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BOLU ABANT İZZET BAYSAL UNIVERSITY
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DEPARTMENT OF FOREIGN LANGUAGE EDUCATION



**THE EXAMINATION OF THE PERCEPTIONS AND
AWARENESS OF ENGLISH TEACHER CANDIDATES
TOWARDS THE CONCEPT OF SOCIAL JUSTICE**

MASTER OF ARTS

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ABSTRACT

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This research aimed to examine English teacher candidates' perceptions and awareness of the concept of social justice. Mixed method design was used in the study. The quantitative data which is a survey that filled in by 218 teacher candidates that are still studying English Language Teaching in Bolu Abant İzzet Baysal University were analyzed using the descriptive analysis. Later the qualitative data were gathered by the guided reflections completed by 68 teacher candidates and were analyzed using the grounded theory. Even though the importance of having teachers who are aware of social justice is globally acknowledged by the authorities, there is not enough effort given to this topic in the universities or schools. Especially in Türkiye, the overall population is already multicultural thanks to the ethnic identities existing on this land such as Armenians, Caucasian, Kurds, Jews who live in peace for centuries but additionally, in the last decade, a large number of immigrants arrived from Iraq, Syria, Russian Federation, Ukraine, Afghanistan and Turkmenistan, to start a new life in Türkiye. Therefore, the results of this study suggest that both the universities and the Ministry of Education should be taking the responsibility to focus more on raising an awareness and training the teacher candidates about taking proactive precautions on sustaining social justice in their institutions. Otherwise, the future generations might be suffering from power wars between nations and identities instead of focusing on the benefits of having a multicultural environment.

KEYWORDS: Social Justice, Teacher Candidates, Teacher Training

ÖZET

İNGİLİZCE ÖĞRETMEN ADAYLARININ SOSYAL ADALET KAVRAMINA YÖNELİK ALGI VE FARKINDALIKLARININ İNCELENMESİ

YÜKSEK LİSANS TEZİ

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LİSANSÜSTÜ EĞİTİM ENSTİTÜSÜ

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Bu araştırma, İngilizce öğretmeni adaylarının sosyal adalet kavramına ilişkin algılarını ve farkındalıklarını incelemeyi amaçlamıştır. Araştırmada karma yöntem tasarımı kullanılmıştır. Bolu Abant İzzet Baysal Üniversitesi'nde halen İngilizce Öğretmenliği okumakta olan 218 öğretmen adayının doldurduğu anket olan nicel veriler betimsel analiz kullanılarak analiz edilmiştir. Daha sonra 68 öğretmen adayının tamamladığı açık uçlu anlatım çerçeveleriyle nitel veriler toplanmış ve gömülü teori kullanılarak analiz edilmiştir. Sosyal adalet konusunda bilinçli öğretmenlere sahip olmanın önemi tüm dünyada otoriteler tarafından kabul edilse de üniversitelerde ve okullarda bu konuya yönelik yeterli çaba gösterilmemektedir. Özellikle Türkiye'de yüzyıllardır barış içinde yaşayan Ermeniler, Kafkaslar, Kürtler, Yahudiler gibi bu topraklarda var olan etnik kimlikler sayesinde genel nüfus zaten çok kültürlüdür ancak buna ek olarak son on yılda Irak, Suriye, Rusya Federasyonu, Ukrayna, Afganistan ve Türkmenistan'dan çok sayıda göçmen yeni bir hayata başlamak için Türkiye'ye gelmiştir. Dolayısıyla bu çalışmanın sonuçları hem üniversitelerin hem de Milli Eğitim Bakanlığı'nın, öğretmen adaylarının kurumlarında sosyal adaletin sürdürülmesine yönelik proaktif önlemler almak gibi hususlarda farkındalık yaratma ve eğitime konusunda daha fazla sorumluluk almaları gerektiğini ortaya koymaktadır. Aksi takdirde gelecek nesil, çok kültürlü bir çevreye sahip olmanın faydalarına odaklanmak yerine, milletler ve kimlikler arasındaki güç savaşlarından muzdarip olabilir.

ANAHTAR KELİMELE: Sosyal Adalet, Aday Öğretmenler, Öğretmen Eğitimi

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LIST OF ABBREVIATIONS AND SYMBOLS

- CP** : Critical Pedagogy
EFL : English as a Foreign Language
ELL : English Language Learners
ELT : English Language Teaching
TC : Teacher Candidate
ZPD : Zone of Proximal Development

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1. INTRODUCTION

In this first chapter, the background, purpose of the study with the research questions, significance, and lastly limitations of this study are introduced in detail. Then, the key terms used throughout the study are presented with their definitions.

1.1 Background of the Study

Critical teachers in educational linguistics emphasize the importance of orienting language teacher education towards enhancing teachers' understanding of the social, cultural, and economic contexts of their students. They also underscore how schools can contribute to the marginalization and social exclusion of a significant number of students (Crookes, 2015). Within the critical framework of language education, there has been an emergence of new roles for teachers, including those of a 'public intellectual,' 'civic agent,' 'cultural and linguistic agent,' and 'active role model' (Peña-Pincheira & De Costa, 2020).

The emphasis on future language teachers as proactive agents of change is also stressed by Hawkins (2011) in her call for a shift from a critical language teacher education stance to a social justice language teacher education stance. This shift entails moving beyond pedagogies that simply encourage Teacher Candidates to reflect on social inequities towards those that engage teachers in understanding their role and responsibilities for marginalizing power structures. This aims to empower teachers to take initiative and action.

The concept of teacher agency has been extensively discussed in recent literature, underscored as a vital aspect of teachers' professional development and identity. Agency is not a possession, ability, or skill that individuals possess; rather, it is an action that individuals undertake. Specifically, agency refers to how individuals engage with specific contexts and relationships over time, highlighting the dynamic nature of their actions within these settings (Biesta et al., 2015). Considering the important role of teacher agency in social justice teacher education and the ongoing, dynamic process of teacher candidates actively shaping their identities and agency through interactions with their environment and decision-making on pedagogical approaches (Francis & LeRoux, 2011), teacher trainers

must work towards nurturing teacher candidates' sense of agency and their willingness to act as catalysts for change (Üzüm et al., 2022).

As seen in Borg (2003) teacher cognition is a very open topic to debate, but many researchers claim that most language teachers share similar teaching values with their own language teachers. It is globally acknowledged that by incorporating social justice education into preservice teacher training, educational institutions contribute to the development of educators who are not only skilled in their teaching practices but are also committed to fostering fairness, equity, and justice within the educational system. When they have an awareness of the teacher's cognition and social justice topics, they can also be aware of how important their existence in the classroom is as a role model for their learners who are the ones steering the course of the future.

1.2 Statement of Purpose

In this study, it is aimed to examine English teacher candidates' perceptions and awareness of the concept of social justice. In history, internationally teachers are called upon to act as agents of change (Peña-Pincheira & De Costa, 2020, p. 3). Therefore, a teacher's social justice beliefs initially affect students and then the overall society.

Since social justice is one of the most recently mentioned topics in the literature and a shared desirable purpose to achieve in a globalized world, it is thought that the in-depth analysis of the pre-service teacher's awareness of social justice would be to the advantage of our community. Aligned with these objectives, the present study examined the following research questions;

1. What are the perceived levels of social justice orientations of English as a foreign language teacher candidates' within contexts of Türkiye in terms of:
 - a. identity
 - b. diversity
 - c. justice
 - d. action

1.3 Significance of the Study

The significance of this study derives from the fact that the number of research studies on this crucial topic is quite limited in the Turkish context. It is considered that this thesis might be counted as a contribution to the literature within the context of Türkiye. However, it is always one of the hottest topics in international reports, too. In 2017, the OECD published a report which is titled Empowering and Enabling Teachers to Improve Equity and Outcomes for All. In the report, Gomendio (2017) mentions how rapidly the world is changing and how traditionally trained teachers are being expected to adapt to these changes as educators of the new generation. It is a fact that future teachers can acquire these skills during their pre-service training if the program developers consider this topic to be crucial. No matter how the education systems have become increasingly complex, teachers have always had the most impactful effect on school systems. That is why it is preferred that professionals have knowledge and experience in specific cases in order to intervene.

Teaching teachers what they need to know and do is an area for undergraduate-level studies. That is the main reason why this research has been carried out about Critical Pedagogy and especially in the Social Justice domain with teacher candidates of English. Determining the awareness levels of teacher candidates of English in our context might have an impact on the scope of the program of the English Language Teaching Department of Bolu Abant İzzet Baysal University. Last but not least, the implications of this study might even refer to the curriculum and program developers for teacher education in Türkiye.

1.4 Limitations of the Study

This study is limited to 68, for the qualitative data, and 218 participants, for the quantitative data, teacher candidates of English at the Department of Foreign Language Education at Bolu Abant İzzet Baysal University. The data were collected in a single semester, that is 2022-2023 Fall semester so there was no time for them to reflect their experiences if they have any, in the concept of social justice. Another limitation is that the data were collected using a survey and guided reflection, which is prepared by the researcher herself for this study, which means that the real actions of the participants were not taken into consideration during the

analysis and the findings revealed information about their perceptions. Last but not least, there is another limitation caused by the researcher, which is the Diversity part in the guided reflection. I as the researcher could not make it clear for the respondents, they supposed to give information about their friends and families by mentioning their differences in terms of their ethnicities, abilities, languages, religions, and more. However, they only mentioned their own relationship with them because the question was not well-written by me. As a result of this, proper information about their perceived levels of diversity could not be gathered.

1.5 Definitions of Terms

The definitions of key terms constantly used throughout the study are listed below:

Social justice refers to the fair and equitable distribution of resources, opportunities, and privileges within a society, aiming to address and rectify systemic inequalities (Rawls, 1971).

Identity refers to the distinct characteristics, qualities, beliefs, and affiliations that define an individual or group's sense of self (Erikson, 1968).

Diversity refers to the recognition and acceptance of a wide range of human differences, containing various extents such as race, ethnicity, gender, socioeconomic status, sexual orientation, disability, age, religious beliefs, and more (United Nations Educational, Scientific and Cultural Organization, 2017).

Justice in a social context refers to the fair and equitable distribution of resources, opportunities, and privileges, with a focus on addressing systemic disparities and promoting inclusivity within society (Sen, 2009).

Action in social justice refers to intentional and collective efforts aimed at addressing systemic inequalities, fostering inclusivity, and creating positive change within a society (Adams et al., 2007).

Teacher candidates, also known as prospective teachers, are individuals who are actively engaged in teacher preparation programs, undergoing training to become educators in schools and educational settings (Ingersoll & Strong, 2011).

1.6 Conclusion

In this first chapter, the introduction for the background, purpose, significance, and limitations of the study have been introduced. In addition, the key terms that will be frequently utilized in this study have been defined.



2. THEORETICAL FRAMEWORK OF THE STUDY AND RELATED RESEARCH

The theoretical framework and recent field research studies linked to social justice will be presented in this chapter. For the purpose of this presentation, it starts with an explanation of the main idea of the inquiry: critical pedagogy. In the light of the critical pedagogy, the study focuses on this pedagogy's subtitles, such as equity, justice, and social justice. Then, it continues with the term "social justice", which is, in fact, the central idea of inquiry. In this chapter, social justice issues; the research studies on social justice in education are presented in detail. While discussing social justice, the following areas are highlighted respectively: the anchor standards of social justice, social justice in educational settings, social justice in language education, and finally, social justice for teacher candidates of English, which is the main topic of this research, will be presented.

