HACETTEPE ÜNİVERSİTESİ
EĞİTİM BİLİMLERİ ENSTİTÜSÜ

Department of Foreign Language Education

English Language Teaching Program

ENHANCING ELT STUDENTS' PROFESSIONAL VISION
THROUGH EARLY CRITICAL AWARENESS-ORIENTED CONTENT
INTEGRATION

Seher BALBAY

Ph.D. Dissertation

Ankara, 2020

With leadership, research, innovation, high quality education and change,

To the leading edge... Toward being the best...

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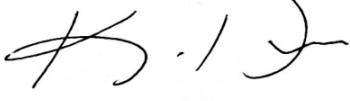
Seher BALBAY

Ph.D. Dissertation

Ankara, 2020

Acceptance and Approval

To the Graduate School of Educational Sciences,

This thesis / dissertation, prepared by **SEHER BALBAY** and entitled "Title of the Thesis" has been approved as a thesis for the Degree of **Ph.D.** in the **Program of Doctor of Philosophy in English Language Education** in the **Department of Foreign Languages Education** by the members of the Examining Committee.

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This is to certify that this thesis/dissertation has been approved by the aforementioned examining committee members on 09/01/20 in accordance with the relevant articles of the Rules and Regulations of Hacettepe University Graduate School of Educational Sciences, and was accepted as a **Ph.D. Dissertation** in the **Program of Doctor of Philosophy in English Language Education** by the Board of Directors of the Graduate School of Educational Sciences from ...../...../........

Prof. Dr. Ali Ekber ŞAHİN
Director of Graduate School of Educational Sciences

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Abstract

The aim of the study is to explore the effect of critical pedagogical content integration through critical awareness raising content integration in Spoken English courses at Foreign Language Education Departments on students' vision of their profession. The study was conducted with the students who took the Spoken English I and II courses during the 2018-19 academic year in Foreign Language Education Department at Middle East Technical University, based on a qualitative research design. Students were interviewed individually and in focus groups twice throughout the academic year. Observation notes of the researcher were also used as a research tool for data collection. Almost all classroom performances of students were recorded for the researcher to keep her observation notes. The outcome of the study is that students' vision of their profession was more realistic having developed a deeper insight discussing multiple aspects of teaching English in contextualized tasks through critical awareness raising tasks throughout one academic year. It was observed that the participants developed an awareness of a more empowered teacher image sensitized to oppressed groups in educational settings.

Keywords: critical pedagogical content, preservice teachers, critical thinking, professional vision, Socratic approach

Öz

Bu çalışmanın amacı eleştirel bilinç geliştirici içerik entegrasyonu ile islenen Yabancı Diller Eğitimi Bölümü'nde verilen İngilizce Konuşma Becerileri dersinde öğrencilerin mesleki vizyonlarındaki değişiklikleri araştırmaktır. Çalışma 2018-19 akademik yılında Ortadoğu Teknik Üniversitesinde İngilizce Konuşma Becerileri I ve II derslerini alan öğrencilerle yapılmıştır. Çalışmada nitel araştırma veri toplama yöntemleri kullanılmıştır. 2018-19 akademik yılı başında ve sonunda araştırmaya katılımcı öğrencilerle, odak grupları halinde mülakatlar, yapılmıştır. Ayrıca, veri toplama aracı olarak araştırmacının gözlem notlarına başvurulmuştur. Öğrencilerin ders içerisindeki performansları gözlem notları için incelenmek üzere videoya çekilmiştir. Çalışmanın sonucunda bir akademik yıl boyunca eleştirel bilinç geliştirme amaçlı yürütülen eğitim ve dil eğitimi konulu sunum ve sınıf içi Sokratik tartışmalarla öğrencilerin mesleki vizyonlarının daha gerçekçi ve açık fikirli, eğitimi politik, kültürel ve sosyolojik açılardan ele alan derin ve kapsamlı bir anlayışa doğru değişmiş olduğu gözlenmiştir. Katılımcılarda gelecekteki mesleklerine olan inanç pekişmiş, öğretmenlik mesleği vizyonları toplumda değişiklik yapabilecek potansiyelde bir öğretmen imajına dönüşmüştür. Katılıcılar özellikle eğitimde ayırımcılık uygulanan gruplar konusunda bilinçlenmiştir.

Anahtar sözcükler: Eleştirel pedagojik içerik, hizmet öncesi öğrenciler, eleştirel düşünce, mesleki vizyon, Sokratik yaklaşım

Acknowledgements

This thesis came into existence with the support of many beloved people I was lucky to have around me. First of all, I would like to thank all the participants of the study who made it possible for me to believe in a promising future throughout the study through the mature and nonjudgmental attitude they exhibited towards 'the other' and their ability to look at phenomena from multiple perspectives.

I am indebted to İsmail Hakkı Erten who immediately embraced my work and offered me support in working on what I am personally moved by. He kept amazing me at key moments in my work, remembering the details of my dissertation when providing guidance, being able to comprehend my complex questions in a second, and giving the most to-the-point answer, relieving me of my puzzled mood. Conversations with him always stimulated my thinking and instilled a vision for my work.

I would also like to thank Fırat Altay, Nuray Alagözlü, Nurdan Özbek Gürbüz, Kenan Dikilitaş and Ufuk Balaman who generously agreed to be committee members and whose feedback helped me see a much clearer image of the big picture.
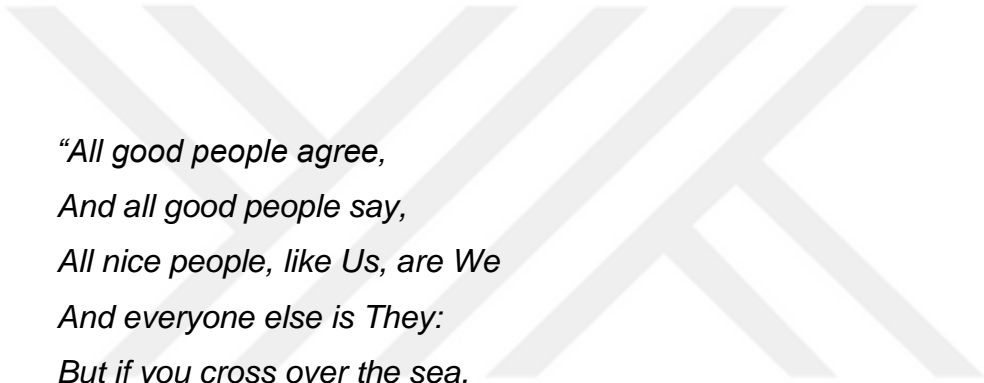
This thesis would never have been possible without the ideas, friendship, and support of Yasemin Tezgiden Cakcak. The substance of my work was positively influenced by the inspiration she gave me. Yasemin directed me to develop insights into ways to understand critical pedagogy. Without her generous support, this dissertation would not have focused on critical content integration in English language teacher training programs. I am grateful for the constant flow of intellectual stimulation that she provided.

My heartfelt thanks go to Joshua Bear whose editorial suggestions and constructive criticism made my final draft far superior to earlier versions. His inspiration, encouragement and support motivated me to pursue my PhD degree. The articles he sent me especially over the last four years, made a great contribution to developing my perspective.

I owe much to Orkhan Ibrahimov without whose support I would not have been able to complete my dissertation. He has been extremely patient, and he put up with my demands during the formatting process of this dissertation. I feel enormously privileged to have had him as my technical support.

I am happy to be able to finally properly acknowledge the assistance of Claire Özel who listened to my intentions to be a social change agent in the little balloon in which I live. She helped me keep things in perspective.

Most importantly, I would like to extend my deepest gratitude to my husband, Yücel Balbay from whom I received invaluable support at every stage of this work.

"All good people agree,
And all good people say,
All nice people, like Us, are We
And everyone else is They:
But if you cross over the sea,
Instead of over the way,
You may end by (think of it!) looking on We
As only a sort of They!"

- Rudyard Kipling

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Symbols and Abbreviations

CALLA: Cognitive Academic Language Learning Approach

CBI: Content-Based Instruction

CoHE: Council of Higher Education

EFL: English as a Foreign Language

ELT: English Language Teaching

ESL: English as a Second Language

ESP: English for Specific Purposes

EU: European Union

FLE: Foreign Language Education

LGBTQ+: Lesbian, Gay, Bisexual, Transgender, Queer and other sexualities

METU: Middle East Technical University

MoNE: Ministry of National Education

OECD: Organization for Economic Co-operation and Development

ÖSYM: Student Selection and Placement Center

PISA: Program for International Student Assessment

SCT: Sociocultural Theory

Chapter 1
Introduction

To be able to discuss the benefits of an educational approach to language teaching, it makes sense to look back in history and explore how structured learning and teaching at schools started, what was meant by education in earlier times, and how teaching was shaped by the economic, political and cultural forces of the period. We also need to take care how such investigations are approached, particularly when we find ourselves taking issue with mainstream culture, past and present. Fortunately, this is not a new problem and a reliable method of making such criticisms dates back to 400 BC and the times of Ancient Greece. Socrates is known not only as a philosopher who influenced his successors, but as one of the first 'teachers' whose methodology has been the topic of numerous books and articles on pedagogy and ethics. It is thanks to his students, mostly Plato and Xenophon that we today are enlightened by his unprecedented ways of thinking and questioning (Bartlett, 2008). Socrates has been read and widely discussed and favored even in modern day classrooms. His teaching method made use of any content, to focus on questioning everything that is assumed to be known, essentially promoting critical thinking in a systematic, educative way.

Later during the Renaissance and in today's modern world, we have witnessed shifts in educational trends to encourage deeper insight into phenomena considering different perspectives, and towards trying to rid our minds of prejudice and assumptions. The recent shift is apparent in the curriculum documents of many developed countries where significant resources continue to be invested in education. While 'school' is still infamous for limiting free thinking, and free expression of ideas, it is nevertheless conducted in a civil setting. A space some now see as an opportunity where we can better understand, empathize, tolerate and help each other - in every sense broadening our knowledge of the world and ourselves.

Critical awareness is and should be a crucial component of education that can be incorporated in language courses, especially advanced level language proficiency courses which cover social transformation issues. It therefore makes sense to include relevant content that enhances preservice language teacher's critical awareness, as well as their vision and performance in the future. Given the

cascading effect of teachers is indisputable, there is need to purposefully include the consideration of teaching methods within their training programs. Language teacher trainers should enable critical discussion of mainstream ideas in various contexts. It is also known that novice teachers need to develop a compelling range of critical thinking processes based on reflection. This reflection process is very important for the formation of their professional identity, as well as their awareness of the historical and cultural factors shaping their teaching circumstances (Antonek, McCormick & Donato, 1997). So, in order for student teachers to be able to cope with the economic, political and cultural realities they are likely to face with, teacher training programs in any field should feature critical awareness raising practices.

In order to achieve this, people should begin to doubt their current perceptions of the critical issues in relation to language teaching. Teacher candidates need opportunities to expose theoretical concepts to reality. Routine implications should also be questioned. These experiences can go on to inform wider reaching discussion of critical pedagogical content. One form such a dialogue can take is called the 'Socratic seminar', and is suitable for any classroom in which cooperative debate is a necessity. It has proven to be extremely beneficial for students who have to create logical, supportive expressions for their arguments and achieve consensus on the fact that there will be different approaches looking at the same controversial issues. The benefits are clearly seen in second language, speaking proficiency courses.

This study explores the use of critical content integration in mostly Socratic seminars, and similar critical thinking-oriented tasks in a Spoken English course offered to freshman students on an English language teacher training university program. The researcher lives in Turkey where undergraduate programs are designed to equip prospective language teachers with both the target language and methodology. The application of Socratic seminars in this study are focused on the enhancement of preservice language teachers' development of teaching-related visions and not their acquisition of English language per se.

Statement of the Problem

Over the years, the content of higher education offered to teacher candidates has drastically changed due to the appearance of new theories and research in

sociology and psychology. However, political and social factors also play a major role in the transformation of language education programs, as seen in the recent changes in Turkey in 1997, 2005, 2012 and more recently the 2018 curricula for English language teacher education programs (Kırkgöz, Çelik, & Arıkan; Kırkgöz, 2017). These changes introduced a standardized undergraduate program at universities. The focus shifted from literature and linguistics to education, teaching and methodology, and to offering more elective courses. The freshman courses, however remain largely untouched by these changes, where emphasis continues to be on language proficiency in grammar, reading, writing, listening and speaking. Neither does it include an introductory course to the field that exposes teacher candidates to the realities and elementary concepts of their profession. This appears to be an exception, as it is otherwise common for most other undergraduate studies to include such an introductory course. Thus there exists no standardized or concrete approach to help these students develop their insights on being a language teacher. First year students in Turkey are not encouraged to discuss issues related to their language teaching profession. However, the objectives of the proficiency courses include language skills that lend themselves to the discussion of teaching profession related content. For instance, the first year Spoken English courses cover topics such as second language learning and teaching, as well as language acquisition methods and theories. This allows the first year teacher students to explore concepts related to their profession, such as the inner workings of private or state schools, individual differences in teaching, and the allocation of resources to language teaching.

Ironically the requirement to have advanced level language proficiency is realized before these students start their first year at their departments. In order for trainee teachers to see themselves as future teachers, Spoken English courses can have education related critical content integrated. This can start the development of their teacher identity by allowing them to form thoughts and ideas stemming from the discussions about teaching-related topics, such as contextualized and situated power relationships, as well as inequalities and oppression of certain groups in educational environments due to their individual characteristics or ethnicity, culture, religion, or socio-economic background.

It is suggested by Mayer (1986) that when students are provided with opportunities to engage in the subject matter, their critical awareness begins to develop. In the context of the present study, education and language education related content is the subject matter. He also states that, if related to everyday events, the conceptual level information related to real life practice can help students adhere meaning. In this case, the real life teaching circumstances are the everyday events that give meaning to the pedagogical content when related.

As more research is conducted and more data obtained on teacher education programs, the demand for broadening of the pre-service teachers' understanding of their role becomes more obvious (Valli, 1997). The student teachers' teaching is affected by their experiences and beliefs, as well as their understanding of what is expected of them in a specific context (Beltman, Glass, Dinham, Chalk, & Nguyen, 2015). In order for future teachers to begin developing and growing the strategic competences required to handle the possible problems they may face, the initial teacher preparation programs should touch upon the reality of school life (Gratch, 2001; Kelchtermans & Ballet, 2002). This idea is also supported by Brott & Kajs (2001), who claim that the maturation of individuals starts during the early years of the teacher preparation stage.

> While much discourse on teacher identity has focused on its formation during beginning teaching and throughout a teacher's career, much less has been researched on the subject during the early years of teacher preparation, and even less on the extent of the changes in teacher identity that occur between entry to exit points of pre-service preparation. (Chong, Low, & Goh, 2011, p. 35)

Through the observations of their own teachers and experience as pupils, the FLE students come with their own beliefs that help them form their sense of teacher identity. Apparently, such content can be accommodated in the Spoken English courses that are offered in the Foreign Language Education departments in Turkey.

Aim and Significance of the Study

The recommendations of this study and associated implications are expected to make a significant contribution to the development of university level language teacher education programs in Turkey. In the literature ample research has studied developing teacher identity and vision and critical thinking skills. Yet, this study is unique in that it aims to explore the integration of spoken language skills with critical

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thinking skills and to enhance the development of a professional vision by the early integration of critical pedagogical content in teacher education programs. In this regard, it aims to provide some insights into understanding the effects of the Socratic method on critical content integration in Spoken English courses offered at language teacher education programs. This study, therefore, can inform teacher trainers and curriculum designers with respect to the effectiveness of the aforementioned approach.

Research Questions

How do freshman preservice teachers view their profession during critical awareness-oriented discussion integrated within the context of their Spoken English course?

Sub research question. What is the impact of early critical awareness-oriented content integration in Spoken English courses on ELT students?

Assumptions

When starting this research several assumptions were made about the research setting and the participants. It would be wise to explain these assumptions thoroughly to better understand the research setting, the questions and the limitations when interpreting the results of this study. The study was conducted at a Foreign Language Education Department of one of the most prominent English-medium international state universities in Turkey with freshman year students. The intervention started in the first semester of the first year which bears significance since it is also the same period when students are getting to know their departments and getting used to life at university, being exposed to ideas that may not have been familiar to them. The university chosen in the study is known for its liberal and leftist stance. It has been in the news ever since it was founded with its progressive student population who have always questioned the status quo and took action against any dominating power limiting freedom of speech, freedom of ideas, or supporting inequality. The university hosts a variety of student clubs in which students are encouraged to develop a wider perspective. Hence, it is assumed that the participants in this study, during the course of this longitudinal study were engaged in activities other than the ones designed for the course that the data was

collected. Those experiences must have contributed to their maturation process, their vision of Turkey, their vision of the teaching profession, their vison of multicultural settings, and their vision of English-medium instruction and the role of English language teachers. Hence, although the impact of the intervention in this study is undeniable in the changes taking place in the participants' perceptions, it is also assumed that the intervention alone is not solely responsible for these changes since the freshman year students in this study are assumed to be engaged in other thought provoking activities held on or outside campus because of the general motivation setting of their particular university.

Another assumption is that the participants of the study were willing to participate in the study, giving honest answers to the interview questions. While the participants signed the consent form, it is assumed that they understood the agreements cited on the form and did not feel any pressure from the researcher to unwillingly participate in her research.

All the participants had passed the proficiency exam administered at the university or an equivalent English language proficiency test which is the basis for the assumption that the lowest level of students' English language proficiency is B2. Thus, the participants were assumed to be able to follow the intervention, understand and express their opinions, perceptions, feelings and aspirations about their profession with ease in English language in addition to their native tongues.

Yet another assumption is that the power relation between the teacher as the researcher did not put any pressure on the students to give socially acceptable answers and the participants felt free to disagree with the teacher researcher or did not hesitate to express their opinions if and when they thought that they contradicted the expectations or the researcher's personal stance. It is assumed that the students in this study are immune to the power relations they had with the teacher as the researcher. They were aware of the teacher as the researcher collecting data during the intervention and about the intervention however, they may not have been assured that the researcher would not reflect on the data when as their teacher she graded their academic performance. Students were not graded in terms of the content of their ideas through the course of this research. Their spoken language proficiency was graded over constructs such as fluency, use of topical vocabulary, pronunciation, etc. The researcher made sure that practices preformed for the

intervention in class did not hinder the realization of the goals and objectives of the course that the intervention took place in. Class dynamics were not under any circumstances negatively affected by the research conducted.

Limitations

This study is limited to data that was obtained from participants who were enrolled in Spoken Course I and II during the 2018-2019 academic year. The study adapts a critical research methodology and therefore provides data that the researchers collects as an insider to the research context. Critical research methods are partial in essence. Critical research methods come with social relations inherent in the research context (Peirce, 1995). While this factor may make it impossible for the research results to be generalizable to other contexts, Canagaraj (2005) claims that this is the factor that increases the validity of the research results (as cited in Hinkel, 2005). When using critical research methods, the researcher is encouraged to engage in the research process in order to bring out both the strengths and limits of one's own involvement in the study (Harding, 1991). Thus, what might be considered as a limitation of this research is actually the strength of its methodology. Constructs measured are not detached from their context or from the other aspects affecting them, they are analyzed in a contextualized narrative. The research question does not separate the aspect "measured" from other relevant aspects inherently existing in the research setting. The research is not designed assuming that the uncontrolled variables are controlled in a laboratory study, isolating outside factors, since every classroom context is situated in its own unique setting open to variables that are uncountable or controllable by the researcher.

Another factor that might be considered to be a limitation is the role of the instructor in this intervention. Given that the same methodology could be applied with the same materials and tasks by a different instructor, the same results may not be obtained. The instructor's background, world view and passion for teaching and beliefs about teacher training were the main contributing factors in the design of the early critical content integration in this study.

Another unique circumstance that affected the research results is the composition of the class population that the research was conducted in. The two sections of the Spoken English I and II courses were composed of a class population

that is fairly heterogeneous considering the context. In a Turkish state university context, it is not uncommon that the majority of the students are graduates of Turkish high schools whether it be state or private. It is not common to have students from international backgrounds (there were Chinese, Russian, Korean, American, Uzbek students, and for a short time an Algerian student), or students who homeschooled themselves, who were graduates of distant education programs (called 'open high schools'), who are already graduates of other majors, and who are over 35, students who aim to pursue distinctly different majors (there were a few students who wanted to study, transfer to International Relations, two that want to become pilots). Hence, the study was conducted in two sections of the same course which both had students from diverse backgrounds which helped with the discussions held in class to a large extent because the participants of the study found themselves exposed to different life styles from that of what they had been familiar with. It is not unexpected for freshman to familiarize themselves with other students from ethnically or financially or culture wise different backgrounds, yet, in these two sections the diversity meant students from different countries, educational backgrounds, professions and ages. The student composition helped the Socratic seminars to be even more intriguing and engaging for all students since the perspectives they heard during the discussions were based on divergent experiences. What this limitation suggests is that the same approach to teaching, or a similar methodology may not yield as productive results as the findings of the present research.

Definitions

Professional vision: One of the key phrases that will be repeatedly used in this dissertation is 'professional vision'. Although the phrase is common in lay man language and conveys a clear meaning to speakers of English who are not studying in the field of education, the phrase 'professional vision' has to be defined with a clearer to the naked eye definition for the sake of the research focus in this dissertation. It refers to the characteristics of the teacher the participants want to become in the future after graduating from their departments. The adjectives they define their future selves with and the potential power they think they will have when they become teachers define the participants' 'professional vision'. It is based on the

knowledge and insights they have gained about their profession. It affects how one interprets events related to one's profession (Goodwin, 1994). Simply put, professional vision is where and how students of Education Faculties envisage their teaching profession. For students studying at the department of Foreign Language Education, professional vision is about their perception of the language teacher, their responsibilities, capabilities, and most important of all, potentials.

Critical awareness: The methodology used in the intervention of the present study requires the development of critical awareness. To enhance the ability to process critical thinking skills, students should learn to reason by avoiding subjective and narrow perspectives when assessing experienced and observed phenomena. Being aware of logical fallacies that hinder one's reasoning is a major requirement of critical awareness. This is especially important in conflict resolution. What critical awareness needs is the understanding of one's self and the world from a multi-dimensional perspective, which considers the ideologies, politics and history inherent in events whose effects they have experienced and observed in their educational background. This can only be achieved when "there are maximum opportunities for students to become engaged in the subject-matter and when there is a constantly reinforced link between the conceptual level of analysis […] grounded at the level of everyday relevance" (Mayer, 1986, p. 249). According to Mayers, when reflecting on subject-matter, critical awareness has to relate abstract concepts to real life, contextualized and situated facts. Similarly, Beltman states that "critical awareness is shaped by multiple personal and contextual factors, these factors interact in a reciprocal and dynamic way; and so identity is continually reshaped over the life of an individual" (Beltman et. al, 2015).

Critical awareness-oriented content integration: This study focuses on how the critical awareness of FLE students changed after being engaged in self-developing and collective developing critical awareness tasks on pedagogical content. Critical awareness-oriented content is comprised of teaching and language teaching related controversial issues that lend themselves to discussions that are based on both personal experiences and political, cultural, sociological and economical aspects of the particular issue that has been brought up. The Socratic approach that was used in the critical awareness-oriented content integration in this study lends itself to the questioning of assumptions. In a language teacher training

university program such issues are related to unequal power relations in teaching contexts, teaching contexts with relatively limited funding, teaching oppressed groups, ethnic minorities, teaching special needs students, and the like. Some of the discussion topics of the critical awareness-oriented classroom tasks were as follows:

- Difficulties in fitting into the mainstream, standard and formal school system
- Skills and strategies students had to employ to adapt to the expected norms of formal standard education
- Specific and discernable actions taken to voice the incompatible features of students to the standard education practicum
- Cultural, educational, gender-related, ethnic background-related, special needs related biases in practice in education and language education settings
- Assessing and evaluating effort and performance
- Problems standardized formal education aim to solve and actually solve in your country, curriculum reforms in Turkish education in public schools
- Ideal and actual administrator and teacher relationships in educational settings
- Actual classroom conflicts among students and possible solutions
- Punishment and reward dynamics in classroom contexts, benefits and drawbacks related to them
- Higher education system in Turkey, university placement procedures
- Teacher identity, motivation, professional potential
- Student identity and motivation
- Student needs and facilities at educational institutions in Turkey
- Educational policies in Turkey and in the world
- Second language education policies in Turkey and the world
- Teacher autonomy
- The legal framework of teaching, potentials and limitations

Socratic Approach: The Socratic Approach is a critical thinking method to evaluate arguments by questioning prejudices, or already established assumptions, by not drawing hasty conclusions. It abstains from accepting what one has experienced as the norm. Thus, it is structured against reaching overgeneralizations. Practiced in classrooms as a form of cooperative and collaborative discussion usually by 6-12 students seated in a circle, the Socratic Seminar, aims to have students debate controversial topics, usually determined in advance by listening attentively to each other and reflecting and building on each other's' arguments. The teacher's role is usually to ask directing questions such as 'why, what would…, when would…, where would…, who would…, and what if…?' (Schoeman, 1997). Participants can contribute with comments relating to their experience, although they do not reach overgeneralizations over a single experience. The Socratic seminars held in the intervention of this research were designed with the Socratic approach philosophy which aims at finding the truth by questioning epistemological issues, ridding oneself of assumptions, trying to see the subject matter from the others' perspectives, not being judgmental, but being lenient to emphasize and understand the struggle of the party that has been otherised.

Chapter 2

Literature Review and Relevant Studies

An Overview of English Language Teaching and Teacher Education in Turkey

Educational policies have long histories. Understanding a current policy requires the knowledge of its history (Pennycook, 1998) and care should be taken to understand the sociohistorical context when studying policy changes in language teacher training programs (Hamid, Nguyen, & Baldauf, 2013).

Language teaching has long been practiced in Turkey and like many other professions it underwent radical transformation during the nineteenth and twentieth centuries. The founding of the first French-medium medical school by Sultan Mahmut II was part and parcel of what became known as the reform movement, which sought to selectively introduce western methods and ideas to Ottoman society. By 1848 a program to train French language teachers was underway locally, soon followed by the 'Darulmuallimin-I Aliye' syllabi for raising school teachers according to notions of western educational philosophy. However, these were frequently amended not least to reflect the empire's shifting alliances with competing European powers (Demircan, 1988). They were also influenced by the sentiments of Western backers of missionary schools in Anatolia such as Robert College and the Galatasary Imperial Lycée, established in 1863 and 1869 respectively (Selvi, 2011). A curriculum designed during the height of WW1 in 1915 was the basis for teacher training in the first years of the Turkish Republic. Later in the 20th century the Ministry of Education in Turkey mandated that language teachers would be certified according to a program modeled on the methods of École Normale Superieure, the French Teacher Training School (Eşme, 2001).

As English came to replace French in areas of diplomacy, science and business and as Turkey became a member of international organizations such as NATO (North Atlantic Treaty Organization founded in 1949) under the influence of the USA, so French-medium instruction schools gave way to English-medium ones (Büyükkantarcıoğlu, 2004). This trend saw the Turkish Education Foundation offer English-medium instruction with the opening of its well regarded TED Ankara College in 1952. Thereafter, between 1975 and 2002, state run

Anatolian High schools gave intensive English classes and science courses were taught in English (Doğançay-Aktuna & Kızıltepe, 2015). Today, English-medium instruction prevails especially at tertiary level and in private universities. The current study was undertaken in Ankara at Middle East Technical University (METU), which was founded in 1956 as an English medium university. Robert College was transformed into Boğaziçi University in 1971, and became one of the most prominent English-medium universities in Turkey. English-medium instruction was then written into The Higher Education Law enacted in 1981 which also made English courses compulsory in Turkish educational institutions (Demircan, 1988).

As in most countries, education policy in Turkey tends to be set by the government of the day and political fluctuations have generated some structural problems too. While the public common good of the nation state was emphasized in education after the republic was founded, in the 1950s single party regime conservative social practices were emphasized at schools (Değirmencioğlu, 2012). A 1960 coup brought about a progressive constitution which reflected itself in education as well. Until the 1980s the practices at schools were rather more fitting to a socialist ideology. With the 1980 coup, the Turkish political arena was divided between leftist authoritarian republicans and the more conservative rightist wings. The military was a limiting force in any democratic practices (Doğan, 2010). Turkey has been under the influence of a neoliberal economy ever since. Religious education became mandatory in the 1982 constitution. Teacher training programs were cleansed of their leftist spirit after the 1980 coup and the 'Turkish-Islamic synthesis' was maintained (Değirmencioğlu, 2012, p.182). In this context the MoNE has gone on reverse many aspects of Republican laicization, and re-introducing gender roles, gender segregation, along with the promotion of sexual abstinence and the traditional, patriarchal family structure as ideal. Essentially, giving primacy to religiously inspired practices and dogma over the notion of a community regulated by the state.

While at first teacher training program courses were given by distinguished academicians of the time, 23 years after the Turkish Republic was founded, in 1946, a law was enacted that would curtail university faculty from teaching at other institutions, and a very enlightening era for teacher training came to a halt. The

professors who gave courses at these programs before the change in the law were called 'müzakereci', which refers to their open-minded approach and their triggering of critical thinking through discussions and debates. Their involvement had served to both ease the overcrowding of classrooms in education faculties, and to increase the quality of teacher training programs. Their withdrawal was accompanied by an acceleration of industrialization in the 1950s and significant growth in urban settlements whose new populations tended to favor the acquisition of technical skills. Observing this trend, educational reformist Hakkı Baltacıoğlu reiterated the importance of the profession, and encouraged teachers to develop critical awareness, in part through the acquisition of higher education and in part through obtaining a culture of philosophy (Güngör, 2008). For these reasons in the 1959-60 academic year, graduates of teacher training programs were given the opportunity to be candidates for university level education. The criteria for selecting promising candidates was a dramatically modern one: that the students were intelligent and hardworking, but also questioning, analyzing, and idealistic. These three features stand out as traits of a model teacher. Hence teacher training curricula today still should have objectives that help develop critical awareness for students to think more highly of their profession's potentials.

In the 1950s teacher training schools in Turkey were distributed around the country with the intention of reaching out to its remote corners. In the 1958-59 academic year 75% of the students attending 52 elementary school education programs were from rural towns (Eşme, 2001). Equality of opportunity was further facilitated by preservice teachers being able to attend their classes free of boarding and tuition fees. The program on offer at these schools resembled the one that was taught in the Village Institutes, which in the period between 1940 and their recent closure had produced about 16 thousand transformative, intellectual teachers (Tezgiden Cakcak, 2019, p. 104). The Village Institutes aimed to teach theory in direct relation to practice. Practicality mattered most. Hands on teaching was the common methodology and students were encouraged to be responsible and autonomous. Above all, the common good of society was the target and teachers were expected to empower their students passionately.

The advent of higher education entry to teaching was brought a step closer when Ankara University opened its Education Faculty in the 1965-66 academic

year. By 1973, a university degree was required to be able to teach at elementary, secondary and high schools. Teachers were given the social responsibility to transform Turkish culture into a modern, Western society, that is to say, teachers bore a sacred and nationalistic mission to help advance the country teaching the values of enlightenment (Altunpolat, 2009).

The historical background of language teacher training programs in Turkey bears significance when trying to understand the standards and objectives expected today from teacher training departments at Education Faculties today, and the social status attached to teaching and teaching English since the decisions made by MoNE and CoHE had triggering factors rooted in social, economic and political realities of the time (Girgin, 2013). While in the era between 1960s and 80s emphasized the 'revolutionary teacher' role, after the 1980s, the teacher identity was not that of an idealist one, but a rather 'technician-like' role in Turkey (Yıldız, 2013). The technician teacher image which maintained in the 1990s as well, was expected to transfer a body of knowledge to the students rather than transforming students to be modern and rational individuals. Yıldız (2013) summarizes the new role of teachers very effectively when he states that teaching was perceived as an individual act divorced of its responsibilities (as cited in Tezgiden Cakcak, 2015)

Unfortunately leaving behind the idealistic teacher identity which had more responsibilities attached to it in addition to teaching content, teaching in Turkey meant mostly doing the expected transfer of information. Yıldız (2013) defines this role as 'robotic' which is an expression that reveals the limited role of the teacher (as cited in Tezgiden Cakcak, 2015). Preparing students for exams replaced the romantic mission of considering and contributing to the well-being of society at large (Giroux, 2012). Teacher autonomy was very limited because teachers did not have a say in designing the curriculum or choosing their own course materials (Apple, 2001). In the TALIS (Teaching and Learning International Study) report, it is seen that that among other OECD countries teachers in Turkey received the least in-service training (Büyüköztürk, Akbaba-Altun & Yıldırm, 2010). Yıldız and his colleagues underscore the fact that under these circumstances, teachers have become hopeless about the future of their professions (Yıldız, Ünlü, Alica & Sarpkaya, 2013). Today teaching is not a profession that is regarded as highly as

it used to be in the early years of the republic, and idealist teachers with a mission to foster a modern and developed society are hard to find.

Having covered the historical development of teacher training programs in Turkey starting from the 1800s, it is also necessary to consider the special interest in teaching and learning English language in Turkey, because English language teaching bears a unique significance for several reasons inherently adherent to Turkey. To start with, Turkey is a strategically important trade crossroad located between Asia and Europe, having a young workforce population, Turkey has had intense relationships with both Asian, Middle Eastern and European countries using English as the means to communicate for on international affairs. Never having been a colonial country, English language teaching policy plans were independently made by the Turkish Ministry of Education responding to the global influence of English after the foundation of the Turkish Republic 1923 (Kırkgöz, 2017). Today, English is a compulsory course at all levels of education in state schools in Turkey which is a self-explanatory indicator of the prominence attached to the teaching of English. The Turkish Ministry of National Education (MoNE) administers the compulsory English courses offered at state schools.

Just as an 'ideal' teacher meets the needs of their teaching circumstances, policy makers consider the needs of their country when determining the requirements for teacher training programs. Compulsory English courses offered at all levels of education required significant changes to the curriculum of undergraduate English Language Teaching departments. English language teacher training programs at Turkish universities have had a dynamic past, with significant educational reforms, changes in the curricula depending on global affairs, and the changes in the understanding of the concept of education, language education, and English language education, the personnel and funding available, and advances in information technology, computer assisted learning and the spread of the internet. The undeniable importance of English in today's globalized world, has made it an indispensable part of education. The demand for English language classes fuelled the growth of private schools and the need for qualified English language teachers with native-like proficiency increased. After the Higher Education Council was established in 1982, higher education has been centralized and a standard curriculum was determined for all FLE departments. Today, a university level four-

year curriculum in language teaching comprises language proficiency courses, pedagogical content courses, linguistics and literature courses.

Students are placed with a centralized high stakes standardized university placement exam administered by the Student Selection and Placement Center (ÖSYM), a branch of the Council of Higher Education. The exam tests future English language teachers on their language proficiency. Still, depending on the university students are placed in, they may need to undertake yet another English language proficiency exam. In this way many are required to spend another year studying English at a preparatory school so that they can pass the local proficiency exam. The aim is for such students to possess English language proficiency of B2/ C1 level in their first year of university ("Equivalence Table for English Language Exams Recognized by METU for Undergraduate and Graduate Students", n.d.).

With the 1997 ELT curriculum reform more methodology-related courses were offered at language education programs at universities with the intention to harmonize with the EU. The number of practicum opportunities were also increased to provide the opportunity for prospective teachers to experience their profession first hand. Also, teaching English to Young Learners courses were added to the curriculum (Kırkgöz, 2005). An open teacher education program was offered by Anadolu University because there was a teacher shortage with the 1997 reform, which was later closed. In 2004 a EU project in collaboration with MoNE which involved 7000 teachers was initiated, which also coincided with start of EU exchange programs (Kırkgöz, 2007).

Despite the above mentioned reforms, graduates of FLE departments "do not have the time or the will to update their professional knowledge mainly because self-development may not have an effect on their future hiring as teachers" (Diaz & Arıkan, 2016, p. 158). Moreover, the courses offered by different English language teacher training programs at universities continue to vary considerably depending on the faculty employed at the departments and their areas of expertise (Balbay, Pamuk, Temir & Doğan, 2018). For the standard courses required by CoHE, especially for the first year language proficiency courses, the content is elusive. Also lacking from the objectives of the courses is any mention of introducing students to the multiple aspects of language teaching that are necessary for them to develop their vision of the profession at the most opportune moment, which is widely

recognized to be when they are commencing their training. At first glance, the teacher training undergraduate program is not found to be motivating critical thinking and reflection. In a recent study conducted at a prominent state university in Turkey, it was observed that the curriculum did not prepare teachers as reflective practitioners although there are some "reflective dimensions to the program" (Tezgiden Cakcak, 2015).

