

**REPUBLIC OF TÜRKİYE
ÇAĞ UNIVERSITY
INSTITUTE OF SOCIAL SCIENCES
DEPARTMENT OF ENGLISH LANGUAGE EDUCATION**

**EXPLORING THE EFFECT OF SOCIAL JUSTICE ON CULTURAL
SENSITIVITY AMONG MIDDLE SCHOOL ENGLISH LANGUAGE
TEACHERS**

**THESIS BY
Dilşad KÜÇÜKBAYRAK ÇEKİÇ**

**Supervisor: Dr. Aysun DAĞTAŞ
Member of Jury: Dr. Senem ZAIMOĞLU
Member of Jury: Dr. Deniz ELÇİN**

MASTER THESIS

MERSİN / JANUARY 2025

APPROVAL
REPUBLIC OF TÜRKİYE
ÇAĞ UNIVERSITY
DIRECTORSHIP OF THE INSTITUTE OF SOCIAL SCIENCES

We approve that thesis titled “**Exploring the Effect of Social Justice on Cultural Sensitivity Among Middle School English Language Teachers**”, prepared by **Dilşad KÜÇÜKBAYRAK ÇEKİÇ** with student ID numbered **2022008031**, is satisfactory consensus to be awarded by the degree of **Master of Arts in English Language Education Master’s Program with Thesis**.

(The Original Copy Hold in the Institute Directorate is Signed)

Univ. Inside – permanent member- Supervisor- Head of Examining Committee:

Dr. Aysun DAĞTAŞ

(The Original Copy Hold in the Institute Directorate is Signed)

Univ. Inside – permanent member: Dr. Senem ZAIMOĞLU

(The Original Copy Hold in the Institute Directorate is Signed)

Univ. Outside – permanent member: Dr. Deniz ELÇİN

(Siirt University)

I affirm that the signatures above belong to the academicians mentioned.

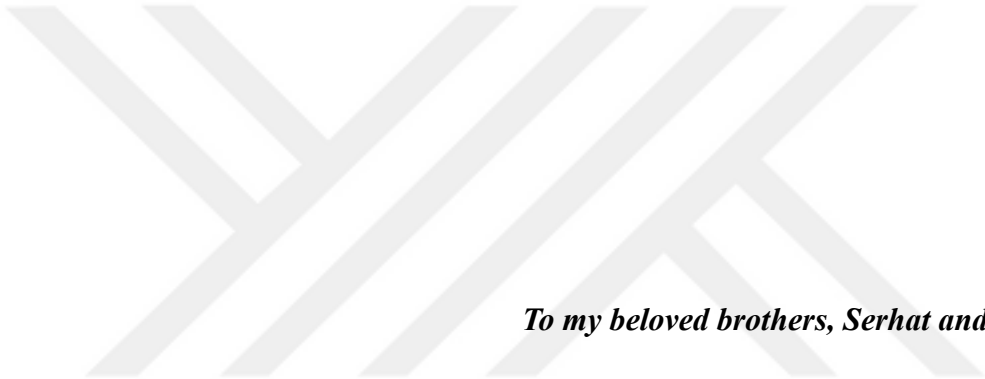
(The Original Copy Hold in the Institute Directorate is Signed)

23.01.2025

Prof. Dr. Hüseyin Mahir FİSUNOĞLU

Director of Institute of Social Sciences

Note: The uncited usage of the reports, charts, figures and photographs in this thesis, whether original or quoted for mother sources is subject to the Law of Works of Arts and Thought. No: 5846.

DEDICATION

To my beloved brothers, Serhat and Samet...

ETHICS DECLARATION**Student's**

Name & Surname: Dilşad KÜÇÜKBAYRAK ÇEKİÇ
Number: 2022008031
Department: English Language Education
Program: Master Thesis (X) Ph.D. Thesis ()
Thesis Title: Exploring the Effect of Social Justice on Cultural Sensitivity
Among Middle School English Language Teachers

I hereby declare that;

I prepared this master thesis in accordance with Çağ University Institute of Social Sciences Thesis Writing Directive,

I prepared this thesis within the framework of academic and ethics rules,

I presented all information, documents, evaluations and findings in accordance with scientific ethical and moral principles,

I cited all sources to which I made reference in my thesis,

The work of art in this thesis is original,

I hereby acknowledge all possible loss of rights in case of a contrary circumstance. (In case of any circumstance contradicting with my declaration)

Dilşad KÜÇÜKBAYRAK ÇEKİÇ

23.01.2025

ACKNOWLEDGEMENTS

First and foremost, it was really difficult to complete this struggle road, but it was also enjoyable and productive process. If it were not for the patience and support of the people who were with me at all times during this period, it would have been much more difficult to complete this study.

First of all, I would like profoundly thank and express my deepest gratitude to my supervisor Dr. Aysun DAĞTAŞ with all my heart. I thank her for making this process easier by doing much more than what an advisor could do, for her patience, belief in me, for the valuable answers she gave to all my questions, and unconditional support by being with me at all times. I am very lucky to have worked with such a warm hearted and understanding supervisor on this difficult journey.

I sincerely thank to my esteemed jury members Dr. Senem ZAIMOĞLU and Dr. Deniz ELÇİN with my heart for their constructive criticism, valuable suggestions and feedback. Their contributions to my work were very important for my thesis to take its final form. I would like to thank for their support and valuable opinions.

Furthermore, I would like to express my profound gratitude to my esteemed professors, Prof. Dr. Şehnaz Şahinkarakaş, Prof. Dr. Jülide İnözü, and Dr. Gürcan Demirağları, whose expertise has been invaluable to my academic path during my master's program. Their knowledge and support has been incredibly motivating.

I would also like to express my gratitude to my dearest friends Esin Apçin, Beyza Sancar, İnci Akkuzu and Nuşin Ekinci, whom I met during my graduate studies. This process became much more enjoyable thanks to their sincerity, help, and encouragement.

I owe to express my deepest gratitude to my dear family, who have made me feel their endless love, belief and support in every moment since the day I opened my eyes to life, who have been happier with my successes than I am, who have believed in me more than I do, who have held my hand in every step I take, who have been the main source of my motivation in this difficult process. My role model, dear father, Murat Şefik Küçükbayrak, my first friend, precious mother Dilek Küçükbayrak, my dear brothers Nail Serhat Küçükbayrak and Samet Küçükbayrak, with whom I have great pleasure in doing everything, it was exactly impossible to complete this work without their support, motivation and belief. I thank you infinitely for being with me.

My dear husband Ahmet Deniz Çekiç, I would like to thank you for your patience, support and understanding from the first day of my master's degree to the last day. I hope to carry out many more academic studies together.

Finally, every person who has been with me and tried to be with me while I was writing my thesis is very valuable for me. When I thought I was losing my motivation and feeling in the deep, I would like to thank all my friends who helped me achieve great things with small touches and who were with me with their endless support during this process.



ABSTRACT**EXPLORING THE EFFECT OF SOCIAL JUSTICE ON CULTURAL
SENSITIVITY AMONG MIDDLE SCHOOL ENGLISH LANGUAGE
TEACHERS****Dilşad KÜÇÜKBAYRAK ÇEKİÇ****Master Thesis, Department of English Language Education
Supervisor: Dr. Aysun DAĞTAŞ
January 2025, 107 pages**

This research investigates how social justice and cultural sensitivity are related within the framework of critical pedagogy in secondary schools in Şanlıurfa, Türkiye, a city famous for its rich cultural diversity. The study is based on the principles of critical pedagogy and examines how English language teachers' ideas about social justice affect their cultural sensitivity in classrooms filled with multicultural dynamics. The research also sheds light on how demographic factors such as educational qualifications, professional development, age, and educational experience affect cultural sensitivity practices of social justice. In this research, a quantitative approach was used with validated measurement tools for cultural sensitivity and social justice. Descriptive, inferential, correlational and regression statistical analyses were used to determine the perceptions of participants, differences between demographic variables, and the effect of social justice perception on cultural sensitivity. The findings, which showed a strong predictive relationship between feelings of social justice and cultural sensitivity, emphasized how important it is for educational environments to be equitable and inclusive. This study aims to contribute to the growing literature on inclusive education by considering cultural sensitivity and social justice within the broader context of critical pedagogy. It also provides important insights for teacher training programs, curriculum reforms, and educational policy development.

Key words: English Language Teaching (ELT), social justice, cultural sensitivity

ÖZ

ORTAOKUL İNGİLİZCE ÖĞRETMENLERİ ARASINDA SOSYAL ADALETİN KÜLTÜREL DUYARLILIK ÜZERİNDEKİ ETKİSİNİN ARAŞTIRILMASI

Dilşad KÜÇÜKBAYRAK ÇEKİÇ

Yüksek Lisans Tezi, İngiliz Dili Eğitimi Anabilim Dalı
Tez Danışmanı: Dr. Öğr. Üyesi Aysun DAĞTAŞ
Ocak 2025, 107 Sayfa

Bu çalışma, Türkiye'nin zengin kültürel çeşitliliğiyle ünlü Şanlıurfa kentindeki ortaokullarda eleştirel pedagoji çerçevesinde kültürel duyarlılıkla sosyal adaletin nasıl ilişkilendirildiğini incelemektedir. Eleştirel pedagoji temelini alan bu araştırma, İngilizce öğretmenlerinin sosyal adalet hakkındaki görüşlerinin çok kültürlü dinamiklerle dolu sınıflarda kültürel duyarlılıklarını nasıl etkilediğini araştırıyor. Çalışma ayrıca eğitim yeterlilikleri, mesleki gelişim, yaş ve eğitim deneyimi gibi demografik faktörlerin sosyal adalet uygulamalarını nasıl etkilediğini incelemektedir. Bu araştırmada, kültürel duyarlılık ve sosyal adalet için geçerliliği kanıtlanmış ölçüm araçları kullanılmıştır. Katılımcıların algılarını, demografik değişkenler arasındaki farklılıkları ve sosyal adalet algısının kültürel duyarlılığa etkisini belirlemek amacıyla betimsel, çıkarımsal, ilişkisel ve regresyon istatistiksel analizleri kullanılmıştır. Kültürel duyarlılık ile sosyal adalet duyguları arasında güçlü bir ilişki olduğunu gösteren sonuçlar, eğitim ortamlarının eşitlikçi ve kapsayıcı olmasının ne kadar önemli olduğunu vurgulamıştır. Bu çalışma, kültürel duyarlılığı ve sosyal adaleti eleştirel pedagojinin daha geniş bir bağlamında ele alarak kapsayıcı eğitim üzerine artan literatüre katkıda bulunmaktadır. Ayrıca eğitim politikası oluşturma, müfredat reformları ve öğretmen yetiştirme programları için önemli öngörüler sağlar.

Anahtar Kelimeler: İngilizce Dil Eğitimi (ELT), sosyal adalet, kültürel duyarlılık

TABLE OF CONTENTS

COVER.....	i
APPROVAL	ii
DEDICATION	iii
ETHICS DECLARATION	iv
ACKNOWLEDGEMENTS	v
ABSTRACT	vii
ÖZ	viii
TABLE OF CONTENTS	ix
ABBREVIATIONS.....	xii
LIST OF TABLES	xiii
LIST OF APPENDICIES.....	xiv

CHAPTER I

1. INTRODUCTION	1
1.1. Background of the Study	1
1.2. Statement of the Problem	3
1.3. Research Problem of the Study	5
1.4. Purpose of the Study.....	6
1.5. Significance of the Study.....	7
1.6. Limitations.....	8
1.7. Literature Review	9
1.8. Definitions	12
1.8.1. Cultural Sensitivity	14
1.8.2. Social Justice.....	16
1.8.3. Cultural Sensitivity in ELT	18
1.8.4. Social Justice in ELT.....	19
1.8.5. The Relationship between Cultural Sensitivity and Social Justice in ELT	20
1.8.6. The Importance of Cultural Sensitivity and Social Justice in ELT	20
1.8.7. Connecting Cultural Sensitivity and Social Justice	21

CHAPTER II

2. METHODOLOGY	23
2.1. Introduction	23
2.2. Research Design	23
2.3. The Context and Participants of the Study	24
2.4. Instruments	26
2.5. Data Collection	27
2.6. Data Analysis	29
2.7. Reliability and Validity	33
2.8. Ethical Considerations	34

CHAPTER III

3. RESULTS	36
3.1. Introduction	36
3.2. Inferential Analysis of the Scales	44
3.2.1. Inferential Analysis of Cultural Sensitivity Scale	44
3.2.2. Inferential Analysis Age-Based Differences in Cultural Sensitivity	45
3.2.3. Inferential Analysis Workplace Differences in Cultural Sensitivity	46
3.2.4. Inferential Analysis Education Level Differences in Cultural Sensitivity ..	47
3.3. Inferential Analysis of Social Justice Scale	47
3.3.1. Inferential Analysis of Gender-Based Differences in Social Justice Attitudes	47
3.3.2. Inferential Analysis of Age-Based Differences in Social Justice Attitudes	48
3.3.3. Inferential Analysis of Workplace Differences in Social Justice Attitudes	49
3.3.4. Inferential Analysis of Education Level Differences in Social Justice Attitudes	50
3.4. The Relationship between ELT Teachers' Social Justice Attitudes and Cultural Sensitivity	51
3.5. The Effect of Social Justice Attitudes on Cultural Sensitivity	52

CHAPTER IV

4. DISCUSSION AND CONCLUSION	54
4.1. Review of the Study	54
4.2. Discussion of the First Research Question:	56
4.3. Discussion of the Second Research Question:	58
4.4. Discussion of the Third Research Question:	62
4.5. Discussion of the fourth research question:	64
4.6. Discussion of the fifth research question:	65
4.7. Implications	69
4.8. Suggestions for Further Studies.....	71
4.9. Conclusion.....	71
REFERENCES	74
APPENDICIES	80

ABBREVIATIONS

- ELT** :English Language Teaching
SJS :Social Justice Scale
CSST :Cultural Sensitivity Scale for Teachers
SPSS :Statistical Package for Social Science



LIST OF TABLES

Table 1. Demographic Background of Participant	26
Table 2. Normality Assumption Check of Scales.....	29
Table 3. Descriptive Statistics for the Cultural Sensitivity Scale for Teachers (CSST).....	37
Table 4. Descriptive Statistics for the Social Justice Scale	40
Table 5. Independent Samples t-Test Results for Cultural Sensitivity Based on Gender	44
Table 6. The one-way ANOVA Test Results for Cultural Sensitivity Based on Age ...	45
Table 7. Independent Samples t-Test Results for Cultural Sensitivity Based on Workplace.....	46
Table 8. Independent Samples t-Test Results for Participants' Cultural Sensitivity Based on Education Level.....	47
Table 9. Independent Samples t-Test Results for Social Justice Attitudes Based on Gender	48
Table 10. Results of One-Way ANOVA for Social Justice Attitudes Based on Age	48
Table 11. Independent Samples t-Test Results for Social Justice Attitudes Based on Workplace.....	49
Table 12. Independent Samples t-Test Results for Social Justice Attitudes Based on Education Level.....	50
Table 13. Results of Correlation Analysis between Social Justice Attitudes and Cultural Sensitivity.....	51
Table 14. Results of Simple Linear Regression Analysis for the Effect of Social Justice Attitudes on Cultural Sensitivity	52

LIST OF APPENDICIES

Appendix A. Ethics Committee Approval Document	80
Appendix B. Informed Consent Form	82
Appendix C. Cultural Sensitivity Scale for Teachers	83
Appendix D. Social Justice Attitude Scale	85
Appendix E. Permission of Using Cultural Sensitivity Scale for Teachers	87
Appendix G. Request for Ethics Committee Approval for Thesis Research	89
Appendix H. Scientific Research and Publication Ethics Committee Approval of Çağ University.....	90
Appendix I. Request of Online Scientific Research	91

CHAPTER I

1. INTRODUCTION

Education shapes societies and individuals by serving as a platform for both the transmission of cultural values and the resolution of systemic inequalities. Regions of Türkiye with rich cultural diversity, such as Şanlıurfa, present different challenges and opportunities for teachers. This research examines the cultural sensitivity and social justice perceptions of teachers who are working in both state and private secondary schools in Şanlıurfa. Actually, the importance of these ideas becomes clear when teachers negotiate the challenges of teaching English language in middle school. In light of this, it is essential to conduct a thorough investigation into the connection between middle school English language teachers' social justice views and cultural sensitivity, clarifying the ways in which these ideas influence their pedagogical approaches, methods of instruction, and interactions with their students. This study aims to explore that effect of social justice on cultural sensitivity and middle school English language teachers' beliefs and behaviors related to social justice and cultural sensitivity in the classroom.

1.1. Background of the Study

Culture has an important place in shaping human experiences and social structures because it is a multifaceted and constantly changing entity. It also includes concrete products such as cuisine, celebrations and clothing, as well as abstract concepts such as forms of communication, family relationships and social values (Nieto, 2002). Informal learning processes are internalized through cultural habits that individuals acquire from their interactions with their families, communities, and social networks. Besides, formal education also provides an organized approach to introduce new paradigms and develop social norms and helps transmit these cultural values across generations (Ertürk, 2013).

When the relationship between education and culture is deeply examined, they are actually based on the processes that shape societies and individuals. Historically, education has served as both a transmitter of cultural values and a platform for social transformation. It can be said that this is carried out as a planned and organized method (Ertürk, 2013). Because these two functions of education come to the fore today as the world becomes more complex. As it is known, schools represent a small community of

social diversity that includes a wide range of cultural, linguistic, and socioeconomic identities. Because of these changes, there is undoubtedly a dire need for teachers to navigate the complexities of teaching in environments marked by both diversity and inequality.

Furthermore, globalization is not something to ignore because it has increased the complexity of the role of education, especially English language education. As a global lingua franca, English carries both cultural and moral values. Therefore, considering that English language education is a common ground between cultural preservation and adaptation, teachers need to balance language skills with cultural sensitivity.

In the world, everything has its own dynamic and the dynamics of cultural exchange are extremely important in English language lessons because the task of teachers is to both improve students' language skills and enable them to express themselves effectively in diverse cultural environments. Besides, the importance of the key role of English language education in shaping social structures and individual development is increasing day by day. However, it is possible to say that it is difficult to adapt English language education to various cultural environments. Because teachers need to provide equal access to the effectiveness of English language proficiency by using inclusive practices that include and appreciate students' cultural identities.

Theoretical foundations of cultural sensitivity and social justice are used to popularize. To illustrate, according to Gay (2018), he emphasizes cultural developments, knowledge of different cultural backgrounds of countries, participation and integration of values. It can be connected with a class environment which is created that aims to renew the formation and identities of a piece. Besides, social justice requires a comprehensive analysis of unjust systems and power relations that provide differential access to education and life (Freire, 1970). In fact, the aim is to eliminate remote barriers to equality, such as discriminatory practices, unequal distributions or institutional biases. Actually, it means that this ensures that events have an equal distribution to be successful regardless of their socio-economic or cultural origins.

Moreover, in the field of English language teaching, the relationship between cultural sensitivity and social justice is also controversial. English language also serves as a global lingua franca and is also a vehicle for cultural and ideological values. This situation establishes a ground that built in duality can be both beneficial and detrimental to teachers. Besides, studying English language gives students the opportunity to interact with a variety of international perspectives and gain intercultural

understanding. Therefore, teachers face the important task of improving students' language skills while also increasing cultural awareness and equity in their classrooms.

Additionally, according to Gay (2018), cultural difference means that different cultural competencies and values are learned as a basis for education, not broadly and not respected. Teachers are encouraged to develop an inclusive learning environment that appreciates their cultural identities rather than highlighting them. However, social justice examines power dynamics and inequalities that perpetuate inequalities in educational access and outcomes (Ryan, 2006). These principles provide a basis for enrolling equitable and inclusive education that meets both structural barriers and individual characteristics.

On the other hand, social justice focuses on fair learning environments to eliminate inequalities in education. Social justice fundamentally addresses the power imbalances that are perpetuated by inequality in access to education, access to resources, and outcomes (Freire, 1970). This situation involves more than just teaching students English; it requires them to think critically about social injustices. It is because teachers play an important role in this journey by teaching concepts such as social justice, representation, and freedom. This can be achieved by using a variety of literary texts and discussions that allow people to engage with important issues such as racism, gender, and economic inequality. Teachers who teach these rules are actively involved in the daily life of society. This makes society more just and accepting.

Therefore, this study examines how English language techniques in secondary schools in Şanlıurfa, Türkiye, integrate cultural types and social justice concepts into teaching methods. This study supports important information about inclusive education by examining their persistent beliefs and strategies. These results can be used to guide education, curriculum and policies to make educational environments more liberal and culturally sensitive.

1.2. Statement of the Problem

In a globalizing society, linguistic and cultural diversity in the classroom can be seen as both a challenge and an opportunity. To ensure that students have equal chances of success regardless of their social, linguistic or cultural background, an inclusive learning environment that values diversity can be created for students. Therefore, the

structural incompatibilities of temperaments and the structure of cultural characteristics and educational responsibilities are linear.

In Türkiye, cities like Şanlıurfa have a lot of problems because of differences in culture and income. For instance, as it is known that people speak different languages at the same time because they come from different ethnic groups, hence, teachers have to use methods that are sensitive to different cultures and fair for everyone. Even though these concepts are very important, it is not clear how well teachers understand and follow them. English Language Teaching (ELT) further demonstrates this lack of clarity in areas specific to where cultural sensitivity and social justice meet language and communication.

Besides, current research indicates the significance of cultural sensitivity in enhancing student engagement and academic success, as well as the role of social justice in addressing inequities within the education system. However, most studies have been conducted in Western contexts, with limited exploration of the application of these principles in non-Western, culturally diverse settings. Furthermore, while cultural sensitivity and social justice are often addressed independently, particularly in the context of English language teaching, there is a notable lack of research exploring the interplay between these concepts and their impact on teaching practices.

Therefore, English language teachers have very important role in student's social and linguistic development. They do not only teach grammar but also encourages cross-cultural understanding and critical thinking. This helps them learn to live in an interconnected world. However, there is a lack of studies on how these teachers perceive cultural characteristics and social justice and how they are integrated into practices. There is also little information about how demographic variables such as educational background, teaching experience, and professional training change these perceptions and practices.

The deficiencies in the local and global literature are emphasized at this point, where this information increases. Actually, this study focuses on secondary school English language teaching strategies in Şanlıurfa, providing answers to the following important details: How do teachers perceive and implement social justice and cultural characteristics in their classrooms? What are the problems they face while implementing these policies? How are perceptions and practices carried out by demographic elements? Finally, is there a connection between the cultural sensitivity and social justice perception of English language teachers?

Therefore, the aim of this study is to make broader contributions to inclusive education. The research explores precisely the intersection of cultural and social justice in ELT and whether these two entities relate to each other. The research aims to not only cover the foundations in the literature, but also provide practical recommendations for comprehensive teacher education, curriculum development and policy planning in Türkiye and beyond.