2.1 Critical Pedagogy

We, as human beings, are living in a world undergoing ceaseless transformation, and as living beings, we need to continuously observe the unfolding events and work on self-improvement to stay abreast of the latest developments. If we are unable to attain this goal and miss the latest innovations, we will be the ones grappling with the challenges of existence in this world. That is one of the reasons why this philosophy is called "critical". Critical Pedagogy is an educational philosophy and approach that emphasizes critical thinking, social justice, and transformative education (Freire, 2014). It encourages students to question, analyze, and challenge societal norms, inequalities, and power structures. The roots of critical pedagogy can be traced back to the work of Paulo Freire, a Brazilian educator and philosopher, who is widely regarded as the pioneer of this educational perspective.

Freire was born on September 19, 1921, in Recife, a city in northeastern Brazil. His family experienced financial difficulties during the Great Depression, and this early exposure to economic difficulties and inequality greatly influenced his work in education. He initially studied law at the University of Recife and later pursued a doctorate in education at the University of São Paulo, that is how his views on education and social justice were shaped. When Freire started to work

with adult learners in literacy programs, he developed his own approach to education, underlining the importance of dialogue, critical thinking, and the connection between education and social change. His encounters prompted him to question conventional "banking" educational models, where knowledge has been given to passive learners, advocating instead for a more participatory and empowering pedagogy (Zanetti, 2023).

As a result of his ideology and dedication to social justice in education, he wrote his influential publication, "Pedagogy of the Oppressed" which is widely regarded as a reference book text within the critical pedagogy movement. The book was published in 1970 and became a seminal work in the field of critical pedagogy. In this book, Freire introduced the concept of conscientization, which is the process of developing critical consciousness among learners. He argued that education should not be one-sided; but a two-sided, dialogical process, where learners actively engage with the subject matter and their social reality. Thereupon, as of 2016, it ranked as the third most cited work in the social sciences (Katz, 2021).

The second name that should be mentioned about critical pedagogy is Joe Kincheloe. According to Kincheloe, defining the term "critical pedagogy" concisely and persuasively is always challenging. This challenge stems from the intricate nature of critical pedagogy, demanding significant commitment from educators and students who adopt it. Implementing critical pedagogy goes beyond acquiring a set of pedagogical methods and the knowledge "outlined in the curriculum, standards, or textbooks (Kincheloe, 2008, p. 8).

Kincheloe (2008) asserted in his book which is titled *Knowledge and Critical Pedagogy*, that when we collaborate with love, respect, and justice as our guiding principles, no challenge is unachievable. As he also underlined the renowned critical educator, Freire, about how he has always emphasized that education involves nurturing not only the intellect but also the teachable heart. Love serves as the foundation for an education striving for justice, equality, and brilliance. Without the infusion of what Freire termed "radical love," critical pedagogy would then operate only as a shadow of what it could be (Kincheloe, 2008).

There are plenty of reasons and contents that have been stated over the years about the appearance of critical pedagogy and here you can find some of the basic

concepts that constitute critical pedagogy.

Critical Pedagogy is;

- developed on the awareness that science can be used as a power to adjust and control,
- dedicated to comprehending the context where the educational activity is taking place,
- devoted to withstanding the noxious effects of dominating power,
- focused on the notion that teachers should be researchers; because in critical pedagogy, teachers learn to teach students to produce their own knowledge (Kincheloe, 2008).

Shortly, the main aim of critical pedagogy is to work to assist teacher trainers and teachers in reconstructing their work, so it facilitates the empowerment of all students. Critical pedagogy (CP) is a multifaceted educational approach that concurs with various related topics and concepts. Some of the key areas directly related to critical pedagogy include social justice, empowerment, inclusivity, active citizenship, and cultural competence (Kincheloe et al., 1987). When this information is considered, it can be said that these are the reasons why critical pedagogy is important. To give a better idea about the general concept of critical pedagogy below you may find a more detailed explanation of the importance of critical pedagogy for those topics from the Pedagogy of Oppressed (Freire, 2014).

Social Justice: Critical Pedagogy is a powerful tool for advancing social justice to a larger extent. CP challenges and deconstructs oppressive systems, fostering a more equitable and just society. It encourages learners to challenge inequalities and work toward a fairer world.

Empowerment: CP empowers individuals to critically examine their world, recognize oppression and social injustices, and take action to address them. By promoting dialogue and critical thinking, it enables students to become active agents of change in their communities.

Inclusivity: CP values and respects the diverse experiences, perspectives, and identities of learners. Inclusivity is a fundamental principle of critical pedagogy, making it particularly connected to today's multicultural and globalized world.

Transformative Learning: CP supports transformative learning, where individuals can shift their perspectives, worldviews, and beliefs. This transformation can lead that person to take an active role in his or her own personal growth and have a deeper understanding of the complexities of the world.

Active Citizenship: CP fosters active citizenship by encouraging individuals to engage in democratic processes, advocate for human rights, and participate in civic activities.

Democratic Education: CP aligns with the principles of democratic education by promoting dialogue, cooperation, and shared decision-making in one's learning process.

Critical pedagogy has been influential in education and has inspired various adaptations and applications in different contexts and disciplines. While Freire is a key figure associated with critical pedagogy; Henry Giroux (1997), Ira Shor (1999) and Peter McLaren (1995) have also contributed to its development and application, by making it a dynamic and evolving field within education. Ira Shor emphasized the importance of democratic and dialogical education. He advocates for pedagogical practices that involve students in critical discussions, allowing them to analyze and challenge existing power structures. (Shor, 1996 as cited in Paddison, 1996). Peter McLaren put a focus on issues of social justice, class struggle, and cultural diversity in education. He advocates for an emancipatory pedagogy that seeks to liberate individuals and communities from oppressive structures. (McLaren, 1995). As mentioned above, critical pedagogy had a big impact on education and teaching and learning the English language is not an exception. One of the most important changes was the shifting from Banking to Dialogical Models. In *Pedagogy of the Oppressed* (1970/1993), Freire criticizes the “banking model” of educational practice, which is a traditional authoritarian pedagogy. In the banking model of education, students are positioned as empty spaces to be filled by the teacher. With this shift, language learners have better opportunities to acquire the language as they have more chances to be involved in open communication with more participation possibilities and rates. In addition, this active engagement between learners and teachers has created a more social atmosphere which has a positive effect on the learning process as well. By empowering the learners, critical pedagogy stimulates critical thinking skills, encouraging self-reflection, and promoting a sense of agency. Consequently, agent learners are taking control of

their own learning processes where learners are acknowledged as active participants in the construction of knowledge. Moreover, by encouraging learners to explore real-world issues and problems within the educational context, critical pedagogy helps learners connect their education to broader societal concerns and promotes active citizenship in their society. Raising awareness of what is occurring around the world or even in their small circle environment would motivate youth to solve the problematic situations within society.

Kincheloe (2008) mentioned more about how critical pedagogy is related to education in his book. He claimed that “critical teachers informed by a critical epistemology refuse to accept standardized, externally developed, scripted curricula that appeal to the lowest common denominator of teacher and student ability”. Critical teachers assert that students should explore the world around them. When they are exploring their surroundings, they should discover their identity and the features that have shaped them too. In this context, students, in an unconventional sense, transform into epistemologically informed scholars. Consequently, they are challenged to analyze and interpret data or information, conduct research, and develop a love and appreciation for scholarship that studies things that matter to the well-being of the people of the world (Kincheloe, 2008, p. 11).

Without mentioning Ira Shor (1999), a fellow scholar of Freire (1970, 1985), this section could not be completed. They have examined curriculum development, using the concept of “generative theme.” The generative theme is a topic acquired from students’ knowledge of their own lived experiences that is convincing and disputable enough to show their excitement and commitment. From this point, the similarity between Freire’s generative themes and John Dewey’s progressive education can be observed. During the initial decades of the twentieth century, it has been recommended that educators should construct their classroom instruction based on the life experiences of their students (Dewey, 1916/2001, p. 25). Teachers are supposed to start teaching with the known information and then move on to the unknown in Dewey’s progressive education model. This starting point exists in critical pedagogy likewise; teachers initiate their lessons by prompting students to question their existence and experiences, fostering connections of these ideas to broader issues such as social and political concerns. As a result of this systematic resemblance, within an epistemological framework, it can be asserted that Freire and Dewey were both moving beyond the traditional notion of schooling or

education, which involves the transference of pre-approved data from the curriculum guide to the teacher and subsequently to the student (Kincheloe, 2008, p. 11).

2.2 Social Justice

In the context of critical pedagogy, social justice refers to the commitment to addressing and adjusting the social inequalities within the educational system and society at large (Sleeter, 1996). Social justice in critical pedagogy constitutes recognizing and challenging systemic injustices, discrimination, and power imbalances that affect learners and communities in the society. The top priority is to create an educational environment that promotes equity, inclusivity, and fairness for all individuals, regardless of their backgrounds.

The concept of social justice has a rich and diverse history, and it is challenging to attribute its founding to a single individual. The idea has evolved over time, with contributions from various philosophical, political, and religious thinkers. In particular, the discourses of Aristotle and Plato regarding the concept of justice played a major role in the emergence of the phenomenon of social justice. Plateau: While basing wisdom, justice, and courage on the foundations of the government, Aristotle emphasized in more detail the equal distribution of all benefits and obligations in society among individuals (Novak, 2000).

Freire is actively cited by researchers as an inspirational name of the modern movement in recent history of social justice and critical education topics as it is mentioned before in this thesis. However, the Sicilian priest Luigi Taparelli d'Azeglio has the credit to be the very one of the first scholars using the term *social justice* in 1840, shortly before the crucial revolutions of 1848 (Zajda et al., & Sabina, 2006 as cited in Hall, 2016). Initially, the term "social justice" gained prominence in the early 20th century, and its usage can be traced to the Catholic Church's social teachings, particularly in Pope Leo XIII's encyclical "Rerum Novarum" in 1891. However, later the term became more widely recognized in the late 20th century through the works of various thinkers, activists, and movements. (The Editors of Encyclopaedia Britannica, 1998)

Therewith, there is another paperwork which can also be referred to as one of the most important and earliest ones. The Universal Declaration of Human Rights which was approved by the international community in 1948 can be considered as

the official roots of social justice. Another notable historical figure associated with early discussions of social justice is John Stuart Mill. In the 19th century, Mill and Rousseau argued extensively on utilitarianism and the principles of justice in society. They emphasized the importance of the government's role in sustaining the welfare of the people of that state and protecting their rights. Furthermore, Mill argued that every person deserves to have an equal treatment right and if this justice could be achieved, then happiness could be achieved by the enormous number of people in that place (Schugurensky 2004, p. 2 & Mill 1960, p. 59, as cited in Zajda et al., 2006).

Rawls mentioned two principles of justice in his book titled *A Theory of Justice* (1999) and the first principle is that every human being should have an equal entitlement to the broadest range of fundamental liberties, as long as it aligns with a comparable set of liberties for others. Second one is more complex since it has two issues at once. This pertains to how income and wealth are distributed and how organizations structure differences in authority and responsibility. While equality in wealth and income distribution is not obligatory, it should benefit everyone, and concurrently, opportunities for positions of authority and responsibility should be open to all (Rawls, 1999). From the second principle, it can be moved forward to social justice itself. In addition to Rawls suggestions, several other authors have also suggested their opinions for equality concepts such as “access to advantage” (Cohen, 1989, as cited in McLaughlin & Baker, 2007) and “opportunity for welfare” (Arneson, 1989, as cited in McLaughlin & Baker, 2007).