Why do teachers and especially English language teachers need to be reflective human beings, rather than just being transmitters of the structure and vocabulary of the language that they are teaching? English language teachers when teaching the content of their course use materials that represent different cultures. Many text books address an international audience, a multicultural class, global values rather than locally accepted rituals. The Turkish education system has also come under increasing socio-political pressure in part from the forces of globalization, in part from demands for greater acceptance of minority languages, culture and religions, which requires many procedural changes in practices at Turkish schools. In fact, today, many developed or developing countries face with a rapid change in their rather monolithic, homogenous culture and the growth of mobility of people from one country to the other. It has been observed that students in multicultural classrooms are disadvantaged when their language, culture and religion are absent from the curriculum or the course materials. A multicultural education that is more fitting to the classrooms of 21st century schools requires restructuring education to provide equal opportunities to students of different genders, social classes and ethnic backgrounds' (Banks, & Banks, 2010, p. 446)

The Turkish education system passionately promoted a monotype homogenous national identity especially in the post-republic era until the minor changes in certain regulations and requirements taking place recently in the 2000s in order not to deny, but to acknowledge the existence of the other cultures living in Turkey. Çelik, Gümüş and Gür in their 2017 article, *Moving Beyond a Monotype Education in Turkey: Major Reforms in the last Decade and Challenges Ahead*, explore the changes towards a more democratic attitude in the Turkish education system, and analyze them in three different categories: "ethnolinguistic, religious and cultural domain" (2017, p. 104). In their article they define the mono-cultural education system in Turkey as a system with nationalistic and militarist discourse,

exclusionary and discriminatory toward the [Non-Sunni Muslim] Turkish" (Çelik, Gümüş & Gür, 2017, p. 104).

In monocultural education systems there is a centralized institution that schools are affiliated with which decides on the pedagogical policies agreeing with the dominant culture (Nieto, 1994). The MoNE is responsible for a central arrangement of financing state schools in Turkey and appointing teachers, deciding on the common curriculum to be followed in all schools and providing course books and materials. According to the OECD research conducted on countries who participated in the PISA 2012 survey, Turkey ranks among the countries which give the least autonomy to schools when it comes to preparing the curriculum (OECD, 2013).

Turkey is home to several minorities including, but not limited to Kurds, Armenians, Arabs, Circassians, Lazs, Assyrians, from different races and cultural backgrounds, speaking different mother tongues than Turkish. In the democratization project of the current government in Turkey, an elective course to teach languages other than Turkish, English, French or German was introduced as an inclusive policy to respect the existence of the languages of ethnic minorities, such as Kurdish, Laz language and Georgian, in Turkey, in 2012 (Çelik, Boz, Gümüş & Taştan, 2013). In 2013, places on such elective courses for learning languages "conventionally spoken by Turkish citizens in daily life" were taken up by 43 thousand students in middle school (Çelik, Gümüş & Gür, 2017, p. 109).

In the religious domain, in 2012, the school uniform became optional depending on the majority of parents' vote at state schools. In 2014 the ban on wearing a head scarf at state schools was lifted, while other appearance-related regulations concerning growing beards, wearing jewelry or displaying tattoos still remain (Milli Eğitim Bakanlığına Bağlı Okul Öğrencilerinin Kılık ve Kıyafetlerine Dair Yönetmelikte Değişiklik Yapılması Hakkında Yönetmelik, 2014). Another religion domain related mono-cultural practice that prevails is the required Religion Culture and Ethics course, which favors in its content the Sunni Muslim history and rituals, violates the secularism principle in the constitution. The objections of Alevi or atheist families have been disregarded by allocating only 1.5% of course materials to the Alevi-Bektasi faith (Çakmakcı, 2014). In 2012 another elective course was introduced by MoNE to meet the needs of Christian and Jewish students.

Changes in the sociopolitical environment have also been reflected in the curriculum. Since 2012 the National Security course has not been offered and the Youth and Sport day not celebrated in city stadiums. Some text books were edited address derogatory comments about minorities in Turkey, changing them to neutral or even positive comments, or instead of language that overgeneralized minorities as collaborating with the enemies of the country, tentative structures such as 'some' were preferred.

All in all, although it is still centralist, some effort has been spent in the 2000s to change the Turkish education system to be more inclusive of the different languages and ethnic backgrounds. MoNE is still a context for many European Court of Human rights cases when it comes to meeting the demands of the minorities. For the monocultured system to gradually fade away, for a more democratic, pluralistic and inclusive education, teachers should practice and internalize being open-minded and accepting, ridding themselves of prejudices and biases, while all the while developing a critical awareness of the significance of their profession.

Critical Awareness

A post structural perspective was adopted by many ESL/EFL researchers in the 1990s. This perspective does not detach language from its context and neither does it base the use of language according to a single community which may be notably different in its history, culture, politics and social structure. The poststructuralist approach allowed language teaching studies to have a more critical frame of reference of identity, gender, and immigrant learners. This also applied to the critical discussion based in social, political and cultural contexts (McNamara, 2012). The critical approach made the aim of education as well as the intent to improve educational contexts more meaningful. With this perspective the teachers' role was discussed from the perspective of improving living conditions in the world (Crawford, 1978). For a teacher to develop critical awareness in their students, students need to form an understanding of how the world around them works. They need to make use of several skills to see different aspects of an issue. The 'critical consciousness' concept, popularized by the renowned educational theorist Paulo Freire (2005, p. 25), is crucial to comprehend this awareness. Critical consciousness is defined by Freire as a "sociopolitical educative tool that engages learners in

questioning the nature of their historical and social situation." This method is community-based. 'Conscientization' is another term coined by Freire which refers to the development of perception of political and social contradictions, which provides a deeper understanding of the world. The possession of this trait is necessary for teachers, among all other professions. Another expression related to the Freirean theory of education is 'banking education', which refers to a standardized, traditional, formal and mainstream education. In banking education, the teacher transfers the contents of their mind to their students (Bartolome, 1994). According to Freire, unlike banking education, transformative education focuses on helping students achieve personal and political development by conversing with the teacher on the relation of class content to the real-world phenomena, with the intent of interacting with the world (Crookes & Lehner, 1998). This approach goes against the idea of teachers implanting standardized moral philosophy into their students' minds.

If preservice teachers were to be prepared to become critical thinkers from the start, their perspectives would broaden over time as they would try to establish education in the diverse socio-cultural contexts that they will mostly likely be in when they start teaching. The teacher trainer provides contexts for the trainee teachers, who then participate in practices that will shape and enrich their professional vision. In order for trainee teachers to establish connections between their accumulated experience and knowledge and situations they will teach in, a reflection oriented approach is needed. Thus, "Preservice teacher education programs have shifted their emphasis from transmission-oriented to a constructivist approach." (Lee, 2007, p.321). Students receive self-deducing knowledge through this approach as they extract insights into language acquisition and education in the real life contexts that teaching and learning are situated in. Over time, the teacher trainer tries to shift themselves from being the focus of the interaction to being irrelevant to its progression (Lee, 2007, p. 328). This task structure promotes critical awareness through the creation of an aura of discussion of educational issues from multiple aspects, which is exactly the process found in Socratic Seminars. The discovery of reality, or the development of insight into one's own reality by the means of reflection and analysis in dialectic discussions is of utmost importance to the pre-service

teachers' process of constructing, deconstructing and reconstructing their own approaches to being and perceiving themselves as teachers.

Socratic Pedagogy

According to Arendt (1958), us sharing the world with others creates our sense of reality (Borren, 2013, p. 233). The same logic should apply to school life as well, as we need to be cooperative and work together when talking about our sense of reality. Such a practice comes from Socrates's methods found in the Platonic dialogues (Boghossian, 2006). Instead of supporting split opinions fighting each other, it encourages the questioning of all assumptions. This method prospered in 400 BC, and is still valued today in postmodernist approaches which prefer multiple interpretations and truths derived from subjective thoughts. According to constructivists, "no one perspective is 'more valid' than any other perspective." (Boghossian, 2006, p. 715). In Socratic Pedagogy, a teacher is expected to facilitate a systemized question-answer process. The intent of this process is to engage the students in a dialogue by means of dynamic and continuous analysis, with the students actively participating in their in own learning (Boghossian, 2002). In such a scenario, the teacher facilitates dialogues by asking the right questions at the correct time instead of interfering.

Being a unique format of classroom discussion, the Socratic seminar may be found to be more time consuming to explain and organize by the teachers. However, if used properly, it creates opportunities for students to attain deeper insights by exposing themselves to various perspectives on a subject matter with an open-mind. Imagination and creativity is far more valuable and encouraged in a Socratic seminar than they are in a typical teacher's lecture, where the focus is more on memorization and repetition (Bhaerman, 1970). Ultimately, the end-goal of a Socratic seminar is not the defeat and refutation of one party and its opinion, but rather the achievement of mutual comprehension of ideas that may be contrasting.

In a Socratic seminar, participants are required to keenly listen to the speakers. The participants should think critically on the subject matter before they express their ideas. Politeness and civility are expected in their expression, while aggressive and persuasive tones are discouraged. Students are usually seated in a

circle, which further enables them to express their ideas on the thoughts of others with ease.

Ideally, the material of the content in a Socratic seminar should contain a number of different perspectives on a topic. Critical questions can be prepared by both students and the teacher, and are displayed to the group in a way visible to all the participants. It is important that the students show respect to different interpretations and perspectives when reacting to others' ideas. It allows them to develop the responses of others. This is known as a communal spirit, and it is essential to the progress of the discussion. In addition to the circle of students, there can be a second circle surrounding it. This outer circle of students does not participate in the discussion directly. Instead, they offer remedial support to the students sitting in the inside circle, which is simply done by sending notes to their partners sitting in front of them (Filkins, n.d.). This 'feeding in' process helps the less vocal participants in the inside circle by giving them ideas to talk about, as well as feedback. After a certain amount of time the roles are flipped with the inside and outside circle members switching places, and the discussion carries on. Another responsibility of the students is recognizing the imbalances of member participation in the discussion and addressing them. The relatively less active members of the discussion are encouraged to speak by other members by being asked questions. This makes it impossible for any one participant to dominate the discourse. Everyone's ideas are valued, and allowed to be heard, so that an assertive and swift participant does not dominate the discussion. In such an arrangement, even a quiet student often brings an intriguing perspective to the scene and completely changes the flow of the discussion. The philosophy and the rationale behind the composition of the task is shown to the students beforehand. After this, they are asked a number of guiding questions. There are six types of Socratic questions which the students are encouraged to ask. These questions are listed and described below.

1.Clarification questions:	• How is this related to the discussion? • Why do you say so?
2. Assumption probing questions:	• What can be assumed instead? • How can that assumption be verified or disproven by you?

3. Evidence and reason probing questions:	• What could be an example? • What causes …. to happen, and why? • To what is …. analogous?
4. Questioning Perspectives and Viewpoints:	• What alternative would there be? • What can be another way of looking at it? • Why is it necessary? Why is it beneficial? And for whom? • Why is it the best? • What are ... 's strengths and weaknesses? • What are the similarities between … and …? • How can we counter that argument …?
5. Consequence and implication probing questions:	• What generalizations can be made by you? • What could be the consequences of an assumption? • What is implied by you? • How is … affected by ...? • How does … relate to what we have learned previously?

Figure 1. The six types of Socratic questions (Paul, n.d.).

The Socratic method creates a sense of belonging in a community among its participants as they grow closer to each other during the discussions since it is based on the vicarious feature of being a human. This feeling of a community might sometimes last only during the period of the discussion (Altorf, 2016), or it may continue and become the class culture and may manifest itself even when there is no formal seminar being held. The seating plan below shows an arrangement with both observers, making notes on the criteria determined ahead of time, usually using a rubric, and supporters who send noted to feed in the inside circle with necessary language items or ideas that can contribute to the flow of the discussion.
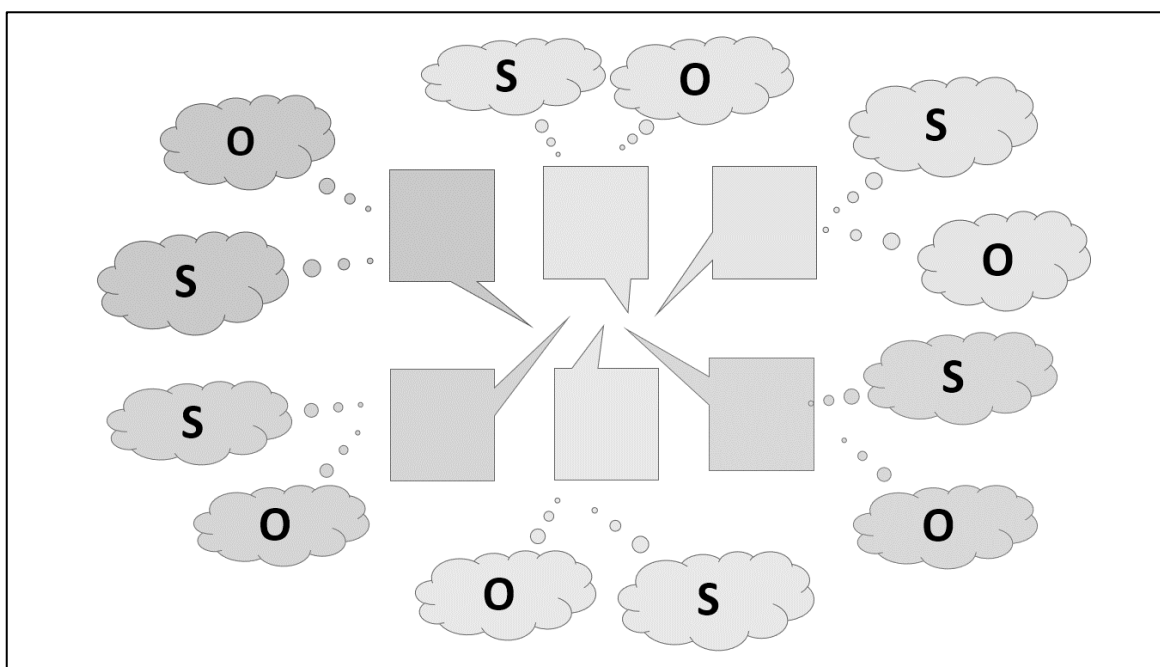
*Figure 2.*Socratic seminar seating plan.

The Socratic method is based on the vicarious feature of being human. It thus manifests a sense of community belonging among its members as they grow closer to each other through the discussions. This communal spirit may last for only the time period of the seminar (Altorf, 2016), or it may go on and became prevalent in the class culture even outside the formal seminar. The method focusing on the participants' understanding of each other is what makes it distinct from a typical debate - where instead of understanding, participants try to refute each other's claims in hopes of proving them wrong, akin to a shouting match.

According to Nelson, "the art of teaching is making philosophers" from students (Nelson, 2004, p. 126). This can also describe the aim of the Socratic dialogue - which is mutual understanding. Extra care is given by the participants not to offend anyone. While compromise and detente are not required, they are desirable. The logic behind the Socratic dialogue is that the participants get to know the truth of others. They are also required to relate personal experience to the ongoing dialogue. The participants in a Socratic dialogue are called 'midwifes' by Altorf, because they assist each other through interventions (Altorf, 2005, p. 5).
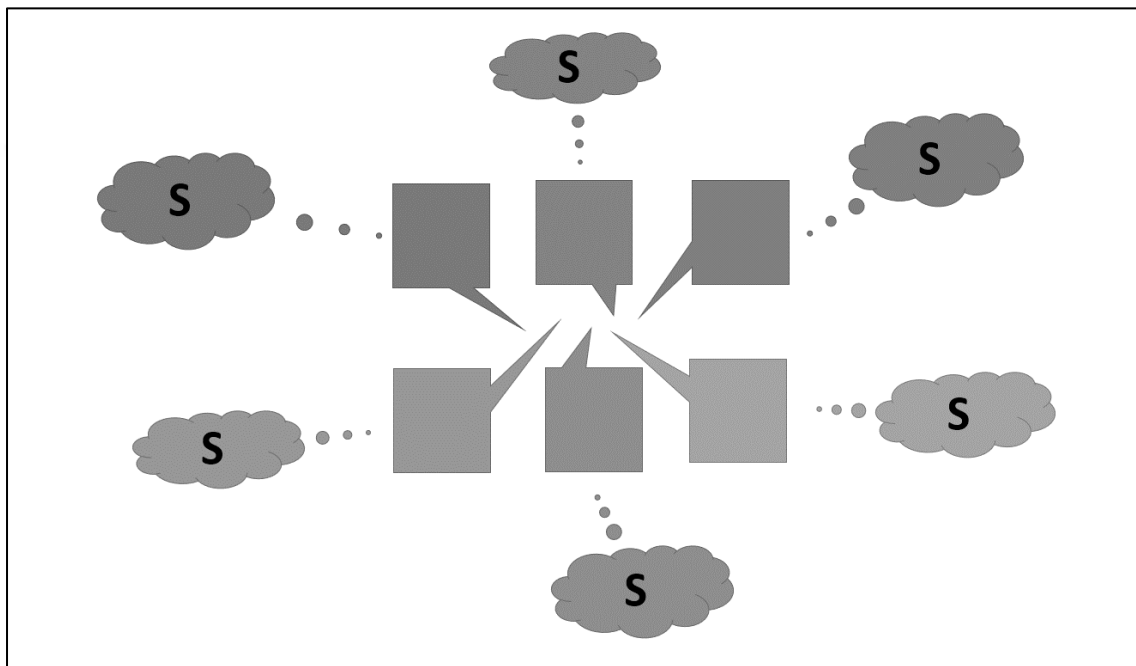
Figure 3. Socratic Seminar seating plan.

In the field of contemporary education, Socratic pedagogy finds its use in critical thinking (Schwarze & Lape, 2000), as well as dialogue and cooperation. While fierce questioning is considered a critical thinking practice, putting yourself in the shoes of others in Socratic dialogue can also contribute to critical thinking. For this reason, the method is also used in institutions such as prisons and even family households.

Sociocultural Theory

Sociocultural theory (SCT) was suggested by Vygotsky and his collaborators who claimed that human activities take place in cultural contexts and are mediated by language. At the time Vygotsky's multifaceted approach to human learning which considered social factors to be more influential than individual cognitive

endowments were considered to be thought provoking, yet his theory was widely accepted only after the collapse of the Soviet Union when researchers could access the work he produced in the 1950s and '60s. The concepts of Zone of Proximal development, mediation, self-regulation and dynamic assessment emphasize social and collaborative modes of learning. Simply put the theory puts forward the belief that there is a dramatic difference between the level of development of an individual, and that of a learner supported through interaction and collaboration.

Sociocultural theory of learning bears significance for this study because the task design used during the interaction was based on what ISCT calls 'peer mediation'. That is why in this section the theory will be explained briefly. Although the theory has inspirations from German Philosophy in 18th and 19th century lead by Hegel, Marx and Engels, mostly it was Vygotsky who is known to be the founding father of the theory. In the literature it is known to be 'grounded in Marxism' (Lantolf, Thorne & Poehner in VanPatten & Williams, 2007). To explain the basis of the theory, Wertsch (1981) states that that according to Vygotsky the interdependence between and individual and social processes form the necessary conditions for learning to occur, that is the mental functioning of the individual happens on two planes, the social plane and the psychological plane. SCT suggests that society is an essential factor in learning. Learning is essentially social rather than individual (Mitchell, Myles & Marsden, 2013). Vygotsky's believes that cognitive development is achieved through social interactions. Thoughts and behaviors are sensitive to the environment, hence the culture an individual is exposed to.

In addition to the main principle of SCT, which is that learning is social rather than cognitive or biological only, Vygotsky suggests that learning is a mediated process organized by cultural artifacts, activities and concepts (Ratner, 2002), the 'tools' for mediation. Family, friends, or the school setting, therefore play key roles in our learning according to the SCT (Lantolf, Thorne & Poehner in VanPatten & Williams, 2007). This is why interaction is accounted for in the learning process. Thus, meaning is negotiated by the interaction of individuals. Vygotsky suggested that reaching meaning should be the focus of learning theory (Vygotsky, 1978). Therefore, he defined learning by an idividual becoming engaged in social events and objects (Vygotsky, 1986 as cited in Kublin et al. 1998), yet not just as a cognitive development that can take place if an individual is on his own. Such an approach attaches importance to the learning environment of students at school (Engeström,

1987). Schools therefore are expected to provide the instructional contexts and vehicles that learners can use to solve problems, and these tools can even shape the way we think (Mitchell, Myles & Marsden, 2013). Reading and writing are examples of these tools. Today, technological devices or applications that enable interaction can also be considered as tools that help with the construction of knowledge. Vygotsky emphasized that this process can only be approached holistically, taking into account the contribution of an individual's engagement with others and the tools they are using.

When designing a teaching setting, educators need to consider how they provide support for learners' development. Vygotsky suggests that the skill to learn through interaction is instinctive. During our interactions we adopt a context using culturally determined tools, such as gestures. It is only through this mediated process that we can regulate learning by monitoring and controlling the process. SCT suggests that we can control our development through the use of such tools. The relationship between these tools and their symbolic meanings is called mediation (Lantolf, 2001). As learning requires a linguistically mediated interaction between children, their peers and more knowledgeable others such as parents and teachers, children make use of such interaction to discover their values, beliefs, and norms. For this reason, SCT defines learning as a socially mediated process using language as a tool to reach higher forms of mental function (Shabani & Ewing, 2016). 'Higher mental functions,' such as transformation of attention, memory, sensation and perception, help individuals to enhance themselves mentally. That is to say, we can develop tools that help ourselves to think further. These tools or artifacts facilitate the development of learning mitigated learning between a learner and their environment (Tomasello, 1999), which is called the mediation process.

Socio cultural Theory suggests that learners can reach their potential for learning when a peer or usually the more knowledgeable other provides scaffolding. Scaffolding is simply the help that an individual receives during their learning process. In theory the learning distances a scaffolded individual can reach is referred to as the Zone of Proximal Development. Therefore, it appears that through rational analysis of previous knowledge we choose which tools to make use of in our learning (Arievitch & van der Veer, 2004).

Learners needing a peer, a more knowledgeable other or a tool to scaffold them for them to reach their zone of proximal development puts emphasis on the process of

learning rather than the standardized objectives for learners with different learning styles and strategies, that is to say the evaluation process deemphasizes the product, which is called 'dynamic assessment' in the literature. In the present study too the researcher put more emphasis on personal development in the long run rather than the students' spoken language proficiency inn standardized tasks. However, the learning outcome of the course was not restricted to language proficiency, it was also to benefit from the social nature of the educational setting. The instructor sought to create a surplus of learning opportunities in and outside class. Accordingly, dynamic assessment corrective feedback was provided when thought necessary.

From a technological perspective, cloud systems that lend themselves to be edited collaboratively provide further evidence of our use of tools in mediation. Google Docs, Sheets, and Slides where learners collaborate with other students and the instructor on online documents are also tools (Balbay & Doğan, 2018). The intervention in this study made extensive use of such online tools for peer mediation and scaffolding. These tools made the necessary interaction for self-regulation possible. In the present study, with the SCT in mind, Google Drive tools enabled the instructor and the peers to interact with each other when giving feedback, preparing projects, or during assessment.

Research on Critical Thinking

Research on preservice teachers' critical thinking vary in their focus and methodology. While some studies follow a quantitative methodology, some are conducted through in-depth analysis of interviews conducted. Afshar and Movassagh conducted a study with 76 English major students and analyzed correlations between the California Critical Thinking Skills Test and Oxford's Strategy Inventory for Language Learning investigating the relationship between critical thinking, language learning strategy use and university achievement of Iranian students majoring in English. Their research concluded that the success of students in their academic studies was found attributable to their critical thinking skills.

Critical pedagogy approach in second or foreign language teacher training programs was also the focus of a study conducted by Crookes and Al Lehner (1998). Crookes and Al Lehner provide suggestions related to the classroom processes of

critical pedagogy by tasks that focus particularly on the historical and sociopolitical context of schooling. Crookes and Lehner claim that ESL or EFL teachers contribute to the general welfare by helping people communicate, yet they may need to be encouraged to address sociopolitical issues, so it is important to integrate the principles of critical pedagogy into ESL/ EFL teaching. The principles they emphasized in their study are presenting classroom situations to problematize, perceive, reflect and act on them, relating the content of courses to real life, engaging in a mutual dialogue with the students, and having students produce their own materials. These principles constitute the core principles of critical content integration in the FLE course of the present study as well with the belief that the ultimate goal of education is to make a change in the society at large. One of the most significant conclusions of the study Crookes and Al Lehner conducted was that the pessimism of the students who were engaged in a critical pedagogy-driven teacher training program were challenged because pedagogy of possibility was emphasized.

Choy and Cheah, in their article on teachers' perceptions of critical thinking among students, concludes that teachers' perceptions influence students' behaviors, however teachers assume that the presentation of the content, and focusing on the comprehension of the subject matter would suffice to promote the development of critical thinking (Choy & Cheah, 2009). Although some researchers support the idea that thinking is a naturally evolving skill and thinking critically cannot be taught (Sternberg & Williams, 2002), there is ample literature which support that provided the triggering factors to avoid biased, distorted and partial and uninformed rhetoric, students' critical thinking skills will be enhanced, that is they will have an improved cognitive ability to open-mindedly raise questions, analyze, synthesize and evaluate (Duron, Limbach, & Waugh, 2006; Black, 2005; Nickerson, 1994). The literature on the role of the teaching method on triggering critical thinking provides different conclusions. Behar-Horenstein and Niu (2011) reviewed 42 empirical studies and conclude that it is possible for the same instructional interventions to lead to different results which are not easily captured by quantitative data. Behar-Horenstein and Niu also refer to the act that few studies have focused on developing a critical insight in higher educational settings. The research in the literature is enlightening several facts about the focus on critical thinking triggered through

questioning, it is a fundamental feature not only for teacher candidates but also for any student who is hoped to contribute to a civilized society.

Preservice Teachers' Professional Vision

Professional vision plays an essential role in becoming a devoted and passionate teacher. "Pre-service teachers' perceptions of their future selves reveal doubts and expectations and provides a map for developing the dispositions required to be the teacher they aspire to be" (Brad & Dolloff, 2002). The perceptions of preservice teachers' about teaching informs their professional vision, whereby they notice and interpret classroom events by considering the different aspects affecting them (Sherin 2007; Van Es & Sherin 2002). Teacher education departments aim to equip students with professional competence, teaching skills. Theoretical pedagogical content knowledge is one category of the courses offered in the teacher education curricula. However, in teacher training programs which aim to equip students with experience of applying theoretical knowledge in practice, students need higher order thinking skills, such as interpretation and decision making skills (Blömeke, Gustafsson, & Shavelson, 2015). These skills are considered to be professional vision developing skills by Goodwin (1994). Goodwin (1994, p.1) defines 'professional vision' as "socially organized ways of seeing and understanding events that are answerable to the distinctive interests of a particular social group". Professional vision of preservice teachers has been defined as the 'ability to notice and interpret significant interactions in the classroom' (Sherin, Russ, Sherin, & Colestock, 2008, p.28), identifying classroom situations and events from a professional perspective, and being able to recognize the components of effective teaching (Stürmer, Könings, & Seidel, 2014). Interpretation of educational practices requires "knowledge-based reasoning of critical events that take place in the classroom" (Van Es & Sherin, 2002, p.571). "The ability to take a reasoned approach to events noticed in the classroom provides insights into the quality of the preservice teachers' mental representations of knowledge and the application of those representations to instructional practice" (Borko 2004; Borko, Jacobs, Eiteljorg, & Pittman, 2008).

In his seminal work, *Becoming a Teacher*, Lortie (1975) claims that students studying at education programs already possess a history of education that informs

students' beliefs about teaching and the work of teachers. Yet, still, preservice teachers have a limited perspective of classroom situations, and use naive and overgeneralized language to narrate classroom events (Berliner 1991), whereas experienced teachers identify critical classroom situations, explain the effects of critical classroom situations based on their knowledge, and predict consequences of relevant classroom situations for student learning (Seidel & Prenzel, 2007). Experienced teachers seem to exhibit a rather distinct professional vision compared to inexperienced ones (Berliner, Stein, Sabers, Clarridge, Cushing, & Pinnegar, 1998).

There has been some research conducted on interventions in preservice teacher training programs and professional vision development. Strümer, Könings, and Seidel studied the factors within university-based teacher education relating to preservice teachers' professional vision (2014). In this study 55 students completed a questionnaire investigating the opportunities used for learning and applied a video-based tool for assessing their professional vision. The results of the study reveal the importance of courses offered at university preservice training programs. The level of interest of preservice teachers is another indicator of them developing professional vision. Hence, successful completion of university courses and being interested in one's profession stand out to be the two major factors affecting students vision of the teaching profession. In fact, initial teacher education bears significance because preservice students' vision of the teaching profession starts developing much before they start studying at education faculties, it starts when they are students and when they are exposed to varied teachers, teaching styles, approaches and methods (Lortie, 1975). This initial teacher education phase in most European countries is affiliated with universities (Bauer & Prenzel, 2012). Therefore, university programs are responsible for providing formal and informal opportunities for students to develop their professional vision (Grossman, 1990). Shulman (1987) suggests that teacher education programs should offer content knowledge, pedagogical content knowledge and generic pedagogical content knowledge, and Goodwin (1994) suggests that it is this teacher knowledge that helps build a professional vision in preservice teachers. Hence, initial pedagogical content knowledge integration is promoted by many researchers in preservice teacher training programs (Santagata & Guarino 2010; Star & Strickland 2008; Stürmer,

Könings, & Seidel 2012; Stürmer, Seidel, & Schäfer, 2013; Wiens, Hessberg, LoCasale, & DeCoster, 2013).

A recent study which investigated the use of videos in teacher training to develop the professional vision of preservice teachers emphasizes the importance of reflection and peer feedback (Weber, Gold, Prilop, & Kleinknecht, 2018). Yet another study focuses on the use of video recordings in a German initial teacher education program for preservice teachers to teach at secondary schools to focus on goal clarity and orientation, teacher support and guidance. Quite similar to the course that the present research is conducted in, the research setting of the German initial teacher education program is a required course "that is seen as a curricular starting point and gives an overview of the general concepts and theories of learning and how teaching influences it" (Stürmer et al, 2014). This study concludes that "preservice teachers' professional vision is systematically related to the number of attended generic pedagogical courses in teaching and learning and their interest in this content area." (Stürmer et al, 2014, p. 14). The results also show that generic pedagogical knowledge and content-specific interest affect preservice teachers' initial professional vision. Stürmer, Könings and Seidel claim that "expertise is not just a matter of learning by doing but also of learning on the informed basis of knowledge about and interest in the content area teaching and learning" (Stürmer et al, 2014, p. 15). To this end, the present study intends to investigate the impact of integration of pedagogical content in an initial course at a teacher training program on preservice teachers' professional vision.

As one of the shaping forces of professional vision, Goodwin proposes 'discursive practices' about the profession with 'scrutiny' (Goodwin, 1994, p. 606). He implies that questioning existing practices and having a critical attitude would contribute to envisioning one's professional vision in their minds since the questioning discussions would help create the shaping process of one's professional vision. According to Goodwin, this discursive practice would encompass the theories, artifacts, and bodies of expertise that distinguish it from other professions, analysis of the methods used by members of a community, the lifeworld, that is the immediate experiences and activities. Thus the importance of nonjudgmental discussions to develop a critical awareness on the present state,

regulations and practices of education would change the perception of the teaching profession in preservice teachers' minds.

Motivation and Professional Vision

When it comes to being a teacher, motivation plays a very crucial role in how effectively one performs their job. There are plenty of anecdotes, stories, novels, films and talks on how a single teacher has made a major change in people's lives. There are thousands of quotations by not only educationalists but also by politicians, writers or lay persons underscoring the dramatic effect a teacher has made in the course of their becoming themselves. Unfortunately, the opposite is not uncommon either, with people fom all backgrounds readily being able to recall a life changing traumatic event that took place at an education institution caused by the unexpected discriminatory or unfair treatment of a teacher. Teaching is a profession which can be performed effectively not only with sufficient content knowledge but with individual characteristics that are rarely ever touched upon at teacher training programs, especially in the undergraduate curricula of education faculties. The individual characteristics that a teacher should have can be listed by any preservice student, yet cannot be acquired by highlighting them when read from a didactic text book. A teacher is expected to be patient, understanding, empathetic, tolerant, open-minded, have foresight, and must be constantly engaged in developing her personality in addition to her content knowledge. Since teacher training programs are not Buddhist retreats where one fights with their egocentric needs, and develops a will power and an accepting understanding of the ways of the world, one essential feature teacher training programs can develop is a promising professional vision which would help teachers be passionate about touching students' lives while also at the same time teaching content.

English language teachers are in a rather different position in most educational institutions in that in English language courses a wide range of topics are considered from art to technology, from globalization to unusual cultural rituals, sports, or eating habits. It is not uncommon that students relate to the topic of the reading or listening dealt with in class and react to it. It is also common that the hours of English language classes even in state schools, and even in countries that are physically distant to the countries whose native language is English is increasing

as the dominance of English is exponentially spreading due to globalization, the spread of the internet, and the dominance of the American entertainment industry. According to World Bank Turkey (2019) is an upper middle-income country between Asia and Europe both physically and culturally considering its ethnic diversity and heterogeneous population. Education is notionally standardized in formal state educational institutions overseen by the Ministry of Education. Students and language teachers will inevitably be exposed to different cultures, life styles, daily routines that may or may not be foreign to them. Thus the ability of language teachers to broaden the vision of their students at any grade level is undeniable. Clearly this requires that language teachers themselves must be motivated to address the circumstances they will encounter in the classroom. Thus, a central feature of their professionalism is actually how readily their teacher training experience enables them to generate their own vision.

Several studies have been conducted on the relationship between motivation and vision in students. Markus and Nurius refers to a vision concept when they define what a 'possible self' is. Simply put, the term covers one's vision about what they might become, what they would like to become and what they are afraid of becoming (1986). Higgins, similarly, refers to the same notion and defines it as representation of hopes or wishes (1998). In addition to classifications and definitions done by Marcus and Nurius and Higgins, Dörnyei's contribution to motivation studies is undeniable. As a complementary self-guide, he adds the 'ought to self', which is about the ideal features that a person thinks he should possess both covering personal and social expectations. In a 2016 research study, You, Dörnyei and Csizér report that the change in students' vision and motivational development were positively and negatively affected by their imagery capacity. This study too does not deny the great impact of motivation and self-concept. In a nutshell, how people imagine themselves in the future plays a major role in their learning experience at present. When Dörnyei refers to individuals' L2-related possible selves, he suggests that the future image of a learner is determinant if they involve images and senses about this future image. Thus, future teachers can be competent, effective, capable, motivated and passionate teachers with perseverance if and only if they do believe that they can be so. This belief, if strong enough, would be the power to place themselves in an effective motivational

pathway. Directed motivational currents (DMC) is what Muir and Dörnyei (2013) describe as a powerful state which individuals with high motivation are in, and it is not affected by challenges on the pathway towards the goal. DMC creates a vision of a future goal state with imagination and imagery. It is a motivational drive that relates to long-term goals. In that sense it does relate to first year preservice teachers' vision of themselves as an effective and passionate teacher. In teacher education programs DMC can be instrumental by being employed to inspire a motivated vision. Moulton & Kosslyn (2009) claim that the neural mechanisms that are activated by our visions are the same with the ones used in reality because our brain cannot distinguish between reality and imagined states when they are mentally stimulated. Hence the affective and cognitive strategies of coping are the same as the ones we would use even when we imagine emotional states or events. That is to say, visionary interventions have the power to push us towards our goals. Thus a 'directed' motivational state is directed by our vision. Dörnyei, Ibrahim and Muir emphasize the importance of initial conditions to be goal motivation. With this rationale in mind, the present study focuses on the initial year of the teacher training program, and the vision of preservice teachers as it is proposed that vision is the key to DMC or motivation (Muir & Dörnyei, 2013). DMC is referred to as the triggering powering state in "sports psychology, in political campaigns or even in village choir concerts", it could very well be the state of preservice teachers in their initial years at their programs designed accordingly as is the case in this study since it has been documented that the intervention of consciously setting goals for people is a strategy employed in education that stands out to create a purpose for motivation that is beyond their normal capacities.

You, Dörnyei and Csizér (2016, p.94) suggest that "the way people imagine themselves in the future plays an important role in energizing their learning behavior in the present". Dörnyei has conducted extensive research on the way people see themselves in the future, which he calls the possible self, and its triggering impact as a self-guide in the process to become the ideal possible self. The intensive effect of preservice teachers' imagining themselves as contributors in any change for the improvement of the systems they are in is undeniable.

Critical Pedagogy: The Movement from Despair to Hope

Before defining what critical pedagogy entails, the philosophy behind the birth of critical pedagogy must be clarified. Schools are renowned for functioning as mediums for social class change, for providing a step to climb up to a life that promises a greater degree of welfare. Yet, they are at the same time a medium for the reproduction of the prevalent social structure and existing norms. Giroux (1983) likens this role of schools to factories because masses of individuals are shaped in identical formats having been certified to function in the social system as this and that. In this seminal paper, *The school as a conservative force: scholastic and cultural inequalities*, Bourdieu claims that rather than enabling social and class mobility, formal and standardized state schooling systems make eliminations through exams and filter students based on not their aptitude but the social and financial status of their families, hence reinforce social inequalities by "giving recognition to cultural heritage" (Bourdieu, 2012, p. 32). He goes further to even call this cultural heritage the 'social gift'. The problem lies in the unfortunate fact that the legitimacy of this 'gift' is taken for granted and heritage, be it cultural or financial, is perceived as natural, thus enhancing and enforcing inequality and discrimination for features that a person is born into, and does not have a say in, does not have a right to 'unchoose'. Bourdieu also call this heritage, the 'cultural capital' since every student starts life with this predetermined feature of their family values 'interiorized' in them. This capital defines attitudes towards individuals in educational institutions (Bourdieu, 2012, p.32.). Inequality that is inherent in an individual's cultural capital leads to them being alienated, and oppressed in educational institutions too. It is this oppression that critical pedagogy suggests a solution to, not from top down, but from bottom up.

