Conceptions of Class Teachers on Democracy and Diversity

*Lütfi Üredi**

Received: April 20, 2020; received in revised form: June 8, 2020;
accepted: June 10, 2020

Abstract:

Introduction: Globalization provided people in once isolated lands with an array of democracy types and international principles. The boosting traditional, conventional, societal, ethnical, and cultural differences in countries all over the world are pushing educational authorities to reexamine their contemporary habits, customs, principles, and practices of citizenship. Examining the assumptions and methods of cultural democracy in education settings is the foundation of critical pedagogy. Thus, a critical multicultural pedagogy is formed on critical views on democracy and diversity by illuminating the transformative nature of citizenship. Accordingly, this study inquires the conceptual grounds of class teachers in a phenomenological tradition in that it investigates the conceptions of these teachers on the concept of diversity and democracy. The data of the study were gathered through a questionnaire, besides semi-structured interview questions designed by the researcher. Based on a mix method research design, this study makes use of both qualitative and quantitative techniques to collect the required data. 160 class teachers officially working in diverse regions in Turkey voluntarily participated in the study (N=150 for the questionnaire and N=10 for the interview). Related implications to raise the awareness of class teachers on diversity and democracy were presented at the end of the study.

Methods: This study searched for the conceptual underpinnings of the class teachers in the phenomenological tradition (Marton, 1981). Just like other methods to utilize philosophical phenomenology to the social sciences (Entwistle, 1997), the interpretative process of phenomenographic research is quite similar to that of grounded theory which refers to a set of systematic inductive methods to practice qualitative research (Richardson, 1999). Based on a mix method research design, this study makes use of both qualitative and quantitative techniques to collect data.

Results: The findings demonstrate that class teachers are open to new perspectives, diverse religions and different genders. Thus, it can be said that a critical perspective was adopted by class teachers. Further, class teachers should be included into curriculum and syllabus design which are solely carried out by policy makers. Otherwise, critical skills of class

* Lütfi Üredi, Mersin University, Mersin, Turkey; lutfiuredi33@gmail.com

teachers might be destroyed in the process of education. Thus, primary school curriculums and textbooks need to focus on the importance of democracy and diversity. Policy makers, Ministry of National Education, Turkey and Higher Council of Education need to include critical theory and critical pedagogy into curriculum. Future studies should focus on the views of both novice and professional class teachers. In addition, views regarding democracy and diversity from different cultures need to be examined in future research. Direct democracy, representative democracy, gender diversity, cultural diversity and pluralistic perspectives need to be adopted by related textbook publishers, classroom teaching departments, administrators and policy makers.

Discussion: The findings of the study show that the participants developed a positive perspective towards democracy and diversity, although some issues in the context of Turkey are hardly mentioned or criticized (Dodd, 1992). The most important problem in examining democracy and diversity was religion because the participants stated that they respect religion, in their case Islam, because they somewhat would not want to hear church bell in a land of Islam (Bader, 2007). Diversity has been conceptualized as a positive element in the study. Since democracy and diversity are interrelated and interwoven, the participants generally adopted these terms (Banks et al., 2005).

Conclusion: The results of the study suggest that the respondents had positive conceptions on individual and cultural diversities. Further, they developed good attitudes towards cultural democracy and they believe in the power of integration through individual differences. Critical pedagogy is an educational theory which aims to form a progressive and democratic culture by means of critical inquiry, which consequently results in valuing and respecting personal and cultural differences. Critical pedagogy perceives teaching as a naturally political event, refuses the neutrality of knowledge, and asserts that matters of social justice and democracy are not recognizable from only educational activities.

Key words: democracy, diversity, cultural democracy, critical pedagogy, class teachers.