Young (1990) explained the concept of social justice as 'the elimination of institutionalized domination and oppression'. Because social justice does not only include distributing resources for economic opportunities and welfare levels among the individuals which are building up the society. Social justice is related to providing opportunities for the individual to develop and use one's own skills and experiences, and to be the agent to decide one's own actions in order to have a good life.

Zajda et al. (2006) described social justice as “an egalitarian society that is based on the principles of equality and solidarity, that understands and values human rights, and that recognizes the dignity of every human being” (p. 10). In addition to all these researchers' definitions, Kaya (2000) remarked to another point, while social justice investigates the reasons for social class inequalities in a

society, it also produces various solutions on how to make the existing unfair situations more balanced and better, and to create a fair environment among individuals.

Social justice education involves teachers engaging in an institutional process to tackle the inequalities impacting students' academic, interpersonal, and societal experiences both within and beyond the school environment. Teaching for social justice goes beyond simply incorporating activities and readings into the curriculum, inviting guest speakers, or having students write petitions to the school principal to advocate for policy changes (Ortaçtepe Hart, 2023).

While mentioning solutions for the inequalities in the societies, in one of the OECD's (2019) recent reports the one which is titled as Risks That Matter, it can be clearly seen that 22 000 people from 21 different countries were asked about the social and economic risks that they are experiencing or might encounter later in the future to shed a light on the global risks. Besides these questions, people were also asked to share their opinions about the government, how well the governments tackle these risks in those countries. Satisfaction of respondents seem to be greater in countries where people have more extensive social policies and robust, equitable economies (OECD,2019).

2.3 Four Anchors of Social Justice

In 1991, a small group of educators, which were writers working in Montgomery, Alabama, USA, gathered and established a foundation called "Teaching Tolerance". Later, they changed the name to "Learning for Justice" for two reasons. First of all, the word 'tolerance' is an imperfect term since it is not justice. It was not enough to refer to what they wanted to do via this establishment. Last but not least, they changed the word 'teaching' with 'learning' just as the goal of this foundation, since the beginning they have aimed to create an awareness within the society about how to have a socially just society by learning all together along the process. They want to have better societies by training teachers who will shape the future with their equally supplemented students.

In addition to establishing this foundation, they also worked on the proposal of four anchor standards of social justice. The domains are based on Louise Derman-Sparks' four goals for anti-bias education in early childhood, which are identity, diversity, justice, and action ("Learning for Justice," n.d.).

The Social Justice Anchor Standards are organized into four domains:

Identity: This domain focuses on helping students develop a positive and confident sense of self and respect for their identities, as well as an understanding and appreciation of the identities of others.

Diversity: This domain emphasizes the recognition and understanding of diverse perspectives, cultures, and backgrounds. It encourages students to value and respect differences.

Justice: The justice domain explores concepts of fairness, equity, and the importance of challenging injustice. It promotes the idea of taking informed, effective action to address societal problems.

Action: The action domain encourages students to apply their understanding of social justice to take an action, whether individually or collectively, to create positive change in their communities and the world.

The process of developing these standards involved input from educators, experts in the field of education, and organizations dedicated to social justice in education. Formerly known as Teaching Tolerance, nowadays known as Learning for Justice foundation has a team of educators and experts who contribute to the development of these standards and associated resources. The organization also conducts research and gathers feedback from educators and schools that use the standards to refine and update them over time. Below you can find more detailed information about the four anchor standards.

Identity can be defined as acknowledging and respecting the learners' identities is a fundamental aspect of promoting social justice in ELT, as it contributes to a more inclusive and equitable language education. Furthermore, identity in ELT emphasizes the importance of valuing and affirming the diverse linguistic and cultural backgrounds of learners while fostering an environment that encourages them to express their identities through language. *Identity* is influenced by a person's experiences, beliefs, values, and affiliations, and it plays a crucial role in language learning and communication. Norton (2000) argues, learners' identities are not fixed but rather dynamic, shaped by interactions within the learning context and beyond. These helpful interactions can be found in the application of Lev Vygotsky (1978) Zone of Proximal Development concept in the classroom where is basically suggesting that every learner should learn from others, especially from the ones who know more or use the language in a better way, by interacting during

pair up or group activities. These kinds of activities can enhance the awareness level of social justice of the learners just by talking or writing to share about their own cultural background or identities within their classmates. You may read further information about ZPD in Social Justice in the Educational Settings section.

Moreover, the concept of identity in ELT aligns with the works of Pennycook (2010) and Canagarajah (2012), who emphasize the impact of linguistic and cultural identities on language learning. Pennycook's poststructuralist perspective highlights the interplay between language, power, and identity, suggesting that language learners often negotiate their identities within sociopolitical contexts. Canagarajah's work on the role of translingual in language learning emphasizes that learners draw upon their linguistic and cultural repertoires to construct their identities, challenging monolingual norms in ELT. These scholars' contributions underscore the significance of understanding and accommodating learners' diverse identities in language education, aligning with the principles of social justice in ELT.

Diversity in the field of education can be defined as, a complex and multifaceted concept that encompasses a wide range of characteristics and differences among students, educators, and educational settings. As described by Banks (2008), diversity in education includes variances in race, ethnicity, culture, language, socioeconomic status, gender, abilities, and more. This concept is not limited to demographic factors; it also extends to differences in learning styles, cognitive abilities, and educational needs (García & Tyler, 2010). Furthermore, Lenz and Windisch (2016) emphasize that diversity within educational contexts can be a valuable resource, promoting creativity, critical thinking, and a deeper understanding of different perspectives. Therefore, recognizing, and valuing diversity in education is essential for creating inclusive and equitable learning environments.

Justice can be defined as a multifaceted and foundational principle within the education field. According to Rawls (1971), justice in education is linked to the equitable distribution of educational resources, opportunities, and outcomes. It involves ensuring that all students have a fair chance to access quality education and achieve their potential. Additionally, Nussbaum (2010) argues that justice in education extends beyond the distribution of resources to encompass the development of students' capabilities, enabling them to lead flourishing lives. In the

context of education, justice is not limited to distributive justice but also encompasses procedural justice, ensuring that decision-making processes are fair and transparent (Levin, 2012). The pursuit of justice in education is integral to creating inclusive and equitable learning environments that address disparities and foster social mobility.

Action in the context of social justice refers to the deliberate steps, strategies, and interventions taken to address inequities, promote fairness, and create a more just society. As Freire (1970) argued, action is a critical element in the process of conscientization, or the development of critical consciousness. It involves individuals and communities becoming aware of social injustices and taking proactive measures to challenge and transform oppressive structures. Action in social justice is not limited to awareness but is characterized by advocacy, activism, and efforts to dismantle systemic discrimination and inequality (Sen, 2009).

In the field of education and social justice, action also takes the form of culturally responsive teaching, where educators adapt their pedagogical approaches to better meet the diverse needs of their students (Gay, 2010). It may involve curriculum development that reflects a wide range of voices, perspectives, and experiences to promote inclusive learning environments (Au, 2018).

In summary, Social Justice Anchor Standards, also known as Social Justice Standards, are a set of guidelines and educational principles developed by Teaching Tolerance and known as Learning for Justice, an ongoing organization committed to promoting social justice and tolerance in education. These standards provide a framework for K-12 schools to incorporate social justice education into their curriculum and create inclusive, equitable learning environments.

2.4 Social Justice in Educational Settings

One of the prior goals of social justice is to *promote equality in educational, health, and legal services* (Rosner-Salazar, 2003). In an ever-changing world, there will always be numerous reasons for people to move from one point to another. These reasons can be a war, a pandemic, an economic crisis, and so on. In the very last decade, people of the world experienced two of them already. In 2011, the Syrian Civil War began and millions of people in Syria had to migrate from the country where they were currently residing, nowadays you may come across a Syrian almost everywhere around the world. When most of the people were barely

getting used to this sudden displacing situation, in February 2022 Russian Invasion of Ukraine started and this time many Ukrainian citizens had to leave their homes and countries. Last but not least, when I am writing this thesis, the 75-year-old case has re-emerged and Israel's apartheid against Palestinians has become extremely severe. Unfortunately, thousands of people got murdered, and again thousands of people, who only just lost their families and friends, were forced to be expelled and migrate to different places due to the significant humanitarian crisis currently occurring in Gaza. As you can see, the refugee issues are never old enough to forget. Besides, it is not possible to ignore and move on either. Shortly, with all those recent waves of forced and voluntary migration throughout the world, classrooms are more divergent than ever before. In its broadest scope, social justice is considered as an important mechanism that can be used to eliminate inequalities and ensure social equality in the provision of education and health opportunities and both legal and social services (Rosner-Salazar, 2003).

Surely, these changes in demographics brought some challenges into the schools; teachers, students, administrators, and parents were affected. Therefore, school leaders and teachers have major roles to undertake substantial responsibilities in the integration of social justice practices within educational institutions. Tezgiden (2016) mentioned three different teacher education models in her critical review. As she was explaining the technicist teacher education, she expressed briefly that teachers are passive technicians because they were simply transferring the information to the learners without realizing and appreciating the complexity of the learning atmosphere. The second one is reflective teacher education, on the contrary to the technicist teachers, reflective teachers are the producers of the information or the solutions to the problems which is happening in their educational environment. In the reflective teacher trainer programs, usually, the teacher candidates are given cases where they are expected to solve the dilemmas or produce a solution. The critical teacher education model is the last one mentioned in the article, teachers are transformative intellectuals and some of their prior roles are being part of the curriculum design and educating students to be active citizens who fight for social justice against any kind of oppression. In conclusion, Tezgiden (2016) suggested that teachers should have the attributes of these three models.

On the side of their other roles, school leaders must pinpoint the underlying effects of causing disparities within the school environment (Kılıçoğlu & Şentürk, 2021). After all, there might be many programs to apply in the classrooms in terms of preparing the students for the contemporary world, and maintaining social justice among students is one of them. Considering that it can be said that in a classroom where there is no social justice, a good and healthy education cannot be found. That is the reason why teachers play a very vital role in providing a righteous educational environment and obtaining resources for all their students without dissociating any of them. (Üzüm et al., 2022)

2.5 Social Justice in Language Teaching

In the field of English Language Teaching, social justice emphasizes the need to address inequalities, such as those that are related to language proficiency, access to educational resources, and cultural biases, intending to create a more inclusive and fair learning environment. Social justice can be used as an interchangeable term with an equitable education. Nieto (2010) explains social justice as *a philosophy, an approach, and actions* that include behaving well, in a fair, respectful, and generous manner to everybody. From a broader perspective, this will lead us to the idea that social justice provides the opportunities and necessary resources for learners to be able to achieve their goals with the help of arranged access to all kinds of materials and services (Nieto, 2010).

It encompasses a range of principles and practices aimed at ensuring that all learners, regardless of their socioeconomic background, cultural identity, language proficiency, or other factors, have equal opportunities to access quality language education and achieve their language learning goals. This includes acknowledging and challenging systemic barriers, biases, and inequalities that may affect language learners, educators, and teaching materials. Social justice in ELT involves creating inclusive learning environments, adapting teaching methods to accommodate diverse student needs, and promoting a curriculum that reflects the linguistic and cultural diversity of learners. It seeks to empower language learners, foster empathy, and equip them with the language skills necessary to engage meaningfully in a globalized, multilingual world while respecting and valuing their individual and collective identities. Language teachers have strategies they can adopt and modify to emphasize social justice in their language education programs.