In the simplest form, critical pedagogy aims at bringing people together for mutual development. It is the dominant philosophy of education that the intervention in this dissertation is based on, since the aim in the course design whose effects are explored in this study, was to develop a critical consciousness that would make a change in the perception of the vision of the teaching profession in preservice teachers. When critical consciousness is developed individuals believe in their power to affect change in the world via critiquing mainstream practices and creating action plans for improvement.

The Brazilian thought leader, Paulo Freire sought for a self-surviving, empowering strategy which he explained in detail in his renown book, Pedagogy of the Oppressed published in 1968. The foundation for an awareness that is needed to take action, Freire proposes, is in dialogue and solidarity. Although Freire's focus was mainly on empowering the 'illiterate poor class', in fact the educational philosophy he disseminated has been influential in teaching contexts that are distinctly different from the struggle of the Brazilian disadvantaged working class. His approach is anti-authoritarian and interactive so that groups of people can develop a deeper understanding of their power relations through dialogue on everyday practices. The researcher in this study shares Freire's intention and belief in creating a better world by developing consciousness through thinking about varying specific educational contexts and trying to associate them with realities historical, social, and economical. One of the scholars that Freire mentored describes critical pedagogy as follows in his book Empowering Education (Shor, 2014, p. 129):

> The practice entails generating "Habits of thought, reading, writing, and speaking which go beneath surface meaning, first impressions, dominant myths, official pronouncements, traditional clichés, received wisdom, and mere opinions, to understand the deep meaning, root causes, social context, ideology, and personal consequences of any action, event, object, process, organization, experience, text, subject matter, policy, mass media, or discourse".

As the quotation implies critical pedagogy requires developing ideas that are cleansed and 'disinfected' of the supposed reasons behind daily practices, but that go deeper to seek the actual influential factors behind them. This process requires 'unlearning' assumptions to learn and relearn, which makes it very similar to the Socratic method of questioning to be able find the ultimate truth. Shor published on teaching implications of critical pedagogy in modern classrooms. The current study thus looks to critical pedagogy as it aims to enable freshman preservice language teachers to actively participate, and engage in their own development responsibly.

Freirean critical pedagogy has also been advocated by the educationalist Giroux, who stressed that education should be guided by passion for a fair, progressive and independent society. Listening and learning from each other to develop a conscious awareness provides the motivation for taking action against economic or political hegemony in pursuit of social change.

At this point, 'praxis', a term coined by Freire should be defined to better understand the philosophy of critical pedagogy. Praxis is the evaluation and reflection that may lead to social transformation, essentially the process that underpins critical pedagogy that has been echoed by its productive deployment by diverse oppressed groups of women, LGBTQ+ and antiracist campaigners.

Bourdieu claims that "School is seen as a liberating force and as a means of increasing social mobility." Unfortunately, this liberating process of learning and becoming wiser do not develop synchronously. The teaching profession in its essence should bear the mission of moving the less privileged from despair to hope, which is the rationale behind Critical Pedagogy, whose philosophy and principles the intervention in this research adapted and adopted. The tasks designed for the future teacher candidates aimed at understanding the relevance of the teaching circumstances to the larger context so that students, future teachers, are not quick to jump to conclusions and they internalize a culture of scrutinizing the hastily reached assumptions and so that they seek to understand rather than judge 'the other'. In this process with a Freirean attitude, the learner was in the center. In his words "no one can unveil the world for another" Freire (2005) emphasizes the importance of individuals' own realization of facts without being manipulated by a more authoritarian figure, organization or state (as cited in Hanks, 2019). In critical pedagogy the focus is on empowerment, social relations, individual engagement, co-created, multi-directional relationships.

At this point, the question of how critical pedagogy relates to teacher training arises. Language teacher education programs have had dynamically changing curricula both in the world and specifically in Turkey for reasons that lie in the advancements in technology, globalization and the effects of globalization on the local economic and cultural circumstances of countries. Kumaravadivelu calls this change "educational globalization" (Kumaravadivelu, 2012, p. 449). He suggests a teacher education model in which teacher's discovering their own identity bears

importance. Kumaravadivelu emphasizes the importance of recognizing one's values and beliefs in the process of becoming a more efficient teacher. He states that only then can a teacher start theorizing on models that are sensitive to local needs. There are many similarities that Kumaravadivelu's teacher education model is parallel to the ideology of critical pedagogy, one of the most outstanding ones being the importance of dialogue, the power of a bottom up process, autonomy of individual teachers in providing knowledge. Judith Hanks, an advocate and a forerunner of exploratory research in teacher education, clearly states that 'education is not just teaching' (Kumaravadivelu, 2014, p.12). Therefore, teacher education should not be just teaching the content to be taught. It should be educating future teachers to educate themselves. Teachers should bear an open-minded perspective and should be educated to be constantly exploring their teaching practices not necessarily always with the intention to solve a particular problem, but to be engaged in an ongoing dialectical thinking process. Hence, the rationale behind exploratory research practice in teacher training is also in line with the methods of critical pedagogy in teacher training.

Content-Based Instruction

Content-Based Instruction (CBI) is basically a curriculum growing in popularity based on teaching both language and content. The most significant difference of CBI from other language teaching approaches is that it is based on teaching content knowledge through communicative methods inspired by the immersion programs in Canada in the 1960s and spread widely in the US and Canada in the 1970s in bilingual education and sheltered content programs designed for immigrant children (Leaver & Stryker, 1989). Content-based instruction reflects a great range of diversity in practice depending on the needs of the specific group of students it addresses. In fact, using content as a means to teach language dates back to Latin-medium instruction. Latin was the dominant language of instruction, especially around the 5th century ("Learning in Latin", n.d.). Even after the Renaissance, when instruction in vernacular languages began, it remained so.

Today, in many university degree programs literature studies in L2 is considered to be a prerequisite to specialize in the teaching of L2. In most European countries second language teacher training programs are only offered to students

on post graduate programs. However, nursery school and kindergarten programs that teach a preschool curriculum in L2 which has students study language concurrent with content with the assumption that they are not separable, have become widely popular in developing countries. In higher grades, English language courses are linked with the topics covered in content courses, and the materials for reading, writing, listening and speaking are chosen accordingly. In Turkey it is common for English medium instruction universities to offer ESP courses. Not only in Turkey but in most European countries business English classes offer ESP courses as well.

Mohan (1986, p. 1) states that when studying content, language objectives are disregarded, yet when studying language, often the fact that it is a medium to convey the meaning about content is ignored. According to Richards and Rodgers (1986) approach to teaching a language is actually about our beliefs on language learning. These beliefs shape the practice of teaching and should be allowed for when we are designing course materials. It is in the design process that key content is integrated into language teaching. A CBI approach requires the specification of the language to be taught and the materials to be used in teaching. The students' demographics and the objectives of the instructor play key roles in the design process. According to Richards and Rodgers, the class procedures, that is the activities, are decided according to the design.

In CBI language is used for the same function it is used in real life for, as a medium, not as an objective to be achieved, not as an object of instruction, because outside the language classroom language bears meaningful content. The aim in course design is twofold, both language teaching and content teaching.

Content-based instruction places a priority on the interests and needs of the students. In the present study, given the participants are enrolled on an English language teaching program it was assumed that they were all interested in language teaching. As for the needs of the students, it was assumed that students needed to learn about the teaching settings they might encounter in the future, the demographic background of the settings and possible challenges that come with it. CBI also aims to provide real exposure to L2, ideal meaning students get to use L2 in a meaningful way, not an abstract or artificial classroom practice, but as language presented in context through authentic materials (Alatis, 1991).

The practice of CBI is necessarily diverse. In O'Malley and Chamot's (1990) Cognitive Academic Language Learning Approach (CALLA) the focus is learning strategy instruction that raises awareness about the need to monitor our comprehension, to infer meaning and to develop socially affective strategies through engaging in cooperative learning activities. Although in most cases CBI is used when teaching science, mathematics, and social studies, with reading, writing, listening, and speaking activities, the present study integrated CBI into a teacher training program, specifically a design that brought the teaching of speaking skills in English together with the teaching of pedagogical content, the ELT content, such as learning theories, second language learning theories, learning, strategies, methods and approaches. Role play, information gap, and journal writing are typical CBI activities. In the present study complex critical thinking skills were required to complete the assigned roleplays and discussion tasks.

In cases where a language teacher might not be proficient in the content to be taught in CBI, the subject matter teacher can collaborate with the language teacher (Snow, Met, & Genesee, 1989). In the present study, the language teacher incorporated content into a language course in which she was proficient. She used a content-obligatory language teaching framework, to identify the language needed to understand the content. With such a course design framework, language is acquired through the teaching of content. Leaver and Stryker (1989) list the fundamental principles of CBI which were also the principles that informed the design phase of the intervention. Accordingly, the focus of the course should not be grammatical structures or functions, rather it should be the content. All students of humanities can benefit from CBI because it is designed to specifically bring them to meaningfully engage with the content in authentic, not abstract ways. In the current intervention, vocational ELT and pedagogical content was combined with content related to empowering preservice language teachers to address disadvantage in the classroom. To do this successfully, the main course materials must be original sources, available to the students in real life, bearing authentic functions, rather than text books designed and published for undertaking abstract tasks. Authentic source materials can be articles and personal accounts presented audio visually. In the present intervention, a series of authentic videos were selected as key sources.

The CBI method also specifies that the course designer identify likely information gaps so that students are not put in awkward positions where find they are being pressured to communicate for artificial reasons. instead they should be able to use their existing language to reach and use information they actually do not know. This more readily enables them to make sense of an emerging culture to themselves and maybe even accommodate that new culture in time. In the case of the present study that new culture was different for each participant depending on the background they come from and the cases in educational settings that they were exposed to through the intervention and through the personal experiences of their friends.

Another key CBI design principle is to choose materials that fit the interests, needs and level of the students. In the present study, it was assumed that students level of English was B2 / C1 level which by definition is simply advanced. They were enrolled on the English language teaching program, which is an indicator of their interest in both education and language learning and teaching. The organizational framework of the institution did not require students to study pedagogical content in the first year Spoken English courses, but it was an informed decision on the part of the researcher to design the syllabus accordingly. The activities in CBI vary to a great extent. While in some cases experiments and field trips can be authentic activities, in the present study on some occasions guest speakers came to class to lead or join the seminars.

An important aspect of the intervention was to encourage participants to practice critical thinking in the Socratic seminars. As its design is grounded in the rationale that CBI develops cognitive skills, and the researcher consulted a variety of relevant sources in the literature such as a previous study that explored variations of CBI in practice in advanced level ESL composition courses (Shih, 1986). Shih relates how students were asked to write about the content they covered in another course through mini-lectures, readings, and discussions with the rationale that in university courses the formal writing tasks assigned to students are on the subject matter of the course, and still require students to do research, and write, thus engaging in higher order thinking skills such understanding, inferring, summarizing, synthesizing.

While some research on the integration of CBI in teacher training programs has been conducted, only a few studies have been published. One was conducted in 2015 in Thailand with participants majoring in Science in the faculty of education (Sairattanain, 2015). The participants were asked to present their science projects in English was and this was found to be a major challenge for them, essentially nullifying their science attainment. Although the research cited above is relevant to the present study in that they are both conducted in a faculty of education, the present study is unique in that students' level of English is advanced, B2 and C1 level, yet their spoken English is a challenge for them since most of them have not had adequate opportunities to practice speaking English before.

Research has concluded that CBI approaches also enhance student motivation. Higher levels of student involvement has been seen when the primary content is real. The approach also takes into account students' cognitive and affective levels, and builds on their previously acquired knowledge, there is an increase in motivation, especially in adult students (Leaver & Stryker, 1989). Accomplishing a real task that is not designed simply for performance in class only enhances students' self-confidence. Rapid improvement in language proficiency can also be accounted for in CBI, however it is difficult to distinguish the actual source of the improvement because it can also be attributed to the meaningful tasks, enhanced self-confidence which helps students take risks, and the flexibility in the design of the tasks.

Evaluation can be a problematic process in CBI. Mohan (1986) claims that language and content should be evaluated separately in CBI. However, in some cases, it might not be easy to distinguish between the two. The integration of language and content teaching raises many interesting evaluation issues which must also be addressed in a complete description of content-based instruction. One way of determining which language items students are not familiar with it by giving a diagnostic test at the beginning of the teaching period.

CBI will remain to be fertile ground for research since variations in practice increase as different teaching contexts adopt it. Empirical data reporting both student and instructor perspectives, perceptions, and observations is required to guide syllabus design in CBI.

Chapter 3
Methodology

This study set out to explore the effect of early critical awareness-oriented content integration with Spoken English courses, offered at a Foreign Language Education Department in Turkey, on students' vision of their profession. This research is an exploratory study based on a qualitative design.

Positivist approaches test hypotheses about the nature of the world through a process of carefully constructed experimentation measures, whereas "constructivist approaches reject the objectification of knowledge and seek to understand through locally situated investigation and participants," this is why Holliday calls qualitative research adventurous (Holliday, 2007). The researcher intended to observe social construction of reality by following a constructivist approach. This methodology directs the researcher to assemble contextually specific evidence about values, opinions and behaviors of the participants so as to be able to reach findings that are not determined in advance and are applicable beyond the boundaries of this study. Richards (2009) in his review of oft cited and indexed ELT journal articles, concluded that "qualitative research findings have opened new dimensions of insight [....] that were not even discernable on the horizon 20 years ago." Clearly, the field of education benefits from the insights that colleagues obtain from exploratory studies containing contextually specific evidence on values, opinions and behavior.

A social-constructivist approach for collecting and interpreting data through interviews, observations and analysis of recorded language use was used in this research. Such a vehicle was chosen because multiple realities or experiences and interactions, those of the participants and the researcher would need to be reported and interpreted. Individual values are honored in this research which also agrees with the social-constructivist approach (Creswell, 2013).

The researcher employed critical research methods and reporting to fully understand changes in student cognition, also accepting that it is a plausible choice not to detach a particular feature and measure it with objective scales. Critical approach questions separation of constructs (Pennycook, 1994). Critical research methods "situate research in the social context to consider how knowledge is shaped by the values of human agents and communities" (Chapelle & Duff, 2003,

p. 173). Value changes in student interviews can best be identified by deep content analysis considering the context of the research.

Critical Theory has been very influential in the design of the present study because it situates the data in the context of the research and adheres meaning to the findings in the research circumstances considering the historical and cultural background of the participants and the researcher (Morrow & Brown, 1994). Throughout the research intervention and the interviews, questions were asked to interpret the meanings of social life and critiquing the society and envisioning new possibilities. In this sense, the methodology of the present study resembles that of an ethnographic study because it focuses on the changes in people's thoughts and encourages the participants to "examine the conditions of their existence" (Madison, 2005).

Qualitative researchers try to develop a general picture of the context of the topic under study by investigating it from multiple perspectives and considering how emerging factors interact. This requires the collection and analysis of data from several resources. In this research, students were interviewed individually twice during the academic year. The researcher's observations and notes were used for primary data collection. As the researcher was immersed in the data to be interpreted, the methodology would need to be inductive. Recordings are routinely used as a data collection tool in qualitative research (Denzin & Lincoln 2011). Recordings of Socratic seminars were also used to track changes in the rhetoric of the sample.

Attia and Edge (2017) claim that in qualitative research the researcher has to be sensitive and empathetic towards sociocultural issues and the realities of their time to be able to contribute to the study with their perspectives and intellectual capacity. Creswell (2007, p. 15) supports this understanding of the qualitative researcher, and states that "researchers bring their own world views, paradigms, or sets of beliefs to the research project, and these inform the conduct and writing of qualitative study". In this research, too, the researcher designed the Spoken English course by integrating critical content that she chose to be appropriate. In her classroom practice, the researcher was especially careful about all students' freedom of speech. The researcher made sure that students did not feel hesitant about bringing up radicalized, marginalized or taboo topics, examples or stances

during classroom discussions, trying her best to eliminate discriminatory reactions, comments or gestures from any of the class participants.

Tasks that focused on critical awareness-oriented content integration in Spoken English courses were designed in different formats for application over the academic year. Ennis (1989) categorizes three main methods to trigger the development of critical thinking: the general approach, where critical thinking is taught separately, the infused instruction, where skills are infused in the content of the course, and the immersion approach which is a mixture of the two. In the present study, no content had been specified by the Higher Education Council or the Foreign Language Education Department because Spoken English is a skill-based course for ELT students. When dwelling on content material that focuses on critical issues in educational institutions, that is, integrating critical content in the course, students were not made explicitly aware of the intention to develop their critical awareness, thus, the infused approach was adopted throughout the academic year the research lasted.

The tasks that students were actively engaged in critical thinking integrating pedagogical content varied. Most of the tasks in Spoken English courses I and II consisted of students leading discussions and running workshops on controversial education and language education-related issues including topics such as being native-nonnative teachers of English, gender discrimination, racist practices, standardized teaching styles, assessment, etc. While mini presentations on major concepts and researchers in ELT and thought leaders in education, and education in Turkey were assigned as presentation or role play topics (Some of the topics can be seen in Appendix A, students also wrote new scripts for education-related movies and added voice overs to summarize the most effective scenes of their choice in groups. In one of the sessions students were assigned a role play task in which they interviewed a person with expertise and authority from another country about the second language acquisition management system there. The Socratic Seminars were designed with the intention of effectively integrating critical content with the course. In these civilized cooperative discussions, the aim was not to refute an opposing party but to try to understand and empathize with different perspectives of class mates from various diverse educational and cultural backgrounds, so as to reach a deeper understanding of each other's' point of views by situating differences in the contexts they took place. In the Socratic Method, "occasional resource people

and audiovisuals resources are utilized when the need arises" (Bhaerman, 1970, p. 127), thus prior to the seminars students were assigned thought-provoking videos about critical pedagogical content, such as moving success stories of teachers in less privileged areas in Turkey and in the world, some influential TED talks, some articles about the educational system and its history especially in Turkey. In some sessions guest resource people were hosted to bring up, discuss extensively and cover issues related to critical pedagogical content, such as special needs students or ethnic minority students and colleagues active in education and language education. Some of the topics discussed in the Socratic seminars are as follows:

- adapting to the school system when it doesn't fit you
- cultural bias
- unfair treatment of 'otherised' groups
- defects of traditional education
- administration-monitoring
- engaging lower income students with academics
- rewards-punishment
- no child left behind
- L2 teacher- agent for linguistic imperialism
- high stakes testing-unfair
- idealistic teachers from Turkey and the rest of the world who made a change in difficult circumstances with limited funding and limiting cultural norms

The role of the teacher, during the Socratic discussions was mainly to provide the various input materials be they audio-visual or text and on occasion to bring guest speakers to class to provide a context for discussion. Guest participants posed questions whose answers they did not know, with the intention to feed the students' discussion and simply seek the development of a deeper insight on critical pedagogical issues together with the students by not engaging in, chairing or dominating the seminars. Appendix B includes detailed guidelines for the Socratic Seminars held.

Grounded theory is "the research method concerned with the generation of theory which is grounded in data" (Gaser & Strauss, 1967). This study adopted this approach, so as to enable research participants to experience a process and the

development of theory that would "provide a framework for further research" (Corbin & Strauss, 2007, p. 107). Accordingly, the researcher encouraged participants to evidence their ideas with data they obtained within the context of their discussions and thus experience a "grounded" theoretical research process (Strauss & Corbin, 1998). In this study, as suggested in the grounded theory research, the researcher focuses on the changes in a time period in the participants' perceptions, thoughts, skills or actions with the aim of reaching a theory in the end. The main source of data would become the interviews conducted with participants. The role of the researcher is central to the analysis part of the grounded theory research. Charmaz (2005) states that the researcher "makes decisions about the categories throughout the process, brings questions to the data, advances personal values, experiences, and priorities." Therefore, Charmaz (2005) concludes that theories suggested by researchers are only suggestive, not conclusive.

All the interviews were transcribed. The participants were assigned theme letters for the ease of tracking change in their perception of the teaching profession on a personal level. The observation notes that the researcher kept watching the videos of the sessions of the Socratic seminars. The final task of the semester, Pecha Kucha, a spontaneous speaking activity where students reflected on the fall and spring semester by posting slides of their choice on a shared Google Slides file. The teacher randomly chose the slides to be talked about using her clicker and the students' reflection was also an opportunity for the researcher to collect data on the effectiveness of the intervention. Both the content of their spontaneous reflection talk and the choice of slides revealed clues to detect and identify changes in their perceptions.

To answer the research question about the effect of critical awareness oriented content integration on students' professional vision, the constructs that would be examined for changes in professional vision would need to be identified through content analysis of individual and focus group student interviews. Data would also be triangulated by the researcher's observation notes. The expected key words that are descriptive indicators for the effect of early critical content integration on professional vision were determined to be goal clarity, teacher potential, belief in the value of teaching, questioning mainstream practices, deeper insight and quality in justification of arguments relating education to its content with references to culture, economy and politics, reflection of the ability to respect, understand,

empathize, sympathize and tolerate the 'otherised groups', and the will to contribute to the wellbeing of society as a teacher.

For the second sub-research question about the impact of critical awareness oriented content integration in Spoken English courses on ELT students' use of argumentation and reasoning rhetoric, students' spoken language would be analyzed. Changes in tentative language use, avoidance of logical fallacies such as overgeneralizations, hasty conclusions, false dilemma, slippery slope and circular arguments would be identified and compared to the language in their performances before the intervention.

Setting and Participants

The participants of the study were students of the Spoken English I and II courses offered during the academic year 2018-2019 by the Foreign Language Education Department at Middle East Technical University. The sample participants (n=22) were chosen according to the convenience sampling method and consisted of 14 (63.6%) female and 8 (36.4%) male first year students. 18 participants are Turkish, one is Russian, one South Korean, one Turkish American and one Uzbek. 13 participants are graduates of Anatolian High Schools which offer a relatively more intense language education program compared to regular state schools in Turkey. 6 of them are graduates of private schools. One participant studied at a state high school, one at a Social Sciences High School, and one at a vocational high school. Among the participants of the study, only 3 had attended either one semester or two semesters at the School of Foreign Languages studying English. All of the participants passed the preparatory school proficiency exam. Below is the distribution of the participants according to their gender, form of secondary education, English proficiency level, nationality, and at what education level they would like to teach in the future.

Student	Age	School of graduation	Proficiency level	Gender	Nationality	Wants to work at:
S1	17-20	Anatolian High School	B2	Male	Turkish	University
S2	17-20	Anatolian High School	B2	Male	Turkish	University
S3	17-20	Anatolian High School	B2	Male	Turkish	University
S4	17-20	Private school	B2	Male	Turkish	Preschool
S5	17-20	Private school	B2	Male	Turkish-American	High school
S6	20-25	Anatolian High School	B2	Male	Turkish	University
S7	17-20	Private school	B2	Male	Turkish	University
S8	17-20	Anatolian High School	B2	Female	Turkish	High school
S9	17-20	Private school	B2	Male	Uzbek	University
S10	17-20	Anatolian High School	B2	Female	Turkish	University
S11	17-20	Anatolian High School	B2	Female	Turkish	Freelance
S12	20-25	Anatolian High School	B2	Female	Turkish	University
S13	25-30	Private School	B2	Male	Russian	Secondary school
S14	17-20	Vocational High School	B2	Male	Turkish	Undecided
S15	17-20	Anatolian High School	B2	Male	Turkish	University
S16	17-20	Private school	B2	Male	Turkish	University
S17	20-25	Anatolian High School	B2	Female	Turkish	University
S18	17-20	State High School	B2	Female	South Korean	Undecided
S19	17-20	Anatolian High School	B2	Male	Turkish	University
S20	17-20	Anatolian High School	B2	Female	Turkish	University
S21	17-20	Social Sciences High School	B2	Male	Turkish	High school
S22	30-40	Anatolian High School	B2	Female	Turkish	University

Figure 4. Participants

The topics of qualitative research can be emotion-laden. The participants were given a consent form before they were interviewed for the first time explaining the purpose of the study, their rights to decide not to be involved in the research making sure that they are voluntarily agreeing to cooperate. The consent form is in Appendix C. The participants were treated sensitively by the researcher, creating a rapport through which they were ensured that they would not be judged for their ideas, be isolated, excluded or marginalized because of their individual differences, ethnic, religious or ideological backgrounds or because of their opinions. The researcher made sure that she respected the identity of the participants regardless of their answers to the interview questions and performance in the critical content integration tasks. It was crucial to establish a freedom of speech understanding for the researcher to gain an insider's perspective when collecting data, therefore, the power imbalance was minimized during the interviews. The researcher ensured that the participants felt empowered by her intend to hear the participants' voices, making them feel that their voice mattered.

The courses that the research was conducted in, Spoken English I and II, are courses offered to freshman students at FLE with the new curriculum of the Council of Higher Education (CoHE, n.d.). The objectives of the course on the university course catalogue are as follows: "The aim of this course is to help students produce accurate and intelligible English, become more comfortable listening to rapidly

spoken English and to improve pronunciation skills at the segmental and supra-segmental levels." Program outcomes are in Appendix D.

According to the 1998 curriculum changes by CoHE, in their first year, the participants of the study take other courses that contribute to their professional vision and critical awareness from the Department of Educational Sciences. The course content of these courses are in Appendix E.

Intervention

In a classroom where the intent is to liberate students, students assume much more responsibility compared to a teacher-centered class. Power relations differ as well, in that students become decision makers. They decide on who to work with on what and they evaluate others and themselves. The teachers' role is being the facilitator and providing the freedom to give students more and more autonomy in time so that what is expected of them is not mimicking the professional teaching them but their finding their own learning strategy and voice when developing an insight on the teaching profession. When these features are considered, the course in which the data was generated agrees with and supports critical pedagogy.

In the design of the course content, the choice of topics for the speaking tasks, the tasks, feedback, evaluation and grading system, critical pedagogy was the underlying approach, philosophy, the guide in so many ways. The researcher being a graduate of the same program was well-aware of the elusive content of the freshman language proficiency courses and considered pedagogical content to be more beneficial in a departmental course offered by the Foreign Language Education Department faculty, most of whose members would have significant experience in teacher training, rather than teaching English. The pedagogical content refers to the teaching and mostly language related methodologies, strategies, assessment, individual differences, motivation related topics, and the key figures and theories in the field in the presentations students were assigned at the beginning of their freshman year to familiarize them with the teaching profession. While the intervention will be detailed below, information on student autonomy in choosing who to work with, what to work on and how to evaluate the work will also be given since they bear utmost importance on the community building and process

throughout the course. The student-centered approach prevailed and manifested itself exponentially throughout the academic year.

The first time students presented the topics, they received feedback from the instructor and from their peers using Google Docs, but they were not graded. The objectives of the task were to have students experience speaking publicly about topics they were going to deal with in other courses, to familiarize them with the content and topical vocabulary of the field and to have them obtain synchronous feedback on their performance.

The second task expected students to add voice overs in groups assigned by the instructor to the most influential education related movie scenes of their choice. Before this task was assigned students shared their favorite education related movies online. This objectives of the task were to make students use the topical vocabulary they had learned in the presentations in authentic contexts, be careful about the pronunciation of the words, familiarize them with regular and marginal contexts of education they may or may not represent their background, get into groups and introduce themselves to their classmates, work on a project together that expected some knowledge of technology in that they needed to prepare an audio recording and dub it over a movie scene.

Video Name	Type	Length
Dilek öğretmen	TED Talks	19 min
3 Idiots	Movie	2h 50 m
Gay turtle	YouTube	3 min
Charlie Chaplin- Modern Times	Movie	1h 29m
Pink Floyd- We don't need no education	Song	6 min
Ken Robinson- Schools kill creativity	TED Talks	20 min
Fatma Ayan- Fark Yaratanlar	YouTube	5 min
Fatma Teyze speaks French	YouTube	2 min
The Chorus	Movie	1h 37m
Dead poets Society	Movie	2h 20m
To Sir, With Love	Movie	1h 45m
Building a school in Burkina Faso	YouTube	5 min
Halide Edip Adivar's Vurun Kahpeye	Movie	1h 25m
Millionaire South Korean teacher	YouTube	1 min
Empowering Educators for the Global Goals! - Mareike Hachemer	TED Talks	20 min
The Power of a Teacher - Adam Saenz	TED Talks	19 min
The Greatest Teacher of my Life - Doron Almog	TED Talks	17 min
Country teacher	YouTube	15 min
Feminists: What Were They Thinking?	Documentary	1 h 26 min

Figure 5. Video list

The third task expected students to choose a topic from the long list assigned for the first presentations and discuss it with a group of friends and shoot a video of

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their discussion. Although the objectives were to familiarize with the presented topics and to use spontaneous spoken language when using topical vocabulary, the secondary objective was to have students work collaboratively on another pedagogy-related project. Students were allowed to change their groups for this task which resulted in some mobility among the groups already assigned. While students felt closer to some friends in the class, if they needed a group and did not have the social skills yet to form one themselves, they still had assigned group members. The discussion videos were screened in class and students gave oral feedback to each other after each video. The instructor gave feedback on the balanced work division and the authentic language use.

One of the main components where critical pedagogy manifested itself was the Socratic seminars, the first of which participants of this study experienced in the first semester. The instructor arranged small groups of 6-7 for both the inside and outside groups and explained the civility expectation during the discussion. The rationale was made clear to the students most of whom had experienced a competitive debate in a course they had taken previously which aimed at refuting the opponents' arguments. The fact that there would be no opponents, or ideas to be refuted in the seminars was novel to the students. By this time in the semester, having given feedback on presentations, having worked in groups twice students familiarized with each other and referred to each other by name, which was another requirement of the task. They had to acknowledge that they had heard each other and build on each other's' arguments when answering the questions on the Power Point slides on education-related questions. While some questions focused on personal experiences and stance, some made students think on already established attitudes towards education. It is common to critique established systems, yet some of the questions expected students to think of the possibility for alternative ways in which students from different backgrounds are not discriminated, there is a fair evaluation system and creativity is fostered rather than hindered. The questions can be seen in Appendix F.

In the next task students were expected to explore the language acquisition management systems of other countries in an interview task. They assumed different roles such as a parent, a principle or a person with decision making authority from the Ministry of Education or other government- affiliated institution.

The students' final task was the same presentations with the ones they did at the beginning of the semester. They were free to choose their topics and they had familiarized with the content and the format of the requirements of the task.

In the next semester the first task was a whole class Socratic seminar on quotes related to language. Next students acted out a scenario that they had written in groups of their choice on representative features of taught leaders in education, both Turkish and international, such as Socrates, Aristo, Plato, Cicero, Farabi, Avicenna, Ibn Haldun, Rousseau, Marks, Durkheim, and Weber, and the like. They had autonomy in choosing a figure who is not on the guidelines of the task as well. The objective behind this task was to prepare students for the Socratic seminars. The following seminars required some input rather than merely referring to personal experience or ungrounded opinions.

The first Socratic Seminar of the spring semester asked students to watch 17 videos on controversial topics about education. There were movies included in the list which critique educational systems, the mainstream expectation of parents and schools, there were TED Talk videos of teachers who made a major change in tough teaching circumstances because of distance to metropolitan areas, limited funding or personnel or because the students did not speak the same mother tongue as the teacher. The list of videos can be found in Appendix B and the questions used in the seminars are in Appendix F. Transcriptions of sample seminars are in Appendix G and H.

The second Socratic Seminar of the spring semester also required students to watch and think critically about the assigned videos. This time there were twice as many videos compared to the first seminar and the students' suggestions were also added to the list. In critical pedagogy-led classes it is of utmost importance to prioritize students' voice, their choice of materials. This strategy was also a step in checking whether students are aware of the hidden curriculum of the course, that the course had a theme which was not explicitly announced. Apparently, the video suggestions from the students proved the fact that they were well-aware of the kind of input they needed. There were videos from TED talks or other videos about teachers who made a big change in their teaching circumstances by their own personal effort, and through their perseverance, by never giving up on hoping for better educational settings and attitudes towards students who struggled because

they had been otherised because of the remote location of their educational institution, because of the social status of their families, their racial background, their mother tongue, their special needs, or their sexual orientation. There were movies on education-related stories about students who did not fit the existing system. The list of these videos are in Appendix I and one sample self-evaluation sheet is in Appendix J. The third seminar of the semester gave even more autonomy to students since they not only suggested more critical awareness raising teacher profession-related videos, but also they wrote the critical thinking questions to be used in the Socratic Seminar themselves. Appendix K and one sample self-evaluation sheet filled out by a student is in Appendix L.

In the fourth Socratic Seminar students worked on the same Google Slides file and posted scenes from the assigned videos and talked about these videos instead of answering the questions on the slides. This practice increased student autonomy even more. They were free to include the scenes of their choice depending on what was influential on them more or depending on which topic they wanted to bring up in class.

The following task was a role play task in which students needed to refer to the regulations of MoNE or CoHE in a scenario where they tried to solve a conflict in an educational setting. The objective intended to raise awareness about the existing regulations and let students know that they are accessible to them, and in the regulations some rules they expected to take place were missing or there were too many items on an issue that they thought to be of relatively less importance. The guidelines for this task is in Appendix M.

The students shot two video assignments throughout the semester, in one of them they talked about in what way they benefitted from the Socratic seminars and in the other they talked about the video/s that moved them most and why. As in every task, they had freedom to choose the content they wanted to work on, and they had ample preparation time to reflect on the critical content of the videos that were discussed in the seminars.

The final presentation of the course would be a spontaneous speaking activity which focused on the critical pedagogical content of the course. Again, students had autonomy to prepare the slides that they were going to talk about. The Google Slides

file was shared with editing rights with the students, and students posted a slide that represented a theme from the whole academic year. Their choices of pictures were representative of what they thought was worthy of speaking about. The guidelines for this Pecha Kucha task can be found in Appendix N.

The timeline of the interventionist tasks and the data collection methods can be observed in the table below.
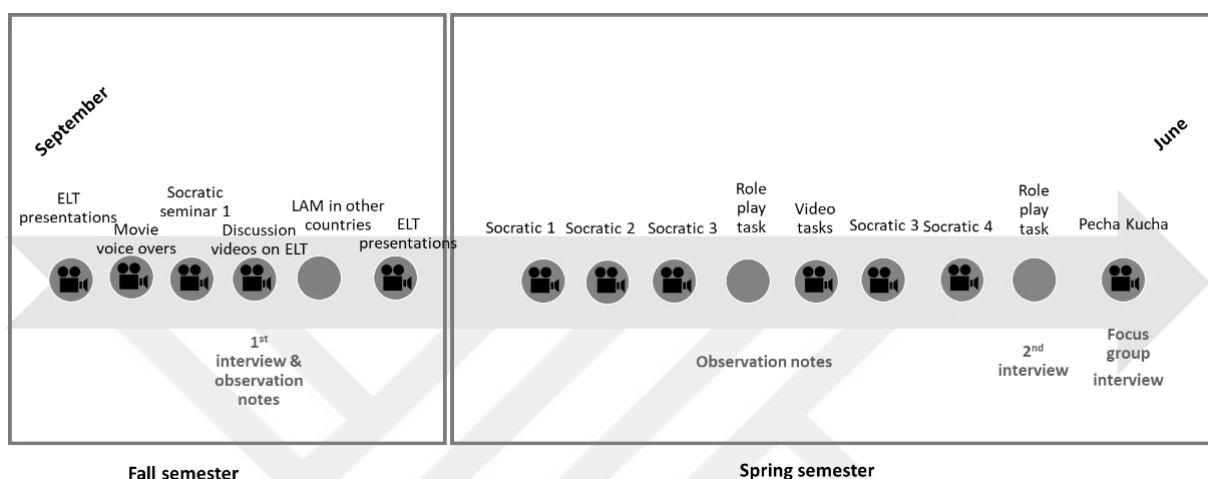
Figure 6. Intervention

The role of the videos selected in the seminars in enhancing the professional vision of the preservice students. According to Critical theory, the participants' background plays a role in the interpretation of the research findings. To be able to situate the research findings in the historical and cultural context where the research takes place, in the following part there will be references to students' and Turkish culture. The videos students were assigned to watch before the Socratic Seminars bear an undeniable significance since the discussions that integrated educational contexts and pedagogical attitudes were mostly based on them. They all dealt with critical issues in education, mostly on oppressed and disadvantaged groups. Students' perceptions of this content is directly relevant to how they view the teaching profession. Their vision of a teacher was influenced to a great extent because of these videos and the seminars on them. Hence, an overall summary of students' reactions and reflections to the video selection and the Socratic seminars based? on them is necessary in order to understand the impact of critical content integration on their professional vision.