1.3. Research Problem of the Study

Education is a significant tool with its stages for cultural change and social development. Classes and characteristics of the diversity of these classes and societies have become a part of this diversity. This reflects a broader social analysis of cultural, linguistic and socioeconomic inequalities. The characteristics of these events create different expectations of proceedings in secondary school English language classrooms, where the expression of their characteristics is related to identity and freedom.

Two important tasks may be undertaken in order to effectively deliver such a comprehensive curriculum while at the same time creating an environment that is liberal, inclusive and sensitive to the cultural identities of the elements. However, these dual roles often create fundamental problems. Many teachers do not have adequate training or resources to address the complexities of cultural differences and inequities in classrooms. This disability may also sustain students' academic renewal and social and emotional well-being.

Moreover, this study also emphasizes that Türkiye's rich cultural diversity and ongoing socioeconomic transformations facilitate this situation to be permanent. At that point, it can be linked with sample of the research, which is Şanlıurfa, because the city has diverse linguistic, ethnic and economic backgrounds. However, education systems guarantee sustainability of standards rather than culturally sensitive, personalized teaching methods.

On the other hand, it is widely accepted that concepts such as social justice and cultural sensitivity are crucial to inclusive education. It is obvious that among the factors affecting their ability to solve these problems effectively, teachers' demographic background, years of experience, age and career development have a significant impact. However, there is a considerable gap in the literature, because these components have not been fully investigated in research and in real-world applications. The attempts to

promote equitable and inclusive education can focus on addressing these gaps. Therefore, this study can provide valuable insights into secondary school English language teachers, facilitates curriculum review, and aids in the development of policies that promote social justice and cultural sensitivity in education.

1.4. Purpose of the Study

This research examines the relationship between cultural sensitivity and social justice in secondary school English language classrooms in Şanlıurfa, Türkiye. The purpose of the research is assisting teachers to comprehend how these two essential frameworks become apparent in their teaching methodologies and how demographic factors influence this framework. This study researches to ascertain the influence of demographic characteristics, including years of teaching experience, professional education, age and educational background.

The research addresses the following questions:

1. To what extent do middle school English teachers demonstrate cultural sensitivity in their classrooms?
2. Are there significant differences in English language teachers' cultural sensitivity based on their demographic information, including years of teaching experience, educational background, age and training?
3. What are English language teachers' perceptions of social justice?
4. Are there significant differences in English language teachers' perceptions of social justice based on their demographic information, including years of teaching experience, educational background, age and training?
5. To what extend do social justice attitudes of English language teachers predict their cultural sensitivity?

The study tries to answer these questions using two validated scales known as the Cultural Sensitivity Scale for Teachers (CSST) and the Social Justice Scale (SJS). The CSST assesses teachers' awareness, sensitivity, and pedagogical responsiveness to cultural diversity, while the SJS assesses teachers' attitudes and actions regarding equity, inclusion, and representation. These tools set the quantitative bar for

investigating how teachers perceive and apply principles of cultural sensitivity and social justice in their lessons.

This research is expected to provide useful information about the integration of cultural sensitivity and social justice in English language education. The study also attempts to identify significant differences in perceptions and practices based on demographic factors. As it is known, untangling power dynamics in the classroom, amplifying students' voices, and developing critical thinking ability are the main points of educational programs. At this point, these issues deeply examine in English language classes of middle schools in Şanlıurfa. Additionally, the purpose of the study is to explore the relationship between cultural sensitivity and social justice and developing a deeper understanding of how these constructs interact to create inclusive and equitable learning environments.

All in all, this research contributes to a broader discussion on inclusive education. It can provide appropriate recommendations for teachers, policy makers, and especially curriculum developers. This work can provide insight into educational approaches that help students navigate the complexity of classrooms that are both biologically diverse and interconnected, and that shine a spotlight on economic and cultural sensitivity.

1.5. Significance of the Study

Cultural sensitivity and social justice in education are two important components of promoting equitable and inclusive learning environments. Therefore, this study has great importance as it addresses these two components. It can be said that cultural diversity and social justice are the basic components of this research. Thus, this research also examines educational opportunities and their inequalities.

In various educational environments such as Şanlıurfa, there are inequalities due to a multicultural student community. At this point, the cultural sensitivity and social justice are very important for solving events and problems. Hence, by investigating how they deal with these problems in secondary school English language classes.

Therefore, it is possible to bring this study to market by integrating cultural sensitivity and social justice into teaching modules. They are sources of technological skills and knowledge that enable them to handle their strengths dynamically, encourage critical thinking, prioritize students and accept their cultural identities. For example, including cultural references in the English language teaching program helps them

improve their language skills and encourages them to engage critically with social and cultural issues. Such practices encourage greater participation in classes and help them have greater self-awareness and mutual respect. As a result, social justice and cultural sensitivity of conduct need to be incorporated into secondary school English language education. Thus, this research can help teachers with the tools and perspectives to address inequalities and cultural differences across all socio-economic or cultural backgrounds.

1.6. Limitations

This study provides important information about the cultural diversity and social justice perceptions of secondary school English language classes in Şanlıurfa. However, there are some limitations to contextualizing the results and providing information to examine. These limitations due to the study design and methodology should be carefully considered when evaluating the results.

Firstly, the income scope of the study is primarily possible with Şanlıurfa, because this region has a wide range of socio-cultural and linguistic resources. Although this focus provides useful local information, the results may not be generalizable to other regions of Türkiye or to affiliations with different cultural dynamics. While the use of stratified irregular control has the ability to ensure representation in the system, certain demographic subgroups may not be included in the flexibility in large numbers, such as highly educated teachers or those working in underrepresented types of schools. This potential imbalance may increase the power of subgroup comparisons.

As a second thing, through an online survey, the data is based on the assessments covered. Although these methods are more accessible, they may introduce response bias. Teachers may unintentionally give socially desirable responses rather than accurately reflecting their beliefs or records. Additionally, the online format requires a basic level of digital literacy and access to technology. This can potentially be excluded, especially in under-resourced schools or those with limited internet connectivity.

Third, the study is designed with a purely quantitative research design. While these design patterns are effective in identifying differences and relationships at the group level, they may be inadequate for identifying the depth and complexity of teachers' lived experiences. Besides, constructs such as cultural sensitivity and social justice are

multifaceted and can benefit from qualitative supplementation techniques such as classroom observations, interviews, and in-depth applications. These methods can provide richer, specific contextual information that goes beyond numerical trends.

Additionally, this study has some limitations as it is not based on proven instruments such as the Cultural Sensitivity Scale for Teachers (CSST) and the Social Justice Scale (SJS). Previous research has shown these instruments to be reliable, but their measurement is subject to change.

Finally, product duration may be a further limiting factor, as a stored academic life may be encountered. This temporal constraint restricts follow-up or additional data collection restrictions, and the scope of their rates may be limited. On the other hand, this study provides a valuable foundation for understanding how they perceive and apply the concepts of social justice and cultural identity in their classrooms. Therefore, future studies can address these constraints by using additional tools or long-term follow-up to examine changes in perceptions over time, using mixed methods approaches to obtain richer data, and expanding the scope of the service to various regions of Türkiye.

1.7. Literature Review

The relationships between cultural sensitivity and social justice in education have received much attention in recent years as the growing diversity in student populations in schools and classrooms around the world continues to reflect. Cultural components emphasize acknowledging the different cultural identities of the region and focusing on values, social justice, eliminating systemic barriers, and providing equal educational opportunities and outcomes. All of these phenomena have great importance in supporting academic and personal development.

The studies of Gay (2018) and Ladson-Billings (1995a, 1995b) have established theoretical formations of cultural processes in education. These theoretical formations include the cultural backgrounds of methods and their teaching techniques. Similarly, Hackman (2005) and McDonald and Zeichner (2009) emphasized strengthening the position of addressing inequalities in social justice education and enabling subjects to engage critically with social issues.

As power dynamics come into focus, cultural diversity reveals complex ways in which current solutions to educational practices can both strengthen and challenge

them. Additionally, drawing on Foucault's (1980) theory of power, they are not areas covered by classes. Instead, they ensure that their voices are heard and the values of their experiences are incorporated into broader systems of power. Culturally, in this case, powerful forces validate the cultural narratives and perspectives of marginalized countries, reinforcing them, and these are like a tool to challenge and disrupt these dynamics.

Moreover, social justice addresses systemic inequities that prevent students from accessing good education. At that point, it should be underlined Freire's critical pedagogy. Actually, Freire's (1970) critical pedagogy provides a theoretical foundation for this framework by encouraging teachers to challenge power dynamics and students to engage critically with social issues. Besides Freire, Hackman (2005) describes five essential components of social justice education: content mastery, critical analysis, personal reflection, social change, and multicultural awareness. These people are really important for understanding significance of social justice in classroom environment.

Additionally, in terms of English language class, it provides students with a unique platform to develop critical thinking ability and cultural sensitivity. Teachers can also provide opportunities for students to explore cultural differences and question social norms by exposing them to a variety of literary works, media, and global issues. However, such practices require teachers to have the knowledge and resources to manage these discussions effectively. In Türkiye, where English language education is mostly exam-oriented, little emphasis is placed on the use of language classes as a platform for social and cultural interaction (Kırkgöz, 2008).

Although these principles are increasingly recognized by more people, there is no consistency in how to use them in classrooms. Because examining these points comprehensively shows that many studies highlight the challenges teachers face in balancing academic teaching with the need to create inclusive and equitable learning environments. To illustrate, Ladson-Billings (1995b) argues that culturally appropriate education not only increases students' academic achievement but also develops their critical socio-political consciousness. However, the implementation of such approaches requires extensive teacher training, institutional support and curricular adjustments. These components are often missing in most education systems.

Furthermore, Şanlıurfa is one of the country's most historically and culturally rich cities, located in southeastern Türkiye. This city is often referred to as the "City of Prophets" due to its religious and historical significance. As a part of ancient

Mesopotamia, the city hosted various civilizations, including the Assyrians, Syriacs, Romans, Arabs, and Ottomans, all of which contributed to linguistic, ethnic, and cultural diversity (Öztürk & Kaya, 2020). Today, Şanlıurfa is a multicultural centre where Turkish, Kurdish, and Arab communities live together, each preserving their unique traditions, languages, and cultural practices. With Turkish, Kurdish, and Arabic spoken daily, the city is a multilingual environment and cultural interactions are inevitable (Aydın & Tonbuloğlu, 2014). Therefore, this linguistic diversity in education requires teachers to use culturally responsive teaching strategies to meet the diverse linguistic and cultural needs of students (Banks, 2019; Gay, 2018).

In addition to its ethnic and linguistic diversity, Şanlıurfa has a rich folklore, music and culinary tradition. The city's Sıra Geceleri (Traditional Music Meetings) are organized by UNESCO as an Intangible Cultural Heritage because of the reflection of musical units and strong social harmony (UNESCO, 2022). Similarly, Urfa preserves folk music, local dances and handicrafts, regional cultural preservation. Şanlıurfa cuisine is famous for its dishes sold like *çiğ köfte*, kebab and rich herbal local dishes. It is also a mixture of various cultural influences that have shaped the city for centuries (Aksoy, 2016).

At that point, it can be said that cultural diversity in the educational environment presents both challenges and opportunities. On the one hand, teachers in Şanlıurfa should ensure that students from different backgrounds feel represented and valued in countries with different backgrounds, despite the multicultural and multilingual classrooms that can be used (Nieto, 2002; Ladson-Billings, 1995). On the other hand, these rich cultural heritages offer a great opportunity to promote critical thinking and intercultural understanding towards their global and cultural distances (Freire, 1970). Integrating cultural diversity into the package through such general education policies is crucial to support social justice in the classroom and to ensure that countries can freely express their cultural identities (Sensoy & DiAngelo, 2017). As a result, it is emphasized that culturally sensitive pedagogical methods are applied to promote a liberal and inclusive learning environment for the cultural and cultural richness of Şanlıurfa (Gay, 2018; McLaren, 2015).

Ultimately, this study, which forms the basis of the existing literature, tries to focus on secondary school English language classes in Şanlıurfa, Türkiye. These classrooms are a context characterized by rich cultural diversity and systemic educational inequities. Although previous research has examined these concepts in a broader global

context, little research has been done on how to use them in Turkish secondary schools. These findings are expected to provide actionable information for teacher education programs, curriculum changes, and policy initiatives. Consequently, these findings may contribute to the advancement of inclusive English language teaching.

1.8. Definitions

Critical Pedagogy

Critical pedagogy, by Freire (1970), is an educational formula and practice that aims to strengthen students by encouraging critical thinking about social conditions and oppressive structures. Critical pedagogy suggests that education should be a transformative process rather than just teaching. It should also enable students to develop a critical consciousness that allows them to question and change social injustices. However, a teacher does not just teach; they also encourage discussion and critical thinking. Besides, critical pedagogy is a student-centered and an active approach. When compared to traditional methods, it focuses more on passive and selective learning. It challenges the power dynamics in the classroom by examining different voices and experiences, especially from prominent communities. Mainly, the goal of this philosophy is to connect students to the realities of the curriculum and empower them to become agents of change in their own lives and communities.

Initially, critical pedagogy strengthens educational environments that help address issues such as radical inequality and cultural hegemony. Additionally, it is particularly effective in a wide range of cultural settings because of its focus on reflection and discussion. Dealing with students' diverse sociocultural dynamics is crucial to improving learning outcomes and building a community that values and respects diversity. At that point, Kumaravadivelu (2003) asserts that context-sensitive strategies can emerge from critical pedagogy and strengthen classrooms.

Developed by Freire (1970), critical pedagogy emphasizes the role that education plays in developing a critical consciousness and enabling students to challenge social injustices. This educational method actually encourages students to develop an awareness of powerful structures within society and to question prevalent ideologies (Freire, 2000). This approach has gained renewed importance in the 21st century due to the changing demands of global education systems that require the development of a combination of cognitive, interpersonal, and interpersonal skills (Partnership for 21st

Century Learning, 2019). Skills needed in the 21st century include critical thinking, problem solving, creativity, collaboration, digital literacy, and cultural competence. The goals of critical pedagogy include precisely these skills (Trilling & Fadel, 2009).

Kumaravadivelu (2003) expands on this idea by emphasizing the importance of post-method pedagogy. Post-method pedagogy allows teachers to adapt their teaching strategies to different sociocultural conditions. This perspective is particularly important in multicultural classrooms because critical pedagogy encourages students to examine and question various inequalities to provide essential skills for the 21st century.

Additionally, critical pedagogy is vital to developing digital literacy. In developing digital citizenship, critical pedagogy teaches the skills needed to evaluate and guide public assessments (Selwyn, 2011). As 21st-century education emphasizes digitalization and intercultural exchange, critical pedagogy integrates social justice and cultural sensitivity into language education and enables students to be active participants in creating an equitable and inclusive society (McLaren, 2015).

Therefore, critical pedagogy can be considered as a way of incorporating social justice and cultural sensitivity into the English curriculum. As Canagarajah (2012) points out, language is not only a tool for communication, but also has ideological and cultural values. Furthermore, English is a medium through which the dynamics of global forces are discussed. Consequently, ELT teachers who use a critical pedagogical approach can encourage students to think about issues of representation, inequality and identity. For instance, they address social justice when discussing changes in texts and activities that emphasize diverse voices and perspectives.

Hence, by embedding critical pedagogy within a 21st century skills framework, teachers prepare their students to think critically and actively contribute to a more equitable society. Additionally, they prepare students to navigate complex social environments with empathy, trust, and awareness of systemic inequalities. As a result of this integration, students are raised in a classroom environment that values diversity and inclusion.

On the other hand, critical pedagogy underlines how language development is constructed through lived experiences and cultural background. At that point, it can be associated with Kumaravadivelu's ideas because he states that "post-methodical pedagogy" policies make a difference between language education being socio-culturally classifiable and adaptable (Kumaravadivelu, 2003). They allow people from

culturally diverse backgrounds, such as Şanlıurfa, to use this approach as a basis for expressing, examining, and encouraging their cultural backgrounds and heritage.

Therefore, teachers who combine critical pedagogy with ELT practices can create transformative learning environments. In this area, it is very important that not only the development of language skills but also the ability to think critically and the skills needed to overcome and challenge social inequalities. As a conclusion, critical pedagogy is an effective tool for addressing the challenges of multilingual and multicultural classrooms.

1.8.1. Cultural Sensitivity

Cultural sensitivity provides an important foundation for understanding and addressing the diverse needs of individuals in diverse educational and social settings. It is important to learn to respect and respond appropriately to the different cultural backgrounds, experiences, and values of others. As Nieto (2002) emphasizes, culture consists not only of language and traditions, but also of values, beliefs and communication styles. At this point, it can be concluded that this duality highlights the complexity of cultural sensitivity.

Cultural sensitivity in education is more than recognition of cultural diversity. For instance, Gay (2018) emphasizes that students should integrate their cultural references into their teaching practices to make learning more meaningful and effective. However, Ladson-Billings (1995b) states that this method is closely related to the basic principles of culturally responsive teaching (CRT) to improve students' critical awareness, academic achievement and cultural skills. Incorporating these elements into their practice allows teachers to affirm their students' identities while promoting mutual respect and understanding.

Additionally, Paris (2012) introduces the scope of culturally sustainable pedagogy and expands on the foundations of CRT. This promotes practices that protect and appreciate student's linguistic and cultural diversity. At this point, Aronson and Laughter (2016) add that cultural sensitivity and sensitive behaviors significantly increase student promotion and academic success. However, achieving cultural sensitivity often requires overcoming structural barriers such as rigid curricula and limiting teacher preparation programs (Sleeter, 2012).

Furthermore, according to Gay (2018), cultural sensitivity training involves the ability of teachers to recognize, respect, and respond appropriately to the diverse cultural backgrounds of their students. This idea involves more than just awareness of cultural differences; It involves integrating students' cultural references into every aspect of learning to enhance their educational experience. Besides, Nieto (2002) states that culture includes both visible things such as language and customs, as well as values and forms of communication. Therefore, in order to create a culturally sensitive classroom environment, these multifaceted dimensions can be well understood.

Additionally, culturally responsive teaching (CRT) principles consist of theoretical constructs of cultural characteristics. Gay (2018) defined CRT as a method that makes learning more appropriate and effective by using different cultural backgrounds, previous experiences and performance styles. According to this pedagogical framework, they pursue continuity, including learning about their country's cultural background, while also maintaining academic success. On the other hand, academic achievement, cultural competence, and critical thinking include the three core components of culturally relevant pedagogy (Ladson-Billings, 1995b). This provides financial, daily academic support while also encouraging them to appreciate other cultures.

Besides, Paris (2012) introduced the scope of pedagogy from a cultural perspective, advocating educational strategies that support and expand people's linguistic, literary, and cultural pluralism. This approach acknowledges the nature of the problems and encourages the preservation of linguistic and cultural diversity. Increasingly, culturally responsive classrooms increase motivation and academic performance (Aronson and Laughter, 2016). These results suggest that the use of culturally responsive practices is necessary to meet the needs of diverse student groups. Cultural sensitivity is difficult to apply in educational environments. One major obstacle is inadequate instructor training. Many teacher education programs do not adequately prepare teachers because they can navigate the complexities of classrooms from diverse cultures (Sleeter, 2012). Teachers might not know their students' cultural backgrounds, which can lead to misunderstandings and biases that can hurt student learning. Furthermore, institutional constraints, such as high-stakes examinations and standardized curricula, often limit teachers' ability to adapt their teaching methods to accommodate cultural differences (Gay, 2018).

Lastly, these all ideas can be linked with cultural diversity. Because as it's known that Türkiye's cultural diversity is particularly important due to its ethnic, linguistic and traditional richness such as the Kurds, Arabs and other minority groups are part of the educational environment from a historical perspective. Despite this diversity, the national curriculum has a monolithic cultural perspective that can marginalize minority cultures (Aydın and Tonbuluğlu, 2014). As a result, teachers in Türkiye, especially such multicultural cities such as Şanlıurfa, should develop culturally sensitive teaching practices that do not take this diversity into account.

1.8.2. Social Justice

Fundamentally, social justice is rooted in the pursuit of equality and the elimination of systemic inequalities that perpetuate oppression and marginalization. Actually, social justice can be defined as a liberating process (Freire, 1970). Additionally, social justice is a process in which individuals critically understand the systems of power that shape their lives and have the ability to challenge and transform them. Within this framework, social justice investigates the ways in which social systems distribute resources, opportunities, and privileges unequally. At that point, Sensoy and DiAngelo (2017) argue that these inequalities are deeply embedded in corporate structures, and therefore it is imperative to address their roots. The main aim of social justice is creating a society in which everyone, regardless of race, gender, cultural background, or socioeconomic status, has equal opportunities to thrive.

Furthermore, the importance of education as a tool for liberation while emphasizing the development of personal knowledge (Freire, 1970). Social justice is the ability to increase the well-being of inequalities and to use the tools people use to challenge systemic oppression. This connection highlights the potential of integrating social justice policies into policies and practices, allowing compelling voices to be heard and flexibility to change.

Another point is that education is a significant part of social justice. The goal of the quest for freedom and justice in schooling is to eliminate the inequalities caused by systemic inequalities (Sensoy and DiAngelo, 2017). This critically examines social structures, policies and how they are good for some groups and bad for others. This is due to the fact that social justice is distributed equally to everyone, regardless of cultural background, race, gender or socioeconomic status (Cochran-Smith et al., 2009).

On the other hand, Freire (1970) argues that the theoretical foundations of social justice education within the scope are based on critical pedagogy. Since, critical pedagogy encourages teachers to question and challenge oppressive structures and power dynamics. In addition to this, social justice education consists of five essential parts: mastery of content, critical analysis tools, personal reflection tools, social change tools, and awareness of multicultural group dynamics (Hackman, 2005). With these developments, it encourages critical engagement with social issues and an active role in learning.

As a result, it can be classified that social justice policies demonstrates diverse perspectives, and requires creating a summary curriculum that addresses oppression and inequalities. Teachers are crucial in facilitating broad discussions such as racism, sexism, and economic inequalities, and in creating a classroom environment where all voices are heard and respected (Adams et al., 2016). At that point, McDonald and Zeichner (2009) state that teacher preparation programs should address educational policies that perpetuate inequalities and provide a transformative workforce that emphasizes social justice.

Although social justice in education is very important, some problems do not prevent real life. The increase in existing differences is institutional rules and standards, a significant obstacle. Inequalities, standardized tests, monitoring systems and disadvantages continue due to lack of resources in schools (Apple, 2013). In addition, they may be inadequate or questionable in addressing social issues discussed in the classroom due to lack of support or fear of reaction (Picower, 2012). Thus, systemic changes and support components are necessary to ensure that these difficulties can be effectively implemented in social justice-oriented practices.