These include (1) prioritizing social justice in lesson planning, (2) fostering activism for change through social action projects, (3) analyzing materials as commercial, ideological tools, and cultural artifacts, and (4) revising materials to enhance learners' critical literacy. (Ortaçtepe Hart, 2023, p.65).

In the early 20th century, there were several different ideas about acquiring a language, Russian psychologist Lev Vygotsky defined this as a “crisis in psychology” and proposed a theoretical framework that emphasizes the power of social interaction and cultural context in learning and developing a language (Lantolf & Thorne, 2007). Sociocultural theory suggests key points to be considered in English Language Teaching, which are integrating the principles of equity, inclusivity, and cultural awareness. Authentic communication through the Zone of Proximal Development can be mentioned in the first place because these kinds of activities can be used in teaching social justice in language teaching as well. ZPD can be defined as a range of tasks and activities that the learner can perform with the help of a more knowledgeable person, that person can be a teacher or a peer, however, the mentioned learner cannot do this task independently yet. By having this interaction and completing the task with the help of a peer, the learner can realize that there is still room for learning. The second suggestion is collaborative learning activities, they also require social interaction. By encouraging students to collaborate and discuss topics, learners will have a deeper understanding of other learners’ opinions, cultures, and beliefs. It is an unquestionable fact that without social interaction one cannot acquire a language as language learning is seen as a social activity itself. The third suggestion is critical language awareness. With the promotion of it, learners will be exploring how language can maintain or compete with the societal norms and power structures within the society. Learners can discuss the issues that are related to biases, stereotypes, and inequalities within the context of language use with the help of the language teacher. The fourth suggestion is incorporating local contexts. Teachers can use both local and also multicultural literary works according to the learner’s cultural background. This literature piece can be a story, poem, or even a song, while learning the language with them learners also learn about their own culture and their peers’ culture as well. During the lessons, learners will witness how they share common goals and intentions in terms of language learning even though they have different cultural aspects. By doing these kinds of activities related to sharing more about their own identities and

cultures, eventually, learners will be more open-minded towards other people in society.

In 2022, Yılmaz and Söğüt (2022) did research with in-service teachers of English in Türkiye. They aimed to see the effect of using technology in teaching social justice during English lessons. Unfortunately, the results did not give hope since most of the teachers emphasized that the students do not have the same opportunities in terms of having technological devices. Especially during the pandemic, some teachers mentioned that the students could or did not attend the English lessons. There were two reasons, some of them did not have a device to join and the others did not think that English lessons were that important. Furthermore, a respondent teacher said while millions of learners have no access to online education, it cannot be possible or reasonable to talk about social justice and equality.

Both in-service and pre-service teachers who are already ready to take action or dedicated to creating a group of learners with high critical thinking skills for a social change might encounter different terms for example in the US research “teaching for diversity” has been used as a phrase in the works (Boylan & Woolsey, 2015). Not only in the US but also in every country, there are students of different nationalities in the classrooms. Therefore, blending social justice approaches to the lessons is a crucial matter of fact. Aronson et al. (2020) argued that social justice should be considered seriously and included in all courses, especially within teacher preparation programs rather than leaving it to only a single course aiming to support social justice. This could be interpreted as language teaching is a crucial key factor but there is always room for other courses as well (p. 35).

Moreover, social justice is not only about identity or diversity in a community. It also relates to justice and action as well. For the justice domain, one should know what is fair or not in a case, and for the last which is the action domain, one should know how to take a proper action when it is needed. To sum up, during 4 years in the faculty, teacher candidates learn several different aspects of the teaching profession but unfortunately, in most cases, social justice education is ignored and expected to be learned by the teacher candidates themselves. That was the reason to conduct this study, to examine how much they genuinely know about social justice and what their perceived social justice action levels.

2.6 Social Justice for Teacher Candidates of English

Akayoğlu et al. (2022, pg. 8) stated that migration is not a new issue that affects only Türkiye. He continued his argument with these words:

“Therefore, attention to social justice issues has become an important component in the language classroom (Boylan, 2009; Carson, 2005; Cochran-Smith, 2009; Grant & Agosto, 2008; Kapustka et al., 2009; Mills, 2012; Mills & Ballantyne, 2010). However, social justice is not a new topic; it has always been an important issue in language classrooms (Lojacono, 2013).”

A great number of the refugees and immigrants have come with their families or even started a family here in Türkiye. Some of these people’s children are going to their own national school if they have one or can afford it. However, most of them are simply going to the state school with tons of Turkish children and teachers. It is impossible to understand how hard it can be for a foreign language learner where you do not know the local language either. Additionally, in most cases that learners do not have the best opportunities since they come only with their limited belongings. Hence, these facts should be the most essential reasons for us to train our teachers about social justice issues. As teachers, we are responsible to create a just and equal teaching environment. By teaching social justice, we also allow our students to be individuals who respect different identities and know how to realize and react once there is an injustice. It is acknowledged that social justice is crucial in English Language Teaching (ELT) for several reasons. It helps to create an inclusive, equitable, and effective learning environment, ensuring that all language learners have equal opportunities to succeed.

The historical development of research on language teacher cognition has exhibited considerable diversity in conceptual approaches. This diversity caused an ambiguity in the field. As Clandinin and Connelly (1987) noted that similar concepts have been defined in multiple ways by different researchers. In the last 30 years a lot has changed about how we see social and cultural dimension in language acquisition. There is an increase in the amount of research done on, about, and for language teachers and their work (Cross, 2010). Most of these recent studies focus on teachers and their understanding of their own professional roles. Along with their understanding, Borg (2003) has done research about what other researchers found out about teacher cognition in the last thirty years. For example (Bailey et al., 1996; as cited in Borg, 2003) Bailey and her colleagues claimed that there is certainly a

relationship between what language teachers experienced during their foreign language learning history and how they are teaching to their own students. In the study, 7 MA candidates and one teacher educator wrote reflection papers to investigate how their own teachers affected their own language learning history positively. There were five different categories observed. First one was about how the personality and style of the teacher was more important than the methodology for them when they were learning the language. Second one was again about their teacher's characteristics such as how caring they were and how they clarified their expectations distinctly from their students. Third one was how their teachers were respecting them as they were students and how the students were respecting their teachers during their school years. Fourth one is about how their own motivation for learning made them defeat the limitations in teaching and lastly, the fifth one is about the importance of sustaining a positive learning setting to enhance the quality of teaching. In light of what this study showed to the language teaching field, it is a fact that teachers affect future teachers in many ways such as behavioral, theoretical, and methodological.

During the preparation of pre-service teachers, it is crucial to prioritize understanding of social theory and practical experiences to enhance their grasp of social justice concepts. Additionally, teachers should possess essential competencies including awareness of diversity, human rights, and social justice principles (Kılıçoğlu & Şentürk, 2021). That is the reason why teacher trainers should take teaching about social justice into consideration. If they learn about it more in their university years, surely during their both practicing or working experiences, they would be more confident and ready for any incidents including social injustice.

Other than that, Rosner and Salazar (2003) have clearly mentioned that there is a need for a social justice perspective in training professionals who work with disenfranchised diverse populations. They proposed a service-learning concept for those who need a differentiated aid from the legal providers in terms of social goods and services. Many researchers such as (Furco and Billig, 2002; as cited in Rosner-Salazar, 2003) have addressed that service-learning is an effective method for increasing civic engagement, commitment to service, and motivation to reduce social inequities.

2.7 Conclusion

In this chapter, critical pedagogy, social justice, four anchors of social justice, social justice in educational settings, social justice in language teaching and social justice for preservice teachers of English topics are described and explained. The topics were supported by other researchers' studies in the field. In the next chapter, the methodological background of this study will be explained in detail.



3. METHODOLOGY

This chapter aims to present detailed information about the study method and design, the research setting as known as context, the participants, the data collection tools, and the data collection procedure along with the data analysis process of the study will be mentioned.

3.1 Research Design

This study examines social justice awareness and perception levels of teacher candidates of the English language. To fully accomplish this research, a mixed-method design (Creswell, 2009) has been used for the purpose of a better interpretation of the results. Creswell (2013) describes mixed methods as the utilization of both open-ended and data to enhance comprehension of a research inquiry.

The quantitative data of the research were collected from the survey titled as Social Justice Survey and created by Akayoğlu et al. (2022). The qualitative data were collected later through the guided reflection which was created by the researcher her for this study to ask the teacher candidates to complete the given semi-structured statements about four domains of social justice. In view of the fact that, as Dörnyei (2007) mentioned, in qualitative research designs, the research setting is viewed as a natural environment because qualitative studies seek to explain social phenomena that naturally unfold.

3.2 Context

The data for this research was collected from the Faculty of Education of Bolu Abant İzzet Baysal University. BAIBU is a state university in Türkiye, in a small city called Bolu, next to the capital Ankara, which has sixteen faculties. The Faculty of Education, where the study been held, has eight departments with fifteen majors included. The study is conducted with teacher candidates from the English Language Teaching program students. Since examining these teacher candidates' perceived social justice levels was the goal of this study, I used two different data collection tools.

The participants were preparing to work with English language learners (ELL) in their respective contexts. As the researcher, I decided to have two groups

for this two-phased study, one group was meant to be bigger for the quantitative data, and the other one was meant to be smaller for the qualitative data to have a more detailed understanding of their perceptions. The first group consisted of 218 students from different education years in the same department to give a broader view of the perceived levels, and the second group had 68 students who were taking the same Language and Culture course. Initially, I inquired if these teacher candidates were aware of social justice or not, and then if they were aware, in what ways they were aware of social justice domains. Because teachers are the ones who seem to be the actors of society by teaching good values and correct information to their students about it. It is crucial for educators, who play a key role in shaping society, to prioritize ethical values in order to contribute to a better world. These teachers represent the future and will have a significant impact on nurturing the youth of tomorrow (Temel et al., 2022, p. 366).

As the Learning for Justice Foundation has stated, through this continual cycle of education and engagement, we hope that we can build and maintain healthy relationships with people around us (Learning For Justice,n.d.). In Türkiye, teacher candidates who study in English Language Teaching programs take lessons in three categories. Öztürk & Aydın (2019) stated that the program is composed of 48% content knowledge, 34% pedagogical knowledge, and 18% general culture. When they graduate, they are allowed to choose the level of the learners that they want to work with. This is a quite good opportunity for teachers who do not have enough teaching experience yet with real students in an authentic environment. While studying, one can only learn about the facts and theoretical knowledge about being a teacher. The education program includes courses on education sociology, psychology, philosophy, and the history of the Turkish education system, but these courses are largely theoretical and conducted in Turkish in many universities. As a result, the emotional and affective aspects of teaching and learning receive insufficient attention in the curriculum. Consequently, teachers often lack the strategies needed to help students become more independent learners. Furthermore, they may struggle to support students dealing with language anxiety or may believe that motivating students is solely the students' responsibility, seeing their own role as merely delivering instruction (Öztürk & Aydın, 2019). One might be teaching to very young learners, primary-level students, adolescents, or even adults; and there might be international learners or just learners from different

hometowns inside of the same country in that class. In such a case, she/he should be knowledgeable in how to integrate social justice in her/his lessons to create a positive learning environment with all students from different cultural backgrounds. Once people know the value of having people from other cultures in their lives, then they can fight better for social justice.

3.3 Participants

This study aims to examine the awareness level and assumptions of social justice notions of English teacher candidates studying at Bolu Abant İzzet Baysal University. Firstly, the participants of the survey study were a total of 218 EFL teacher candidates from different educational years in the same university. Secondly, 68 students participated voluntarily in the guided reflection studies where they wrote their own opinions to complete the given semi-structured statements according to their beliefs and ideas. The detailed explanation can be seen below in the figures.