Introduction

An expanding diversity and a trend in an appreciation of democracy are contemporarily observed all over the world. Piles of people emigrated from previous colonies situated in Africa, Asia, and the West Indies to the UK to empower its economy only after the 2nd World War (Banks et al., 2005). Every person is different and this may sometimes result in complications in case of their cultures, traditions, lifestyles, and habits not being appreciated by others. Yet, welcoming differences is pivotal in order to keep the required harmony in our social ties (Kottak, 2015). Embracing diversities instead of discarding them and considering them important develop human beings by means of widening

their visions (García, 1994). Being aware of different lifestyles, customs, habits, traditions, and cultures or any feature of diverse and local societies which are unique may simply empower the comprehension of diversity as insight or intelligence fosters points of view (Ogbu, 1992). It is crystal clear that displaying respect or appreciation for individual differences does not totally mean welcoming everything even if not agreed on. It is a shame that we construct barriers before diverse voices in order to keep ourselves isolated (Barkema, Bell, & Pennings, 1996). This state, as a result, gives way to doubts for others with respect to their beliefs, nationalities, origins, gender, and other characteristics (Belot & Ederveen, 2012). The world, as an international society, highly accepts the array of multi-cultures more than ever before (Bull, 1984). Respectively, schools expose the students to a range of conceptions as democracy, direct democracy, cultural democracy, justice, freedom, diversity, cultural diversity, and other associated concepts (Meier, 2003). MacNaughton and Hughes (2007) put forward that class teachers in Victoria, Australia confront increasing ethnic, religious, and cultural diversity among students and families around. Almost all the teachers in Victoria were not sure about how to react to the mentioned state in which an asymmetry between the societal expectancies that teachers would trigger students to value individual differences and their own classroom practices are observed. In order to understand cultural diversities and multicultural instruction more, teachers ought to start showing respect towards their students along with their backgrounds (Midobuche, 1999). Moreover, American education system bears a cultural diversity which is in the middle of a hectic transformation. In the US, the state of diversity necessitates schools to find out and pinpoint to the needs of a lusty population (Uehara, 2005). The expanding diversity in school settings has lately necessitated additional demands from instructors seeking to facilitate and foster the academic achievement of every student (Humphrey et al., 2006). Therefore, how diversity and cultural democracy are conceived in classrooms and what class teachers should do to raise the awareness of students on democracy are the key points in this study. Consequently, it is pivotal to develop critical pedagogy in Turkey.

1 Literature review

Democracy refers to ruling by the people in that the original word *demos* means people, while *kratos* originally means ruling or directing. Decision making is practiced directly by people in a direct democracy. In the city based federations of old Greece, it was easy to construct a sort of direct democracy since the number of people living in these city states was around 10000 and females and slaves were not respected as citizens (Banks et al., 2005). Democracy means a practice of living together (Dewey, 1961). By looking at past and even today, it can be easily said that democracy is a delicate system as most democracies could not survive. People cannot innately acquire such complicated concepts as fair justice, the split of government and church, the requirement of a limit on

majority power, or benevolence for disfavored behaviors and beliefs. Such terms are cognitively attained, and they are acquired with difficulty. Accordingly, we should value the impressive challenge of creating democrats (Mitchell, 1953; Banks et al., 2005). Further, cultural democracy is a crucial expansion of the term political democracy (Banks et al., 2005). Diversity defines the extensive scope of cultural, ethnic, religious, and linguistic varieties that occur within and across people who live in multicultural settings. During the history of mankind, human beings lived in small groups or tribes where a smaller extent of differences mostly including social status and gender were encountered. Extensive varieties in the languages, cultures, beliefs, and religions within human communities hastily enhanced by means of colonization, trade, and exploration practices of big empires. People from diverse lands were agglomerated when empires colonized and ruled weaker nations. Within these colonized lands, a mixture of hybrid cultures was developed (Banks et al., 2005). This study aims to elicit the views of the class teachers on democracy and diversity through two data collections tools. The study is important because emancipatory education is seldom applied in Turkish schools as the centralized system hardly allows teachers to make changes regarding curriculum and syllabus because teachers generally have to follow a strict syllabus that is directly given to them by the Ministry of education in Turkey.