The videos that came up very frequently during the interviews were found to be influential, life changing, perspective changing, thought provoking, and found to

bring up critical issues in education, such as the relationship between education and creativity, such as labelling those who do not perform well in standardized formal exams as 'unsuccessful'. Below, some representative videos will be introduced, however the seminars throughout the course referred to most of the videos assigned to be watched before the Socratic seminars. In some tasks students were expected to make additions to the initial list of videos which is a practice that conforms to Critical Pedagogy. Students felt empowered when they had the authority to decide on the content material to be discussed in class. They became researchers, they resorted to other media than a regular course book to learn and help others raise their awareness on critical issues regarding education, such as the poverty of some region, and minorities, being labeled disabled or less successful. What was very enlightening for the students is that, the videos, whether they were based on a fictional or real plot, were not only from remote parts of Turkey. There were videos about the educational institutions of Korea, Germany, Burkina Faso, India, Mexico, the United States and Great Britain. This helped students not to perceive their future teaching circumstances as being inferior to European or American contexts. The videos are not necessarily from a certain period in time either, so that preservice teachers' perceptions of problems in education do not relate to modern times, today or war time or the 19th century. The fact is that educational institutions have always had reductionist attitudes that suppressed creativity or individualization or were arenas for discriminatory practices anywhere on earth ever since standardized formal education became the norm in the last two hundred years.

Dead Poets Society. Students were asked to watch and think about some thought provoking films about conflicts in educational settings mostly resulting from the pressure to live up to the expectations of their domineering families and also because of standard formal and strict educational principles which have become prerequisites of the school system. One of these films was the Dead Poets Society. It is a profoundly moving film about an unorthodox English teacher, which helps the students identify themselves with the teacher who is not mainstream at all, but on the contrary, who encourages his students to go against the status quo. The critical thinking seeds he plants help students realize themselves breaking out of their shells even if means that they need to fight against the pressure from their families or the school. The memorable motto of the English teacher is "Seize the day" which makes

students in the film and the students watching the movie think about whether they are actually making the best of their present time while pursuing their dreams. The film is especially relevant to the students in this study since in Turkey too, as is the case in most less individualistic cultures, being a doctor, or if not, at least an engineer, is regarded highly by parents while being a teacher, a teacher of English, is regarded as choosing an occupation because you are incapacitated to study in some other program which would bring you more prosperity and prestige in society.

3 Idiots. Another film which students were asked to watch before class so that they can could relate and cite the content during the seminars is 3 Idiots which is about a student who thinks differently and therefore inspires his friends to think differently about education and the unjust practices in education in which the financially less privileged groups are disadvantaged. The Delhi Imperial College of Engineering is the setting of the film where flashbacks from the main characters take place. It is another setting which is similar to the Turkish educational setting when the strict norms and abiding by the rules are underscored much more than one's self-realization, reflection, individual learning style or choices. In the film, creative answers are an irritation to the lecturers and the school administration. One of the main characters symbolizes the mainstream culture which, like that in Turkey, sees education as a gate-opening opportunity to rank and wealth. What is also similar to the Turkish educational culture is that memorization without internalizing knowledge is the expectation of the school in order to be considered 'successful.' Questioning is out of the question.

Do Schools Kill Creativity? Another very influential video was an extensively viewed TED talk, by the British educationalist, Sir Ken Robinson entitled 'Do Schools Kill Creativity?'. Ken Robinson worked for the British government in the advisory committee which attempted to change the British education system into one which supports creativity rather than kill it, as he puts it. The video fits the intent of the present study since it challenges the standard norms imposed by schooling. He suggests that education should encourage individualization of the learning process, curiosity and creativity by giving more responsibility to schools and teachers. The video was very thought provoking for the participants of the present study in that it challenges compliance and conformity.

The Gay Turtle Video. One of the most recurring answers to the question which video has been the most influential in students' perception of discriminatory practices in society was the 'Gay Turtle video', shot by Amnesty International in Istanbul. It depicts a pet shop owner who tells the customers that the pet turtle they are interested in buying is gay to raise awareness of how homophobic human beings can be. This is a video that students could easily relate to because it portrayed Turkish culture. Although the class population was very diverse compared to a regular Turkish context, still the majority of the students were from different parts of Turkey. In the video when the shop keeper tells the customer that the turtle they are interested in is gay some of the customers ask whether it is contagious or not, some others treat the shop owner as if he has done some indecent act, or used a slang or swear word, definitively an inappropriate word to be used in that context. They ask for a 'normal, standard, non-gay' turtle or they console themselves saying that 'it is a gift anyway'. Many students, stated that this video was they were most influenced. Although the video was not shot in an educational setting, and it did not make any references to teaching or teaching a language, pre-service teachers felt responsible for raising future adults to be more inclusive and less judgmental, especially about an issue that they were not very informed about.

One student made comments about judging each other for traits that we bear by birth. Inherited traits have always provided an opportunity to brag or an opportunity for groups feeling superior to look down on and isolate or oppress the supposedly inferior human being. Another student suggested that at school, it is the teachers' duty to teach that sexual orientation is not to be used for discriminatory practices. Almost all the students who referred to the Gay Turtle video called the customers in the video who were disturbed by the turtle's being gay 'ignorant', and the event of discriminating the turtle as a sad and unfortunate event caused by being brainwashed by the dominant, mainstream culture which does not tolerate 'the others'.

Dilek Hoca (Teacher) Video. One of the most influential videos that students watched prior to the Socratic seminars was the one about a heroic Turkish teacher who was appointed to work at a Turkish village after graduation and took the position with enthusiasm rather than resentment unlike most novice teachers appointed to remote parts of Turkey where the local community is made up of villagers and

education is not regarded as an essential part of village life, where girls are not expected or encouraged to study after primary school especially if there is no high school in the village. Dilek Livaneli is a primary school teacher who ends up having to teach a unified class in which there are students from first graders to fifth graders. Many students commented on not knowing that in Turkey there was such a system of education. With tremendous effort spent on opening the eyes of her students to the rest of Turkey and the world at large when it comes to cultural activities, Dilek Hoca, achieves the unachievable, that is taking her students on field trips, having a makeover at the village school funded by well-known companies, having a playground built at school, taking parents, especially mothers on field trips to expose them to a life they had not seen before, such as taking them to plays and the opera. Eventually, she gives a TED talk in which she shares pictures of the numerous activities she did at the village school having to fight for funding and fight with the conservative local culture. She was nominated for the Varkey Gems Foundation Global Teacher Committee award among 127 countries and five thousand teachers (Dilek Livaneli: Teacher Dilek Changes the Destiny of a Village, n.d.). In the interviews, the achievements of Dilek Hoca came up very frequently with reference to the change in perspective it created in preservice teachers. Most of the participants of the study did not know that teachers were given awards for the work they achieved, they made comments about seeing extraordinary teachers who were very influential in changing their students' lives. Many of the students mentioned being impressed by the perseverance of Dilek Hoca. Her being a model recurrently came up in the Socratic seminars. Some students even decided to work in smaller cities or with younger children so that they can create changes and touch lives as did Dilek Hoca. On the other hand, the TED Talk format of the Dilek Hoca video annoyed some other students, and they repeatedly emphasized the fact that she used the pronoun 'I', too much and that she should have thanked the supportive parents, the villagers, or her students or the companies that helped her fund the activities she pioneered. The value of modesty in Turkish culture might have revealed itself when the preservice teachers criticized Dilek Hoca's style in the TED talk. In any case, she was a frequently dealt with focus of attention in the discussions and changed students' perception of a teacher with limited means to a possibility of a teacher who is a fighter.

Fatma Teyze Video. Another viral video about a perseverance story from the east of Turkey is about Fatma Teyze (Auntie) who single-handedly arranged her villagers to sell cheese to tourists and helped women unite and turn their knowledge and expertise to money, by also helping them open their horizons to the rest of the world, learning French and doing yoga. Students emphasized that they were moved by her story and they started thinking that even in difficult conditions with limited funds, and even in very conservative cultures, uniting for a change for the better is possible, and that empowerment by mainly two factors- education and perseverance- is attainable. While students also made relatively negative comments about how speaking a few phrases in French Fatma Teyze knew very well how to touch the hearts of the educated tourists to sell them her products, they were still impressed by the fact that a woman from conservative part of the country with very little education and funding, could achieve enough success and be self-confident enough to present a TED Talk, become viral and spread inspiration to others.

On the Way to School. On the Way to School (İki Dil Bir Bavul), is an award winning Turkish documentary film. This video which was very moving and informative for students was about one year in the life of a Turkish teacher who had to teach students whose native language he did not speak. He was appointed to a remote village in the east of Turkey and faced communication problems with his students because they spoke Kurdish only. He brings change to the village at the expense of becoming an exile in his own country. For him to even start communicating in minimal language with his students takes about a year. During the class discussions students repeatedly said that they were not aware of the fact that some Kurdish students in Turkey start primary school without having ever heard Turkish. Students discussed what sort of strategies they might take if they were to ever be appointed to such a school and if they were to teach English. One student very passionately claimed that he would even teach himself Kurdish just so that he would be able to communicate with the students and have a mutual understanding.

Charlie Chaplin, Modern Times. This movie centers around the main character a factory worker who is expected to become a part of 'modern times' which expects him to be mechanical as if he were a robot.

Another brick in the wall by Pink Floyd. This music video is about the British school system which aims to create clones rather than reflective individuals.

The teacher in the video ridicules the main character for writing poetry. Schools in the video are depicted as shaping students into an ideological mold, while teachers and administrators are depicted as fierce guardians. The Wall, a video clip made for a Pink Floyd protest song critical of the British Education system, was one of the videos that was most referred to by the participants. Abusive school teachers in addition to the over protective society make up the bricks on the wall that surrounds the protagonist in the video clip. Children in unison represent the rigid British school system and become clones wearing creepy masks, in a system which is very similar to a conveyor belt on an assembly line. According to the band they represented the isolation of individuals from the others and events, turning them inwards, such as a teacher, representing the government authority, who does not let students be themselves (The Real Meaning of "Another Brick in the Wall" By Pink Floyd, 2014).

The other videos that students constantly made references to during the Socratic seminars and also during the interviews as being inspirational and life changing and as being influential in their motivation as a future teacher giving them aspirations, hope and promising them power will be summarized below because the content of the videos are extremely important when understanding the effect they created on students' vision of a teacher as the person who can touch lives, change the course of events, make students aware of the realities of life, make students see life from a larger perspective, have a more open-minded attitude towards differences, be more inclusive and accept overcoming biases.

Fatma Ayan, Fark Yaratanlar (The people who make a difference). The video is about the success of Fatma Ayan, a teacher who founded an open-air library and improved the physical conditions of the school she worked at in order to diversify the curriculum so as to be able to integrate the Waldorf education system which emphasizes creativity via rug workshops, husbandry and agriculture- related content in some cases.

The Chorus. The Chorus is a movie about how a teacher makes a difference in the reactionary attitudes of the students and the administration towards each other by starting a choir at a boarding school.

To Sir, with Love. This movie is about another heroic teacher who makes a difference in his students' lives with his calm demeanor and earns their respect.

Building a school in Burkina Faso. This video is about the effort put into building a school in Burkina Faso. At a remote rural site, weeks before the school year starts, a school is built to host about 200 students in the year 2018-19 academic year with the support of a UK trust.

Halide Edip Adivar's Vurun Kahpeye (Strike the Whore). This movie, based on a novel written by one of the leading figures of the Turkish war of independence, is about a heroic female teacher who fights with both the enemy and the conservative culture in the school at which she is appointed to teach.

Millionaire South Korean Teacher. This video is about a South Korean teacher who makes 4 million dollars in the Korean cram school industry and who is also trying to change the unhappy state of students.

Empowering the Educators for the Global Goals by Marieke Hachemer. This video was of particular interest to the students and came up during the discussion especially because the teacher in this TED talk talks about shaping the year 2100. Most students stated that they had never thought of their influence being longitudinal. One of the outstanding ideas emphasized in the video that the students were particularly interested in and moved by was that Marieke guides her lessons with the idea that the time spent at school must be a time of possibilities, not be seen as time wasted.

The Power of a teacher by Adam Saenz. In the video Adam Saenz, who holds a PhD in school psychology, supports the idea that educators have power to shape the future by establishing life-changing relationships with their students.

The greatest teacher of my life by Doron Almog. In this TED talk, Almog talks about his journey in which, inspired by his son, he provided love and support for the weakest in society breaking down the barriers of stereotypes and maximizing inclusion.

Country teacher. This video is about a teacher who touched the lives of students in the Fındıklı village of Muş, Turkey, who had spent their time herding calves instead of going to school.

Feminists: What were they thinking. This is a video of women revisiting their pasts by looking at pictures from their past to reveal the need for urgent change in issues on abortion, race, childhood and motherhood.

Data Collection

Qualitative research data is usually collected at the site of the research in its natural setting by the researcher themselves. Quantitative measurement and statistical analysis do not fit the focus of exploration in the present study. Video recordings were shot during the tasks and some of the interviews were conducted by talking directly with the participants on campus and seeing them "within their context" (Creswell, 2013, p. 73). Some of the interviews were made via phone calls or were audiotaped and sent to the researcher because of the tight schedule of the students throughout the academic year for convenience reasons and because of time constraints. For the interviews that the researcher conducted, the collection of data was done in a natural, non-threatening setting. Interviews were treated as 'the study of the experiences of a single individual embracing stories of life and exploring the learned significance of those individual experiences" ("Narrative Research: What is Narrative Research?", n.d.). Because "collaboration between the researcher and participants in their social milieus" is required in the narrative inquiry method to understand experiences (Clandinin & Connelly, 2000, p. 20), the researcher maintained a sincere, intimate, friendly and non-threatening attitude towards the participants.

To collect data on the research questions, the first interview was conducted at the beginning of the first semester before the intervention started. Toward the end of the second semester focus group interviews were conducted and another individual interview was conducted at the end of the second semester. Below is a flowchart which outlines the times of the data collection procedures.

Fall 2018-2019	Spring 2018-2019
Introduction to ELT	Socratic seminar 2 – observation notes
Educational movie scenes	Socratic seminar 3 – observation notes
Discussion videos on ELT	Role play on MoNE and CoHE regulations
Socratic seminar 1	Socratic seminar 4 – observation notes
1st interview	Reflections on the videos
Observation notes	Reflections on the seminars
Discussion on the L2 LAM of other countries	Socratic seminar 5 – observation notes
Introduction to ELT	Socratic seminar 6 – observation notes
	2nd interview
	Observation notes and focus group interviews

Figure 7. Data collection tools

Instruments

Qualitative research typically requires data from multiple methods, such as interviews, observations and documents. In this research, the data collection instruments for the research question were the two in-depth interviews designed by the researcher conducted in October, 2018, and June 2019. Focus group interviews were conducted in May, 2019. When preparing the interview questions the researcher refrained from making presumptions and leading. The questions were refined during the process of this research to reflect a deeper insight as can be the case in qualitative studies. The first and the second interview questions can be found in Appendix O. The questions were designed by the researcher and they focused mainly on professional goal-orientedness, changes in the participants'

observation and believes, depth of support behind their beliefs, and their belief in themselves to contribute to society.

Researchers are reflexive of themselves in qualitative studies, that is: they "have a personal history that situates them as inquirers" (Creswell, 2013, p. 80). In this study the background of the researcher plays a crucial role in the design of the data collection methods. Wolcott (2010) states that the readers would like to learn about the reasons that trigger the research to investigate their area of research. Hence some background information about the researcher bears importance in interpreting the reasons that motivated this research and the design of the intervention. The researcher is a graduate of the same program that the intervention takes place in this study. The standard university curriculum of English language teacher training undergraduate programs offer English language proficiency courses to freshman as departmental course in addition to courses offered by the Educational Sciences Department. According to the observations of the researcher and the collective memory of graduates from the same program, it has been noted that the first year proficiency courses do not deal with topics that are directly relevant to teaching in general or the teaching of languages. The content of these English language proficiency courses is not predetermined by a standard syllabus and is usually composed of speaking tasks such as presentations, role plays and debates on general topics, not necessarily about education, or about language, or about language education. Researchers as "multicultural subjects" have a sense of personal stance that inform their research (Denzin & Lincoln, 2011). The stance that the researcher holds on the content of the proficiency courses offered at foreign language education departments is that the content should be directly relevant to the professions of the students since the first year language proficiency courses are required departmental courses offered by the faculty of the departments. The speaking task topics, or the readings should be on individual differences, cultural attitudes to teaching and learning a language, standard and dynamic assessment, gender sensitive language use, rights of students and teachers at different educational institutions, educational thought leaders, educational reforms, etc. Hence, the aim of the researcher was to investigate the integration of pedagogical content that has been causing controversy to enhance a critical awareness that would change students' professional vision eventually. It is the researcher's conclusion that such content is relevant to the curriculum of a preservice education

program especially in a country where there has been frequent curriculum reforms and upgrading of educational standards.

The background of the researchers bears significance in the choice of the foci as well. The research design is a post-method era research design in which there is no experiment. That is the classroom context is not considered to be isolated from outside influences as if it were a laboratory in which only the intervention is the varying factor affecting the results of the study, and as if it were possible to keep every other variable controlled. To the contrary, the study is well situated in its context, hence the contextual factors will not be disregarded in the interpretation of the data generated with the participants and the researcher. This feature of the present study makes it an exploratory research study in which the participants recall the pedagogical implementations, rationalize their stance and opinions on it and this data is gathered through 'reflexivity' which refers to the reflection of both the participants and the researcher, but not of the participants' reflection looking back as if they were outsiders to their educational context in which the study was conducted (Lee, 2005).

The study is different from an action research format too in that it does not start with a focus on a problem and suggest a solution having gone through the cycle of trying out different methodologies or 'actions'. In exploratory studies the data is collected through interaction with the participants. Therefore, the data is not collected but created and co-created, gathered with the participants during the critical investigation of pedagogical activities and teaching in a dialogic and mutual way where the researcher's, in our case the classroom teacher's identity plays an undeniable importance. The data generation process itself is a trigger for the participants to develop 21st century skills such as critical thinking skills, autonomy, collaboration and problem solving skills. It is much less mechanical compared to data collected with scales in that attitudinal differences can also be reported since they are major contextual knowledge generators. In fact, since all research is conducted for reflection, this reflexive practice of exploratory classroom research is a sensible strategy. It involves looking inward, self-evaluation and understanding which lead to developing a deeper insight and benefiting from the research process itself.

In the exploratory research design during the recalling process, the participants talk about the situation they would like to refer to, and define it neutrally.

In the next stage of the exploratory research data generation process, the participants express their insight about the 'why?' of their comments, they state the assumptions they have. The aim of the whole process is for the researcher to create a self-doubt to be able to re-question their assumptions. In the exploratory research design teaching itself is considered researching. Knowledge of practice is used for knowledge for practice so that this knowledge can be the framework for future action.

Data Analysis

Axial data analysis was conducted, that is, the data was categorized into recurring patterns, but the categories remained open so that they could be detailed into additional categories. If there were intersecting categories for selective coding, the categories are saturated (Creswell, 2013).

Content analysis of the interviews and the bottom up inductive identification of thematic patterns in the interviews and rhetorical patterns in the videotaped tasks were done by the researcher first. During this process the researcher went back and forth between the themes, and established an agreed set of recurring themes in the interviews. Also by deductive thinking the researcher checked the themes against the themes expected at the beginning until the titles for the themes were finalized. Because the research process in qualitative research is emergent, it was not likely that the final themes were determined at the beginning of the research, they emerged as the data analysis took place by constantly modifying the themes. For the inter-rater concordance for codifications, the second rater was an Assistant. Prof. from the Foreign Language Education Department of Necmettin Erbakan University, Konya, Turkey, who has worked on thematic analysis in her PhD dissertation. The inter-rater had checked only four samples of participant interviews and discussed the overlapping themes with the researcher until they agreed on a consensus on the categorization of the data.

For the qualitative research data to be situated in the context of the research the political, social and cultural background relevant to the research, participants and the researcher, was also reported when the researcher found it necessary during the interpretation of the data process since in qualitative research the

reflexivity of the presence of the researcher in the accounts they present is undeniable (Creswell, 2013).

The language used in the Socratic Seminars would provide ample data to be analyzed for changes in rhetoric. One seminar from the beginning of the intervention, one from the middle of the process and one from the end of the semester were compared with each other to observe and report the outstanding differences in the use of tentative and strong language, offensive and politically correct sensitive and inclusive language.

Chapter 4

Findings

This chapter will report in detail the data analysis findings and explore the effects of the intervention of the study to answer the research question below:

What is the impact on ELT students of early critical awareness-oriented content integration in Spoken English courses?

All the in-depth interviews with participants and observation notes were transcribed and analyzed on MAXQDA 2018, for content analysis by coding the recurring themes. In this chapter the results of the first interviews and observation notes conducted at the beginning of the study are reported; later, the second interview results are analyzed and the differences identified are discussed.

The students who participated in the research had just started to study at the Foreign Language Education Department. They were first interviewed following their introduction to the Spoken English course. The aim of the introduction was to equip students with a general idea about the content material, field-related information, language acquisition theories, methods, and approaches, acquaint them with some strategies, and the topical vocabulary they needed for the course. Table 1 gives the number of participants according to themes and number of mentions. The first interviews had far fewer recurring themes compared to the data collected at the end of the intervention, which suggests that students' developed deeper insight and critical awareness as a result of the integration of critical content using a Socratic pedagogy. The following recurring themes were obtained from the interview that occurred prior to the intervention and are graphically represented as the product of the first interview in table 1 below.

Table 1

Themes for the first interviews, observation notes

Themes	Number of participants who referred to the theme	Number of mentions
Lack of goal orientedness	5	9
Underdeveloped teacher identity	12	25
Unawareness of the potential and value of the teaching profession	2	2
Limited conception of teacher agency	10	14

Lack of goal orientedness. The working definition of goal orientedness refers to the willingness to teach; in this study, students' having the desire to become an English language teacher. The Goal orientedness theme also covers the participants' being willing, motivated and dedicated to becoming an English language teacher. While most of the participants were happy to have obtained a place to study at the Foreign Language Education Department at METU, not all aimed to be teachers after graduation. In fact, many were close to being demoralized about the profession, thinking that the demands of the system with its regulations and state-mandated curriculum would make teaching a difficult and stressful career that was unlikely to satisfy their personal goals. One student even used the word "desperate" when imagining herself as a teacher. Another, referred to this anxiety about the occupation by saying "I had my doubts about the department I wanted to study at for the last two years, I wasn't clear about becoming a teacher or an instructor at university level". One student mentioned that she tried to place herself in the shoes of her instructors and to empathize with them especially when there were problems in class. Some participants on the other hand, were very clear from the very beginning of their undergraduate program about becoming influential teachers who "treated students as individuals, not as masses, expecting them to be questioning everything, especially public opinion". Some students mentioned choosing the occupation because they had already had some experience of teaching, and it proved to be satisfying. While most of the interviewees envisioned themselves as language teachers in the future, over time their perception changed from being or becoming just a language teacher to teaching about the world, developing different perspectives, expecting a questioning attitude. One student expressed this as follows: "We won't be teaching them language only, we will be teaching them culture too, a culture that their families may not be able to expose them to".

Underdeveloped teacher identity. This theme reports the answers that relate to the identity of a teacher in students' perceptions, with the adjectives that they used when defining a teacher and the vision of themselves as a teacher. In the first interviews, students did not portray a very clear teacher identity. The interviews had taken place at the beginning of the academic year and it was very natural for

them to have only vague images of their future selves as teachers. While some of them mentioned that they were "warming to the image of themselves as teachers", it was not uncommon for participants not to imagine themselves as teachers. Many of the participants overtly said that they did not have a clear identity image of a teacher, and the teacher identity they envisioned did not fit their personality traits. They did not find the potential in themselves to be a proficient teacher. One student made comments about meeting the requirements of following a curriculum; this participant reported that he did not know how specific school curricula are, whether it referred to the methodology of teaching or not. The same student expressed that he did not feel ready to teach, because he did not know how to teach. Another student stated that she did not exactly want to be a teacher, in her words: "I am still not sure whether I would like for it to be my profession. I am only getting used to my department." Other students were more hopeful, even at the beginning of the semester. Although they did not express themselves in detail, they did describe a match between their personality traits and being a teacher. One student reported that she felt she could be of some use to humanity having had a look at what this course in particular covers about being a teacher. Yet she was still very unsure and her tone lacked a determined attitude towards achieving the expectations which she has from her own teachers. She mentioned that she kept asking herself what kind of a teacher she wanted to be. As for the role of teachers, while most students referred to the challenges of teaching content material, assessing performance and giving feedback; only a few students mentioned that course content is designed in accordance with the dominant ideology of the government of the time and has been used to influence public opinion in an effort to marginalize or "otherise" those groups it opposes. Evidence for this has been seen in the form of course materials which make false claims about minorities, and discriminatory approaches that are used in the teaching context such as biased assessment methods that dissuade diverse opinion, thus essentially otherising all dissenting voices and suppressing minority opinion.

Unawareness of the potential and value of the teaching profession. One of the recurring themes in the students' responses related to what a teacher can achieve, and participants' perception of the potential of a teacher. In the early stages of their pedagogical content integration, students repeatedly complained about society's discouraging attitude towards their choice of becoming a teacher. In the

first interviews and according to the researcher's observation notes, study participants started experiencing a change in their perception of the potential of a single teacher very early in the academic year. Hence, the integration of pedagogical content in their program helped broaden students' horizons in relation to the depth and complexity of topics related to learning. In this respect, a number of students reported developing 'respect' for the profession. While not all students were hopeless about the potential impact of the teaching profession on them personally, some of them in fact attached life-saving importance to teachers. One students stated that teachers had a "mission to shape societies". One student thought that the most significant role of a teacher is to have students ask the question "why" about every content they study. Thus, although not regarded as a popular profession able to make changes in society, it is regarded highly by some, who agree that it includes sacred and challenging goals that require determination in addition to critical thinking skills.

Limited conception of teacher agency. Teachers as social agents refers to their ability to bring about transformative change in society, the teacher's role in contributing to the wider society, committed to sparking improvement in social equality processes, in other words having a moral purpose. Most students interviewed did not believe that they could make a change in the world, such an expression sounding too ambitious to them. They did not see the power in a language teacher to make change that matters, nor did they did see their own potential to make a change for the better that is not necessarily related to teaching English. They were hesitant in their remarks. One example of a student response is below:

"I don't think I will be able to make a change until I am actually in that position."

Other responses representative of the replies which reflected disbelief in the participants' potential to become a teacher were as follows: "I cannot do it. I cannot envision myself as a teacher clearly.", "I might not be an English language teacher. If I were to be a teacher, I don't know what I would be like, although I do attach a lot of importance to education. It may be difficult for me to adapt myself to the requirements of the profession".

Pre-intervention themes

→ **Lack of goal orientedness**

→ **Underdeveloped teacher identity**

→ **Unawareness of the potential and value of the teaching profession**

→ **Limited conception of teacher agency**

Figure 8. Pre intervention recurring themes

After the Intervention. In the second interviews, and in the Socratic seminars towards the end of the academic year, the participants of the study sounded much more enthusiastic concerning their teaching profession, and much more eager to start and improve their teaching. Some notions that did not bother them much at the beginning of the academic year started coming up frequently in the seminars. Crehan (2016) defines this particular state as leaving the prison (common notions that used to make sense) limiting one's lenses. Some participants also reported that they left their comfort zones during the Socratic Seminars. As can be seen in the figure below, the participants gave much more detailed answers to the second interview questions, which is an indicator of a deeper insight developed when discussing critical issues regarding educational practices. The number of both the themes for recurring themes and the mentions increased dramatically. The participants especially referred to the teacher role that they believed had to include being a reflective, open-minded and just human being in order to avoid discriminatory practices against otherised groups and also referred to the groups otherised because of ethnic background, sexual orientation, religion, gender, and culture specifically.

Table 2

Themes for the second interviews, observation notes

Theme		Number of participants who referred to the theme	Number of mentions
Being goal oriented		6	20
Expanded conception of teacher agency		12	70
Fledgling teacher identity		18	69
Enhanced perception of the teaching profession	Methods and materials	10	37
	Discriminatory practices in general	9	17
	Race	6	14
Total mentions: 80	LGBTQ+	8	8
	Special needs students	4	4
	Politics, Economics & Culture	9	23
Developed critical awareness	Culture	8	14
	Politics	9	21
Total mentions: 74	Economics	4	4
	Religion	6	6
	Gender	4	4

Being goal oriented. Students sounded more passionate and more decisive about becoming a teacher in general. A. said that she had her doubts at the beginning about becoming a teacher because she had actually wanted to study literature, but having taken this course she now thinks highly of being a teacher, and not only "imagines herself to be a teacher but even an academic".

Not all the participants were sure about becoming a teacher. Some still had their doubts. Nevertheless, even those participants who expressed doubts made comments about having changed their attitudes towards becoming a teacher and were more inclined to thinking about what a teacher can achieve. One very striking

comment was that A. said that she could relate everything to being a teacher which is an improvement in her perception of the profession.

Another impressive expression displaying improvement was that I. said "I would like to foster critical thinking in my students for them to be able to become individuals rather than masses, I would want them to question everything and especially be critical about public opinion.

S.'s interview is also worth quoting directly. When asked if she wanted to become a teacher she said "Yes, yes, yes. It changed so much that I am actually starting to become enthusiastic to teach people as I learn more about what I can achieve as a teacher."

Another participant also describes a change in her perception of the profession. She said that "a language teacher does not need to teach language only. Teaching an inclusive open-minded culture is also what a language teacher can do".

Expanded conception of teacher agency. All participants reported change in their perception of teacher identity. They reported that they observed a change in their understanding of what a teacher does as the course proceeded. Participants made specific comments with reference to the teaching contexts and circumstances in which they envisioned themselves teaching. Several of said that now they would prefer to teach at the tertiary level, while others expressed a willingness to teach in even remote rural areas. Students rarely mentioned teachers' pay and conditions, and did not mention these as primary reasons for wanting to enter the profession, instead they said they would do so out of a passion for teaching. Not all students had a clear vision of the teacher identity they envisioned having. One student explained that he did not have a set goal yet about the context he wishes to teach in, because, as a positive comment about the early critical pedagogical content of the course, he had been exposed to many different teaching contexts during the Spoken English course. To quote the participant directly, he said that: "At the beginning of the course, I had no idea how deep and complex this field could be, my perceptions have changed in a way that has broadened my horizon in the field of education."

Students identified teaching with feelings of happiness and satisfaction and gratitude in their interviews. One of the students clearly revealed her will to become

a teacher with the following words: "I came to this department with a set plan to transfer out of it. How, having discussed what it really means to be an educator, I am changing my mind." As can be seen, the teacher identity in the participant's mind changed to a more comprehensive and empowered concept of an 'educator' without any reference to teaching English, encompassing many more unmentioned missions, such as helping others. The student further explores the change in teacher identity that took place in this academic year by stating that: "My perception of a teacher has not changed this year, but my perception of becoming a teacher has changed a lot seeing what it comes with". Another student made a similar comment and said that my perception of who I want to be as a teacher has changed, I want to be interactive, interested, alert, which are the traits of a good teacher. The format of the integration of the pedagogical content especially through Socratic discussions demonstrated how through an interactive and student- oriented class ideas develop and learning still takes place. Rather than the content of the videos, students referred to the interactive format of the course when they emphasized that the teacher they want to be is an active one. They also repeatedly stated that critical thinking skills were what they aimed at developing as a teacher.

The participants also referred to another trait of teacher identity, in addition to being actively involved in one's job, perseverance. The students mentioned that although there will be hard conditions challenging their performance as a teacher, "a teacher tries hard", no matter what.

"Before coming to METU, and having the experience of a student-centered critical thinking format, I had always thought that a teacher would come to class, stay in the front, teach content, and test content. Now I believe that the teaching profession has a potential to do more." a student reported. "Now, I believe a teacher is someone who keeps having others ask the question why". This quotation above is representative of the change students experienced in their perception of the responsibility of teachers. It is a very philosophical attitude and Socratic approach to expect teachers to be people who approach education not with fixed answers but with a fixed question, the question "why".

One student said that she attached a very great responsibility to language teachers, especially, if they teach in multicultural settings. Language classrooms are where language teachers can help reach unity in diversity, the student continues. A

language teacher has the responsibility of tackling prejudices in society, widening horizons. Language teachers must be multi-skilled, must be able to see the same thing from very different perspectives. Getting rid of prejudices was a frequently recurring theme in the interviews, and in the observations of the researcher. Many of the participants mentioned having to work towards helping students rid themselves of the bias they may have against others from different ethnic backgrounds, religious sects or religious beliefs, from different cultural or socioeconomic backgrounds, with different sexual orientations, or with different looks. One student very openly says that "a teacher's job is not to teach her subject matter only. We can help create a more civilized world where the respect for the "others" can be internalized without considering a secret agenda behind this attitude; she means without serving a purpose that would help this or that community with a particular mission. Other students also considered language classrooms to be distinctly different from the other content-based courses. It is inevitable not to learn about different cultures, different life styles, much more about life in general in a language class, the student stated. He said: "This helps with stripping yourself of the existing norms of your own local society."

"Education has the power to heal and provide the desired progress", another participant said. "By providing different perspectives to students, teachers can trigger change in the society" he said, which is also a summary of what other data supports: the change that students believe that they can make is always towards a more open-minded society.

However participant, S., felt that language teachers should not bear extra responsibility to make people less harmful, to fight against discriminatory practices.

The participants' belief in themselves to be social change agents. Participants' belief in themselves to be social agents increased as a result of the intervention. They expressed that now they think that a teacher has the key role in social transformation, can in fact have an exponential effect, and that they themselves have the potential to create change. There were a few participants who explained that they changed their mind about their future profession because they thought that now they bear a special responsibility. The belief in preservice teachers that they can make a change in the context in which they teach was assumed to be limited at the beginning of the study. The outcome of the first interviews and the

researcher's observations show clearly that preservice teachers are neither self-confident nor hopeful that their profession can make a change in the system or other people's lives. However, after the intervention, towards the end of the academic year in which students were regularly discussing critical issues in education having seen exemplars who have succeeded in creating changes for the better, students' were keen to express their ideas on the teacher being a social agent who can change society. There were 70 mentions that related to teachers being social agents, which is the highest number among all the other themes. 11 participants made relevant comments during the interviews on the teacher being a social agent and there were 45 items in the researcher's field notes with reference to belief in making a change. One of the students interviewed claimed that language teachers have a possibility and responsibility to create a change for the better when it comes to discriminatory practices in education because in language courses the chosen content can lend itself to help understand otherised groups. Another student suggested that as he has now understood that the change in educational institutions does not actually come from individual teachers but from the administrative positions, if he were to ever spend effort in making changes in practices, he would try to become an administrator. This is an awareness that represents a foresight based on realistic observations. It is unusual for a first year student to envisage themselves having administrative power which can then enable them to have a say in the way educational principles are put in practice. The same student also suggests that there has to be a dialogic relationship when developing policies between teachers and the 'higher-ups' as he calls them. Many comments revealed a mediation intention if in the future they wanted to make a change for the better in the society that they lived in but they also mention their reservation that the system was "too strict to allow it".

The students mostly suggested that any teacher can make a change and become a social agent because they will be touching the lives of their students in unprecedented ways, but also because they will be influencing other teachers, so their influence will disseminate exponentially. When these students who believed that teachers' effect is of value and cannot be underestimated, were asked to choose the most influential videos, they consistently named the Dilek Hoca video and the TED talks of teachers who survived and helped their students survive hopeless teaching conditions, such as the inspiring and motivating 'The greatest

teacher of my life' talk by Doron Almog, a former Major General in the Israeli Defense Forces who founded a village for the disabled which provides residential, medical and social services to the handicapped of southern Israel.

K. said that: "I know that I will create a change, I will create a change in my students' perceptions which is very important because their life is as important as my life. I might not be able change educational policies of the country though." The participant later talked about his ideas, they being solution oriented but very radical at the same time. That the student even in his first year in the teacher training program has thought about solutions to education-related problems is promising.

S. stated that he now thinks highly of teachers and that teachers have much more potential to make changes in the world than he did before. He added that even if he does not believe that he will be contributing to the well-being of society on his own, during the course of the classes he realized that some of his friends do actually have very unique approaches to educational matters, discriminatory practices being one that stands out, that would help trigger change in teaching.

As the result of the discussions in class, students have observed the importance of empathy. The Socratic seminar philosophy was against refutations that focused on our weaknesses, but supported finding the strengths in arguments so that students could build on others' arguments and develop ideas with an understanding of the other. This reflected itself in the interviews. Empathy was emphasized as a prerequisite for teachers' being an agent for social change. Some students suggested that if teachers can understand their students empathizing with them, it would help change the classroom culture and be the starting point of revolutionizing the education system towards a more egalitarian system where parties could collaborate.