Additionally, social justice in education is particularly important in Türkiye due to the access model to quality education and socio-economic inequalities. In institutions where disadvantaged backgrounds or mobile knowledge live, they often face difficulties in finding educational opportunities. Regional inequalities, overcrowded classrooms and insufficient energy exacerbate these problems. By integrating social justice policies into their lessons, players are made to work in a more liberal educational environment by reducing inequalities.

Lastly, achieving social justice in Turkish education is based on understanding and validating the experiences of minority groups. The centralized education system has

been criticized for accommodating linguistic and cultural diversity because it can lead to the marginalization of minority communities (Kaya & Aydin, 2014).

1.8.3. Cultural Sensitivity in ELT

Cultural diversity refers to the ability to recognize, understand and respect different cultural backgrounds. Cultural change means fill the gaps between students' language exchange and their cultural identities in ELT. Actually, culturally persistent users are more involved in meaningful language learning options and provide them with a valuable environment.

Moreover, it is a debatable topic that how cultural developments can be taught students to maintain their own cultural roots while exploring and appreciating other cultures in ELT by Pradhan (2021). Besides, incorporating cultural elements teaching and course discussions help for better understanding different perspectives of other countries, and their languages become more appealing.

The main point is that cultural sensitivity in English language teaching (ELT) includes more than linguistic differences because it emphasizes that cultural identities within a region are maintained as an important part of learning experiences. As it is underlined that the increasing intercultural competence in language education, emphasizing how countries can develop the ability to navigate and mediate between their own cultural identities and the cultural identities of others (Byram, 1997). This perspective encourages teachers to reflect on the changing mechanics of language and the cultural dimensions of communication.

Within the scope of these ideas, Kumaravadivelu (2003) introduces “post-method pedagogy,” which focuses on context-sensitive teaching methods. He wants to explain that teachers can make the classroom environment more inclusive and effective by adapting teaching strategies to local linguistic and cultural realities with these methods. For example, including important narratives or forms as a strategy for lessons can bridge the gaps between people’s lived experiences and global events in English.

Moreover, it is argued that the presence of multilingual students in the classroom should be acknowledged (Canagarajah, 2012). Teachers can ensure that students feel validated and confident by teaching English language including native languages and cultural expressions. This approach is important because students may navigate multiple cultural contexts in linguistically diverse regions on a daily basis.

Additionally, Banks (2019) states that cultural sensitivity plays an important role in increasing equity in classrooms. By actively including diverse cultural formations in their curriculum, teachers can challenge inequalities in the system and provide a more liberal learning experience. Therefore, education develops and creates a more social and liberal framework through this inclusive treatment.

Shortly, it can be said that these perspectives are supported by the results that cultural values are a fundamental principle for creating both freedom and meaningful learning environments.

1.8.4. Social Justice in ELT

Mainly, in classes, social justice addresses barriers that exclude certain students by promoting equality and justice. Besides, social justice focuses that encouraging student to critically examine social inequalities and act as agents for change in ELT education. Hence, it can be said that English language classrooms also provide an excellent environment for discussing issues such as race, gender, and socioeconomic inequality.

Additionally, it should be researched that exploring the role of social justice in teacher education and ELT policies (Miller et al. 2017). The main point of their research is on the potential of English language classrooms to serve as platforms for promoting systemic change. This includes social security issues, the language features of topics covered in ELT classrooms, and the ability to think critically about global issues. Therefore, language and social skills are expanded to a broader audience through these two focal points.

Because of the importance of these issues and the gaps in the literature, social justice in English language teaching (ELT) has recently become popular as teachers and researchers explore ways to address systemic inequalities through inclusive education. To illustrate, Miller and Kirkland (2010) emphasize that ELT helps people think critically about social structures such as racism, gender discrimination, and economic inequality. Their work has highlighted how language classrooms can be used as platforms to develop and mobilize social issues in a sustainable way. Actually, they want to demonstrate that the importance of social justice in English language classes.

Similarly, Hawkins (2011) examines whether incorporating social justice issues into the curriculum helped students develop their thinking and language skills. For example, discussing global issues such as human rights, immigration, and climate change or

using a variety of texts helped them engage with real-world issues through the lens of language learning.

Furthermore, addressing the diverse cultural and economic complexities experienced in multicultural contexts such as Şanlıurfa is one way in which social justice is incorporated into. Their work emphasizes the expansion of developing teacher education programs that provide researchers with the ability to navigate. They also try to enhance the ability to create a productive and inclusive classroom environment.

Therefore, this research tries to highlight the transformative nature of ELT. When teachers utilize this liberal and social education system; it resolves power imbalances; and it can significantly strengthen an overall classroom environment.

1.8.5. The Relationship between Cultural Sensitivity and Social Justice in ELT

When cultural gender and social justice are considered under the heading of ELT, teachers have a responsibility to deal with systemic and cultural issues. With these points in mind, a liberal pedagogy respects individual cultural identities while addressing structural inequalities. Besides, incorporating cultural developments into ELT ensures that diverse backgrounds are not perceived as obstacles. It also helps resolve social justice, freedoms and representation. This gives equal opportunity to the student. At that point, Pradhan (2021) and Miller et al. (2017) point out the potential for these methods to be changed. This is because they prepare students to engage critically with social challenges.

1.8.6. The Importance of Cultural Sensitivity and Social Justice in ELT

Incorporating cultural sensitivity and social justice into ELT significantly impacts teaching strategies and student management. These principles help to diversify lessons by helping students develop critical thinking skills, creating an inclusive curriculum and encouraging global membership. By addressing systemic inequalities and cultural diversity, teachers live in a learning environment that fosters critical thinking, respect and empathy.

Besides, a concise ELT approach integrates social justice and cultural aspects into traditional language teaching goals. It integrates language with broader educational goals and highlights people growing up in a globalized and interconnected world while remaining committed to their cultural identities.

1.8.7. Connecting Cultural Sensitivity and Social Justice

Social justice and cultural sensitivity are different, but they are close in education. For instance, Gay (2018) asserts that their educational services actively acknowledge and continue to incorporate their cultural development, cultural identities and experiences. However, social justice addresses inequalities that consist of institutional and societal divisions by embedding these identities within broader systemic structures (Ryan, 2006). Together, these institutions form a comprehensive framework to promote equity and inclusivity in education.

On the other hand, the interdependence of these two principles becomes apparent when we examine their common goals. Actually, cultural sensitivity is effective at the micro level of education. To illustrate, teachers' daily interactions and teaching strategies are guided by cultural sensitivity. Besides, teachers should not only view cultural differences but also see these differences as assets that enrich the learning environment (Nieto, 2002). However, at the macro level, social justice challenges structural inequalities that affect students' access to and experiences within the educational system. As Hackman (2005) points out, social justice education provides a broader context in which cultural sensitivity can develop by examining power dynamics, privilege, and oppression.

However, an important connection between these concepts is the fact that cultural diversity can perpetuate inequalities within the classroom. For example, culturally relevant pedagogy encourages students to achieve academic success while also developing critical awareness and cultural competence (Ladson-Billings, 1995b). It means that this is naturally consistent with the principles of social justice. This alignment also highlights the importance of integrating cultural sensitivity within a social justice framework in which teachers not only affirm students' cultural identities but also address systemic barriers that hinder educational opportunities.

Shortly, this intersection is even more important due to Şanlıurfa's diverse cultural and linguistic structure. Because a centralized education system that generally reflects a uniform cultural narrative has the potential to marginalize students from minority backgrounds (Kaya & Aydın, 2014). Besides, teachers, who have cultural sensitivity, can counter these tendencies by creating an environment that celebrates diversity. Yet a belief in social justice challenges teachers to advocate for systemic changes that address structural inequalities in the education system (McDonald & Zeichner, 2009).

On the other hand, it can be observed that cultural sensitivity and the empowerment of social justice are common emphases on student empowerment. To illustrate, Freire's (1970) theory of critical pedagogy emphasizes the role of education in enabling students to critically analyze and challenge social injustices. It means that teachers who add cultural sensitivity to this framework can create spaces where students feel empowered and represented. Actually, these two focuses not only improve students' individual achievements, but also help foster an egalitarian and democratic environment.

Therefore, this study positions social justice and cultural sensitivity as complementary and mutually reinforcing constructs in the field of secondary school English language education in Şanlıurfa, Türkiye.



CHAPTER II

2. METHODOLOGY

2.1. Introduction

The methodology of the research includes how social justice and cultural sensitivity are perceived and implemented into English language class. This is a unifying and presenting of good practices with pedagogical approaches focused on cultural sensitivity and social justice. It is expected that this involvement may inform teacher education programs, curricula, and policy development, and ultimately advance the broader goal of creating inclusive and empowering educational environments.

The research design, context and participants, data collection, the procedure, ethical considerations, and data analysis sections of this section outline the methodological framework of this study.

2.2. Research Design

In this study, a quantitative research design was used to assess cultural characteristics and social justice perceptions among secondary school English language teachers in Şanlıurfa, Türkiye. The main aim of this research is examining the relation between cultural sensitivity and social justice perception of English language teachers who are working in secondary schools in Şanlıurfa. Additionally, how they affect these two perceptions each other was deeply studied in this research. The scope of this multifaceted approach provided a basis for consideration of its components which are social justice, cultural sensitivity and their relation.

It was based on the important roles of social justice and promoting cultural sensitivity and liberal education. It was emphasized that cultural developments, the expansion and integration of learning from different cultural backgrounds, and created an environment where students are valued and respected. It advocated the people who are perpetuated obstacles to social justice, equality, fairness and educational inequality. Besides, these frameworks are included in a summary understanding of how secondary school English language teaching strategies cope with teaching in different classes.

The study examined demographic personal perceptions such as teaching experiences, educational background, age and professional training and the practices. This research was particularly important in learning how to improve teachers' skills in

implementing social justice perception and cultural sensitivity to their teaching approaches. In addition to this, the goal of the research was to provide insights that could inform teacher preparation programs, curriculum development, and policy initiatives aimed at promoting equity and inclusion in education. These insights were obtained by analyzing patterns, relationships, and group differences.

Descriptive, inferential, correlational and regression analysis were conducted in this study. This multi-faceted approach was used to address the research questions as well as to gain insight into the current levels of constructs, how they relate to each other, and the impact of demographic variables.

2.3. The Context and Participants of the Study

The cultural diversity and different socioeconomic dynamics of Şanlıurfa have been significantly effective in determining the subject of this research. Şanlıurfa is home to various ethnic groups such as Turkish, Kurdish and Arab, and has linguistic and cultural diversity. As a result, this diversity has brought both advantages and challenges to English language teaching (ELT) in Şanlıurfa; linguistic and cultural dynamics play an important role, especially in shaping classroom practices. Schools in the region reflect this diversity by accommodating students with different cultural and material resources. Secondary school English teachers in Şanlıurfa face some challenges in meeting the needs of students from marginalized or underrepresented communities. These challenges may have shown how important social justice and cultural sensitivity are to creating equitable and inclusive learning environments.

In addition to its cultural richness, Şanlıurfa has experienced inequalities in educational resources and access, especially between urban and rural educational institutions. While one school may have adequate infrastructure and instructors, another may have fewer resources, which may have affected the quality of education. This discrimination has highlighted the importance of teacher training programs and policy changes that prioritize equity and inclusiveness.

Besides, the aim of the study is to investigate the various challenges and opportunities that teachers working in rich and culturally diverse environments may face. Therefore, it was expected that these results would be useful for Şanlıurfa and other places with similar social and cultural conditions.

On the other hand, participants were selected from secondary school English language teachers were working in both state and private schools in Şanlıurfa, Türkiye. Şanlıurfa's ethnic and economic inequalities, cultural characteristics and social justice perceptions were provided a rich environment to expand. Focusing on the factors in this region, the purpose of use is to collect observations that show the challenges and opportunities of culturally diverse combinations.

Additionally, a random cluster sampling method was used among secondary school English language teachers in Şanlıurfa. This sampling method was chosen because of the large diversity of teachers working in both public and private schools in various districts of Şanlıurfa. The cultural and socioeconomic diversity of the region allowed for more efficient and representative participant selection through cluster sampling. Instead of randomly selecting individual teachers, the population was grouped by school. This provided a more structured and inclusive approach to participant selection. Since secondary school English teachers in Şanlıurfa work in a variety of school settings, including urban, suburban, and rural districts, clustering schools prior to participant selection provided a more comprehensive representation of the teacher population.

Firstly, schools were categorized by type and geographical location, so that it was possible to consider various groups of teachers. Once clusters were identified, schools from different locations were included proportionally. Then, instead of selecting a single teacher for the entire population, teachers working in the selected schools were invited to participate. This method allowed the inclusion of teachers with different educational backgrounds, levels of professional training and experience, making the results more reliable than external sources. As a result, the final sample of 150 teachers consisted of both public and private educational clusters.

Due to its methodological and practical benefits, cluster sampling yielded better results than simple random sampling and therefore cluster random sampling was preferred in this research. First, considering the large number of secondary school English teachers in Şanlıurfa, cluster sampling provided a cost-effective and time-efficient option by focusing on specific schools rather than reaching each teacher individually. Second, school-based factors were better represented with this approach. These include availability of resources, institutional policies, and pedagogical practices. This can significantly affect teachers' perceptions of cultural sensitivity and social justice. Finally, selecting participants through cluster sampling provided a better

understanding of the differences in urban and rural teaching environments because schools in different districts faced different educational challenges.

Table 1
Demographic Background of Participant

	Category	<i>f</i>	%
Gender	Female	88	58.7
	Male	62	41.3
Age	20-30	69	46.0
	31-39	64	42.7
	40-49	17	11.3
Education Level	Bachelor's Degree	104	69.3
	Master's Degree	46	30.7
Work Place	State School	77	51.3
	Private School	73	48.7

This study was sent to a survey of 150 teachers currently working in private and public secondary schools in Şanlıurfa. Their general demographics were showed in Table 1.

2.4. Instruments

The three main tools, Cultural Sensitivity Scale for Teachers (CSST), Social Justice Scale (SJS), and demographic survey, were used to collect data with an online survey platform. The reason for choosing these tools was their timeliness and publications in evaluating the options of interest.

The demographic survey of the participants collected basic demographic information about age, gender, educational experiences, educational qualifications, and type of public or private school. This information was crucial for learning about differences at group levels and how instructor perceptions of various demographic elements could be learned.

The Cultural Sensitivity Scale for Teachers (CSST) by Karataş (2020) was designed for programs to recognize, respect, and integrated diverse cultural backgrounds into teaching practices. The CSST examined three different categories of cultural richness:

- Pedagogical Sensitivity: This dimension investigates how English language teachers change their teaching strategies to adapt to the cultural diversity of their students.
- Awareness: This dimension was assessed to assess English language teachers' ability to understand and distinguish cultural differences found in the classroom.
- Sensitivity: This dimension was assessed to assess English language teachers' ability to actively incorporate cultural considerations into their teaching processes.

The CSST provides general data for analysis and includes items on a five-point Likert scale from "strongly disagree" to "strongly agree."

Additionally, the Social Justice Scale (SJS) which developed by Torres-Harding et al (2012) and adapted into Turkish by Ciriş (2015) was developed to measure the importance and value individuals place on activities related to social justice perception. Mainly, the scale aimed to assess core concepts of social justice, such as equality and addressing systemic oppression. Participants rate their level of agreement with items on a five-point Likert scale, ranging from 1(Strongly Disagree) to 5 (Strongly Agree). Sections were organized to assess a variety of perspectives, including respect for diverse identities, the importance of allowing minority groups to voice their concerns and equitable distribution of resources, and including respect for different identities. It also evaluated how well teachers identify and respond to social injustices in the classroom.

2.5. Data Collection

The accessibility and efficiency in reaching a distributed population as a unit of the English language teaching in secondary school in Şanlıurfa was fragmented through an online survey platform. The survey model was particularly suitable for this study in order to present the results in data collection and to minimize possible biases related to manual data entry.

There were three of them presented in the survey. The first part was designed to collect demographic information. Age, gender, teaching experience processes, educational qualifications and whether the school studied was public or private. These demographic data were very important for indicators of group-level differences and how contextual variables can be organized in different situations and perceptions of social appropriateness.

In the second part, the Cultural Sensitivity Scale for Teachers (CSST), separate the options to use the features of recognizing, respecting and integrating various cultural identities into pedagogical practices. CSST provided a comprehensive assessment of cultural regions, consisting of three dimensions: pedagogically, distant and distant.

In the third section, the Social Justice Scale (SJS), adapted to Turkish by Cirik (2015), was validated to evaluate attitudes and prices in terms of freedoms of freedoms, justice and inclusiveness. This scale evaluated various forms of social justice, such as advocacy for exposed groups and availability of equal conditions, and temperature setting how social justice policies are perceived and established in the classroom.

Distributing surveys through various digital platforms, such as teacher associations, professional networks, email, and social media groups, helped preserve exposure and data. These multichannel performance strategies aimed to reach a diverse range of teachers by addressing barriers to participation, such as weaknesses or technological barriers. Clear and detailed instructions were provided for conducting the survey.

Participation in the study was completely voluntary and no financial incentives were provided to support ethical responsibility. At the beginning of the survey, participants were provided with a detailed explanation of the purpose, objectives, and how the study would be conducted. Besides, participants were informed of their rights, including the right to withdraw from the study without penalty. Lastly, informed consent was sent electronically to participants before starting the survey.

Moreover, the online survey platform was designed to guarantee data protection and confidentiality. Data was stored in an encrypted format that only individuals could access and all responses were anonymized. Their characteristics were hidden throughout the study and the results were reported collectively.

The data collection period was four weeks, and the time for the parts was sufficient for them to participate. Regular reminders were sent to maximize the participation promotion and total time. Any technical problems encountered at intervals were resolved to ensure the integrity and reduce interruptions of the data collection process.

2.6. Data Analysis

In this research, SPSS (Statistical Package for Social Sciences) data analysis was used for a general assessment of the research questions. Both descriptive and inferential statistics were obtained to test the hypotheses of the study and to provide a summary understanding of the data. Descriptive statistics were distributed to summarize the basic features of the data setting and to provide a brief summary of the fit and measurements. Additionally, correlation analyses were used to examine for relationships between variables, and regression analyses were used to predict the dependent variables according to the independent variables. The main aim of using correlation and regression analyses was examining the strength and direction of these relationships.

An overview was provided at the level of the parameters of the temperatures, standard deviations and frequency distributions, physiological characteristics and social conformity perceptions. This initial analysis was very important to explain the general conditions and patterns in the data and was a basic task for the subsequent inferential analyses.

Furthermore, for using parametric, skewness and kurtosis values were scored and the assumption of normality was distributed in this research. This normality assumption referred to when the data distribution of the variables in the study resembles a normal distribution. According to Büyüköztürk (2021), important signs of normality are skewness and kurtosis values and they can be acceptable ranges for social science research are generally between -2 and +2. Besides, Creswell (2014) supports that normality guarantees the validity of statistical results and is a necessary prerequisite for the application of parametric tests. Therefore, parametric analysis was utilized such as t-test and one-way ANOVA in this research.

Table 2
Normality Assumption Check of Scales

Scale	N	M	SD	Skewness	Kurtosis
SJS	150	4.12	0.98	-2.01	1.66
CSST	150	4.27	1.09	-2.15	1.62

In Table 2, the normality assumptions check of scales was demonstrated. Database obtained from two scales has normal distribution properties. Therefore, skewness and kurtosis values were calculated to determine whether the data has a normal distribution.

As it can be seen in Table 2, the kurtosis and skewness values for both Social Justice Scale (SJS) and Cultural Sensitivity Scale for Teachers (CSST) were within the acceptable range in this study. The skewness values of SJS (-2.01) and CSST (-2.15) showed a small deviation from normality along with the kurtosis values (SJS= 1.66; CSST= 1.62). As George and Mallery (2010) state that skewness and kurtosis values between -2 and +2 have a normal distribution. These values were widely accepted in researches. Overall, it was evaluated that the data were suitable for the application of parametric tests despite the small differences in this research.

Pearson's analysis of the distribution of the correlations was used for analyzing between social justice perceptions and cultural sensitivity. This study highlighted the strength and direction of the relationship between these variables to determine whether people with higher cultural competence have higher social justice views.

Furthermore, another important analysis, which is regression analysis, was used to investigate the predicted relationship between social justice and cultural sensitivity among English language teachers. Actually, the aim of using regression analysis was assessing how the independent variable, which is social justice, affected the dependent variable, which is cultural sensitivity. It can be said that this approach was particularly useful for understanding how changes in social justice concepts predict changes in levels of cultural sensitivity. Therefore, the main aim of the research was to quantify the underlying dynamics between these two constructs and the strength and direction of this relationship using regression analyses. Lastly, regression analyses facilitated the identification of key components that influenced cultural sensitivity, which can be crucial for informing educational policies and teacher preparation programs.

This study also used regression analysis. Actually, the purpose of using regression is to examine the relationship between social justice perception and cultural sensitivity and to determine their effects on each other. Therefore, this method was important to determine the direction and significance of the impact of social justice concepts on cultural sensitivity. In addition, regression analysis provided a comprehensive understanding of how variables interact in education. The study therefore went beyond correlation. In addition, it also showed that the impact of social justice concepts on cultural sensitivity is not only affected by external factors such as demographic

differences. Finally, this regression analysis can be important for evidence-based teacher education and policy interventions to support inclusive educational environments.

Correlation Analysis involves calculating Pearson correlation coefficients to investigate the relationship between teachers' perceptions of social justice and cultural sensitivity. Pearson's r measures the strength and direction of the linear relationship between two continuous variables. The study examined this relationship to assess whether higher levels of cultural sensitivity were associated with stronger perceptions of social justice. Understanding this correlation is crucial to understanding the relationship between these two constructs and how they may have influenced each other in education. In addition, simple real regression analysis was used to measure the promise of social justice changes. The cultural dimensions of the product on social justice symbols are shown by the regression model.

These statistical methods were generally used to address the questions:

- Descriptive statistics provided a comprehensive summary of the data.
- Demographic variables revealed significant differences between groups with independent samples t-test and one-way ANOVA.
- The relationship between cultural sensitivity and perceptions of social justice can be understood through correlation analysis.
- Regression analysis investigated the predictive relationship between cultural sensitivity and feelings of social justice. By determining how changes in social justice concepts can predict levels of cultural sensitivity, this study provided important information about the interdependence of these constructs.

This combination of statistical methods allowed the research to produce important findings about the factors that affect teachers' cultural sensitivity and perceptions of social justice, as well as the relationship between these two important points. Valuable findings were obtained regarding the field of inclusive education and informed practices aimed at promoting equity and cultural sensitivity in secondary school English language teaching.

Additionally, after the data was collected, Social Science Statistical Package (SPSS) was used for analyzing the data and reliable results were obtained. Frequency, standard deviation and arithmetic mean values rates for each level. In addition, parametric tests

such as Pearson explanation analysis, regression, one-way analysis of variance (ANOVA) and independent t-test were used to determine the relationships and differences between the variables. Before applying one-way ANOVA, the homogeneity of variances between the groups was evaluated with Levene test. By combining these approaches, the study examined their perceptions and provided a comprehensive understanding of a wide range of elements.