2 Methodology

The aim of this study is to understand class teachers' conceptions on personal differences and cultural democracy and develop implications to raise awareness of the related concepts in classrooms. To inquire the issue, the current paper employed phenomenography (Booth, 1997) that is a qualitative research methodology, within the interpretivist paradigm (Thanh & Thanh, 2015), which probes the qualitatively diverse ways in which respondents have experience of something or understand something (Svensson, 1997). That's to say, this study searched for the conceptual underpinnings of the class teachers in the phenomenological tradition (Marton, 1981). Just like other methods to utilize philosophical phenomenology to the social sciences (Entwistle, 1997), the interpretative process of phenomenographic research is quite similar to that of grounded theory which refers to a set of systematic inductive methods to practice qualitative research (Richardson, 1999). Based on a mix method research design, this study makes use of both quantitative and qualitative techniques to collect data. A questionnaire designed by Öksüz and Güven (2012) was utilized for the quantitative strand of the study. Further, a semi-structured interview designed by the researcher was applied for the qualitative strand of the study.

3 Participants

160 class teachers (N=62 male and N=98 female) working at diverse districts in Turkey voluntarily participated in the study (N=150 for the questionnaire and N=10 for the interview). Convenience sampling method, which is a type of sampling where the very first possible data source is used for the research without additional requirements, was utilized in the study (Acharya, Prakash, Saxena, & Nigam, 2013).

4 Procedure

The participants were given information about the nature of the study. Warm-up activities concerning democracy and diversity were performed. The participants asked questions about the content of democracy and diversity. In addition, the participants negotiated these issues to be familiarized with the present study. After the data were collected, the participants were asked whether the themes identified by the researcher were appropriate for them. In the next stage, the researcher studied the themes with two experts in the field of education. Lastly, the data were analyzed and interpreted.

5 Findings and results

The following parts include the levels of agreement on diversity and democracy. In a similar vein, the pursuing parts illuminate the extent of approval of diversity and democracy.

5.1 Class teachers' totally agreed aspects on diversity

Table 1

<i>Totally agreed aspects</i>	
<u>Item</u>	<u>$\bar{x}$</u>
20. I believe that tastes are personally identifiable.	4.60

As it can be clearly understood from Table 1, only one item was observed within this category. A big number of informants ($\bar{x}=4.60$) totally agree on the mentioned item.

5.2 Class teachers' mostly agreed aspects on diversity

Table 2

Mostly agreed aspects

<u>Item</u>	<u>$\bar{x}$</u>
9. I do not find different practices in religious life odd.	4.37
30. Cultural differences are like Ashure (Turkish: Aşure); each ingredient of it forms a special taste without losing its self characteristics.	4.26
3. I do not consider the gender important when selecting my kid's teacher.	4.24
2. While developing relationships with my friends, I do not consider their level of income.	4.08
23. I do not find someone odd even if they are afraid of something that I find enjoyable.	4.01
16. I do not perceive cultural differences as something which make individuals superior to each other.	3.84
19. I believe that it is not true to hinder the ritual of burning the dead rather than burying it, even if I find this practice illogical.	3.80

Table 2 simply represents the items on which the informants mostly agree. In other words, the items displayed in Table 2 are mostly agreed by the respondents with the following mean scores: the 9th item ($\bar{x}$ =4.37); the 30th item ($\bar{x}$ =4.26); the 3rd item ($\bar{x}$ =4.24); the 2nd item ($\bar{x}$ =4.08); the 23rd item ($\bar{x}$ =4.01); the 16th item ($\bar{x}$ =3.84); and the 19th item ($\bar{x}$ =3.80).