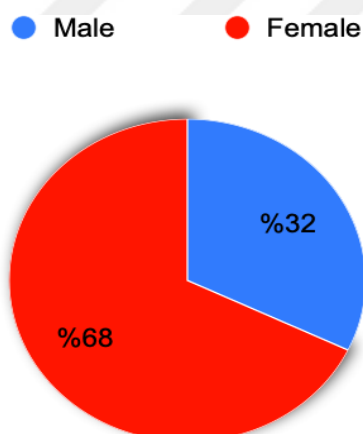


Figure 3.1: The distribution of the participants based on their gender

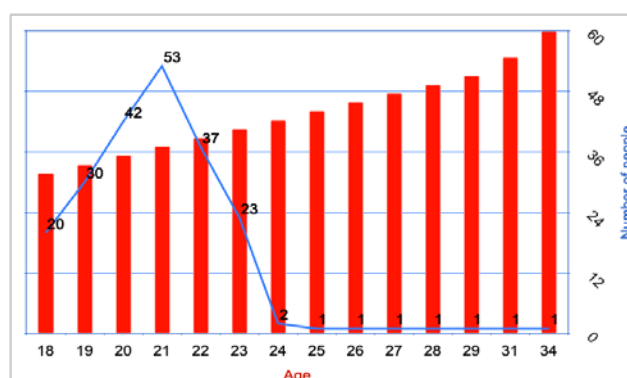


Figure 3.2: The distribution of the participants based on their ages

The figure shows the distribution of individuals across various age groups, ranging from 18 to 34 years old. Each age group is represented by the number of individuals within that specific age bracket. The largest group consists of 21-year-olds, with 53 individuals in this age category. Following closely behind are 20-year-olds, with 42 individuals. The number of individuals generally decreases as the age increases beyond the early 20s, with fewer individuals in their mid-20s and beyond. Overall, the data highlights the varying population distribution across different age segments, providing insights into the demographic composition within this specific dataset.

3.4 Data Collection Tools

This section is allocated for the data collection tools used in this study. As for the data collection, two different types of tools were used. The first one was Social Justice Survey (Appendix A), which was developed by Akayoğlu et al. (2022) based on four anchors of social justice proposed by “Learning for Justice” research group. Before the implementation of the survey, required permissions were obtained from Sedat Akayoğlu via- e-mail. The second data collection tool was a semi-structured guided reflection (Appendix B), which was developed by the researcher of this study and conducted with voluntary teacher candidates.

3.4.1. Social Justice Survey

This survey was composed of 20 items about 4 anchor standards of social justice and 5 options for each. The items of the survey were categorized as follows:

Table 3.1: Social Justice Survey Themes and Number of Items

Identity	Diversity	Justice	Action
5	5	5	5

3.4.2. Guided reflection

After collecting quantitative data through the survey developed by Akayoğlu et al. (2022), voluntary participants were asked to write a semi-structured guided reflection in order to collect more detailed data for the in-depth analysis. In our semi-structured guided reflection (Appendix B), there were four different themes within 6 gaps to be filled in. The questions asked to the PTs in the guided reflection were designed based on the thematic understanding of the scale as follows:

Table 3.2: Guided reflection Themes and Questions

Theme	Questions
Identity	How do you describe yourself as a person?
Diversity	What can you say about your friends and family? Do you see yourself as an advantaged person in your society? Provide reasons for your answer to this question to give a better insight.
Justice	Which groups in society do you consider to be disadvantaged?
Action	Provide an example of an injustice situation and explain what you would do at that moment about that situation.

3.5 Data Collection Procedures

3.6 Data Analysis

This present study was conducted through an explanatory sequential mixed-methods design (see Figure 3.3.), in which the statistical results reached through quantitative data analysis are further supported by qualitative data analysis results (Creswell, 2013). Initially, the quantitative data were collected through a social justice survey and analyzed with the descriptive analysis method by assigning descriptive phrases ‘remaining open to all possible theoretical directions’ (Saldana 2013, p. 100). Examples of codes included awareness of one’s own identity and other’s identities, respecting the cultural diversity in the community, gender diversity, a sense of empathy, and taking responsibility to stand up for the rights of themselves and also others.

In the second phase, qualitative data of this study were collected through semi-structured, guided reflections. We used grounded theory to analyze the collected data for the study (Glaser & Strauss, 1967). It is a flexible and iterative process. The aim is to develop a theory that is grounded in the data rather than fitting data into pre-existing theoretical frameworks. It involves a constant interplay between data collection, coding, and theory development (Strauss & Corbin, 1998).

As Saldana (2009) mentioned, “Sometimes words say it best; sometimes numbers do; and sometimes both can work in concert to compose a richer answer and corroborate each other.” This refers to explaining quantitative data with other data where a systematic theoretical coding method was used to analyze the qualitative data such as textual data. That is the reason why I chose to collect both quantitative and qualitative data for this research. In this way, a better understanding, and insights into the perceived social justice level of the respondents were obtained.

In summary, both data were analyzed separately and for further results, statistical findings found in quantitative data analysis were explained with the help of more comprehensive findings gathered from qualitative data analysis. You can find the explanatory sequential design of the analysis methods applied in this study in Figure 3.3 below, prepared by the researcher.

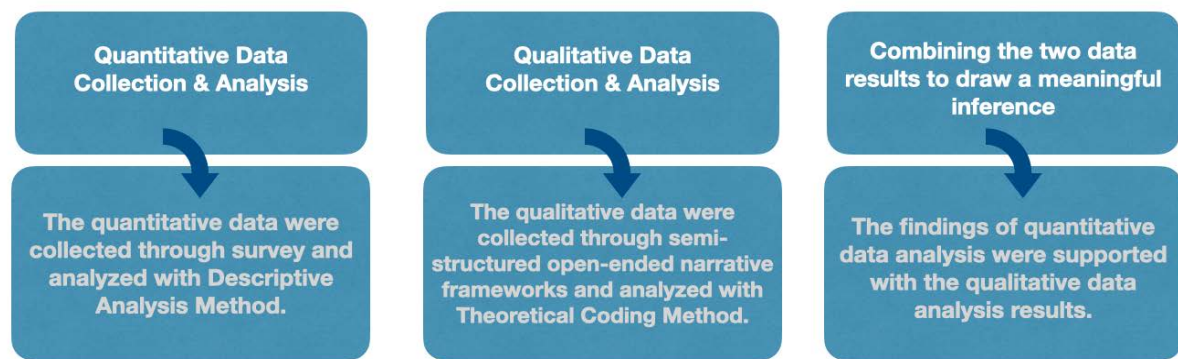


Figure 3.3: Explanatory sequential design as applied in the current study

3.7 Intercoder Agreement

For the reliability of coding, Cohen's Kappa was calculated after the coding procedure. The qualitative data of the study was assigned to an expert in the field of coding. She was informed about the focus of this study and the themes were introduced. The results showed that Cohen's Kappa value was .87 in the end. According to Landis and Koch (1977), the reliability level of .87 is interpreted as almost perfect agreement.

3.8 Researcher Positionality

As the researcher, I was an outsider since I was not their teacher trainer or professor, I was not even in the classroom with them. For the survey, my academic supervisor Assoc. Prof. Dr. Sedat Akayoğlu informed the participants, and they completed it in the classroom in a limited time. Everyone was quiet and focused on their own responses only, as I was informed by my academic supervisor after the procedure. For the reflections, they were asked to write and hand them out online, which gave them plenty of time to think and reflect on their opinions and beliefs. This makes the research reliable because there was not any intervention to surveys or guided reflections which were filled by the participants during the data collection period.

3.9 Conclusion

In this section of this study, the research design, the research setting, participants, data collection tools with the procedure, and data analysis for this study have been introduced in turn. In summary, this study aims to examine the candidate English teachers' awareness level of social justice. Furthermore, this study is a mixed-method study; both quantitative and qualitative data are collected and analyzed separately. Descriptive analysis and theoretical coding methods were used for the data analysis.



4. RESULTS AND FINDINGS

In this chapter, the results gathered from the survey and analyzed with the descriptive analysis method, and semi-structured guided reflections analyzed with the theoretical coding method will be presented in detail by referring to the research questions explored in this study.

4.1 Results Related to Research Question 1

In this study, to collect quantitative data; a survey instrument was employed to gather data from participants. The survey consisted of 20 items each designed to assess various aspects related to social justice. Participants were asked to indicate their responses on a Likert scale consisting of five response options, each representing scores from 1 to 5. The options representing 1,2,3,4,5 respectively were as follows; 'Strongly Disagree', 'Disagree', 'Undecided', 'Agree' and 'Strongly Agree'. The use of a Likert scale with multiple response options aimed to capture the nuanced opinions and attitudes of the participants toward the key variables under investigation.

For the second phase, the semi-structured guided reflections were analyzed with the Theoretical Coding method. 68 teacher candidates completed the guided reflections by adding their comments, beliefs, and ideas to the given statements online. While analyzing them, I used initial coding to break down the data to generate initial codes from their responses within each theme. Concept units are created by segmenting their ideas into meaningful codes. Then this stage is followed by a further analyzing method which is axial coding. After initial coding, in the axial coding stage, we proceeded to relate the codes we generated in the initial coding stage to each other. In particular, the researcher conducts axial coding, reviewing the database or collecting new data to identify coding categories that are relevant to or help explain the central phenomenon (Creswell, 2013). By identifying relationships between the codes, subcategories were created to be explained in the final stage of the analysis which is selective coding. In this stage, the goal is to integrate and clarify the core category, and systematically choose a central theme that unifies the collected data.

5 months later than the implementation of the survey, 68 teacher candidates from the survey group wrote a guided reflection for the qualitative data of the study.

In the first part of the guided reflection, teacher candidates are asked to start their writing by describing themselves. This part was meant to give insights for the awareness level of the teacher candidates about the theme *Identity*. The most frequently repeated category was the positive traits about themselves, the most highlighted traits were being caring, passionate and social. The second most frequently repeated category was the negative traits about themselves, this time the most mentioned traits were being pessimist, competitive, ambitious, introverted along with shyness. Next to the positive and negative traits, there were two more categories that appeared when they were describing their identities. The third category was the dynamic identities which can be explained as changing and evolving. The patterns seen in this category were either trying to be better as a person or showing different behaviors depending on the other people who have been contacted. The last category for the *Identity* theme was the physical appearance, it was the least used to identify themselves for the participants but still it was mentioned by two of them. They both explained their physical appearance in a very detailed way along with their age and hometown information rather than using other kinds of personality traits.

Table 4.1: The Average of the Items of Identity Theme

Theme: Identity	
Item Number	Average of the Item
Item 1	3,75
Item 2	3,82
Item 3	3,87
Item 4	4,03
Item 5	3,85

In the ‘Social Justice Survey’ four social justice anchor standards were the main themes and each of them has five statements within.

The first theme is 'Identity', and the items of this theme can be seen below.
Item 1: "I have a positive view of myself, including an awareness of and comfort with my membership in multiple groups in society."

When the data was analyzed, the teacher candidates' average responses for Item 1 were found to be 3,75.

Item 2: "I know my family history and cultural background and can describe how my own identity is informed and shaped by my membership in multiple identity groups."

When the data was analyzed, the teacher candidates' average responses for Item 2 were found to be 3,82.

Item 3: "I know that all my group identities and the intersection of those identities create unique aspects of who I am and that this is true for other people too."