B. is one of the students who explicitly said that watching the struggle of idealist teachers changed her mind about what she can do as a teacher. Although she did not aim at becoming a teacher when she started studying at this department, she now thinks differently about her future. She said that she was incredibly enthusiastic especially about raising awareness in critical pedagogical issues discussed during the seminars. She exemplified the moving videos and discussion topics that made her change her mind about being a teacher and mentioned the

Dilek Hoca video. Dilek Hoca was a very influential idealistic teacher, she said who not only dealt with young children, but also with a mixed class of children from ages 7-12. Also, she mentioned that the fact that Dilek Hoca involved mothers in the educational process and her endeavor to create changes to improve the teaching conditions was a very impressive move towards changing the preservice teacher's perception of what a teacher can do as a social agent. The participant also emphasizes that "according to Dilek Hoca, education is a process, thanks to her, I also understood that it is one in which teachers can make changes in the society they live if they really want to. I see myself as a teacher who will always try to fix the flaws of the system." M. agrees with the same self-confidence and vision that she can as a teacher make changes, hence be a social agent. She states that she will be at least a teacher who does not discriminate against minorities. She will be extra sensitive about especially discriminatory practices, which she claims to be a major shift in education that she feels empowered to realize in her classes. In her own words, she expressed that:

"I try to expose myself to people from different backgrounds, different cultures, different language backgrounds, supporting different ideas. I believe that this will help be understand, emphasize and respect differences in my class. Our class discussions helped me a lot in thinking so. Especially the videos we discussed. I have seen that many ideas that I had thought of but could not put into words have been expressed in these videos, so I have seen that actually there are such concepts already, such as schools killing creativity mentioned in Ken Robinson's video. I have seen that teachers can reverse the trend of creativity being suppressed at schools. There was a video of a Yale professor who used to wash dishes at a diner as a kid and whose life changed thanks to one of his teachers at primary school. I have seen that even one teacher can change the life of someone. I have seen the importance of teachers in others' lives. …. In the video about the teacher who could not be appointed because of the surplus of teachers awaiting appointment in Turkey I have seen that I can make changes even when there isn't enough funding from the government. … I have realized the importance of my position, while when I had first come here I had questions in mind about whether I wanted to be a teacher or not. … I have seen the importance of the language we use. A single thing that you utter in class makes a change in the way I think, so I

think, that I can make such a change too. For example, a few days ago when you said 'do not have a breakdown only because there is slight breeze', it made me think about tougher days I experienced, and I could bear with no matter how busy I was at the time and it motivated me. This shows the power of a teacher. Touching a person's life is really invaluable."

M. said that she was determined to do the most she can not to discriminate among her students and to raise awareness in society that actually we are all different and we should not judge each other because of that, and that she has seen in some of the videos that teachers could be transformative humans who could spark social change, and change in perception of notions. This participant was very responsive to all the input materials she was exposed to throughout the semester and stated that she has seen that the infrastructure of society is shaped by teachers thanks to the videos discussed in the Socratic seminars. In the seminars, when they shared personal examples, students came to the realization that there were actual cultural differences among classmates, and they responded by sharing their emotions in a way that helped them relate to each other and understand each other without being judgmental. This practice was recorded in a very insightful choice of words by one participant who said that teachers could be the change itself that society needed, hence their role in society is remarkable. This student also shared that she wanted to be a part of the change that teachers create. She stated:

"It does not really matter if the change in the society that a teacher wants to create is a large scale one or not, because even if it is small, what matters is that you as a teacher are putting effort into transformation. We have become well aware of our education system, its drawbacks in comparison to other education systems at a very young age. Many people only come to the realization of their power at a quite old age. We are advantaged in that we have started seeing the importance of the role of a teacher quite early in our profession."

Another participant referred to passing through hard times because unqualified people today can play a role in key positions. She was probably referring to people who did not receive higher education but who could still make a lot of money because of their connections and a money-oriented mission in their field. She said that although there had been tougher times in the history of humankind, education still prevailed and despair did not defeat the mission of education to

present possibilities. Students in one of the final tasks of the course, the Pecha Kucha task posted pictures that represented the course. They presented pictures of schools or classrooms from African countries where students did not have seats but were sitting under the shadow of a tree and the teacher was standing or from Japan after the bombing of Hiroshima. In the Hiroshima picture students are having class out in the open with the demolished city in the background and with despair on their faces, but still their education goes on. These pictures were selected and posted by students and the attitudes in the interviews resemble each other in that both focus on how no matter the circumstances, teachers can be strong, and survive and help others survive and promise hope and contribute to the transformation of society. In fact, in the interviews many participants referred to a teacher's power to make a change in the way people think by exposing them to varying perspectives of looking at the same phenomena in a nonjudgmental way, especially about controversial issues that relate to the society at large, and by emphasizing that mainstream ways are not necessarily the only ones to deal with problems and that conformity to the status quo is not a viable trait for a professional teacher.

E. states that she has realized the realities of the teaching profession and developed a more factual picture in her mind about what might be awaiting her in the future. She said that she does not want to be the person who is only critical about practices, but the person who can contribute to changes in those practices. She wants to be an idealistic teacher who would like to touch students' lives. The format of the discussions changed her ideas, she adds. The videos she watched for the seminars, gave her hope just when she needed it. She said that she really enjoys the process of learning and does not feel achievement in simply completing an activity that does not make sense to her in her learning process. The following quotation that is the outcome of this learning process is worth quoting since it very explicitly portrays the success of the intervention:

"I would like to devote my whole life to making a change as a teacher. I feel the crazy urge to realize this dream. I dream that I will have students from different sociocultural backgrounds. I think of them as being enthusiastic for learning but even if they are not I can show them how to get zest out of learning. I think of myself fighting against the imposed narrow-minded administration or the regulations."

Y. emphasizes that having been a victim of the Turkish education system he is one of the lucky students who could survive. He said "One should not ignore the fact that the drawbacks of the education system are actually problems that can be fixed, problems with solutions. This belief in change being possible is very important. The student explicitly says that the ability to contribute to an improvement is the sole reason he wants to be a teacher. He says that the life we experience today is the sum of what has been created for us, which means we will be responsible for the world we leave to the next generation. "We can only be relieved if we actually do something about the practices that are unfair. Teachers are responsible for planting the seeds for change."

To sum up, because of the intervention there has been a substantial development in students' motivation to believe and contribute to change in society, as can be observed in the interviews, and the observation notes. In general, there was a common agreement that teachers can make changes in the way people think, and that this is not a small contribution because it sparks bigger changes in perspectives of society and hence bears significance. It is not only the number of mentions in the interviews but also the attitude students had that changed throughout the academic year with the intervention. In their comments, the participants mentioned that it is normal for any society to resist change, but as a teacher one is not responsible simply for transferring content information but also for transforming society. One participant said that her mission in life as a teacher is to promote education for girls and change the attitude in the culture towards education for girls. Having this passion and a heroic attitude is a prerequisite. Another prerequisite the participants added was promoting critical thinking. In fact, the methodology followed in classes came up frequently. Students referred to bringing about changes in the long run with the Socratic questioning methodology that encourages thoughts against conformity. Breaking stereotypes was perceived and reported as the role of the teacher as a social agent since they have the 'potential' to do that. Being inspirational and motivational were also perceived as the characteristics of the teacher role as a social agent.

The participants repeatedly said that critical attitudes and awareness are possible to develop and one cannot expect them to be inherent in human beings from birth. A few participants referred to the possibility of change if they in the future

are in decision-making positions. The expanding, spreading feature of changes that teachers can create was another recurring theme in the interviews. The specific topics of change will be covered in the following sections yet at this point it is worth mentioning that in addition to promoting education for girls, reaching out to remote less advantaged parts of Turkey was another recurring passion of the preservice teachers in this study.

Fledgling Teacher Identity. In general, the 25 mentions under this recurring theme expressed how the students were warming to their identity as a teacher. "I had prejudices against being a language teacher, I am considering being a language teacher now, though," B. said, which represents similar views from the other participants. The comments students made about the process that they are undergoing when developing their teacher identity were more detailed and specific and reflected critical awareness. For example, one participant said (S.) "I have not yet experienced the condition of having to follow, fit and agree with an imposed curriculum." There were many comments which emphasized a shift in determinism. "Until last year, I had not imagined myself to be a teacher. Now I have decided to teach at university level." This statement is representative of the others. T. said that he did not know that he had a wide range of options. "At the beginning I had no idea how deep and complex this field could be but now, I am sure that my perceptions changed in a way that has broadened my horizons in the field of education." T. continued. "I feel like my ideas about becoming a teacher are changing now that I have started studying at this department." B said. One of the participants said, "rather than whether I want to be a teacher, I ask myself what sort of a teacher I want to be". Most participants referred to the enthusiasm they will experience when teaching. "I came into this department with a set plan to transfer out of it. Now, having discussed what it really means to be an educator, I'm beginning to change my mind." M. mentioned having developed more enthusiasm for becoming a teacher because of the realization that teaching is a deeper and more complex process that requires effort: "My perception of a teacher has not changed, but my perception of becoming one has." Another participant reported: "The course and you are definitely changing my mind. I really would like to be like you though, interactive, interested, alert, vivacious; which are not so common traits of a teacher." The teacher identity that students aim for and they identify with is that of an active and interactive teacher

who presents possibilities: "Although it is hard, being an active teacher, who promotes critical thinking and creativity, one can always try". In fact, when defining their future selves as teachers the roles of promoting critical thinking and fostering creativity were the most frequently mentioned.

Enhanced perception of the teaching profession. Participants' perception of an English language teacher changed over the course of the year. After the intervention they seemed to attach greater responsibility to language teachers. A language classroom is where there is always a multi-cultural atmosphere and there is focus on intercultural communication. G. said "A language class is especially important because it has a uniting power for people from different backgrounds." Other answers to interview questions also reveal the same change in vision. Another participant (B.) stated that "a language teacher is responsible for widening people's perspectives, especially when it comes to isolated and alienated groups, breaking prejudices." One participant (I.) expressed that she had more respect for being a teacher now that she had seen how much effort it requires and what a teacher can accomplish. Another participant said "teachers shape the future generation; they have a mission to do so." This statement supports the argument that the teaching profession is not seen to only be a profession in which information is transferred from teachers to students. Another participant, G., said that "before I came to METU, and been in your class, I had thought that a teacher was someone who came to class to teach. Now I believe that a teacher is someone who asks the students and has the students ask the question 'why'."

Methods and materials. Although the researcher did not ask questions during the interviews that were about methodology and the videos discussed in the intervention period of the study did not have direct references to methods and approaches in English language courses, in the interviews the participants commented on how they envisage themselves teaching in the future. This recurring theme is especially important in the participants' professional vision because this was a subject matter the participants had not referred to at all in the first interviews, and it was a frequently recurring theme in the second interviews although there weren't any interview questions directly related to it.

Materials: Relevance to real life. Many students emphasized that it is crucial for an English language teacher to relate course content to real life and not teach

English as an object, or as course content, but teach it as a medium for communication, as a language that can help widen their horizons. So students made comments supporting the idea that recent and up to date topics should be dealt with in English language courses. One of the participants (I.) stated that "…as some practical utility - as studying the current phenomena allows students to keep up with what is popular at their time, rather than be isolated and filled with phenomena that is no longer relevant or useful in their daily lives." Another participant made a very specific comment on the issue of choosing materials: "Choosing topics that students cannot relate to may make students feel as if they belonged to a disadvantaged group."

Materials: Representing the dominant ideology. The participants focused on the decision makers for materials selection. One of the participants used the verb 'dictated' with reference to the obligation to study state-mandated materials in MoNE schools in Turkey. One of the participants said: "There is a rule in state schools against sharing supplementary, teacher prepared materials. And if they choose to allow to include a group or material they are against - they will gravitate towards negative portrayals and aspects of that group or material. A teacher usually has little say in this." One of the participants made comments with reference to oppressed groups in education:

"If I were to have the power - I would not put any restrictions on the knowledge about the oppressed groups. It cannot hurt to know more about other people. Most conflicts happen due to misunderstandings, or lack of knowledge about each other. I would allow oppressed groups and educational materials to be taught - but NOT focused on solely. They should be a part of the curriculum, but not the sole focus of it. The groups and materials that are not oppressed should also be there, as there is no point in not including information. Not including them or giving them less focus would merely flip the tables, leaving us with the same problem but with different, new, now oppressed groups."

Another student (B.) stated that the role of the materials chosen especially for language courses which do not have a fixed content, but which can be using themes and topics from different disciplines, is especially worth deep scrutiny considering several aspects since in state schools they would not be leaving room for critical thinking but they would be brainwashing the students with the hidden

curriculum about how obedient they are supposed to be to the norms of the society imposed on them rather than exposing them of a world of possibilities, exposing the students to the expected rituals of the time in the particular place of the world.

Another student (Y.) said that all through his educational background he has not read more than 10 pages about the minorities in Turkey in his school text books. And this is not only about ethnic or religious minorities, but also for women. Women in text books are depicted to be doing jobs of secondary importance to men. "They are always in the kitchen cooking in course books." "They are defined with adjectives that connote with helplessness and weakness."

Promotion of a critical approach. The participants repeatedly made references to the importance of promoting critical thinking in language classes. One of the participants (M.) said that if the goals and objectives of an English course are about preparing students for a future in which they can function speaking English, it would change both the approach to teaching and the methodology which would eventually change the strategies used in the classroom, such as the Socratic seminars which helped student-student interaction rather than teacher-student interaction in which students posed their own questions to each other. Identifying the problem first is the first step in a critical pedagogy oriented class and it manifested itself throughout the seminars this academic year. The participants claimed that an English language teacher's responsibility should not be to teach structure only. One of the participants stated that teachers act as transmitters of social norms even when those norms discriminate against the otherised people in their society. It is dangerous not to bring up and talk about tolerating differences in especially language classes. One of the reasons why otherised groups are seen as the more inferior, or the one to be suppressed should be discussed with the intention of seeing the unifying global human values such as solidarity, friendship, empathy, tolerance, and integrity, disregarding local cultural differences. Another participant (B.) stated that it is in any educational institution that discrimination against the other must be dealt with and that teachers should be agents of a social change that fights against discrimination. One other participant supported the fact that education is where inherited differences should be minimized by being given the same opportunities, or more chances to develop oneself, not where individuals feel like isolated loners, they stick to cliques of 'unmarginalised' people. A similar very

dramatic expression used by another student was 'excluded faulty groups'. Another comment which supports the general tendency to promote a critical inclusive pedagogy referred to the unique characteristic of English language teachers, that these teachers have a strong connection with the English speaking world, different cultures, different rituals even when not having lived abroad, thanks to being able to access the online media first hand without needing translations of social media, films, shows, materials, and forums. Another student (Y.) stated that he planned to promote an approach in which students would put effort to develop themselves, not one that students would study hard for rewards like grades.

There were comments in student interviews which also directly referred to the mannerism and civility principles of Socratic seminars, such as "when I start teaching I will look straight into the eyes of my students and listen to them and try to ask them the right question at the right time." "In the Socratic seminars witnessed other people's lives and opinions this will change my life. I saw that we can reach others' lives from different ways, teaching is more important than I thought." "Friends can provide you information about things you have never experienced. They can be your teachers. We can be teachers to our friends too." This comment implies that the intervention, the critical content integration through a questioning approach, made students see that as the teacher, rather than being a passive transmitter of information, they can reflect how a human being facilitates as an opportunity for students to learn from each other. Most students emphasized that it was the first time they were constantly involved in a discussion where they did not need to prove their ideas but they needed to understand, emphasize, support each other, find similarities rather than differences among each other. Ironically the Socratic seminars were based on questioning the arguments, but not in an argumentative way, with the intention to refute the arguments proposed during the discussions by other students but in an effort spent towards understanding each other. Apparently this different approach to classroom discussions was very much unlike the debate format students were presented and required to fit in with in their previous education.

To sum up, although the intervention in this study did not set out to make a major difference inn students' notion of effective classroom strategies, as a subcomponent to their professional vision, the participants in the study revealed that the ideal methodology in their future professional selves has changed drastically.

Many participants said that they had never experienced a course in which parroting the memorized content previously specified by the instructor was not tested in written exams with a predetermined answer key. To the contrary, one participant said that discrimination that I had witnessed was the main theme of the course. We created this theme in our Socratic seminars with the topics we brought up. We made each other think, another participant suggested. In the direct words of some of the participants the methodology of the intervention that the majority of the students expressed their intention to take after is below:

"We talked with students we would not have talked outside class, we listened to each other, we learned to ask the right questions to hear the others' voice."

"We learned in a process agreeing to disagree".

"As a teacher I will use the discussion method in my classes too."

"We were the teacher sometimes, because we learned from each other's ideas."

"I witnessed other people's lives and opinions this will change my life. We can reach others' lives from different ways, teaching is more important than I thought, education is too systematic and boring for us but it does not have to be like this in our classes when we start teaching."

Professional vision and discriminatory practices in general. The participants displayed a very sensitive approach in the interviews and in the classroom seminars when it comes to discriminatory practices in general with reference to how they envisage their future selves. In this part some main discriminatory practices in education will be summarized before detailed analysis is given under titles concerning the reason behind discrimination. When students described the kind of teacher they wanted to be in the future they referred to the sensitive issues they will consider especially when choosing course materials. Sex and gender were one of the themes that most of the participants made comments on. One representative participant quote is below:

"Especially if I teach to students below college level, I will have to stick to an oppressive curriculum and I will have to consciously bend the curriculum in order to make it as bias-free as possible. In the end, however, I cannot come up with a

completely new curriculum and I imagine that it will be a tough job to create a bias-free environment; especially if the majority of students themselves are not bias-free."

Similarly, many participants referred to the difficulty of changing the course materials if they are given by the institution they are employed at. The participants claimed that it is the mainstream culture and values that will be emphasized in the materials chosen, and that the content may be misleading and biased about the roles of men and women in society. "The marginalized is marginalized in course materials too." one of the participants stated. The students proposed that English language classes are different in that in an English language class students widen their horizons by reading and listening about other cultures and life styles. They are introduced not only to the knowledge of the language structure and vocabulary but also to different norms and values. Hence, an English language course should not be favoring any particular culture and valuing its ethical norms. This dominant and recurring idea is revealed very clearly in one of the direct quotations from student interviews: "Learning another language makes one tolerate other outlooks on life."

Although one student mentioned students being treated differently when they are older than the rest of the class, and another student mentioned when they have a different accent of the native language spoken, none of the students made comments on discrimination based on the financial status of the students in educational settings. This is unexpected in a language teacher training program where students are placed with a centralized exam based mostly on their English language proficiency because in Turkey it is mostly the students who are graduates of private high schools that offer intensive English courses. Yet this was not the case in the educational background of the participants of this study. The participants were from state schools and they did not draw any direct cause effect relations between a students' economic status and the discriminatory practices in courses. Hence, they did not refer to the aspirations of themselves as teachers with reference to treating students from financially disadvantaged backgrounds fairly.

Most participants assumed that the role of teachers is not to turn students into fans of their own ideology but to raise students, especially in an English language course, as individuals who do not abide by the imposed stereotypical definitions as one student puts it "if he is leftist, he must be caring of the others or if the person covers her head, she is a devout Muslim, and therefore can empathize

with other individuals and be tolerant." The responsibility of a language teacher described by one other participant is as follows: "A language class is where students must be taught to be open-minded, only then can an effective learning environment be created because the suppressed groups are in a discouraging environment in educational settings."

In short, the participants expressed a developed concern for being fair, treating all students equally and spending effort to create a teaching atmosphere where the other is included but not disregarded, not pushed into fitting the format assigned by the mainstream culture. "We fear the different and ignore them" one participant stated, yet a language teacher's responsibility is to teach not to fear the different was the common mission in the data collected.

Sensitivity to ethnic backgrounds. The participants displayed ample proof of their having developed an insight into how ethnic background has been an excuse for oppressing minorities in educational settings not only in the Turkish context but also in other parts of the world. In their answers to the interview questions the participants made references to the United States and how African Americans have been treated differently because of their skin color, but this specific example was given not to criticize the state in an overseas land that very few of the participants had been to, but the example came up when the participants were being critical about the content of the articles and text books they were assigned at their departments. The word discrimination or oppression did not bring African Americans to their mind. Coming from diverse backgrounds, the participants' attention was drawn by more Turkey-relevant cases, rather than what their textbooks referred to giving examples from the American context. Most participants referred to the videos they had seen before the Socratic seminars. One of the participants (D.) mentioned that discrimination against the minorities is not exclusive to the minorities in Turkey. In Norwegian schools in Oslo, she said that students were placed in classrooms based on their ethnic background. She also added that discriminatory practices favoring the dominant mainstream ethnic background become the norm, hence, they are subtle and difficult to defamiliarize oneself from and recognize. They are taken for granted.

One Turkey-specific example mentioned is about a school in which nationalistic ideology was imposed. Being Turkish is honored in Turkish textbooks

published by the Ministry of Education, but the nationalism case the participant exemplified was an ideology supported by one of the political parties in Turkey, MHP (Nationalist Movement Party). The party is known for its far right conservative agenda whether it was in opposition to the ruling party or collaborating with it. It was common for some high school teachers to be openly or covertly in favor of MHP and to brainwash students with the party's ideology. The participant stated that nationalist ideas imposed on them in high school led to students from non-Turkish backgrounds to be discriminated against. Turkey's population is made up of diverse ethnic backgrounds. It is not uncommon for Circassian, Laz, Armenian, Kurdish, Albanian or Zaza students to be studying in the same school. The participant stated that a teacher should not be preparing the grounds for students from different backgrounds to fight against each other. "In high school I observed that it was the teachers who supported not nationalism, but simply racism. As a teacher I will do my best for my students to see other students as human beings, not as descendants of a particular ethnic group". Another similar comment came from a participant who made references to her observations of Kurdish students being discriminated against at school. "Even the Turkish accent of Kurdish students is an excuse for them to be looked down upon in some schools."

Another participant said that a language teacher's role is to break down the stereotypical images set in people's minds when they come to class. She (M.) said that she was of Albanian descent and when she gave examples from her cultural background in class, even when they were about the authentic food, she was firmly asked to state that she was a Turk, not an Albanian.

The students in general expressed a will determined to fight with discrimination based on ethnic background as an English language teacher, they emphasized the importance of raising global citizens. Although it is uncommon among preservice teachers who study at prominent universities in Turkey, some of the participants revealed an interest in being appointed to a school in the east of Turkey. They said that they would be willing to make a change in a remote village school. Almost all the participants talked about how the methodology of the Spoken English course contributed to their seeing 'the other' from a different perspective. "The videos and the seminars helped me break down my prejudices." is a direct quotation that summarizes a common response from the participants.

Avoiding Discrimination against sexual orientation. In the interviews and during classroom performances, during the Socratic seminars the participants displayed a deepened sensitivity towards LGBTQ+ groups. One of the videos the students were assigned to watch brought up the topic of discrimination against LGBTQ+ community. The gay turtle video was brought up very often by the students in class with similar reactions against the people who thought of LGBTQ+ groups as perverts or outcasts. Students were enraged by the reactions of the pet shop customers in the video and referred to some discriminatory practices even on university campus and by university instructors and some friends. One of the participants expressed his reflections on the issue with reference to what he sees the teaching profession as:

"I do believe that minorities are discriminated against whether intentionally or accidentally, even in this university. As an example, we always used materials from the US in our Educational Sociology course last semester. There were no black students in the class, and we focused on the problems of black minorities although there is no strong problem of discrimination against them in Turkey. However, there were next to no mention of LGBTQ+ or minorities in Turkey, and it is almost certain that there are at least a few such people taking that course each semester. The impression that their problems matter less than the problems of a minority on the other end of the planet, in my opinion, is oppression."

The above quotation is representative of many other student reactions against unapproved sexual orientation by the mainstream culture reflecting itself in an educational setting. The teacher's role is being inclusive and adjusting the course material according to the local context of the teaching setting in addition to covering global issues.

Another striking quotation is below: "People tell me that I "look like" a 'gay person'. As if that is very humiliating feature, looking gay, I really can't stop but being shocked, this is like "you're a girl, that's very bad for you." I don't see any difference between being gay or being a boy or being Asian, these are things we can't change and people use this stuff against us as though they are equal to stupid, dumb, or something."

This participant and some others emphasized the importance of being a teacher in the future without any prejudices against the LGBTQ+. It is especially

important for a teacher not to have biases against those who are not like them. The participants also stated that different sexual orientation should not be a material in educational setting for jokes or humiliation, it is the teachers who should enable a class environment where students learn to respect the other.

One of the participants (Y.) made a comment both during the Socratic seminars in class and during the interviews and said that being gay constitutes a different oppression in educational settings that future teachers have to deal with. Although many people leap to conclusions about who you are depending on your ethnic background, the isolated and otherised individual is still able to find comfort in their family. Most minorities stick to each other and feel that they are in their comfort zone. The participant highlighted that educational settings are where speedily reached assumptions must be scrutinized, in this case, also not disregarding the fact that gay students are not cocooned by families embracing them as they are. "In Turkey LGBTQ+ groups are exposed to hatred from all walks of the society they have to survive in. They are not represented in course materials if it is not for extremely negative adjectives such as 'perverts'. Homophobia is what future teachers should be fighting against."

Some participants revealed that they were under the influence of the social climate on campus, mostly LGBTQ+ events taking place on campus during the course of the interventions of this study. The LGBTQ+ groups gathered to protest the ban against their rallying by the rectorship of the participants' university which also triggered the critical awareness of participants' vision of a language teacher. In the Socratic seminars the participants suggested that their instructors could have joined them in the protests and could have shown that they were against homophobia. In general, the attitude of the participants towards LGBTQ+ groups were not that of a conservative stance. To the contrary, they repeatedly expressed that educational settings and therefore teachers matter and can make a difference in changing the perception of oppressed LGBTQ+ community with the awareness they can raise by enhancing critical thinking on more inclusive practices.

Awareness of Special Needs Students. During the intervention one additional treatment of the discriminatory practices towards special needs students was in addition to the discussion videos having a guest speaker inform preservice teachers what it means to have disabilities that might hinder even the simplest daily chores,

what special needs students are going through at the particular university campus, how they take exams, which student clubs or disability support units at the university students can join to understand, seek or provide support for special needs students. Later when students were asked to contribute to the list of videos to be discussed in Socratic Seminars there were some who chose to add videos on special needs students. The students also added pictures of special needs students in educational settings in the Pecha Kucha activity which required them to reflect on the past academic year at the end of the intervention.

During the seminars many of the participants could talk about anecdotes describing a special needs student not having an equal access to the educational materials and opportunities available, treated unfairly to be left behind. Although this specific focus was relatively less of a concern for the participants when asked about discriminatory practices in educational settings it still came up during the interviews as a concern for students' future professional identities. As future English language teachers, they were sensitized about listening, and speaking disabilities. They spoke keenly about how they envisage themselves as teachers who would spend effort to understand students with special needs. Among the participants, almost all students brought up a case either they witnessed or experienced first-hand which eased understanding their role as a teacher to make life as normal as possible for special needs students. The common comment in the interview questions was that as future second language teachers they had not assumed a significant role before in the lives of special needs students, and after the intervention they started thinking that a language teacher means much more than what they had initially thought of. One of the participants (M.) suggested that just like the university classes offered to special needs students in unified classes, in lower level educational institutions, too, a unified education could bring about more critical awareness of different aspects of having to live deprived of certain skills that are taken for granted. In the United States, California Department of Education released a guidebook for educating English learners with disabilities. Such a guide is not yet available in Turkey and some language education programs do not offer courses that guide future teachers in identifying, assessing, and supporting learners with needs.

In addition to professional vision, from the observation notes and the interviews the recurring themes yielded recurring topics that do not relate directly to the participants' vision of the language teacher profession but that are still relevant

because they are about the development in participants' critical awareness, hence will contribute to their teaching practice. Below is a visual representation of the recurring themes based on data collected during and after the intervention.
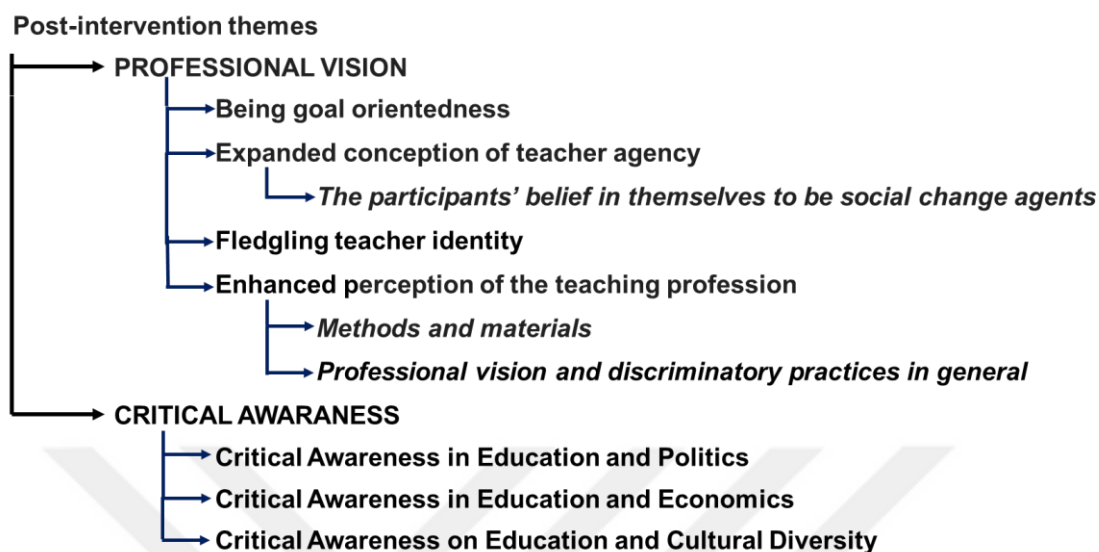
Post-intervention themes

PROFESSIONAL VISION
→ Being goal orientedness
→ Expanded conception of teacher agency
  → *The participants' belief in themselves to be social change agents*
→ Fledgling teacher identity
→ Enhanced perception of the teaching profession
  → *Methods and materials*
  → *Professional vision and discriminatory practices in general*
CRITICAL AWARANESS
→ Critical Awareness in Education and Politics
→ Critical Awareness in Education and Economics
→ Critical Awareness on Education and Cultural Diversity

Figure 9. During and post intervention recurring themes.

Critical Awareness in Education and Politics

In the first observation notes and interviews made before the intervention, there was no comprehensive data about the participants relating education to politics. Most of the participants stated that politics have no place in education. Those who did relate politics to education commented on the rapid change of the standardized formal state-funded mandatory education system in Turkey - how it kept changing every 3-4 years, and thus having an effect on the placement exams. This is reflected in the teaching of the English language course depending on whether the language is tested or not, and if tested - what percentage of its questions would be in the exam result calculations or the overall grade point. Before the intervention, most of the participants used their personal experience to describe their view on the topics, and did not comment on them through 'seeing the big picture', as stated by a participant later in the second interviews. After the participants' active exposure to and engagement in a series of Socratic seminars based on education-related issues, mostly success story videos from different parts of the world, Turkey included, the students made comprehensive comments on politics being an ever-present element affecting education in a reciprocal fashion, as well as how it does so. One of the students said that:

"I believe that the dominant ideology affects everything and that includes foreign language education. First, there is the efficiency of the education: If an authority wants to indoctrinate its citizens, topics that are actually useful in real life will not be a priority, and there won't be an effort to improve the efficiency of the teaching time. While it may seem unrealistic at first glance; some governments care more about indoctrination than improvement in order to abuse the system of democracy keep their positions, and reducing the efficiency of foreign language education while also acting as if they're trying to improve it makes it a lot easier for them to do so. Likewise, a humanist authority would do its best to improve education and reduce indoctrination."

The participant's comments above were specific, showing their understanding and analysis of how political decisions can have immediate and direct consequences on education. Another participant stated that class difference in society is visible to the naked eye, especially when one begins attending school. Despite education in Turkey being free, upon seeing a teacher asking students' their parents' occupations and treating them accordingly, you come to the realization that discrimination is present at schools, even if it is not necessarily based on your religion or ethnic background. "Discrimination is rooted in the political stance of the ruling governments, teachers see themselves as representatives of the state, and reflect their ideology without any hesitation, without a questioning attitude." Another participant said that "although it seems as though course content at schools do not seem to change with changing ruling government when the content is predetermined by the Ministry of Education teachers feel restrained, hence they become less passionate about teaching the content of their courses. In a chain reaction, students lose interest in such courses."

Likewise, another comment to the interviews conducted at the end of the intervention period shows how aware the students have become on critical issues when talking about the relation between top-down political decisions and education.

> The schools that I attended so far in Turkey have been representatives of certain
>
> ideologies and aimed at multiplying followers of their ideologies. Such ideologies
>
> can influence the way we think, the way we rationalize, the subjects and concepts

we give more importance to over the others (prioritization of certain topics, roles, norms), our definition of purpose, and etc.

Another participant also referred to the dominant ideology being imposed on schools by political decisions, but also viewed it as a unifying culture that would give the people of a country the sense of being a nation.

Still supporting the significance of the relations between education and politics, another participant said:

As governments are created for a specific agenda that favors their kind over the other, it is simply in their nature to tip the balance in favor of the groups and materials that they like and wish for. Governments are not made for the benefit of humanity as a whole - they are made for the citizens of their countries. And even then, for mostly exploitive reasons.

Many students (6) mentioned the content and choice of course material in relation to how chosen texts or pictures contain hidden messages.

Although among all the institutions that change drastically with changing governments, education should be the most neutral one that is supposed to remain apolitical, it is the one that is affected most, unfortunately. Mandatory courses are determined according to the dominant political trends.

Tevhid-I Tedrisad, Unification in education reforms, have been referred to by one of the students as supporting the mandatory Turkish courses, in a country where minority schools had been free to have languages aside from Turkish as the instruction medium. The participant highlighted the unification power of state-funded and standard education institutions, and described the democracy package, the recent laws enacted in Turkey that allow minority languages to be given as elective courses at state-run schools. The participant stated that making propaganda that merely promises to solve problems in education instead of actually solving problems benefits the politicians. Another student quoted Milan Kundera to express his ideas on the relation between education and politics, highlighting how "Educational policies can be discriminating in practice."

Some students (3) underlined the significance of political decisions in English language courses. English became popular in Turkey especially after Turkey became a member of NATO after the 1950s and needed its citizens to speak an internationally accepted lingua franca. The need for this, increased exponentially with the spread of English being more and more commonly used in business and interactions related to education.

> Today the need to teach and learn English is not because people need to certify their level of English in written multiple-choice exams, accordingly the textbooks used at schools have started attaching more importance to communication-oriented activities, still they are ignored and disregarded since the national standard exams do not test one's communication skills in English.

The participants all agreed that the ideas discussed in the seminars did not directly teach them the content knowledge, but made them think about the system instead - the principles it is based on and who the people behind the decisions were, as well as who they should be. Most of the students related the discussion topics of the seminars to the Educational Sociology and Psychology courses that they were taking alongside the Spoken English course. The students' comments can be represented by one of the expressions from the interviews that says "I take these ideas and form new ideas; I look at how the political system works in a much different way now."

It is worth noting that during both the interviews and the class discussions, students referenced educational policies of other countries such as those of China, South Korea, Russia, USA, Finland, Germany and Burkina Faso. The research was conducted in an international university, and there was an unusually high number of participating students who did not have any previous exposure to the Turkish state school system. The international students contributed to the discussions by bringing up their own countries' policies, which allowed other students to find out that Turkey is not the only country to have its educational policies change frequently.

Critical Awareness in Education and Economics

Funding and how it affects education and English language teaching was another frequently occurring theme. Participants revealed through their comments their awareness of how publishing companies might play a role when deciding on the educational materials to be chosen for use in an educational institution, or when changing the currently used materials. Students also talked upon the widespread piracy of course books, stating that it is very hard for the average Turkish student to afford those books unless they are not required by a private university. This is so even with some renown publishing companies providing professionally prepared course materials to Turkish tertiary education institutions.

It was stated by the participants that in the settings of English language teaching, the financial background of students' families may act as a discriminating factor more than it might in other courses. Students need to meet speakers of other languages to practice that language, and that depends on their ability to travel abroad frequently, their access authentic materials in the target language, international socializing events within their countries, leisure travel opportunities and mobility programs.

One participant particularly highlighted the importance of joining events that can enhance target language practice, depending on the cost. The price can exclude students from such beneficial activities, as well as from cliques of students, based on their financial background. This isolation of financially limited/disadvantaged students can result in negative consequences, as reported by one of the students. Thus, how opportunities are supported to develop a student's target language may be directly related to their success in L2.

Another participant pointed out how widespread cram schools are in Turkey, yet how they are accessible only to those who can afford them. This creates consequences in the university placement exam for students who wish to take the second language part of the exam with the intent of being placed in a language teacher training program, literature, translation or linguistics undergraduate program by the national Measuring, Selecting and Placement Center (OSYM).

One common theme in the interviews on the topic of relevance of economics to especially English language education in Turkey was about the students from

disadvantaged groups. Their having limited access to opportunities and materials that benefit their second language development discriminates against them. This makes them the otherised people in a language classroom due to their resulting heavy accents and relatively low proficiency levels.

Critical Awareness on Education and Cultural Diversity

A very sensitive attitude was shown by the participants in the interviews conducted at the end of the academic year, after the intervention. However, according to the first interviews and observation notes, the students displayed open-mindedness and awareness of issues related to cultural diversity at the beginning of the academic year, as well. The major difference is the specific details that they referred to in the conducted interviews at the end of the academic year. While in the first interviews the students highlighted the importance of the teacher being aware of the diversity in the classroom and being equally respectful to all of the students, in the second interviews they referred to the methodology and the materials used in language courses, the structure of a language classroom or the unique multicultural atmosphere even when no international students were present in the class, as well as the oppression of the minority groups' cultures caused by the dominance of the mainstream culture.