The purpose of the descriptive component of this study was to measure general levels of perceptions of cultural sensitivity and social justice among the target population. The descriptive study was particularly valuable for establishing a basic understanding of these constructs and providing a summary of attitudes and practices prevalent among secondary school English language teachers. The study identified key trends, distributions, and central tendencies by analyzing data from the Cultural Sensitivity Scale for Teachers (CSST) and the Social Justice Scale (SJS). These findings provided the basis for more comprehensive analyses and provided a basis for examining relationships and group differences.

The purpose of using correlation in the study was to investigate the relationship between cultural sensitivity and perceptions of social justice among secondary school English language teachers. Pearson correlation analysis was used to determine the strength and direction of this relationship. A statistically significant positive correlation was found between stronger adherence to social justice principles and higher levels of cultural sensitivity. This result highlighted the interconnected nature of these constructs and how cultural awareness supports the ability to implement socially just practices in educational settings. The results provided important guidelines for creating professional development programs for teachers that focus on developing these complementary competencies.

The inferential units of the study examined how perceptions of social justice were affected by demographic variables such as the curriculum of instruction, educational background, and school type (public or private). It was important to distribute these demographic populations because they reflect a variety of curriculum content and experiences. To illustrate, one-way ANOVA and independent t-tests were conducted to determine significant differences between the ranges. Besides, the study investigated whether public school students perceived social justice differently than their private school counterparts or whether players with more experience showed different degrees of cultural formation than players with less experience.

Furthermore, regression analysis examined how social justice characteristics are culturally specific. A simple linear regression model was run to determine how attitudes toward social justice would change with cultural variation. The results showed that social cohesion characteristics continued to significantly and positively predict cultural characteristics, explaining 59% of the variance in the independent variable (R^2).59; $p = .01$ This suggested that acrylic social justice equality attitudes increased with cultural diversity. These examples led to the drawing of the important role of social justice in improving teachers' ability to receive and develop cultural diversity. These findings provided practical insights for increasing the inclusiveness of teaching practices.

Examples of comprehensive descriptive, correlational and comparative analyses that provide opportunities for a summary examination of both individual and group levels are quite suitable for these summaries. The descriptive design emphasized general distributions and distributions to provide a basic understanding of regulatory perceptions. The relational design revealed how social justice and cultural values are continuously communicated. Finally, the comparative design developed an analysis of the linking abilities that contribute to differences in perceptions and practices, and provided a detailed understanding of various teaching environments in Şanlıurfa.

Shortly, the research captured the complexity of the phenomena examined by addressing both theoretical and practical details through this multi-solution method. By integrating these methods, the study not only filled in the units in the literature, but also provided appropriate recommendations for teacher education, curriculum development and educational policy. As a result, this design demonstrated an effort to advance the recording of inclusive and liberal teaching both in Şanlıurfa, Türkiye and worldwide.

2.7. Reliability and Validity

Reliability and validity were critical to maintaining the accuracy and trustworthiness of this research. Multiple methods established validity to determine how the research instruments measured what they were intended to measure. Additionally, expert review of all items for their alignment with theoretical frameworks related to cultural sensitivity and social justice in education ensured content validity. Besides, these analyses indicated that Cultural Sensitivity Scale for Teachers (CSST) and the Social Justice Scale (SJS) items accurately reflected their respective dimensions. When the SJS addressed issues such as justice and advocacy, the CSST included constructs such

as cultural sensitivity, pedagogical awareness. Since, these two scales demonstrated significant correlations with related constructs such as professional competence and attitudes toward inclusive education, conjunctive validity of the measures was also established.

In this research, internal consistency measures were used to assess reliability in relation to the consistency and stability of measurements. The Social Justice Scale (SJS), the Cultural Sensitivity Scale for Teachers (CSST), which was first developed by Karataş (2020), and the Cronbach's alpha coefficients in the original studies developed by Torres-Harding et al. (2012) and adapted to Turkish by Cirik (2015), showed excellent reliability. First of all, Cronbach's alpha is a statistical measure frequently used to evaluate the reliability and internal consistency of a scale or questionnaire. It shows how well the items in a scale measure the same underlying construct. Cronbach's alpha values range from 0 to 1, and higher values indicate greater reliability. In the field of social sciences, a Cronbach's alpha value of 0.70 and above is normal. According to the research, the Cronbach's alpha value of the Social Justice Scale (STS) was 0.985 and the Cronbach's alpha value of the Cultural Sensitivity Scale for Teachers (CSR) was 0.991. These results demonstrated that both scales had excellent internal consistency and that the items were highly consistent and reliable in measuring the intended constructs. Cronbach's alpha values were obtained for the CSST and SJS; both were considered highly reliable in social science research.

Lastly, the survey instruments were administered with a secure online platform where detailed instructions were provided to the participants, thus ensuring the integrity of the data. Since the instruments used were validated and reliable in this research, the results were trustworthy and made a significant contribution to literature.

2.8. Ethical Considerations

The ethical principles within this were very important. Before starting data collection, approval was obtained from the relevant institutional review body (IRB) and a guarantee was given to comply with the determined ethical records. The formulas given for informed consent were given as the objectives, processes and procedures of the study. It was stated in the form that the individuals were volunteers and that the confidentiality and anonymity of all responses were guaranteed.

The researchers stored all data in encrypted, password-protected systems that securely stored their confidentiality. The results were reported collectively to prevent any association with the individual and no information was collected. It was reported that the results of the study would help develop a purpose and participation document in the responses of the parts and develop inclusive teaching records.

This methodological framework provided a foundation for the investigation of social justice and cultural flexibility in secondary school English language teaching in Şanlıurfa, Türkiye. The aim was not to include the inclusion of the enlargement of the inclusive education content using the provided tools, various hand techniques and summarized analyses. This was expected to participate in teacher training programs, curriculum reforms and policy initiatives. As a result, more liberal and culturally sensitive teaching practices would be encouraged.

CHAPTER III

3. RESULTS

3.1. Introduction

This section shows the findings of the study examining ELT teachers' attitudes toward social justice and their cultural sensitivity. The data were analyzed using various statistical methods, including descriptive statistics, inferential statistics, correlation analysis, and simple linear regression analysis. Descriptive analyses provided an overview of participants' demographic characteristics, social justice attitudes, and cultural sensitivity. Independent samples t-tests were conducted to determine whether social justice attitudes and cultural sensitivity differ based on gender, workplace, and education level. One-way ANOVA was used to examine differences based on age groups. Additionally, Pearson correlation analysis was employed to explore the relationship between social justice attitudes and cultural sensitivity, while simple linear regression analysis was conducted to determine the predictive effect of social justice attitudes on cultural sensitivity.

Firstly, the participants' cultural sensitivity levels were assessed using the descriptive analysis of the Cultural Sensitivity Scales for Teachers (CSST). CSST was developed to measure various dimensions of cultural sensitivity. Some of these dimensions were students' learning about their cultural background, integrating cultural examples into the learning process, and respecting cultural diversity.

Furthermore, each item was rated on five-point Likert scale from “Strongly Disagree” to “Strongly Agree”. The analysis also showed the frequency, percentages, mean scores, and standard deviations for each response category. The results highlighted key points such as participants' agreement with statements to promote respect for cultural diversity ($M = 4.34$, $SD = 1.11$) and sensitivity of their own cultural characteristics. Within the scope of these, results provided valuable insights into participants' levels of cultural sensitivity, which was significant for addressing diversity in educational settings and increasing inclusivity in English language teaching practices.

The mean scores, frequencies, and standard deviations for each item on the Cultural Sensitivity for Teachers Scale were calculated and showed in Table 3.

Descriptive Statistics for the Cultural Sensitivity for Teachers

Table 3

Descriptive Statistics for the Cultural Sensitivity Scale for Teachers (CSST)

No	Items	Strongly Disagree		Disagree		Neutral		Agree		Strongly agree		Mean	S.D.
		F	%	F	%	F	%	F	%	F	%		
Q1	I ensure that group activities bring together students from different cultural backgrounds.	11	7.33	6	4	5	3.33	54	36	74	49.33	4.16	1.15
Q2	When necessary I make statements promoting respect for different cultures.	10	6.67	5	3.33	0	0	44	29.33	91	60.67	4.34	1.11
Q3	I believe that my students' cultural backgrounds influence their learning performance.	11	7.33	4	2.67	3	2	39	26	93	62	4.33	1.14
Q4	I enjoy teaching in classrooms with cultural diversity.	13	8.67	2	1.33	8	5.33	43	28.67	84	56	4.22	1.19
Q5	In the teaching-learning process, I consider cultural diversity in my class and provide examples from my students' cultural values.	13	8.67	1	0.67	6	4	52	34.67	78	52	4.21	1.15
Q6	I am aware of my students' cultural values.	11	7.33	4	2.67	4	2.67	49	32.67	82	54.67	4.25	1.13
Q7	I want to learn about my students' cultural characteristics.	11	7.33	4	2.67	0	0	38	25.33	97	64.67	4.37	1.13
Q8	I am aware of my own cultural characteristics.	11	7.33	4	2.67	3	2	31	20.67	101	67.33	4.38	1.15

Table 3 (continued)
Descriptive Statistics for the Cultural Sensitivity Scale for Teachers (CSST)

No	Items	Strongly Disagree		Disagree		Neutral		Agree		Strongly agree		Mean	S.D.
		F	%	F	%	F	%	F	%	F	%		
Q9	I understand the importance of planning the learning process according to students from different cultural backgrounds.	12	8	3	2	4	2.67	47	31.33	84	56	4.25	1.15
Q10	I feel uncomfortable when my students face discrimination due to their cultural characteristics.	11	7.33	5	3.33	2	1.33	30	20	102	68	4.38	1.16
Q11	I believe that teaching by considering my students' cultural differences will improve their academic success.	11	7.33	6	4	8	5.33	41	27.33	84	56	4.21	1.18
Q12	I strive to build positive relationships with my students' families regardless of their cultural characteristics.	13	8.67	2	1.33	8	5.33	43	28.67	84	56	4.20	1.18
Q13	I encourage my students to share examples from their own cultural values in class.	13	8.67	1	0.67	6	4	52	34.67	78	52	4.19	1.17
Q14	I make an effort to reduce my students' prejudices toward cultural differences.	11	7.33	4	2.67	4	2.67	49	32.67	82	54.67	4.31	1.14

The descriptive analysis of the Cultural Sensitivity Scale for Teachers (CSST) highlights the strengths and key areas for development in the participants' levels of cultural sensitivity. The item "I am aware of my own cultural characteristics" received the highest mean score ($MS = 4.38$, $SD = 1.13$), and this score indicated that the participants were strongly aware of their own cultural identity and this situation can be interpreted as a crucial point for engaging in participants' practices. Similarly, items with high scores involves "When necessary, I make statements that promote respect for different cultures" ($M = 4.34$, $SD = 1.11$) and "I believe that my students' cultural backgrounds affect their learning performance" ($M = 4.33$, $SD = 1.14$). These examples also suggested that the participants acknowledge the importance of cultural diversity in education and addressed it positively.

On the other hand, the item "I enjoy teaching in culturally diverse classes" received the lowest mean score ($MS = 4.22$, $SD = 1.19$). Although this score is relatively high, it suggests that some participants may find teaching in diverse classes difficult due to lack of training or experience in managing cultural differences. In a similar way, the item "In the teaching-learning process, I take cultural diversity into account in my classroom and provide examples of my students' cultural values" received a slightly lower score ($MS = 4.21$, $SD = 1.15$), indicated that teachers need to improve their ability to include students' cultural backgrounds in the curriculum.

Consequently, the analysis of the descriptive statistics of Cultural Scale for Teachers (CSST) demonstrates that although participants show strong cultural sensitivity and positive attitudes in the categories of pedagogical sensitivity, inclusiveness, and cultural sensitivity, there is still a gap to transform this sensitivity into practical application. The findings highlight the importance of providing professional development opportunities for teachers to develop their skills in effectively integrating cultural diversity into teaching practices. By addressing these issues, teachers can create a more inclusive and supportive learning environment for each student.

The mean scores, frequencies, and standard deviations for each item on the Social Justice Scale were calculated and given in Table 4.

Descriptive Statistics for the Social Justice Scale

Table 4

Descriptive Statistics for the Social Justice Scale

No	Items	Strongly Disagree		Disagree		Neutral		Agree		Strongly agree		Mean	S.D.
		F	%	F	%	F	%	F	%	F	%		
Q1	I believe that it is important for individuals and groups especially those who are traditionally marginalized or viewed as deviant to have the opportunity to express their voices.	12	8	8	5.3	5	3.33	37	24.7	88	58.7	4.21	1.23
Q2	I believe that it is important to allow individuals and groups to define and explain their problems. Experiences and goals in their own words.	12	8	3	2	3	2	37	24.7	96	63.3	4.33	1.16
Q3	I believe that it is important to discuss power, privilege and oppression as social constructs with individuals	11	7.33	4	2.7	7	4.67	58	38.7	70	46.7	4.15	1.13
Q4	I believe that it is important to work toward changing social conditions that cause suffering and hinder individuals' emotional well-being.	10	6.7	3	2	5	3.33	48	32	84	56	4.22	1.19
Q5	I believe that it is important to help individuals and groups achieve their goals.	10	6.7	3	2	5	3.33	39	26	93	62	4.35	1.11
Q6	I believe that it is important to support the physical and emotional well-being of individuals and groups.	9	6	4	2.7	4	2.7	35	23.3	98	65.3	4.39	1.09
Q7	I believe that it is important to respect and value individuals' different social identities.	9	6	4	2.7	8	5.3	39	26	90	60	4.31	1.10
Q8	I believe that it is important to allow individuals to have a say in decisions that affect their lives.	10	6.7	3	2	5	3.3	27	18	105	70	4.43	1.11

Table 4 (continued)
Descriptive Statistics for the Social Justice Scale

No	Items	Strongly Disagree		Disagree		Neutral		Agree		Strongly agree		Mean	S.D.
		F	%	F	%	F	%	F	%	F	%		
Q9	I believe that it is important to support social institutions and organizations that help individuals and groups achieve their goals.	9	6	4	2.7	8	5.3	56	37.3	73	48.7	4.20	1.07
Q10	I believe that it is important to support the fair and equitable distribution of negotiation powers responsibilities and resources in our society.	8	5.3	5	3.3	6	4	37	24.7	94	62.7	4.36	1.08
Q11	I believe that it is important to support social justice.	9	6	4	2.7	5	3.3	32	21.3	100	66.7	4.40	1.09
Q12	I can have a positive impact on people's lives.	8	5.3	6	4	9	6	60	40	67	44.7	4.15	1.06
Q13	I can carry out empowering activities for individuals and groups.	9	6	4	2.7	14	9.3	60	40	63	42	4.09	1.08
Q14	I can influence people to support justice and equality.	10	6.7	5	3.3	15	10	58	38.7	62	41.3	4.05	1.12
Q15	I can talk to people about the effects of social injustices and social conditions on health and emotional well-being.	9	6	7	4.7	9	6	57	38	68	45.3	4.12	1.11
Q16	I can have a positive impact on society.	7	4.7	10	6.7	16	10.7	55	36.7	62	41.3	4.03	1.10
Q17	People around me participate in activities related to social justice.	12	8	27	18	39	26	37	24.7	35	23.3	3.37	1.25

Table 4 (continued)
Descriptive Statistics for the Social Justice Scale

No	Items	Strongly Disagree		Disagree		Neutral		Agree		Strongly agree		Mean	S.D.
		F	%	F	%	F	%	F	%	F	%		
Q18	People around me believe that sharing ideas about social injustices is important.	9	6	19	12.7	19	12.7	56	37.3	47	31.3	3.75	1.20
Q19	People around me support efforts to promote social justice.	8	5.3	25	16.7	28	18.7	42	28	47	31.3	3.63	1.23
Q20	People around me are sensitive to issues of social injustices and power inequalities in our society.	9	6	25	16.7	25	16.7	47	31.3	44	29.3	3.61	1.24
Q21	In the future, I want to do my best to ensure that all individuals and groups in our society have the opportunity to express their voices.	10	6.7	7	4.7	7	4.7	46	30.7	80	53.3	4.19	1.16
Q22	In the future, I would like to talk to people about the effects of social power inequalities, social injustices and social oppression on health and emotional well-being.	8	5.3	9	6	7	4.7	51	34	75	50	4.17	1.12
Q23	In the future, I would like to engage in activities that promote social justice.	11	7.3	8	5.3	8	5.3	52	34.7	71	47.3	4.09	1.18
Q24	In the future, I would like to collaborate with people to help them identify and solve their problems through their own efforts.	9	6	7	4.7	5	3.3	52	34.7	77	51.3	4.21	1.11

Descriptive analysis of the scale provides important information about how participants prioritize and evaluate actions and beliefs related to social justice. Important issues such as the fair distribution of resources and the promotion of societal and individual well-being must be taken into account. The Social Justice Scale (SJS) helps understand feelings of social justice by considering these elements. This is crucial for informing interventions, policies and educational practices to make societies more equitable and inclusive.

The descriptive analysis of the Social Justice Scale (SJS) also demonstrates the participants' views on social justice. To illustrate, the item "I believe it is important to support the physical and emotional well-being of individuals and groups" received the highest mean score ($MS = 4.39$, $SD = 1.09$) to highlight the strong commitment to ensuring the holistic well-being of individuals, which forms the basis of social justice principles. Likely, the item "I believe it is important to allow individuals to have a say in decisions that affect their lives" ($MS = 4.43$, $SD = 1.11$) shows that the participants emphasized empowerment and participatory decision-making as key components of practices.

However, the item "People around me are involved in activities related to social justice" received the lowest mean score ($MS = 3.37$, $SD = 1.25$), indicates a lack of social participation in participants' immediate social circles. In addition to this, the item "People around me are sensitive to issues of social injustice and power inequality in our society" received a relatively low score ($MS = 3.61$, $SD = 1.24$), demonstrates that awareness and sensitivity to these issues may be limited in society.

These results suggest that despite a strong individual presence in sustainable social justice policies, there is a significant regularity in perceived collective action and participation at the community level. This emphasizes the promotion of community well-being and the encouragement of people to work together against systemic inequalities. As part of these elements, there may be planned education and advertising activities aimed at closing the gap between individual attitudes and collective action. As a result, the study provides a valuable way to address these areas, so that it is possible to promote social justice within society in a more inclusive and active way.

3.2. Inferential Analysis of the Scales

In this research, it was used inferential statistics to draw conclusions about a larger population based on data collected from a sample. In contrast to descriptive statistics, inferential statistics allow researchers to examine and determine relationships between variables.

In this case, one-way ANOVA and independent samples t-test were used to determine significant differences between groups. For instance, independent samples t-test was used to compare the mean scores of teachers working in private and public schools focusing on perceptions of social justice and cultural sensitivity. The main purpose of this analysis was to determine whether the type of school had a significant effect on teachers' opinions and behaviors.

Furthermore, one-way ANOVA was used to assess whether variables such as educational background and teaching experience contributed to differences in perceptions of social justice and cultural sensitivity. For instance, one-way ANOVA analysis examined whether teachers with 0 to 5 years, 6 to 10 years, and more than 11 years of teaching experience illustrated different levels of these constructs. These inferential statistical techniques provided a basis for understanding the effect of demographic and professional variables that influence teachers' attitudes and practices.

3.2.1. Inferential Analysis of Cultural Sensitivity Scale

To determine whether participants' cultural sensitivity varies based on gender, an independent samples t-test was conducted. The results were presented in Table 5.

Table 5

Independent Samples t-Test Results for Cultural Sensitivity Based on Gender

	Gender	N	M	SD	T	P
Cultural Sensitivity	Female	88	4.20	1.23	-0.89	0.38
	Male	62	4.37	0.85		

As shown in Table 5, the cultural sensitivity of male ELT teachers does not differ statistically significantly from that of female teachers ($t = -0.89$; $p > .05$).

The mean score for cultural sensitivity among male participants ($M = 4.37$, $SD = 0.85$) is slightly higher than that of female participants ($M = 4.20$, $SD = 1.23$). However, the difference is not statistically significant ($t = -0.89$, $p > 0.05$).

The results suggest that gender does not have a significant effect on cultural sensitivity among ELT teachers. While numerical differences exist, these variations may be due to sample characteristics rather than a genuine gender-based effect.

3.2.2. Inferential Analysis Age-Based Differences in Cultural Sensitivity

To examine whether participants' cultural sensitivity differs by age, a one-way ANOVA was conducted. The results were shown in Table 6.

Table 6

The one-way ANOVA Test Results for Cultural Sensitivity Based on Age

	Age	N	M	SD	F	p
Cultural Sensitivity	20-30	69	4.15	1.22	0.86	0.43
	31-39	64	4.35	0.97		
	40-49	17	4.47	0.96		

As shown in Table 6, the one-way ANOVA results indicate that ELT teachers' cultural sensitivity does not differ significantly by age ($F = 0.86$; $p > .05$).

The results reveal slight differences in the mean scores of cultural sensitivity across age groups: participants aged 20-30 reported a mean score of 4.15 ($SD = 1.22$), those aged 31-39 had a mean score of 4.35 ($SD = 0.97$), and participants aged 40-49 demonstrated the highest mean score of 4.47 ($SD = 0.96$).

However, the one-way ANOVA test results indicate that these differences are not statistically significant ($F = 0.86$, $p > 0.05$).

While older participants showed slightly higher levels of cultural sensitivity, the lack of statistical significance suggests that age does not have a notable effect on teachers' cultural sensitivity. This finding implies that factors such as professional training,

teaching experience, or exposure to diverse classroom environments may play a more critical role in shaping teachers' cultural sensitivity rather than age alone.

3.2.3. Inferential Analysis Workplace Differences in Cultural Sensitivity

To determine whether participants' cultural sensitivity differs by workplace (public vs. private schools) an independent samples t-test was conducted. The results were given in Table 7.

Table 7
Independent Samples t-Test Results for Cultural Sensitivity Based on Workplace

	WorkPlace	N	M	SD	t	p
Cultural Sensitivity	Public School	77	4.24	1.10	-0.37	0.71
	Private School	73	4.31	1.08		

As shown in Table 7, the results of the independent samples t-test indicate that the cultural sensitivity of teachers working in public schools does not differ statistically significantly from that of teachers working in private schools ($t = -0.37$; $p > .05$).

The mean score for cultural sensitivity among teachers in private schools ($M = 4.31$, $SD = 1.08$) is slightly higher than that of teachers in public schools ($M = 4.24$, $SD = 1.10$). However, the independent samples t-test reveals that this difference is not statistically significant ($t = -0.37$, $p > 0.05$).

The findings suggest that workplace type (public vs. private schools) does not significantly influence teachers' cultural sensitivity. Both groups demonstrated similar levels of sensitivity toward cultural diversity. This consistency may be attributed to shared professional standards, similar training, or the universal nature of cultural awareness in education. The results highlight that fostering cultural sensitivity is equally valued across different institutional settings.