When the data was analyzed, the teacher candidates' average responses for Item 3 were found to be 3,87.

Item 4: "I express pride and confidence in my identity without perceiving or treating anyone else as inferior."

When the data was analyzed, the teacher candidates' average responses for Item 4 were found to be 4,03.

Item 5: "I recognize traits of the dominant culture, my home culture, and other cultures, and I am conscious of how I express my identity as I move between those spaces."

When the data was analyzed, the teacher candidates' average responses for Item 5 were found to be 3,85.

As you can see above in Table 4.1, Item 4 has the biggest average value, and it is about *expressing pride and confidence in one's own identity without perceiving or treating anyone else as inferior*. When both types of data are examined, it can be claimed that there is a consistency within the participants' beliefs about identity. Also, the most frequently repeated category was the *positive traits about themselves* when they were asked to describe themselves in the guided reflection.

In the second part of the guided reflection, teacher candidates are asked to talk about their friends and families. This part was meant to give insights for the awareness level of the teacher candidates about the theme *Diversity*. Again, four

different categories occurred while analyzing the collected data. The most frequently repeated category was the positive feelings about their families, they mentioned how supportive and lovely their families are. The second category was also about families but this time the participants mentioned negative feelings about their families which were caused by their families' restrictive behaviors towards them and also the lack of emotionally healthy relationships within them. The last two categories found on diversity theme were about the teacher candidates' friends. The third category was positive feelings about friends, they emphasized how supportive their friends are and what kinds of similar interests they are sharing together. The last but not least category was the negative feelings about friends and friendship in general. Some of the participants have mentioned these in this part; how selective they are about friendships, how they prefer to have small circled relationships only, and staying skeptical towards other people in the community.

Table 4.2: The Average of the Items of Diversity Theme

Theme: Diversity	
Item Number	Average of the Item
Item 6	4,05
Item 7	4,18
Item 8	4,05
Item 9	4,35
Item 10	4,00

The second theme is 'Diversity', and the items of this theme can be seen below.

Item 6: "I interact comfortably and respectfully with all people, whether they are similar to or different from me."

When the data was analyzed, the teacher candidates' average responses for Item 6 were found to be 4,05.

Item 7: “I have the language and knowledge to accurately and respectfully describe how people (including myself) are both similar to and different from each other and others in their identity groups.”

When the data was analyzed, the teacher candidates' average responses for Item 7 were found to be 4,18.

Item 8: “respectfully express curiosity about the history and lived experiences of others and exchange ideas and beliefs in an open-minded way.”

When the data was analyzed, the teacher candidates' average responses for Item 8 were found to be 4,05.

Item 9: “I relate to and build connections with other people by showing them empathy, respect, and understanding, regardless of our similarities or differences.”

When the data was analyzed, the teacher candidates' average responses for Item 9 were found to be 4,35.

Item 10: “I understand that diversity includes the impact of unequal power relations on the development of group identities and cultures.”

When the data was analyzed, the teacher candidates' average responses for Item 10 were found to be 4.

As you can see above in table 4.2., Item 9 has the biggest average value and it is about *relating and building connections with other people by showing them empathy, respect and understanding, regardless of similarities or differences*. When the quantitative data is examined, the Diversity theme has the biggest average values within the themes. They are aware of diversity around them, they claim that they have empathy and respect for the others; this is a positive outcome as it is desired to have teacher candidates who are aware of different groups existing in society.

In the third part of the guided reflection, teacher candidates are asked to state their reasons about whether they see themselves as advantaged in the society or not. This part was meant to give insights for the awareness level of the teacher candidates about the theme *Justice*. The most frequently repeated category was the education and teaching profession which they are currently studying. They stated that receiving a good education and going to a college puts them in the advantaged group in society. The second most repeated category was the ability and knowledge of a foreign language. They stated that speaking English is seen as a very important skill in society. Supportive family is the next category which follows the foreign

language category by the amount of repetition within the participants. Some of the participants mentioned supportive families in socio economic context but the majority of them were talking about how their families support them both emotionally and financially in any good or bad circumstances. They stated that being aware of this is a big chance and a relief indeed. Fourth category was socioeconomic status, this category used in two different contexts as well. One group used this category to describe themselves as a disadvantaged person since they do not get financial support from their families and are not able to afford goods and supplies in general. While the other group was seeing themselves in the advantaged group as they are financially supported by their families and can afford most of the things they want or need. The fifth category mentioned was the multicultural environment. Not a big number of the participants but still some of them pleasantly stated that living with people from different cultures can be seen as an advantage. The last category for this part was the living area as stated as both hometown and place of current residence. Some of the participants shared their positive opinions and feelings about where they were born and raised along with some of their living experiences in both big cities and also little towns.

As a continuum of the third part of the guided reflection, in this part teacher candidates are asked to write about which groups that they found disadvantaged in Turkish society. This part was also meant to give insights into the awareness level of the teacher candidates about the theme *Justice*. The most frequently repeated category was sexual orientation since LGBTQIA+ people were still being differentiated in society as the participants stated. Disability was the second category, people with any kind of disability that has been repeatedly mentioned as a disadvantaged group in society by the teacher candidates in this study. Gender category was the third most repeated category because the great majority of the participants mentioned how women are disadvantaged in society as they are violated and mistreated by others. With the same amount of mention of gender, there was the category of socioeconomic status. They asserted that financially constrained people are one of the most disadvantaged groups in society along with the fifth category which was age. Participants explained their opinions about different age groups such as the elderly people and the young children who are disadvantaged if only those who do not have a caregiver when they need it most. Ethnicity and race categories were following the age category. By ethnicity, they

mentioned people from minority ethnic groups in society, such as Kurds, Arabs, and Armenians. Besides ethnicity, they used race and immigrant categories to refer to refugees and immigrants living in society. Last but not least the educational background was mentioned, and a few of them expressed their opinions on this category by referring to the ones who did not have a chance to get a proper education might be seen as the disadvantaged in the society.

Table 4.3: The Average of the Items of Justice Theme

Theme: Justice	
Item Number	Average of the Item
Item 11	3,99
Item 12	4,25
Item 13	3,83
Item 14	4,17
Item 15	3,61

Third theme is 'Justice' and the items of this theme can be seen below.
Item 11: "I relate to all people as individuals rather than representatives of groups and can identify stereotypes when I see or hear them."

When the was data analyzed, the teacher candidates' average responses for Item 11 were found to be 3,99.

Item 12: "I can recognize, describe and distinguish unfairness and injustice at different levels of society."

When the was data analyzed, the teacher candidates' average responses for Item 12 were found to be 4,25.

Item 13: "I can explain the short and long-term impact of biased words and behaviors and unjust practices, laws and institutions that limit the rights and freedoms of people based on their identity groups."

When the was data analyzed, the teacher candidates' average responses for Item 13 were found to be 3,83.

Item 14: “I am aware of the advantages and disadvantages I have in society because of my membership in different identity groups, and I know how this has affected my life.”

When the was data analyzed, the teacher candidates' average responses for Item 14 were found to be 4,17.

Item 15: “I can identify figures, groups, events and a variety of strategies and philosophies relevant to the history of social justice around the world.”

When the was data analyzed, the teacher candidates' average responses for Item 15 were found to be 3,61.

As you can see above in Table 4.3., Item 12 has the biggest average value and it is about *recognizing, describing, and distinguishing unfairness and injustice at different levels of society*. When both data are examined, it can be claimed that there is a consistency within the results of the data, because in the guided reflection the most frequently repeated category in the second part of the Justice theme which was asking participants about which groups they were finding disadvantaged in sexual orientation. The way they stated that LGBTQIA+ people were the ones who are the most disadvantaged group in Turkish society shows that they can recognize the unfairness and injustice that those people are experiencing.

not have changed. And if you also asked me if I found some groups are disadvantaged in society, I think that those groups are LBGT people. Society does not accept them at all. Politicians cause society to be cruel to them. LBGT people are not allowed to talk about themselves, but everybody talk about them. Finally, if I encountered any injustice or if I got treated very badly such as social injustice. I wouldn't be quiet. I used to think that if I

Figure 4.1: An excerpt from the guided reflect

In the last part of the guided reflection, teacher candidates are asked to exemplify an injustice and explain how they would react. This part was meant to give insights into the awareness level of the teacher candidates about the theme of *Action*. In this part, scenarios were pretty different from each other, but the actions were quite similar. We realized that there were two categories. The most frequently repeated category was fighting for rights; they claimed that they would speak up for their own rights or even for the rights of those who needed justice at that moment. The second category was reporting the case to the authorities, they

explained that they would consult and report to the authorities about the incident to which they were exposed or witnessed. Overall, of these results, it can be simply said that the great majority of the of Bolu Abant Izzet Baysal University English Language Teaching Program students are highly aware of social justice topics.

Table 4.4: The Average of the Items of Action Theme

Theme: Action	
Item Number	Average of the Item
Item 16	3,75
Item 17	3,81
Item 18	3,76
Item 19	3,74
Item 20	3,83

The fourth theme is 'Action' and the items related to this theme can be seen below.

Item 16: "I express empathy when people are excluded or mistreated because of their identities and concern when I personally experience bias."

When the data was analyzed, the teacher candidates' average responses for Item 16 were found to be 3,75.

Item 17: "I take responsibility for standing up to exclusion, prejudice and injustice."

When the data was analyzed, the teacher candidates' average responses for Item 17 were found to be 3,81.

Item 18: "I have the courage to speak up to people when their words, actions or views are biased and hurtful, and I will communicate with respect even when we disagree."

When the data was analyzed the teacher candidates' average responses for Item 18 were found to be 3,76.

Item 19: "I stand up to exclusion, prejudice, and discrimination, even when it's not popular or easy or when no one else does."

When the data was analyzed, the teacher candidates' average responses for Item 19 were found to be 3,74.

Item 20: “I will join with diverse people to plan and carry out collective action against exclusion, prejudice, and discrimination, and we will be thoughtful and creative in our actions in order to achieve our goals.”

When the data was analyzed, the teacher candidates' average responses for Item 20 were found to be 3,83.

As you can see above in Table 4.4., Item 20 has the biggest average value and it is about *joining diverse people to plan and carry out collective action against exclusion, prejudice, and discrimination, and being thoughtful and creative in their actions in order to achieve their goals.*

When both data are examined, it can be claimed that there is a consistency within the results of the data, because in the guided reflection the most frequently repeated categories in the part of Action theme were fighting for their and others' rights and reporting the case to the authorities. Simply put, it can be said that they are willing to join groups to plan and carry out a collective action against any injustice situation such as exclusion or discrimination towards people who are coming from minority groups within the society.

4.2 Analysis of Qualitative Data

Since the teacher candidates freely shared their opinions in the guided reflections, which they completed and handed online, several categories were seen in the data analysis results. A detailed explanation of the qualitative data is given in the table below.

Table 4.5: Analysis of Qualitative Data

Theme	Frequently Repeated Categories	Frequently Repeated Answers
Identity	Positive traits	caring, passionate, social
	Negative traits	pessimist, competitive, ambitious, introvert / shy

	Age (children & the olds)	younger children with no parents, elder people without carers
	Ethnicity	Kurds, Arabs
	Race (immigration)	immigrants
	Educational background	not well educated enough
Action	Fighting for the rights	speak up for the right of themselves or the ones in need of justice
	Report the case to the authorities	consulting and reporting to the authorities when it is needed

For the Identity theme, the majority of the teacher candidates preferred to use phrases such as caring, passionate, and social to describe themselves positively. However, others preferred to talk about their negative traits in the first place and used phrases such as pessimist, competitive, ambitious, introvert, or shy in their guided reflections. There were two more categories appeared when they were asked to describe themselves in the first paragraph. Dynamic identities are one of them which can be explained when the respondents think that they have a changing identity according to the people they are having time with. The last category is physical appearance category, where teacher candidates share only their demographic information and physical appearance description.

