim politikaları

ABSTRACT

Multicultural and Egalitarian Beliefs and Practices of Turkish EFL Teachers

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This study aims to investigate the beliefs and practices of English teachers in public schools in Turkey regarding multicultural and egalitarian education. The research employed both quantitative and qualitative data collection tools. Quantitative data were collected with the Teacher Cultural Beliefs Scale (TCBS), while qualitative data were obtained through online semi-structured interviews. The study was conducted with 211 English teachers working in public schools in Denizli during the 2023-2024 academic year. Quantitative analyses revealed that teachers strongly supported multicultural and egalitarian beliefs. Also, the validity and reliability analyses of the TCBS demonstrated high reliability and validity of the scale. However, it was found that the scale scores did not follow a normal distribution, so non-parametric tests were used for comparative analyses. Qualitative data indicated that the teachers held positive attitudes towards multicultural and egalitarian education but faced various challenges in implementation. The participating teachers believed that such an education was feasible in Turkey but emphasized the need for adequate teacher training and an effective education system. Additionally, barriers such as insufficient professional development opportunities, inadequate textbooks, and curriculum support for multicultural and egalitarian education were highlighted. In conclusion, the study shows that while teachers strongly support multicultural and egalitarian beliefs, there are significant challenges in transferring these beliefs into classroom practices. Future research should focus on strategies to enhance the effectiveness of teacher education programs and support teachers in implementing this type of education more effectively.

Keywords: Multicultural education, egalitarian education, teacher beliefs, teacher education, education policies

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LIST OF ABBREVIATIONS

ME	: Multicultural Education
APA	: American Psychological Association
IOM	: International Organization for Migration
UNHCR	: United Nations High Commissioner for Refugees
UDHR	: United Nations Universal Declaration of Human Rights
MoNE	: Ministry of National Education
UNICEF	: United Nations International Children's Emergency Fund
CEFR	: Common European Framework of Reference for Languages
CoE	: Council of Europe
TCBS	: Teacher Cultural Beliefs Scale
CFA	: Confirmatory Factor Analysis
EFA	: Exploratory Factor Analysis
AMOS	: Analysis of Moment Structures
KMO	: Kaiser-Mayer-Olkin
EFL	: English as a Foreign Language
ELT	: English Language Teaching
SPSS	: Statistical Package for the Social Sciences
UNESCO	: United Nations Educational, Scientific and Cultural Organization

CHAPTER 1: INTRODUCTION

This chapter consists of five parts. In this chapter, the problem statement, purpose of the study, significance of the study, limitations and assumptions will be explained respectively.

1.1. Statement of the Problem

Cultural diversity, within a general concept of culture, brings the concept of multiculturalism. In the same society, human communities develop different cultures according to their common past, the region they live in, their economic occupations, and socioeconomic status (Cırık, 2008, p.27). The structure, which is formed by different cultures, is examined within the perspective of multiculturalism (Poort, Jansen, & Hofman, 2022).

The concept of multiculturalism has been handled with different definitions in the literature. For example, Parekh (2002) explained multiculturalism not only with difference and identity, but also with all of the beliefs and practices used by people who are fused with different cultures to understand themselves and the world, and organize social life. In addition, Schalk-Soekar, Van de Vijver, and Hoogsteder (2004, p.534) define multiculturalism as “an ideology which refers to the acceptance of different cultures in a society and also to the active support of these culture differences by both the majority members and minority group members.” Finally, Tip et al. (2012, p.22) define multiculturalism as “....a policy which values and fosters a culturally plural society.”

However, there are definitions which seem more comprehensive in the literature. For example, according to Van de Vijver, Breugelmans, and Schalk-Soekar (2008), multiculturalism is characterized as a demographic feature denoting a society's ethnic diversity, a policy approach towards managing cultural diversity, and a psychological attitude that endorses and supports the ideology of cultural diversity. Furthermore, The American Psychological Association (APA) (2002) defines multiculturalism as “the global coexistence of diverse nations, encompassing a variety of races, ethnicities, languages, personal distinctions, genders, ages, disabilities, classes, statuses, educational backgrounds, religious beliefs, and other cultural traits within a single society” (p.14).

Migration is discussed as another factor in the agenda of multicultural societies and pluralism. Throughout history, people have had to migrate from where they live due to social, cultural, economic, and political reasons. The International Organization for

Migration (IOM) has defined migration as “a population movement that encompasses any human movement across an international border or within the country of residence, regardless of its duration, nature or cause” (IOM, 2011). Migration, which is a broad and interdisciplinary concept, has affected the cultural, political, economic and educational structures of social groups and nations, and has been the subject of many studies such as political sciences, sociology, educational sciences, and anthropology (Kaya, 2019).

The discussion of multiculturalism in all areas of society has emerged with the increase in immigration due to socio-political reasons. In this context, the concept of multicultural education (ME), which was first introduced by the American philosopher Horace Kallen in 1915, has also started to attract attention (Aydın, 2013). ME, which was put forward as an idea and a reform, aims to create equal educational opportunities for every student from different races, ethnicities, and social groups, and to this end, it aims to restructure the entire school environment. The fact that the globalization and the information society are dynamic and continuous has attracted attention to multicultural education, pluralism, and equality in educational contexts as well (Balay, 2004; Cırık, 2008).

In Germany, Hachfeld, Hahn, Schroeder, Anders, and Kunter (2015) conducted a study on 433 beginning secondary school teachers to investigate how cultural beliefs, multiculturalism, and colorblindness were related to the aspects of professional competence. According to the results, multicultural beliefs were positively related to motivational orientations, and there was a positive relationship between multicultural beliefs and openness to change teaching practices. However, colorblind beliefs were negatively related to willingness to change teaching practices. In a similar vein, Bodur (2012) investigated preservice teachers' beliefs and attitudes about teaching culturally and linguistically diverse students, and concluded that preservice teachers who completed the multicultural course and English for speakers of other languages field placement in which pre-service teachers were expected to gain hands-on experience and enhance their practical awareness via working in actual classroom settings had a more in-depth understanding of how to help culturally and linguistically diverse students. Finally, Sheets, and Chew (2000) explored the perceptions of prospective Chinese teachers towards the ME course in teacher training programs. The authors concluded that prospective teachers internalized ME, were willing to organize and develop learning environments in accordance with the principles of

ME in their classrooms, and understood how it could improve and change the school environment.

Egalitarian belief, on the other hand, means ensuring that all students can receive education without discrimination due to their different backgrounds, and in this vein, egalitarian belief is also an important requirement in multicultural environments (Ainscow, 2020; McGee Banks & Banks, 1995). It can also improve students' academic achievement and contribute to social cohesion and peace (Guo-Brennan & Guo-Brennan, 2020).

As it is seen, ME and egalitarian beliefs are new concepts which are open to investigation in different contexts, and the educational reflections of ME and egalitarian beliefs seem to be in need of further research due to limited number of studies. Specifically, Turkey has become an increasingly multicultural society in recent years, with a growing number of immigrants and refugees. As of 2023, Turkey hosts approximately 3.6 million registered Syrian refugees, making it the largest refugee-hosting country in the world (UNHCR, 2023). This significant demographic shift has led to a need for significant changes in the education system to accommodate the diverse needs of these students (Brookings Institution, 2023). Thus, there emerges the need for ME and egalitarian belief related studies in different contexts for a deeper understanding in relation to teacher.

1.2. Purpose of the Study

This study aims to find out the multicultural and egalitarian beliefs and practices of in-service English teachers working at public schools in Denizli, Turkey. Thus, the study aims to answer the following research questions:

1. What are the beliefs of the participating in-service English teachers regarding multicultural and egalitarian education in their language classes?
 - 1.1 Is there a statistically significant difference among the participating in-service English teachers regarding their beliefs about multicultural and egalitarian education in terms of gender?
 - 1.2 Is there a statistically significant difference among the participating in-service English teachers regarding their beliefs about multicultural and egalitarian education in terms of age?
 - 1.3 Is there a statistically significant difference among the participating in-service English teachers regarding their beliefs about multicultural and egalitarian education in terms of teaching experience?

- 1.4 Is there a statistically significant difference among the participating in-service English teachers regarding their beliefs about multicultural and egalitarian education in terms of educational level?
 - 1.5 Is there a statistically significant difference among the participating in-service English teachers regarding their beliefs about multicultural and egalitarian education in terms of institution type?
 - 1.6 Is there a statistically significant difference among the participating in-service English teachers regarding their beliefs about multicultural and egalitarian education in terms of pre-service training?
 - 1.7 Is there a statistically significant difference among the participating in-service English teachers regarding their beliefs about multicultural and egalitarian education in terms of in-service training?
2. What are the reflections of the participating in-service English teachers about multicultural and egalitarian education?
 3. What are the self-reported teaching practices of the participating in-service English teachers regarding multicultural and egalitarian education?
 4. What are the possible reasons for the (mis) match between the reflections and self-reported practices of the participating in-service English teachers regarding multicultural and egalitarian education?
 5. What are the recommendations of the participating in-service English teachers for improving multicultural and egalitarian education practices in their language classes?

1.3. Significance of the Study

Parekh (2002) states that almost all societies today are multicultural and will likely remain so in the foreseeable future. The author claims that our historical situation requires us to come to terms with this situation. For this reason, in modern societies, it is expected that individuals will interact more with different cultural groups, and develop positive attitudes in their interactions (Cırık, 2008). The biggest share in the development of positive attitudes of individuals living in multicultural societies appears to fall on education. In this sense, some countries, especially developed countries tend to include ME studies to produce solutions to their educational problems (Cırık, 2008).

Within the framework of new values emerging with the phenomenon of globalisation, new roles should be assigned to education and educational institutions. It

should be more emphasised that education should accept the individual as he/she is and develop his/her talents and skills instead of uniformising him/her. With individual values becoming dominant in education, students' religious, cultural, economic and political differences should be reflected in the curriculum (Ergün, 2014; Polat, 2009). In terms of individual and cultural differences existing in education process, the concepts of multiculturalism and ME emerged, and have started to be integrated into education (Cırık, 2008).

It can be claimed that ME is an education policy that respects and is sensitive to the cultural differences of each student by providing equal educational opportunities to individuals to avoid raising a single type of individual, based on a single culture (Gay, 1994). It has become one of the important issues in education in order to take advantage of the benefits of ME such as enriching educational environments, increasing academic success, enhancing democratic culture, breaking prejudices, developing critical thinking skills, and eliminating discrimination (Keskin & Yaman, 2014; Parekh, 2002; Polat & Kılıç, 2013). Therefore, it is seen that the phenomenon of ME has an important place in the postmodern societies and has gained importance both nationally and internationally today.

Aydın (2013) argues that the coexistence of communities belonging to different races, religions, and languages in harmony is richness; these values enrich the society and will produce solutions to social conflicts that may occur in the future. At the same time, ME is seen as a tool to produce solutions to educational problems (Cırık, 2008). According to Banks and Ambrosio (2002), ME is an effort to provide equity and social justice among individuals from different cultures in schools. The most important aim of ME is to restructure the schools and education system, and thus, gain the knowledge and skills of how to treat different ethnic groups (Aydın, 2012, p.36). In this sense, ME plays an important role in raising individuals who are sensitive, respectful, and tolerant of cultural differences in societies where differences are important and effective.

Since ME is deemed necessary for social peace, development, creating a culture of democracy, and more prosperous living conditions, many countries have started to include ME in their education programs (Coddling & Bergen, 2004). However, it is seen that ME practices in the programs differ according to the countries, in other words, countries create the content of multicultural education according to their own conditions (Banks & Banks, 1989; Güven, 2005).

Although each country develops its own education programs according to their socio-cultural, economic, political, and living conditions and ideals, the success of the reform that is intended to be implemented through the program largely depends on teachers who are the implementers. The sensitivity to be created in students towards multiculturalism will be in parallel with the sensitivity of teachers to multiculturalism. Thus, teachers need to both accept the individual differences of students as natural (Polat, 2009, p.154), and manage classroom practices based on these differences.

When educational programs and textbooks prepared in Turkey are examined, it is possible to claim that monocultural education is advocated (Esen, 2003, p.5). However, the previous belief that social justice would be achieved by offering the same school and the same program to all individuals has started to be questioned depending on new theories and developments (Polat, 2009), and ME programs came to the fore. According to Banks (1994), the point that should be taken into consideration in ME programs is that materials, activities, topics, and concepts that reflect the lives of different ethnic, gender and cultural groups are included in the education programs. In the implementation and development of ME programs, the most important task seems to belong to teachers. In order for teachers to implement ME programs, they must first know their own culture and be willing to learn about the cultures of students from different cultural groups. Thus, teachers are advised to accept the individual differences of their students as natural (Polat, 2009), and these differences should be included in planning learning and teaching processes. In this way, stakeholders can contribute to learning and developing positive attitudes towards cultural differences in order to create a multicultural educational environment.

Followers of multiculturalism believe that different cultural backgrounds of students are important, and should be welcomed and viewed as educational factors. In educational settings, as the educational systems are especially trying to address the needs of the increasing immigrant populations, schools are expected to become multicultural in an appropriate manner in which teachers think about planning their lessons, teaching practices, and learning process of their students (Schoorman & Bogotch, 2010). Similar to the belief system of multiculturalism, egalitarianism is also seen as necessary to develop positive attitudes towards immigration and cultural diversity as it stresses the importance of treating everyone the same or equally (Hachfeld et al., 2011).

Another term that has recently attracted attention is egalitarianism. Egalitarianism is the belief that everyone is equal and deserves to be treated fairly. This implies finding

similarities and common grounds between students of different ethnic and cultural backgrounds, regardless of their ethnic or cultural background (Hachfeld et al., 2011). In the context of education, egalitarian belief is an approach that aims to ensure that all students, regardless of their background, have access to high-quality education and the opportunity to succeed. This is particularly important in multicultural settings where students may face challenges due to their language, culture or socioeconomic status (Shields, 2013).

Research on egalitarian beliefs in education is important for several reasons. First, it can help us to understand the factors that influence teachers' and students' beliefs about egalitarian education (Skrla, McKenzie, & Scheurich, 2009), which can be used to develop interventions to promote more egalitarian educational practices. Second, it can help us to identify the challenges that teachers and students face in implementing egalitarian educational practices (McGee Banks & Banks, 1995), which can be used to develop resources and support systems to help teachers and students overcome these challenges. Third, it can help us to assess the impact of our efforts to promote egalitarian education, and in this way, we could refine our interventions and ensure that they are effective (Skrla et al., 2009).

Overall, research on egalitarian beliefs in education is essential for ensuring that all students in multicultural environments have access to high-quality education and have the opportunity to succeed. This research is particularly important in the context of Turkey's cultural diversity and strategic location as it has become an increasingly multicultural society in recent years, with a growing number of immigrants and refugees (Erdoğan, 2020; İçduygu, 2015). It is thought that these changes have led to a need for significant changes in the education system, including a focus on egalitarian beliefs (Erdoğan, 2020).

Within the scope of multiculturalism and egalitarianism, Turkey is located in an important geopolitical position in terms of the coexistence of different cultures in the globalizing world. For this reason, it has hosted many civilizations, tribes, and ethnic groups since ancient times (Aydın, 2013). Today, the Syrians seem to constitute the largest group of minorities in Turkey due to the civil war, which caused millions of people to migrate to different countries (Çam, 2022). As a neighbouring country, Turkey is one of the countries where Syrians prefer the most. To illustrate, according to 2019 registration statistics of United Nations High Commissioner for Refugees (UNHCR), 32% of the 3.9 million refugees in Turkey are children. In addition, in accordance with the Article 3 of the

United Nations Universal Declaration of Human Rights (UDHR), it is stated that providing immigrants with access to basic rights and opportunities is effective in facilitating their adaptation to the place they migrated (United Nations [UN- Birleşmiş Milletler], 1948). Thus, many migration movements to Turkey due to political reasons or geopolitical positions have created a multicultural structure with minority groups from different ethnicities so far.

The management of education services in Turkey is subordinate to the Ministry of National Education (MoNE), which is affiliated to the Presidency of the Republic of Turkey. The objectives of the MoNE are divided into two as general and specific objectives. Considering the general objectives, it is seen that it aims to raise individuals as follows:

All members of the Turkish nation are committed to Atatürk's nationalism; adopting, protecting and developing the national, moral, humanitarian, spiritual and cultural values of the Turkish nation (Türk, 2018, p.20).

As for the special objectives, terms such as generality and egalitarianism, right to education, equal opportunity, Atatürk revolution and principles and Atatürk nationalism, democracy education, secularism, scientificism, co-education, school and family collaboration come to the fore. In this vein, it is thought that some items such as collaboration and education everywhere emphasize the term multicultural education (Türk, 2018, p.21).

Efforts to ensure the rights of individuals lay the groundwork for political acceptance of a multicultural society in Turkey. In this context, the multiculturalism of the educational environment cannot be denied, and the key role for the success of multicultural education appears to belong to teachers, which implies that teachers have an important role in creating a multicultural education environment (Bulut, 2015; Cırık, 2008). Thus, they need to have the required knowledge, attitudes, and skills in order to apply multicultural education successfully (Bekir & Bayraktar, 2018). In this sense, as the first step, knowing multicultural and egalitarian beliefs and practices of in-service English teachers is of great importance to promote multicultural education in educational settings.

According to a report by UNICEF, Turkey hosts approximately 1.7 million Syrian refugee children, and since 2017, the Turkish government has been integrating these children into the national public school system. This effort has been supported by various programs and initiatives aimed at increasing enrolment and retention rates among refugee students (UNICEF, 2021). Therefore, it can be claimed that Turkey is a rapidly

multiculturalizing country, with a growing number of students from immigrant and refugee backgrounds, which has led to a need for teachers to be equipped with the beliefs and practices necessary to support all students in multicultural learning environments. Despite the increasing importance of multicultural and egalitarian education in foreign language teaching, it appears that there is a limited body of research on the beliefs and practices of English teachers in multicultural contexts, especially for the context of Turkey. Thus, a study on multicultural and egalitarian beliefs and practices of English teachers working in public schools in Turkey would make a significant contribution to the literature. It would provide insights into the current state of multicultural and egalitarian education in Turkish public schools, as well as the existing challenges and opportunities in promoting multicultural and egalitarian education. Overall, a study on multicultural and egalitarian beliefs and practices of English teachers working in public schools in Turkey would make a significant contribution to the understanding and practices of ME and egalitarian education, and fill a number of gaps in the relevant literature.

1.4. Limitations

This paper has several limitations in that the research is limited to the in-service English teachers working at public schools in 2023-2004 academic year, in Denizli, Turkey. The reaserch utilized convenience sampling and included only one city (Denizli and its provinces), limiting the generalizability of the findings. The specific cultural, social, and educational context of the chosen city or province may not be representative of the broader Turkish educational landscape. Moreover, the study also focused solely on in-service English teachers, excluding pre-service teachers, other subject teachers, and educational stakeholders, thereby limiting the breadth of the insights gained. Lastly, the limitation of this study is the reliance on self-reported teaching practices of the participants. Since the researcher did not directly observe the teachers' practices, the findings are solely based on the information provided by the teachers themselves. This self-reporting may introduce biases or inaccuracies, as the responses could be influenced by personal perceptions or a desire to present oneself in a favorable light. Future research could address this limitation by incorporating direct classroom observations or other objective measures of teaching practices.

1.5. Assumptions

It has been assumed that the teachers participating in the research sincerely responded to the scale and interview questions since the participation was purely on voluntary basis. Additionally, it is assumed that the teachers have delivered English courses to immigrant students, have already come across foreign students or have dealt with immigrant students at least once during their professional careers.

CHAPTER 2: THEORETICAL FRAMEWORK and LITERATURE REVIEW

In this section, the theoretical foundations of the research and related studies in the relevant literature are presented.

2.1. The Concept of Culture

The word culture is derived from the Latin word *cultura*, which comes from the root word *colere*, meaning process, inhabit, grow and plant (Jaroszyński, 2023). The World Conference on Cultural Policies (1982) defined culture as beliefs, traditions, lifestyles, and social values, apart from artistic and literary trends. Culture is the whole of the material and spiritual products of human communities. A society's unique values, beliefs, traditions, customs, works of art, language, religion, science, technology, law and economy constitute the content of culture (Botangen, Vodanovich, & Yu, 2018; Hendrycks et al., 2020). In sum, it refers to the development level of progress, production, education, science, fine arts, humanistic and social understanding in social life.

Throughout history, the concept of culture has been defined in various ways by different scholars. For example, Edward Tylor describes culture or civilization as a complex whole comprising knowledge, arts, customs, traditions, and other abilities, skills, and habits acquired by humans as members of society (Tylor, 2021). Also, according to Alfred Kroeber and Clyde Kluckhohn, culture is the sum of commonly shared patterns of behaviour, norms, values, beliefs, symbols, and works of art of a society or a part of society (Kroeber & Kluckhohn, 1952). Lastly, Clifford Geertz defines culture as a symbolic system shared by a specific human community, guiding the behaviour of its members (Geertz, 2005). These definitions underscore culture as a complex structure created through shared values, beliefs, customs, and artistic expressions among human communities.