3.2.4. Inferential Analysis Education Level Differences in Cultural Sensitivity

To investigate whether participants' cultural sensitivity varies by education level (Bachelor's vs. Master's degree) an independent samples t-test was conducted. The results were shown in Table 8.

Table 8

Independent Samples t-Test Results for Participants' Cultural Sensitivity Based on Education Level

	EduLevel	N	M	SD	t	p
Cultural Sensitivity	Bachelor's Degree	104	4.21	1.15	-0.96	0.34
	Master's Degree	46	4.40	0.93		

The results reveal that participants with a Master's degree reported slightly higher cultural sensitivity scores ($M = 4.40$, $SD = 0.93$) compared to those with a Bachelor's degree ($M = 4.21$, $SD = 1.15$). However, the independent samples t-test indicates that this difference is not statistically significant ($t = -0.96$, $p > 0.05$).

Although teachers with master's degrees were slightly more culturally aware, the lack of statistical significance indicates that level of education did not have a significant effect on cultural awareness. These results highlight that cultural sensitivity is likely to be influenced by factors such as individual values, exposure to diverse classroom environments, and work experience rather than level of formal education.

3.3. Inferential Analysis of Social Justice Scale

3.3.1. Inferential Analysis of Gender-Based Differences in Social Justice Attitudes

To examine whether participants' social justice attitudes vary based on gender, an independent samples t-test was conducted. The results were given in Table 9.

Table 9*Independent Samples t-Test Results for Social Justice Attitudes Based on Gender*

	Gender	N	M	SD	t	P
Social Justice Attitude	Female	88	4.11	1.06	-0.13	0.90
	Male	62	4.13	0.85		

As seen in Table 9, participants' attitudes toward social justice do not differ statistically significantly based on gender ($t = -0.13$; $p > .05$).

The results indicate that the difference in social justice attitudes between female ($M = 4.11$, $SD = 1.06$) and male participants ($M = 4.13$, $SD = 0.85$) is not statistically significant ($t = -0.13$, $p > 0.05$). This finding suggests that gender does not play a significant role in shaping social justice attitudes among participants.

While minor numerical differences exist between female and male participants' mean scores, these differences are not statistically meaningful. Both groups demonstrate similar levels of support for social justice, reflecting a shared commitment to equitable values regardless of gender. This result aligns with previous studies suggesting that attitudes toward social justice are often influenced more by individual values and professional roles rather than demographic factors such as gender.

3.3.2. Inferential Analysis of Age-Based Differences in Social Justice Attitudes

To determine whether participants' attitudes toward social justice vary based on age, a one-way ANOVA was conducted. The results were presented in Table 10.

Table 10*Results of One-Way ANOVA for Social Justice Attitudes Based on Age*

	Age	N	M	SD	F	P
Social Justice Attitude	20-30	69	4.03	1.05	0.87	0.42
	31-39	64	4.16	0.93		
	40-49	17	4.36	0.87		

As presented in Table 10, the one-way ANOVA results indicate that participants' attitudes toward social justice do not differ significantly based on age ($F=0.87$; $p > .05$).

The findings indicate that the mean scores for social justice attitudes increase slightly with age: participants aged 20-30 reported a mean score of 4.03 ($SD = 1.05$), those aged 31-39 had a mean score of 4.16 ($SD = 0.93$), and participants in the 40-49 age group demonstrated the highest mean score of 4.36 ($SD = 0.87$).

However, the one-way ANOVA results reveal that these differences are not statistically significant ($F = 0.87$, $p > 0.05$). Although older participants had slightly higher mean scores, the lack of statistical significance suggests that feelings of social justice were relatively consistent across age groups. These results suggest that factors other than age (e.g., professional experiences or personal values) may have a greater influence on participants' social justice orientations.

3.3.3. Inferential Analysis of Workplace Differences in Social Justice Attitudes

An independent samples t-test was used to determine whether participants' attitudes toward social justice change with status and special education record. The results were shown in Table 11.

Table 11

Independent Samples t-Test Results for Social Justice Attitudes Based on Workplace

	Work Place	N	M	SD	t	p
Social Justice Attitude	Public School	77	4.09	0.99	-0.42	0.68
	Private School	73	4.15	0.97		

As shown in Table 11, the results of the independent samples t-test indicate that participants' attitudes toward social justice do not differ significantly based on the type of school they work at ($t = -0.42$; $p > .05$).

The results indicate that the mean score for social justice attitudes among public school teachers ($M = 4.09$, $SD = 0.99$) is slightly lower than that of private school teachers ($M = 4.15$, $SD = 0.97$). However, the independent samples t-test reveals that this difference is not statistically significant ($t = -0.42$, $p > 0.05$).

These findings suggest that workplace type (public vs. private schools) does not significantly impact teachers' attitudes toward social justice. Despite minor numerical differences, both groups display a similar level of commitment to social justice values. This consistency could reflect the shared professional responsibilities and ethical principles that teachers uphold, regardless of their institutional setting.

3.3.4. Inferential Analysis of Education Level Differences in Social Justice Attitudes

To investigate whether participants' attitudes toward social justice vary based on their education level (Bachelor's vs. Master's degree), an independent samples t-test was conducted. The results were presented in Table 12.

Table 12
Independent Samples t-Test Results for Social Justice Attitudes Based on Education Level

	EduLevel	N	M	SD	T	P
Social Justice Attitude	Bachelor's Degree	104	4.06	1.04	-1.22	0.22
	Master's Degree	46	4.27	0.81		

As seen in Table 12, participants' attitudes toward social justice do not differ statistically significantly based on their education level ($t = -1.22$; $p > .05$).

The results indicate that participants with a Master's degree reported slightly higher social justice attitude scores ($M = 4.27$, $SD = 0.81$) compared to those with a Bachelor's degree ($M = 4.06$, $SD = 1.04$). However, the difference between these groups is not statistically significant ($t = -1.22$, $p > 0.05$).

Although participants with a Master's degree appear to have slightly stronger attitudes toward social justice, this difference is not significant. This finding suggests that educational attainment does not have a substantial influence on social justice attitudes. The consistency across education levels may reflect the universal nature of social justice values, which are likely shaped by professional experiences, personal beliefs, and ethical considerations rather than formal education levels alone.

3.4. The Relationship between ELT Teachers' Social Justice Attitudes and Cultural Sensitivity

To determine the relationship between participants' attitudes toward social justice and their cultural sensitivity, a correlation analysis was conducted, and the Pearson correlation coefficient was calculated. The results were given in Table 13.

Table 13

Results of Correlation Analysis between Social Justice Attitudes and Cultural Sensitivity

	Social Justice Attitude	Cultural Sensitivity
Social Justice Attitude	1	
Cultural Sensitivity	0.77**	1

**p<.01; N=150

The Pearson correlation analysis reveals a positive and strong relationship between social justice attitudes and cultural sensitivity ($r = 0.77$, $p < 0.01$). This correlation is statistically significant, indicating that as teachers' attitudes toward social justice increase, their cultural sensitivity also tends to increase.

There are strong positive correlations indicating that teaching practices that value and promote social justice are more likely to be more diverse. This finding suggests that social justice attitudes can serve as a key predictor of cultural sensitivity, emphasizing the interconnected nature of these two constructs.

From a practical perspective, fostering social justice awareness among teachers through training programs or professional development opportunities may directly enhance their ability to address cultural diversity and inclusivity in classrooms.

A simple linear regression analysis was conducted to examine the effect of ELT teachers' attitudes toward social justice on their cultural sensitivity. The regression analysis revealed that the model explaining the effect of social justice attitudes on cultural sensitivity is significant. The regression model accounts for 59% of the variance in cultural sensitivity ($R = .77$; $R^2 = .59$; $F = 214.73$; $p < .01$).

3.5. The Effect of Social Justice Attitudes on Cultural Sensitivity

To examine the effect of social justice attitudes on cultural sensitivity, a simple linear regression analysis was conducted. The results, presented in Table 14, indicate that the regression model is statistically significant and explains 59% of the variance in cultural sensitivity ($R = 0.77$, $R^2 = 0.59$, $F = 214.73$, $p < 0.01$).

Table 14

Results of Simple Linear Regression Analysis for the Effect of Social Justice Attitudes on Cultural Sensitivity

	B	Std. Error	β	t	p	R	R²
(Constant)	0.74	0.25		2.98	0.00	0.77	0.59
Social Justice Attitude	0.86	0.06	0.77	14.65	0.00		

As shown in Table 14, attitudes toward social justice positively and statistically significantly affect cultural sensitivity ($B = .86$; $\beta = .77$; $t = 14.65$; $p < .01$). It was determined that social justice attitudes are a predictor of cultural sensitivity, and a 1-point increase in social justice attitude scores leads to a .86-point increase in cultural sensitivity. The findings of the regression analysis can be summarized with the following equation:

$$\text{Cultural Sensitivity} = .74 + 0.86 \times \text{Social Justice Attitudes}$$

The regression results show that social justice feelings significantly and positively predict cultural sensitivity ($B = 0.86$, $\beta = 0.77$, $t = 14.65$, $p < 0.01$). For every 1 point increase in social justice attitude scores, cultural sensitivity scores increase by 0.86 points.

These results highlight the strong predictive power of social justice feelings on cultural sensitivity. Teachers who are more committed to social justice demonstrate more cultural sensitivity in their work. The regression model explains 59% of the variance in cultural sensitivity. This suggests that social justice attitudes significantly affect teachers' ability to participate in and respond to cultural diversity.

This finding highlights the importance of including social justice education in teacher education programs because increasing awareness and interest in social justice can directly improve teachers' performance in a variety of classroom settings.

The regression equation for this relationship is as follows:

$$\text{Cultural sensitivity} = 0.74 + 0.86 \times \text{Social Justice Attitude}$$

$$0.74 + 0.86 \times \text{Social Justice Attitude} = \text{Cultural sensitivity}$$

$$= 0.74 + 0.86 \times \text{Social Justice Attitude}$$



CHAPTER IV

4. DISCUSSION AND CONCLUSION

This study highlights how English language teachers' perceptions of cultural sensitivity and social justice are affected. It also emphasizes the impact of perceptions of social justice on cultural sensitivity as teachers work together to create equitable and inclusive educational environments. By examining teachers' practices, attitudes, and demographic characteristics, the study underlines the need to incorporate these values into teaching.

These findings also suggest that English language teachers' awareness, perspectives, and practices of social justice attitudes contribute to cultural sensitivity in meeting the diverse needs of their students. Moreover, this study not only examines the relationships between cultural sensitivity and social justice, but also examines the effects of variables such as gender, educational background, age, and teaching experience. The analysis also shows how these elements affect English language teachers' perceptions and their ability to cope with the challenges of multicultural classroom environments. According to the results of the study, English teachers can implement inclusive practices more effectively, especially by providing professional development opportunities.

Therefore, this research goes beyond theoretical foundations to offer practical recommendations for teacher education, curriculum development, and education policies. Shortly, this study underlines the importance of equipping teachers with the knowledge and skills needed to adapt to diverse classroom environments and to encourage respect, equity, and empowerment for all students. The study is to bridge the gap between theory and practice on how cultural sensitivity and social justice can be used to create transformative learning experiences. As a last point, there is a greater awareness and comprehension of how these experiences can be utilized to develop learning opportunities for students from different backgrounds.

4.1. Review of the Study

While social justice stands against inequality by promoting equality and inclusiveness in education, cultural sensitivity refers to efforts to recognize, understand and include students' cultural identities in the educational process. Besides, this study conducts research on how secondary school English language teachers perceive these

two important principles and how they use them in their classroom practices. As a result, the study was conducted with teachers working in the richest cultural city of Türkiye, which is Şanlıurfa, in terms of cultural diversity and socioeconomic differences.

The study used the Cultural Sensitivity Scale (CSST) and Social Justice Scale (SJS) scales so that it can be used different cultural dimensions and social justice standards. In addition to revealing the diversity between these two important concepts, the study also investigated how the perspectives and recordings of trained in-service training, professional experiences and demographic characteristics would end.

The other important point is that this research aligns closely with the principles of critical pedagogy because it emphasizes the importance of developing cultural sensitivity and social justice in ELT. Critical pedagogy emphasizes that education should provide students with the ability to critically analyze and address systemic inequalities. Therefore, this goal aligns with the relationship between teachers' sense of social justice and their cultural sensitivity. In addition to, Freire's (1970) view of education as an act of liberation is particularly important in the context of ELT, where language education is used both as a means of communication and as a means of challenging cultural and social hierarchies.

This learning skill, which adopts a social justice-oriented perspective, demonstrates more ready knowledge to integrate cultural characteristics into lessons. This aligns with McLaren's (2003) idea that critical pedagogy provides teachers with resources to address systemic barriers and promote marriage in diverse classrooms. Thus, this research highlights that a strong force can be achieved between social justice conditions and cultural sensitivity. Besides, critical pedagogy can easily explain how the components of these principles are tied together. By providing critical support, it does not only about the characteristics of people's different characteristics, but also creates a liberating and inclusive learning environment.

Furthermore, the results support Kumaravadivelu's (2003) advocacy of pedagogy following the method that emphasizes growth, with simplicity of context sensitive and culturally relevant teaching. At that point, critical pedagogy offers a practical approach to addressing these complexities in culturally and diverse classrooms such as Şanlıurfa. The ability of teachers to incorporate their cultural backgrounds into the curriculum not only maintains their identity, but also expands their range of interests, assistance, and participation in this culturally engaging and engaging environment.

Integrating critical pedagogy into ELT practices is an important way to achieve the dual goals of cultural sensitivity and social justice. By promoting critical consciousness and inclusive educational practices, this approach empowers teachers to transform their classrooms into spaces of empowerment and equity. The results of this research contribute to further literature that recognizes critical pedagogy as a foundational framework, particularly in multilingual and multicultural settings.

Additionally, it has been discovered that there is a strong connection between these social justice perception and cultural sensitivity of English language teachers. It has been shown that the perception of social justice increases the cultural sensitivity levels of teachers. There is a significant relation between these two components and they affect each other. It means that social justice affects the cultural sensitivity of English language teachers. Therefore, a significant contribution to the existing literature, this study provides a foundational framework for better understanding the intersection of cultural sensitivity and social justice in secondary school English language teaching. The results provide useful information for developing concrete recommendations for teacher education, curriculum and educational policies.

4.2. Discussion of the First Research Question:

To what extent do middle school English language teachers demonstrate cultural sensitivity in their classrooms?

The findings of this study indicate that secondary school English language teachers demonstrate significant cultural sensitivity in their classrooms. Descriptive studies showed that teachers averaged high on the Cultural Sensitivity Scale (CSST) and were evenly distributed across the dimensions of awareness, pedagogical sensitivity, and responsiveness. The high level of awareness of teachers is supported by the answers given to the statements "making an effort to understand the cultural differences of students" and "taking these differences into account in classroom practices". It can be linked with the fact that teachers have sufficient capacity to understand the needs of students from different cultural backgrounds and treat them appropriately.

Within the scope, descriptive analyzes also show that teachers' cultural sensitivity is high and is especially strong in the awareness dimension. Teacher responses show that incorporating students' cultural backgrounds into classroom activities increases students' academic engagement and sense of belonging. However, in the dimension of

pedagogical sensitivity, efforts to integrate cultural diversity into educational strategies also stand out. This situation is parallel to Nieto's (2002) idea that cultural diversity is a factor that enriches learning and increases awareness.

According to Gay (2018), cultural sensitivity consists of being aware of students' cultural identities and actively integrating these identities into the educational process. Alongside this definition, the study shows that teachers are showing greater interest in incorporating their students' diverse cultural backgrounds into course content and teaching strategies. This sensitivity also creates a learning environment that supports students' identities by promoting equality and inclusion in the educational environment. Hence, it can be said that these findings demonstrate how important it is for teachers to understand students' cultural diversity in the awareness dimension. In addition, in the pedagogical sensitivity dimension, teachers were found to be more inclined to change their teaching strategies according to students' needs.

At that point, the different social and cultural conditions of Şanlıurfa can be interconnected with cultural developments depending on the situation. Şanlıurfa is dynamically marked by its diversity of classroom environments as it hosts a rich mosaic of ethnic and linguistic groups. Teachers may naturally be forced to change methods to ensure equity and inclusiveness as they constantly interact with those with diverse cultural backgrounds. In addition, those living in the regions gain an understanding of cultural diversity through lived experiences. This complements formal education and career processes. Dealing with such a diverse student body may lead teachers to view cultural approaches as an important part of their pedagogy. Furthermore, the socio-political emphasis on well-being in education in Türkiye may have increased the growth of cultural education integrated with teaching. Teachers' understanding of diversity and how they respond to it reflects a sense of helping and their commitment to academic success. Despite these positive wages, systemic limitations such as regional inflexibility and resource constraints continue to cause this. This suggests that some important changes are needed, such as policy changes, to better support culturally sensitive education.

At that point, Sleeter (2011) states that professional development is an important tool that helps teachers understand cultural diversity and reflect this diversity in their teaching practices. In this case, teachers can implement cultural sensitivity more effectively because they gain greater awareness through their experiences. However, the rigidity of the curriculum and lack of diversity in teaching materials make it difficult to

fully implement these practices into classroom activities. According to Banks' (2015) findings, structural barriers in the education system limit teachers from using cultural sensitivity more effectively. These obstacles that emerge at this point coincide with the fact that they limit the cultural sensitivity of teachers.

Additionally, the research shows that teachers approach students' cultural backgrounds from a positive perspective and support this perspective with certain activities in the classroom. For example, some teachers allow students to share their cultural experiences in class discussions, while others adapt course materials to reflect this diversity. At this point, Ladson-Billings (1995) emphasizes the potential of culturally responsive pedagogy to develop students' critical thinking skills. In this case, the high score average coincides with the view of including culturally sensitive pedagogy in educational processes.

In conclusion, the results of this study indicate that secondary school English language teachers demonstrate high levels of cultural sensitivity. However, lack of resources and systemic limitations make it difficult to fully utilize this sensitivity in classroom applications. Therefore, the curriculum should be made more flexible and career development opportunities should be increased to improve teachers' cultural sensitivity skills. Through such efforts, teachers can better understand their students' cultural identities and attempt to integrate these identities into their learning processes.

4.3. Discussion of the Second Research Question:

Are there any significant differences in English Language teachers' cultural sensitivity based on their demographic information including years of teaching experience, educational background, and ages?

This question investigates whether English language teachers' cultural sensitivity levels differ according to demographic factors such as age, gender, graduation degree and the type of school they work in. These findings indicate that teachers' cultural sensitivity has a certain impact on their perceptions and practices.

The study also investigated the relationship between teachers' demographic characteristics and their level of cultural sensitivity. Descriptive studies have shown that teachers with more professional experience score higher on the cultural sensitivity scale. At that point, it was observed that teachers with more than ten years of experience received higher scores, especially in the awareness and responsiveness

subscales. It can be thought that teachers who have been working for more than ten years often have greater cultural sensitivity due to their extended exposure to a variety of classroom environments. Professional experience also contributes significantly to the development of “adaptive expertise” (Hargreaves & Fullan, 2012). This point is important because it allows teachers to modify their practices to meet the diverse needs of their students. As teachers encounter individuals from a wider range of linguistic and cultural backgrounds over time, they gain a deeper understanding of how these elements impact learning and engagement.

Moreover, Goodson and Hargreaves (2003) also suggest that experienced teachers have more time to integrate students’ cultural identities into their teaching practices. This is because students have time to develop different perspectives on diversity. Additionally, as it can be seen in Day and Gu’s (2010) research, they highlight that professional resilience and reflective practices are stronger in teachers with long-term experience, enabling them to better navigate and embrace cultural differences.

Access to continuous professional development opportunities is an additional benefit that increases with the length of service. According to Darling-Hammond et al. (2017), those with more experience participate in advanced training programs that focus on freedom and inclusiveness, which gives them methods to effectively address cultural diversity. In addition, these teachers are more likely to mentor younger colleagues, organize a learning topic in this area, and organize culturally sensitive programs in schools.

Finally, it can help organizers to be more familiar with the local social context, especially in Şanlıurfa, where cultural diversity is intense. As Bartolome (2004) emphasizes, the development of their socio-cultural dynamics helps them to create a more inclusive learning environment that validates and appreciates their identities as they grow.

Differences in cultural sensitivity have been observed between teachers with different levels of education. It has been observed that teachers with a master's degree have more pedagogical awareness and sensitivity compared to their undergraduate colleagues. Gay (2018) argues that the level of education enables teachers to acquire more conceptual knowledge about cultural diversity and social justice, which leads to better educational practices. At that point, it can be said that teachers with a master's degree have more knowledge about cultural awareness and sensitivity issues and can use this knowledge more effectively in their lessons.

On the other hand, the results of education levels of teachers are known that teachers' sensitivity towards cultural values does not change statistically significantly according to their graduation degrees ($t=-0.96$; $p>0.05$). Hence, according to the descriptive analysis results, it can be only said that teachers with a master's degree ($M=4.40$, $SD=0.93$) received higher average scores from the cultural sensitivity scale, while teachers with a bachelor's degree ($M=4.21$, $SD=1.15$) received lower scores. This difference may be explained by the fact that educational programs, especially in graduate education, focus on content that focuses on improving teachers' skills in understanding and valuing cultural differences and integrating these differences into classroom pedagogical practices. For example, master's programs can be considered to help teachers increase their level of cultural sensitivity as a result of helping them develop critical thinking ability and understand different social contexts. However, the result of $p>0.05$ shows that the difference is not statistically significant. This lack of a statistically significant difference may indicate that the differences in this area are more subtle than obvious. Hence, it can be thought that teachers with undergraduate degrees can also access opportunities to develop cultural sensitivity or improve these skills through professional experience. Therefore, it can be concluded that these differences between teachers' cultural sensitivity levels depending on their graduation degree are not a generalizable result.

In terms of gender, it is not a single factor affecting cultural sensitivity. Instead, the impact of gender can be evaluated in social and business contexts because the higher scores of male teachers may mean that they give more importance to cultural sensitivity in their pedagogical approaches. However, the wide standard deviation in female teachers' sensitivity scores ($SD=1.23$) indicates that cultural sensitivity levels span a wider range among female teachers. This situation may be interpreted that female teachers are more likely to be influenced by different experiences and contexts than male teachers. It may also indicate that differences are more evident in how they define and apply cultural sensitivity in their teaching practices. For example, female teachers may use different teaching strategies or exert more emotional effort to engage with students on a more individual level due to expectations based on social roles.