5.3 Class teachers' moderately agreed aspects on diversity

Table 3

Moderately agreed aspects

<u>Item</u>	<u>$\bar{x}$</u>
10. Rather than what is thought, who thinks deserves respect.	2.99
1. I think it is normal for people to abstain from what is different.	2.60

Table 3 clearly shows the items on which the informants moderately agree. More specifically, the 10th ($\bar{x}$ =2.99) and the 1st ($\bar{x}$ =2.60) items shown in Table 3 are moderately agreed by the participants.

5.4 Class teachers' somewhat agreed aspects on diversity

Table 4

Somewhat agreed aspects

<u>Item</u>	<u>$\bar{x}$</u>
15. If someone defends a view which I find silly, I never take it seriously.	2.40
29. I find those who do not dress convenient with their ages irritating.	2.27
12. University education is a must to succeed in social relationships.	2.16
18. The vote of those whose education level is high should be more valuable.	2.10
4. I never become friends with those who are homosexuals.	2.10
26. Being a powerful country is realized by not allowing diversities.	1.94
17. Even if I find it true, I do not accept a view which is opposed to the majority of people.	1.93
25. There is no drawback in mocking with a person who behaves extraordinary.	1.82
6. Youngsters should keep quiet while adults should speak.	1.80
14. I see those who are busy with meaningless issues as ignorant.	1.75
11. Having economically prosperous friends makes me feel better.	1.63
13. I feel disturbed by those who walk around in traditional clothes.	1.60
24. Hearing church bell in a Muslim land makes me feel disturbed.	1.60
21. If I had the possibility to do so, I would omit some colors from rainbow.	1.56

Table 4 apparently demonstrates the items on which the informants somewhat agree. In a similar vein, the 15th item ($\bar{x}=2.40$), the 29th item ($\bar{x}=2.27$), the 12th item ($\bar{x}=2.16$), the 18th item ($\bar{x}=2.10$), the 4th item ($\bar{x}=2.10$), the 26th item ($\bar{x}=1.94$), the 17th item ($\bar{x}=1.93$), the 25th item ($\bar{x}=1.82$), the 6th item ($\bar{x}=1.80$), the 14th item ($\bar{x}=1.75$), the 11th item ($\bar{x}=1.63$), the 13th item ($\bar{x}=1.60$), the 24th item ($\bar{x}=1.60$), and the 21st item ($\bar{x}=1.56$) are somewhat agreed by the participants.

5.5 Class teachers' somewhat agreed aspects on diversity

Table 5

Totally disagreed aspects

<u>Item</u>	<u>$\bar{x}$</u>
8. I am not in need of talking to those whose education level is lower than me.	1.48
22. I believe that a male's crying means weakness.	1.47
28. I do not want to get married with someone from another race.	1.44
7. The bossy behaviors of a male are tolerable, but when a female represents such behaviors, it is not tolerable.	1.42
5. I do not accompany with someone physically handicapped.	1.24
27. Males cannot be as successful as females in teaching profession.	1.22

Table 5 plainly exhibits the items on which the informants totally disagree. More specifically, the 8th item ($\bar{x}$ =1.48), the 22nd item ($\bar{x}$ =1.47), the 28th item ($\bar{x}$ =1.44), the 7th item ($\bar{x}$ =1.42), the 5th item ($\bar{x}$ =1.24), and the 27th item ($\bar{x}$ =1.22) are totally disagreed by the informants.

5.6 Interview results on democracy and diversity

Table 6 illustrates the responses of the informants on individual differences, attitudes towards differences, democracy, and individual differences in democracy. Further, as it is clearly understood from the table, remarks of students are given for each theme.