Culture serves a fundamental need by providing a solid foundation for individuals, creating a somewhat predictable world. That is, it not only facilitates our understanding of how we should behave but also helps us to foresee the possible consequences of these behaviours, aiding in our comprehension of experiences, things and people surrounding us. Although individuals in every culture may deviate from this framework, they generally know what their culture expects of them. Shortly, culture provides structure and direction in many aspects, from how life should be lived to how an economic system operates, how to greet foreigners, explanations for illness and death, to choosing a suitable mate

(Samovar, Porter, McDaniel, & Roy, 2013). Culture is both universal and unique; people can only make sense of the world and exist within it through culture. When culture is viewed as an adaptation tool, a wide variety of adaptations which have developed and continue to develop over different times and places, are observed (Aydın, 2007). The differences between cultures can be explained as a result of this adaptation process. According to Aydın (2007), cultures, which have spread across the globe and have been adapted in various regions, interact with other cultures through migrations and relocations. They differentiate in this process, then, they are reshaped with innovations.

Culture also serves as a criterion for shared beliefs, values, and behaviours, making the actions of individuals understandable for groups. Individuals sharing a common culture can predict how another will act in different situations or how they will respond to certain behaviours (Haviland, Prins, Walrath, & McBride, 2008). A common source of knowledge, a sense of identity, shared traditions, and often distinctive behaviours that set them apart from other communities, all stem from the sharing of this common reality (Samovar et al., 2013). Culture is historical and continuous. According to Aydın (2007), culture is passed from generation to generation, and adapts to changes under the influence of social interactions during this continuity. Güvenç (2015) states that the transmission of culture from generation to generation, that is, its continuity, has common causes and consequences in every culture. In this vein, Aydın (2007) notes that the speed of cultural change can sometimes be slow or fast; for example, transitions from agricultural societies to industrial societies have forced cultural change, although these transformations are not immediately reflected in culture.

Culture possesses a number of qualifications. First, *culture is learned*. We are not born with attitudes related to cooperation or competition; nor are we born knowing how, when, and with whom to speak. People learn cultural values and norms by establishing social relationships and interacting (Wood, 2014). This learning is not limited to a certain part of human life; it is continuous and the learned cultural information is typically transmitted to the next generation. This feature distinguishes humans from other living beings (Aydın, 2007). In this sense, Güvenç (2015) asserts that culture is not inherited biologically or instinctively; instead, it is made up of habits, behaviours, and tendencies that people develop during their lifetime. Anthropologist Ralph Linton (2006) offers a contrasting view, asserting that culture isn't inherited genetically but acquired through learning. He characterizes culture as the "social heredity" of humanity. Second, *culture is*

social. Culture is not individual but created and shared by people living in organized units, clusters, or societies. The habits, accepted behaviours, attitudes, and values shared by a group's members constitute that group's culture (Güvenç, 2015). In a similar vein, Aydın (2007) regards sociability as an essential condition for culture because people learn how to behave and think within social units.

Third, *culture is a set of ideal or idealized rules*. According to Aydın (2007), culture delineates societal expectations and behavioural guidelines via its rules, norms, and values. In other words, members of a particular culture can easily recognize the rules of their culture and behaviours that do not conform to these rules (Güvenç, 2015). However, individual attitudes and behaviours can significantly differ from the ideal rules and behavioural patterns carried by culture.

2.2. Multiculturalism

Multiculturalism is a concept that defines a society in which different cultures live together. This concept has gained more and more importance in line with the increase in globalisation and migration movements since the 1960s. That is to say, multiculturalism broadly refers to the coexistence of individuals from diverse ethnic backgrounds, religions, languages, and lifestyles within a single society. It entails the interaction and mutual influence of various cultures (Locke & Bailey, 2014). Besides, although the mingling of different cultures is historically longstanding, the contemporary understanding of multiculturalism has primarily developed since the 1960s, driven by increased globalization and migration, leading to more prevalent cultural coexistence (Torres & Tarozzi, 2020).

Multiculturalism, as emphasized by Rachmadtullah, Syofyan, and Rasmitadila (2020), is grounded in the peaceful cohabitation of diverse cultures, with its foundational principles encompassing equality, tolerance, and participation. This framework advocates for equal rights and opportunities for individuals from varied cultural backgrounds, fostering mutual respect and understanding among them. Moreover, it emphasizes active engagement and involvement of individuals from different cultures within society, promoting inclusivity and collaboration across cultural divides.

One of the most important goals of multiculturalism is to accept the differences between people and live in tolerance and integration with each other. In this vein, Inglis (1996) defined multiculturalism in three categories: Demographic-defining, programmatic-

political and ideological-normative. The demographic descriptive definition refers to the division of people in a country into groups due to ethnic differences while the programmatic-political definition includes policies carried out to enable ethnic differences to live together. Finally, the ideological normative definition refers to the acceptance of the ethnic differences of the people in the society, the protection of the values of the societies themselves and the equal enjoyment of rights. Today, the ideological normative definition is the most widely used definition in terms of societies respecting and accepting differences, recognizing different beliefs and lifestyles, and values.

In the context of multiculturalism, when considering groups that may be excluded from society based on ethnicity and origin, Kymlicka's (1998) work provides insights into addressing the rights and recognition of minority groups. The author emphasizes the importance of recognizing and accommodating the cultural rights of minority groups within a liberal framework, aiming to ensure their equal participation and integration in society. In this vein, Multiculturalism fosters an environment where diverse ethnic cultures and groups are anticipated to engage voluntarily in the broader political culture, without necessitating the relinquishment of their intrinsic cultural values (Watson, 2017).

Today, in line with the increase in globalisation and migration movements, multiculturalism is expected to become more widespread. The main purpose of multiculturalist discourses is to make the effort to create a harmonious and productive society by recognizing and tolerating differences (Yalçın, 2002, p.46). Therefore, it is important to develop policies that support multiculturalism and take necessary measures to avoid potential challenges. In order to achieve this goal, continuous dialogue and cooperation among different cultural groups are becoming increasingly important to enhance mutual understanding and respect.

2.3. Multicultural Education (ME)

Today, our world is becoming more and more diverse. People from different cultures, ethnic groups and religions live together. This diversity is also reflected in education systems. Multicultural Education (ME) is an approach that incorporates this diversity into the educational process and ensures that all students have equal opportunities. ME is an approach to education that enables students from different cultures to learn together and understand each other. This approach advocates respecting the cultural differences of all students and seeing these differences as richness. The aim of ME

is to enable students to recognize and understand their own culture. At the same time, it intends to encourage students from different cultures to communicate and cooperate with each other and ensure that they have equal opportunities.

It is important to understand the objectives of ME correctly in order to accept and tolerate diversity, and ensure social equality and integration. In line with the relevant literature upon ME, it can be claimed that ME aims to enable individuals to gain the ability to understand and empathize with other cultures, increase their intercultural communication skills, help them to get to know their own culture better, adapt to the globalizing world, develop themselves socioculturally and linguistically, benefit from education and training services by creating equal opportunities, gain feelings of justice, democracy and human love from an early age, and break the perspective that marginalizes the segregated groups in a society. Based on the aforementioned aims, it seeks to ensure the elimination of inequalities arising from cultural differences (Ekşi, 2020, p.23).

The term ME has gained momentum in the past few decades and spread in educational contexts in different parts of the world (Kaya & Aydın, 2014, p.35). It is seen that some countries such as America, Canada, Great Britain and Sweden which have adopted and implemented ME appear to attach importance to solving possible problems via ME (Kaya & Aydın, 2014, p.6). In a similar vein, The Common European Framework of Reference for Languages (CEFR) emphasizes the importance of culture in foreign language teaching and evaluates it as a part of education. In this vein, the cultural elements that an individual should learn in the process of foreign language education are classified as follows: living conditions, daily life, interpersonal relations, beliefs and attitudes, social customs (traditions), values, and ceremonial behaviours (Ministry of National Education- MoNE- Translation Commission, 2009, p.98).

Accordingly, Council of Europe (CoE, 2001, p.43) indicates that:

The language learner becomes plurilingual and develops interculturality. The linguistic and cultural competences in respect of each language are modified by knowledge of the other and contribute to intercultural awareness, skills and knowhow. They enable the individual to develop an enriched, more complex personality and an enhanced capacity for further language learning and greater openness to new cultural experiences.

These expressions in the purpose and objectives section of the CEFR indicate that the main purpose is to protect cultural diversity and give importance to cultural activities. In line with this statement, it is claimed that Turkey needs to be more sensitive to adopt ME (Siviş, 2019, p.9) due to the increase of cultural diversity in recent years (Kaya, 2013, p.1).

ME encourages classroom practices that respect and value diverse cultural perspectives, and promotes classes where teachers create an environment in which students feel comfortable while sharing their cultural experiences and identities (Gay, 2000). ME classroom practices are of significant importance in today's diverse and interconnected world. These practices help teachers to create inclusive learning environments where students from various cultural backgrounds can thrive. ME practices also promote inclusion by recognizing and valuing the diversity of students' cultural backgrounds. This inclusive approach ensures that all students have an equal opportunity to participate and succeed in the learning process (Banks & Banks, 2010). Additionally, ME encourages students to learn about and appreciate different cultures. This appreciation fosters cultural understanding, respect, and empathy among students, which are essential skills in a globalized world (Nieto, 2013). According to Bennett (1979), classroom practices that incorporate ME encourage critical thinking and perspective-taking. Students learn to examine issues from multiple viewpoints, which promotes higher-order thinking skills. In this way, ME could help students to challenge stereotypes and prejudices. That is to say, when students engage with diverse perspectives and experiences, they are less likely to hold biased views (Sleeter & McLaren, 1995).

In today's interconnected world, ME equips students with the skills and attitudes needed to navigate diverse cultural contexts, whether in their local communities or on a global scale (Byram, 1997). Research studies have demonstrated that ME practices can positively impact academic achievement, particularly for students from marginalized backgrounds (Banks, 2010). ME classroom practices can also contribute to the development of informed and engaged citizens who are aware of social justice issues, and are more likely to advocate for equity and inclusion (Nieto, 2013). In addition, it can promote social cohesion by fostering an appreciation of diversity, and encouraging positive interactions among students from different backgrounds, which contributes to a more harmonious society (Gurin, Dey, Hurtado, & Gurin, 2002). As classrooms become more diverse, ME practices ensure that teachers can effectively address the varying needs and experiences of their students (Bennett, 1979). In summary, ME classroom practices are essential for creating inclusive, equitable, and culturally responsive learning environments. Such classes could prepare students to be active participants in a diverse and interconnected world, promote social justice, and contribute to academic success and the overall well-being of students.

2.3.1. EFL Teacher Roles in Multicultural Education

Teachers' multicultural beliefs and practices are highly interrelated in that what they believe as a part of their professional life tends to shape what they do in their classes with various multicultural backgrounds and in the same way, what they experience in classroom settings is highly likely to influence their beliefs (Aragona-Young & Sawyer, 2018).

When it comes to ME in the context of English as a Foreign Language (EFL), it refers to an educational approach that recognizes and values cultural diversity in language learning. It promotes an inclusive curriculum that reflects the experiences and perspectives of learners from various cultural backgrounds. ME in EFL involves developing a curriculum and using teaching materials that represent a variety of cultures and viewpoints. This approach helps learners to appreciate and understand different cultures, and fosters a sense of inclusion (Banks, 2010). Also, ME encourages EFL teachers to develop cultural sensitivity and awareness since understanding the influence of culture on language learning and communication is essential (Gay, 2000). ME in EFL classrooms involves using diverse materials and resources that reflect various cultures. In this vein, teachers should select textbooks, literature, and media that represent a wide range of cultural perspectives (Tomlinson, 2013). They should adapt their teaching methods to accommodate diverse learning styles and language proficiency levels. With such a differentiated instruction, teachers can ensure that all students are engaged and supported (Tomlinson, 2017). In short, embracing ME enhances the overall quality of EFL instruction and prepares students for effective communication in a globalized world.

All in all, it is of great importance to learn multicultural and egalitarian beliefs and practices of in-service English teachers who can promote ME in their classes. Also, revealing whether their multicultural and egalitarian beliefs and practices match, and identifying possible reasons for the (mis)match between their multicultural and egalitarian beliefs and practices can pave the way for future studies in English Language Teaching (ELT) field. For this purpose, the current paper aims to investigate the ME related beliefs and practices of Turkish EFL teachers, and provide the recommendations of the participants for an effective implementation of ME practices.

2.4. Teachers' Beliefs about Egalitarian Education

Egalitarianism, which is closely related to the multiculturalism, also holds a positive view of immigration and cultural diversity. However, egalitarianism places a strong emphasis on treating all individuals equally, regardless of their cultural or ethnic backgrounds (Hachfeld et al., 2011). Egalitarianism revolves around identifying similarities and commonalities among students from diverse backgrounds, and avoiding the classification or labelling of individuals based on their ethnicity or culture since this is seen as a potential source of discrimination (Spears Brown & Bigler, 2005).

Egalitarian education represents a foundational principle in contemporary pedagogical discourse, emphasizing the imperative of affording equal learning opportunities to students from diverse backgrounds (Evans, 2017). This educational philosophy advocates for the dissolution of barriers that stem from ethnic, cultural, and socio-economic disparities, aiming to foster an inclusive environment that celebrates and incorporates diverse perspectives (Mitchell, 2016). Central to the ethos of egalitarian education is the commitment to recognizing and addressing the inherent biases and systemic inequalities that can pervade educational systems (Osindi, 2021). By promoting practices that are culturally responsive and attuned to the varied experiences of all learners, egalitarian education seeks to cultivate a learning community where every student is seen, valued, and supported. Through such a lens, educators are encouraged to adopt pedagogical strategies that not only acknowledge but also leverage the rich tapestry of student backgrounds as a potent resource for learning and growth. The ultimate goal of this approach is to prepare students to engage with the world around them as informed, critical, and compassionate global citizens (Kurian, 2024; Matsuoka, 2017; Rondel, 2017).

Egalitarian beliefs stress the fundamental principle of equal treatment across all individuals, advocating for the identification and embracement of shared attributes and mutual connections among students from diverse ethnic and cultural settings, irrespective of their specific backgrounds (Markus, Steele, & Steele, 2002; Richeson & Nussbaum, 2004). This stance aligns with the ideology of color-blindness wherein the categorization of individuals based on ethnic or cultural identifiers is viewed as a contributing factor to discriminatory practices, thereby recommending avoidance of this segregation (Park & Judd, 2005). Color-blindness can also be defined in a more neutral context, focusing on the ideal of treating individuals without regard to race or ethnicity, thus aiming to foster an environment where personal merit and individual capabilities are the primary factors for

consideration (Bonilla-Silva, 2006). This definition emphasizes the goal of creating a society where race and ethnicity do not influence the evaluation and treatment of individuals, promoting equality and fairness in all aspects of social interaction (Plaut, 2010). Egalitarian beliefs can also contribute to reducing stereotypes and biases, promoting a more equitable distribution of resources and opportunities, and fostering a sense of unity and cohesion within the classroom. By embracing egalitarian beliefs, teachers can create a more welcoming and accepting atmosphere that values diversity and promotes social justice in education (Hachfeld et al., 2015).

Proponents of color-blindness or egalitarianism view all people or students as equal, regardless of their diverse backgrounds. In an educational context, teachers with egalitarian beliefs prioritize the equal treatment of all students and tend to focus on the shared attributes and commonalities among them rather than dwelling on their cultural differences. According to Hachfeld et al. (2011), these teachers do not tend to integrate the cultural backgrounds of their students into their instructional planning. Instead, they favour a standardized curriculum that is consistently implemented across all students.

From an egalitarian perspective, instructional materials and curriculum should be designed to be "color-blind" which means that they are taught in the same way to all students, irrespective of their background histories. While this perspective may have good intentions by striving for equality and treating everyone the same regardless of cultural backgrounds, it may also inadvertently downplay the importance of cultural diversity in the learning process (Hummelstedt, Holm, Sahlström, & Zilliacus, 2021).

According to Wolsko, Park, Judd, and Wittenbrink (2000), an egalitarian perspective can activate several mechanisms that can help reduce prejudice and stereotypes. First, egalitarianism promotes the idea that people from different cultural groups should have the same rights and opportunities, which can help people to reduce favouritism towards their own cultural group and act more fairly towards individuals from other cultural groups. Second, egalitarianism can help people to learn more about the similarities and differences of individuals from different cultural groups, which could help them to better understand individuals from different cultural groups and consider their perspectives in a more empathetic way. Third, egalitarianism can encourage people to have positive interactions with individuals from different cultural groups, helping reduce their prejudices and stereotypes.

Embracing an egalitarian perspective can lead to reduced favouritism towards one's own cultural group and decreased expression of stereotypes (Wolsko et al., 2000). This suggests that egalitarianism promotes fairness, equality, and a focus on commonalities among individuals, which can help practitioners to mitigate biases and stereotypes based on cultural or ethnic differences.

Egalitarian education emphasizes equal educational opportunities, fairness, and justice for all individuals, regardless of their background, socio-economic status, race, gender, or other characteristics. In this sense, several authors and educational theorists have contributed to the understanding of egalitarian education. For example, John Dewey (1944), a prominent educational philosopher, believed in education as a means to promote democracy and social equality. He argued that education should empower individuals to participate fully in society and every student should have equal access to a quality education. Gloria Ladson-Billings (1995) is also known for her work on culturally relevant pedagogy, which promotes equity and social justice in education. She argues that an egalitarian education should recognize and incorporate students' cultural backgrounds into the curriculum and teaching practices. The author emphasizes the importance of validating students' identities and experiences.

Egalitarian education is often defined as the provision of equal educational opportunities to all students, irrespective of their individual characteristics, backgrounds, or circumstances. It aims to eliminate disparities in educational access and outcomes (Baker & LeTendre, 2005). Also, it is closely associated with inclusive education which aims to include all students including those with disabilities or diverse needs in regular classroom settings, and focuses on creating environments where every student can participate and learn (Florian, 2002). In this sense, egalitarian education seeks to eradicate discrimination and bias in all aspects of education, including curriculum, teaching practices, and assessment methods. It emphasizes the importance of respecting and valuing diversity (UNESCO, 2017). Additionally, it is often used interchangeably with the concept of educational equity which implies that every student should have access to the necessary resources, support, and opportunities to succeed in education, regardless of their background (Ogbu, 2008).

These diverse definitions and perspectives highlight the multifaceted nature of egalitarian education, emphasizing its role in promoting fairness, justice, inclusivity, and the elimination of educational disparities. The concept is deeply embedded in discussions

on social justice, equal access to education, and creating democratic and inclusive learning environments. Due to its increasing importance in today's world, egalitarian education has become the focus of recent publications in different contexts. Thus, with an attempt to shed light upon the hidden and complex aspects of egalitarian education and contribute its understanding in an EFL context, the current paper aims to reveal the beliefs and practices of Turkish EFL teachers regarding multicultural and egalitarian education.

In short, egalitarianism and multiculturalism share a commitment to principles of equality and justice among diverse groups and cultures. Both advocate for the fair treatment and opportunity of individuals irrespective of their cultural backgrounds, aiming to foster societal harmony and understanding. Egalitarianism focuses primarily on ensuring equal rights and opportunities for all individuals and groups within a society, emphasizing universal fairness. In contrast, multiculturalism promotes the recognition and celebration of cultural diversity within societies, encouraging the preservation and expression of various cultural identities. Multiculturalism often advocates for policies and practices that accommodate and respect different cultural norms and traditions, aiming to create inclusive and harmonious social environments where diversity is valued and celebrated. These distinctions highlight how egalitarianism and multiculturalism address equality and cultural diversity from different perspectives, shaping societal norms and policies accordingly.

2.5. Related Studies upon Multicultural and Egalitarian Education

Promoting cultural diversity and social equality plays a crucial role in the context of education. English as a Foreign Language (EFL) teachers, in particular, are key actors tasked with accepting cultural differences and spreading egalitarian values. In this regard, this study aims to focus on the multicultural and egalitarian beliefs and practices of Turkish English EFL teachers. Thus, the following parts are devoted to the relevant studies upon multicultural and egalitarian education in different contexts.

2.5.1. Related Studies on ME and Egalitarian Education in Different Contexts

Recent research emphasizes the changing nature of educators' attitudes and practices in response to increasing cultural diversity in educational settings. Studies on multiculturalism and egalitarianism in education have focused on different themes.