According to the other demographic information, which is age, the average score of teachers in the 20-30 age group is $M=4.15$ ($SD=1.22$), the average score of teachers in the 31-39 age group is $M=4.35$ ($SD=0.97$), the average score of teachers in the 40-49 age group is $M=4.47$ ($SD=0.96$). At that point, cultural sensitivity scores increase in

direct proportion to age. These results may explain that teachers show cultural sensitivity as they get older. This may also indicate that more experienced teachers are more likely to develop sensitivity and awareness to different cultures. This tendency may be caused by teachers getting older, having more professional experience, interacting more frequently with different student groups, and being exposed to cultural diversity more frequently. To illustrate, the highest average score for teachers in the 40-49 age group may indicate that this age group is more mature and more aware of cultural sensitivity. Therefore, teachers in this group can use these experiences as they will have the pedagogical skills needed to better respond to students' needs and will have a more stable period in their careers. Despite these tendencies, the findings were not statistically significant, indicating that individual differences may have an impact on this relationship. Additionally, other contextual variables may also have an impact on this relationship.

Moreover, the mean scores of teachers working in private schools ($M=4.31$, $SD=1.08$) are slightly higher than their colleagues working in public schools ($M=4.24$, $SD=1.10$). Actually, the fact that this difference is not statistically significant indicates that there is a generally similar tendency in terms of cultural sensitivity among these groups. Private school teachers' slightly higher scores can be because they generally serve students from more diverse socioeconomic backgrounds. Besides, teachers working in private schools can access more resources and see more diverse student profiles. This diversity may increase the need for teachers to develop cultural sensitivity. This might naturally lead teachers to increase their awareness of their pedagogical practices. Besides, the lower average scores of teachers working in public schools may be due to a variety of reasons, such as these schools having fewer resources and teachers having to cope with large classes. Additionally, a more homogeneous student profile in public schools may make teachers less likely to prioritize cultural sensitivity in their classroom practices. However, the fact that these differences were not statistically significant suggests that things other than school type may have a greater impact on cultural sensitivity. For instance, contextual factors such as teachers' access to individual professional development opportunities, the level of education they receive, and the general administrative support of the school in which they work may play an important role.

4.4. Discussion of the Third Research Question:

What are English language teachers' perceptions of social justice?

Social justice means that all students have equal opportunities in education that resources are distributed equitably, and that discriminatory practices are eliminated. Teaching English language is an important resource that not only improves students' language skills but also helps them understand and apply social justice principles. English language teachers' views on social justice influence how they use this core concept in their lessons. Related to this comment, Gay (2018) states that teachers' perceptions of social justice significantly influence how students apply these values to their lessons. This shapes the dynamics of the classroom and directly affects their students. Consequently, setting forth the standards of social justice of the indicator is crucial to promoting inclusive and liberal education. The results of the question show how they perceive and apply the indicator social justice in this situation.

The findings of the descriptive analysis show that the teachers who participated in the study generally view social justice positively. The average scores on the social justice scale show that teachers are sensitive to preventing discrimination, ensuring equality and helping disadvantaged students. For example, more than 70% of the teachers emphasized that ensuring equality in the classroom and supporting students' self-expression are very important. Thus, it can be said that these findings demonstrate that teachers' collective efforts to create an equitable and fair learning environment. However, despite this positive general view, teachers' levels of implementing social justice were affected by various factors. For instance, implementing social justice in classrooms can be limited by systemic constraints, such as standardized curriculums and inequity of access to resources. Besides, although teachers working in under-resourced schools love the concepts of fairness and inclusion, they may have difficulty fully implementing these concepts (Ladson-Billings, 1995). Moreover, teachers working in schools with more resources and diverse student profiles may have a better chance at practices that promote social justice and cultural sensitivity (Nieto, 2002). As a last point social justice perceptions can also be affected by demographic factors such as education level, work experience, and in-service training.

In addition to this study, previous research has explored how teachers perceive and implement social justice in education. These studies have revealed both similarities and differences. The results of the current study align with research conducted by Cochran-

Smith et al. (2009). This study found that teachers generally perceive social justice positively and view it as a core tenet of their profession. Similar to this study, teachers emphasized self-expression and equity as important components of creating inclusive classroom environments.

However, the extent of implementation creates some varieties. For instance, in a study conducted by Picower (2012), many teachers expressed frustration with systemic barriers such as rigid curriculum and lack of institutional support. Nevertheless, Picower's findings highlight how some teachers do incorporate social justice principles into their teaching methods. These teachers often rely on creative ideas and personal commitment to overcome systemic barriers.

On the other hand, other research by Hackman (2005) has shown that teachers change social justice concepts and practices to a greater extent, especially in less diverse or resourced environments. Hackman (2005) noted that teachers in such contexts often have difficulty connecting social justice concepts to their teaching practices. This may be due to their lack of exposure to diverse student groups or their limited professional training. Additionally, teachers in a culturally rich and diverse region such as Şanlıurfa appear to be more attuned to social justice principles. This is likely due to the daily dynamics of the classroom.

Furthermore, a study by Kumashiro (2000) suggests that teachers' cultural biases and personal beliefs can significantly impact their ability to promote social justice. Kumashiro's study identified instances where teachers' implicit biases prevented them from implementing equity and inclusion in the classroom. These results are in contrast to our generally positive results. This contrast may arise because of differences in the sociocultural contexts and job development opportunities of the teachers studied.

Finally, the study by Sleeter (2011) is similar to this study in emphasizing the role of education and professional experience. Both studies show that teachers who have received in-service training or experience are more prepared to implement social justice practices. However, Sleeter notes that systemic issues such as unequal distribution of resources across schools may exacerbate differences in how teachers deal with these principles. This observation supports the idea that teachers working in resource-rich environments may have greater ability to implement social justice than teachers working in resource-poor schools.

In summary, the results of this study align with much of the literature in recognizing teachers' positive perceptions of social justice. However, on the other hand, the

important role of local socio-cultural dynamics, professional development, and systemic factors reveals differences in practice across contexts. However, as the results and previous research show, systemic constraints remain a persistent obstacle. At this point, the diverse cultural and linguistic structure of Şanlıurfa may increase teachers' commitment to and awareness of social justice.

4.5. Discussion of the fourth research question:

Are there any significant differences in language teachers' perceptions of social justice based on their demographic information including years of teaching experience, educational background, and training?

It was observed that teachers with a master's degree have a higher perception of social justice than teachers with a bachelor's degree. Teachers with a master's degree ($M = 4.27$, $SD = 0.81$) were shown to have higher attitudes towards social justice compared to teachers with a bachelor's degree ($M = 4.06$, $SD = 1.04$). However, the difference was not statistically significant ($t = -1.22$, $p = .05$). Although not statistically significant, there is a significant incline that graduate education may increase teachers' perceptions of social justice. At this point, it can be explained by the fact that it allows teachers to have a critical perspective and develop a deeper understanding of social justice (Banks, 2015). Besides, through education programs, especially at the master's level, teachers can take a more critical perspective on systemic inequalities and how these inequalities impact educational processes. In this case, teachers with a master's degree can be fairer and more conscious in their classrooms. It can be thought that teachers with a master's degree have a more positive perspective on social justice. This perspective may be relevant to more academic work with issues such as critical pedagogy, social justice and equality in their academic work.

In terms of gender in social justice attitudes, the social justice attitudes of female teachers ($M = 4.11$, $SD = 1.06$) and the social justice attitudes of male teachers ($M = 4.13$, $SD = 0.85$) are approximately at the same level. Actually, this situation is evidence that gender does not play a decisive role on concepts of social justice. Both male and female teachers' concepts of social justice are similar, indicating that these concepts may be shaped not by gender characteristics but by the nature of the teaching profession, social contexts, and professional education processes. Regardless of gender differences, similar levels of social justice feelings may indicate that education policies

and teacher training programs support social justice. Therefore, it can be thought that findings highlight that social justice education is an important component for every teacher.

When the results examined in terms of age, there is no significant and meaningful result. The attitude scores of teachers in the 20-30 age group towards social justice are 4.03 (SD = 1.05), teachers in the 31-39 age group are 4.16 (SD = 0.93), and teachers in the 40-49 age group are 4.34 (SD = 0.87). It can be concluded from these points that the small differences between age groups are not statistically significant. At that point, it may be thought that the fact that teachers in the 40-49 age group received higher average scores compared to other age groups may help teachers in this age group to gain more awareness about social justice. Besides, thanks to the experiences they have gained over many years, experienced teachers can more clearly notice the inequalities in their classrooms and approach these problems more consciously.

Overall, these results suggest that feelings toward social justice are largely fueled by individual awareness and experiences. However, demographic variables may have a small impact on the development of these emotions.

4.6. Discussion of the fifth research question:

To what extent do Social Justice Attitudes of English language teachers predict their Cultural Sensitivity?

First of all, to examine this question, the relationship between these two components was calculated with Pearson r correlation analysis. Therefore, this question investigates the relationship between English language teachers' perceptions of social justice and their levels of cultural sensitivity. Mainly, this analysis shows a statistically significant positive correlation between the two variables. This finding also indicates that teachers with high cultural sensitivity also have a strong perception of social justice. Therefore, there is an important result which demonstrates the complementary nature of the two educational principles: one supports and strengthens the other.

Initially, the research has shown that cultural sensitivity is one of the most important components that contribute to social justice. Educational theorists such as Gay (2018) and Banks (2015) emphasized that cultural sensitivity increases teachers' ability to implement equitable and inclusive practices in their classrooms. At that point, Freire (1970) adds that critical pedagogy emphasizes the importance of teachers having a

critical awareness of addressing social inequalities and being a voice for students. The findings of the current study are consistent with these theoretical frameworks. Therefore, literature supports this positive relationship. For instance, Gay (2018) emphasizes that culturally responsive teachers are better prepared to address systemic inequalities. This is because they integrate students' diverse cultural identities into the learning process. Freire's (1970) critical pedagogy emphasizes the importance of cultural awareness in achieving equity in education and eliminating power imbalances. Hence, teachers, who have cultural sensitivity, may be more willing to challenge discriminatory practices, assist disadvantaged students, and create inclusive learning environments; these are fundamental principles of social justice.

Moreover, this can be done directly to facilitate the identification of the work. Teachers who were successful on the Cultural Sensitivity Scale (CSST) also were successful on the Social Justice Scale (SJS). These relationship policies are in social justice dimensions such as fair resource products and participation. For example, teachers who actively integrated their cultural vessels into classrooms emphasized the ease of eliminating systemic inequalities and ensuring justice in classroom communications. These examples demonstrate that social justice practices in education stem from cultural presence.

Besides, demographics also influence the strength of this relationship. To illustrate, teachers with master's degrees were more sensitive to social justice and cultural sensitivity than those without bachelor's degrees. This may be a result of advanced academic training, where teachers developed critical thinking skills and increased their ability to connect theoretical ideas to classroom practice (Banks, 2015). For example, teachers with longer tenure have been shown to have greater knowledge of social justice and cultural sensitivity than their younger counterparts. Experienced teachers who have worked with diverse student populations over the years have learned more about cultural diversity and integrated this knowledge into their instructional strategies.

Additionally, the strong relationship between cultural sensitivity and social justice demonstrates how important these principles are for creating equitable and inclusive educational environments. Teachers who evaluate and implement cultural sensitivity are better prepared to advocate for social justice. These findings highlight the importance of integrated approaches in teacher education and curriculum development and contribute to inclusive education research.

The strong connection between cultural sensitivity and social justice in education has been further confirmed by new research. Sleeter and Grant (2009) state that culturally responsive teaching not only increases equity but also gives students the ability to critically engage with social structures. Teachers who actively integrate cultural diversity into their practices are more likely to promote inclusivity and equitable resource distribution in their classrooms. This aligns with the results of the current study, as teachers with greater cultural sensitivity demonstrated stronger perceptions of social justice. By incorporating culturally relevant content into their lessons, teachers can challenge inequalities in the system and empower students from elite backgrounds to actively participate in their education.

In addition, Villegas and Lucas (2002) emphasized the distinction between social justice and cultural status as a fundamental basis for choosing the method of "culturally responsive pedagogy." Furthermore, it emphasizes the details of teachers' understanding of the sociocultural realities of their work. This ensures that children have effective learning experiences. These indicators, such as supporting a critical conversation about power dynamics and social inequalities, demonstrate social justice. The authors say that such countries have increased academic development and personal growth. These perspectives suggest that when countries value their cultural identities and include them in their education, countries naturally adopt policies of social justice.

Shortly, this analysis illustrates that there is a strong terminality between cultural preferences and perceptions of social justice. It explains how these two principles are interconnected and the important role they play in the development of inclusive education practices. These results also demonstrate the necessity of integrated approaches in teacher education, curriculum development and policy making processes.

On the other hand, when it was examined of English language teachers predict levels of cultural sensitivity of attitudes towards social justice, regression analysis results show that attitudes towards social justice explain 59% of the variance in cultural sensitivity scores ($R^2=0.59$). This high explanatory rate shows that the social justice approach plays an important role in teachers' capacity to develop cultural sensitivity. Increasing awareness of social justice indicates that teachers' cultural awareness and sensitivity are increasing. Existing literature emphasizes that social justice and cultural sensitivity are complementary concepts in education. For example, Gay (2018) says social justice-focused approaches help teachers learn more about their students' diverse cultural backgrounds. At that point, Banks (2015) adds social justice principles not only

promote equity but also encourage teachers to create more inclusive and culturally responsive learning environments. According to these researchers, teachers who adopt social justice as a fundamental pedagogical principle are more sensitive to different cultures in the classroom and effectively integrate this diversity into their educational processes. Therefore, it supports students' cultural identities and helps their academic and personal development.

Additionally, the reason for the strong predictive relationship in this study can be the basic principles of social justice. This is because social justice provides a foundation that prioritizes inclusion, equity, and the elimination of systemic barriers. Teachers who advocate for social justice take an approach that values diversity in their classrooms, respects the unique backgrounds of all students, and actively addresses inequities. Therefore, classroom interactions, curriculum design, and pedagogical practices evolve naturally with this approach.

Moreover, Nieto and Bode (2018) argue that cultural sensitivity is not a single trait but a deliberate effort to address social injustice. Teachers who adopt a social justice framework are better equipped to integrate cultural diversity into their lessons, which increases students' academic engagement and personal development. These results suggest that the two educational principles are interconnected and closely align with the study's regression results.

Zeichner (2009) also emphasizes the important role that reflective practice plays in strengthening the relationship between social justice and cultural sensitivity. His work suggests that teachers who critically reflect on their pedagogical approaches and the socio-political dynamics of their classrooms are more likely to integrate principles of social justice. Zeichner also emphasizes that reflective practice is often underdeveloped in districts with limited professional development opportunities, which may explain why such strong predictive relationships are not universally seen.

However, some differences emerge when considering the conditions under which these relationships occur. For example, Sleeter (2011) found that systemic issues such as inflexible curricula or lack of instruction in under-resourced schools may limit the relationship between feelings of social justice and cultural sensitivity. However, current research suggests a strong predictive relationship stemming from the specific sociocultural context of Şanlıurfa, where teachers are constantly exposed to diverse student groups. Coping with the challenges of a multicultural educational environment

may help teachers strengthen the connection between social justice and cultural sensitivity.

Besides, this study also discussed the strong predictive relationship between feelings of social justice and cultural sensitivity, but there are some differences. Howard (2003) suggests that teachers who actively engage in social justice practices are more likely to develop cultural sensitivity because they recognize systemic inequalities that affect their students' learning experiences. Howard emphasizes that social justice advocacy fosters a deep understanding of cultural diversity and enables teachers to create more inclusive and equitable classroom environments. The results of the current study indicate that attitudes toward social justice significantly predict cultural sensitivity.

To conclude, this research shows that attitudes towards social justice have a significant impact on the development of teachers' cultural sensitivity. In education, these two concepts need to be considered as complementary structures. To promote equity and inclusivity in educational settings, greater emphasis should be placed on cultural sensitivity and social justice in teacher education programs. Such an approach can help identify educational environments that accept differences, provide equal opportunities, and prevent discrimination.

4.7. Implications

This work highlights the intertwined nature of social justice and cultural sensitivity, providing profound implications for teacher education, curriculum reform, and educational policy. At this point, an inference can be drawn under the rubric of critical pedagogy. An important implication lies in the need for critical pedagogy to be incorporated into teacher preparation programs. Freire's (1970) work on critical pedagogy provides a compelling foundation for understanding how teachers can challenge systemic inequalities by developing critical consciousness among both teachers and students. Incorporating Freirean principles into teacher education can encourage teachers to actively engage with cultural diversity and social justice and to develop inclusive and equitable classroom practices.

In addition, Giroux (1988) emphasizes that teachers, as transformative intellectuals, have the ability to bridge the gap between theory and practice to address systemic barriers in education. Consequently, teacher education should include theoretical foundations that examine power dynamics, cultural hegemony, and social inequalities

beyond technical skills. Teachers who have a deeper understanding of how social justice principles align with cultural sensitivity can enhance their skills to effectively support diverse student populations by integrating such critical approaches into professional development.

In terms of curriculum, Hooks (1994) underlines the transformative potential of “participatory pedagogy.” This approach aims to create learning environments that value the experiences and voices of marginalized groups, transforming learning environments. This is consistent with the results of the current study, as it shows that teachers with strong senses of social justice are successful in developing cultural sensitivity. Consequently, curriculum frameworks should encourage critical discussion, include a variety of perspectives, and help teachers and students challenge dominant narratives.

On the other hand, the most important point can be accepted policies because the education policy in a country is very important from primary school to secondary school and even the duration of education. It is very important in secondary school English language classes, especially to help student develop their social and cultural identities and English language skills. These classroom environments emphasize developing program planning considering the different cultural and socioeconomic backgrounds of their growth. These elements strengthen academic and personal empowering learning environments by using pedagogical methods based on cultural sensitivity and social justice.

McLaren (2003) also suggests that critical pedagogy can be used as a tool to dismantle oppressive structures in education by emphasizing the importance of teachers’ roles as change agents. This perspective actually suggests that professional development should not focus solely on cultural sensitivity and social justice. It suggests that it should explore the intersectionality of these issues in order to prepare teachers to solve complex, real-world problems in their classrooms.

Finally, the results highlight the importance of localized approaches to incorporating cultural sensitivity and social justice into educational strategies. Ladson-Billings (1995) argues that effective pedagogy should be compatible with the specific sociocultural contexts of students. In a region like Şanlıurfa, localized professional development programs that view diversity as both a challenge and a resource can significantly increase the effectiveness of these practices.

In conclusion, combining critical pedagogy with social justice and cultural sensitivity provides a powerful framework for inclusive and equitable educational environments. By prioritizing these principles in teacher training, curriculum design, and policy making, teachers and policy makers can address systemic inequalities and encourage students to actively and critically participate in society and learning.

4.8. Suggestions for Further Studies

These results suggest a wide range of recommendations for teacher education, curriculum development, and policy making. Professional development programs that address social justice and cultural dimensions more comprehensively are needed. These programs are helpful in integrating them into classroom practices that vary in their types. In-service training modules should show teachers how to tackle systemic inequalities. Instead of a rigid curriculum, a flexible environment should be created in which teachers can incorporate students' cultural backgrounds into classroom activities. Hence, educational policies can aim to create curricula and curricula that center cultural awareness and social justice, starting from the undergraduate level. Resources containing content that supports social justice should be distributed to wider audiences. Resolving barriers in the system and distributing equitable resources to all schools allows teachers to effectively promote social justice in education. Resource inequality between private educational institutions and state educational institutions should be eliminated. For comprehensive practice, teachers can have access to the necessary resources and equipment.

The study took place in Şanlıurfa, one of the right provinces of the country. However, as it is known, the dynamics and therefore the cultural structure of each region differ from each other. Thus, the next study should be in a different region and the relationship between these two main elements that cannot be separated from each other in English Language Teaching, social justice attitudes and cultural sensitivity, should be examined in that way.

4.9. Conclusion

The purpose of this study was to determine how middle school English language teachers perceive the concepts of cultural sensitivity and social justice and how they apply these concepts in the classroom. Şanlıurfa, famous for its cultural and

socioeconomic diversity, provided an excellent environment to examine the issues of inclusivity and equity in education. The study also demonstrated the relationship between the two concepts and the factors that affect teachers' ability to apply these principles.

Based on the research, they are culturally sensitive. They also appear to have pedagogical sensitivity and awareness. Responses also indicate greater representation of the inclusion of their cultural backgrounds in classroom practices and the development of stronger collaboration. Unfortunately, teachers are limited in their cultural sensitivity due to systemic issues such as rigid curriculums and inadequate resources.

According to other point, which is critical pedagogy, the incorporation of critical pedagogy into English Language Teaching (ELT) provides a transformative framework for addressing social justice and cultural responsiveness. Critical pedagogy contributes to the development of inclusive and equitable learning environments by encouraging teachers to challenge systemic inequalities and fostering critical awareness. The results of this research highlight the need to incorporate critical pedagogy principles into teacher education programs. As Freire (1970) argued, equipping teachers with the ability to critically reflect on their practices can help them meet the diverse needs of students and develop transformative educational experiences.

Integrating critical pedagogy into ELT practices has benefits for curriculum design. Kumaravadivelu's (2003) post methodical pedagogy advocates context-sensitive approaches that incorporate students' cultural knowledge and lived experiences into the learning process. Such curricula make students more aware of social justice and cultural diversity.

As a result, critical pedagogy can transform educational practices by prioritizing equity, inclusion, and cultural sensitivity in education. This approach encourages teachers and students to create a more equitable and just education system by promoting critical awareness and addressing barriers in the system.

Additionally, teachers stated that they were strongly committed to the principles of equality, inclusion and justice in the context of social justice. According to the research, teachers' perceptions of social justice are affected by demographic factors such as their education levels and work experiences. It has been observed that teachers educated at master's level are especially more interested in social justice. This also shows that a serious relationship can be established with the level of education, which is one of the

important points of the research. However, resource inequality and systemic barriers, which culturally sensitive teachers also suffer from, have made it difficult for teachers to practice social justice.

Lastly, one of the most important results of the research is that it reveals a significant and positive relationship between cultural sensitivity and social justice perceptions. Perceptions of social justice account for 59% of cultural sensitivity, according to regression analysis. This shows that a positive perspective on social justice has a strong impact on increasing teachers' cultural awareness. This connection emphasizes that teachers are responsible for providing an educational environment that supports students' academic success and social and personal development.

The results of this study show that the principles of social justice and cultural sensitivity are vital in education. In English language teaching in particular, when teachers use methods that support students' diversity and address systemic inequalities, language education improves students' language skills, cultural awareness, and critical thinking skills.

To sum up, these results can contribute greatly to efforts to create a more inclusive and equitable education system, providing important insights for teacher education, curriculum development, and policy-making processes not only in Şanlıurfa but also in regions with similar socio-cultural diversity. Social justice and cultural sensitivity require more resources to increase inclusiveness and justice in educational settings, especially in English language teaching (ELT).