Table 6

Democracy and diversity

<u>Theme</u>	<u>Type</u>	<u>#</u>	<u>Remarks of Informants</u>
1. Individual Differences	personality	5	“Both physical and psychological differences are the first coming concepts coming into my mind. State of being disabled is a kind of difference just like being short or tall, or overweight or thin. Further, each individual differs from each other in their viewpoints, lifestyle, culture and traditions.”
	physical state	5	
	viewpoint	5	
	beliefs	4	
	culture	3	
	lifestyle	3	
	social status	2	
2. Attitudes towards individual	experiences	1	“I am open to any individual difference on religion, language,
	race	1	
	open- minded	10	

differences			political view, gender, and sexual preferences.”
3. Democracy	freedom	7	“Democracy is a platform in which everyone freely expresses their opinions. In short, democracy means freedom.”
	equality	6	
	respect	3	
	lifestyle	2	
4. Individual Differences in Democracy	beneficial for democracy	9	“Individual differences are beneficial for democracy. If everyone would be the same in a society, there would be only one truth. However, in a society with diversities, there would be diverse truths which compose a healthy democracy.”
	no need	1	

One can simply understand from Table 6 that personality, physical state, and viewpoint were the most emerged themes with a dispersion of 5 within the category of individual differences. Further, the pursuing themes successively followed the mentioned themes: beliefs (f=4); culture (f=3); lifestyle (f=3); social status (f=2); experiences (f=1); and race (f=1). By looking at attitudes towards individual differences, it is clearly observed from the table that all the informants (f=10) were open to individual differences (religion, language, political views, gender, and sexual preferences). Besides, Table 6 plainly displays the themes given for the definition of democracy. Within this category, freedom (f=7) was the most occurred theme which was followed by such concepts as equality (f=6), respect (f=3), and lifestyle (f=2). Lastly, regarding the individual differences in democracy, almost all informants (f=9) stated that they are beneficial for democracy, while only 1 respondents declared an opposite point of view.

6 Discussion

This study aimed to examine the views of class teachers on democracy and diversity. The findings of the study show that the participants developed a positive perspective towards democracy and diversity, although some issues in the context of Turkey are hardly mentioned or criticized (Dodd, 1992). The most important problem in examining democracy and diversity was religion because the participants stated that they respect religion, in their case Islam, because they somewhat would not want to hear church bell in a land of Islam (Bader, 2007). Diversity has been conceptualized as a positive element in the study. Since democracy and diversity are interrelated and interwoven, the participants generally adopted these terms (Banks et al., 2005). The participants also developed a positive view towards gender diversity (Colgan & Ledwith, 2002; Ordem & Ulum, 2020) and learner diversity (Adams & Nicolson, 2011). It can be interpreted that class teachers in this study support the topic of diversity

within the framework of democracy. There are a great number of studies that show that democracy and diversity are generally adopted by learners because it seems that learners are more open to diversity (Na & Kim, 2003; Sadeghi, 2008; Chinh, 2013; Ooiwa-Yoshizawa, 2018). However, teachers and administrators are generally affected by curriculum and textbooks (Wen-Cheng, Chien-Hung, & Chung-Chieh, 2011). Another problem is that learners are not involved in preparation of curriculum, syllabus and textbooks (Cunningsworth, 1995; Wen-Cheng, Chien-Hung, & Chung-Chieh, 2011). They are generally excluded from learning systems. Even pre-service teachers are discarded because participatory approach is not adopted in their settings (Lee, 2014). Therefore, teachers and learners seem to be alienated from this discipline because their inclusion that respects democracy and diversity is ignored and neglected. The findings of this study clearly indicate that democracy and diversity are appreciated by class teachers. Critical pedagogy and critical theory have been developed to endorse democracy and diversity (Carr, 2011). However, these ideas were hardly adopted in classroom teaching field. Class teachers' being open to diversity should be reinforced in their departments (Crookes, 2013). Gender diversity and cultural diversity need to be emphasized in learning settings so that learners can be emancipated from fixed ideologies and essentialist ideas, and conservative ideas may hinder learners from developing critical thinking skills (King & Kitchener, 1994). Unless learners are involved in these processes, participatory approach cannot be implemented. The main principles of participatory approach are to develop critical thinking skills including attitudes towards democracy and diversity and liberate learners and teachers from fixed ideologies (Ördem & Ulum, 2019). Modernization in Turkey has reinforced democracy and diversity, even if certain problems are still experienced today (Ördem, 2018a). Individual identity has seldom emerged in Turkish modernization (Ördem, 2018b). Thus, sociological background of democracy in the process of Turkish modernization also plays an important role (Ördem, 2018a). Democracy in Turkey is closely related to modernization. Without modernization practices and focus on individual identity, diversity is hard to reinforce (Ördem, 2018b). This study also showed that individual differences are pivotal in education. The participants believed in the importance of democracy, diversity, individual identity and individual differences. However, the schools where they worked were more conservative about the application of democracy because the macro structure of the ministry of national education hardly allowed the participants to implement democracy and diversity in the classroom settings since they hardly managed to change the curriculum or syllabus. Thus, they could not encounter a democratic approach in the school environment. The main problem is that centralization of education in Turkey still remains an important problem. Although Turkey has been modernized since the 19th century, individual differences, direct democracy and diversity are hindered. Thus, political decisions by the centralized system in Turkey tend to impede the development of democracy and