Some of these studies tried to compare multiculturalism and egalitarianism. For example, in the study of Richeson and Nussbaum (2004), the participants were exposed to multicultural or color-blind perspectives and completed tasks measuring racial bias and intergroup attitudes in the United States. The authors examined the impact of multicultural and color-blind ideologies on racial bias and found that multiculturalism was more effective in reducing bias and improving intergroup relations. Also, multiculturalism helped the participants to recognize and appreciate racial differences, thereby reducing implicit and explicit racial biases. Similarly, Markus, Steele, and Steele (2002) argue that color-blindness hinders true inclusion while multiculturalism promotes equity. This study, based in the United States, utilized literature reviews, theoretical analysis, and case studies to explore how color-blind policies impact minorities. The findings indicated that ignoring racial and cultural differences can perpetuate systemic biases whereas multiculturalism supports the unique needs of different groups. Furthermore, Plaut, Thomas, and Goren (2009) indicate that multiculturalism better reduces racial bias and fosters positive intergroup relations. Conducted in the United States, the study involved diverse participants assessed through the Implicit Association Test (IAT) and surveys. The results showed that multiculturalism led to lower levels of racial bias and more positive intergroup relations compared to color-blindness. Besides, Wolsko et al. (2000) state that multiculturalism enhances awareness of diversity whereas color-blindness may overlook important cultural dynamics. Again, conducted in the United States, this study used experimental manipulations, surveys, and implicit measures. The findings highlighted that multiculturalism led to stronger, more accurate stereotypes about ethnic groups, fostering greater awareness and appreciation of diversity. Apfelbaum, Pauker, Sommers, and Ambady (2010) also highlight that color-blind approaches can inadvertently perpetuate racial inequalities. Conducted in the United States context, the study used experimental manipulations, surveys, and behavioural measures. It is reported that ignoring racial issues under a color-blind approach sustains biases and impedes efforts to address and reduce racial inequality. As it is understood, these studies reported the superiority of multiculturalism and found to reduce biases and foster positive intergroup relations by recognizing and valuing cultural differences.

Apart from the aforementioned research, a number of studies have focused on teacher beliefs, attitudes and trainings or seminars. To begin with, Hachfeld et al. (2011) developed a scale to assess teachers' multicultural and egalitarian beliefs, providing a tool

for measuring these important attitudes. This study, conducted in Germany, revealed differences in the support for multiculturalism and egalitarianism among teachers, and concluded that vocational school teachers and those with immigrant backgrounds were more likely to support multicultural principles. These findings underscore the importance of designing specialized training programs to address the diverse needs and perspectives of teachers, particularly for vocational school teachers and teachers with immigrant backgrounds who show stronger support for multiculturalism. Building on previous research, Hachfeld et al. (2015) conducted another study in Germany to examine the impacts of multiculturalism and colorblindness on teachers' professional competencies. This study emphasized the transformative power of seminars that encourage critical self-assessment of personal beliefs. These seminars helped teachers to question their cultural assumptions and gain awareness of how these assumptions affect their interactions with students. As a result, teachers who participated in these seminars demonstrated more conscious and sensitive approaches to multicultural education, thereby improving their professional competencies. In a similar vein, Kim (2014) explored how teachers' beliefs in multiculturalism and egalitarianism influenced the cultural information they gathered about students, emphasizing the importance of these beliefs in educational settings in the United States. This qualitative study analysed how teachers' beliefs affect their approach to English language learners and found that teachers' multicultural beliefs significantly influenced the cultural knowledge they gathered about English language learners. Moreover, based on surveys and interviews to assess teachers' beliefs about multicultural education practices, Aragona-Young and Sawyer (2018) report that elementary teachers in the United States generally have positive attitudes toward multicultural practices but need more training. As another example, Abdullah and Abdullah (2018) investigated preschool teachers' attitudes towards multicultural education training in Malaysia. They found that teachers generally had a positive outlook on such training, although some conceptual misunderstandings were identified. The authors also noted that teachers working in multicultural classrooms exhibited more positive attitudes towards multicultural education training compared to those in monocultural classrooms. This suggests that firsthand experience with cultural diversity can enhance teachers' appreciation and understanding of multicultural education. Lastly, Mangkhang (2022) criticized the lack of innovative multicultural teaching practices among social studies teachers in Thailand. The study noted that these teachers lacked the necessary skills to manage multicultural education elements.

This finding underscores the need for targeted professional development programs to equip teachers with the skills required to effectively address cultural diversity in their classrooms.

However, there are also some studies focusing on leadership and educational strategies. For example, Miled (2019) emphasized the need for systemic changes and anti-racist approaches in professional development, based on Canadian educational leaders' perspectives. This case study used interviews to explore leaders' views on multicultural education in professional development. Additionally, Moral, García-Ramírez, and Jiménez (2019) investigated the strategic differences among principals in Spain in promoting equitable education. They proposed various strategies to achieve success across all student demographics, such as implementing inclusive curricula and fostering collaborative school environments. This study highlighted the importance of leadership in driving equitable education practices and ensuring that all students have access to quality education.

Collectively, these studies highlight the complex interaction between educators' beliefs, professional development, and broader educational policies. They suggest that a unified effort is required to equip teachers with the necessary skills and perspectives to effectively guide and enhance multicultural and egalitarian educational practices. Understanding how educators' beliefs and attitudes interact with their professional development is crucial for creating and maintaining multicultural and egalitarian educational environments.

2.5.2. Related Studies on ME and Egalitarian Education in Turkey

A review of the studies conducted in Turkey reveals that some of the studies focused on cultural beliefs and attitudes of different study groups regarding multiculturalism and egalitarianism. The studies are grouped according to their focus and context.

To start with, Atmaca (2019) examined the multicultural and egalitarian beliefs of pre-service English teachers at a state university in Turkey using the TCBS and written interview forms. The participants displayed highly favourable attitudes towards multicultural and egalitarian beliefs. The author, in conclusion, suggests incorporating multicultural and egalitarian teaching practices into pre-service teacher education programs and providing professional training for in-service teachers to enhance their awareness and adaptability in meeting students' needs. In a similar vein, Kalemoglu Varol, Erbas, and

Unlu (2014) aimed to adapt the Teacher's Cultural Beliefs Scale (TCBS), originally developed by Hachfeld et al. (2011), into Turkish to assess the cultural beliefs of physical education teachers. The study involved 330 teacher candidates from the faculty of physical education and training, comparing their beliefs with those of other teacher candidates. The results showed no significant differences in cultural belief attitudes across grade levels. Both physical education and other teacher candidates held positive beliefs about multiculturalism and egalitarianism, with other teacher candidates showing slightly stronger beliefs. Moreover, Akman (2020) examined the attitudes of teachers in Turkey towards refugee students and multicultural education. The study showed that teachers' positive attitudes towards multicultural education also positively influenced their attitudes towards refugee students. This indicates that teachers could make efforts to support the education and integration of refugee students into society.

Some studies, on the other hand, have focused on the evaluation of policies, programs, curriculum and textbooks in terms of multicultural education. For example, Çam Tosun (2021) critiqued the broader framework of Turkish educational policies through the lens of social justice and equality, revealing a gap between the legislation's progressive stance and its practical enactment, particularly in meeting the needs of disadvantaged groups. In line with this study, it can be deduced from the study that ME and social justice is fundamentally interconnected, as both aim to create an equitable and inclusive educational environment. ME involves integrating diverse cultural perspectives into the curriculum, promoting understanding and appreciation of different backgrounds. This approach aligns with social justice goals by addressing systemic inequalities and ensuring that all students, regardless of their cultural or socio-economic backgrounds, have access to quality education. By fostering cultural competence and critical thinking, ME empowers students to recognize and challenge injustices, thereby contributing to a more just and fair society. Furthermore, Seban and Uyanık (2016) evaluated the achievements in the primary education program in terms of multicultural education principles. It was found that only a small portion of the achievements reflected the principles of multicultural education. Finally, Keskin and Yaman (2014) examined whether multicultural education was included in the social studies curriculum and textbooks. It was revealed that both the curriculum and textbooks emphasized multicultural education. The extent of its emphasis was moderate, that is, ME was integrated into the curriculum and textbooks, but not as a dominant or central theme.

A number of studies have focused on relations between multicultural education and different kinds of variables. As an example for the variable, namely cultural intelligence, in the study of Özer Koçak (2020), the relationship between social studies teacher candidates' attitudes towards multicultural education and their levels of cultural intelligence was examined. According to the findings of the research, it was concluded that cultural intelligence did not have a significant impact on attitudes towards multicultural education. This result indicates that high levels of cultural intelligence among teacher candidates do not significantly influence their attitudes towards multicultural education. Similarly, for the variable classroom practices, Kozikoğlu and Yıldırımoglu (2021) examined the relationship between teachers' attitudes towards multicultural education and classroom practices in inclusive education. The study found that teachers' positive attitudes towards multicultural education positively influenced their inclusive education practices. Additionally, Aybek's (2018) study aimed to examine the relationship between prospective teachers' critical thinking tendencies and their attitudes towards ME. The author found significant differences in critical thinking tendencies based on gender but not on factors such as department and class level. However, there were no significant differences in attitudes towards multicultural education based on gender or the department of study. These findings provide insight into how critical thinking tendencies and attitudes towards multicultural education may vary among teacher candidates based on different factors.

The reviewed studies on multiculturalism and egalitarianism both in different contexts and Turkey encompass a diverse range of participant profiles, including pre-service and in-service teachers from various disciplines, educational leaders, principals, and students. Data collection tools also varied widely, utilizing scales or surveys, interviews, experimental manipulations, implicit measures, and written interview forms to gather both quantitative and qualitative insights. The primary objectives of these studies included comparing the effectiveness of multiculturalism versus color-blind ideologies in reducing racial bias and improving intergroup relations, assessing teachers' multicultural and egalitarian beliefs, evaluating educational policies and curricula, and examining the relationships between multicultural education and variables such as cultural intelligence, classroom practices, and critical thinking tendencies.

2.6. Rationale for the Current Study

Regarding egalitarianism, several studies have specifically focused on teachers' beliefs and attitudes. For example, Hachfeld et al. (2011) developed the Teacher Cultural Beliefs Scale (TCBS) to measure teachers' multicultural and egalitarian beliefs, highlighting the importance of these attitudes in educational settings. Further studies by Hachfeld et al. (2015) and Kim (2014) showed that teachers with strong egalitarian beliefs tend to demonstrate higher professional competence and are more effective in diverse classrooms. Research by Atmaca (2019) and Kalemoglu Varol et al. (2014) also revealed that teacher candidates generally held positive egalitarian beliefs, though practical challenges in implementing these beliefs in classroom settings were noted. However, it is understood from the studies conducted in Turkey that studies on egalitarianism seem very limited.

Despite the breadth of research, there remains a gap in understanding the practical challenges teachers face in implementing both multicultural and egalitarian education, particularly among English language teachers. This study aims to fill this gap by evaluating the multicultural and egalitarian beliefs of English language teachers. Integrating quantitative measures with qualitative ones, it identifies the practical challenges these teachers encounter and provides recommendations for enhancing both multicultural and egalitarian practices in educational settings. That is, this study will contribute to the literature by offering a comprehensive evaluation of teachers' beliefs and practices, the suggested ways of bridging the gap between theory and practice as well as giving recommendations. By focusing specifically on English language teachers, the study addresses a specific group for the integration and support of multicultural and diverse student populations. Additionally, by examining both multicultural and egalitarian beliefs, the study will provide a holistic understanding of how these interrelated concepts influence educational practices, thereby offering valuable insights for educators and policymakers aiming to create more inclusive and equitable learning environments.

According to a report by UNICEF, Turkey is home to around 1.7 million Syrian refugee children. Since 2017, the Turkish government has been working to integrate these children into the national public school system. This integration process has been bolstered by various programs and initiatives designed to enhance enrolment and retention rates among refugee students (UNICEF, 2021). Consequently, it can be asserted that Turkey is becoming increasingly multicultural, with a rising number of students coming from

immigrant and refugee backgrounds. Collectively, the aforementioned studies paint a comprehensive picture of the state of multicultural education in Turkey and in different contexts, illustrating both the strides made and the challenges that lie ahead in cultivating educational environments that are truly inclusive and reflective of diverse student needs and identities. Thus, the study is expected to contribute to the literature in the following ways. First, the study could identify the specific beliefs and self-reported practices of the participating in-service English teachers in Turkish public schools to promote multicultural and egalitarian education, which could be used to develop training programs and resources for English teachers. Second, the study could identify the challenges and opportunities in promoting multicultural and egalitarian education in Turkish public schools. In this way, more effective policies and practices can be developed to support English teachers in their profession. Third, the study could be used to compare the beliefs and practices of English teachers in Turkish public schools to those of English teachers in different contexts, which could help relevant stakeholders to identify strong aspects and areas for improvement with regard to promoting multicultural and egalitarian education.

CHAPTER 3: METHODOLOGY

In this chapter, research design, participants, data collection instruments, data collection procedures, and data analysis were explained respectively.

3.1. Research Design

In this research, the methodology of the study was informed by both quantitative and qualitative research methodology in that the quantitative data were collected through a scale while the qualitative data were gathered through interviews. The quantitative data were analysed using statistical methods while the qualitative data were examined via using thematic analysis. Employing both numerical and textual data has the potential to allow for a comprehensive interpretation of the findings, resulting in more reliable outcomes (Teddlie & Yu, 2007), and to assist the researcher to obtain a deeper understanding of the phenomenon in question from a broader perspective (Creswell, 2009).

For ethical considerations, official permission from the Social and Human Sciences Ethics Committee of the Pamukkale University where the researcher was a master student, were obtained (Dated: 09.08.2023, Numbered: 16-4/ 68282350/2023/16). In addition, the required permission to conduct this study in Turkish Elementary, Secondary and High Schools was obtained from Denizli Provincial Directorate of National Education (Dated: 20.10.23, Numbered: E-16605029-44-87710380). Specifically, the participation in this study was purely on voluntary basis and consent of the participating teachers was obtained via consent forms.

3.2. Participants

In this study, the convenience sampling method was chosen for collecting survey data. Convenience sampling involves selecting samples that are easily accessible and quick to gather (Marshall, 1996). The primary reasons for choosing this method include its speed and cost-effectiveness, ease of access, flexibility, and its utility for preliminary data collection (Etikan, Musa, & Alkassim, 2016). Speed and cost-effectiveness allow researchers to expedite the data collection process while saving resources. Ease of access enables researchers to quickly reach their target audience. Flexibility allows for adaptive data collection processes. Additionally, convenience sampling is particularly suitable for preliminary studies or pilot projects, providing a foundation for larger-scale research (Marshall, 1996).

The study was conducted during the 2023-2024 academic year at public schools in Denizli. In-service English teachers working at public schools in Denizli were included in the research, with special attention given to schools that included students from diverse ethnic groups. To select these schools, the researcher contacted the Denizli Provincial Directorate of National Education for information. She then joined WhatsApp groups for English teachers in Denizli to request their participation, particularly from those teaching foreign students. A Google Form was created to collect quantitative data, and voluntary teachers for qualitative analysis were identified through the same WhatsApp groups. The scale was implemented through a Google Form and it is unknown whether the teachers working with foreign students filled it out. However, for the qualitative data, the teachers working with foreign students were contacted for the interviews. Zoom was used for online interviews, with consent, and recordings were made.

A total of 211 in-service English teachers participated in the study. The majority of participants (80.1%) were females and 19.9% were males. Among the participants, 37% were aged between 36-40 years while 5.7% were aged between 26-30 years. In terms of teaching experience, 36% of the participants had 16-20 years of experience whereas 5.7% of the participants had 1-5 years of teaching experience. Regarding educational level, 72.5% of participants held an undergraduate degree, and 27.5% had graduate degrees. Examining the type of institution, 46.4% of the participants worked in high schools, 38.4% in secondary schools, and 15.2% in elementary schools. Regarding pre-service teacher training, a majority of the participants (91%) did not receive any training related to intercultural communication or multicultural education during their pre-service training, while only 9% received such training. Similarly, only 4.3% of the participants received in-service training on multicultural education whereas 95.7% did not receive such in-service training. These demographic information and descriptive characteristics demonstrated a wide spectrum among the participants. However, the low proportion of teachers who received pre-service and in-service training on multicultural education was noteworthy. This indicated a potential need for more support and resources for teachers in the areas of intercultural communication and multicultural education. The data provided important insights for the development of educational policies and English teacher training programs in Turkey (See Table 3.1)

Table 3.1. *Demographic Features of the Participants*

Demographic Features	Category	<i>f</i>	%
Gender	Female	169	80.1
	Male	42	19.9
Age	26-30 years	12	5.7
	31-35 years	48	22.7
	36-40 years	78	37
	41-45 years	48	22.7
	46 years and over	25	11.8
	Experience	1-5 years	12
	6-10 years	35	16.6
	11-15 years	48	22.7
	16-20 years	76	36
	21 years and over	40	19
Education Level	Undergraduate	153	72.5
	Graduate	58	27.5
The type of institution	Elementary school	32	15.2
	Secondary school	81	38.4
	High school	98	46.4
Pre-service Training on Intercultural Communication or Multicultural education	Yes	19	9
	No	192	91
In-service Training on ME	Yes	9	4.3
	No	202	95.7

3.3. Data Collection Instruments

In this study, the quantitative data were collected through a scale, while the qualitative data were gathered via face-to-face, semi-structured interviews.

3.3.1. The Teacher Cultural Beliefs Scale (TCBS)

For the collection of the quantitative data, the Teacher Cultural Beliefs Scale (TCBS) developed by Hachfeld et al. (2011) was employed in the study. For the collection of quantitative data, the study employed the Teacher Cultural Beliefs Scale (TCBS) developed by Hachfeld et al. (2011). Permission to use the scale was obtained through email correspondence with the author, which is documented in Appendix II. The scale consisted of 10 items, and had two subscales. The first part had six items about multiculturalism whereas the second part had four items about egalitarianism. The

participants shared their beliefs about the statements by checking the scale items via the anchors ranging from strongly disagree (1) to strongly agree (5). The original scale was translated from English into Turkish by two independent researchers, namely the author of the thesis and the supervisor, by following a back translation process. Then, the adapted scale was subjected to expert opinion via email. To this end, the original scale and the two Turkish versions of the scale were sent to four experts who were all teacher educators from the Faculty of Education at a state university in Turkey. One expert was from the Psychological Counselling and Guidance Department, one was from the English Language Teaching Department, and two were from the Turkish Language Teaching Department. As for the interview questions which were subjected to expert opinion via email, there were two teacher educators from the English Language Teaching Department. Based on their opinions, there were some revisions in terms of wording, layout, content, categorization, and language and expression. For example, the six anchors of the scale were changed as five anchors, and there were some changes in the equivalence of some terms and sentence structures in the scale. After two rounds of expert opinions, the scale and the interview questions were given their final forms.

3.3.1.1. Data validity and reliability analyses of the Turkish version of the teacher cultural beliefs scale.

To assess the reliability of the scale, Cronbach's Alpha coefficients were calculated. Generally, the item-total corrected correlation coefficients obtained from Cronbach's Alpha analysis indicate that items with a coefficient of 0.30 and above are considered good. Items between 0.20 and 0.30 may be removed from the assessment tool if necessary, and items below 0.20 should be removed (Büyüköztürk, 2006). For the overall Cronbach's Alpha reliability coefficient of the scale, it can be claimed that values between 0.00-0.40 indicate 'unreliable', 0.40-0.60 'moderately reliable', 0.60-0.90 'quite reliable', and over 0.90 'highly reliable' (Can, 2013, p.369).

The adequacy of the data structure formed by the variables obtained from a specific sample for factor analysis is demonstrated by the KMO test. A KMO coefficient of at least 0.60 and a significant result from the Bartlett test indicate the suitability of the data for factor analysis. Depending on the sample size, a KMO coefficient between 0.60-0.69 is considered 'poor', 0.70-0.79 'medium', 0.80-0.90 'good', and over 0.90 'excellent' (Büyüköztürk, 2006; Kalaycı, 2010).

Following the factor analyses, factor loadings for the scales are considered to determine the variables that can be grouped under one or more factors. As an item's low factor loading indicates that it is not sufficiently associated with the supposed factor (Büyüköztürk, 2006; Çokluk, Şekercioğlu, & Büyüköztürk, 2012), it is noticed to ensure that factor loading values do not fall below 0.32 (Tabachnick & Fidell, 2001).

After exploratory factor analysis, confirmatory factor analysis was employed in the study. Exploratory factor analysis aims to formulate factors based on the relationships among variables whereas confirmatory factor analysis aims to test a pre-determined hypothesis (Tabachnick & Fidell, 2001).