REFERENCES

- Adams, M., Bell, L. A., & Griffin, P. (2016). *Teaching for diversity and social justice* (3rd ed.). Routledge. <https://doi.org/10.4324/9781315775852>
- Aksoy, A. (2016). Culinary diversity in Şanlıurfa: A historical perspective. *Gastronomy and Cultural Studies Journal*, 5(3), 112-130.
- Apple, M. W. (2013). *Can education change society?* Routledge. <https://doi.org/10.4324/9780203083550>
- Apple, M. W. (2013). *Educating the "right" way: Markets, standards, god, and inequality* (2nd ed.). Routledge. <https://doi.org/10.4324/9781315022949>
- Aronson, B., & Laughter, J. (2016). *The theory and practice of culturally relevant education: A synthesis of research across content areas*. *Review of Educational Research*, 86(1), 163-206 <https://doi.org/10.3102/0034654315582066>
- Aydın, H., & Tonbuloğlu, B. (2014). An examination of multicultural education and its reflections on teacher training programs: A case study. *Anthropologist*, 18(2).
- Aydın, H., & Tonbuloglu, B. (2014). Graduate students' perceptions on multicultural education: A qualitative case study. *Eurasian Journal of Educational Research*, 57, 29-50. <https://doi.org/10.14689/ejer.2014.57.3>
- Banks, J. A. (2015). *Cultural diversity and education: Foundations, curriculum, and teaching* (6th ed.) Routledge. <https://doi.org/10.4324/9781315622255>
- Banks, J. A. (2019). *An introduction to multicultural education* (6th ed.). Pearson.
- Banks, J. A. (2019). *Multicultural education: Issues and perspectives* (10th ed.). Wiley.
- Bartolome, L. (1994). *Beyond the methods fetish: Toward a humanizing pedagogy*. *Harvard Educational Review*, 64(2), 173-194. <https://doi.org/10.17763/haer.64.2.58q5m5744t325730>
- Bartolomé, L. I. (2004). Critical pedagogy and teacher education: Radicalizing prospective teachers. *Teacher Education Quarterly*, 31(1), 97-122. <https://api.semanticscholar.org/CorpusID:151304242>
- Büyüköztürk, Ş. (2021). *Sosyal bilimler için veri analizi el kitabı* (27. baskı). Pegem Akademi Yayıncılık.
- Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Multilingual Matters.

- Canagarajah, S. (1999). *Resisting linguistic imperialism in English teaching*. Oxford University Press.
- Canagarajah, S. (2012). *Critical academic writing and multilingual students*. University of Michigan Press.
- Canagarajah, S. (2012). *Translingual practice: Global Englishes and cosmopolitan relations*. Routledge.
- Cochran-Smith, M., Gleeson, A. M., & Mitchell, K. (2009). Teacher education for social justice: What's pupil learning got to do with it? *Berkeley Review of Education*, 1(1), 35-61. <https://doi.org/10.5070/B81110022>
- Cochran-Smith, M., Shakman, K., Jong, C., Terrell, D. G., Barnatt, J., & McQuillan, P. (2009). Good and just teaching: *The case for social justice in teacher education*. *American Journal of Education*, 115(3), 347–377. <https://doi.org/10.1086/597493>
- Crenshaw, K. (1991). Mapping the margins: Intersectionality, identity politics, and violence against women of color. *Stanford Law Review*, 43(6), 1241–1299. <https://doi.org/10.2307/1229039>
- Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches (4th ed.)*. SAGE Publications.
- Crookes, G. (2013). *Critical ELT in action: Foundations, promises, praxis*. Routledge.
- Darling-Hammond, L. (2017). *Empowered teachers: How high-performing systems shape teaching quality around the world*. Jossey-Bass.
- Darling-Hammond, L., Hyler, M. E., & Gardner, M. (2017). *Effective teacher professional development*. Learning Policy Institute.
- Day, C., & Gu, Q. (2010). *The new lives of teachers*. Routledge.
- Ertürk, S. (2013). *Eğitimde program geliştirme (6th ed.)*. Edge Akademi Yayınları.
- Ertürk, Y. (2013). *Eğitim ve toplum: Değişen paradigmalar ve yeni yaklaşımlar*. Eğitim Yayınevi.
- Foucault, M. (1980). *Power/knowledge: Selected interviews and other writings, 1972-1977 (C. Gordon, Ed.)*. Pantheon Books.
- Freire, P. (1970). *Pedagogy of the oppressed*. New York, NY: Continuum.
- Freire, P. (2000). *Pedagogy of the oppressed (30th anniversary ed.)*. Continuum.
- Gay, G. (2018). *Culturally Responsive Teaching: Theory, Research, and Practice (3rd ed.)*. Teachers College Press.

- George, D., & Mallery, P. (2010). *SPSS for Windows step by step: A simple guide and reference (10th ed.)*. Pearson.
- Giroux, H. A. (1988). *Teachers as intellectuals: Toward a critical pedagogy of learning*. Bergin & Garvey.
- Giroux, H. A. (2011). *On critical pedagogy*. Bloomsbury.
- Goodson, I. F., & Hargreaves, A. (2003). *Teachers' professional lives*. Routledge.
- Göçmen, Y. (2019). *Cultural heritage and historical identity of Şanlıurfa*. Şanlıurfa University Press.
- Gray, J. (2010). *The construction of English: Culture, consumerism and promotion in the ELT global course book*. Palgrave Macmillan.
- Hackman, H. (2005). Five essential components for social justice education. *Equity & Excellence in Education*, 38(2), 103-109. <https://doi.org/10.1080/10665680590935034>
- Hargreaves, A., & Fullan, M. (2012). *Professional capital: Transforming teaching in every school*. Teachers College Press.
- Hawkins, M. R. (2011). *Social justice language teacher education*. In J. Simpson (Ed.), *The Routledge handbook of applied linguistics* (pp. 169–182). Routledge.
- Hooks, b. (1994). *Teaching to transgress: Education as the practice of freedom*. Routledge.
- Howard, T. C. (2003). Culturally relevant pedagogy: Ingredients for critical teacher reflection. *Theory Into Practice*, 42(3), 195–202. https://doi.org/10.1207/s15430421tip4203_5
- Jenkins, H., Purushotma, R., Weigel, M., Clinton, K., & Robison, A. J. (2006). *Confronting the challenges of participatory culture: Media education for the 21st century*. MIT Press.
- Kaya, İ., & Aydın, H. (2014). Pluralism, multiculturalism and bilingual education: A critical review of the Turkish case. *Multicultural Education Review*, 6(1), 21-48. <https://doi.org/10.29333/ejecs/8>
- Kirkgoz, Y. (2008). A global language in a local context: Insights from English language teaching in Türkiye. *International Journal of Educational Development*, 28(5), 591-600. <https://doi.org/10.1016/j.ijedudev.2007.10.002>
- Kumaravadivelu, B. (2003). *Beyond methods: Macrostrategies for language teaching*. Yale University Press.

- Kumashiro, K. K. (2000). Towards a theory of anti-oppressive education. *Review of Educational Research*, 70(1), 25–53.
<https://doi.org/10.3102/00346543070001025>
- Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal*, 32(3), 465–491.
<https://doi.org/10.3102/00028312032003465>
- Ladson-Billings, G. (1995a). But that's just good teaching! The case for culturally relevant pedagogy. *Theory into Practice*, 34(3), 159–165.
<https://doi.org/10.1080/00405849509543675>
- Ladson-Billings, G. (1995b). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal*, 32(3), 465–491.
<https://doi.org/10.3102/00028312032003465>
- McDonald, M., & Zeichner, K. (2009). *Social justice teacher education*. In W. Ayers, T. Quinn, & D. Stovall (Eds.), *Handbook of social justice in education* (pp. 595–610). Routledge.
- McLaren, P. (2003). *Life in schools: An introduction to critical pedagogy in the foundations of education*. Allyn & Bacon.
- McLaren, P. (2015). *Life in schools: An introduction to critical pedagogy in the foundations of education*. Routledge.
- Miller, E. R., & Kirkland, D. E. (2010). English language teaching for social justice: A critical perspective. *TESOL Quarterly*, 44(3), 389–408.
- Miller, S. J., Beliveau, L., DeStigter, T., Kirkland, D., & Rice, P. (2017). *Narratives of social justice teaching: How English teachers negotiate theory and practice between pre-service and in-service spaces*. Peter Lang.
- Nieto, S. (2002). *Affirming Diversity: The Sociopolitical Context of Multicultural Education (4th ed.)*. Pearson Education.
- Nieto, S. (2002). *Language, Culture, and Teaching: Critical Perspectives for a New Century*. Lawrence Erlbaum Associates.
- Nieto, S., & Bode, P. (2018). *Affirming diversity: The sociopolitical context of multicultural education (7th ed.)*. Pearson.
- Öztürk, S., & Kaya, E. (2020). The role of Mesopotamian heritage in shaping Şanlıurfa's cultural identity. *International Journal of Middle Eastern Studies*, 52(1), 77–95.

- Paris, D. (2012). Culturally sustaining pedagogy: A needed change in stance, terminology, and practice. *Educational Researcher*, 41(3), 93-97. <https://doi.org/10.3102/0013189X12441244>
- Partnership for 21st Century Learning. (2019). Framework for 21st century learning. Retrieved from <http://www.battelleforkids.org/networks/p21>
- Phillipson, R. (1992). *Linguistic imperialism*. Oxford University Press.
- Picower, B. (2012). Practice what you teach: Social justice education in the classroom and the streets. *Teaching Education*, 23(2), 143-145.
- Pradhan, B. (2021). Cultural sensitivity and English language teaching: The need for an inclusive approach. *International Journal of English Language and Literature Studies*, 10(2), 123-135. <https://doi.org/10.18488/journal.23.2021.102.123.135>
- Ryan, J. (2006). Inclusive leadership and social justice for schools. *Leadership and Policy in Schools*, 5(1), 3–17. <https://doi.org/10.1080/15700760500483995>
- Selwyn, N. (2011). *Education and technology: Key issues and debates*. Bloomsbury.
- Sensoy, Ö., & DiAngelo, R. (2017). *Is Everyone Really Equal? An Introduction to Key Concepts in Social Justice Education (2nd ed.)* Teachers College Press.
- Sleeter, C. E., & Grant, C. A. (2009). *Making choices for multicultural education: Five approaches to race, class, and gender*. John Wiley & Sons.
- Sleeter, C. E. (2011). An agenda to strengthen culturally responsive pedagogy. *English Teaching: Practice and Critique*, 10(2), 7–23.
- Sleeter, C. E. (2011). *The academic and social value of ethnic studies: A research review*. National Education Association.
- Sleeter, C. E. (2012). Confronting the marginalization of culturally responsive pedagogy. *Urban Education*, 47(3), 562-584. <https://doi.org/10.1177/0042085911431472>
- Torres-Harding, S. R., Siers, B., & Olson, B. D. (2012). Development and psychometric evaluation of the Social Justice Scale (SJS). *American Journal of Community Psychology*, 50(1-2), 77–88. <https://doi.org/10.1007/s10464-011-9478-2>
- Trilling, B., & Fadel, C. (2009). *21st century skills: Learning for life in our times*. Jossey-Bass.
- UNESCO. (2022). Sıra Geceleri: Traditional music gatherings in Şanlıurfa. In Intangible Cultural Heritage List. Retrieved from <https://ich.unesco.org/en/lists>

- Villegas, A. M., & Lucas, T. (2002). Preparing culturally responsive teachers: Rethinking the curriculum. *Journal of Teacher Education*, 53(1), 20–32.
<https://doi.org/10.1177/0022487102053001003>
- Zeichner, K. M. (2009). *Teacher education and the struggle for social justice*. Routledge.



APPENDICIES

Appendix A. Ethics Committee Approval Document

T.C.	
ÇAĞ ÜNİVERSİTESİ	
SOSYAL BİLİMLER ENSTİTÜSÜ	
TEZ / ARAŞTIRMA / ANKET / ÇALIŞMA İZİNİ / ETİK KURULU İZİNİ TALEP FORMU VE ONAY TUTANAK FORMU	
ÖĞRENCİ BİLGİLERİ	
T.C. NOSU	
ADI VE SOYADI	Dilşad KUÇUKBAYRAK ÇEKİÇ
ÖĞRENCİ NO	2022008031
TEL. NO.	
E - MAIL ADRESLERİ	
ANA BİLİM DALI	İngiliz Dili Eğitimi
HANGİ AŞAMADA OLDUĞU (DERS / TEZ)	Tez
İSTEKDE BULUNDUĞU DÖNEME AİT DÖNEMLİK KAYDININ YAPILIP-YAPILMADIĞI	2023/ 2024 BAHAR DÖNEMİ KAYDINI YENİLEDİM.
ARAŞTIRMA/ANKET/ÇALIŞMA TALEBİ İLE İLGİLİ BİLGİLER	
TEZİN KONUSU	Ortaokul İngilizce Öğretmenleri Arasında Kültürel Duyarlılık ve Sosyal Adalet Perspektiflerinin Araştırılması
TEZİN AMACI	Bu çalışma, Şanlıurfa İli Milli Eğitim Müdürlüğü'ne bağlı özel ve devlet ortaokul İngilizce öğretmenlerinin sınıftaki sosyal adalet ve kültürel duyarlılığa ilişkin inanç ve davranışlarını araştırmayı amaçlamaktadır. Çalışma aynı zamanda eğitimcilerin, çeşitli kültürel geçmişlere saygı duyan ve herkes için eşitliği teşvik eden kapsayıcı öğrenme ortamlarını ne ölçüde desteklediğini, bu fikirleri kendi öğretim uygulamalarına ve öğrencilerle olan etkileşimlerine nasıl uyguladıklarına bakarak ortaya çıkarmayı amaçlamaktadır.
TEZİN TÜRKÇE ÖZETİ	Kültürel duyarlılık ve sosyal adalet ilkelerinin ortaokul İngilizce derslerine entegrasyonu konusunda öğretmenlerin yaklaşımları incelencektir. Bu çalışmanın odak noktası, ortaokul İngilizce öğretmenlerinin bu fikirleri nasıl gördüklerini ve öğretimlerine nasıl uyguladıklarını araştırmaktır. Bu araştırma, öğrencilerin kültürel duyarlılığı ve sosyal adaleti teşvik etme konusundaki yaklaşımlarını ve zorluklarını analiz ederek öğrenciler için kapsayıcı ve eşitlikçi öğrenme ortamlarının geliştirilmesini için öneriler sağlamaya çalışmaktadır. Bu çalışma, öğretmenlerin sosyal adaleti ve kültürel duyarlılığı ders planlarına dahil etme çabalarını destekleyen veya engelleyen faktörleri belirlemeyi de amaçlamaktadır. Bu çalışmaya Şanlıurfa İli Milli Eğitim Müdürlüğü'ne bağlı özel ve devlet ortaokullarında görev yapan İngilizce öğretmenleri katılacaktır. Veri toplama sürecinde, İlker Cırık (2015) tarafından Türkçe'ye adapte edilen "Sosyal Adalet Ölçeği", Kasım Karataş (2020) tarafından hazırlanan "Kültürel Değerlere Duyarlı Öğretmen Ölçeği" ve araştırmacı tarafından hazırlanan anket uygulanacaktır. Elde edilen nicel veriler Sosyal Bilimler İstatistik Paketi (SPSS) kullanılarak analiz edilecektir.
ARAŞTIRMA YAPILACAK OLAN SEKTÖRLER/ KURUMLARIN ADLARI	Araştırma, Şanlıurfa İli Milli Eğitim Müdürlüğü'ne bağlı devlet ve özel ortaokullarında yapılacaktır.
İZİN ALINACAK OLAN KURUMA AİT BİLGİLER (KURUMUN ADI- ŞUBESİ/ MÜDÜRLÜĞÜ - İLİ - İLÇESİ)	Şanlıurfa İli Milli Eğitim Müdürlüğü
YAPILMAK İSTENEN ÇALIŞMANIN İZİN ALINMAK İSTENEN KURUMUN HANGİ İLÇELERİNE/ HANGİ KURUMUNA/ HANGİ BÖLÜMÜNDE/ HANGİ ALANINA/ HANGİ KONUSLARDA/ HANGİ GRUBA/ KİMLERE/ NE UYGULANACAĞI GİBİ AYRINTILI BİLGİLER	Çalışma, Şanlıurfa İli Milli Eğitim Müdürlüğü'ne bağlı Haliliye, Karaköprü ve Eyyübiye ilçelerinde bulunan devlet ve özel okulların ortaokul kademesinde görev yapan İngilizce öğretmenleri ile gerçekleştirilecektir. Öğretmenlere sosyal adalet ve kültürel değerlere duyarlı anketler uygulanacak olup araştırmacı tarafından hazırlanan anket soruları sorulacaktır. Yanısıra, yine araştırmacı tarafından hazırlanan katılımcıların demografik bilgileri sorulacaktır.
UYGULANACAK OLAN ÇALIŞMAYA AİT ANKETLERİN/ ÖLÇEKLERİN BAŞLIKLARI/ HANGİ ANKETLERİN - ÖLÇEKLERİN UYGULANACAĞI	Uygulanacak olan çalışmada araştırmacı tarafından hazırlanan "Kişisel Bilgi Formu", İlker Cırık (2015) tarafından Türkçe'ye adapte edilen "Sosyal Adalet Ölçeği", Kasım Karataş (2020) tarafından hazırlanan "Kültürel Değerlere Duyarlı Öğretmen Ölçeği" ve araştırmacı tarafından hazırlanan anket uygulanacaktır.

EKLER (ANKETLER, ÖLÇEKLER, FORMLAR, ... V.B. GİBİ EVRAKLARIN İSİMLERİYLE BİRLİKTE KAÇ ADET/SAYFA OLDUKLARINA AİT BİLGİLER İLE AYRINTILI YAZILACAKTIR)		1) Bir (1) Sayfa "Kültürel Değerlere Duyarlı Öğretmen" Ölçeği. 2) İki (2) Sayfa "Sosyal Adalet" Ölçeği. 3) Bir (1) Sayfa Kişisel Bilgi Formu. 4) Bir (1) Sayfa Onam Formu. 5) Bir (1) Sayfa araştırmacı tarafından hazırlanan anket.				
ÖĞRENCİNİN ADI - SOYADI: Dilşad KÜÇÜKBAYRAK ÇEKİÇ		ÖĞRENCİNİN İMZASI: Evrakın Aslı Enstitü Müdürlüğünde TARİH: 02/05/2024 İmzalıdır.				
TEZ/ ARAŞTIRMA/ANKET/ÇALIŞMA TALEBİ İLE İLGİLİ DEĞERLENDİRME SONUCU						
1. Seçilen konu Bilim ve İş Dünyasına katkı sağlayabilecektir.						
2. Anılan konu İngiliz Dili Eğitimi faaliyet alanı içerisine girmektedir.						
1.TEZ DANIŞMANININ ONAYI	2.TEZ DANIŞMANININ ONAYI (VARSA)	ANA BİLİM DALI BAŞKANININ ONAYI	SOSYAL BİLİMLER ENSTİTÜSÜ MÜDÜRÜNÜN ONAYI			
Adı - Soyadı: Aysun DAĞTAŞ Unvanı: Dr. Öğr. Üyesi	Adı - Soyadı: Unvanı:	Adı - Soyadı: Şehnaz ŞAHINKARAKAŞ Unvanı: Prof. Dr.	Adı - Soyadı: Murat KOÇ Unvanı: Prof. Dr.			
Evrakın Aslı Enstitü Müdürlüğünde İmzalıdır.						
2.05.2024	 / / 20.....	2.05.2024	2.05.2024			
ETİK KURULU ASIL ÜYELERİNE AİT BİLGİLER						
Adı - Soyadı: Şehnaz ŞAHINKARAKAŞ Unvanı: Prof. Dr.	Adı - Soyadı: Yücel ERTEKİN Unvanı: Prof. Dr.	Adı - Soyadı: Şirvan KALSIN Unvanı: Prof. Dr.	Adı - Soyadı: Mustafa BAŞARAN Unvanı: Prof. Dr.	Adı - Soyadı: Mustafa Tevfik ODMAN Unvanı: Prof. Dr.	Adı - Soyadı: Hüseyin Mahir FISUNOĞLU Unvanı: Prof. Dr.	Adı - Soyadı: Jülide İNÖZÜ Unvanı: Prof. Dr.
Evrakın Aslı Enstitü Müdürlüğünde İmzalıdır.						
..... / / 20.....	 / / 20.....	 / / 20.....	 / / 20.....	 / / 20.....	 / / 20.....	
Etik Kurulu Jüri Başkanı - Asıl Üye	Etik Kurulu Jüri Asıl Üyesi	Etik Kurulu Jüri Asıl Üyesi	Etik Kurulu Jüri Asıl Üyesi	Etik Kurulu Jüri Asıl Üyesi	Etik Kurulu Jüri Asıl Üyesi	
OY BİRLİĞİ İLE ☒	Çalışma yapılacak olan tez için uygulayacak olduğu Anketleri/Formları/Ölçekleri Çağ Üniversitesi Etik Kurulu Asıl Jüri Üyelerince İncelenmiş olup, ... / / 20..... - / / 20..... tarihleri arasında uygulanmak üzere gerekli iznin verilmesi taraflarımızca uygundur.					
OY ÇOKLUĞU İLE ☐						
AÇIKLAMA: BU FORM ÖĞRENCİLER TARAFINDAN HAZIRLANDIKTAN SONRA ENSTİTÜ MÜDÜRLÜĞÜ SEKRETERLİĞİNE ONAYLAR ALINMAK ÜZERE TESLİM EDİLECEKTİR. AYRICA FORMDAKİ YAZI ON İKİ PUNTO OLACAK ŞEKİLDE YAZILACAKTIR.						

Appendix B. Informed Consent Form

Tarih:02/05/2024

**ÇAĞ ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
ETİK KURULU**

BİLGİLENDİRİLMİŞ ONAM FORMU

Bu formun amacı araştırma ile ilgili olarak sizi bilgilendirmek ve katılmanız ile ilgili izin almaktır.

Bukapsamda "Exploring Cultural Sensitivity and Social Justice Perspectives Among Middle School English Teachers" başlıklı araştırma "Dilşad KÜÇÜKBAYRAK ÇEKİÇ" tarafından **gönüllü katılımcılarla** yürütülmektedir. Araştırma sırasında sizden alınacak bilgiler gizli tutulacak ve sadece araştırma amaçlı kullanılacaktır. Araştırma sürecinde konu ile ilgili her türlü soru ve görüşleriniz için aşağıda iletişim bilgisi bulunan araştırmacıyla görüşebilirsiniz. Bu araştırmaya **katılmama** hakkınız bulunmaktadır. Aynı zamanda çalışmaya katıldıktan sonra çalışmadan **çıkabilirsiniz**. Bu formu onaylamanız, **araştırmaya katılım için onam verdiğiniz** anlamına gelecektir.