For the Diversity theme, teacher candidates were asked to describe their friends and families. By asking this question without using the word diversity itself, it is aimed to understand their concepts of diversity. However, after describing themselves in terms of identity, clearly, they did not think about their personal differences and the answers for this part were not satisfactory for the research. They only share their positive and negative feelings for their friends and families. They explained how they like their families because they think they are financially and emotionally supportive. The teacher candidates gave examples to clarify their opinions, most of them mentioned how they solve problems within their families or how they are sure that if something bad happens to them, they will surely be supported by their families. While analyzing the qualitative data, it was seen the

other half of the respondents were thinking the other way around about their families. They explained why they have negative feelings about their families with similar reasons, which is their being restrictive towards their children.

They expressed that their parents are not good at showing love to their children or each other and they do not let their children be how they want to be especially when they are physically close by.

When it comes to friends, it could be said that there were only two groups again. Teacher candidates shared their reasons why they have positive feelings about their friends, and the reasons were their common interests and their supportive and loving manners. Only a few of the respondents had negative feelings about their friends and the reason for that is because those teacher candidates are picky and skeptical of people, and they do not trust easily, so they prefer to have a very small number of people in their lives.

For the Justice theme, the section was divided into two parts. In the first part, they were asked to explain the reasons why they think they are in advantageous groups in society. There were six different categories seen in this part. The most frequently mentioned category was educational reasons, they think studying in the English Language Teaching department is making them advantageous. This category is followed by knowing a foreign language category because they stated that speaking English is going to open many doors for them in life. Later, some teacher candidates mentioned their families because they knew that having a supportive family is advantageous in society. Similar to the former category, the other group mentioned their socioeconomic status as a reason to be advantageous in society, they stated that as a university student, being financially supported by family, and being able to afford most of the things that she/he wants is a good reason to be counted as advantageous. The last categories were about their surroundings, teacher candidates mentioned that having a multicultural environment to experience and learn about other cultures. While some of them were emphasizing how they like to be born and raised in a small place is a blessing, the others were really happy about their living experiences in bigger cities. One can see how the mindset of people may differ in terms of several topics.

The second part of the Justice theme was about the people whom they think are disadvantaged in society. The most frequently mentioned group of people were LGBTQIA+ people because they explained their opinions about how they still are

not accepted by the government, and they are getting bullied by people daily. The second category was the people with disabilities.

They stated that life is not easy for them, and most of the buildings or facilities still are not suitable for them. The third category was the gender category and by saying gender, almost all of them stated that women are having difficult times in Turkish society since they are violated in public places. They also mentioned not getting paid equally in working places either. Later, they mentioned people who are having difficulties in terms of their financial status. Since the inflation has been up for a couple of years, life is getting more and more difficult for the people with only short incomes. Age, ethnicity, race, and educational background topics were also mentioned. Orphans and elder people without caregivers are considered some of the most disadvantaged people in society because of the lack of facilities for those people. Immigrants and people who could not have a chance to get an education were the last two categories mentioned as the disadvantaged groups of people in society.

For the last theme, it is aimed to have an understanding of their opinions in terms of the Action theme of social justice, the teacher candidates were asked to give an example of any kind of injustice and explain what they would do in such a moment. There were several different examples but there were only two categories in terms of actions that they would do as a reaction to those injustices. Fighting for the rights of both them or the ones who are in need of justice and reporting the case to the authorities where they do not want to be involved in the situation physically or verbally, especially with the other side.

5. DISCUSSION

In this chapter, the results obtained from this study are elaborated with previous studies in the literature for a more detailed understanding of the study results. This chapter presents an overview of the study and also the findings of the data analysis. Following that, candidate EFL teachers' perceived levels of social justice are discussed. At last, the limitations of the study and suggestions for further research are presented.

1. What are their perceived levels of social justice orientations among pre-service English teachers in the Turkish context?

1.1. What are their perceived levels of “identity”?

1.2. What are their perceived levels of “diversity”?

1.3. What are their perceived levels of “justice”?

1.4. What are their perceived levels of “action”?

5.1 Discussion on RQ1: What are the perceived levels of social justice orientations among pre-service English teachers in the Turkish context?

The findings from the study concerning the first research question, which aimed to investigate the perceived levels of social justice orientations among teacher candidates of English in the Turkish context, revealed intriguing insights. To obtain results and answers related to this research question, teacher candidates participated in two distinct data collection methods.

Initially, a larger group of candidates completed a survey, providing a broad overview of their awareness levels regarding social justice. Subsequently, a smaller subgroup engaged in guided reflection exercises, allowing for more detailed qualitative analysis and deeper exploration of the participants' perspectives.

The results of the study clearly demonstrated that all teacher candidates possessed varying levels of awareness regarding social justice. This collective knowledge and awareness level among the participants were notably promising, indicating a foundation for further development and engagement in social justice issues.

Moreover, the guided reflection activities provided participants with an opportunity to critically evaluate social justice issues within the Turkish context.

Through these reflections, participants were encouraged to articulate their personal opinions, drawing upon their lived experiences, beliefs, and assumptions. This process enabled a deeper engagement with social justice themes and encouraged thoughtful consideration of the complexities inherent in these issues.

Overall, the combination of survey data and guided reflections provided rich and multifaceted insights into the social justice orientations of teacher candidates in the Turkish context. The findings proved the importance of fostering awareness and critical engagement with social justice topics within teacher education programs. These results contribute to a deeper understanding of how teacher candidates perceive and navigate social justice concerns within their professional contexts.

The findings of this study regarding the perceived levels of social justice orientations among teacher candidates in the Turkish context align with key themes discussed in the OECD (2019) report "Risks That Matter". This report highlights critical societal risks and challenges that intersect with educational domains, shedding light on pertinent issues that resonate with our research findings.

This study underscores the significance of integrating social justice perspectives within teacher education programs. The OECD (2019) report similarly emphasizes the interconnectedness between social and educational risks, emphasizing the need for inclusive and equitable educational practices to address societal inequalities.

The promising levels of awareness and engagement observed among teacher candidates in this study echo the OECD's call for fostering critical thinking and citizenship skills among learners. Both this study and the OECD (2019) report emphasize the importance of nurturing active participation and awareness of social justice issues within educational contexts.

5.2 Discussion of the Results Related to RQ 1.1: What are the perceived levels of identity of pre-service English teachers?

Based on the discussion of the results related to Research Question 1.1 (RQ 1.1) regarding the perceived levels of identity among pre-service English teachers, the findings align with theoretical perspectives on communicative competence and social identity in language teaching. Byram et al. (2002) emphasized that once two

individuals interact, they do not just speak with each other, they exchange information and see the other communicator as a member of a certain social group.

While teaching a language, the concept of communicative competence should be known by the teacher so they can teach the importance of not only gaining grammatical proficiency but also understanding the nuances of using language that is called 'appropriate'. Enhanced self-awareness of one's identity enables individuals to share more information about themselves and the identity groups they belong to. This self-awareness contributes to improved interactions and a deeper understanding of diverse identities within and across societies, fostering greater recognition, respect, and reflection on identities. Since every individual has unique identities while speaking in a foreign language both with a native or non-native speaker of that language, we must consider the things we will say and whether they are socially acceptable or appropriate. Thus, additionally, they can have a better interaction and learn more about other identities in the same or different societies which makes a person wiser in terms of recognizing, respecting, and reflecting on identities.

Considering our quantitative data results, Item 4 in our survey has the highest average with 4,03 and it is about expressing pride and confidence in their own identity without perceiving or treating anyone else as inferior. A significant majority of respondents (106 out of 218) agreed with this item. These findings highlight that many teacher candidates emphasized positive aspects of their identities. However, a smaller number of respondents mentioned solely negative traits about their identities, while others presented a combination of positive and negative traits.

While they are acquiring an awareness about their own identities, pre-service teachers should be equipped with the necessary knowledge and competencies to promote inclusivity, equity, and respect for diversity within educational settings. By integrating democratic values into teacher training programs, countries can empower future educators to actively address societal inequalities and advocate for social justice in their professional roles. (Kılıçoğlu & Şentürk, 2021)

These results suggest a range of self-perceptions among pre-service English teachers regarding their identities. The prevalence of positive self-views is encouraging, indicating a foundation for cultivating pride and confidence in one's

identity without denigrating others. The presence of diverse self-descriptions underscores the complexity and variability of individual identity constructions within the cohort of teacher candidates.

5.3 Discussion of the Results Related to RQ 1.2: What are the perceived levels of diversity of pre-service English teachers?

In discussing the results related to Research Question 1.2 (RQ 1.2) concerning the perceived levels of diversity among pre-service English teachers, our findings align with Byram's (1997) Intercultural Communicative Competence (ICC) model, particularly emphasizing the elements of attitudes and knowledge related to diversity awareness. It can be said that the concept of awareness of 'diversity' in a society aligns with the elements of "attitudes" and "knowledge". By referring to "knowledge" here is the acquisition of intercultural competence and it is known that for an individual is an ongoing process and never cannot be achieved perfectly. However, being a proficient intercultural communicator does not necessarily depend on flawless competence. There are several reasons why this goal is impossible to achieve with absolute perfection.

Firstly, while interacting with individuals from different cultures, it is impractical to acquire or understand all the knowledge which might be seen as "necessary". Secondly, all cultures are dynamic within themselves, and that also makes it challenging for one to predict or decide which languages that person will use to communicate since different languages are spoken across multiple countries (Byram et al., 2002). The results of qualitative data in this research drew a very good level of awareness about diversity. Item 9 is the one that should be considered and that is about relating and building connections with other people by showing them empathy, respect, and understanding, regardless of our similarities or differences. This item has the 4,35 average and it is the highest average throughout the survey data. However, it cannot be claimed that there is a relation with the qualitative data analysis as the participants did not specifically show any awareness of diversity within family roots or friendships. We expected them to explain what kinds of differences they and their friends and family have. Conversely, almost all of the participants just simply wrote their positive and negative feelings about their friends and family.

Here I should say as the researcher, this might be a default that was caused by us since we put the diversity part in the guided reflection right after the identity where we asked teacher candidates to describe themselves. Predictably, this time in the diversity part we asked the teacher candidates to talk about friends and family and that was not clear enough to motivate them to generate their responses in the diversity frame. They generalized their friends and family as two categories and only two of them mentioned different individuals specifically. This transition may not have sufficiently framed the diversity questions to motivate participants to articulate responses within a diversity context.

5.4 Discussion of the Results Related to RQ 1.3: What are the perceived levels of justice of pre-service English teachers?

Some of the questions in the survey looked for information about how much they are aware of the diversity around them and while they were answering the question by choosing one of the options such as strongly agree, agree, neutral, disagree or strongly disagree they reflected their own critical cultural awareness level too (Chen & Yang, 2016). In quantitative data the highest average in justice theme was Item 12 with 4,25. The number of people who chose 5 which is ‘strongly agree’ was 95 and the number of people who chose 4 which is ‘agree’ was 94. Item 12 is about the ability of recognizing, describing and distinguishing unfairness and injustice at different levels of society. There was a distinctive relation between the results of the survey and the guided reflections since it has seen how they show their opinions about unfair situations across the country in different levels of society.