For The Teacher Cultural Beliefs Scale (TCBS), no item with a corrected item-total correlation coefficient below 0.03 was identified in the Cronbach alpha analysis findings. Therefore, no item was removed from the scale. Exploratory factor analysis was conducted afterwards. The findings are provided in Table 3.2 below.

Table 3.2. *TCBS Validity and Reliability Analysis*

Factors	Scale Items	Factor Loadings	Explanatory Factors	Cronbach alfa	Omega
Multicultural Beliefs	MB1	0.781	38.996	0.915	0.910
	MB2	0.802			
	MB3	0.859			
	MB4	0.826			
	MB5	0.668			
	MB6	0.676			
Egalitarian Beliefs	EB7	0.908	36.745	0.909	0.913
	EB8	0.728			
	EB9	0.854			
	EB10	0.673			
	Total		75.741	0.941	0.939
	Kaiser-Mayer-Olkin Scale Validity			0.906	
	Bartlett's Test Approximate Chi-Square Value			1887.054	
	df			45	
	p			0.000	

Table 3.2 demonstrates the validity and reliability analysis results for the Turkish version of the Teacher Cultural Beliefs Scale (TCBS). Initially, looking at the Cronbach alpha and Omega coefficients to assess the reliability of the scale, both factors exhibit very high values. For the multicultural beliefs subscale (items 1-6), the Cronbach alpha value is 0.915, and the Omega value is 0.910; for the egalitarian beliefs subscale (items 7-10) these values are 0.909 and 0.913, respectively. These results indicate a high level of reliability

for the scale. Generally, values above 0.90 signify a high degree of reliability, so it can be noted that the scale consistently and reliably measures teachers' cultural beliefs.

Furthermore, the Kaiser-Mayer-Olkin (KMO) measure of sampling adequacy calculated at 0.906 and Bartlett's Test approximate Chi-Square value of 1,887,054 ($sd=45$, $p\text{-value}=0.0000$) demonstrate that the data set is suitable for factor analysis and has sufficient sampling. A KMO value above 0.90 implies that the data set is "excellent" for factor analysis.

Looking at the factor loadings and the explanatory nature of the factors, the multicultural and egalitarian beliefs factors play a significant role within the Turkish version of the TCBS, explaining 75.741% of the scale's total variance. Factor loadings range between 0.668 and 0.908 across both factors, indicating a strong association with the respective factors. Particularly, factor load values above 0.32 demonstrate that the items are adequately related to the factors and well represent the structure of the scale.

In conclusion, the Turkish version of The Teacher Cultural Beliefs Scale has been documented to be a well-defined measurement tool that offers high reliability and validity in measuring teachers' multicultural and egalitarian beliefs. It can be claimed that this scale can be effectively used in educational research to measure cultural beliefs. The high validity and reliability values of the scale provide a significant resource in the field of educational sciences.

Following exploratory factor analysis, confirmatory factor analysis (CFA) was conducted using the AMOS 24 software, as shown in Table 3.3. Various model fit indices were employed to assess the congruence of the data set with the variables. Commonly used fit indices in the literature for describing the adequacy of a model can be listed as in the following (Gürbüz, 2019, p.112):

- Chi-square (χ^2): It tests the fit of the proposed model to the data.
- χ^2/df : Since the chi-square value is influenced by sample size, it is adjusted by degrees of freedom.
- RMSEA (Root Mean Square Error of Approximation): It indicates how well the model, with degrees of freedom considered, fits the sample covariance matrix.
- RMR (Root Mean Square Residual): It is the average difference between the variances and covariances of the sample and the population.
- CFI (Comparative Fit Index): It compares the tested model to a baseline model, taking into account degrees of freedom and sample size.
- NFI (Normed Fit Index): It provides a comparison independent of chi-square distribution requirements.
- TLI (Tucker-Lewis Index): It is the version of the NFI adjusted for degrees of freedom.
- IFI (Incremental Fit Index): It evaluates the model fit considering the sample size and the complexity of the model.
- GFI (Goodness of Fit Index): It tests model fit independently of sample size

In the study, CFA was conducted with AMOS 24 program. The CFA findings of the scale used in the research are given in Table 3.3 below. It was revealed that the fit indices found for the scale were within the acceptable fit range. These findings demonstrate that the factor structure of the scale is supported.

Table 3.3. *Confirmatory Factor Analysis Results for the Whole Scale*

Fit Indices	*Acceptable Fit	*Excellent Fit	Scale
CMIN/DF	$X^2/DF \leq 5$	$X^2/DF \leq 3$	2.314
GFI	$0.90 \leq GFI < 0.95$	≤ 0.90	0.936
NFI	$0.90 \leq NFI < 0.95$	≤ 0.95	0.957
TLI (NNFI)	$0.90 \leq NNFI < 0.95$	≤ 0.95	0.966
IFI	$0.90 \leq IFI < 0.95$	≤ 0.95	0.975
CFI	$0.90 \leq CFI < 0.95$	≤ 0.95	0.975
RMSEA	$0.05 < RMSEA < 0.08$	$0.05 \leq$	0.079
RMR	$0.05 \leq RMR \leq 0.08$	$0.05 \leq$	0.029

This section concludes that the Turkish version of the Teacher Cultural Beliefs Scale (TCBS) offers high reliability and validity in measuring teachers' multicultural and egalitarian beliefs. It can serve as an effective tool in educational research for assessing cultural beliefs, as evidenced by the high validity and reliability scores found in this study.

3.3.2. Semi-Structured Interviews

Daniel (2016, p.92) stated that qualitative data tools such as observation, open-ended questions, in-depth interviews (audio or video), and field notes were used to collect data from participants in their natural environments. Additionally, Alshenqeti (2014) suggested that interviews provided a means of collecting more detailed and less complex information and data about the subjects being studied. According to Cohen, Manion, and Morrison (2007, p.409), interviews were a powerful tool for researchers, offering "a flexible method of data collection that provided multisensory tools including verbal, nonverbal, spoken, and heard elements." In a similar vein, in this study, the qualitative data consisted of responses given to the questions in a semi-structured interview form conducted with 14 English teachers working at different schools in Denizli. While interpreting the data provided by the teachers, they were coded as 'P1' (Participant 1), 'P2' (Participant 2), and so on in order to provide confidentiality. Among these teachers, two were males and 12 were females. Special attention was given to select these teachers teaching students from diverse ethnic groups. For that reason, the researcher first contacted Denizli Provincial Directorate of National Education for information to ask whether they

had any WhatsApps groups via which the researcher could contact the English teachers working in Denizli. Then, the researcher joined the WhatsApp groups for English teachers in Denizli to request the teachers teaching students from diverse ethnic groups for their participation in the study. Voluntary teachers were identified through such an online contact via the WhatsApp groups.

For the collection of qualitative data, a 14-item interview form was formed after obtaining expert opinion. In addition, the answers of the interviewed teachers were used to give concrete examples of multicultural and egalitarian practices of in-service English teachers and revealed the (mis)match between their beliefs and practices. The interview questions were mostly approved by the experts except for some revisions including language and expression. Then, for the second round, the scale items and interview questions, which were revised according to the feedback and comments of the experts, were sent back to these experts again to obtain their final remarks and approval. All the experts approved the final version of the scale and interview questions. As for ethical considerations, the official permissions were obtained from the relevant institutions. The first one from the Social and Human Sciences Ethics Committee of the Pamukkale University where the researcher was a master's student was obtained (Dated: 09.08.2023, Numbered: 16-4/ 68282350/2023/16). The other one to conduct this study in Turkish elementary, secondary and high schools was obtained from Denizli Provincial Directorate of National Education (Dated: 20.10.23, Numbered: E-16605029-44-87710380). The permissions are documented in Appendix III. All interview data were collected online via Zoom. The interviews were conducted in Turkish, as the participants indicated they would feel more comfortable expressing themselves in their native language. The researcher translated the interviews into English afterward. There were both audio and video recordings. Also, Microsoft transcription program was used to convert the recordings into text.

Table 3.4. *Interview Dates and Durations*

Participant Code	Interview Date	Interview Duration (Minutes/Seconds)
P1	2024-03-26	18:15
P2	2024-03-27	15:28
P3	2024-03-27	32:00
P4	2024-03-28	23:06
P5	2024-03-30	17:57
P6	2024-03-30	19:00
P7	2024-03-30	12:29
P8	2024-03-30	09:11
P9	2024-03-31	21:59
P10	2024-03-31	30:16
P11	2024-03-31	23:04
P12	2024-03-31	19:38
P13	2024-03-31	17:02
P14	2024-04-01	13:56

Table 3.4 indicates the interview dates and durations for each of the 14 participants, providing a clear overview of the data collection timeline and the time spent with each participant.

3.4. Data Analysis

For the analysis of qualitative data, after the interviews were completed, the researcher carefully transcribed the full texts of the interviews. These transcriptions formed the basis of the analysis process as raw data. To ensure the accuracy of the transcriptions, the researcher listened to the interview recordings multiple times and transcribed them meticulously. This process is of great importance to increase the reliability of the data and to ensure that the analysis is based on solid foundations (Kondracki, Wellman, & Amundson, 2002). The transcribed data were analysed using the MAXQDA Qualitative Data Analysis Program. In the first stage, the transcriptions were transferred to MAXQDA and organized. This software facilitated the processes of coding the data, identifying themes, and analysing them. The researcher subjected the data to content analysis to identify recurring themes (Patton, 2002). Content analysis allows for a systematic and objective examination of the data, enabling the emergence of themes relevant to the research objectives (Fraenkel, Wallen, & Hyun, 2012). In the initial phase of the analysis, certain categories and themes emerged in connection with the focus of the research. These themes were centred around concepts and expressions frequently repeated in the interviews (Schreier, 2012). Thanks to the coding tools provided by MAXQDA, detailed codes were created for each theme. These codes facilitated a deeper examination of the data and

helped categorize them meaningfully. Once the coding process was completed, the frequency and distribution of the themes were determined, and the results were presented in a frequency table. These tables provided the researcher with an overall view of the data, allowing them to see which themes were more prominent (Patton, 2002).

As for the analysis of the quantitative data, the frequencies and percentage values of the demographic information of the participants were revealed. In the next stage, Cronbach's Alpha Coefficient was calculated for the reliability analysis of the scale. Afterwards, the validity of the scale was evaluated by performing Exploratory Factor Analysis and Confirmatory Factor Analysis. After analysing the structure of the scale, the distribution and central tendency measures of the total scale scores were examined. According to the findings, it was found that the data did not exhibit normal distribution characteristics. Since the data did not show normal distribution characteristics, non-parametric tests were used in the comparison analyses. At this stage, the Mann Whitney U test was used for variables with two categories, and the Kruskal Wallis H test was used for variables with more than two categories (Can, 2013, p.212). In this vein, SPSS 25 statistical analysis software was employed for Cronbach's Alpha Coefficient, Exploratory Factor Analysis, Mann Whitney U Test, and Kruskal Wallis H Test while AMOS programme was used for Confirmatory Factor Analysis.

CHAPTER 4: RESULTS

The results of the study are presented in line with the research questions respectively.

4.1. (Research Question 1) What are the Beliefs of the Participating In-Service English Teachers Regarding Multicultural and Egalitarian Education in Their Language Classes?

The data collected from a total of 211 participants were analyzed to calculate the mean, standard deviation, median, mode, minimum, and maximum values. According to Table 4.1, for the subscale of multicultural beliefs, the average score was 4.53 with a standard deviation of 0.60. This indicates that participants have a relatively high level of acceptance towards multicultural beliefs and that these beliefs are generally valued by the participants. The median (4.6) and mode (5) values, indicating high scores, show that most participants gave high scores to this factor and the most frequently occurring score is the highest value, which is 5. The range between the minimum and maximum scores (1 to 5) indicates that while some participants valued multicultural beliefs less, the majority supported these beliefs. As for the subscale of egalitarian beliefs, the average score was calculated to be 4.37 with a standard deviation of 0.64. This shows that participants also highly value egalitarian beliefs, although to a slightly lesser extent than multicultural beliefs. The median (4.4) and mode (5) values indicate that the majority also gave high scores in this factor and the most commonly occurring score is again 5. The minimum score being 1.2 shows that some participants gave lower support, but overall, there is a high level of acceptance.

Overall, the total average score of 4.45 and a standard deviation of 0.59 indicate that the individuals participating in the study value both multicultural and egalitarian beliefs highly, as assessed by the Turkish version of the TCBS. The median and mode values for both subscales indicate that the participants generally awarded high scores, while the minimum and maximum values highlight some variability in the levels of acceptance among the beliefs. These findings emphasize the positive attitudes of the participating teachers towards cultural diversity and equality, underscoring their significance in their educational setting.

Table 4.1. Mean and Standard Deviation Values for the Scale and Subscales

	<i>N</i>	Mean	<i>Std. d</i>	Median	Mode	Min	Max
Multicultural beliefs	211	4.53	0.60	4.6	5	1	5
Egalitarian beliefs	211	4.37	0.64	4.4	5	1.2	5
Total	211	4.45	0.59	4.5	5	1.1	5

The average scores obtained from the scale were analysed for normal distributions and the findings are presented in Table 4.2 below.

Table 4.2. Normal Distribution Assessment of the Data for the Scale and Subscales

Scale	Kolmogorov-Smirnova			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Multicultural beliefs	0.218	211	0.000	0.693	211	0.000
Egalitarian beliefs	0.167	211	0.000	0.791	211	0.000
Total	0.178	211	0.000	0.753	211	0.000

According to the results presented in the table, for multicultural beliefs, the Kolmogorov-Smirnov test yielded a value of 0.218, and the Shapiro-Wilk test yielded a value of 0.693. The significance values for both tests were found as $p < 0.01$, indicating that the scores for multicultural beliefs do not follow a normal distribution. For egalitarian beliefs, the Kolmogorov-Smirnov test yielded a value of 0.167, and the Shapiro-Wilk test yielded a value of 0.791. The significance values for this subscale were also $p < 0.01$, again indicating that the scores for egalitarian beliefs do not follow a normal distribution.

For the total score, the Kolmogorov-Smirnov test yielded a value of 0.178, and the Shapiro-Wilk test yielded a value of 0.753. They are less than 2.58. The significance values were again calculated as $p < 0.01$, showing that the total scores from the scale do not follow a normal distribution.

Due to the non-normal distribution characteristics of the variables included in the research, non-parametric tests were used for comparative analyses conducted within the scope of the study. Since the total scores from the TCBS and its subscales did not show normal distribution properties, two-category variables were tested using the Mann-Whitney U test while the variables with three or more categories were tested using the Kruskal-Wallis H test.

4.1.1. Is There a Statistically Significant Difference among the Participating In-Service English Teachers Regarding Their Beliefs about Multicultural and Egalitarian Education in Terms of Gender?

According to the results shown in Table 4.3, after examining the mean ranks between the male and female participants for the multicultural beliefs subscale, it appears that the average rank of the female participants is slightly higher than that of the male participants. However, with a p -value of 0.407, this difference is not statistically significant ($p > 0.05$). These results indicate that there is statistically no significant difference among the participants in terms of their ME beliefs with regard to gender. The analysis also shows that there is no statistically significant difference among the participants in terms of their egalitarian beliefs with regard to gender, with a p -value of 0.543 ($p > 0.05$). These results suggest that both genders support egalitarian beliefs at similar levels. The analysis of the total scores on the TCBS indicates that there is statistically no significant difference in overall scoring between the male and female participants ($p = 0.424$, $p > 0.05$). This indicates that gender does not have a significant impact on teachers' general attitudes towards multicultural and egalitarian beliefs. In other words, these results demonstrate that there is statistically no significant difference in attitudes towards multicultural and egalitarian beliefs based on the participants' gender. That is, both male and female participants scored similarly on these scales, and gender does not play a decisive role in these scores. This finding suggests that gender is not a significant discriminative factor in teachers' ME or egalitarian beliefs. The total scores from the TCBS and its subscales, and whether they statistically differ based on the gender variable, were examined by using the Mann-Whitney U test. The findings obtained are presented in Table 4.3 below.

Table 4.3. *Gender Variable Results for the Scale and Subscales*

Scale	Group	N	Mean Rank	Sum of Ranks	U	p
Multicultural Beliefs	Female	169	107.69	18200	3263	0.407
	Male	42	99.19	4166		
Egalitarian Beliefs	Female	169	107.24	18124	3339	0.543
	Male	42	101	4242		
TCBS Total	Female	169	107.66	18194.5	3268.5	0.424
	Male	42	99.32	4171.5		

4.1.2. Is There a Statistically Significant Difference among the Participating In-Service English Teachers Regarding Their Beliefs about Multicultural and Egalitarian Education in Terms of Age?

According to the mean ranks among different age groups within the multicultural beliefs subscale, the highest average rank was found in the 26-30 age group (122.04) while the lowest average rank was in the 31-35 age group (96.74). However, the Kruskal Wallis test result indicated no statistically significant difference between the age groups, with a p-value of 0.531 ($p > 0.05$). In the egalitarian beliefs subscale, the highest average rank was again observed in the 26-30 age group (131.67) while the lowest average rank was in the 41-45 age group (95.93). The p-value was 0.373, indicating that there was no statistically significant difference between the age groups, either ($p > 0.05$). Regarding the total scores of the Turkish version of the TCBS, the 26-30 age group also had the highest average rank (130.92) while the 31-35 age group had the lowest average rank (99.14). The p-value of 0.424 suggests that there is statistically no significant difference in the total scores on the scale between the different age groups ($p > 0.05$). These findings demonstrate that the age groups of the participants do not have a decisive effect on the total scores obtained from scale or its subscales, which indicates that attitudes towards multicultural and egalitarian beliefs are similar regardless of age. This finding points to a general consistency among teachers with different age groups regarding cultural beliefs, and the value placed on diversity and equality in the educational environment does not significantly vary with age. The participants' total scores from the scale and its subscales were analysed for statistical differences across age group variables via using the Kruskal Wallis H-Test. The findings of the analyses are provided in Table 4.4 below.

Table 4.4. Age Variable Results for the Scale and Subscales

Scale	Group	<i>N</i>	Mean Ranks	<i>H</i>	<i>df</i>	<i>p</i>
Multicultural Beliefs	26-30 years	12	122.04	3.164	4	0.531
	31-35 years	48	96.74			
	36-40 years	78	104.36			
	41-45 years	48	107.65			
	46 years and over	25	118.04			
Egalitarian Beliefs	26-30 years	12	131.67	4.251	4	0.373
	31-35 years	48	103.09			
	36-40 years	78	107.39			
	41-45 years	48	95.93			
	46 years and over	25	114.26			
TCBS Total	26-30 y years	12	130.92	3.87	4	0.424
	31-35 years	48	99.14			
	36-40 years	78	105.4			
	41-45 years	48	101.5			
	46 years and over	25	117.74			

4.1.3. Is There a Statistically Significant Difference among the Participating In-Service English Teachers Regarding Their Beliefs about Multicultural and Egalitarian Education in Terms of Teaching Experience?

The Kruskal Wallis test indicates no statistically significant difference in the scores across different teaching experience groups ($H = 2733$, $df = 4$, $p > 0.05$) for multicultural beliefs subscale. This result suggests that teaching experience does not significantly affect teachers' scores on the multicultural beliefs scale. Similarly, for egalitarian beliefs subscale, no significant differences were observed across the experience groups ($H = 8719$, $df = 4$, $p > 0.05$), though it borders on statistical significance, suggesting potential subtle effects not captured by this sample size. Total scale scores across different teaching experience groups also showed no significant variation ($H = 5515$, $df = 4$, $p > 0.05$). These findings suggest that the years of teaching experience do not substantially influence teachers' multicultural or egalitarian beliefs as assessed by the scale. The stability of these beliefs across different levels of experience underscores the possible ingrained nature of these values in the teaching profession. This stability suggests that professional development over the years does not significantly alter these core beliefs.

The total scores from the scale and its subscales were also analysed for statistical differences based on the variable of teaching experience (years) through the Kruskal Wallis H-Test. The findings of the analyses are presented in Table 4.5.

Table 4.5. *Teaching Experience Results for the Scale and Subscales*

Scale	Group	<i>N</i>	Mean Rank	<i>H</i>	<i>df</i>	<i>p</i>
Multicult. Beliefs	1-5 years	12	119.63	2.733	4	0.603
	6-10 years	35	112.07			
	11-15 years	48	103.88			
	16-20 years	76	98.75			
	21 years and over	40	112.93			
Egalitarian Beliefs	1-5 years	12	143.83	8.719	4	0.069
	6-10 years	35	104.99			
	11-15 years	48	116.07			
	16-20 years	76	95.41			
	21 years and over	40	103.58			
TCBS Total	1-5 years	12	136.42	5.515	4	0.238
	6-10 years	35	108.51			
	11-15 years	48	110.49			
	16-20 years	76	95.96			
	21 years and over	40	108.36			

4.1.4. Is There a Statistically Significant Difference among the Participating In-Service English Teachers Regarding Their Beliefs about Multicultural and Egalitarian Education in Terms of Educational Level?