Araştırmayla İlgili Bilgiler:

Araştırmanın Amacı: Bu çalışma, Şanlıurfa İl Milli Eğitimi'ne bağlı özel ve devlet ortaokul İngilizce öğretmenlerinin sınıftaki sosyal adalet ve kültürel duyarlılığa ilişkin inanç ve davranışlarını araştırmayı amaçlamaktadır. Çalışma aynı zamanda eğitimcilerin, çeşitli kültürel geçmişlere saygı duyan ve herkes için eşitliği teşvik eden kapsayıcı öğrenme ortamlarını ne ölçüde desteklediğini, bu fikirleri kendi öğretim uygulamalarına ve öğrencilerle olan etkileşimlerine nasıl uyguladıklarına bakarak ortaya çıkarmayı amaçlamaktadır.

Araştırmanın Nedeni: Kültürel duyarlılık ve sosyal adalet ilkelerinin ortaokul İngilizce derslerine entegrasyonu konusunda öğretmenler arasında bilgi eksikliği olduğu düşünüldüğünden bu araştırma yapılacaktır. Bu çalışmanın odak noktası, ortaokul İngilizce öğretmenlerinin bu fikirleri nasıl gördükleri ve öğretimlerine nasıl uyguladıklarını araştırmaktır.

Araştırmanın Yürütüleceği Yer: Şanlıurfa İl Milli Eğitim'ine bağlı özel ve devlet ortaokulları.

Süresi: 8 ay

Çalışmaya Katılım Onayı:

Araştırmanın amacını, nedenini, yürütüleceği yer ile ilgili bilgileri okudum ve gönüllü olarak üzerine düşen sorumlulukları anladım. Araştırma ile ilgili ayrıntılı açıklamalar yazılı ve sözlü olarak tarafıma sunuldu. Bu araştırmaya ile ilgili faydalar ve riskler ile ilgili bilgilendirildim.

Bu araştırmaya kendi isteğimle, hiçbir baskı ve zorlama olmaksızın katılmayı kabul ediyorum.

Katılımcının (Islak imzası ile**)

Adı-Soyadı:

İmzası**:

Araştırmacının

Adı-Soyadı: Dilşad KÜÇÜKBAYRAK ÇEKİÇ

e-posta:

İmzası: Evrakın Aslı Enstitü Müdürlüğünde İmzalıdır.

***Online yapılacak uygulamalarda, ıslak imza yerine, bilgilendirilmiş onam formunun anketin ilk sayfasındaki en üst bölümüne yerleştirilerek katılımcıların kabul ediyorum onay kutusunu işaretlemesinin istenilmesi gerekmektedir.

Appendix C. Cultural Sensitivity Scale for Teachers

Demographic Questions

1) What is your gender?

a) Female

b) Male

2) What is your age?

a) 20-30 years old

b) 30-40 years old

c) 40-50 years old

d) 50+

3) What is the highest degree or level of education you have completed?

a) High School

b) Bachelor's Degree

c) Master's Degree

d) Ph.D or higher

Kültürel Değerlere Duyarlı Öğretmen Ölçeği

Alt boyutlar	Maddeler
Pedagojik	Grup çalışmalarında farklı kültürlerden öğrencileri bir araya getirmeye özen gösteririm.
	Yeri geldiğinde farklı kültürlere saygı duyulmasına yönelik açıklamalarda bulunurum.
	Öğrencilerimin kültürel birikimlerinin, öğrenme performanslarına etkisi olduğunu düşünürüm.
	Kültürel çeşitliliğin olduğu sınıfta eğitim yapmak hoşuma gider.
	Öğrenme öğretme sürecinde sınıftaki kültürel çeşitliliği dikkate alarak öğrencilerimin kültürel değerlerinden örnekler sunarım.
Farkındalık	Öğrencilerimin kültürel değerlerinin farkındayım.
	Öğrencilerimin kültürel özelliklerini bilmek isterim.
	Kendi kültürel özelliklerimin farkındayım.
	Öğrenme sürecini farklı kültürlerden öğrencilere göre planlamam gerektiğinin farkındayım.
Duyarlılık	Öğrencilerime sahip olduğu kültürel özelliklerden dolayı ayrımcılık yapılması beni rahatsız eder.
	Öğrencilerimin kültürel farklılıklarını dikkate alarak ders işlemenin akademik başarılarını artıracığını düşünürüm.
	Hangi kültürel özelliklere sahip olursa olsun, öğrencilerimin aileleriyle olumlu ilişkiler geliştirmek için çaba gösteririm.
	Derste öğrencilerimin kendi kültürel değerlerinden örnekler vermeleri için teşvik ederim.
	Öğrencilerimin kültürel farklılıklara karşı önyargılarını gidermek için çaba gösteririm.

Beşli likert tipi:

Kesinlikle katılmıyorum -1

Katılmıyorum -2

Kararsızım -3

Katılıyorum - 4

Kesinlikle katılıyorum -5

Appendix D. Social Justice Attitude Scale

Sosyal Adalet Tutum Ölçeği

Aşağıdaki ifadeler, sosyal adaletle ilgili etkinliklere verdiğiniz önem ve değer düzeyini belirlemeye yöneliktir. Lütfen soruları yanıtlarken etkinlikleri doğrudan gerçekleştirip gerçekleştirmediğinizi değil, bu etkinliklerin sizin için önemli ve değerli olup olmadığını göz önünde bulundurunuz.

Dereceleme yaparken, belirtilen ifadeye kesinlikle katılmıyorsanız 1'i; tamamen katılıyorsanız 7'yi işaretleyiniz. Belirtilen ifadeye katılma düzeyiniz bunlardan farklı ise sizin için en uygun tanımlama düzeyini işaretleyiniz. Lütfen boş madde bırakmayınız. Katkılarınız için teşekkür ederim.

Doç. Dr. İlker Cırık

1. Cinsiyetiniz (1) Kadın (2) Erkek
2. Yaşınız (1) 21-27 (2) 28-34 (3) 35-41 (4) 42-48 (5) 49 +
3. Öğrenim düzeyiniz (1) Lisans (2) Lisansüstü
4. Mezun olduğunuz lisans programı (bölüm).....

	Kesinlikle Katılmıyorum		Kararsızım		Tamamen Katılıyorum		
	1	2	3	4	5	6	7
1. Birey ve grupların, özellikle de geleneksel olarak dışlanmış veya aykırı bulunan grupların, konuşma ve seslerini duyurma şansına sahip olmalarının önemli olduğuna inanırım.	1	2	3	4	5	6	7
2. Birey ve grupların, problem, deneyim ve hedeflerini kendi sözcükleri ile tanımlamalarına ve açıklamalarına olanak vermenin önemli olduğuna inanırım.	1	2	3	4	5	6	7
3. Birer sosyal yapı olarak, güç, imtiyaz ve baskı hakkında bireylerle konuşmanın önemli olduğuna inanırım.	1	2	3	4	5	6	7
4. Bireysel acılara neden olan ve bireylerin duygusal iyi oluş durumlarını engelleyen sosyal koşulların değiştirilmesi için uğraş vermenin önemli olduğuna inanırım.	1	2	3	4	5	6	7
5. Birey ve grupların hedeflerini gerçekleştirmelerine yardımcı olmanın önemli olduğuna inanırım.	1	2	3	4	5	6	7
6. Birey ve grupların fiziksel ve duygusal iyi oluş durumlarını desteklemenin önemli olduğuna inanırım.	1	2	3	4	5	6	7
7. Bireylerin farklı toplumsal kimliklerine saygı duymanın ve değer vermenin önemli olduğuna inanırım.	1	2	3	4	5	6	7
8. Bireylerin, yaşamlarını etkileyen kararlarda söz sahibi olmalarına olanak vermenin önemli olduğuna inanırım.	1	2	3	4	5	6	7
9. Birey ve grupların amaçlarına ulaşmalarına yardımcı olan toplumsal kurum ve kuruluşları desteklemenin önemli olduğuna inanırım.	1	2	3	4	5	6	7
10. Toplumumuzdaki müzakere güçlerinin, yükümlülüklerin ve kaynakların adil ve eşit olarak dağıtılmasını desteklemenin önemli olduğuna inanırım.	1	2	3	4	5	6	7
11. Sosyal adaleti desteklemenin önemli olduğuna inanırım.	1	2	3	4	5	6	7

Lütfen arka sayfaya geçiniz

	Kesinlikle Katılmıyorum					Kararsızım		Tamamen Katılıyorum	
	1	2	3	4	5	6	7		
12. İnsanların yaşamları üzerinde olumlu bir etkiye sahip olabilirim.	1	2	3	4	5	6	7		
13. Birey ve grupları güçlendirici çalışmalar yapabilirim.	1	2	3	4	5	6	7		
14. Adalet ve eşitliğin desteklenmesi konusunda insanları etkileyebilirim.	1	2	3	4	5	6	7		
15. Sosyal adaletsizlikler ve sosyal koşulların, sağlık ve duygusal iyi oluş üzerindeki etkileri hakkında insanlarla konuşabilirim.	1	2	3	4	5	6	7		
16. Toplum üzerinde olumlu bir etkiye sahip olabilirim.	1	2	3	4	5	6	7		
17. Çevremdeki insanlar, sosyal adaletle ilgili etkinliklere katılmaktadırlar.	1	2	3	4	5	6	7		
18. Çevremdeki insanlar, toplumsal adaletsizlikler konusunda fikir paylaşımının önemli olduğuna inanırlar.	1	2	3	4	5	6	7		
19. Çevremdeki insanlar, sosyal adaleti geliştirme çabalarının destekleyicisidirler.	1	2	3	4	5	6	7		
20. Çevremdeki insanlar, toplumumuzdaki sosyal adaletsizlikler ve güç eşitsizlikleri sorunlarına duyarlıdır.	1	2	3	4	5	6	7		
21. Gelecekte, toplumumuzdaki tüm birey ve grupların konuşma ve seslerini duyurabilme şansına sahip olmalarını sağlamak için elimden gelenin en iyisini yapmak isterim.	1	2	3	4	5	6	7		
22. Gelecekte, sosyal güç eşitsizlikleri, sosyal adaletsizlikler ve sosyal baskının sağlık ve duygusal iyi oluş üzerindeki etkileri hakkında insanlarla konuşmak isterim.	1	2	3	4	5	6	7		
23. Gelecekte, sosyal adaleti destekleyici etkinliklerle uğraşmak isterim.	1	2	3	4	5	6	7		
24. Gelecekte, sorunlarını tanımlayabilmeleri ve kendi çabalarıyla çözebilmeleri için insanlarla işbirliği içerisinde çalışmak isterim.	1	2	3	4	5	6	7		

Appendix E. Permission of Using Cultural Sensitivity Scale for Teachers



Kasım KARATAŞ

Alıcı: ben ▼

5 Nis 2024 Cum 15:43

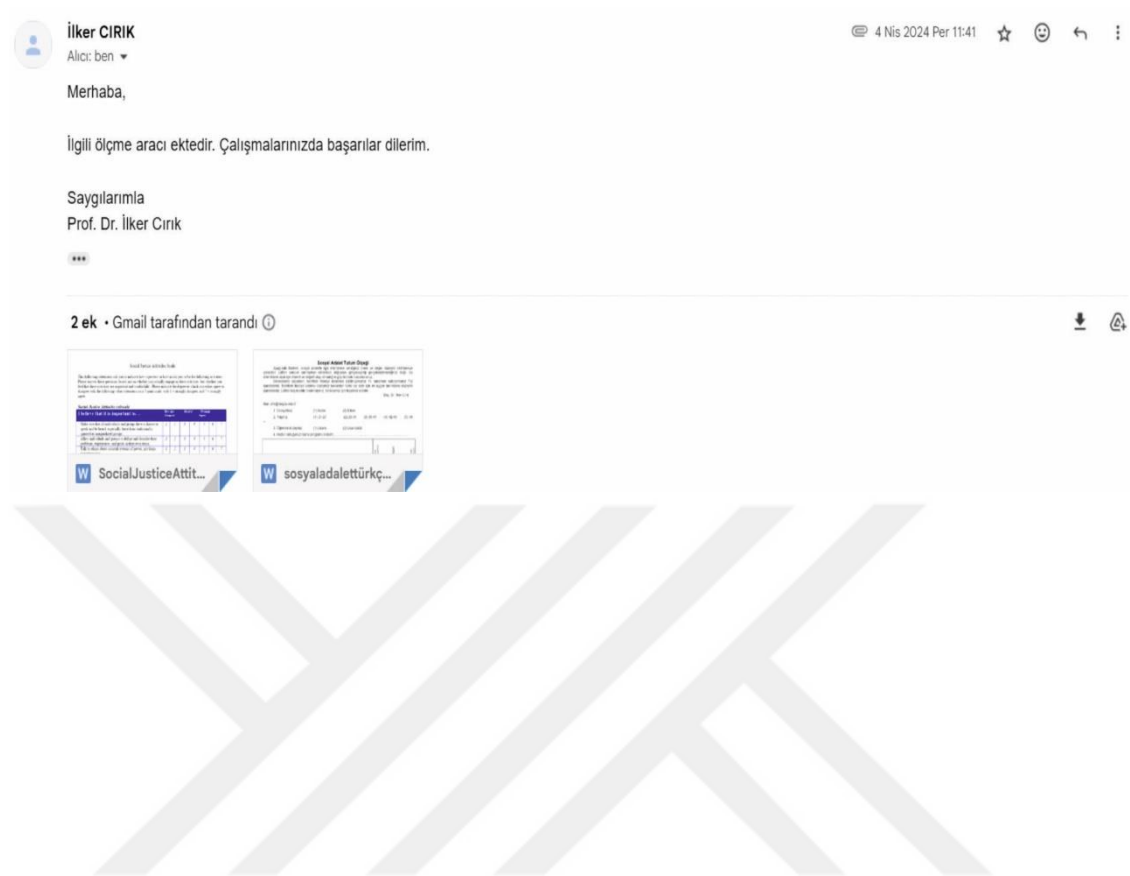


Merhabalar Dilşad Hanım,

Ölçeği çalışmada tabii kullanabilirsin. Kolaylıklar ve başarılar dilerim.



Appendix F. Permission of Using Social Justice Attitude Scale



Appendix G. Request for Ethics Committee Approval for Thesis Research



T.C.
ÇAĞ ÜNİVERSİTESİ
Sosyal Bilimler Enstitüsü



Sayı : E-23867972-050.04.04-2400003709
Konu : Bilimsel Araştırma ve Yayın Etiği
Kurulu Kararı Alınması Hk.

07.05.2024

REKTÖRLÜK MAKAMINA

İlgi: Rektörlük Makamının 09.03.2021 tarih ve E-81570533-050.01.01-2100001828 sayılı Bilimsel Araştırma ve Yayın Etiği Kurulu konulu yazısı.

İlgi tarihli yazı kapsamında İngiliz Dili Eğitimi Tezli Yüksek Lisans Programında tez aşamasında kayıtlı Dilşad KÜÇÜKBAYRAK ÇEKİÇ isimli öğrenciye ait tez evraklarının "Bilimsel Araştırma ve Yayın Etiği Kurulu Onayı" alınmak üzere Ek'te sunulmuş olduğunu arz ederim.

Prof. Dr. Murat KOÇ
Sosyal Bilimler Enstitüsü Müdürü

Ek : Öğrenciye Ait Dosya.

Appendix H. Scientific Research and Publication Ethics Committee Approval of Çağ University



T.C.
ÇAĞ ÜNİVERSİTESİ
Rektörlük



Sayı : E-81570533-044-2400004191
Konu : Bilimsel Araştırma ve Yayın Etiği
Kurul İzni Hk.

23.05.2024

SOSYAL BİLİMLER ENSTİTÜSÜ MÜDÜRLÜĞÜNE

- İlgi : a) 20.05.2024 tarih ve E-23867972- 050.04.04-2400004084 sayılı yazınız.
b) 17.05.2024 tarih ve E-23867972- 050.04.04-2400004038 sayılı yazınız.
c) 10.05.2024 tarih ve E-23867972- 050.04.04-2400003822 sayılı yazınız.
ç) 10.05.2024 tarih ve E-23867972- 050.04.04-2400003827 sayılı yazınız.
d) 07.05.2024 tarih ve E-23867972- 050.04.04-2400003709 sayılı yazınız.

İlgi yazılarda söz konusu edilen Dilşad KÜÇÜKBAYRAK ÇEKİÇ, Derya ÖZCAN, Zehra BAĞCI, Selen ASLAN YILDIRIM, Ecem EKER UKA ve Mehmet EKİZOĞLU isimli öğrencilerimize ait tez evrakları Bilimsel Araştırma ve Yayın Etiği Kurulunda incelenerek uygun görülmüştür.

Bilgilerinizi ve gereğini rica ederim.

Prof. Dr. Ünal AY
Rektör

Appendix I. Request of Online Scientific Research



T.C.
ÇAĞ ÜNİVERSİTESİ
Sosyal Bilimler Enstitüsü



Sayı : E-23867972-044-2400004308
Konu : Dilşad KÜÇÜKBAYRAK
ÇEKİÇ'in Tez Anket İzni Hk.

29.05.2024

DAĞITIM YERLERİNE

Sosyal Bilimler Enstitüsü İngiliz Dili Eğitimi tezli yüksek lisans programında kayıtlı Dilşad KÜÇÜKBAYRAK ÇEKİÇ isimli öğrencinin "Ortaokul İngilizce öğretmenleri arasında kültürel duyarlılık ve sosyal adalet perspektiflerinin araştırılması" başlıklı tezi Dr. Öğr. Üyesi Aysun YURDAIŞIK DAĞTAŞ'ın danışmanlığında yürütülmektedir. Adı geçen öğrenci çalışmasında, Müdürlüğünüze bağlı Haliliye, Karaköprü, Eyyübiye ilçelerinde bulunan devlet okulları ile özel okulların ortaokul kademesinde görev yapan öğretmenleri kapsamak üzere kopyası Ek'lerde sunulan anket uygulamasını yapmayı planlamaktadır. Üniversitemiz Etik Kurulunda yer alan üyelerin onayları alınmış olup, izin verilmesi hususunu bilgilerinize sunarım.

Prof. Dr. Ünal AY
Rektör

Ek : Anket dosyası.

Dağıtım:

Gereği:

T.C.Şanlıurfa İl Millî Eğitim Müdürlüğüne

Bilgi:

T.C.Şanlıurfa Valiliğine

Appendix O. Approval of Online Scientific Research



T.C.
ŞANLIURFA VALİLİĞİ
İl Millî Eğitim Müdürlüğü



Sayı : E-26292541-44-105548814
Konu : Araştırma, Uygulama ve Anket İzni
(Dilşad KÜÇÜKBAYRAK ÇEKİÇ)
Düzeltilme

03.07.2024

DAĞITIM YERLERİNE

İlgi : a)17.07.2023 tarihli ve 79871462 sayılı Valilik Makam Onayı.
b)Çağ Üniversitesi Rektörlüğünün 29.05.2024 tarihli ve 2400004308 sayılı yazısı.

Çağ Üniversitesi Sosyal Bilimler Enstitüsü İngiliz Dili Eğitimi tezli yüksek lisans öğrencisi Dilşad KÜÇÜKBAYRAK ÇEKİÇ tarafından tutanakta belirtilen konu ile ilgili Makale/Araştırma izni hakkındaki ilgi (b) yazısı ve ilgi (a)'da belirtilen Valilik Makam Onayı ile oluşturulan komisyon tarafından incelenmiştir.

İlgilinin çalışmasının Millî Eğitim Bakanlığı Yenilik ve Eğitim Teknolojileri Genel Müdürlüğünün 21/01/2020 tarih ve 2020/2 sayılı genelgede belirtilen hususlar çerçevesinde uygulanabileceği ekte gönderilen komisyon tutanağı ile onaylanmıştır. Denetimleri ilgili okul, ilçe millî eğitim müdürlükleri tarafından gerçekleştirilmek üzere derslerin aksatılmaması kaydıyla, araştırmanın ayrıca öğrenci, veli ve/veya öğretmenlerden alınacak izin ve gönüllük esasları çerçevesinde, tutanakte belirtilen ilimizde Eyyübiye, Haliliye ve Karaköprü ilçelerinde yer alan devlet ortaokullarında ve özel ortaokullarda görev yapan İngilizce öğretmenlerine yönelik araştırma, uygulama ve anket çalışması yapılması hususunda;

Bilgilerinizi ve gereğini arz/rica ederim.

Asım SULTANOĞLU
İl Millî Eğitim Müdürü

EK:

- 1-Komisyon Tutanağı (1 sayfa)
- 2-Anket (11 Sayfa)

Dağıtım:

Gereği:

Eyyübiye İlçe Millî Eğitim Müdürlüğüne
Haliliye İlçe Millî Eğitim Müdürlüğüne
Karaköprü İlçe Millî Eğitim Müdürlüğüne

Bilgi:

Çağ Üniversitesi Rektörlüğüne
(Sosyal Bilimler Enstitüsü)

**ARAŞTIRMA İNCELEME VE DEĞERLENDİRME KOMİSYONU
TOPLANTI TUTANAĞI**

Valilik Makamının 17.07.2023 tarih ve 79871462 sayılı oluruna istinaden oluşturulan komisyonumuz toplanarak; Çağ Üniversitesi Rektörlüğünün 29.05.2024 tarih ve 2400004308 sayılı yazısına istinaden, Çağ Üniversitesi Sosyal Bilimler Enstitüsü İngiliz Dili Eğitimi, Tezli Yüksek Lisans Programı Öğrencisi Dilşad KÜÇÜKBAYRAK ÇEKİÇ'in, Araştırma çalışması uygulayacağı "Ortaokul İngilizce Öğretmenleri Arasında Kültürel Duyarlılık ve Sosyal Adalet Perspektiflerinin Araştırılması " adlı Araştırma çalışması ve müdürlüğümüzce mühürlenmiş ekteki uygulama ölçeklerinin; Milli Eğitim Bakanlığı Yenilik ve Eğitim Teknolojileri Genel Müdürlüğünün 21/01/2020 tarih ve 2020/2 sayılı genelgede belirtilen hususlar çerçevesinde, Türkiye Cumhuriyeti Anayasası, Milli Eğitim Temel Kanunu ile Türk Milli Eğitiminin genel amaçlarına uygun olarak yürürlükte olan tüm yasal düzenlemelerde belirtilen ilke, esas ve amaçlara aykırılık teşkil etmeyecek şekilde, denetimleri ilgili okul, İlçe Milli Eğitim Müdürlükleri tarafından gerçekleştirilmek üzere, derslerin aksatılmaması kaydıyla, araştırmanın ayrıca öğrenci, veli ve/veya öğretmenlerden alınacak izin ve gönüllülük esasları çerçevesinde 2024 yılı sonuna kadar, Haliliye , Eyyübiye ve Karaköprü'de yer alan ortaokullardaki İngilizce öğretmenlerine yönelik Araştırma, Uygulama ve Anket çalışması talebi komisyonumuzca uygun görülmüştür.

Evrakın Aslı Enstitü Müdürlüğünde İmzalıdır

İsmail TOGA
Komisyon Başkanı

Mucahit Muhammed HAYDARLI
Üye

Muharrem ÇELİK
Üye