While creating the justice part for the qualitative data, I wanted to examine two different aspects of the participants, first whether they see themselves as advantaged or disadvantaged in their own society which is Turkish society. In the second aspect, the question was about the groups that they were thinking of as disadvantaged in the society. The results were surprising as they were divided into three different categories. First category was the category of those who consider themselves in the advantaged group thanks to their education, ability to speak in a foreign language and their supportive family. Second category was the category of those who consider themselves in the disadvantaged group in Turkish society because of their socioeconomic levels and ethnic identities. Lastly, there were participants who explained themselves within both categories with specific reasons.

Later in the second part of the theme justice, the most repeated category was sexual orientation. Sadly, LGBTQIA+ people are still struggling to find a peaceful place in society for themselves. Although it is still promising to see how aware of the future teachers are about this sensitive issue. One perspective highlights the suppression experienced by individuals who diverge from binary norms, such as those within the LGBTIQ+ (Lesbian, Gay, Bisexual, Transsexual, Intersexual, Queer, and other) community. Conversely, the system operates within a patriarchal structure that grants privileges predominantly to heterosexual men, with discrimination against women being the most acknowledged and debated aspect (Banegas et al., 2021, p. 313). Disability was the second category which was evaluated as one of the most disadvantaged groups in society. Thirdly, gender was the issue. Almost half of the participants in the second phase of the research referred to “women” as one of the most disadvantaged groups in Turkish society while answering the question about the theme of justice. Most of the given reasons were similar to one another which were the violation, harassment, and unfair treatment at several places such as working spaces, homes, or even educational settings towards women. Yet, it is still meaningful when they claim that they can recognize, describe, and distinguish when there is an unfair situation or injustice towards someone or even themselves.

5.5 Discussion of the Results Related to RQ 1.4: What are the perceived levels of action of pre-service English teachers?

In discussing the results related to Research Question 1.4 (RQ 1.4) regarding the perceived levels of action among pre-service English teachers, our findings reveal interesting insights into their attitudes and potential responses towards social justice issues.

Interestingly, a significant number of teacher candidates expressed readiness to take action in response to social justice concerns, with the most frequently mentioned response being the intention to stand up and fight for their or others' rights. The second most common response was the inclination to report incidents to authorities rather than addressing them independently.

Reversely, almost all the teacher candidates claimed two different actions. The most frequently mentioned response was the one where they were saying that they would stand up and fight for their or others' rights. The second most frequently mentioned one was the one where they were saying that they would report the incident to the authorities instead of dealing with it by themselves.

On the other hand, in the survey, they were closer to neutral on the items referring to taking physical actions such as standing and speaking up for one's rights. Item 16 was the one with the highest average and it was only examining expressing empathy when people are excluded or mistreated because of their identities and concern when they personally experience bias. This discrepancy can be a proof of this study's findings as we just investigated the teacher candidates' perceived levels of social justice in the Turkish context. There were no experimental processes included while examining their awareness level. The reason why they were showing a tendency to be more involved in such cases in the guided reflections, might be caused by their writing of the scenarios and their reactions to them, they might be more affected by the seriousness of the incident. However, on the hard, in the survey, there were only expressions and options to read and choose, so that, they probably did not think on the items for a long time as they did for the guided reflections.

The observed differences between guided reflections and survey responses underscore the importance of methodological considerations in understanding perceived levels of social justice action. Guided reflections may have elicited more thoughtful and emotionally engaged responses from participants, leading to a stronger inclination towards action-oriented statements.

6. CONCLUSIONS AND RECOMMENDATIONS

To conclude this study, it is inevitable to refrain from mentioning about the Universal Declaration of Human Rights and also the World Social Justice Day (United Nations, n.d.-c). In 2007, the General Assembly named the 20th of February as World Social Justice Day to remember and urge all efforts to fight against unemployment, social exclusion, and poverty all around the world. Social comes from its Latin roots as *socius* which means “friends, allies, partners” and in another context, as *sociare* it also means “to unite”. Again, in Latin, *justia* means just like in modern English “just, fair and equitable” and as another meaning, it is used for “what is fitting and what is right”. As a result, social justice can be described shortly, as treating people fairly as friends and allies in a way to unite every single one of them, everywhere around the world. (Wronka et al., 2018)

As elaborated in the Universal Declaration of Human Rights, with 80% of the world’s people lacking enough social protection and there are growing global inequalities, there are people around 1 billion, who are sadly known as the “bottom billion” who go to bed hungry every night.

Countries’ actions differ in combating social injustice according to their people’s needs and the country’s sources related to those needs. In my opinion, Türkiye should consider teaching the concept of social justice in the school environment to the upcoming generation to make sure that they will know how to deal with injustice whether they were exposed to or witnessed it. Especially in the educational context, Türkiye is experiencing a massive change in the student population because of the influx of immigrants and refugees in the last decade; this situation can be twisted into an advantage to cherish the differences instead of fighting over them. Appreciating diversity, both in linguistic and cultural stances, in the classroom settings would be the best outcome for Turkish society.

There are significant studies conducted on this topic in the university contexts, one of them was conducted by Üzümlü et al. (2022), they have got positive results in the name of acquiring and developing intercultural communicative competence through periodic telecollaboration meetings with college students from the US and Türkiye about beliefs and ideas on ‘culture’. That study found telecollaboration a valuable practice, which can enable teacher trainees to relativize their cultural world to deliberate their situatedness from others’ viewpoints. During

the project, participants shared their opinions on several topics and they had a chance to hear and learn about other people's opinions on those topics as well. Through those intercultural telecollaborative projects, trainees can cross national and cultural borders with concrete encounters with each other and renegotiate their identities as intercultural speakers of English language.

In conclusion, while our findings highlight positive attitudes toward empathy and understanding across differences, there is room for improvement in eliciting more specific and nuanced responses regarding diversity within personal relationships. Addressing these methodological considerations will contribute to advancing our understanding of diversity perceptions and intercultural competence among teacher candidates. Refining the approach to guided reflections in future research is essential. More explicit prompts and framing can encourage participants to delve deeper into diverse aspects of their social interactions, fostering a more nuanced understanding of diversity awareness and engagement among teacher candidates of English language.

6.1 Recommendation for further research

It can be said that telecollaboration is a practical way of exchanging information about other countries' cultures and values; by sharing insights from our own country, participants can critically evaluate their own knowledge level and perceptions towards both their own and other cultural aspects. By engaging in intercultural telecollaborative projects, participants have the opportunity to transcend national and cultural boundaries through direct interactions with individuals from diverse backgrounds. This experience enables them to reevaluate and redefine their identities as effective intercultural communicators.

In addition to this, a needs analysis study can be conducted with teacher candidates to investigate what topics they need and wish to be educated most about.

This study suggests the integrating social justice competencies into teacher education curricula, echoing the OECD's (2019) emphasis on fostering inclusive and equitable educational environments. This collaboration between research findings and policy insights paves the way for impactful educational reforms prioritizing social justice and equity in teaching and learning.

By integrating these discussions and implications, I hope to contribute to a holistic understanding of the complex interactions between education and societal

challenges, positioning education as a stimulus for positive change and societal transformation.

Moreover, this study focuses on perceived levels of social justice awareness in the Turkish context and highlights the importance of contextual factors in shaping attitudes and responses towards social justice issues. Participants' responses may reflect hypothetical or idealized intentions without experimental interventions rather than concrete behavioral tendencies.

Last but not least, future research could explore strategies to bridge the gap between perceived intentions and actual behaviors related to social justice action among pre-service teachers. Incorporating more interactive and experiential methods within survey designs could enhance the validity and depth of responses, providing a clearer understanding of the factors influencing teachers' readiness to engage in social justice advocacy.

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8. APPENDICES

APPENDIX 1

		S t r o n g l y D i s a g r e e	D i s a g r e e	N e u t r a l	A g r e e	S t r o n g l y A g r e e
I D E N T I T Y	1. I have a positive view of myself, including an awareness of and comfort with my membership in multiple groups in society.					
	2. I know my family history and cultural background and can describe how my own identity is informed and shaped by my membership in multiple identity groups.					
	3. I know that all my group identities and the intersection of those identities create unique aspects of who I am and that this is true for other people too.					
	4. I express pride and confidence in my identity without perceiving or treating anyone else as inferior.					
	5. I recognize traits of the dominant culture, my home culture and other cultures, and I am conscious of how I express my identity as I move between those spaces.					
D I V E R S I T Y	6. I interact comfortably and respectfully with all people, whether they are similar to or different from me.					
	7. I have the language and knowledge to accurately and respectfully describe how people (including myself) are both similar to and different from each other and others in their identity groups.					
	8. I respectfully express curiosity about the history and lived experiences of others and exchange ideas and beliefs in an open-minded way.					
	9. I relate to and build connections with other people by showing them empathy, respect and understanding, regardless of our similarities or differences.					
	10. I understand that diversity includes the impact of unequal power relations on the development of group identities and cultures.					
J U	11. I relate to all people as individuals rather than representatives of groups and can identify stereotypes when I see or hear them.					

S T I C E	12. I can recognize, describe and distinguish unfairness and injustice at different levels of society.					
	13. I can explain the short and long-term impact of biased words and behaviors and unjust practices, laws and institutions that limit the rights and freedoms of people based on their identity groups.					
	14. I am aware of the advantages and disadvantages I have in society because of my membership in different identity groups, and I know how this has affected my life.					
	15. I can identify figures, groups, events and a variety of strategies and philosophies relevant to the history of social justice around the world.					
A C T I O N	16. I express empathy when people are excluded or mistreated because of their identities and concern when I personally experience bias.					
	17. I take responsibility for standing up to exclusion, prejudice and injustice.					
	18. I have the courage to speak up to people when their words, actions or views are biased and hurtful, and I will communicate with respect even when we disagree.					
	19. I stand up to exclusion, prejudice and discrimination, even when it's not popular or easy or when no one else does.					
	20. I will join with diverse people to plan and carry out collective action against exclusion, prejudice and discrimination, and we will be thoughtful and creative in our actions in order to achieve our goals.					

APPENDIX 2

Guided Reflection

My name is _____ I think I can describe myself
as a person who _____

_____.

If I need to talk about my friends and family I could say

_____.

If you asked me if I see myself advantaged in our society, I would give these reasons
to you; _____

_____ And if you also asked me if I found some groups are
disadvantaged in the society I think that those groups are

_____. Finally, if I encountered any injustice or if I got
treated very badly such as _____

_____.

I would _____

APPENDIX 3



Bolu Abant İzzet Baysal Üniversitesi
Sosyal Bilimlerde İnsan Araştırmaları Etik Kurulu

Merve Nur KALAYCI
Bolu Abant İzzet Baysal Üniversitesi
Lisansüstü Eğitim Enstitüsü
İngilizce Öğretmenliği

Sayın Merve Nur KALAYCI,

"İngilizce Öğretmen Adaylarının Sosyal Adalet Kavramına Yönelik Algı ve Farkındalıklarının İncelenmesi" adlı İnsan Araştırmaları Etik Kuruluna yapmış olduğunuz başvurunuz (Protokol NO. 2022/467) kurulumuzun 26.11.2022 tarihli ve 2022/12 toplantısında değerlendirilerek etik olarak **uygun bulunmuştur**. Bilgilerinize sunarız.

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Prof. Dr. Hamit COŞKUN (Başkan)

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Prof. Dr. H. Birol YALÇIN (Üye)

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Doç. Dr. Abdullah DURAKOĞLU (Üye)