As can be seen in Table 4.6, in terms of the scores obtained from the multicultural beliefs subscale by the teachers with undergraduate and graduate education, the average ranking was 104.84 for the undergraduate group and 109.06 for the graduate group. The Mann-Whitney U test result was calculated as $U=4259.5$ and $p=0.645$ ($p>0.05$). This result indicates that there is no statistically significant difference in the multicultural belief scores according to educational level. In the egalitarian beliefs subscale, the average ranking of the undergraduate group was 104.09 while the average ranking of the graduate group was 111.03. The U value of the test was 4145 and the p value was 0.449 ($p>0.05$). This indicates that there is statistically no significant difference in the egalitarian belief scores according to educational level. Looking at the total scores of the scale, the average ranking of the undergraduate group was 104.05 and it was 111.16 for the graduate group. The Mann-Whitney U test result was calculated as $U=3268.5$ and $p=0.446$ ($p>0.05$). This result means that the total scale scores of the teachers do not show a significant difference

according to their level of education. As a general result of these analyses, it was revealed that the scores of the teachers for the whole scale and its subscales did not show a statistically significant difference according to their undergraduate and graduate education levels. These findings imply that the teachers' multicultural and egalitarian beliefs are similar regardless of their level of education, which may indicate that teachers adopt such beliefs and values in a similar way regardless of their different levels of academic education.

Table 4.6. *Educational Level Results for the Scale and Subscales*

Scale	Group	<i>N</i>	Mean Rank	Sum of Ranks	<i>U</i>	<i>p</i>
Multicultural Beliefs	Undergraduate	153	104.84	16040.5	4259.5	0.645
	Graduate	58	109.06	6325.5		
Egalitarian Beliefs	Undergraduate	153	104.09	15926	4145	0.449
	Graduate	58	111.03	6440		
TCBS Total	Undergraduate	153	104.05	15919	3268.5	0.446
	Graduate	58	111.16	6447		

4.1.5. Is There a Statistically Significant Difference among the Participating In-Service English Teachers Regarding Their Beliefs about Multicultural and Egalitarian Education in Terms of Institution Type?

Kruskal Wallis H-Test was conducted to examine whether the total scores of the participants for the whole scale and subscales statistically differed according to the type of the institution in which the participants worked. The findings are offered in Table 4.7. In the analysis for the multicultural beliefs subscale, the mean rank of elementary school teachers was 101.67, that of secondary school teachers was 102.78, and that of high school teachers was 110.08. The *H* value of the Kruskal Wallis test was 0.87 ($df=2$, $p=0.647$), and this result indicates that there is statistically no significant difference among the teachers working at different educational levels in terms of multicultural beliefs scores ($p>0.05$). In the egalitarian beliefs subscale, the mean rank of elementary school teachers was 106.84, that of secondary school teachers was 101.98, and that of high school teachers was 109.05. The *H* value of the test result was 0.633 ($df=2$, $p=0.729$), which means that there is statistically no significant difference among the participants working in different educational levels in terms of egalitarian beliefs scores ($p>0.05$). In the analysis of the total scores of the scale, the mean rank of primary school teachers was calculated as 104.78, that

of secondary school teachers was 101.63, and that of high school teachers was 110.01. The H value of the Kruskal-Wallis test was 0.867 ($df=2, p=0.648$), and this result indicates that there is statistically no significant difference among the teachers in terms of total scale scores according to the type of institution they worked in ($p>0.05$). Based on these findings, it can be concluded that the type of institution does not have a significant effect on teachers' multicultural beliefs, egalitarian beliefs or total scale scores. These results imply that the multicultural and egalitarian beliefs of teachers working at different institutions are similar, and indicate that these beliefs do not change according to the type of institution. In sum, these findings report that ME and egalitarian beliefs are generally valued in educational settings and are widely accepted among the participating teachers.

Table 4.7. *Institution Type Results for the Scale and Subscales*

Scale	Group	N	Mean Rank	H	df	p
Multicultural Beliefs	Elementary	32	101.67	0.87	2	0.647
	Secondary	81	102.78			
	High School	98	110.08			
Egalitarian Beliefs	Elementary	32	106.84	0.633	2	0.729
	Secondary	81	101.98			
	High School	98	109.05			
TCBS Total	Elementary	32	104.78	0.867	2	0.648
	Secondary	81	101.63			
	High School	98	110.01			

4.1.6. Is There a Statistically Significant Difference among the Participating In-Service English Teachers Regarding Their Beliefs about Multicultural and Egalitarian Education in Terms of Pre-Service Training?

The Mann-Whitney U test was conducted to examine whether the participants' total scale scores and subscale scores statistically differed according to their answers to the question "Have you ever taken a course on intercultural communication or multicultural education during your pre-service teacher training?" The findings are provided in Table 4.8. For the multicultural beliefs subscale, the mean rank was 110.92 for the group taking the related course while it was 105.51 for the group not taking the related course. As a result of the Mann-Whitney U test, $U=0.87$ and $p>0.05$, which shows that there is statistically no significant difference between the groups. For the egalitarian beliefs subscale, the mean rank was 99.61 for the group taking the related course and it was

106.63 for the group not taking the related course. The test result was $U=0.633$ and $p>0.05$, which indicates that there is statistically no significant difference between the groups in terms of egalitarian beliefs. In terms of total scale scores, the mean rank of the group taking the related course was calculated as 104.11 whereas the mean rank of the group not taking the related course was 106.19. The U value was calculated as 0.867 and $p>0.05$. These results indicate that there is statistically no significant difference between both groups in terms of total scale scores, which indicates that taking courses on intercultural communication or multicultural education in pre-service education did not have a significant effect on teachers' scores on the whole scale or its subscales. This finding imply that teachers' multicultural and egalitarian beliefs are shaped independently of the courses they took in their pre-service education or that receiving these courses may not influence teachers' ME or egalitarian beliefs.

Table 4.8. *Results for Pre-service Training on Intercultural Communication or Multicultural Education*

Scale	Group	N	Mean Rank	Sum of Ranks	U	p
Multicultural Beliefs	Yes	19	110.92	2107.5	0.87	0.647
	No	192	105.51	20258.5		
Egalitarian Beliefs	Yes	19	99.61	1892.5	0.633	0.729
	No	192	106.63	20473.5		
TCBS Total	Yes	19	104.11	1978	0.867	0.648
	No	192	106.19	20388		

4.1.7. Is There a Statistically Significant Difference among the Participating In-Service English Teachers Regarding Their Beliefs about Multicultural and Egalitarian Education in Terms of In-Service Training?

The Mann-Whitney U test was employed to examine whether the scores of the participants for the total scale or subscales statistically differed according to their answers to the question "Have you ever received any in-service training on multicultural education?" The findings are offered in Table 4.9. Regarding the scores obtained from the multicultural beliefs subscale for the groups that received or did not receive in-service training on multicultural education, the mean rank of the group that received the relevant training was 105.28 while the mean rank of the group that did not receive such training was 106.03. The Mann-Whitney U test result was $U=902.5$ and $p>0.05$, and these results display that there is statistically no significant difference between the two groups in terms

of multicultural belief scores. In the egalitarian beliefs subscale, the mean rank of the group that received in-service training was 135.17 whereas the mean rank of the group that did not receive in-service training was 104.7. The test result was $U=646.5$ and $p>0.05$, which indicates that there is a borderline significant difference between the groups who received in-service training and those who did not in terms of egalitarian beliefs scores; however, it is not considered statistically significant. In terms of the total scale scores, the mean rank of the group that received in-service training was 122.11 while the mean rank of the group that did not receive in-service training was 105.28. The Mann-Whitney U test result was $U=764$ and $p>0.05$, which means that receiving in-service training on multicultural education does not have a statistically significant effect on the total scale scores. In the light of these findings, it can be concluded that the in-service training on multicultural education did not have a significant effect on the scores obtained from the scale or its subscales. The fact that the difference between the scores obtained in the egalitarian beliefs subscale is borderline may indicate a potential effect of in-service training in this aspect; however, this difference is not statistically significant.

Table 4.9. *Results for In-Service Training on Multicultural Education*

Scale	Group	<i>N</i>	Mean Rank	Sum of Ranks	<i>U</i>	<i>p</i>
Multicultural Beliefs	Yes	9	105.28	947.5	902.5	0.97
	No	202	106.03	21418.5		
Egalitarian Beliefs	Yes	9	135.17	1216.5	646.5	0.133
	No	202	104.7	21149.5		
TCBS Total	Yes	9	122.11	1099	764	0.414
	No	202	105.28	21267		

4.2. (Research Question 2) What are the Reflections of the Participating In-Service English Teachers about Multicultural and Egalitarian Education?

This section presents findings related to teachers' reflections on multicultural and egalitarian education. These findings were obtained by analysing the data collected through semi structured interviews held with 14 teachers. The interview questions which were employed to answer the relevant research questions are also given in Table 4.10.

Table 4.10. *Interview Questions Displaying Reflections of the Participants*

What are the reflections of the participating in-service English teachers on multicultural and egalitarian education?

1. Have you heard of the terms of multicultural education and egalitarian education before?
2. How can you define these terms in your own words?
3. What do you think of the situation of multicultural and egalitarian education in Turkey? Do you think it is possible to implement multicultural and egalitarian education into the Turkish context?
4. Do you think English lessons are suitable for implementing multicultural and egalitarian education?
5. What do you think of the duties of top management staff (school management/provincial directorate/ the Ministry) in the implementation of multicultural and egalitarian education?
6. What do you think of your professional competences in order to apply multicultural and egalitarian education in your classes?
10. Do you think the physical, locational, economic and social conditions of schools are suitable for the implementation of multicultural and egalitarian education? If yes, in what ways do you think they are effective? Please give examples.
12. Do you think the current English textbooks are sufficient to promote multicultural and egalitarian education? Why? Why not?
13. Do you think the current curriculum addresses the needs and cultural characteristics of foreign students? Do you think it is sufficient to promote multicultural and egalitarian education in English classes?

Direct quotes reflecting the views of the teachers were included where necessary. The teachers' views on multicultural and egalitarian education were examined, and these views were coded and thematized for each interview question.

Item 1 *Have you heard of the terms of multicultural education and egalitarian education before?*

Item 2: *How can you define these terms in your own words?*

The frequencies of the emerging themes regarding the participants' knowledge about the concepts of multicultural and egalitarian education are displayed in Table 4.11 below.

Table 4.11. *Participants' Awareness of Multicultural and Egalitarian Education Concepts*

Participant	I have heard about it	I have not heard about it	Heard, but I do not have detailed knowledge
Participant 1			X
Participant 2			X
Participant 3	X		
Participant 4	X		
Participant 5	X		
Participant 6	X		
Participant 7	X		
Participant 8		X	
Participant 9	X		
Participant 10	X		
Participant 11	X		
Participant 12	X		
Participant 13		X	
Participant 14		X	
Total	9	3	2

Nine English teachers participating in the research stated that they had heard of the concepts of multicultural and egalitarian education before. However, some ($N: 2$) mentioned that although they had heard of these concepts, they did not have detailed information about them and the rest ($N: 3$) indicated that they had not heard about these terms. Some teachers defined these concepts in their own words, describing multicultural education as the education of students from different cultural backgrounds together (Participant 3), and egalitarian education as providing equal opportunities to all students (Participant 6).

Participant 3: Now, multicultural education. After all, our students, as well as our teachers or staff, may come from different cultures. If we can actively include those different cultures and the values created by these cultures into the educational process, that is multicultural education. Otherwise, if we exclude the child's values and cultural elements, the child will not embrace the environment, and a productive educational environment will not be possible. I see this as multicultural education. That is, not only accepting the child's ethnic, religious, or different socioeconomic conditions but also including elements from there into the educational environment. Equality, or egalitarian education, on the other hand, means providing equal rights and opportunities to students without any discrimination based on race, religion, language, gender, or different conditions. For example, even in a small role or assignment within the classroom, if we give preference based on any characteristic of the child, it creates an unequal environment. By equality, I mean maintaining an equal distance from everyone, evaluating them based on the needs of the role or the subject, without highlighting any particular feature of the child. I think our understanding of education should be like this.

Participant 6: *If I think about it in terms of education, it means students from different backgrounds, let's say. I consider it as the right of students from different nationalities to receive education in the same environment. It's about the studies related to this. Equality in education means that they have the same rights in the same classroom environment as the local students, including the right to speak. Being treated the same way, I perceive it as equality in this sense.*

Participant 2: *When I think of multicultural, I think of students from different countries or even from different regions within the same country in the classroom. As for egalitarian, I think it is about accepting all students equally and treating them equally.*

Item 3: *What do you think of the situation of multicultural and egalitarian education in Turkey? Do you think it is possible to implement multicultural and egalitarian education into the Turkish context?*

The frequencies of the emerging themes regarding the participants' views on the status of multicultural and egalitarian education in Turkey are shown in Table 4.12 below.

Table 4.12. *Participants' Views on the Situation and Possibility of Implementation of Multicultural and Egalitarian Education in Turkey*

Participant	Favourable Attitude	Unfavourable Attitude	Indecisive Attitude
Participant 1	X		
Participant 2	X		
Participant 3			X
Participant 4	X		
Participant 5	X		
Participant 6	X		
Participant 7			X
Participant 8	X		
Participant 9	X		
Participant 10			X
Participant 11	X		
Participant 12		X	
Participant 13	X		
Participant 14			X
Total	9	1	4

As shown in Table 4.12, the teachers have different views on the applicability of multicultural and egalitarian education in Turkey. Some teachers ($N: 9$) believe that such education is feasible, considering Turkey's multicultural structure and the increasing number of immigrant students in recent years. For example, one participant stated:

Participant 1: *There are many foreign students in our school, and I believe that multicultural education is necessary and beneficial. While acknowledging a gap in resources and training, I believe in the potential for successful implementation.*

However, it was also emphasized by some teachers ($N: 4$) that for this implementation to be successful, teachers need to be adequately equipped, and the education system and curriculum need to be revised accordingly. An example of an unfavourable attitude is displayed in the following:

Participant 10: *I acknowledge the presence of many immigrant students and think that multicultural education is a concern for teachers. However, I must note that the current infrastructure and teacher preparedness are inadequate. I am unsure if these deficiencies can be addressed.*

Item 4: *Do you think English lessons are suitable for implementing multicultural and egalitarian education?*

The following table displays the views of the participants on whether English lessons are appropriate to implement multicultural and egalitarian education practices.

Table 4.13. *Participants' Views on the Suitability of English Courses for Implementing Multicultural and Egalitarian Education*

Participant	Suitable	Unsuitable	It depends
Participant 1	X		
Participant 2	X		
Participant 3	X		
Participant 4	X		
Participant 5	X		
Participant 6	X		
Participant 7	X		
Participant 8	X		
Participant 9	X		
Participant10	X		
Participant11	X		
Participant12	X		
Participant13	X		
Participant14	X		
Total	14		

According to Table 4.13, the participating teachers believe that English lessons provide a suitable platform for implementing multicultural and egalitarian education. Introducing different cultures and providing information about these cultures in English lessons are considered important for supporting multicultural education. It has been stated that using materials and activities from different cultures in English lessons can enhance students' language skills and cultural awareness. Among the 14 participants, there were no negative comments regarding the applicability of multicultural and egalitarian education in English lessons. For example:

Participant 5: *I believe that English lessons are naturally conducive to multicultural education because the content usually includes various cultural references and offers opportunities for students to share their cultural backgrounds.*

Participant 1: *English lessons are suitable for implementing multicultural and egalitarian education. It is a language that can appeal to every culture as it is an international language. Our school has students from different countries and cultures, which reflects a multicultural environment. Therefore, English lessons are suitable for this multicultural setting.*

Item 5: *What do you think of the duties of top management staff (school administration, district directorate, Ministry) in the implementation of multicultural and egalitarian education?*

The frequencies of the emerging themes regarding the participants' views on the role of top management staff in the implementation of multicultural and egalitarian education are shown in Table 4.14 below.

Table 4.14. *Participants' Views on the Duties of Top Management Staff in the Implementation of Multicultural and Egalitarian Education*

Participant	Development of curriculum and classroom materials	Teacher training and professional development	Support and guidance to teacher	Creating inclusive environments	Policy and management
Participant 1	X				
Participant 2			X		
Participant 3			X		
Participant 4					X
Participant 5	X				X
Participant 6		X			
Participant 7			X		
Participant 8	X				
Participant 9					X
Participant 10		X	X		
Participant 11	X				X
Participant 12		X		X	
Participant 13	X				
Participant 14		X		X	
Total	5	4	4	2	4

The teachers have indicated that top management staff (school administration, district directorate, Ministry) play a significant role in the implementation of multicultural and egalitarian education. In this context, it has been expressed that seminars, in-service training, and the necessary material support should be provided for teachers. Additionally, it has been suggested that top management should develop policies supporting this type of

education and encourage its implementation. As an example for responses regarding curriculum and educational material development, Participant 1 states:

Top management, especially the Ministry of National Education, should ensure that the curriculum and educational materials are inclusive of different cultures and backgrounds. This can include integrating multicultural content into textbooks and providing diverse learning resources. For example, textbooks could include stories, songs, and materials from various cultures.

As an example for responses regarding teacher training and professional development:

Participant 14: Continuous training and professional development programs should be offered to teachers to equip them with the necessary skills and knowledge to effectively implement multicultural and egalitarian education.

As an example for responses regarding support and guidance for teachers:

Participant 10: Top management should provide guidance and support to teachers, including offering mentorship or coordinator services to help them to implement multicultural education strategies.

As an example for responses regarding policy and administrative support:

Participant 10: Policies supporting multicultural and egalitarian education should be developed and implemented. This can include adjusting school programs, providing necessary resources, and creating policies that support diverse students.

Item 6: *What do you think of your professional competences in order to apply multicultural and egalitarian education in your classes?*

The frequencies of the emerging themes regarding the participants' views on their professional competencies to implement multicultural and egalitarian education in their classrooms are shown in Table 4.15 below.

Table 4.15. *Participants' Views on their Professional Competencies to Implement Multicultural and Egalitarian Education in their Classrooms*

Participant	Sufficient	Insufficient	Needs Improvement
Participant 1			X
Participant 2	X		
Participant 3	X		
Participant 4			X
Participant 5			X
Participant 6	X		
Participant 7		X	
Participant 8		X	
Participant 9			X
Participant 10			X
Participant 11			X
Participant 12		X	
Participant 13		X	
Participant 14			X
Total	3	4	7

Some teachers ($N: 4$) have indicated that there are insufficient opportunities for professional development regarding multicultural and egalitarian education. According to the table, it can be inferred that the inadequacy of in-service training, seminars, and practical workshops hinders teachers from effectively implementing such education in their classrooms. To start with, as an example of responses from the participants who consider their professional competencies sufficient to implement multicultural and egalitarian education in their classrooms:

Participant 2: *I have a positive attitude towards working with students from different cultures and consider myself competent for multicultural education.*

As an example of responses from the participants who consider their professional competencies insufficient to implement multicultural and egalitarian education in their classrooms:

Participant 8: *I feel inadequate because I have not received training on multicultural and egalitarian education.*

As an example of responses from the participants who believe their professional competencies need to be developed to implement multicultural and egalitarian education in their classrooms:

Participant 5: *I believe my competencies are not fully sufficient to implement multicultural and egalitarian education, and I feel the need for more knowledge in this area.*

Item 10: *Do you think the physical, locational, economic and social conditions of schools are suitable for the implementation of multicultural and egalitarian education?*

The frequencies of the emerging themes regarding the participants' views on whether the physical, spatial, economic, and social conditions of schools are suitable for the implementation of multicultural and egalitarian education are shown in Table 4.16 below.

Table 4.16. *Participants' Views on the Suitability of the Physical, Locational, Economic, and Social Conditions of Schools for the Implementation of Multicultural and Egalitarian Education*

Participant	Suitable	Unsuitable	Needs Improvement
Participant 1	X		
Participant 2	X		
Participant 3		X	
Participant 4		X	
Participant 5			X
Participant 6			X
Participant 7			X
Participant 8			X
Participant 9		X	
Participant 10			X
Participant 11	X		
Participant 12			X
Participant 13			X
Participant 14			X
Total	3	3	8

The inadequacy of physical, locational, economic, and social conditions is also among the factors that could make the implementation of multicultural and egalitarian education difficult. The responses to the question of whether the physical, locational, economic, and social conditions of schools are suitable for the implementation of multicultural and egalitarian education were examined. When the responses from the participants were analysed, it was generally observed that while some schools were considered capable of implementing such education, many schools needed improvements in their inadequate conditions. Significant deficiencies, especially in terms of budget and physical infrastructure, were noted. It was indicated that with economic support and better infrastructure, multicultural and egalitarian education could be implemented more effectively.