diversity in Turkish schools which are dependent on the ministry of education. However, the participants developed a positive attitude towards diversity and individual differences. Thus, the problem lies in the implementation of the ministry of education because the participants are not involved in the process directly. Although Aydin and Koc-Damgaci (2017) mention plurality and diversity in Turkish education, we believe that plurality and diversity are seldom implemented at individual level because teachers as individuals lack the power and freedom to change curriculum and syllabus because the education system in Turkey is composed of strict regulations that teachers have to follow. Özen (2015) showed that the teachers developed a positive attitude towards democracy, multicultural education and diversity. Similarly, Akinlar and Dogan (2017) mention the importance of multicultural education so as to reinforce diversity in education in Turkey. These studies take teachers' views on democracy, multicultural education and diversity which are perceived as positive by the participants. However, what is often ignored in these is that the centralized system in Turkey hardly involves individuals in the system. Thus, there is a reverse relationship between the teachers' perspectives and the centralized institutes in Turkey. If teachers can be involved in the process of education actively and dynamically, then changes can be expected because teachers lack the free will to make the necessary changes regarding curriculum and syllabus. Therefore, there should be space for teachers to implement direct democracy and participatory approach in school settings.

Conclusion

This study intended to unearth the views of class teachers on diversity and democracy. The majority of the informants have a positive view towards these two elements. The findings demonstrate that class teachers are open to new perspectives, diverse religions and different genders. Thus, it can be said that a critical perspective was adopted by class teachers. However, critical theory and critical pedagogy were not presented to these teachers in their departments. Therefore, these class teachers should have a word in designing curriculum and syllabus. Otherwise, critical skills of class teachers might be destroyed in the process of education. Thus, primary school curriculums and textbooks need to focus on the importance of democracy and diversity. Policy makers, Ministry of National Education, Turkey and Higher Council of Education need to include critical theory and critical pedagogy into curriculum. Future studies should focus on the views of both novice and professional class teachers (see e.g. Geršicová & Barnová, 2018). In addition, views regarding democracy and diversity from different cultures need to be examined in future research. Direct democracy, representative democracy, gender diversity, cultural diversity and pluralistic perspectives need to be adopted by related textbook publishers, classroom teaching departments, administrators and policy makers. In brief, the pursuing results were obtained as a result of the study: a) the respondents had positive

conceptions on individual and cultural diversities; b) they developed good attitudes towards cultural democracy; and c) they believe in the power of integration through individual differences. Critical pedagogy is an educational theory which intends to form a progressive and democratic culture by means of critical inquiry, which consequently results in valuing and respecting personal and cultural differences. Critical pedagogy perceives teaching as a naturally political event, refuses the neutrality of knowledge, and asserts that matters of social justice and democracy are not recognizable from only educational activities. Thus, this study puts forward precious advice for classrooms in developing ways to enhance the critical thinking skills of both teachers and students.