Materials and the methodology used in language courses. Culture is one of the most important elements affecting the approaches and methods to education. In the instruction process, culture was referred by students as a determinant of many other aspects involved in education. Notably, the four foreign students pointed out how expectations and cultural norms are apparent in not just the chosen course content material, but also in the classroom tasks' format. They are also visible in the expectations from students and the attitudes of teachers. A participant said that:

> All cultures have their own socially accepted approach to education, and it plays a huge role in the classroom. Everything starting from the curriculum is adapted to that culture. As a foreigner who has studied in an environment where the mainstream culture is not my own, I can surely say that mainstream culture is always dominant not only in the curriculum but in the classroom activities and is visible even in the attitudes teachers have towards students.

On the methodology of teaching, one of the participants provided a representative answer of the others, stating that a variety of teaching strategies should be used by the teachers, but especially, performance based activities such as presentations, group work and drama were popular. In students' minds while the teacher still functioned as a transmitter of information, there was a diversity in the tasks the participants were willing to integrate into their language classes. The intervention changed the student's perception of the language class, as well as of what can be done using English as a medium. They also added that because of the methodology of the English language courses, the participants could explore other cultures.

The unique multicultural atmosphere or structure of a language classroom. It is thought that, compared to other courses, the English language classroom differs considerably. This is stated by one of the participants:

> As everything is usually adapted to the mainstream culture, the individuals play a submissive role. They are expected to learn more about the mainstream culture however since it is a language classroom we are talking about I do believe that it should be more accepting.

The language class is viewed as a different place by students - a door to other worlds. A higher level of tolerance towards other cultures is expected in a language class, especially in an English class. This makes the students more accepting and less judgemental, allowing them to emerge from their cocoons and connect their perceptions with those of the rest of the world. A participant suggested that "in a language class multiculturalism is a prerequisite. Although the class can have most of its members from local cultural backgrounds, and the dominant culture can be influencing the agreed on social norms, students still find the opportunity to be exposed to the social norms of other cultures they see in the course materials. It is more likely for them to change. Everything they read or listen to or watch in the English class will be contributing to their cultural background. An English class is actually an opportunity to be much less constrained by the culture you are born into."

Developing inclusive attitudes towards different ethnic or religious backgrounds. Culture-related discrimination for the relatively less dominant group

found in educational settings was often referred to by the participants in their performances in the intervention, as well as interviews.

In the interviews, the mainstream culture was described by the participants as being of a discriminating nature. To them, the mainstream culture stands dominant, whereas the minority or variants of that culture are otherised in the educational setting. This creates disadvantages to individuals that belong to those minority groups, as seen in Turkey with the atheists, Alevi Muslims, Caucasians, Armenians or Kurds. 15 of the 22 participants commented on the effects of the dominant conventional Sunni Muslim Turkish culture in Turkey during the interviews. They believe that it otherised and alienated the people belonging to ethnic and other minorities in educational settings. Interestingly, financially disadvantaged groups of people were seldom mentioned by the students. The participants made sure to convey their discontent with their own educational background. However, they did not view discrimination against minorities as a Turkey-specific issue. Examples from other countries were also given. For instance, one of the students pointed out the racist practices found at educational institutions in the USA. Another student mentioned how schools in Oslo, Norwegia, separated their students into classrooms according to their race. The students related their experience to the rest of the world - which is remarkable. This is a sign of critical awareness of oppression in various cases from around the world. Turkey wasn't viewed as a special case by the students, and there were references made to the developed countries as well. One of the students stated that racism can sometimes be unintentionally caused by nationalism. She provided examples, such as fights between ethnic groups in her very nationalistic school. 10 participants mentioned how their Kurdish friends were treated differently at school by their 'nationalist' teachers. An Albanian origin student at high school had to state that she was first Turkish when talking about cultural rituals. She said this was due to her being discouraged from saying that she was an Albanian. Likewise, 2 participants stated that it is unfair for someone to be forced to speak only Turkish at school, even if they don't know Turkish when starting primary school. One student was applauded for saying that he would wish to learn Kurdish in order to properly interact with the students if the state appointed him to a Kurdish area. Another student said that she was willing to teach in the eastern part of Turkey - which is a rare case due to the disadvantageous living standards there when

compared to the western part of Turkey. A large number of participants said that they would be very careful not to discriminate against people from different ethnic backgrounds against whom they might have prejudices. A participant said that "I now understand how difference can be a negative feature, I am trying to break down all the prejudices I have about people." Another participant said that "I did not know that I was lucky enough to receive education in my native tongue." Similarly, another participant stated that for some students, their first year of primary school is spent attempting to learn Turkish.

6 students referred specifically to the discrimination against people with different attitudes to religion outside of the majority Sunni Muslim one in Turkey. A foreign student expressed disbelief at the fact that religion courses are state-mandated in Turkey and completely disregard the personal religious beliefs of the students and families. One of the students commented on how discriminatory practices would be affecting a language class:

> The individual features of the majority in a language classroom can either reduce or increase the effects of the hidden curriculum in education. As an example, if the majority of the students in a language classroom don't believe in the mainstream religion, there will be an emphasis on the idea that "it's a matter of religious beliefs" when the teacher has to talk about topics that are related to religion. On the other hand, if the majority believes in the same religion, the teacher would make sentences such as 'We believe in our religion and we should protect these values'.

The school system was blamed by a participant for 'not respecting non-believers'. Another student said that even at tertiary level education, they hesitated to choose a topic for a role play task about the conflict in educational institutions. They were unsure if they should deal with a conflict about the attitude towards religion present in Turkish schools for the role play task This shows an awareness of the status quote, and a need for change. Another participant said that Alevis are considered to be believing in the 'wrong things', and as such, are treated as outcasts. They state that they should instead be given the right to fully express their understanding or rituals, and if that isn't possible, then at least not be required to

take religion courses in state schools. Similar claims were made regarding the Alevis by 4 other participants.

Participants appeared to have developed a more open-minded, sensitive, and tolerant perspective. They referred to several aspects of otherising practices in educational institutions. While education can widen horizons, it is also often-times used to reinforce the transmission of the mainstream culture to the next generations. It is for this reason that giving university students course content that focuses on developing critical awareness is essential.

Respect for different approaches to religion. The participants' attitudes towards religion were as open-minded and tolerant as their attitude towards other features of the dominant ideology. One of the participants revealed his astonishment on learning that religion courses are compulsory in the centralized mandatory Turkish national education system and there is only one denomination that is favored explicitly in the course books. During the interviews students expressed how uncomfortable they were having to study the doctrines of one single denomination of Islam, they even mentioned that they felt guilty disagreeing with the imposed rituals of Sunni Islam even when they did not believe in those doctrines. As English language teachers, they thought that they were going to introduce their students to other cultures, not that of the American or British only but also Christian, atheists, or Buddhist, sometimes unintentionally and sometimes as the course content depending on the course materials chosen for the courses they will be using. One participant (Y.) referred to the importance of religious beliefs when using inclusive or exclusive vocabulary: "The individual features of the majority in a language classroom can either reduce or increase the effects of the hidden curriculum in education. As an example, if the majority of the students in a language classroom do not practice the mainstream religion, there will be an emphasis on the idea that "it's a matter of religious beliefs" when the teacher has to teach subjects that are related to religion. On the other hand, if the majority believes in the same religion, there will be an emphasis on sentences such as 'We believe in this religion and we aspire to these values'."

All the six participants who commented on religion playing a role in favoring the majority in the society in educational settings suggested that it played a role that is far from unifying because religion in education was a means to separate the

different and otherwise and demonize the other. One of the participants gave the example of himself being looked down upon and humiliated in the religion course because he was an Alevi. Alevis are heterodox Muslim Shi'a communities constituting the largest religious minority in Turkey. Some students revealed that they found this attitude unacceptable. Yet, many were taken aback because they had never thought that a teacher could bear such a divisive role in class. One of the participants' comments are representative of the others. She (M.) said that "no matter what a teacher teaches being a unifying power or using one's power as a unifying medium should be the main goal. There will always be dominant ideologies, yet the minority ideologies or beliefs should be treated equally by the teachers so that students can look up to equalitarian teachers and be more accepting of the differences." Another participant summarized the moral collectively derived from the interventions: "Whatever is the norm is imposed, yet the norm may not be worth imposing."

Consideration of imposed gender roles. Predetermined, assigned and imposed gender roles enhanced by mainstream teachers throughout the years that students are engaged in tasks or materials that abide by the dominant cultural norms put a lot of pressure on both male and female students. The importance of language courses is that because there is no fixed content as the subject matter of the language courses the materials are comprised of everyday routines and make references to a surplus of social phenomena, and they can be shaping one's understanding of the gender roles imposed by their culture. The participants during the intervention brought up the importance of future English language teachers in breaking the expectations of a conventional society where gender roles are determined by strict norms. During the Socratic Seminars students repeatedly brought up how 'unfit' the Department of Foreign Language Education was seen by their parents, grandparents, high school teachers, and neighbors for male students. There were more female students than male students among the participants and almost all the male students complained about them having to defend their choice of becoming an English language teacher. Although the gender roles issue as a means for discriminatory practices did not come up as a frequently recurring theme during the intervention participants who did refer to gender-related oppression were passionately involved in the fight against gender discrimination. By the end of the

semester the participants in this research presented overt signs of campaigning against conformity raising logical fallacies as seminar discussion questions. One of the participants (Y.) said that gender discrimination has always been an issue on the agenda of conventional patriarchal societies such as Turkey, which is a country in which the literacy rate for women is much less (5/6) compared to men, it is acceptable in rural areas not to send girls to school and early or child marriages are seen to be a resort for the economic burden families struggle with especially in the eastern parts of Turkey. Another participant's comments on how raising critical awareness on gender equality represents the general attitude of the participants towards a teacher's role in putting effort towards a more civilized society where there is less social pressure about dominating and oppressing expectations from different genders: "Gender equality, we all agree that it should be present in our society, so, yes we should work on it in our classes, we should teach the children, teach the people that gender equality should be, like it's the way it should be, without impositions on expected practices."

Summary of the findings

This qualitative study explores the effect of a critical approach on preservice teachers' vision of their profession. Participants were first year students enrolled on Spoken English I and II courses given by the Foreign Language Education Department at Middle East Technical University during the 2018-19 academic year. Students were asked to watch a selection of videos about oppressed groups in education, and to discuss them in Socratic Seminars throughout the two semesters. The researcher observed the seminars, and kept notes of her observations for later analysis. All participants were interviewed prior to the intervention and then again at the end of the academic year. The resulting data clearly shows a marked improvement in freshman students' awareness of multiple aspects of teaching and a more informed vision of their profession.

The research set out to address the following question:

How do freshman preservice teachers view their profession during critical awareness-oriented discussion integrated within the context of their Spoken English course?

After the data was coded according to recurring themes with bottom up axial coding methodology, the overlapping themes were rearranged according to Creswell' qualitative data analysis strategies. Inevitably the assumptions of the researcher were also influential in determining the themes when the data was analyzed on MAXQDA 2018. Four sample interviews were given to an interrater for her to analyze the data and categorize the content to see if the categorization themes matched with the researchers for interrater reliability. When necessary the researchers compared and contrasted their themes and eventually agreed upon the finalized version of the data representation. The fact that the interrater had recently worked on the analysis of her own PhD dissertation qualitative data, is confirmation of her expertise in the analysis process. Eventually the following data representation was formed to visualize the findings in a nut shell:

Professional Vision	
Goal orientedness	
Teacher as social change agent	
Fledgling teacher identity	
Perception of the teaching profession	Methods and materials
	Discriminatory practices in general
	Race
	LGBTQ+
	Special needs students
Critical awareness	Politics, Economics & Culture
	Culture
	Politics
	Economics
	Religion
	Gender

Figure 10. Recurring themes

Under the participants' perception of professional vision several themes stood out. The participants' goal orientedness was analyzed, their belief in being a social agent was explored and the beginning of visioning themselves as a teacher, that is fledgling teacher identity was also reported. Very simply put, goal orientedness refers to the participants' willingness to teach, their will to reach specific goals driven by a purpose they determine for themselves to achieve when

they start teaching. While in the first interviews only 6 participants made comments in the interviews about their future goals as a language teacher, in the second interviews the number rose to 9 participants, but the mentions were much more compared to the first interviews. The ratio of mentions per participants also rose significantly. The rise in the number of mentions per person can be seen in the below table:

Table 3

Number of mentions per participant

Themes	Number or mentions per participant	
	1st interview	2nd interview
Goal orientedness	1.8	3.3
Teacher as social agent	1.4	5.8
Teacher identity in formation	2.1	3.8
Perception of teaching profession	1	3.8
Critical awareness	-	3.5

Rather than the numerical increase in the mentions the content of the interview data bears importance. The participants did not value English language teaching at the beginning of the intervention. Their past experiences caused them to be reluctant to teach even after graduation which they clearly stated in the first interviews. They did not feel comfortable about the fact that they were going to be English language teachers. The interviews and the Socratic seminars bear hints of expecting and unpredictable future. That is the freshman students studying at the Foreign Language Education department did not have a clear goal oriented vision. This attitude changed significantly after the intervention. They sounded more dedicated towards their profession and they were more aware of the real life teaching settings but still they did not sound hopeless, to the contrary they sounded while cautious, devoted to teaching. What was striking in this significant change was that students conformity to the authority in the institutions they are going to work at was a topic of discussion among the recurring themes, and the participants were

very realistic in having to face with resistance when they wished to make differences in the imposed practices, yet they did not sound as compliant towards the end of the intervention. They sounded more empowered when it comes to their role as a future social agent. Hence in the future ELT department program modifications the proficiency courses can function as foundation courses where freshman teacher candidates can start developing their fledgling teacher identity.

Managing diversity appeared to be one of the most sensitive issues that the participants brought up as an issue they wanted to make changes in. Whether it be special needs students, students with different religious or ethnic backgrounds a harmonic voice in which taboos were broken was the general goal of the future teachers in the study. The observation notes revealed more hints of students' realization of the fact that they were riding in the same boat. The critical hats that the participants wore were an effort spent towards equality. The school can be a fallacy generator, it can also be the opposite, it can be an enlightening place where fallacies are refuted, depending on the approach and attitude of the people who have a say in the curriculum and the methods. Teachers who have a passion to teach, can at the same time teach to love the different too which would be a liberating action. The participants when they made references to their past peripheralised experience in educational settings they formed more direct conclusions at the beginning of the semester, such as if you study hard, you can achieve anything. Their cognitive ability displayed signs of advancement in that in their later remarks they refrained from simplistic views of causality. Their remarks on the role of teachers referred to multiple aspects of phenomena. They reflected on emergence of phenomena as dependent on their role in transforming their culture.

Consciousness raising leads to revolutionary change in the institutions, therefore the intervention in this study is hoped to contribute not also to the research on ELT teacher training programs, but to the individual teachers' future praxis.

The main findings about the change in preservice language teachers' professional vision can be analyzed under the following titles: Goal orientedness, teacher as a social change agent, the signs of developing a teacher identity, that is 'fledgling teacher identity, and changes in the general understanding of the teaching profession with specific focus on language teachers. Students' perceptions of their future profession were affected by the intervention mainly with reference to the

materials and methods used. The participants made references to their decisions as to use materials that relate to their students' real lives, not hypothetical and utopic materials published by foreign companies that students cannot relate to, and they made it clear especially in the interviews that in their future professional lives they intend to be sensitive especially towards not discriminating against any minority for any reason.

The number of mentions and the number of participants who mentioned the above topics not only increased but also content wise became much more detailed after the intervention. The increase in rates can be observed in the table below comparing the pre and post intervention data analysis on MAXQDA.

Table 4

The comparison table of pre and post intervention data

Themes	Frequency of mentions per participant	
	1st interview	2nd interview
Goal orientedness	1.8	3.3
Teacher as social agent	1.4	5.8
Teacher identity in formation	2.1	3.8
Perception of teaching profession	1	3.8
Critical awareness	-	3.5

However, the major difference was not numeric, after the intervention students brought up other recurring themes both in their class performances and in the interviews which was proof of the development in their critical thinking skills and critical analysis skills and awareness of their culture, country and future teaching circumstances, limitations and opportunities related to their future profession by close and in-depth analysis of their past educational background through discussions in Socratic seminars.

The main finding relating to participants' goal orientation was that the participants had not decided to become an English language teacher at the

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beginning of the first semester of their first year at the Foreign Language Education department. They did not think highly of the profession and they did not believe that a single teacher's impact on the society they live in can actually be more than a simple medium who transmits information. The teacher experiences of the participants were not promising although most of the students in the intervention classes had a life changing experience with at least one of their former teachers. The participants realized that the teachers who have touched their lives did not have to do much more than give them a new perspective or help them with the realization of a fact.

Discussing personal education-related personal anecdotes brought about a new dimension to a teacher's identity and role in society. The participants towards the end of the academic year, seemed to reveal their opinions on how important the teaching profession is, and especially being an English language teacher because it opens students' horizons to other cultures, to the lives of the people who lived in a different culture from that of theirs, coming from a different ethnic background, religious background, or even sexual orientation, having totally different challenges in life in a way in the hand of the English language teacher. That is to say, being more accepting, tolerating the differences, being non-judgmental towards the others were the values that an English language teacher can transmit to their students rather than just facilitating the practice of accurate and socially acceptable structures and vocabulary to communicate, since language proficiency courses do not have a fixed content unless the institution you are working at is following a content-based instruction. Hence, it was observed that the intervention contributed to the fledgling teacher identity of novice English language trainee teachers.

While participants did not seem to be involved and engaged in developing themselves as teachers at first, in time, through the critical awareness raising tasks they did develop an insight into the significance of their future profession which motivated them. The participants not only developed a will to become English language teachers but also developed a vision of how they would teach. Although this research was not set out to propose any specific teaching methodology, most participants offered that they would want to actively engage their students in their learning and through which they would develop critical thinking skills questioning the status quo, the well-established and widely accepted norms of society. Participants

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said they were now highly sensitive about being fair to minorities and oppressed groups. They mentioned that such groups may be underrepresented in the course materials or the curriculum and may be subject to institutionalized discrimination.

As an answer to the sub research question, 'what is the impact of early critical awareness-oriented content integration in Spoken English courses on ELT students?', this study clearly observed that critical awareness raising content integration enhances students' professional vision. Participants of the study were found to have developed an insight and a more learned and well-thought of evaluation of education and teaching from a wider perspective considering multiple aspects, and for being a language teacher within its various contexts. Students, some of whom stated that they accepted a place at the Foreign Language Education Department with no intention of becoming a teacher, had a clearer vision of themselves as a teacher, hence when they need to make a decision about their profession they can make learned decisions based on the process they went through in their first year at their departments. They have evolved through the academic year to less conservative, more open-minded, sensitive and inclusive positions on teaching and education. Also, participants developed an understanding of otherised groups in educational settings.

The participants confidently expressed that their vision of teaching broadened and evolved during the intervention. This realization has changed their outlook in a variety of ways and has served their own process of becoming a teacher. The increase in the number of participants who made mention of the recurring themes after completion of the intervention can be seen in the table below.

Table 5

The comparison table of pre and post intervention data

Themes	Frequency of mentions		Frequency of participants	
	1st interview	2nd interview	1st interview	2nd interview
Goal orientedness	9	20	5	6
Teacher as social agent	14	70	10	12
Teacher identity in formation	25	69	12	18
Perception of teaching profession	2	80	2	21
Critical awareness	0	74	0	21

Exploring the power of the language teacher profession was also a transformative experience for the participants. Agreeing with the main principle of critical pedagogy, the participants did move from expressing almost 'despair' to 'hope'. In the core of critical pedagogy lies a belief in possibilities. One student (I.) expressed the fact that they now were well aware of what standardized education does not encompass; teaching humanistic values, because teaching values enemies are created not by the standards of global values, but depending on the historical relations between parties who have identified themselves to be belonging to a certain group, nation or religion. Also, during the interviews one of the participants (B.) thought that a capable teacher can more easily cope in a variety of education settings: "The teacher image in my mind should not be that of a depressive one who might commit suicide because of not being appointed to a teaching position at a state school by the central appointment system." By the end of the intervention the students' believed in possibilities for a better world where one single English language teacher could either make a change or trigger change for improvement whatever her teaching circumstances are. Most participants and the

students participating in the Socratic Seminars mentioned having developed a sense of empowerment only by changing their vision of a teacher. A common comment was "I didn't know that…". I did not know that a teacher could start an open air library in her village school composed of donated books only. I did not know that Alevi friends were disregarded in religion course. I did not know that an English language teacher should be responsible to meet the particular needs of her special needs students, I did not know that there are English language teachers appointed to Turkish state schools where the local community do not speak Turkish. I did not know that an English language teacher could teach global values, human rights, being unified, accepting, understanding, empathizing, sympathizing, tolerating, understanding. I did not know that there could be classes where the lecturer does not lecture, where the content is created by students and where learning takes place during interaction, and is not limited to the objectives defined at the beginning of the semester, and assumed to be achieved at the end of the semester. I did not know that discussion was actually a medium to question my beliefs, values, motives and therefore aspirations.

The most dramatic change that took place by the early integration of pedagogical content through critical awareness oriented tasks was a change in the participants' vision of the potentials of a teacher. The teacher image that education faculties created, explored in Tezgiden Cakcak's recent study (2019), as the transmitter of information rather than being a transformative human being was what had initially promoted the rationale behind this present study. It was seen that through critical content integration and through a questioning stance that is not judgmental but that is directed towards seeing and understanding the struggle of the other, whether it be a person from a different ethnicity, race, religion, gender, social status or age, or sexual identity, the belief in the potentials of teachers to contribute to a more egalitarian world where the principles of civilization are based on a reciprocal commitment, are enhanced, deepened, and strengthened.

It can be concluded that observation, noticing effective components of effective teaching and interpretation through knowledge-based reasoning, are vital skills that have a direct effect on goal clarity and orientation to the teaching profession. Therefore, it is important that teacher candidates have critical perspective to socially organized and imposed ways of seeing and understanding

events that are about distinctive interests of a certain group of people. To motivate teacher candidates to be social agents who believe in their own power to make a change in the society developing a critical perspective to the mainstream practices will contribute to the teacher candidates being more inclusive in their practices. Being patient, tolerant, understanding, empathetic, open-minded, self-developing having a foresight would contribute to the teachers' being passionate about their profession. The findings of the present research indicate that the social constructivist approach was very efficient in the intervention. That is students were exposed to the localized challenges, and solutions to localized problems. Observed multiple realities in the videos and when they heard specific examples the others in the class experienced in teaching settings. They constructed their own professional vision adhering meaning to the experiences shared in class when developing their values.

Chapter 5
Conclusion, Discussion and Suggestions

This study was conducted as part of an effort to motivate teacher candidates to develop critical analysis skills over educational practices that tend towards discouraging inquiry, at best limiting our horizons, at worst conditioning us to be intolerant of each other. Since the dawn of society, the attainment and refinement of these skills has preoccupied thinkers, philosophers, writers, law makers, politicians, and teachers. Indeed, their on-going efforts continue to reflect our human struggle to facilitate a multi-dimensional world view, one that accommodates a just society in which the different is not otherised but celebrated. Not surprisingly, the qualities of our education remain a principal determinant of whether we can nurture an egalitarian social structure, or not. Either way, we are in the hands of those who face with challenging biases, prejudice, logical fallacy, and in so doing facilitate our best efforts to secure inclusivity in every walk of life, indeed they are our teachers.

The present study was set out to explore changes in preservice teachers' professional vision during their active participation in a year-long intervention that would engage them in regular discussion of educational issues concerning mostly disadvantaged groups. The participants were first year students studying at a Foreign Language Education department in Ankara. The discussion format used during the intervention was mostly a Socratic seminar where the principle is to understand rather than to prove a point or debate the merits of an argument. The purpose was to encourage students to listen to each other, hear about other experiences and question each other in a civil manner in an endeavor to understand their reasoning and perspectives. The seminars worked as a unifying medium, essentially a space where participants were encouraged to relate their own personal experiences of unjust practices in their education to date. Prior to seminars students were mostly assigned to watch a video with the underlying theme of hope. The aim was for them to witness how some teachers when faced with challenging situations are able to utilize critical pedagogy to move from despair to hope. The videos were intended to portray real life circumstances that the participants might face when they start teaching. Each video highlighted specific challenges that originated due to teaching circumstances, such as limited funding, or where pupils were disadvantaged in various ways and whose sociocultural otherisation exposed the

intolerance of, mainstream society. During the intervention pedagogical content was scrutinized via other tasks that required students to think critically on educational practices, and students were engaged in discussions that analyzed specific teaching challenges from multiple aspects. The data was collected through qualitative methods. The participants were interviewed at the beginning of the intervention and after the intervention about their goals, vision of their profession, the role of mainstream culture on education. The seminars and some other tasks were videotaped for transcription by the researcher who maintained notes of her observations.

The outcome of the study is that students' vision of their profession was more realistic having developed a deeper insight discussing multiple aspects of teaching English in contextualized tasks which were specifically devised to help students practice critical awareness skills and approaches. Participants were found to have developed a greater awareness of teaching and issues arising from facing with oppression and disadvantage in educational settings. This growth in their awareness had both sensitized them to the experience of oppressed groups and expanded their vision of how each and every teacher in the profession can work to positively influence societal change. In this part the findings of the study are discussed in relation to the literature.

The findings of this study can only be analyzed, evaluated and discussed within the specific context it was undertaken, i.e. with a heterogeneous group of preservice English language teachers attending an education program offered at Middle East Technical University in Ankara over the 2018/19 academic year. The researcher was also the study participants' instructor on the Spoken English courses I and II, meaning the intervention was devised, integrated with the course and delivered by the same person. Qualitative data was sought as the study was exploratory by nature and the researcher needed to obtain reliable data from an intervention where the variables could not be controlled for in laboratory conditions. A clear understanding of the context is then what then gives meaning to the findings.

Any teaching context is unique to itself and might resemble others in some aspects and will differ in others. Thus, the features of the educational setting, and the outside factors that influence the results must be considered when interpreting them. To start with, the particular university that this research was conducted in is

famous for its ideas opposing the status quo regardless of which party forms the government of the time. Students are constantly engaged in extracurricular cultural, social and political activities that trigger critical thinking. There are 93 student clubs and over 1000 art or science related activities held every academic year ("ODTÜ: Öğrenci Toplulukları", 2019). Being exposed to such rich stimuli, students are obviously not limited to a cognitive transformation process only nurtured by the education they receive in class. The university is located outside the city center and most students are accommodated in dormitories on campus and in housing in nearby neighborhoods. This makes it easier for them to socialize and attend extracurricular activities. The particular department that the present research was conducted in is located in a rather remote part of the campus. The students take the ring busses circulating around the campus to commute to their departments and it is not uncommon for them to spend time with other students from their classes between classes since the building is quite far from the center. Spending time together, one can observe students preparing for class, group or individual performance tasks together. It is also common for students of the particular department to be engaged in discussions that began in class during breaks, or after class. In short the participants were exposed to stimuli that triggered critical awareness not only in class but also outside class when the data for this research was collected.

The particular population of the classes that this research was conducted in also played a significant role in determining the flow of the discussions in class. The class population was unusually diverse considering the nationality, age, ethnic or religious, or educational background of the students. They are attending an English medium university where 10% of students are drawn from countries other than Turkey. It was therefore expected that international students would make up a minority in the class, however in this particular case the class included an unusually larger group of foreign students. This diversity fed the discussions with ideas that are rooted in different experiences, different perspectives, and different observations. Students were actively engaged in class discussions and were genuinely interested in what others had to say even when they were not being evaluated on their active engagement. There were two Korean students one of which was homeschooled after middle school, the other had spent some years

studying in the United States and had to learn Korean as a second language, one Chinese student was studying German in her country but had been assigned a place in Turkey on a student mobility program. There was a Turkish American student who finished high school in the United States and elected to go to university in Turkey. There was a Russian student, and a Syrian Australian student. There was an Uzbek student who had attended several schools internationally. There were also three adult students who had graduated from other departments in other universities prior to starting their program at the Foreign Language Education department. There was only one student who had just finished high school in Turkey. There were a few students who had previously studied a few years in other departments before they decided to study English language teaching. The Turkish students in the class were from different cities around Turkey and had attended a variety of secondary education offerings. While they shared some aspects of their educational background some differed considerably. The diversity in the backgrounds of the participants was an asset to the class discussions because of the actual experience gap between the participants. In language proficiency courses, usually, the tasks are designed based on a scenario. It may be difficult for the participants to relate to the roles assigned because they might not be interested in the topic under discussion or because they might not relate to the role given to them. However, the discussions in the Socratic seminars sustained the interest of the participants because they could relate to others' experiences at times and because they actually wanted to learn about each other's experiences.

In addition to the particular characteristics of the research context and the composition of the participants, another major factor that affected the results of the study was the way the assigned tasks were designed. Apart from the presentation and role play topics, one of the most influential tasks the participants engaged in was the Socratic seminar, whose philosophy and principles were readily adopted by the class. Although the discussion format was not familiar to most students who were used to debating for or against an idea formerly, they soon warmed to the format of a scholarly discussion whereby they could consider multiple aspects of a topic without supporting a stance and contribute to the construction of common knowledge created on the spot in class with the intention of refining opinions based on shared perspectives and experiences. All participants, without exception

reported having benefitted from the seminars in one way or another. While most mentioned how much they benefitted from the seminars in terms of developing their fluency in English, the scope of the present study does not cover the contribution of the seminars to students' language proficiency.

In a Socratic seminar the objective is to contribute to all participants' analysis and reasoning skills. The students were not asked to cite their input sources, the videos, in the first seminars but later they were expected to synthesize their personal experiences with those of the characters or the speakers in the videos. There were a few students who would help with the flow of the discussion, asking further questions when the class went silent, addressing the relatively passive, quiet or shy students with higher anxiety levels when engaged in spontaneous speaking tasks, sometimes intentionally sounding as if they were opposed to the general consensus in class just so that the discussion would gain a new dimension. The seminars always moved to a deeper level if one of the participants could provide a personal example that was distinctly different from the others. The seminars contributed to the civility of the students profoundly in that during the seminars students were asked to address others with their names maintaining eye contact, avoiding interruptions and acknowledging that they have heard what the previous speaker has just said. During the seminars the students were asked not to raise their hands when they wanted to take a turn, because when students raise their hands there has to be a figure of authority to decide who to give the floor to. During the seminars, the instructor was passive. She changed the questions of the slides when students reached a silent moment or when the next question on the slide about the videos the students had seen required further elaboration of the previous topic under discussion. When they did interrupt the speaker they used the socially appropriate fixed expressions to apologize. These seemingly minor details created a comfort zone for students and even the most anxious ones joined the discussions eventually. The fact that students got to know each other better in time also was a major factor in creating the comfort zone. In short, classroom dynamics, the feeling of belonging to a community, the contribution of students to their friends' development, and peer scaffolding that Vygotskian Sociocultural theory refers to were the main parameters that affected the findings.

The researcher designed the intervention to emphasize the practice of peer mediation throughout the course which was delivered over two academic semesters. As a consequence, the Socratic seminars were held in two circles, one inside and one outside circle. Each student matched with a friend from the outside circle. The student in the outside circle was responsible for noting down new examples, different perspectives, questions to be posed to others about the topic under discussion and to send them to the person sitting in the inside circle engaged in the discussion. This helped to establish a sense of solidarity and co-operation. Sociocultural theory emphasizes the importance of the social environment and social interaction when it defines peer-mediation. In some seminars students matched with a friend of their choice, in some others they decided where to sit on the spot spontaneously, and in others they were matched with an assigned partner. The symbolic tool, language, in SCT was used for the mediation during the seminars when the outside circle sent notes to the inside circle. So, in assisting each other during the seminars, there was ongoing interaction between the inner and outer circles, thus including and activating the students who were not engaged in the oral discussion. Peer mediation was always applied during the seminars. Scaffolding was thus incorporated into the design of the seminars, whether it be by peers, or the teacher.

Although the Socratic seminars contributed profoundly to the effectiveness of the intervention, the task is difficult to design and the instructor setting out to try it should consider several drawbacks which the researcher in this study experienced. The first difficulty lies in the fact that students, no matter their educational background, may not be familiar with the principles of the task. The first time it was implemented in class, the students were observed to have been totally unfamiliar with the format. They were used to conflictual argument and defending their clear stance with strong support. They were used to having the teacher as the authority to evaluate them as they spoke, to manage the debate and to give the floor to whoever she pleases. While this situation had been anticipated by the researcher and she had incorporated some peer work activity in smaller groups in preparation for the first seminar, it was observed that many students were anxious about addressing a larger group. The preparatory activity enabled students to choose their partners and to come to class having prepared their notes. They could also use their mobile phones to access dictionaries and translation applications. Despite these

allowances, the students were not engaging with or following the discussion, behaving as if they were only to be evaluated in terms of the expression of their own opinions and did not understand that the principal criterion was how actively they were participating in the seminars. With the dynamic assessment rationale of the Sociocultural theory in mind the researcher was minded to keep making modifications to the rubrics if the seminars were used for assessment before she shared them with the students, so that the criteria was arranged according to the needs of the students. For example, later in the year, when the students were perfectly clear about the expectation of supporting relatively passive friends, they did it anyway even though it was not specifically included in the rubric. Similarly, civility, manners about not interrupting others, having eye contact and addressing friends with their names and acknowledging that they have heard the other party were well established after the second seminar. Towards the end of the academic year the students were so used to the format of the seminars that even discussions during the breaks or discussions that were not relevant to the seminar topics were undertaken in a similar format. A major change in students' jargon and style was that they avoided harsh, firm, black and white expressions. They tried to understand rather than disagree with others. Trying to understand the others they asked further inquiry questions which were not judgmental but neutral. Many students expressed that they have learned a lot from the seminars in a process where useful information was not predetermined but co-constructed on the spot during the discussions and afterwards when they reflected on them.

Another challenging task was that the researcher recorded almost all the classroom tasks and designed some tasks to be video recorded by the students during the intervention. The recording process required a tripod and a microphone being brought to class. Thereafter it was very time consuming to upload hours of videos on a cloud system that students could have access to, but outsiders could not. The recordings were very useful for the researcher to make her observation notes. The students also reported that the recordings were also beneficial for them to go back and reflect on their performance and listen to the discussions one more time to think and rethink on some of the points. They said that the learning process lasted much longer than the two hours they spent in class.

For other researchers or practitioners, it is strongly recommended that if they would like to design a version of the Socratic seminar for their courses, they start

from a controlled version in which students know who to pair up with, know the topic of the discussion ahead of time, have input to activate their schemata before the seminar in articles, video or audio form, come to the session having thought about how the content of the input they studied in the articles, videos, or audios relates to their personal experiences. The more specific the examples provided during the discussion the better. They might be asked to make notes and refer to them during the seminars. For the first experience it might be better for the instructor to prepare the questions for students to see how to formulate them without sounding as if they are asking for information given in the input. An ideal question that would trigger discussion of the topic at hand is a question that students can relate to, but still a question whose answer might require the students to make citations from the input so that they can present their ideas clearly using a common shared background and in this way they can move smoothly to their reflection building upon the shared background. It is also highly suggested that the seminars be videotaped for the researcher to be able to go back and make detailed notes on interaction patters, argumentation patters, and similar specific focus areas that a practitioner instructor can concentrate on. An outside researcher can then be able to watch the seminars and discuss the observations of the researcher together, so as to help her improve the quality and reliability of the data collected.

Socratic seminars can be used by any teachers teaching any humanities course who would like to enhance students' critical thinking. Especially in second language classes, at any English level, they would be beneficial because the students would feel less anxiety about speaking spontaneously and have the support of a partner student behind them. The presence of an observer would relieve the work on the instructors' shoulders to provide feedback for each and every student. When provided, the students might receive more detailed feedback with the supporter's rubric or notes. When recorded, the student would be able to go back and reflect on their performance. In courses where language is not the main focus, students can reflect on the ideas discussed during the seminars. Specific tasks based on this reflection can be incorporated according to the objectives of the course or the session in hand. In EFL courses offered in settings where students cannot find authentic practice opportunities in English, the seminars would provide them with a friendly and tolerant atmosphere for L2 practice (Balaman & Daşkın, 2019). Some excerpts from the Socratic seminars of the intervention in this study

can be seen in Appendix P and Q. The factors mentioned above contributed to the effectiveness of the seminars in developing students' perceptions.

The definition of vision by Marcus and Nurius is based on a possible self-concept, about what people would like to become. What determines this self-concept is what they believe to be the "possible self". Higgins when he refers to the effect of motivation on vision states that the possible self-concept is founded by hopes and wishes. The present study was an attempt to contribute to the professional possible self-concept of the participants. The findings indicated that a significant affirmation had occurred in student teachers' belief in themselves as agents of social change. In the following paragraphs the findings will be discussed in relation to previous research on critical content integration in teacher education programs.