As an example for the responses with "Suitable" views regarding this question:

Participant 11: *I believe that the physical, spatial, economic, and social conditions of schools are suitable for such education and that the state provides the necessary support in this regard.*

As an example for the responses with "Unsuitable" views regarding this question:

Participant 9: *Our school has no physical adequacy and we are also struggling economically. Teachers make individual efforts for the social integration of children, but I think it is insufficient.*

Participant 4: *Absolutely not, schools admitting these types of students should have separate budgets for them. It's not economically feasible." ... "Absolutely not appropriate, administrations, school administrations. If support is to be provided for them in terms of education, I believe it should be done with the budget allocated to schools, not with the help of 3-5 people. So, when a teacher*

implements multicultural and egalitarian education, they will need financial support, and for that, the school's education budget should be available."... "Well, there used to be students from orphanages. You know, they used to send orphanage students to only 12 schools. Now they've abandoned that system and now most orphanage students are in schools and no one knows which schools they attend. I think the same should be done for these kids. I think these kids should be distributed. They shouldn't be squeezed into just a few regions because it increases the burden in those regions. It also adds an additional burden to those schools. I think the state should distribute them, discard them, and, if necessary, facilitate their transportation. All students need to be spread across the entire province or district.

Item 12: *Do you think the current English textbooks are sufficient to promote multicultural and egalitarian education?*

The frequencies of the emerging themes regarding the participants' views on whether the current English textbooks are sufficient to promote multicultural and egalitarian education are shown in Table 4.17 below.

Table 4.17. *Participants' Views on Whether the Current English Textbooks Are Sufficient to Promote Multicultural and Egalitarian Education*

Participant	Sufficient	Insufficient	Needs Improvement
Participant 1		X	
Participant 2	X		
Participant 3		X	
Participant 4		X	
Participant 5		X	
Participant 6			X
Participant 7		X	
Participant 8		X	
Participant 9		X	
Participant 10			X
Participant 11	X		
Participant 12			X
Participant 13			X
Participant 14			X
Total	2	7	5

Table 4.17 clearly reveals the inadequacy of the current English textbooks in promoting multicultural and egalitarian education, and highlights the areas that need improvement. The general opinion of the teachers is that although the current textbooks are prepared according to certain standards, they are insufficient in terms of multicultural and egalitarian education. The teachers have stated that the textbooks should be updated to include more cultural diversity and that the content should be expanded to help students to better understand different cultural perspectives. This underscores the importance of approaching English education with a more comprehensive and universal perspective. For example:

Participant 9: *The current English textbooks are not sufficient to promote multicultural and egalitarian education, and I think these books are far from a global perspective.*

Item 13: *Do you think the current curriculum addresses the needs and cultural characteristics of foreign students?*

The frequencies of the emerging themes regarding the participants' views on whether the current curriculum addresses the needs and cultural characteristics of foreign students are shown in Table 4.18 below.

Table 4.18. *Participants' Views on Whether the Current Curriculum Addresses the Needs and Cultural Characteristics of Foreign Students*

Participant	Sufficient	Insufficient	Needs Improvement
Participant 1			X
Participant 2			X
Participant 3		X	
Participant 4		X	
Participant 5			X
Participant 6		X	
Participant 7			X
Participant 8		X	
Participant 9			X
Participant 10	X		
Participant 11	X		
Participant 12		X	
Participant 13		X	
Participant 14			X
Total	2	6	6

It has been found that in order to support multicultural and egalitarian education, the teachers use additional materials such as videos, visuals, and culturally rich content obtained from the internet, alongside their textbooks. However, they emphasize that the current textbooks are not sufficient to support such education and that more culturally rich materials should be included in the lessons. As shown in the table, it can be stated that the current curriculum and teaching materials are far from supporting multicultural and egalitarian education, making it difficult for teachers to implement such education. Generally, the teachers have emphasized the need to enrich the curriculum and textbooks with content that reflects cultural diversity.

As an example of "Sufficient" views regarding the question:

Participant 10: *I believe that the current curriculum addresses the needs of foreign students and does not carry a very dominant Turkish perspective.*

As an example of "Insufficient" views regarding the question:

Participant 3: *The current curriculum we use was designed for our students. In other words, it was not prepared with foreign students in mind. Therefore, I think it does not meet their needs.*

Participant 4: *One thing for sure, the curriculum fails to meet the needs of both Turkish and foreign students. There is a dire need for a remarkably rational change in teaching English in English education, I believe. Haha. We're facing a generation that has gone through 11 years of English education and still struggles to put two words together.*

Generally, the participating teachers have positive thoughts on multicultural and egalitarian education, but they have stated that these thoughts are not adequately reflected in their classroom practices. This situation may be due to the lack of sufficient knowledge and relevant experiences among the teachers. Additionally, it is also mentioned that the current education system and curriculum are insufficient to support such practices.

4.3. (Research Question 3) What are the Self-Reported Teaching Practices of the Participating In-Service English Teachers Regarding Multicultural and Egalitarian Education?

This section presents findings related to teachers' self-reported practices on multicultural and egalitarian education. These findings were obtained by analysing the data collected through semi structured interviews held with 14 teachers. The interview questions which were employed to answer the relevant research questions are also given in Table 4.19.

Table 4.19. Interview Questions Displaying Teaching Practices of the Participants

What are the teaching practices of the participating in-service English teachers regarding multicultural and egalitarian education?

8. Do you try to create a learning-teaching environment which promotes multicultural and egalitarian education? If yes, what kind of practices do you implement in your classrooms? Please give examples of those activities.

11. What kind of materials do you use to promote multicultural and egalitarian education in your classes?

Item 8: *Do you try to create a learning-teaching environment which promotes multicultural and egalitarian education? If yes, what kind of practices do you implement in your classrooms? Please give examples of those activities?*

The frequencies of the emerging themes regarding the participants' views on their efforts to create a learning-teaching environment that promotes multicultural and egalitarian education are shown in Table 4.20 below.

Table 4.20. *Participants' Views on their Efforts to Create a Learning-Teaching Environment that Promotes Multicultural and Egalitarian Education*

Participant	Trying to create	Not trying to create	No answer
Participant 1	X		
Participant 2	X		
Participant 3	X		
Participant 4	X		
Participant 5	X		
Participant 6	X		
Participant 7	X		
Participant 8	X		
Participant 9	X		
Participant 10	X		
Participant 11	X		
Participant 12	X		
Participant 13		X	
Participant 14			X
Total	12	1	1

The participating teachers have indicated that they strive to create a learning-teaching environment that promotes multicultural and egalitarian education in their classrooms. Accordingly, they report that they organize activities that integrate students' different cultural backgrounds into the lessons and support cultural diversity through in-class discussions and group work. Some teachers have also stated that such activities increase students' cultural awareness and strengthen classroom communication.

As an example of responses from the participants who do not strive to create such a learning-teaching environment:

Participant 13: *So far, I have not been able to create an environment that promotes multicultural and egalitarian education, and I need to develop myself in this regard.*

As examples of the responses from the participants who strive to create a learning-teaching environment that promotes multicultural and egalitarian education:

Participant 3: *We organize drama activities, music, and dance events to bring together students from different cultures. I encourage students to present something from their own cultures or common cultural values during these cultural events.*

On the other hand, Participant 1 reports:

As much as possible, I include examples from various countries when discussing topics in class, especially those affected by war. To dispel negative thoughts about conflict, I emphasize that they are welcome and accepted in our country. I incorporate elements from their cultures in my examples, asking them how certain things are said or done in their culture. My goal is to involve these students, as they are part of my class and my responsibility. I teach 11th grade, and at the beginning of the year, some students avoided looking at me, expecting negativity. However, as I continued to include and support them, their prejudices faded. Now, they actively participate and raise their hands in class, which is a significant improvement for both them and myself. These students are now in our country, and it's essential to support them.

As can be seen in this quotation, this participant's sentences illustrate the positive impact of inclusive teaching practices on students from diverse backgrounds. By incorporating elements from foreign students' cultures and actively involving them in class discussions, it appears that the teacher successfully breaks down initial barriers and prejudices. This approach can foster a supportive and welcoming environment, leading to increased student engagement and participation. This quotation also highlights the importance of empathy and cultural sensitivity in education.

Participant 2: I often use reading passages and flashcards in my lessons. In the "countries and nationalities" unit, I show pictures of children from different countries to highlight their diversity. In our final unit on festivals, I provide examples of festivals, traditional foods, and sacred customs from various countries for my fifth-grade students.

Participant 2 reminds us the importance of using diverse and relatable teaching materials to enhance students' understanding and appreciation of different cultures. By incorporating images, reading passages, and examples of festivals and traditions from various countries, the teacher attempts to effectively foster cultural awareness and inclusivity in the classroom. This approach can both enrich the students' learning experiences and promote respect and understanding for different cultural backgrounds.

Participant 5: For example, we can use common cultural events like a Ramadan celebration, where people greet each other and exchange holiday wishes, as a role play activity in class. By using shared cultural values in role plays, we can create engaging and relatable learning experiences.

Here the teacher underscores the effectiveness of incorporating shared cultural values into classroom activities to create engaging learning experiences. By using familiar events like Ramadan celebrations in role plays, the teacher can foster a sense of community and relevance among students. This approach can help students to connect with the material on a personal level, promoting a deeper understanding and appreciation of their own and each other's cultural backgrounds.

In a similar vein, Participant 6 emphasizes the importance of warm-up activities in creating an inclusive and engaging classroom environment. By dedicating the first 15 minutes to these activities, the teacher aims to help students, especially those who are initially quiet and reserved, to adapt and participate in the lesson. Selecting topics that include all students and incorporating group work and peer collaboration is thought to foster a sense of belonging and encourage interaction among classmates. It is reported that this approach not only eases students into the learning process but also promotes teamwork and mutual support.

Participant 6: *I generally use warm-up activities for about 15 minutes at the beginning of the class, for example, with the students in our classes” “I include them in group activities so that they can do something together with their friends, peers.*

Item 11: *What kind of materials do you use to promote multicultural and egalitarian education in your classes?*

Item 11 is a supporting question for question item 8. The data provided by the teachers via this question indicate that a wide range of materials and strategies are employed by teachers to promote multicultural and egalitarian education in their classrooms. These include using books and stories that showcase diverse cultural backgrounds, incorporating visual and auditory materials to engage students, organizing drama and theatre activities to foster empathy and understanding, facilitating cultural sharing events among students, and supplementing lessons with culturally rich content from the Internet. Additionally, collaborative group work, role-playing simulations, and the integration of music and dance from various cultures are preferred to create a more inclusive learning environment.

Some quotes from the participants can be exemplified as in the following:

Participant 2: *We often use storybooks that showcase diverse cultures, allowing students to learn about different traditions and customs firsthand.*

Participant 5: *I incorporate videos and music from various cultures to make the learning experience more immersive and engaging for students.*

Participant 3: *Through role-playing activities, students have the opportunity to step into the shoes of individuals from different cultural backgrounds, fostering empathy and understanding.*

Participant 6: *We organize cultural sharing events where students bring in artifacts, foods, and stories from their own cultures to share with classmates.*

Participant 1: *I often supplement our lessons with articles and online videos that highlight diverse cultural practices and perspectives.” ... “I use pictures, exactly photocopies, as pictures. I use flashcards. Sometimes I prepare posters on background cards. It's necessary to have audio recordings at our disposal all the time.” ... “It's necessary to have flash drives. It's necessary to have visuals related to listening texts. I use both of them for both.*

Participant 8: *While our current textbooks are somewhat limited, I try to incorporate multicultural themes wherever possible, but we definitely need more inclusive materials.*

Participant 9: *Integrating cultural music and dance into our lessons not only makes learning fun but also helps students appreciate the richness of different cultures.*

It appears that despite facing challenges such as inadequate curriculum materials and the need for ongoing professional development, the teachers emphasize the importance of their personal efforts in cultivating students' cultural awareness and appreciation. Overall, these diverse materials and activities play a crucial role in promoting multicultural understanding and fostering an ethos of equality and inclusivity in the classroom.

4.4. (Research Question 4) What are the Possible Reasons for the (Mis)Match Between the Reflections and Self-Reported Practices of the Participating In-Service English Teachers Regarding Multicultural and Egalitarian Education?

All answers to 14 interview questions provided possible reasons for the (mis)match between the reflections and practices of the participating in-service English teachers regarding multicultural and egalitarian education.

The possible reasons for the (mis)match between the reflections and practices of the participating in-service English teachers regarding multicultural and egalitarian education can be summarized based on the answers as in the following.

It has been found that one of the mismatch reasons is the lack of detailed knowledge and training. Some of the participating teachers have heard of multicultural and egalitarian education but lack detailed knowledge and practical understanding of how to implement these concepts effectively in their classrooms. The absence of sufficient in-service training and professional development opportunities hinders teachers' ability to translate their theoretical understanding into practice. It appears that there is a disparity in teachers' perceived competence regarding their ability to implement multicultural and egalitarian education. While some teachers feel confident and prepared, the others acknowledge their inadequacies and express a need for further professional development. This inconsistency in teacher preparedness contributes to the gap between their reflections and actual classroom practices.

Participant 1: I have heard of the concepts of multicultural and egalitarian education, but I don't have detailed knowledge. I can only speculate. But I don't have clear information. I particularly think there are deficiencies in teacher training.

Participant 14: In terms of teachers' development, in-service training can be provided, followed by the establishment of professional community initiatives. Regulations can be made for such initiatives. Content and materials can be improved. Regarding this issue, digital materials can also be added. For instance, while our textbooks mention countries like England and America, considering countries like Syria and Iraq, adjustments can be made according to the portfolios of these students. We are aware of the shortcomings in this regard and various steps can be taken to address these deficiencies.

As the second reason for the mismatch, inadequate resources and infrastructure can be noted. The results highlight significant deficiencies in the physical, economic, and social conditions of many schools, which is not conducive to implementing multicultural and egalitarian education. Without the necessary resources, materials, and supportive infrastructure, teachers find it challenging to create an inclusive and equitable learning environment. The teachers also mentioned economic constraints and social challenges

within their schools and communities that affect their ability to practice multicultural and egalitarian education. These challenges include limited budgets for resources, socioeconomic disparities among students, and a lack of community support.

Participant 1: Yes, there are no issues in terms of physical or socioeconomic conditions, but when we consider it economically, it might be a bit challenging to do something extra. But apart from that, budget-wise, yes, I mean budget-wise, but apart from that, in terms of physical conditions and such...

Participant 14: Schools are not suitable; there are no arrangements made in schools to facilitate their lives. Economically, they are not very supportive, either. Schools, if I want to implement a multicultural education, if I want to organize an activity, economically, they do not provide sufficient resources for the budget I would need for that activity.

Curriculum and textbook limitations appear to be the third reason for the mismatch. Current English textbooks and the overall curriculum are criticized for not adequately promoting multicultural and egalitarian education. The lack of culturally diverse and inclusive content in textbooks could make it difficult for teachers to incorporate multicultural perspectives and egalitarian principles into their lessons. Besides, broader systemic issues within the education system, such as rigid curricular structures, standardized testing, and a lack of emphasis on cultural competence in teacher education programs, could also impede effective implementation of multicultural and egalitarian education.

Participant 1: The current curriculum is more about us. For example, in the 11th grade, the content is mostly about Turkey. Now, how can a foreign student relate to that? Well, I try to include them by saying, 'Look, we have these places in our country. We have such universities in these areas. Maybe you can win and go there, see those places.' I try to include them like that, but the content about Turkey, well, it's not very compatible, I think.

Participant 2: Yes, it touches upon multiculturalism, especially visually. There are some differences in reading passages, showing that there are people in the world who are different from us, with different perspectives. But I think it would be beneficial to increase this diversity.

In addition, the fourth reason can be listed as insufficient support from the top management. The teachers pointed out the crucial role of top management in facilitating the implementation of multicultural and egalitarian education. However, there seems to be a lack of consistent support, guidance, and policy initiatives from school administration and higher education authorities to help teachers integrate these educational approaches effectively.

Participant 1: Thank you very much. In the third question, what do you think about the situation of multicultural and egalitarian education in Turkey? ... After that. Hmmm, I see. Regarding the Ministry, it could be like this: we receive books from the government, the state sends free books to us. We use those books. Within the books we use for lessons, materials that can be adapted to include every culture or various materials that can appeal to students such as Syrians, Afghans, Ukrainians, and other immigrants residing here could be included. In the Ministry's books, for example, instead of 'China,' we can say 'Chinese,' sometimes there are songs. A listening text

addressing their culture could be included. A reading text could be added telling their stories, maybe an epic could be included. Their fairy tales could be included, and in this way, I can contribute more to the class. I can connect these children to the lesson better. I would expect this from the Ministry.

Participant 2: Well, what kind of assistance could they provide? I don't have much of an idea about that, but we can say this: maybe if there were some innovative changes in the curriculum, they could provide some information about them.

Participant 14: I believe we do not receive sufficient support from the top management. I think there needs to be more leadership and guidance in this regard.

Lastly, time constraints and workload have emerged as the other reason for the mismatch. The demanding workload and time constraints faced by teachers may also prevent them from effectively implementing new educational strategies, including those aimed at promoting multicultural and egalitarian education. Teachers may struggle to find the time to plan and execute these practices amidst their existing responsibilities.

Participant 2: That would be difficult, that would be difficult. Yes, it would be like we need to prepare two different curricula. Yes, that would be later. It would be more beneficial anyway because we have a loaded curriculum. Yes.

Participant 14: Time constraints and workload are indeed significant issues. As teachers, we need to cover many topics within limited time frames, and this can sometimes be very challenging. With a more flexible curriculum and less workload, we can focus better on students... Addressing these issues requires a multifaceted approach, including enhanced teacher training, better resource allocation, curriculum reform, supportive policies from top management, and systemic changes within the education system to prioritize and facilitate multicultural and egalitarian education.

Addressing these issues requires a multifaceted approach, including enhanced teacher training, better resource allocation, curriculum reform, supportive policies from top management, and systemic changes within the education system to prioritize and facilitate multicultural and egalitarian education.

4.5. (Research Question 5) What are the Recommendations of the Participating In-Service English Teachers for Improving Multicultural and Egalitarian Education Practices in Their Language Classes?

This section presents findings related to teachers' practices on multicultural and egalitarian education. These findings were obtained by analysing the data collected through semi structured interviews held with 14 teachers. The interview questions which were employed to answer the relevant research questions are also given in Table 4.21.

Table 4.21. *Interview Questions Displaying Recommendations of the Participants*

What are the recommendations of the participating English teachers for improving multicultural and egalitarian education practices in their language classes?

7. What do you recommend to improve the competences of English teachers to integrate multicultural and egalitarian education in Turkey?

9. In your opinion, what kind of classroom activities should be organized to promote multicultural and egalitarian education in your school?

14. Do you have any recommendations or additional comments on the promotion and implementation of multicultural and egalitarian education in Turkish EFL context?

Item 7: *What do you recommend to improve the competences of English teachers to integrate multicultural and egalitarian education in Turkey?*

Based on the response of Participant 1, it is evident that there is a strong need for structured professional development for English teachers in Turkey to effectively integrate multicultural and egalitarian education. In this vein, a module for in-service training is recommended.

Participant 1: Over time, we have developed ourselves as more and more; students from different cultures and countries joined us, but is it sufficient? I don't think so. This topic could be included in in-service training modules. A voluntary in-service training module could be created, providing information on what resources we can use and how we can integrate them into our lessons.

According to the response provided by Participant 2, it is seen that enhancing the competences of English teachers in Turkey to integrate multicultural and egalitarian education involves practical training, collaboration with international educators, and hands-on workshops.

Participant 2: I suggest seminars and collaboration with teachers who have implemented these practices. Teachers from multicultural countries like the USA could share their experiences through online conferences... Maybe innovative curriculum updates and informative meetings could be useful, and hands-on activities and practical examples would be most beneficial.

Based on the responses of the Participant 5, it can be deduced that improving the competencies of English teachers in Turkey to integrate multicultural and egalitarian education could involve adopting and adapting teaching frameworks from other countries. By examining how English is taught elsewhere, understanding their systems, and identifying both similarities and differences, Turkish teachers can develop a more comprehensive and effective approach for their local contexts. This comparative analysis can also help create a more inclusive curriculum that accommodates diverse cultural backgrounds and promotes equality in education.

Participant 5: *I could suggest that perhaps the frameworks of English education from other countries could be provided to the teachers here as courses. They teach English in this way, they conduct their exams in this way, these are their systems. By focusing on the similarities and differences between their systems and ours, we could determine how to create a common system. Such training could be given to teachers.*

Participant 6 indicated that in order to improve the competences of English teachers in integrating multicultural and egalitarian education, teachers should adapt their teaching strategies to accommodate diverse student personalities and cultural backgrounds. Establishing a dedicated committee within the Ministry of National Education to address the language and psychological needs of foreign students can also be beneficial.