References

- Acharya, A. S., Prakash, A., Saxena, P., & Nigam, A. (2013). Sampling: Why and how of it. *Indian Journal of Medical Specialties*, 4(2), 330-333.
- Adams, H., & Nicolson, M. (2011). Learner diversity. In M. Nicolson, L. Murphy, & M. Southgate (Eds.), *Language Teaching in Blended Contexts*. Edinburgh: Dunedin Academic Press.
- Akinlar, A., & Dogan, S. (2017). Investigating multicultural education phenomena in minority and public high schools in Turkey: A multiple case study. *Eurasian Journal of Educational Research*, 17(71), 1-20.
- Aydin, H., & Koc-Damgaci, F. (2017). From empire to republic: Citizenship, pluralism, and diversity in Turkey. In J. A. Banks (Ed.), *Global Migration, Structural Inclusion, and Education across Nations* (pp. 351-377).
- Bader, V. M. (2007). *Secularism or democracy Associational governance of religious diversity*. Amsterdam: Amsterdam University Press.
- Banks, J. A., Banks, C. A., Cortés, C. E., Hahn, C. L., Merryfield, M. M., Moodley, K. A., & Parker, W. C. (2005). *Democracy and Diversity. Principles and Concepts for Educating Citizens in a Global World*. Retrieved from https://education.uw.edu/sites/default/files/cme/docs/pdf/_notes/DEMOCRACY%20AND%20DIVERSITY%20pdf.pdf
- Barkema, H. G., Bell, J. H., & Pennings, J. M. (1996). Foreign entry, cultural barriers, and learning. *Strategic Management Journal*, 17(2), 151-166.
- Belot, M., & Ederveen, S. (2012). Cultural barriers in migration between OECD countries. *Journal of Population Economics*, 25(3), 1077-1105.
- Booth, S. (1997). On phenomenography, learning and teaching. *Higher Education Research & Development*, 16(2), 135-158.
- Bull, H. (1984). *The Expansion of International Society*. Oxford: Clarendon Press.
- Carr, P. R. (2011). *Does Your Vote Count? Critical Pedagogy and Democracy* (Vol. 378). Berlin: Peter Lang.

- Chinh, N. D. (2013). Cultural Diversity in English Language Teaching: Learners' Voices. *English Language Teaching*, 6(4), 1-7.
- Colgan, F., & Ledwith, S. (2002). Gender and diversity: reshaping union democracy. *Employee Relations*, 24(2), 167-189.
- Crookes, G. V. (2013). *Critical ELT in Action: Foundations, Promises, Praxis*. New York: Routledge.
- Cunningsworth, A. (1995). *Choosing your Coursebook*. Oxford: Heinemann.
- Dewey, J. (1961). *Democracy and Education*. New York: Macmillan.
- Dodd, C. H. (1992). The development of Turkish democracy. *British Journal of Middle Eastern Studies*, 19(1), 16-30.
- Entwistle, N. (1997). Introduction: Phenomenography in higher education. *Higher Education Research & Development*, 16(2), 127-134.
- García, E. E. (1994). *Understanding and Meeting the Challenge of Student Cultural Diversity*. Boston: Houghton Mifflin.
- Geršicová, Z., & Barnová, S. (2018). Personal and social training as a part of class teachers' lifelong learning. *Acta Educationis Generalis*, 8(2), 24-39. <https://doi.org/10.2478/atd-2018-0009>
- Humphrey, N., Bartolo, P., Ale, P., Calleja, C., Hofsaess, T., Janikova, V., & Wetso, G. M. (2006). Understanding and responding to diversity in the primary classroom: An international study. *European Journal of Teacher Education*, 29(3), 305-318.
- King, P. M., & Kitchener, K. S. (1994). *Developing Reflective Judgment: Understanding and Promoting Intellectual Growth and Critical Thinking in Adolescents and Adults*. San Francisco: Jossey-Bass Press.
- Kottak, C. P. (2015). *Cultural Anthropology: Appreciating Cultural Diversity*. New York: McGraw-Hill Education Press.
- Lee, M. W. (2014). A participatory EFL curriculum for the marginalized: The case of North Korean refugee students in South Korea. *System*, 47, 1-11.
- MacNaughton, G., & Hughes, P. (2007). Teaching respect for cultural diversity in Australian early childhood programs: A challenge for professional learning. *Journal of Early Childhood Research*, 5(2), 189-204.
- Marton, F. (1981). Phenomenography - describing conceptions of the world around us. *Instructional Science*, 10(2), 177-200.
- Meier, D. (2003). So what does it take to build a school for democracy? *Phi Delta Kappa*, 85(1), 15-21.
- Midobuche, E. (1999). Respect in the classroom. *Educational Leadership*, 56(7), 80.
- Mitchell, L. S. (1953). *Two lives: The story of Wesley Clair Mitchell and myself*. New York: Simon & Schuster.
- Na, Y. H., & Kim, S. J. (2003). Critical literacy in the EFL classroom. *English teaching*, 58, 143-164.
- Ogbu, J. U. (1992). Understanding cultural diversity and learning. *Educational researcher*, 21(8), 5-14.