Schools are where discrimination is reproduced as well as challenged, and English language teachers have a key role in this struggle in that language is a medium not only to understand the others but also one's self. Learning a second language students find themselves discovering their personal beliefs being exposed to 'the other'. Norton and Toohey (2004) state that language is a tool used to transmit and conserve ideologies, it is a medium to make our social surrounding and our history meaningful, and a way to create possibilities for the future. Accordingly, they propose that teaching English can be seen from a social progressivist perspective. While teaching English aims at developing communication skills, it is undeniable that it is a political act at the same time since it enhances critical awareness on social issues. In a language classroom students work towards communicating with a group of people they do not share the same background with. A language classroom, therefore, is a door opening to 'the other'. It is the perfect arena to develop critical inquiry skills.

Professional vision in this study refers to the perceptions of preservice teachers of their future selves. It entails their beliefs and expectations of the language teacher profession. Enhancing professional vision requires a deep analysis of everyday classroom practices with a critical approach. It was found that at the end of the intervention, participants' belief in the potential of an English language teacher to be a social change agent had changed. The intervention was

grounded in critical pedagogy principles, and the change in participants' beliefs towards a wider potential for teachers encompassing being a social agent in raising awareness towards sensitivity on disadvantaged groups in education, is an indication of the change from 'despair to hope' sought in the philosophy of critical pedagogy. In that sense, it would not be a hasty conclusion to claim that the intervention could produce the language of possibility suggested by Giroux (1988). The participants' belief in the possibility of making history even if it is in their own teaching setting was enhanced, which has been empowering for the teacher candidates involved.

Discussion of the findings on developing critical awareness in teacher education programs

Although there has been ample research on developing critical thinking both in language classes and in teacher training, there are few examples of research on developing critical awareness in preservice teacher training programs. Yet, research conducted by Black et al. (1994, 2005, 2006) concluded that education should encompass discrimination related themes to raise awareness on how educational settings can be perpetuating ideologies, and therefore students should be offered courses in which they cover issues "as to avoid biased, distorted, partial and uninformed rhetoric". Critical thinking should be triggered to improve students' cognitive abilities so that they can be individuals who can open-mindedly raise questions, analyze, synthesize and evaluate. The present study also concludes that critical awareness can be taught and practiced, and will develop students' analysis skills based on multiple aspects evaluated and synthesized.

An important study that informed the conduct of the current research was undertaken by Crookes and Lehner (1998). They found that ESL or EFL teachers were not contributing to the general welfare of society in that they had difficulty addressing socio-political issues. They recommended the principles of critical pedagogy be integrated into their training. Kumaravadivelu (2003) later categorizes teacher roles as passive technicians, reflective practitioners and transformative intellectuals. Crookes and Lehner's (1998) suggestion of a teacher training program would entail training preservice teachers to be transformative intellectuals. The intervention in the present study aimed to change preservice teachers' vision of the

teaching profession from that of a passive technician to a transformative individual. Having watched videos of real life and fiction teachers who could change their teaching settings, change attitudes, fight with the oppressing dominant ideology imposed, the participants of this study started thinking of the crucial role they are going to play when they graduate. According to the observation notes of the researcher and the data collected in the interviews it was found out that the majority of the participants believed that they had the power to be transformative intellectuals against all odds, when their group of students were the students 'left behind', when they had limited funding, when they had to break the norms, and when they needed extra ordinary methods of reaching out to their students with the aim of not only to teach English as course content, but embarking on a mission to widen their horizons, letting them see the social phenomena they are currently struggling to survive from multiple perspectives, and eventually being much less judgmental against the otherised minorities.

The change in trainees' belief as to the potentials of the teaching profession might yield significant consequences. The preservice teachers of today will be teaching tomorrow, and any teaching position, even in a set framework, requires making decisions. While these decisions can be major decisions such as the ones about the goals and objectives of a curriculum, or the choice of materials; they can be seemingly minor but still life changing in effect, such as choosing the right reference words not be offensive or alienating a group of people.

Yasemin Tezgiden Cakcak discusses the integration of critical pedagogy into teacher education as 'critical teacher education' in her book *Moving Beyond Technicism in English-Language Teacher Education* (2019). Tezgiden Cakcak asserts that as teachers we might serve the interests of the system or be critical and raise critical awareness working towards social justice being agents of change. The motive for the intervention reported in this dissertation was the intention to raise future teachers as potential agents for change. Not only the motivation behind this study but also the rationale, justification and support come from the belief in, will and wish for training transformative intellectuals as teachers. A teacher should be committed to making a change in the transformation towards a more just social system rather than solely being a vehicle, a tool or a medium to transmit information

especially today in the 21st when information is available at the tip of our fingers, yet values and skills still need to be taught.

A transformative teacher can be the product of a critical pedagogy oriented teacher education and embody a critical intellectual approach to standardized public education. Hawkins (2011, p. 2), too, proposes that developing critical awareness requires positioning English language teachers as "agents of social change" in the fight against unjust practices in the school system at first, and later, in the society at large.

While critical thinking is only a subskill to achieve critical awareness it is indispensable to our ability to problematize, analyze information and experiences deeply, synthesize and take action, hence the literature on developing critical thinking in teacher education programs is directly relevant to the present study. Sternberg and Williams (2002) might have suggested that thinking is a naturally evolving skill and criticality cannot be taught, there is ample research, including the present study, which would prove the opposite. Said another way, the cumbersome effort put into developing criticality in teacher education programs have been fruitful. One such example that the findings of the present study are parallel to is the significantly effective transformative teacher education program held in a rural area in the United States whose courses focused on diversity, culture and equity by having the attendees participate in community-based field trips. What is particularly similar to the intervention in this study is not the field trips, as the intervention in the present study was solely limited to engaging in tasks prepared for ahead of outside the classroom, but actually performed in the physical classroom. Rather, the similarity lies in how students were engaged in sharing culturally responsive teaching experiences, in the case of the METU intervention the core of these being students' own stories of cultural prejudices they encountered in diverse educational settings. Likewise, Sevier (2005) also emphasized the contribution of sharing personal histories to establish an understanding of the complex social, cultural and political structure that the educational setting in question is situated in. In his practice he invited disadvantaged students to make their voices heard by the teacher candidates, in the case of the present study the students in the Spoken English

course were able to share their experiences of feeling disadvantaged one way or another depending on the subject matter being discussed.

Another study in the literature has yielded findings that are parallel to the present one. A study conducted in Iran with EFL teacher candidates focused on teacher identity development. Abednia (2012) reports that the participants' perspectives of the language teaching profession have changed from a means to earn a living to being transformative intellectuals, agents for change.

Gender and gender associated power relations are sensitive issues in teacher education. A previous study on developing critical awareness on challenging assigned gender roles with teacher candidates was conducted by Esen (2013). The descriptive content analysis in the study reveals that the participants' perceptions changed to an extend that they started transformative action from their own daily routines and extended it to their teaching practice. These findings affirm that the role of the teacher is not without hope and they can break the chain of transmission of gender stereotypes associated with a patriarchal society. As observed in the current research, participants related that issues to do with gender related discrimination, violence and sexual identities should not be treated as exceptions to the pursuit of equity and social justice for all.

The findings of this research are limited with the data collected over one academic year. In a longer longitudinal study, similar results may yield even if the critical pedagogical content integration intervention is not undertaken in the participants' first year of study at the Foreign Language Education Department. However, in their first year it is assumed that they are more enthusiastic to study pedagogical content and their professional vision is not yet shaped.

Suggestions

In language teacher education programs the first year is the most important year when it comes to developing insights into the professional vision, that is students start forming visions about what kind of a teacher they will be in the future or whether to be a teacher or not. Their previous high school education is not profession specific as it is based on a general standardized for all MoNE schools in

Turkey. Students who are placed in English language teaching programs must pass the English language proficiency exam given by their university with higher grades than students seeking to study at other departments. This is to meet the requirement that by the time they start their freshman year their English language proficiency level approximates B2+ or C1. In their first year their program is also mandated include language proficiency courses. However, students are sufficiently proficient in English language are permitted to start studying pedagogical content. As they are not attending a general English language school they can be exposed to the topics they will be studying in their departments to become a teacher. The content of methodology, linguistics, or literature courses at a typical English Language Teaching departments does not necessarily cover the immediate education-related problems of the time, country or culture. It is not uncommon that students graduate as English language teachers from their undergraduate programs not having discussed their personal experiences and problems acquiring their English language skills, or not having discussed the widespread ongoing mainstream practices that are not functional or simply unjust. The will to contribute to the well-being of society is rarely ever the mission of an English language teacher training program. Whereas this study has shown that problem posing directed at the difficulties that students themselves have experienced in their own social settings will be constructive. The present research observed that students can relate the pedagogical content they are studying to their own educational background or to their future profession, start shaping their ideas about what is plausible, and how much potential a single teacher has against all odds in educational settings.

Teachers need to make instant decisions and act accordingly which is quite an advanced skill that requires spontaneous speaking skills even for experienced teachers (Vancı Osam & Balbay, 2001). The language proficiency courses and especially the Spoken English course lends itself to covering effective teaching and learning methods, techniques and strategies, educational psychology and educational sociology topics, important thought leaders in education, and most important of all, what is not working for particular people in education reflecting on diverse cases, thinking of possible actions to take, experiencing change even in the very same classroom in their minds, and in the perception of their friends through a social justice lens. Such an approach in which language proficiency is enhanced

through the integration of critical pedagogical content would not only help teacher candidates to explore the possibilities of their profession but it would also contribute to the belief in their power to shape the moral life we inspire to live.

Pedagogy is a political act in every step of the way. Stripping it from its essentials would not benefit the self determination of the transformative teacher. Teacher candidates can be transformative human beings if they develop critical awareness about the social, political and economic aspects of teaching. Therefore, research investigating a predictive impact of critical content integration on preservice teachers' professional vision will be guiding for teacher training program designers.

Most important of all, this research hopes to disseminate a sensitivity in future teachers about societal inequities. Practicing English language teachers are a part of the teacher community who can facilitate work against discrimination and who can work with an exponential effect by stimulating critical thinking on controversial issues in their students on social justice. Schools can play a key role in bridging divides. Course materials can be prepared, adapted and used embracing justice-oriented curricular and instructional practices for more inclusive practices.

The teacher roles assigned to our teacher candidates need to go beyond transmitters of information. This is of course only plausible if teachers develop critical awareness of challenges and tensions resulting from societal and institutional power relations. Teacher candidates should be trained to believe in their role as social agents and to aspire to be capable philosophers rather than technicians.

The present research hopes to disseminate a transformative teacher education pedagogy in English language education departments. Faculty with experience on critical pedagogical content integration need to share their experience to inspire teacher educators not only in under graduate programs but also in free-lance teacher training programs as well. Early integration of critical pedagogical content through a Socratic approach is especially essential in English Language Education Departments because it is language teachers who will raise awareness of the choices available to oppose hegemonic discourses whether the concern be race, religion, special needs or sexual orientation. As one of the major

implications of this study, especially in language proficiency courses in English Language Teaching departments pedagogical content integration can be suggested. Pedagogical content that raises an awareness of real life teaching circumstances would make an invaluable contribution to the student teachers' fledgling teacher identity. The freshman students studying at the foreign language teacher training programs can start developing a sensitive attitude towards the economic, politic and cultural background of teaching a second language, a lingua franca in their own contexts, make comparative studies with the curricula adopted in other countries, and can discuss the contextual reasoning behind the decisions made on teaching L2 in state and private schools; state and private, first language and English-medium universities. It is hoped that this research is an inspiration for future initiatives aiming at developing critical consciousness, hence would be disseminating a more equity and social justice oriented educational perspective.

As Giroux (1983) puts it, although schools are where the existing ideology and its discourse is reproduced, they can be places where students actively engage in questioning the imposed ideology as well if teachers themselves do not become the passive followers of dominant practices that are considered the norm in their teaching. Investing in transformative intellectuals, language teacher education, therefore, should include courses in which inequalities are discussed to empower future teachers with the ability to question and put time and effort in working towards the realization of "emancipatory possibilities" (Teacher as social change agent, p. 215). One common passion that all language teachers should be committed to must be to fight against the polarization of the different groups among their students, and hence, among society at large by disseminating a unifying rhetoric. The language of possibility can be taught synchronously with the English language. Teacher trainers cannot afford to ignore the fact that for civilizations to advance critical views should be welcome (Habertürk TV, 2017). Teacher training university programs should not be where critical awareness is suppressed, to the contrary it should be the essence of education in our time when information is readily accessible online but skills and values still need to be taught.

It can be concluded that observation, noticing effective components of effective teaching and interpretation through knowledge-based reasoning, are vital

skills that have a direct effect on goal clarity and orientation to the teaching profession. Therefore, it is important that teacher candidates have critical perspective to socially organized and imposed ways of seeing and understanding events that concern the distinctive interests of a certain group of people. The motivation for teacher candidates to be social agents, who trust in their own ability to make a change in society through developing a critical perspective of the status quo, is instilled by experiencing inclusivity in practice. Effort spent on being patient, tolerant, understanding, empathetic, open-minded, self-developing and having foresight has been seen in this intervention to contribute to freshman trainee teachers' becoming more passionate about their profession. The findings of the present research indicate that the social constructivist approach was very efficient in the intervention. During the Spoken English course for trainee language teachers the participants were exposed to real life challenges, and solutions to localized problems. They encountered multiple realities in the videos and were able to utilize the Socratic seminars to go on to share their various experiences in diverse settings with their peers. They were required to actively adhere meaning to the experiences being shared in class, a process which was observed to have raised critical awareness amongst them, helping them to reflect on and develop their values over the year and to start forming their own professional vision.

The major outcome of this study was that freshman students who were studying in the English Language Teaching program were sensitized towards discriminatory practices at schools and they developed an awareness of their roles as future language teachers in being a social change agent who can contribute to transformative practices in their teaching settings or at the large scale. The participants' perceiving themselves as empowered human beings who influence the public by reflecting on critical issues and by taking action agrees with the Freirean critical pedagogy philosophy of approaching education. The discrimination that was the subject matter of some of the input videos assigned before the Socratic seminars was against the minorities of different ethnic or religious background, against the special needs students and against the LGBT groups, however this does not mean that students were desensitized about the discrimination against other disadvantaged groups, such as the financially disadvantaged groups, or students who live in developing or underdeveloped areas. Turkey has welcome about

600.000 Syrian refugees in the last 8 years, although the Syrian minorities were a topic of discussion occasionally during the intervention and was brought up by some of the participants, their forced migration and conditions relating to their cultural, economic or religious background, their treatment in Turkey and Turkish schools, their psychological state was not one of the themes that was dealt with, further research can explore the effect of an intervention that aims to raise critical consciousness on the requirements, expectations and case specific conditions of teaching English to bilingual Syrians who are placed in Turkish state schools because of the forced migration. In fact, critical analysis skills of English language teachers play a significant role in any diverse culture. The critical issues do not cover the special conditions and unjust practices about students from different backgrounds. Today, any global issue has become the topic of content material in English classrooms, and some language teachers advocate that they have a responsibility in teaching globally conscious generations, responsible citizenship or sustainable development methods for civilizations. At first glance, these critical issues may seem detached from the content of the English language classes, yet, English is the lingua franca of the business, education and science. Hence English is the means that paves the way for a more just society in which globally mobile, active and functional human beings can be raised in English courses if the content and methodology is chosen accordingly. The era of imposed textbooks is ending; the surplus of free access materials gives the language teachers an array of choices. The era of Kumaravadivelu's (2001) passive obedient technician practitioner English language teachers has come to an end. The research on critical pedagogy in English language classes is increasing in number exponentially in diverse parts of the world about the single handed contribution of teachers who felt empowered, moved, and motivated enough to create transformative change in their contexts to create a more civilized and just educations system, and society. Only recently, the reciprocal relationship of critical pedagogy and English language classes were not recurring themes in ELT conferences. Today, there are social media groups, student clubs, journals, and conferences specifically focusing on a critical sociopolitical awareness in English language classes.

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105- Welcome to study ELT!

Guidelines for the first ungraded task:

- Prepare a 3-minute talk on one of the topics below.
- It is fine if several people choose to talk about the same topic.
- You do not need to let me know of your topic choice before class.
- Do not prepare slides for this short talk.
- You can prepare note cards, but you are not allowed to look at a full text when giving your short speech.
- You do not need to refer to the sources you have used during your short talk.
- If you like, you can choose one topic and divide the content into two/ three logical parts to present with (a) friend/s.

Topics:

1. Who is Chomsky? And what is his contribution to ELT?
2. What is Universal Grammar?
3. Who's Krashen? And what is his contribution to ELT?
4. What is the difference between 'learning' and 'acquisition'?
5. What does 'i+1' theory suggest?
6. What is Krashen's 'monitor model'?
7. The history of English
8. The Grammar Translation Method
9. The Direct Method
10. Audio-lingual Method
11. Silent way
12. Suggestopedia
13. Community language learning
14. Total Physical Response
15. Natural Approach
16. Communicative Language Teaching
17. Who is Dell Hymes? And what is his contribution to ELT?
18. Who is Vygotsky? And what is his contribution to education?
19. Who is Zoltan Dörnyei? And what is his contribution to education?
20. Who is Rod Ellis? And what is his contribution to education?
21. Who is Nick Ellis? And what is his contribution to ELT?
22. Who is Mihály Csíkszentmihályi?
23. What is the 'Flow Theory'?
24. Who is John Mc. Whorter? And what is his contribution to ELT?
25. What is CLIL?
26. What is Conversation Analysis?
27. Who is Charles Berlitz?

28. Who is James Asher?
29. Who is Piaget?
30. Who is Skinner?
31. Who is Vygostky?
32. What is the difference between 'second language' and 'foreign language'?
33. Who are Larsen and Freeman?
34. What is the difference between assessment and evaluation?
35. What is a standardized test?
36. Who is Richard Schmidt?
37. What is the noticing Hypothesis?
38. What are 'individual differences' when learning a second language?
39. What is a 'corpus'?
40. What is the contribution of corpus studies to ELT?
41. The history of education
42. The future of education
43. What is neurolinguistics?
44. What is cognitivism?
45. What are learning strategies?
46. What is an 'action research'?
47. What is CEFR?
48. Who is Paulo Freire?
49. What is the 'pedagogy of the oppressed'?
50. What is Contrastive Analysis?
51. What are Grice's maxims of conversation?
52. What is EPOSTL?
53. What is Emergentism?
54. What is self-regulation?
55. What is ZPD?
56. What is 'scaffolding'?
57. What is corrective feedback?
58. What are fixed mindset and growth mindset?
59. What is the 'critical age hypothesis'?
60. What is sociolinguistics?
61. What is pragmatics?
62. What are the functions of standardized tests?
63. What is a summative and formative test?
64. What are macro skills and micro skills?
65. What is validity in testing?
66. What is reliability in testing?
67. What is practicality in testing?
68. What is transparency in testing?
69. What is the difference between assessment and evaluation?
70. What is a lexical syllabus?
71. What is a grammatical syllabus?

72. What is a notional syllabus?
73. What are theory, method, approach and technique in ELT?
74. What is intercultural competence?
75. What is Esperanto?
76. What is English as a lingua franca?
77. What is 'World Englishes'?
78. History of SLA
79. History of ELT
80. History of ELT in Turkey
81. What is task-based language teaching?
82. Who is Rod Ellis?
83. What is incidental language learning?
84. What are O'Malley and Chamot's cognitive, meta-cognitive, social and affective strategies?
85. What is self-regulated learning?
86. Who is Dörnyei?
87. Who is Kumaravadivelu?
88. What is McAdam's 'The Big 5 Personality Model'?
89. What is 'multicompetence'?
90. Who is Vivian Cook?
91. Who is John Dewey?
92. Who are the Jesuits?
93. What is the contribution of the Jesuits to education?
94. What has been the effect of the industrial revolution on education?
95. Who is Berlitz?
96. Who is Comenius?
97. History of language teaching
98. Who is Steven Pinker?

APPENDIX-B: Guidelines for the first Socratic Seminar

1. Choose some of the videos below, or add an extra video of your choice on the link below:

https://tinyurl.com/videosuggestions
2. Watch the videos of your choice and think critically about

- what you are moved/ inspired/ discouraged by
- what you dis/agree with
- what you think will be memorable for you
- what you thought was a hyperbole
- what you thought was phony/ unrealistic/ unlikely in your context today or in the future
- what you think is possible with a little motivation and energy
- what you think is possible with collaboration with other teachers

3. Come to class with your notes to refer to during the Socratic Seminar

----

1. Dilek öğretmen
2. 3 Idiots (movie)
3. Charlie Chaplin- Modern Times (movie)
4. Pink Floyd-we don't need no education:
5. Ken Robinson- Schools kill creativity:
6. Fark Yaratanlar:
7. History of teacher education in Turkey (article- not a video)
8. Kamplumbaganiz gay
9. Being so different that it hurts others
10. Fatma Teyze speaks French
11. The Chorus (movie)
12. Dead poets Society (movie)
13. To Sir, With Love (movie)
14. Building a school in Burkina Faso
15. Halide Edip Adivar's Vurun Kahpeye
16. Millionaire South Korean teacher
17. Kyriarchy

APPENDIX-C: Consent form

Bu araştırma Hacettepe İngiliz Dili Öğretimi doktora programı dahilinde, Prof. Dr. İsmail Hakki Erten danışmanlığında yürütülen bir doktora tezi çalışması kapsamında yapılacaktır. Çalışma için Hacettepe Üniversitesi Etik komisyonundan izin alınmıştır. Söz konusu çalışma Orta Doğu Teknik Üniversitesi İngilizce Öğretmenliği Bölümünde birinci sınıflara verilen Spoken English dersinde pedagojik içerik işlenirken eleştirel bilinç geliştirme üzerinedir.

Araştırmada mülakatlar ve video ve ses kayıtları kullanılacaktır.

Mülakatlarda sizin eleştirel pedagoji kapsamına giren konulardaki görüşleriniz ve dersin içeriği ve işleyişinin eleştirel bilincine katkısı ile ilgili sorular olacaktır. Mülakatlar ortalama 10-15 dakika sürecektir. Vereceğiniz yanıtlar lisans programda benimsenen içerik ve yöntemin etkisi açısından önem taşımaktadır. Mülakata katılımda gönüllülük esastır. Mülakat sırasında sorular nedeniyle ya da başka bir nedenle herhangi bir rahatsızlık hissetmeniz durumunda istediğiniz an mülakatı sonlandırma hakkına sahipsiniz. Böyle bir durumda araştırmacıya mülakata devam etmek istemediğinizi söylemeniz yeterli olacaktır.

Video ve ses kayıtları size haber verilip izniniz alınarak yapılacak ve kullandığınız dil açısından analiz edilecektir. Hiç bir kayıt bilginiz dışında paylaşılmayacaktır. Araştırmacının kullanması için saklanacaktır. Sesinizin veya görüntünüzün kayıt alınmasında gönüllülük esastır. Kayıtlar sırasında herhangi bir rahatsızlık hissetmeniz durumunda istediğiniz an kaydı sonlandırma hakkına sahipsiniz. Böyle bir durumda araştırmacıya kaydı devam etmek istemediğinizi söylemeniz yeterli olacaktır.

Mülakatlarda size sorulan sorulara verdiğiniz yanıtlar ve ses ve görüntü kayıtları yalnızca doktora tezi kapsamındaki araştırmada kullanılacak, görüşmelerin sesli kayıtları şifreli bir bilgisayarda saklanacak ve katılımcının kimliği gizlenecektir. Araştırma yayınlarında görüşmeler sırasında katılımcıların kullandığı ifadelerden katılımcı kimliği gizli tutularak alıntı yapılabilecektir.

Bu çalışma ile ilgili daha ayrıntılı bilgi almak için araştırmacı Seher Balbay (seherb@metu.edu.tr, 90.505.257.9208) veya Prof. Dr. İsmail Hakki Erten (iherten@gmail.com) ile iletişime geçebilirsiniz. Katılımınız için teşekkürler.

Bu çalışmaya tamamen gönüllü olarak katılıyorum ve istediğim zaman yarıda kesip çıkabileceğimi biliyorum. Verdiğim bilgilerin bilimsel amaçlı yayımlarda kullanılmasını kabul ediyorum.

- **Katılımcı:**
  - Adı, soyadı:
  - Adres:
  - Tel:
  - İmza:

- **Araştırmacı:**
  - Adı, soyadı:
  - Adres:
  - Tel.
  - e-posta:
  - İmza:

  Tarih: _____

APPENDIX-D: Program Outcomes

Program Outcomes	Level of Contribution			
	0	**1**	**2**	**3**
Make appropriate pedagogical decisions in accordance with their particular English teaching context (i.e. Age, setting, location, and learner background) based on a contemporary repertoire of language teaching approaches and methods.		X		
Critically analyze linguistic, literary, cultural, and historical issues when selecting, developing, and using course materials and assessment instruments.			X	
Based on their familiarity with educational sciences, literature, and linguistics, establish cross-disciplinary connections and develop critical intellectual curiosity.				X
Identify and generate solutions for specific language-related problems which learners of English may face at different proficiency levels.			X	
Individually and collaboratively design, conduct, and report small-scale educational research projects by employing relevant research methods in the investigation of language with teachers from local, national or international contexts.	X			
Demonstrate awareness of individual, multi-cultural, and psycho-social diversity in learning environments and adapt to different local contexts.			X	
Analyze and address professional challenges based on an awareness of global systems and comparisons of educational systems.		X		
Fluently and accurately use all receptive and productive English language skills at an advanced level for effective daily and academic communication.				X
Effectively translate a diverse set of English and Turkish discourses considering context-specific elements.		X		
Utilize experiences of learning a foreign language other than English for developing an awareness of language learning processes.		X		
With self-confidence, effectively communicate with students and other stakeholders in educational settings.				X
Engage in reflective teaching, self-evaluation, and ongoing professional development.		X		
Select and utilize appropriate instructional technologies and information literacy skills to increase the effectiveness of foreign language teaching.		X		
Promote creativity, understanding, cooperation, and equity to establish a positive classroom environment.				X
Develop a critical and multicultural perspective to language and language-related issues emerging from global English contexts.				X

0: No Contribution **1:** Little Contribution **2:** Partial Contribution **3:** Full Contribution

APPENDIX-E: Freshman Year Course Descriptions

EDS 115- Course Content

Fundamental concepts related to education and instruction; aims and functions of education; relation of education with other fields and sciences; legal, social, cultural, historical, political, economic, philosophical and psychologic foundations of education; school and classroom as teaching and learning environment; effective teacher characteristics, current developments in teaching profession and teacher training; trends about education in 21st century.

EDS240 - Course Content

The basic concepts of sociology: Society, social structure, social fact, social event, and so on.; the pioneers of sociology (Ibn-I Haldun, A. Comte, K. Marx, E. Durkheim, M. Weber, and so on) and their educational viewpoints; education in terms of the basic sociological theories (pragmatism, constructivism, symbolic interactionism, conflict theory, critical theory, phenomenology and ethnomethodology); social processes (socialization, social stratification, social mobility, social change, and so on) and education; social institutions (family, religion, economy, politics) and education; the development of sociology and educational sociology in Turkey (Ziya Gökalp, İsmail Hakkı Baltacıoğlu, Nurettin Topçu, Mümtaz Turhan, and so on); culture and education; school as a social, cultural, ethical system and community.

EDS125 - Course Content

Fundamental concepts of psychology and educational psychology; research methods of educational psychology; theories, areas and process of development; individual differences in development; fundamental concepts related to learning; factors affecting learning; theories of learning in the frames of teaching and learning process; motivation in the process of learning.

EDS225 - Course Content

The fundamental issues and problem areas of philosophy; ontology, epistemology, axiology and education; the fundamental philosophical movements (idealism, realism, naturalism, empiricism, rationalism, pragmatism, existentialism, analytical philosophy) and education; educational philosophy and educational movements: Perennialism, essentialism, progressivism, existentialist education, critical/radical education; educational viewpoints of certain philosophers in Islamic world and in the West (Plato, Aristoteles, Socrates, J. Dewey, Ibn-I Sina, Farabi, J. J. Rousseau, and so on); human nature, individual differences and education; education in terms of certain political and economic ideologies; the effective movements of thought during the modernization process in Turkey and education; the philosophical foundations of Turkish education system.

APPENDIX-F: First Socratic Seminar Questions

- What is one specific example of a case where you had to adapt to the school system when it didn't actually fit your individual features?

- In retrospect, what do you think are some of the strategies you used to deal with the situation you weren't comfortable with?

- What do you think can be done to change the situation that you talked about?

- Give a personal example of learning as a self-regulated process.

- Which strengths of you helped you as a learner?

- What can be done to prevent unfair treatment of certain students from 'otherised' groups in educational settings?

- Do you believe that it is the teachers' responsibility to be familiar with students' extracurricular life?

- Would you be for or against assessing students on their effort rather than performance?

- What defect is inherent in purely traditional education?

- How can the administration monitor teachers' efficiency?

- What strategies can a teacher use to resolve conflicts in the classroom?

- Do you think teachers need to use different strategies to engage lower income students with academics?

- If you were to have 3 rules in your class which 3 would you prioritize?

- How would you implement a 'no child left behind' policy in your school?

- Has higher education lost its soul?

- Should public schools be radically reformed?

- What should the role of religion be in schools?

- Why do you think people become teachers?

- Are there things your school does not teach that you think it should?

- Can you teach someone who has no desire to learn?

- What realistic changes would you make to your country's attitude toward education?

- As an English language teacher do you see yourself as an agent for linguistic imperialism?

- What makes high stakes testing unfair?

APPENDIX-G: An excerpt from the second Socratic Seminar:

Seminar 1 Group 1

Student 1: And, in the case of Middle East Technical University, I think there is not that- there are not that much… problems. Because… you get education in a high school and… mostly memorize different kinds of things. But you can share your ideas, and you can express yourself in this case – in this school. So I think there is… not much difficulties you can face in this school. What do you think?

Student 2: When you mentioned memorization, I can say that when I started to learn Chinese in China – the system was completely about memorization, and I wasn't very good at that. But most of my… Asian friends – they were great about it, and I hadn't… I had difficulty for the first year. It was really hard to adapt. But somehow the school system was better designed then… by the time I could adapt and follow this. So, for success, I think we should have the ability of… adapting. Ability of adaptation.

Student 3: But in some cases, it's… I don't think it's possible because… emm… individual features are so… variable that, you know…

Student 2: Yes.

Student 3: …and the schools may maybe sometimes cannot meet with them… that's its problem.

Student 2: Yes. That's a good point, you are right. Now here what I… what is coming to my mind is like, is… critical theory – like, every student has…

Student 3: Yes.

Student 2: …his/her own features, so…

Student 3: Mhmm.

Student 2: …system should take care of them…

Student 3: Exactly.

Student 2: … it's not just their responsibility to adapt to system.

Student 3: Yeah.

Student 2: What do you think about this?

Student 4: Umm, I had problems in high school because I… I'm bad at… memorizing things, and the exam system is based on memorizing, so… it's very problematic.

Student 2: Yeah.

Seminar 6 Group 2

Student 1: I think because of… the some… because of the hidden curriculum, there were people - there were people who had prejudice about races, and ethnic… different ethnic backgrounds, as I observed. And I was kind of aware of the fact that sometimes… maybe individual differences were… disregarded. You know, you… like, talking about, you know… for example, you are Kurdish, you're Albanian, and you're… all the thing, speaking about your race, and speaking about your culture, were seen like… differentiate - more than differentiation it was more like a stratification for some people. That's why I think there were kind of… pressure on some people. So what do you think about that?

Student 2: I totally agree with you, in terms of stratification and others. But also, when you say cultural bias, the first thing comes to mind it's – like we all said – racism. But what about the gender issues? What about, especially in Turkey, the gender stratification is… much more powerful and… oppressed, by the other people. So what's your opinion – what's your comments about the gender's stratification.

Student 3: Umm, being female or male sometimes gets to be a- is obstacle for us. For example, my cousin is studying engineering – is studying engineer in Trabzon, and everybody said that "You are a girl", and you…

Student 2: Yes.

Student 3: … "Why are you in Engineering?"

Student 2: Exactly what I'm talking about.

Student 3: So, ugh, he- she faced a lot of…

Student 2: Obstacles.

Student 3: Obstacles.

Student 2: Yes.

Student 1: Well of course there are… inequalities for the… genders in Turkey. But I would like to add a different perspective to that. So, since I was just talking to my teachers in high school – I was just telling them that I would like to be a teacher and stuff, but my… my grades in in… like, math and stuff – they were pretty good, and they were just trying to, you know, support me in a way that I would be a doctor, or an engineer, because like, being a teacher is, actually, a foreign language teacher – they… thought, I guess, it was a girly thing? And… I was just like really, you know… feeling oppressed, just because I was… male, you know. It's definitely not just - you know, putting so much pressure on male is also affecting this, you know, gender inequality stuff in a bad way too. Not only in just, you know, behaving bad to

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women but, you know - there should be an equity in genders, if we are to solve this problem.

Student 2: Yes.

Student 1: I agree.

---Ditto---

Student 1: For being disadvantaged, I would like to add just one more thing. A little story, just like his, and… So… in the class, in the high school, so it was a religion course, and… so we were just for, you know, taught just the Islamic ways of things and… the, emm, the teacher was talking really- being really harsh on the Alevi people, and, like, he talked, and talked until I said "Ok! I am Alevi". And he was like - his face was all red, and he was just really surprised, and then he couldn't say anything bad them later on any class. So it was really funny to see him, you know, getting all red just because there is someone- because he probably supposed that all of us were just Muslim and, you know, on the same way of teaching of Islam. So yeah.

Student 2: I want to say something. But situation is not always that bad. In my high school, in my class, we had, like, two Kurdish classmates and we were all so good to each other and we were not- not seeing differences.

Student 1: I think emm… we have brains, very... prone to prejudice people by learning and experiencing some things that people we have met. You know, if we see a person who's conservative and you treat… bad towards us, we are prone to think that every conservative people are just mad and crazy. But is- this is not the case. I think we should… we should change this perception. If we… push people to think critical about all the... ideas, people... have, who has- who had- majority people had, we can change… the… we can change the misconceptions about people's lives, you know. If we think that if we met with a Kurdish… a Kurdish person and he, ... he treats- he or she treats us bad - we can think that Kurdish people are bad. But this is just the wrong thing. So we should take our experiences as just the contribution to our… like, the development our minds. So, to change this, to change this situation, we should support critical thinking and teachers in this way shouldn't be a figure of authoritarian, you know. They shouldn't be authoritarian. They should just… they should be just a facilitator, I think. So, what do you think Noor, about this?

Student 3: I agree with you. Umm… I think… based on the question that just came on. Umm, the curriculum actually plays, like, a big role. I think it shouldn't be like, umm, towards a specific culture or specific group, umm… disregarding another group or portraying them like as for example "minority" or, as like, of less importance. Umm, it should all be generic like so students can all feel that everyone is the same - there is no, like, difference between a certain group and another group. So… I think that would probably direct them towards toleration - there's all... reflecting back on the way they act with each other.

B.: Hello guys

G.: I think most of us have been in that situation, I just really can't think of a specific example right now.

F.: I am talking for girls right now, because we were in language classes in the language departments, and they are expecting us to be teachers. Because being teacher is efficient for being a mom, because you have to work part time, and you will get your payment, and still take care of your baby. I heard it all the time from other departments, from other teachers, and some ethnicity. There was an eastern person in my class, and he had accent, and I heard them saying him to "You can't speak English, You can't do this" because of the accent they heard, and it hurt me actually.

G.: Actually, I had an eastern guy in my class also. Because he had an accent, the teacher also told him that he should actually be an Arabic translator. It was, I think, offensive, and really hurtful.

U.: Actually, I think this shows that we need empathy and open-mindedness in class. Like, women can be more than teachers and the easterners can learn English very well. We should make democratic environment in classes. (2:35)

B.: It's a common case in Turkey, because we are multicultural country, and we have a lot of ethnic groups in our country. So, it is actually unavoidable, an ethnic bias in our country, but it can be like… it can be changed by just with the examples you give some empathy and emphasis on the differences. I don't have a personal memory about this, but you guys had-

L.: I think this situation should not necessarily be disadvantages. I mean cultural exchange can take place among people, different type of people, from different cultural backgrounds So-

E.: I can also share my experience. I don't think this is, like, related with ethnic stuff but last week I was sitting in metro and an older man sat next to me and we started talking. He had some problems with his cellphone. So, I helped him with his problem I guess I just turned the volume up, He asked me are you studying at university. I said yes. He said which university that's cool, and I said ODTU, and he was really happy for me -ı don't know why- He just "Oh ODTU, really good" and I thanked him and he said which department and I said English language teaching. His face suddenly changed, and he said oh don't worry its ok the most important thing in life is health. So, I felt like it's a disadvantage but I questioned myself "Is it so?" "Why did he say so?". What do you think about this?

F.: I think it's a cultural thing because being an engineer or a doctor or being a member of law is more important than teaching somebody but teaching I think is the most important thing to raise a child because we raise engineers, we raise doctors, we raise lawyers and it's our cultural, this can be a cultural bias too actually. (5:42)

B.: A., do you have anything in your mind?

A.: Yes, I think we can change these different cultures being a bad thing in a class because we are going to be teachers so we can change people's lives easily this way.