Participant 6: *Like teachers can adjust themselves according to the different personality traits of students, they can also organize activities within the program to adapt and modify themselves for multicultural and egalitarian education ...If I think of it in terms of the Ministry of National Education, a commission can be established within its own staff in this field. Let's say at the initial stage, the language of foreign students. I worked with Syrian languages. A commission can be established to understand the students' language. It can be in contact with knowledgeable people within the Ministry of National Education. I think there should be psychologists and pedagogues on this commission to prepare the students for the environment.*

In a similar vein, Participant 7 states that it is vital to go beyond the standard curriculum by incorporating diverse activities and examples.

Participant 7: *All teachers in schools should not be limited to the textbooks in the curriculum...We should develop ourselves further and resort to more activities and more examples.*

From the responses of Participant 9, it can be deduced that it is highly valuable for teachers to travel abroad and engage directly with diverse cultures. International experiences can allow teachers to broaden their cultural understanding, observe different educational systems, and learn innovative teaching methods. By bringing these rich experiences back to their classrooms, teachers can offer a more inclusive and empathetic education to their students. Such professional development enables teachers to more effectively implement multicultural and egalitarian educational practices, contributing to an overall improvement in the quality of education.

Participant 9: *Multicultural and egalitarian education? Like sending them to countries for programs such as traveling, studying, and investigating, right? Teachers need such a vision. We think there's pain in the area we work in. Life is never like that. The world is very beautiful, our lives are very precious, but we can't experience anything. Unfortunately, experiencing is abroad. Yes, when I look at teachers abroad, when I chat with foreign national teacher friends, I observe this.*

Participant 12 reports that it is crucial to prioritize teacher education and training, and teachers need to be well-informed about multiculturalism and egalitarian issues to ensure they can appropriately support and treat their students. That is, professional development programmes focusing on these areas will enable teachers to integrate relevant

practices into their teaching methods and curricula effectively, and providing continuous education and resources for teachers will help them to foster an inclusive and supportive classroom environment, promoting a more equitable education system.

Participant 12: *I believe that in order to implement egalitarian education, we need to educate our teachers first...We need to be at least informed about these issues so that we can treat students properly and integrate the curriculum in a way that works for them.*

Item 9: *In your opinion, what kind of classroom activities should be organized to promote multicultural and egalitarian education in your school?*

Participant 1 recommends collaborative projects, forming heterogeneous groups and inclusive classroom activities to enhance ME and egalitarian education in foreign language classes in Turkey.

Participant 1: *For example, peer work or group work. Weekly or monthly project assignments can be given. Students from different cultural backgrounds can be paired together. This way, students can gather, interact, and share with each other, promoting integration and understanding.*

Participant 2 recommends that classroom activities should include diverse cultural materials and interactive learning opportunities.

Participant 2: *We can use visual aids, videos, and songs from different cultures. For example, in the 'countries and nationalities' unit, we use images and songs like 'Hello' in different languages to teach about cultural diversity.*

Participant 4 gave recommendations by telling classroom activities, which he did in the class. These activities remind us lessons could become more meaningful and engaging by providing examples from students' own cultures. Additionally, finding and emphasizing commonalities among different cultures is highlighted as an important aspect. This approach fosters understanding among students and contributes to the creation of a tolerant environment towards cultural differences.

...for example, including a reading passage about Iran or playing a song related to Syria...Especially in eighth and seventh grades. It's the same with the tourism topic. When working on the tourism topic, I always mentioned the famous ancient cities in those regions, and I included them in the lesson that way...I included their foreign origins related to their cultures. Then, I discussed what activities they do during holidays, what kind of activities exist in their countries; we covered all of these in the lessons.

To promote multicultural and egalitarian education, Participant 5 recommends organizing role-play activities that reflect common cultural practices. For instance, a role-play centred on the celebration of Ramadan Bayram can be an effective way to teach students about different cultures and traditions while fostering mutual respect and understanding. Such activities could provide a practical and engaging way for students to learn about and appreciate the diverse backgrounds of their peers, thereby promoting a more inclusive classroom environment.

Participant 5: *For example, I wrote role plays. These can be used, exactly...For example, a Ramadan Bayram celebration, people greeting each other, celebrating, and so on. This can be used as a role play since it's a common practice.*

Based on the activities provided by Participant 6, it can be claimed that classroom activities promoting multicultural and egalitarian education should include role plays depicting cultural celebrations. Activities that give students a voice and responsibilities can help build their confidence. Also, using tools like world maps and cultural games, as well as assigning presentations and showing videos, can engage students and enhance their cultural understanding.

Participant 6: *For example, I usually use the first 15 minutes in classes with these students to do activities we call 'world maps' to involve them in the application and adapt them to the lesson...For example, these children can be given the right to speak. Environments and activities where they can express themselves, responsibilities that will boost their self-confidence can be given. We can include things like role playing in front of their friends to show them that we value them...I usually prepare activities related to maps, flags, cultures, etc., with ninth graders. I try to present these in a game style. I do matching activities like flag-country matching or giving information about behaviours we call manners. We do presentations. I assign them homework to come prepared. I show videos to give them knowledge.*

Participant 7 recommends that classroom activities should involve using English extensively instead of Turkish to engage students from diverse backgrounds. Integrating students from different cultures and organizing activities that foster cultural understanding and appreciation are essential. This approach can assist in building a cohesive and inclusive classroom environment.

Participant 7: *We should conduct activities in the classrooms using English instead of constantly using our native language...We should create an environment by integrating students from different cultures with those in our own culture...More activities and events should be added to help students recognize and understand various cultures.*

Participant 9 recommends incorporating students' cultural symbols, like flags, into lessons to foster inclusivity and respect, and using relevant, real-world examples from students' cultures in lessons on professions and other subjects.

Participant 9: *Fourth grade, second unit "National." I specifically ask those children to bring their flags. Yes, I ask them to bring their flags, and I have them display on the board. I ask about the flag, asking questions like "Which flag is this?" I have them applaud. If you saw the children's happiness when they see their flags on the board, you would be very moved, teacher" ... "We plan classroom activities related to the topics we cover in the lessons. For example, this week in the fourth grade, we are covering professions. What are the most popular professions here? Doctor and engineer. Fortunately, in our country, our children are practically born as doctors and engineers. So, I ask them, "What are the popular professions in your country?" They tell me, and then they dress up accordingly. For instance, we role-play; a doctor wears a white coat, an engineer wears a hard hat. They also dress up according to their professions. So, it's necessary to integrate the lessons with the topic.*

Participant 12 also recommends that classroom activities should be designed to reflect the diverse cultural backgrounds of the students, allowing them to see themselves represented in the learning materials.

Participant 12: Now that you mention it, we actually have units related to what you said. Yes, when those units come up, we incorporate costumes. For example, while teaching about different countries and cultures, we sometimes use costumes during the lesson. Or flags? Yes, we use flags. There is a unit about holidays, and while teaching about that, we learn about holidays celebrated in different cultures. Some countries wear red, and some have unique activities. We group the students for presentations and teach the lesson this way. It's quite impressive when the principal visit." ... "When the unit comes up, yes. We could organize an event to learn about different cultures. Maybe the school could arrange it. Yes, like the food sale days in schools. Yes, a fair. On such days, students from different cultures could organize performances unique to their cultures because it's a fun day.

Participant 13 suggests the following classroom activities to promote multicultural and egalitarian education, namely organizing activities that include music and dance, as well as events that feature common cultural elements.

The comment of Participant 13 reflects a thoughtful approach to ME and egalitarian education, emphasizing the importance of shared experiences and cultural exchange. Here's an analysis of the key points of the responses provided by Participant 13. Firstly, it is use of music and dance suggesting that a music and dance night is an excellent idea because these are universal forms of expression that can transcend language barriers and connect people from different backgrounds. Music and dance are engaging and can create a festive atmosphere, encouraging participation and appreciation of diverse cultures. Secondly, it is showcasing different cultures. It allows different cultures to showcase themselves, which is vital for fostering an environment of mutual respect and understanding. It also gives students a platform to share their heritage, which can enrich the learning experience for everyone and promote inclusivity. Thirdly, it is common cultural references. The idea of incorporating something universally recognized, like a well-known singer, can be very effective. Using a well-known figure helps create a common ground where students can find connections despite their diverse backgrounds. This shared cultural reference can facilitate bonding and make the event more relatable and enjoyable for everyone. Besides, it is about inclusivity, emphasizing something common that everyone knows or appreciates helps ensure that no student feels left out. It is a way to celebrate diversity while also finding unity in shared experiences. Overall, the speaker's suggestions highlight the importance of balancing the celebration of individual cultures with activities that bring everyone together. This approach can help create a more cohesive and supportive school environment.

Participant 13: *Probably with music, with songs more. Like a music and dance night, for instance. Yes, maybe something where different cultures can showcase themselves. Exactly, or something common that everyone knows. Like Tarkan, for example, who is internationally famous. Something like that. People in Syria know him, and so do Turkish children—something common to everyone. Yes, exactly. Something common can be done."*

Item 14: *Do you have any recommendations or additional comments on the promotion and implementation of multicultural and egalitarian education in Turkish EFL context?*

Based on the response of Participant 1, it seems that there is a call for recognizing and valuing the diverse cultural backgrounds of students to foster a more inclusive and harmonious educational environment. Implementing these strategies can help build a more inclusive educational system that benefits both students and teachers.

Participant 1: *Ultimately, our country has reached a certain point. Our country now takes in a lot of immigrants, many of whom have become our citizens. These children will grow up and come to our schools. We need to reach out to every student in our lessons without discriminating against them. If we can teach unity, accept them without exclusion, and provide them with positive experiences through our personality and character, it will be beneficial for us in the long run.*

Regarding the curriculum, Participant 2 recommends that it should be adaptable to meet the needs of students from various cultural backgrounds, ensuring an inclusive and multicultural educational environment.

Participant 2: *I would like a seminar first to provide a rough guide on what to do. The curriculum should accommodate different cultural backgrounds and provide culturally appropriate exams and programs.*

Participant 5 emphasizes the importance of integrating cultural content related to the backgrounds of foreign students into the curriculum. It is suggested that educational platforms like EBA could include videos that depict the everyday lives and cultural practices of students from different countries, which could help Turkish students and teachers better understand and appreciate the diverse cultural backgrounds of their peers, fostering a more inclusive and empathetic learning environment. By periodically incorporating such content, the education system can support the promotion and implementation of multicultural and egalitarian education more effectively.

Participant 5: *I can suggest this: I really focus on their cultures and ways of life because we are different, no matter what. For instance, videos depicting their lives could be uploaded to platforms like EBA. Periodically, short videos can be used to support their cultural understanding.*

As an additional comment for promoting and implementing multicultural and egalitarian education in Turkish EFL contexts, Participant 6 recommends that providing English teachers with periodic training sessions on psychological approaches and classroom integration strategies is crucial.

Participant 6: *It's a good question; at least weekly training can be given. How to approach these students psychologically at first? How should their adaptation be ensured in the classroom environment step by step? Even if 5 days are not enough, at least 15-day seminars can be given to English teachers.*

Reflections of Participant 7 reveal that the existing curriculum should be adjusted to better meet the needs and reflect the cultural characteristics of foreign students. Including more activities and events that expose students to different cultures can significantly enhance their cultural awareness and inclusivity.

Participant 7: *We should address the needs and cultural characteristics of foreign students more in the existing curriculum...More activities and events should be added to help students recognize and understand various cultures.*

According to Participant 12, promoting and implementing multicultural and egalitarian education in the Turkish EFL context involves recognizing the value that foreign students bring to the classroom. These students could enrich the learning experiences by exposing their peers to different cultures and perspectives. Encouraging interaction and communication between foreign and local students can also facilitate mutual learning and understanding. By valuing the contributions of all students, schools can foster an inclusive environment that celebrates diversity and promotes equality.

Participant 12: *We should see foreign students as a richness for the social studies course, not only in terms of language but for all subjects...If we communicate and learn from foreign students... it's very important for them to learn from their peers... We should see foreign students as a richness for children to get to know different cultures and experience them firsthand.*

Participant 14 emphasizes the importance of integrating multicultural and egalitarian education into the curriculum. The need for curriculum adjustments to include relevant content and the provision of in-service training to support teachers' professional development is also highlighted. Additionally, the participant recommended establishing professional learning communities for teachers to foster continuous improvement. Besides, the development of diverse and digital educational materials is mentioned as a critical step to enhance the teaching and learning experiences. These suggestions underline the necessity of a comprehensive approach to equip teachers with the skills and resources needed to implement multicultural and egalitarian education effectively.

Participant 14: *As I mentioned before, there can be some actions related to this issue in the curriculum; adjustments can be made. In-service training for the development of teachers, then things like professional learning communities for teachers can be organized. Content can be developed, materials can be developed, and digital materials related to this.*

In conclusion, the participants emphasized the importance of professional development, curriculum adjustments, and practical classroom activities to integrate

multicultural and egalitarian education effectively into Turkish EFL contexts. They highlighted the need for structured in-service training modules and collaboration with international educators to enhance teachers' competencies. Practical and engaging activities such as role-plays, cultural exchange programs, and the use of diverse cultural materials were recommended to foster an inclusive classroom environment. The participants also stressed the significance of valuing the cultural diversity of students, proposing that educational frameworks and materials from other countries be adapted to better suit diverse classrooms in local contexts. Additionally, establishing professional learning communities and periodic training sessions focusing on psychological approaches and classroom integration strategies were suggested. Overall, a comprehensive and continuous approach involving teacher education, curriculum development, and inclusive activities have emerged to be crucial for promoting multicultural and egalitarian education in Turkey.

CHAPTER 5: DISCUSSION, CONCLUSION and RECOMMENDATIONS

5.1. Discussion and Conclusion

In this section, the findings of the study are summarized and discussed in light of previous research, and relevant conclusions are addressed in line with the findings of the scale and interviews respectively.

5.1.1. Discussion and Conclusion of the Quantitative Findings

Within the scope of the research, comprehensive analyses were conducted to evaluate the reliability and validity of the Turkish version of the Teacher Cultural Beliefs Scale (TCBS). The scale demonstrated high reliability and validity, proving to be a good measurement tool for assessing teachers' multicultural and egalitarian beliefs. The Cronbach's Alpha coefficients for the scale indicated high reliability, with an alpha coefficient of 0.915 for multicultural beliefs and 0.909 for egalitarian beliefs. These coefficients suggest that the scale consistently measures the intended constructs, with values above 0.90, indicating a high level of reliability. The Kaiser-Meyer-Olkin (KMO) measure of sample adequacy was found to be 0.906, and Bartlett's Test of Sphericity was significant ($p < 0.01$), confirming that the data were suitable for factor analysis. Exploratory Factor Analysis (EFA) and Confirmatory Factor Analysis (CFA) supported the structure of the scale, with factor loadings ranging from 0.668 to 0.908, and fit indices within acceptable ranges. The total variance explained by the two factors (multiculturalism and egalitarian beliefs) was 75.741%, indicating strong construct validity.

Descriptive statistical analysis of the Turkish version of the TCBS provided comprehensive insights into the multicultural and egalitarian beliefs of 211 participants. The mean scores for both multicultural (4.53) and egalitarian beliefs (4.37) indicate high acceptance and support for these beliefs among the participants. Standard deviation values (0.60 for multicultural beliefs and 0.64 for egalitarian beliefs) suggest moderate variability in responses. Additionally, median and mode values predominantly at the higher end of the scale further reinforce the widespread support for these beliefs among the participants.

Normality tests, Kolmogorov-Smirnov and Shapiro-Wilk tests, revealed that the scores for multicultural and egalitarian beliefs did not follow a normal distribution ($p < 0.01$). Therefore, non-parametric tests were used for further comparative analyses. Mann-Whitney U test and Kruskal-Wallis H test were employed to evaluate differences in TCBS

scores based on variables such as gender, age, teaching experience, educational level, and participation in multicultural education courses.

The analysis of the Turkish version of the TCBS scores based on gender indicated no statistically significant difference in multicultural and egalitarian beliefs between the male and female participants. However, Kalemoglu Varol et al. (2014) reported that female teacher candidates had higher egalitarian and general cultural beliefs compared to male teacher candidates, but there was no significant difference between genders in terms of multicultural beliefs.

Kruskal-Wallis H test results showed no statistically significant difference in the TCBS scores among different age groups. This suggests that attitudes towards multicultural and egalitarian beliefs remain consistent across age groups. Similar findings were reported by Gay (2010) and Hachfeld et al. (2015), emphasizing the stability of cultural beliefs irrespective of age.

Analysis based on teaching experience revealed no statistically significant difference in the Turkish version of the TCBS scores among different experience groups. This indicates that the length of teaching experience does not significantly affect teachers' multicultural and egalitarian beliefs. Previous research, such as Hachfeld et al. (2011), supports this observation, showing that professional experience does not significantly alter these fundamental beliefs.

Mann-Whitney U test results also indicated no statistically significant difference in the Turkish version of the TCBS scores between the teachers with undergraduate and postgraduate education levels. This suggests that academic education level does not significantly influence teachers' multicultural and egalitarian beliefs. Previous studies, such as those by Hachfeld et al. (2015), also emphasize the stability of cultural beliefs regardless of academic qualifications.

Additionally, analysis based on participation in multicultural education courses during pre-service and in-service training showed no statistically significant difference in the Turkish version of the TCBS scores. This suggests that such courses do not have a significant impact on teachers' cultural beliefs. Despite the emphasis on multicultural education in teacher training programs, the content and delivery of current courses may be insufficient to effectively shape teachers' attitudes and beliefs. This could also be attributed to the high level of awareness and support for multicultural and egalitarian beliefs among the participating teacher. In a similar vein, Aragona-Young and Sawyer (2018) found no

significant difference in teachers' multicultural practices scores based on participation in multicultural professional development courses, which aligns with our findings.

These findings are consistent with previous studies on multicultural and egalitarian beliefs in education. For instance, Hachfeld et al. (2011) developed the Teacher Cultural Beliefs Scale (TCBS) and found widespread support for multicultural and egalitarian beliefs among teachers. The high mean scores in this study are consistent with the findings of Hachfeld et al. (2011) and Yıldırım and Tezci (2020), indicating a generally positive attitude towards cultural diversity and equality among teachers. However, the ineffectiveness of multicultural education courses highlights a gap in the effectiveness of current teacher education programs. On the other hand, the high levels of awareness and knowledge of multicultural education and cultural differences among teachers are seen as important for equal opportunity. In this sense, Banks (2013) emphasizes the importance of equal educational opportunities for students regardless of gender, social class, race, and culture, and highlights that different cultures enrich a nation.

5.1.2. Discussion and Conclusion of the Qualitative Findings

The qualitative results of this study also emphasize the importance of reinforcing multicultural and egalitarian beliefs through targeted professional development programs. Given the high level of support for these beliefs among teachers, it is crucial that teacher education programs effectively transform these attitudes into classroom practices. This involves revising the content and methods of multicultural education courses to enhance their impact on teachers' beliefs and practices. Additionally, the consistent findings across various demographic variables underscore the widespread acceptance of multicultural and egalitarian beliefs among teachers, which indicates that efforts to promote cultural diversity and equality in education are well-founded and should be further strengthened.

The participating in-service English teachers' views on multicultural and egalitarian education have revealed various perspectives. Through semi-structured interviews, the themes emerged regarding teachers' awareness and knowledge, feasibility, and challenges in implementing these educational concepts in Turkey. The findings indicate the teachers' familiarity with these concepts, their positive attitudes towards them, and concerns about practical challenges. Relevant conclusions are provided in the following topics regarding multicultural and egalitarian education in Turkish contexts.

Awareness and Knowledge of Multicultural and Egalitarian Education: Nine participating teachers reported having heard of multicultural and egalitarian education concepts. However, some teachers ($N: 2$) mentioned having heard of these concepts but lacking detailed knowledge. For instance, one participant (Participant 3) defined multicultural education as "*the education of students from different cultural backgrounds together*" while another participant (Participant 6) defined egalitarian education as "*providing equal opportunities for all students*" These findings are consistent with the study by Hachfeld et al. (2011), which also indicated that most pre-service teachers were familiar with multicultural and egalitarian education concepts but lacked detailed knowledge.