- Ooiwa-Yoshizawa, A. (2018). Implications of EFL critical pedagogy: Theory, practice and possibility. *Learning, 19*, 245-253.
- Otlowski, M. (2003). Ethnic diversity and gender bias in EFL textbooks. *Asian EFL Journal, 5*(2), 1-15.
- Öksüz, Y., & Güven, E. (2012). Farklılıklara saygı ölçeği (fsö): geçerlik ve güvenirlik çalışması. *The Journal of Academic Social Science Studies, 5*(5), 457-473.
- Ördem, O. A. (2018a). Modernization and popular culture: Views from Turkey. *Sociology and Anthropology, 6*(7), 609-614.
- Ördem, Ö. A. (2018b). Modernite Kültürü ve Türk Modernleşmesi. *Sosyoloji Notları, 2*(2), 210-221.
- Ördem, E., & Ulum, Ö. G. (2019). Critical pedagogy and participatory approach in Turkey: Views of pre-service ELT teachers. *Electronic Turkish Studies, 14*(2), 679-693.
- Ördem, E., & Ulum, Ö. G. (2020). Gender issues in English language teaching: Views from Turkey. *Acta Educationis Generalis, 10*(1), 25-39. <https://doi.org/10.2478/atd-2020-0002>
- Özen, F. (2015). Evaluation of the attitudes of teacher candidates towards democracy and multicultural education. *Uluslararası Beşeri Bilimler ve Eğitim Dergisi, 1*(2), 182-220.
- Richardson, J. T. (1999). The concepts and methods of phenomenographic research. *Review of Educational Research, 69*(1), 53-82.
- Sadeghi, S. (2008). Critical pedagogy in an EFL teaching context: An ignis fatuus or an alternative approach. *Journal for critical education policy studies, 6*(1), 277-295.
- Svensson, L. (1997). Theoretical foundations of phenomenography. *Higher Education Research & Development, 16*(2), 159-171.
- Thanh, N. C., & Thanh, T. T. (2015). The interconnection between interpretivist paradigm and qualitative methods in education. *American Journal of Educational Science, 1*(2), 24-27.
- Uehara, D. L. (2005). Diversity in the classroom: Implications for school counselors. *Multicultural Perspectives, 7*(4), 46-53.
- Wen-Cheng, W., Chien-Hung, L., & Chung-Chieh, L. (2011). Thinking of the textbook in the ESL/EFL classroom. *English Language Teaching, 4*(2), 91-96.