B.: We have to, actually. Just like I said, we are a multicultural country and there are a lot of Armenians, there are a lot of Greeks, and Kurdish people in our societies in our schools and schools should be the places that we adopt these cultures and mix those cultures so that we can be empathetic against each other. So, I think that way.

G.: I mean, students like us ,like peers, we are friends and if you are being discriminated against by our teacher or someone superior than us being together unifying as students can help us, we should bring help and respect each other in that cases.

F.: I think that we should all be aware of the diversity because we are not the only people in a society we are not how people in society should be… and example and this diversity is like, you know, ethnicity, gender, maybe we can call difficulties in learning and first of all we should be aware of these diversities and try to our best to embrace them you know if we don't do that initially we won't be able to do it in the future.

B.: Actually you can teach differences, ethnic classes or genders in schools at little ages because when a child learns something at little ages and they tend to not forget them, that information, so we can teach differences or cultural aspects of some other ethnic groups like Kurds, or Greeks, or Armenians in our schools provided by the professionals of that nation's cultures. We can overcome this problem that way I think. (8:23)

L.: I think this situation has to do with the curriculum taught at schools. I mean if the curriculum and the people, I mean teachers who teaches that material are unbiased than students I believe automatically will be unbiased and unprejudiced.

U.: I think this is true because they say it is unbiased, but in hidden curriculum you can see this biased cause(?). For women or different cultures.

G.: And about the hidden curriculum, mostly teachers are responsible for the hidden curriculum. So educating teachers about these subjects you know different ethnicities and other groups in society may help. Providing a better equality for all students.

A.: I think the school is really important, but before that family education is really important. Because parents are really important giving the idea of different cultures are normal. So, I think little children should socialize with other children who have different cultures in the early childhood era.

F.: You said they should interact, I totally agree with that because when you teach a child in home you should do that, if she or he is different you should do that, telling

them what they do is a technical thing , and they should live to learn and use it in their own life, we should interact with them. What do you think about it ? (10:33)

L.: This may sound a little controversial but in the context of prejudice, you said family have a role, but I think when raising a child family should not indoctrinate religious doctrines. I mean religions have some bias. I mean my opinion is that people should decide what religion to adopt to and when the .. today-

B.: Just an idea, I mean a person we thought face with any information about a religion and coming to the age that he can decide about something, it is really utopic its hard but it can prevent a lot of problems actually. Not only religion but about cultural issues too. You know if a person learns every culture and every religion and chooses what he likes between them and then problems about differences between religions and cultures can actually descend.

L.: This is especially true in Middle East countries.

B.: Yeah, because there are a lot of cultures. And then actually children should not be raised by strict, you know, ideas from their parents like they shouldn't be observed with the ideas of their parents or believes of their parents so that they can be more open-minded about other cultures other religions other ideas of their friends in the schools. (12:41)

U.: Actually, in our education system they act like teachers are like parents of the student and all the burden is on teachers shoulders but they are not parents they just teach a thing they are not responsible for this I think it is so wrong.

L.: With respect to this question-

F.: Can I ask first something, I think the extra-curricular means that out of the class or out of the curriculum that teacher should teach but I am not exactly sure. Do you know what it is exactly?

L.: Extra-curricular?

F.: Extra-curricular.

L.: It is the outside

F.: Out-side class?

L.: I don't think it's possible especially in developing countries since most of the classes are large and each class consists of 30 to 40 people so for the teacher. I don't think its viable(?) thing to do to follow and be familiar with each and every student's extra-curricular life.

G.: Yes, I mean, the teacher can be expected to know all about their students' lives but if there is a necessity situation in class like maybe student cant and didn't do the homework that was assigned because of a family problem or something else I think the teacher should be sensitive about that issue like don't exaggerate the situation and stuff.

F.: You are right and I think that teachers are not responsible to know their students' other life other than class but its somehow necessary because it can affect the children's, students' development because if a student don't like to be in that class because of many reasons and, I mean, outside class reasons teacher should know that in order to try to adopt to the student in that class. What I am trying to say is it's not a must but it's a necessity.

B.: I think that families should be familiar with students' extra-curricular because they are the persons that observe the kids the most and they should be interacting with the teachers informing the teachers about children's you know what he is doing what he is up to does he like this class or not I think these information should be coming from the parents not from the teachers. Teachers should be able to foresee these, not foresee but should be informed about these from the parents of the kids but I don't think it is their responsibility completely. (16:12)

U.: The most important to be them(?) teacher's encouragement like "You can do it, you should, you can learn it" and nothing more.

F.: About that situation "You can do it, I believe in you" I think they are just empty words because without knowing your student and/or actually not the best. Without knowing anything about your student you just say "You can do it, I believe in you" but maybe he or she does not know the class or what I mean.

U.: Not just like "You can do it" but instead of putting the information, extra-curricular information in front of them like you can learn it by yourself, encouraging students

G.: but sometimes we spend our time with teachers more than our family like in the exam time you know you remember and-

F.: So when you try.. start taking lessons in your department

G.: Yes

U.: ……. your teacher

G.: Than being personalized with your teacher and having them encourage you can really help and change even someone's personality. What do you think?

A.: I think teachers should prepare students to real life situations but not involved in their personal life so much because it can be disturbing to some students maybe but in real life we can't use it what are we doing with this information we all said that in high school I think but in some point all this information can be used in life I think

B.: So, what do you think?

E.: I agree with all of you and to sum up I think they can't be held responsible and.. but they should be aware of what the students are going through to some point with the help of the families, so I agree with you.

APPENDIX-I: Guidelines for the second Socratic Seminar

1. Fill out this form: https://tinyurl.com/videosuggestion
2. Watch the videos of your choice from my or your list and think critically about
    - what you are moved/ inspired/ discouraged by
    - what you dis/agree with
    - what you think will be memorable for you
    - what you thought was a hyperbole
    - what you thought was phony/ unrealistic/ unlikely in your context today or in the future
    - what you think is possible with a little motivation and energy
    - what you think is possible with collaboration with other teachers

3. Come to class with your notes to refer to during the Socratic Seminar
4. After class take a picture of the notes that you gave to your partner during the seminar, and add them in a folder with YOUR name on this **link**.
5. Your language and participation performance will be graded. So check the expectations on odtuclass.

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1. Dilek öğretmen: https://youtu.be/ColiChnLozA
2. 3 Idiots (movie)
3. Charlie Chaplin- Modern Times (movie)
4. Pink Floyd-we don't need no education: https://youtu.be/YR5ApYxkU-U
5. Ken Robinson- Schools kill creativity: https://youtu.be/EP7ZD8r58X8
6. Fark Yaratanlar: https://youtu.be/XkqirV4zjDc
7. History of teacher education in Turkey (article- not a video): http://dhgm.meb.gov.tr/yayimlar/dergiler/Milli_Egitim_Dergisi/160/esme.htm
8. Kaplumbağanız gey: https://youtu.be/wwiJ3AaGao8
9. Being so different that it hurts others: https://www.facebook.com/seher.balbay/videos/10156667935178145/
10. Fatma Teyze speaks French: https://youtu.be/pbScduRF8m8
11. The Chorus (movie)
12. Dead poets Society (movie)
13. To Sir, With Love (movie)
14. Building a school in Burkina Faso: https://run2buildschools.com/2014/11/27/successful-stories/
15. Halide Edip Adıvar'ın Vurun Kahpeye: https://puhutv.com/vurun-kahpeye-izle
16. Millionaire South Korean teacher: https://youtu.be/AbLFYeU3Mw0
17. School is bad for you: https://www.naturalchild.org/articles/john_holt/school_is_bad.html
18. Empowering educators for the global goals: https://youtu.be/u5OcbNTqbM4
19. Adam Saenz - The Power of a Teacher
20. Doron Almog - Greatest Teacher of My Life
21. The power of a teacher: https://www.youtube.com/watch?v=Ftnb2fpJ664

APPENDIX-J: Self-evaluation sheet

Socratic Seminar 2 Rubric

- Evaluate the effort you put into the second Socratic seminar and your performance according to the rubric below.
- Check my comments on your assessment and enter your grade on the grading checklist accordingly.

For the second Socratic Seminar, I:

Criteria:	1 point:	Comments if any:
Paired up with a friend		
Booked my date and hour		
Watched new videos		
Suggested new videos		
Made notes that I can refer to during the seminar. (E.g. of topical vocabulary)		
Supported my partner with my notes and uploaded them on the link given on the guidelines		
Spoke loudly and clearly during the seminar		
Maintained eye contact with **my friends**		

Criteria:	Grade yourself over 2 points	Comments if any:
language and pronunciation		

Notes:

What I said:	What I should have said:

APPENDIX-K: The Third Socratic Seminar Questions

- Which video did you watch? Summarize your video and react on it in two or three sentences.

- Which groups of people do you consider 'disadvantaged' in education contexts?

- What is the definition of 'success' in your culture?

- In what ways do you agree/ disagree with this definition?

- How has your culture's definition of 'success' affected you?

- What is the role of the state in the improvement of educational facilities in your country?

- Do you think the state should bear full responsibility in providing education to its citizens?

- How much of the responsibility falls on to individual teachers?

- What are some of the defects in your educational background that you blame the history of your country for?

- Refer to specific events in the history of your country that have affected its education system.

- Have you resisted against the norms in the mainstream culture of your hometown/ country about gender related expectations? If yes, refer to specific cases in which your resistance made a change in you, your life, your family, your perception by others, your culture.

- Exemplify instances where power is embodied discursively.

- Have you ever felt like you belonged to a disadvantaged group in an educational setting?

- Refer to what circumstances made you feel disadvantaged specifically.

- What would have been a more inclusive practice in the case you refer to?

APPENDIX-L: Self Evaluation Sheet

Socratic Seminar 3

Rubric

Name & Surname: _____   Section: 1

□ ✔ I watched 3 videos suggested by my friends. (1 pts.)
□ ✔ I wrote a critical thinking question on Google slides. (2/2 pts.)
□ ✔ I supported my partner with notes and added my notes on this link **SS3 notes** with my name as the file/ folder name. (1 pts.)
□ ✔ I tried to give the floor to relatively passive participants. (1 pts.)
□ ✔ I participated in the discussion actively. I'd grade myself 2 out of 2 points.

LANGUAGE (8/8 POINTS)

WHAT I SAID:	WHAT I MEANT to say was:
I talked about John Holt's article and how we see the school as a building where the learning happens. We think learning can only occur there so we don't actually give ourselves a chance to learn outside. And I talked about the longer the period you study for the better you learn and don't forget. mentioned about	about the university exam example, I said the longer the period you study for the better because that way you don't forget, D. said it was only because it is still fresh in my mind. I wanted to disagree with that claim because I don't remember everything from that time but I remember the topics I put so much effort on, so… he mentioned….

Total points: _____

APPENDIX-M: Role Play Task Guidelines

Guidelines for the Role play task:

- Get into groups of 4-6.
- Choose one of the themes below:

History of science, ethical conflicts, aesthetics, values

- Write a 5 min. scenario in which a conflict is resolved in an educational institution. Be creative about the context of your scenario. Think about your personal experience in educational institutions.
- Make sure that you give **overt clues** in your role play about the teaching context of your scenario.
- Make sure your scenario is realistic and that you refer to the specific regulations cited in

MEB (MONE-Ministry of Education) regulations:
https://drive.google.com/file/d/0B_-bErp9wXG1eFJPOVRZR2NUZE9UcW

Or CoHE (Council of Higher Education):
http://www.mevzuat.gov.tr/Metin.Aspx?MevzuatKod=7.5.9445&MevzuatIliski=0

Help each other out to understand the regulations.

You can refer to other regulations relevant to the context of your scenario.

- All group members will get the same grade, so when you are practicing check others' language.
- Also check the feedback form you will fill out for other groups in class.

https://docs.google.com/document/d/1U28tpB892L00XHyB59J3VI1JqUnyGuNqUEdqXJ3y

You can email me to ask your questions if you have any seherb@metu.edu.tr

APPENDIX-N: Pecha Kucha Guidelines

Guidelines for the Final Presentation, Pecha Kucha:

1. Do some research on what Pecha Kucha is.
2. Think about the whole semester, the tasks and the topics.
3. Reflect on them and practice talking about them.
4. In the last two weeks you will be asked to talk about pictures on timed pp slides for 4-5 minutes. You are expected to relate your speech to the slide that shows up when it's your turn. You can skip your turn once if you would like to, otherwise we will start from the top of the list on the attendance sheet.
5. Add 3 slides that you think represent one theme, concept or an anecdote that you will walk away with from this course on the link below before May 8: https://tinyurl.com/106

6. To prepare for the final presentation check all the slides and think of what you would talk about beforehand. Prepare authentic topical vocabulary to use. You can refer to your note cards during your presentation, but you are not allowed to have sentences on your note cards.

7. During your talk use fillers in English, and have smooth transitions between the slides.

First interview questions:

- What do you think about the pedagogical content of the course?

- Have you benefited from the content of the discussions? If so, in what ways? Do you vision yourself as a teacher already?

- Do you have a clear vision of yourself as a teacher?

- Have you noticed a change in your perceptions on the teaching profession this semester?

- Do you think politics has a major role in education?

- Would you like to incorporate political issues in your language classroom?

- Do you think issues related to discriminatory practices on class, gender, age, ethnic background, religion, sexual orientation, and the like have a place in the language classroom?

- Do you think it is possible for you as a teacher to be rid of all kinds of prejudices?

- Do you believe that a language teacher should have a mission to make a change in the world?

Second interview questions:

- What do you think is the role of the dominant ideology of the teaching context in language classrooms?

- What do you think is the role of the mainstream culture in language classrooms?

- What do you think is the role of the individual features (ethnic background, class, race, gender, age) of the majority in a class in language classrooms?

- What do you think about the place of oppressed groups in education, and educational materials?

- Do you think students are discriminated in educational institutions according to their class, ethnic background, sexual orientation, religion, native language, etc.? Please refer to specific examples from your experience or observations.

- Do you vision your future professional self-capable of not discriminating among students according to their backgrounds?

- Have you noticed a change in your perceptions on the teaching profession this semester?

- If you have, what has been most influential in your perceptions? Please refer to specific content, tasks or people in the course.

- Do you vision yourself as a teacher who can make a change in issues that you do not approve of in educational contexts?

- Have you become more careful with your language use when referring to 'otherised' groups this semester?

APPENDIX-P: First Interview Sample

1- I think that this course provided us with the development of our everyday speaking skills in English, better understanding of how we can communicate with people and a better understanding of the expressions that we can use in our everyday lives. At the same time, the skills that we need while presenting in front of people have improved, because we have done various group works, and while talking in a group we use a different language and show effort to show ourselves in that group. From this point of view, this also improved us psychologically. The different tasks involving both group work and individual activities thought us how to handle different problems such as anxiety, panic, stage fright, and self-confidence issues. At the same time, it helped us improve our daily usage of language and the language we used during a presentation.

2- All of the activities that we have done in the course were chosen related to our major and the teaching profession. From this perspective, I had an idea about what is awaiting me in the next years of my major. I have learned new terminology that is related to my profession. These all were very beneficial to me. Also, I have fully comprehended what my decision on studying languages may bring me, what I would encounter in the future and, I had the urge of plotting a route for myself.

3- I can imagine myself as a teacher in the future. However, I am not sure whether I have the necessary characteristics for that or not. I think that I should decide on that after I have more opinions on myself by learning more in time. According to what I have learned in this course so far, I think that I will do my best to try to teach something to people, and I can express myself better. This is why I think that the teaching profession is suitable for me.

4- Of course I do not see it as I will be a teacher in the future for certain, because I am not sure what kind of ideas will pop-up in my mind about my job or profession in the future. However, I am asking myself the question of "What kind of a teacher would I like to be" if I become a teacher in the future. I am also familiarizing myself to the idea of being a teacher too, but not for certain.

5- My opinions on being a teacher did not change. I was aware of the fact that teaching was a profession that required responsibility, and I still think so. Also, I was aware that the education field was not only about the courses. I was aware that psychological or sociological education was necessary, too. This is why my views about teachers did not change. However, I realized that there are tougher responsibilities of this profession. For example, the fact of following a curriculum. To be honest, I was aware of it but I comprehended

how these kind of things could restrain teachers and what kind of difficulties that teachers could face better. I also understood how important their classroom management skills were. In the end, I realized what teachers must do and what skills they need to have.

6- I have mentioned the curriculum issue in the previous question. Political atmosphere can determine the content of the curriculum, too. For that reason, what a teacher can teach or how he/she can teach can be restrained. Political updates are also related to economic updates. Although I believe that educational sciences should be maintained with ideal purposes instead of economic ones, there are also economic factors. In the end, we need classrooms, schools, students and other things. Even the student number of the class you are taking a course in is related to political and economic policies. Besides that, transactions and sociological positions of students and the attitude that the teacher will have can be determined by politics. However, none of these mean that the teacher should accept any of these restraints or don'ts. I believe that these things nevertheless restrain teachers from the point of course content. With the change in political policies, it may seem like there is not much change in course content, however it changes a lot, and the teacher becomes unable to implement what s/he desires into classroom and he/she may lose interest in that course, and teaching. When this happens, we lose the students. Especially for second language teaching, the teacher should work on the activities that will be beneficial for the course as much as a student and produce new things. Language education is a process that begins in early ages and continues throughout the formal schooling years. Thus, I think that a teacher should have a remarkable and visionary role model. Unfortunately, political reasons may restrict this situation or change it.

8- Eventually, a language classroom is different from other classrooms. You learn the course content; you just cannot see it. You learn a new culture, new lifestyle, and eventually you have more knowledge about the world. That is why I think that in a language classroom, there should be no place for discrimination based on people's pasts, race, religion or gender affiliations. I think that individual differences between people are beautiful. I think that we should be able to express our individual differences and every single person should be free, so that it does not create any problems for anyone. I think that we should realize that we all have something in common, and these individual differences may embellish the environment we live in, the activities we participate in, and our relationships. This is what the effect of a language classroom should be.

9- I think that eradicating stereotypes is important not only as a teacher, but as a person as well. If we want to develop personally in any area of the life, we

should get rid of our stereotypes. Since the teachers are influencing the generation that comes ahead, they have a bigger duty on the issue of eradicating stereotypes. Although I try not to have stereotypes, because of my experiences, my past, my fears, and some features that were coded faulty in my brain lead me to have stereotypes. I will do my best to get rid of those stereotypes. Even though I have some, I will be aware of the fact that I should not vocalize them in front of people. In order to say that I can eradicate all of my stereotypes, I believe that more time needs to pass, and I should be more mature. I think that I will understand whether I am mature or not by seeing the improvement I have in the future. Even though I believe that we are all human and may make mistakes in this regard, I do not approve of such behavior by using this excuse.

10- I believe that every teacher has a trace in world's future, but I think that foreign language teachers can play a bigger role in the future of the world and the change, because they are trying to teach a foreign culture to people that have different cultures. They somehow build connections between races, cultures, and languages. They become the common ground of the world and unite people. They connect the people of the country they teach in to the people of the world. For that reason, I believe that our differences will improve and carry us forward. I think that the people who can show the biggest change are foreign language teachers, because as far as I remember, when I was a child what attracted my attention was how foreign language teachers talked of a different culture, a different world. The important thing was that we all may have same emotions, thoughts at some point. When we realize this, we can be more peaceful. From this point of view, I believe that I can make a change of this kind which may eradicate stereotypes. As a foreign language teacher, amongst people. These teachers are also showing us our pros and cons by comparing us with the country that they are teaching the language of which promotes students to think. This may help seeing the pros and improving them further on or seeing the cons, acknowledging them and trying to improve them even more. For that reason, whichever field the student chooses, foreign language teachers maintain their communication with the world. Whatever the student does, whenever a student tries to think about the world, if they do not have the technological communication opportunity or if they do not have a large social friend group, I think that the foreign language teacher are the most important people who connect them to the world.

APPENDIX-Q: Second Interview Sample

1) I think the dominant ideology of a country has a big influence on its education. The influence of these ideologies is also seen in language classrooms. For example, if the current ideology is aiming to prepare the children for their work-life, the way that the English language is learned may change, or if the current ideology predicts more critical thinking, the methods we use while teaching the language, and the way that the language is learned changes. For example, if we are to promote critical thinking in a classroom, a method like Socratic-Seminar which the students can communicate with each other can be preferred. However, if the aim is to teach for the system or the work-life ahead, then traditional methods based on memorization such as grammar teaching may be preferred.

2) Language is an inseparable component of life, and I think it is naturally one of the building blocks of the culture. According to me, in a language classroom, culture has an influence on the way that the language is learned, perceived and also the language that is used. For example, if the culture respects the differences between individuals, inclusive teaching/learning may be promoted, but in a classroom effected by a culture that promotes oppression of one group through others, the way that the language is used will vary. Thus, the language acquiring methods will be different. I think that the best feature of language classes is that it is introducing students to different cultures. As a natural process, when one is introduced to different cultures, s/he begins questioning the elements that s/he internalized or criticize those elements. In this regard, by focusing on the language, one may find the opportunity to make changes in his/her culture and, s/he may become aware of the beauties of it. I believe that learning different languages also supports one's cultural development. In this regard, I believe that we can see the dominant culture's effect on the use of language in a classroom as well as we can make a change in the dominant culture with the language that is being used.

3) Dominance of one group in a classroom based on ethnicity, race, class, age and gender may be problematic for the minority in that classroom, however in language classrooms we realize how much we have in common by looking into our internal selves. Thus, language classrooms have a big advantage for acknowledging our differences, because we perceive the information, we newly learn with the accumulation of experience we bring from our past and we communicate with each other by presenting the way we perceive the language. In this way, our differences become our common ground. I think that language plays a crucial role while comprehending these differences. For that reason, language can be used as a tool to signify those differences

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or to satirize them. However, if the language education is well given, I think that it will help acknowledging those differences and live with them as well as it will be the pioneer for change in the future.

4) As a lot of values are used for discriminatory purposes, education -unfortunately- can also be used as a tool for discrimination. In addition, I think that the discriminated or the oppressed groups may lead to more oppressed groups through education. So, when the reasons why a group is discriminated is specified in the educational materials, the next generation might think; "This group must be discriminated because they have these features". I think that there are a lot of factors being both political and economic. I think that the other factors besides the country's societal structure may be government, economics and the politics and the education must elude from these factors. Education should teach what these factors are and promote children to discover what they think about these factors in order to help children express themselves better. However, from the perspective of the society that we live in today, education is maintaining the discrimination for the already discriminated groups.

5) I believe that the students are discriminated based on some characteristics. I think that the curriculum has a role in it. For example, women defined in the curriculum with specific roles such as child-caring or cooking is a sexist approach. Besides that, teachers may discriminate based on their views from time to time. For example, in our country -it may be more accurate for those living in Eastern Turkey-, discrimination by using the name "Kurdish" can be observed. For example, I had a teacher in high school who defined him/herself as a nationalist which I thought his/her understanding of nationalism was closer to racism. I am Albanian from my dad's roots, and while I was talking about how things were done in our culture such as food, I encountered with an attitude as "while you are telling these things you have to say that you are Turkish first" which I found quite interesting at that time, because I did not do anything that showed my denial or for him/her to carry that racist attitude towards me. However, it was so internalized for him/her that any word that carried a different culture or race would bother him/her. And of course, I believe that this kind of incidents are more likely to happen to those who define themselves Kurdish or born Kurdish, I think that they may encounter such things in educational institutions. I also had an Alevi friend in that class and I observed that in Religion classes he/she had fingers pointing him/her. So, this was more difficult for my Alevi friend because no matter what, people must be free to express themselves however they want, and I believe that if we can achieve this goal in educational institutions, we can do that in normal life too. This way, I think that these things can be vocal in normal life too. For example, this is one important thing about the Socratic Seminars that we did in our class. Everyone is themselves; they can freely

express themselves. However, -not speaking of this class- even in here, people may have encountered these types of different or oppressive attitudes because of their religious affiliation or race. I think that it is possible to exist in any environment and also can be seen in educational institutions. This kind of incidents that occur in educational institutions may lead to discrimination amongst adults in the future, too. In our schools today, people are defined as conservatist, left viewed or open-minded, and this creates taboos in children's minds. It is showed as if there can be no exceptions besides these images. However, I, for example, have a family that contains people with different views, and whenever I encounter with sayings like "Conservatist people are ignorant" or "Open-minded people are not merciful, they do not understand people" I try to stand up to them, because I know that exceptions exist, but I experienced those myself. However, it was not easy to have such an exceptional situation in my academic past before ODTU. I think that these type of cultural diversity, or diversity of any kind should be highlighted and there must be some effort to internalize them.

6) I think that I will do my best to not discriminate my students, and I am trying to improve myself on this issue. I am trying to experience many different perspectives on a subject by interacting with different cultures, speaking different languages and talking to different people, and I think that it will help me accept them and respect their differences. I think that discussions have great importance for that. This term and the last term- I mean the things we have done helped me be more open-minded, maybe accept a lot of views, perspectives and approach them with more understanding, and I have felt that I have been able to empathize more. For that reason, I know that I have a crucial role as a teacher to eradicate discrimination from our culture. I imagine myself as someone who will try hard to not to discriminate my students. Not only related to be a teacher, I am trying to identify the concept of non-discrimination with my personality. If I can do that, I believe that it will also reflect to my profession.

7) I was aware that I came to English Language Teaching major, however with what we have learned in our other classes, -maybe because I am a first year student- I did not have internalized thoughts on "what does being a teacher mean", "what am I going to do now" or "how am I going to do this". With me beginning to think more about my experiences and our conversations, I realized the importance of the thing that I am going to do -if I can do- and that being a teacher is the biggest tool for making a change. The people are necessary for change and you, the teachers, are the ones who push them to change. For that reason, I realized that being a teacher is more than a profession. It is a tool for making up the deficiencies of the society.

8) To be candid, the videos we have watched this term affected me. For example, we watched Ken Robinson. I agreed with the things that he thought about creativity, and they were similar with what I have been thinking but could not make sense so far. I said to myself that if we want the people in the future to be creative and productive, the groundwork belongs to the teachers. I have seen that teacher can change this. Then I have seen that Sam Adams, a Mexican, who was a dishwasher before became a professor at Yale with the influence of his teacher. It was a video about the role of the teacher in change and this affected me a lot. I have seen how a teacher or words can change one's life. Than we began thinking about teaching strategies more, and during the debates, the Socratic Seminars, we presented each other examples or facts from our lives which showed that we all had cultural differences, but in the end we were all serving for a common purpose which affected me a lot. This way I understood its importance better. Also, the video of a teacher who could not get appointed was very emotional for me, because it is hard for one to want something but not have the opportunity -there are a lot of reasons that can be both governmental or economical- but, I also realized that I could sacrifice a lot for children as a teacher, and maybe become the change itself as Dilek teacher did. It is a different matter whether I can achieve that personally or not, but after all I have seen what a teacher can do. At the same time, if I internalize this more -for example in the course-, I study here, but I still question whether I can be a teacher or not, because I am aware that my position is very important. It is same for ourselves, too, Not only for the videos. For example, one day you may feel depressed and you think about whether you are succeeding in the thing you are doing or not and, Seher teacher's hopeful mood keeps us moving forward. I am a kind of person who gets affected by the words and believes in the power of language or the words and, for example a teacher like Seher Balbay says something and while you are somewhere else and think about it you might say "She was right". As a specific example, she said "Do not fall down with a wind", and it reminded me that no matter how hard I think of the things I have been going through, these are not the worst and it reminds me that I need to move on. Even though we fall down sometimes, it is providing a source of motivation. A teacher's effect on one's life can be huge. You may achieve the same thing in other professions too, but touching someone's heart, trying to change something is valuable indeed.

9) I think that I have been more careful about my language, because I am more aware of our differences. I began to be more careful about my language, because I realized how language can strengthen people, weaken them or hurt them. At the same time, I realized that I have been trying to eradicate the words that can hurt people's deficiencies from my use of language. I think that this course and our conversations in this class helped a great deal with that.

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10) I am sure that I want to be a part of the change. I am also sure that I will strive to change a situation that disturbs me. However, I cannot be sure all the time whether my effort will succeed or not. I think that one should preserve his/her hope in this matter. I hope I will achieve that in the future. I believe that it is a beautiful resistance to devote yourself to something and try to change what disturbs you even though it is not a big change in a bigger scale. It is not only about opposing something. If an issue that disturbs you also disturbs other people, and you can do something about it, this is a beautiful thing. What helped me realize our education system thoroughly were the conversations, debates, scenario writings, and all the activities we have done so far. It is really important that we become aware of all these in this age. Some people begin thinking about these concepts later in their life. Since we begin this process earlier, I believe that we can be the part of the change with the help of our teacher in the future. I hope this comes true.

Socratic Seminar 2 Rubric

- Evaluate the effort you put into the second Socratic seminar and your performance according to the rubric below.
- Check my comments on your assessment and enter your grade on the grading checklist accordingly.

For the second Socratic Seminar, I:

Criteria:	1 point:	Comments if any:
Paired up with a friend		
Booked my date and hour		
Watched new videos		
Suggested new videos		
Made notes that I can refer to during the seminar. (Eg. of topical vocabulary)		
Supported my partner with my notes and uploaded them on the link given on the guidelines		
Spoke loudly and clearly during the seminar		
Maintained eye contact with **my friends**		

Criteria:	Grade yourself over 2 points	Comments if any:
According to the notes below, my language and pronunciation deserves -->		

Notes:

What I said:	What I should have said:

APPENDIX-R: Ethics Committee Approval

**T.C.
HACETTEPE ÜNİVERSİTESİ
Rektörlük**

Sayı   : 35853172-101.02.02
Konu : Seher BALBAY Hk.

EĞİTİM BİLİMLERİ ENSTİTÜSÜ MÜDÜRLÜĞÜNE

İlgi   : 17.05.2019 tarihli ve 51944218-101.02.02/00000596893 sayılı yazı.

Enstitünüz Enstitünüz Yabancı Diller Eğitimi Anabilim Dalı İngiliz Dili Eğitimi Bilim Dalı Doktora öğrencilerinden **Seher BALBAY**'ın **Prof. Dr. İsmail Hakkı   ERTEN** danışmanlığında yürüttüğü "**İngiliz Dili Eğitimi Öğrencilerinin Mesleki Vizyonlarını Eleştirel Bilinç Odaklı İçerikle Geliştirme**" başlıklı tez çalışması Üniversitemiz Senatosu Etik Komisyonunun **28 Mayıs 2019** tarihinde yapmış olduğu toplantıda incelenmiş olup, etik açıdan uygun bulunmuştur.

Bilgilerinizi ve gereğini saygılarımla rica ederim.

e-imzalıdır
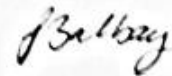Prof. Dr. Rahime Meral NOHUTCU
Rektör Yardımcısı

APPENDIX-S: Declaration of Ethical Conduct

I hereby declare that...

- I have prepared this thesis in accordance with the thesis writing guidelines of the Graduate School of Educational Sciences of Hacettepe University;

- all information and documents in the thesis/dissertation have been obtained in accordance with academic regulations;

- all audio visual and written information and results have been presented in compliance with scientific and ethical standards;

- in case of using other people's work, related studies have been cited in accordance with scientific and ethical standards;

- all cited studies have been fully and decently referenced and included in the list of References;

- I did not do any distortion and/or manipulation on the data set,

- and **NO** part of this work was presented as a part of any other thesis study at this or any other university.

29 /01/2020

APPENDIX-T: Originality Report

HACETTEPE UNIVERSITY

Graduate School of Educational Sciences

To The Department of Foreign Language Education

Thesis Title: Enhancing ELT Students' Professional Vision Through Early Critical Awareness-Oriented Content Integration

The whole thesis that includes the *title page, introduction, main chapters, conclusions and bibliography section* is checked by using **Turnitin** plagiarism detection software with the requested filtering options. According to the originality report obtained data are as below.

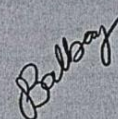| Time Submitted	Page Count	Character Count	Date of Thesis Defence	Similarity Index	Submission ID
18/12/2019	200	354781	26.12.2019	9%	1236136465

Filtering options applied:
1. Bibliography excluded
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I declare that I have carefully read Hacettepe University Graduate School of Educational Sciences Guidelines for Obtaining and Using Thesis Originality Reports; that according to the maximum similarity index values specified in the Guidelines, my thesis does not include any form of plagiarism; that in any future detection of possible infringement of the regulations I accept all legal responsibility; and that all the information I have provided is correct to the best of my knowledge.

I respectfully submit this for approval.

Name Last name:	Seher BALBAY	
Student No.:	N16244673	
Department:	Foreign Language Education	Signature
Program:	English Language Teaching	
Status:	⎯ Masters ⎯ Ph.D. ⎯ Integrated Ph.D.	

ADVISOR APPROVAL

APPROVED
Asst. Prof. Dr. İsmail Fırat Altay

APPENDIX-U: Yayımlama ve Fikrî Mülkiyet Hakları Beyanı
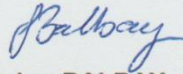
YAYIMLAMA VE FİKRİ MÜLKİYET HAKLARI BEYANI

Enstitü tarafından onaylanan lisansüstü tezimin/raporumun tamamını veya herhangi bir kısmını, basılı (kağıt) ve elektronik formatta arşivleme ve aşağıda verilen koşullarla kullanıma açma iznini Hacettepe Üniversitesine verdiğimi bildiririm. Bu izinle Üniversiteye verilen kullanım hakları dışındaki tüm fikri mülkiyet haklarım bende kalacak, tezimin tamamının ya da bir bölümünün gelecekteki çalışmalarda (makale, kitap, lisans ve patent vb.) kullanım hakları bana ait olacaktır.

Tezin kendi orijinal çalışmam olduğunu, başkalarının haklarını ihlal etmediğimi ve tezimin tek yetkili sahibi olduğumu beyan ve taahhüt ederim. Tezimde yer alan telif hakkı bulunan ve sahiplerinden yazılı izin alınarak kullanılması zorunlu metinlerin yazılı izin alınarak kullandığımı ve istenildiğinde suretlerini Üniversiteye teslim etmeyi taahhüt ederim.

Yükseköğretim Kurulu tarafından yayınlanan *"Lisansüstü Tezlerin Elektronik Ortamda Toplanması, Düzenlenmesi ve Erişime Açılmasına İlişkin Yönerge"* kapsamında tezim aşağıda belirtilen koşullar haricince YÖK Ulusal Tez Merkezi / H.Ü. Kütüphaneleri Açık Erişim Sisteminde erişime açılır.

- o Enstitü / Fakülte yönetim kurulu kararı ile tezimin erişime açılması mezuniyet tarihimden itibaren 2 yıl ertelenmiştir. [1]

- o Enstitü / Fakülte yönetim kurulunun gerekçeli kararı ile tezimin erişime açılması mezuniyet tarihimden itibaren ... ay ertelenmiştir. [2]

- o Tezimle ilgili gizlilik kararı verilmiştir. [3]

23/01/2020

Seher BALBAY

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[1] *"Lisansüstü Tezlerin Elektronik Ortamda Toplanması, Düzenlenmesi ve Erişime Açılmasına İlişkin Yönerge"*

(1) *Madde 6. 1. Lisansüstü tezle ilgili patent başvurusu yapılması veya patent alma sürecinin devam etmesi durumunda, tez **danışmanının** önerisi ve **enstitü anabilim dalının** uygun görüşü üzerine **enstitü** veya **fakülte yönetim kurulu** iki yıl süre ile tezin erişime açılmasının ertelenmesine karar verebilir.*

(2) *Madde 6. 2. Yeni teknik, materyal ve metotların kullanıldığı, henüz makaleye dönüşmemiş veya patent gibi yöntemlerle korunmamış ve internetten paylaşılması durumunda 3. şahıslara veya kurumlara haksız kazanç imkanı oluşturabilecek bilgi ve bulguları içeren tezler hakkında tez **danışmanının** önerisi ve **enstitü anabilim dalının** uygun görüşü üzerine **enstitü** veya **fakülte yönetim kurulunun** gerekçeli kararı ile altı ayı aşmamak üzere tezin erişime açılması engellenebilir.*

(3) *Madde 7. 1. Ulusal çıkarları veya güvenliği ilgilendiren, emniyet, istihbarat, savunma ve güvenlik, sağlık vb. konulara ilişkin lisansüstü tezlerle ilgili gizlilik kararı, **tezin yapıldığı kurum** tarafından verilir *. Kurum ve kuruluşlarla yapılan işbirliği protokolü çerçevesinde hazırlanan lisansüstü tezlere ilişkin gizlilik kararı ise, **ilgili kurum ve kuruluşun** önerisi ile **enstitü** veya **fakültenin** uygun görüşü üzerine **üniversite yönetim kurulu** tarafından verilir. Gizlilik kararı verilen tezler Yükseköğretim Kuruluna bildirilir.*
Madde 7.2. Gizlilik kararı verilen tezler gizlilik süresince enstitü veya fakülte tarafından gizlilik kuralları çerçevesinde muhafaza edilir, gizlilik kararının kaldırılması halinde Tez Otomasyon Sistemine yüklenir

** Tez **danışmanının** önerisi ve **enstitü anabilim dalının** uygun görüşü üzerine **enstitü** veya **fakülte yönetim kurulu** tarafından karar verilir.*