Feasibility in the Turkish Context: The participating teachers' views on the feasibility of implementing multicultural and egalitarian education in Turkey have been demonstrated to vary. Some teachers ($N: 9$) believe that such education is necessary, given Turkey's multicultural structure and increasing number of immigrant students. For example, one participant (Participant 1) stated, "We have many foreign students in our school, and I believe multicultural education is necessary and beneficial." However, it was also emphasized that teachers need to be well-equipped in order to successfully implement this practice, and the education system and curriculum need to be revised accordingly. In this vein, Özgen (2012) highlights that teachers are undoubtedly the most critical factor in the success or failure of multicultural education. The research results indicate that teachers' strong belief in the need for multicultural education signifies a strong conviction among teachers. Similarly, Block and Hazelip (1995) note that once a teacher's belief system is formed, it is very difficult or impossible to change. In this context, the high belief in the need for multicultural education and the acceptance of differences among teachers can be seen as a significant driving force for multicultural classroom practices. Regarding ME, Damgacı and Aydın (2013) found that university faculty members in Turkey had higher attitudes towards multicultural education. Similarly, Babacan (1999) and Sözer (1996) note that the absence of attitudes would result in significant challenges in providing equal opportunities, creating learning experiences unique to each culture, and conducting teaching activities. Additionally, Kaya (2013), and Çiftçi and Aydın (2014) demonstrated in their studies that teachers had high attitudes towards multicultural education. Thus, it can be concluded that the high level of favourable attitudes of teachers towards

multicultural education are important for the provision of multicultural classroom practices (Banks, 2013; Yıldırım & Tezci, 2016).

Suitability of English Lessons: All the participants agreed that English lessons are suitable for promoting multicultural and egalitarian education. They noted that the content of English lessons generally includes various cultural references and provides a natural platform for introducing multicultural education. This finding aligns with studies emphasizing the role of language education in increasing cultural awareness (Gay, 2010). Additionally, Özdemir (2018) indicates that multicultural education enhances student achievement and supports social cohesion.

Role of Top Management: The participating teachers emphasized the significant role of top management in implementing multicultural and egalitarian education. They requested policies, support, and resources from school administrations and educational authorities, which includes developing inclusive educational materials and providing in-service training and seminars. The importance of administrative support in successful implementation is also highlighted by Hachfeld et al. (2015).

Professional Competence: Some of the participating teachers feel inadequately prepared to implement multicultural and egalitarian education due to insufficient training and professional development opportunities. This finding is consistent with the study of Lucas and Villegas (2013), which emphasizes the necessity of comprehensive training programs to equip teachers with the necessary skills and knowledge. Moreover, the lack of in-service training, seminars, and practical workshops could make it challenging for teachers to effectively implement these types of education in their classrooms. Relevant studies in the literature predominantly show that in-service teachers perform few or superficial multicultural practices (Ağırdağ, Merry, & Van Houtte, 2016; Canfield-Davis, Tenuto, Jain, & McMurtry, 2011; den Brok, van Eerde, & Hajer, 2010; Saldana & Waxman, 1997). Similarly, Kaya (2013), and Bulut and Başbay (2015) state that teachers consider themselves adequate in terms of cultural differences and multicultural education. Finally, Määttä (2008) reached similar findings in her study in Finland.

Physical, Locational, Economic and Social Conditions of the Schools: The inadequacy of physical, economic, and social conditions was cited as a significant barrier to implementing multicultural and egalitarian education. The teachers mentioned that some schools are capable of implementing this education, but most schools need to be improved in terms of infrastructure and resources. This finding aligns with that of Banks (2013),

highlighting the role of educational environments in the effectiveness of multicultural education. Cardona (2005), Kendall (1996), and Pajares (1992) also argue that teachers' beliefs influence multicultural classroom practices. Thus, it can be claimed that a strong belief in multicultural education can motivate teachers to design different instructional strategies on the subject.

Current English Textbooks and Curriculum: The participants generally agreed that current English textbooks and curriculum are inadequate for promoting multicultural and egalitarian education. They suggested that textbooks should include more cultural diversity and that the curriculum should be enriched with content reflecting various cultural perspectives. This finding is consistent with earlier studies emphasizing the need for culturally inclusive educational materials (Gay, 2015). Banks and Banks (2015) also stress that teachers need sufficient resources and support to effectively implement multicultural and egalitarian education.

Teaching Practices: Despite the challenges, the teachers seemed to strive to create learning environments that promote multicultural and egalitarian education. According to the responses in the interviews, they integrate students' cultural backgrounds into lessons and support cultural diversity through various activities. This proactive approach aligns with recommendations by researchers (Buehl & Fives, 2009) advocating for active participation in multicultural practices. The teachers also reported their efforts to create a learning-teaching environment that promotes multicultural and egalitarian education in their classrooms. They indicated that they organized activities that integrate students' different cultural backgrounds into lessons and supported cultural diversity through classroom discussions and group work. These findings are consistent with the study of Woodruff (1996), which states that multicultural education enhances student achievement and supports social cohesion.

5.2. Limitations and Recommendations for Further Studies

Although this study offers important insights into the multicultural and egalitarian beliefs and practices of in-service English teachers, there are also a number of limitations.

5.2.1. Limitations of the Study

1. **Sampling and Generalizability:** The study utilized convenience sampling and included only one city, limiting the generalizability of the findings. The specific

cultural, social, and educational context of the chosen city may not be representative of the broader Turkish educational landscape.

2. **Data Collection Tools:** Only two data collection tools were used: a scale and a semi-structured interview form. This limited methodological approach may not capture the full complexity of teachers' beliefs and practices.

3. **Participant Selection:** The study focused solely on in-service English teachers. This narrow focus excludes pre-service teachers, other subject teachers, and educational stakeholders, thereby limiting the breadth of the insights gained.

5.2.2. Recommendations for Further Studies

Based on the afore-mentioned limitations, some recommendations are offered for future studies as in the following:

1. **Expanded Sampling:** Future research should include multiple cities with diverse cultural and socio-economic backgrounds to enhance the generalizability of the findings. A stratified sampling approach could provide a more comprehensive picture of Turkish EFL teachers' multicultural and egalitarian beliefs. Thus, this study can be repeated with participants with different demographic features.

2. **Varied Data Collection Methods:** Employing a mix of quantitative and qualitative data collection methods, such as observations, focus groups, and longitudinal studies, could provide a deeper and more nuanced understanding of the topic. Such a mixed-method approach would capture both the breadth and depth of teachers' beliefs and practices.

3. **Inclusion of Different Participant Groups:** Future studies should include pre-service teachers, teachers of other subjects, and other educational stakeholders such as administrators and policymakers. This broader inclusion would provide a more holistic view of the factors influencing multicultural and egalitarian education.

4. **Longitudinal Studies:** Conducting longitudinal studies would help in understanding how teachers' multicultural and egalitarian beliefs evolve over time. These studies could track the long-term effects of professional development programs and the sustained impact of multicultural education courses.

5. **Exploring Specific Components of Multicultural Education:** Investigating the specific components of multicultural education courses that effectively shape teachers'

beliefs would be beneficial. Understanding what aspects of these courses are most impactful can help in refining and improving teacher education programs.

6. **Qualitative Research:** Conducting in-depth qualitative research to explore teachers' personal experiences and perspectives on multicultural and egalitarian education can complement quantitative findings. This approach can uncover underlying reasons behind teachers' beliefs and practices, providing a richer context.

7. **Experimental Study:** Future researchers can conduct experimental studies to offer models for teachers and propose sample lesson plans and materials.

In summary, this study provides valuable insights into teachers' multicultural and egalitarian beliefs, highlighting the high level of support for these beliefs and the need for effective teacher education programs to reinforce them. The findings underscore the importance of cultural diversity and equality in education, and the role of teachers in promoting these values. Future research and professional development efforts should focus on enhancing the effectiveness of courses or training services on multicultural and egalitarian education to better equip teachers to meet student needs.

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APPENDICES

APPENDIX I

DATA COLLECTION TOOLS

MULTICULTURAL AND EGALITARIAN BELIEFS AND PRACTICES OF TURKISH EFL TEACHERS

Dear participants,

This study aims to reveal the multicultural and egalitarian beliefs and practices of in-service English teachers working at public schools in Turkey. There are three parts in this study. In the first one, you are expected to provide some of your demographic features. In the second part, there is a scale with 10 items and in the third part, there are some interview questions.

Please note that there are no correct or wrong answers to these questions. Also, it is really important to answer all the questions in terms of acquiring valid and reliable data for this study.

Your identity will be kept confidential in this research study. Regarding the protection of your personal information, all necessary measures will be taken in accordance with the Personal Data Protection Law No.6698 and the relevant legislation, and all necessary obligations will be meticulously fulfilled.

Your participation in the study involves no risks or requirements in any case. It is purely on a voluntary basis. When you feel uncomfortable because of any reason, you can leave the research study.

Thank you for your valuable contribution. Please do not hesitate to contact me in case of any questions or concerns.

Kind regards,

I have read the information above and I am willing to take part in this study.

Mehtap AKGÜN

MA student, PAU, English Language Teaching Department and English teacher,

PART I DEMOGRAPHIC INFORMATION FORM

Gender: Female () Male ()

Age:

Teaching experience (years):

Degree: BA () MA () PhD ()

BA graduation department: ELT ELL

MA graduation department:

PhD graduation department:

Teaching context: Primary School () Secondary School () High School ()

Foreign language(s) you speak: Please specify

Have you ever been to other countries? Yes No

If Yes, fill out the table below:

Name of the Country	Purpose (study, holiday, work, exchange program, etc.)	Length of time (How long did you stay)

Have you ever taken a course about intercultural communication or multicultural education during your pre-service teacher education? If yes, please indicate.

Have you ever received any in-service training about multicultural education? If yes, please indicate.

.....

PART II ÖĞRETMENİN KÜLTÜREL İNANÇLARI ÖLÇEĞİ

Aşağıdaki ifadelere ait seçeneklerden yalnızca BİRİNİ SEÇİNİZ.		Kesinlikle Katılmıyorum	Katılmıyorum	Kararsızım	Katılıyorum	Kesinlikle Katılıyorum
	<u>Çok Kültürlü İnançlar</u>	1	2	3	4	5
1	Sınıf ortamında, kültürler arasındaki farklılıklara duyarlı olmak önemlidir.	1	2	3	4	5
2	Öğrencilerin diğer kültürlerden olan insanların farklı değerlere sahip olabileceğini öğrenmesi önemlidir.	1	2	3	4	5
3	Diğer kültürlerle saygı duymak, öğrencilerin olabildiğince erken yaşta öğrenmesi gereken bir değerdir.	1	2	3	4	5
4	Benden farklı kültürel birikime sahip olan velilere rehberlik ederken, kültürel özellikleri dikkate almaya çalışırım.	1	2	3	4	5
5	Farklı kültürel birikimlere sahip olan velilerle görüşürken, onların bakış açılarını anlamak ve bakış açılarıyla empati kurmak için daha fazla zaman harcarım.	1	2	3	4	5
6	Kültürel çeşitlilik farklı yönleriyle hizmet içi öğretmen eğitiminde ele alınmalıdır.	1	2	3	4	5
	<u>Esitlikçi İnançlar</u>	1	2	3	4	5
7	Okullar, farklı kültürel birikimleri olan öğrenciler arasındaki benzerlikleri geliştirmeyi ve desteklemeyi amaçlamalıdır.	1	2	3	4	5
8	Sınıf ortamında, farklı kültürel kökenlerden olan öğrencilerin aralarında var olan benzerliklerin farkında olmaları önemlidir.	1	2	3	4	5
9	Farklı kültürel kökenlerden olan öğrenciler arasında anlaşmazlıklar olduğunda, öğrenciler ortak bir nokta bularak anlaşmazlığı çözmeleri için teşvik edilmelidir.	1	2	3	4	5
10	Öğrenciler, farklı kültürel kökenlere sahip olan insanların çoğunlukla birçok ortak noktası olduğunu öğrenmelidir.	1	2	3	4	5

PART III INTERVIEW QUESTIONS

Warm-up questions

1. Have you heard of the terms of multicultural education and egalitarian education before?
2. How can you define these terms in your own words?
3. What do you think of the situation of multicultural and egalitarian education in Turkey? Do you think it is possible to implement multicultural and egalitarian education into the Turkish context?
4. Do you think English lessons are suitable for implementing multicultural and egalitarian education?
5. What do you think of the duties of top management staff (school management/provincial directorate/ the Ministry) in the implementation of multicultural and egalitarian education?

Teacher Qualifications

6. What do you think of your professional competences in order to apply multicultural and egalitarian education in your classes?
7. What do you recommend to improve the competences of English teachers to integrate multicultural and egalitarian education in Turkey?

Classroom Activities

8. Do you try to create a learning-teaching environment which promotes multicultural and egalitarian education? If yes, what kind of practices do you implement in your classrooms? Please give examples of those activities.
9. In your opinion, what kind of classroom activities should be organized to promote multicultural and egalitarian education in your school?

Classroom Environment

10. Do you think the physical, locational, economic and social conditions of schools are suitable for the implementation of multicultural and egalitarian education? If yes, in what ways do you think they are effective? Please give examples.

Classroom Materials and Curriculum

11. What kind of materials do you use to promote multicultural and egalitarian education in your classes?
12. Do you think the current English textbooks are sufficient to promote multicultural and egalitarian education? Why? Why not?
13. Do you think the current curriculum addresses the needs and cultural characteristics of foreign students? Do you think it is sufficient to promote multicultural and egalitarian education in English classes?
14. Do you have any recommendations or additional comments on the promotion and implementation of multicultural and egalitarian education in Turkish EFL context?

APPENDIX II

CORRESPONDENCE OF PERMISSION TO USE THE SCALE

Am 03.07.2023 um 15:50 schrieb Çağla ATMACA:

Dear Axinja Hachfeld,
 I am Assoc.Prof.Dr. Çağla ATMACA, from the English Language Teaching Department at Pamukkale University, Denizli, Turkey.
 One of my master's degree students would like to write her thesis upon multicultural education.
 While we were reviewing the literature, we came across your valuable research titled "Assessing teachers' multicultural and egalitarian beliefs: The Teacher Cultural Beliefs Scale"
 If you permit, we would like to translate your scale into Turkish and use it at the schools in Turkey and cite it in the references.
 I would really appreciate it if you could give me the permission and kindly respond to this email.
 I look forward to hearing from you.
 Kind Regards,
 Çağla ATMACA

Dear Çağla ATMACA,

thank you for your interest in our work and our scale. The scale has been used in Turkey already, so maybe it would make sense to reach out to the authors and ask for their Turkish translation? Here is the reference:

Kalemoglu Varol, Y., Erbas, M. K., & Unlu, H. (2014). Investigation of cultural beliefs of physical education teacher candidates with faculty of education. *Turkish Journal of Sports and Exercise*, 16(1), 80-86.

If this is not possible, you could - of course - do your own translation of the items (as long as you cite our original paper, you are free to use the scale). Do you have everything you need for that?

I'd be very happy to hear how the scale worked once you have completed your work.

all the best
 axinja hachfeld

Jun. Prof. Dr. Axinja Hachfeld

(Frau/Mrs.; sie/she)

Juniorprofessorin für Bildungsforschung mit Schwerpunkt Heterogenität

Binational School of Education

Universität Konstanz

APPENDIX III

OFFICIAL PERMISSION DOCUMENTS



T.C.
DENİZLİ VALİLİĞİ
İl Millî Eğitim Müdürlüğü



Sayı : E-16605029-44-87710380
Konu : Anket Uygulama İzni

20/10/2023

VALİLİK MAKAMINA

İlgi : Pamukkale Üniversitesi Rektörlüğünün 03.10.2023 tarihli ve 427502 sayılı yazısı.

Pamukkale Üniversitesi Eğitim Bilimleri Enstitüsü Yabancı Diller Eğitimi Anabilim Dalı İngiliz Dili Eğitimi Tezli Yüksek Lisans Programı öğrencisi Mehtap ŞAHİN'in, "İngilizcenin Yabancı Dil Olarak Öğretildiği Türkiye Bağlamında İngilizce Öğretmenlerinin Çok Kültürlü ve Eşitlikçi Eğitime Dair İnançları ve Uygulamaları" konulu tez çalışmasına yönelik hazırlanmış olduğu anket/ölçek formlarını İlgi yazı gereği Müdürlüğümüze bağlı Denizli ili genelinde bulunan okullarda görev yapan İngilizce öğretmenlerine uygulamak istemektedir.

Yukarıda adı geçen müracaat ile ilgili (Lisans/Lisansüstü/Doktora) öğrencileri ve Öğretim Görevlilerinin ilgi yazılan ekinde belirtmiş oldukları okullarda, (Ortaöğretim/İlköğretim/Okulöncesi) konuları ile ilgili anket çalışmalarının 2020/2 Nolu "Araştırma Uygulama İzinleri" Genelgesinde belirtilen esaslar gereğince; Okul ve kurumların eğitim-öğretim faaliyetlerini aksatmayacak şekilde 2023/2024 eğitim-öğretim yılı içinde denetimi ilçe millî eğitim müdürlükleri ve okul/kurum idaresinde olmak üzere, kurum faaliyetlerini aksatmadan, gönüllülük esasına göre, onaylı bir örneği Müdürlüğümüzde muhafaza edilen ve uygulama sırasında da mühürlü ve imzalı örnekten çoğaltılan veri toplama araçlarının uygulanması, ilgili genelgenin 28. Maddesi ve "Araştırma İzni Başvuru Taahhütnamesi"nin 16. Maddesi gereği **sonuç raporunun çalışma bitiminden itibaren 30 gün içerisinde kurumunuz aracılığı ile gönderilmesi** Müdürlüğümüzde uygun görülmüştür.

Olurlarınıza arz ederim.

Dr. Emre ÇALIŞKAN
İl Millî Eğitim Müdürü

OLUR
20/10/2023
Hamit GENÇ
Vali a.
Vali Yardımcısı V.

T.C.
DENİZLİ VALİLİĞİ
İl Millî Eğitim Müdürlüğü

PAMUKKALE ÜNİVERSİTESİ REKTÖRLÜĞÜNE

Kurumunuzca Müdürlüğümüzden talep edilen araştırma isteklerine ait Makam Onayı ve Müdürlüğümüzde Onay verilen anket formları ekte gönderilmiştir.

Gereğini rica ederim.

Hamit GENÇ
Vali a.
Vali Yardımcısı V.

Ek:

1-Anket Formları

Bu belge güvenli elektronik imza ile imzalanmıştır.

Adres : M.Akif Ersoy Mah. 29 Ekim Bulv.No:174/1
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İnternet Adresi:

Belge Doğrulama Adresi : <https://www.turkiye.gov.tr/meb-ebys>
Bilgi için: Hüseyin ERKOÇ-V.H.K.İ. / Sefa GELMİŞ-Şef

Evrak Tarih ve Sayısı: 10.08.2023-E.403893



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Sayı : E-93803232-622.02-403893
Konu : Mehtap ŞAHİN

DAĞITIM YERLERİNE

İlgide kayıtlı başvurumuz 09/08/2023 tarih ve 16 -4 toplantı/karar nolu etik kurul toplantısında görüşülmüş olup, alınan karar ekte sunulmuştur.

Gereği için bilgilerinize arz ederim.

Prof. Dr. Handan KUMAŞ
Kurul Başkanı V.

Ek: Karar (1 sayfa)

Dağıtım:
Gereği:
Eğitim Bilimleri Enstitüsüne

Bilgi:
Sayın Doç. Dr. Çağla ATMACA



Evrak Tarih ve Sayısı: 10.08.2023-E.403893

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SOSYAL VE BEŞERİ BİLİMLER BİLİMSEL ARAŞTIRMA VE YAYIN ETİĞİ KURULU

SAYI: 68282350/2023/16

Toplantı Tarihi: 09.08.2023

Toplantı Sayısı: 16

Toplantı Saati: 15:30

10.133.1.59
62050
11.08.2023

KARAR 4- Üniversitemiz Eğitimi Bilimler Enstitüsü Yabancı Diller Eğitimi Anabilim Dalı İngiliz Dili Eğitimi Tezli Yüksek Lisans Programı 102151066 numaralı öğrencisi Mehtap ŞAHİN'in danışmanlığını Doç.Dr. Çağla ATMACA'nın yürüttüğü "*İngilizce'nin Yabancı Dil Olarak Öğretildiği Türkiye Bağlamında İngilizce Öğretmenlerinin Çok Kültürlü ve Eşitlikçi Eğitime Dair Görüşleri ve Uygulamaları*" konulu tez çalışmasına yönelik başvuru formu ile usul ve etik açıdan verdiği beyan ve ekler tekkik edilmiş olup; proje sahibinin, başvurusunda yer alan bilgi, belge ve taahhütnameleere uygun bilimsel davranışlar sergileyeceği kanaati oluşmuştur. İş bu karar oy birliği ile alınmıştır.

ASLI GİBİDİR
09/08/2023

Prof. Dr. Burkan KUMUŞ
Başkan V.