A GLOBALLY COMPETENT TEACHER AS A CITIZEN: A STUDY OF PRIMARY SCHOOL TEACHERS' COMPETENCES RELATED TO GLOBAL CITIZENSHIP

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Thesis Abstract

Birgül Sarıoğlu, "A Globally Competent Teacher as A Citizen: A Study of Primary School Teachers' Competences Related to Global Citizenship"

Since, in the more complex world of the future, people will be more interdependent upon and interconnected with each other, the education of individuals with the competency of a global citizen is important for a more just and egalitarian world and the ability to learn to live and work together. It is a fact that teachers play a significant role and have a great responsibility within this process. This study, therefore, has been implemented with the participation of primary school teachers, who will equip the citizens of future with the competencies of global citizenship, for two main objectives.

Within the compass of the first objective, the seven participants were asked to define a globally competent teacher as a citizen by means of the Normative Delphi Technique. After three rounds of application, a consensus was obtained among the participants, which constituted the definition of a globally competent teacher as a citizen.

Within the domain of the second objective, the global competency areas regarding the knowledge, understanding, skills, values and attitudes that the six participants have as globally competent teachers were analysed in several stages by means of Interpretative Phenomenological Analysis. As a result of the analysis conducted and based on the prepared scale, twenty five of the fifty one emergent themes listed under the eight super-ordinate themes which are regarded as the sub-competency areas of global citizenship competency were observed in the participants. The analysis of how do teachers' competences diverge and converge in terms of having competence in the super-ordinate themes has been conducted in two stages and in accordance with the observed emergent themes. In this sense, it has been accepted that the participants converge on the existence of super-ordinate themes of "diversity, value and respect" and "empathy and sense of common humanity" and the absence of the super-ordinate themes of "critical thinking", "ability to argue effectively" and "commitment to social justice and equity". It has been accepted that they diverge on the super-ordinate themes of "social justice and equity", "peace and conflict" and "respect for people and things". In the last stage of this study, a quadruple Likert evaluation was made in accordance with the total number of the observed individual emergent themes. In terms of being "a globally competent teacher as a citizen", it has been found that, out of the six participants, one of them is "fully competent", two of them are "competent", two of them are "slightly competent" and one of them is "not competent".

Tez Özeti

Birgül Sarıoğlu, "Vatandaş Olarak Dünya Düzeyinde Yetkin Öğretmen: İlköğretim Sınıf Öğretmenlerinin Dünya Vatandaşlığıyla İlgili Yetkinliklerinin İncelenmesine İlişkin Bir Çalışma"

Geleceğin daha karmaşık dünyasında insanlar birbirine daha bağımlı ve daha yoğun iletişim içinde olacağından, dünya vatandaşı yetkinliğine sahip bireylerin yetiştirilmesi hem daha adil ve eşit bir dünya hem de bir arada yaşamayı ve çalışmayı öğrenmek açılarından önemlidir. Bu süreçte, öğretmenlerin önemli rol ve sorumluluk taşıdıkları bir gerçektir. Dolayısıyla bu çalışma, dünya vatandaşlığı yetkinliklerini geleceğin vatandaşlarına kazandırmaya sağlayacak olan ilköğretim sınıf öğretmenleriyle iki amaç kapsamında yürütülmüştür.

Çalışmanın birinci amacı kapsamında, Normative Delphi Tekniği kullanılarak yedi katılımcıdan vatandaş olarak dünya düzeyinde yetkin öğretmeni tanımlamaları istenmiştir. Üç raudluk uygulama sonucunda, katılımcılar arasında konsensusa ulaşılarak, vatandaş olarak dünya düzeyinde yetkin öğretmen tanımına erişilmiştir.

Çalışmanın ikinci amacı kapsamında, Yorumlayıcı Fenomenolojik Analiz (Interpretative Phenomenological Analysis) kullanılarak, altı katılımcının dünya düzeyinde yetkin öğretmenler olarak, sahip oldukları bilgi, anlayış, beceriler, değerler ve tutumlarına ilişkin küresel yetkinlik alanları birkaç aşama yoluyla analiz edilmiştir. Hazırlanan ölçeğe dayanılarak yapılan analiz sonucunda, dünya vatandaşlığı yetkinliğinin, alt yetkinliği kabul edilen sekiz üst-tema altındaki elli bir belirleyici-temanın, yirmi beşi katılımcılarda gözlemlenmiştir. Belirlenen üst-temalara sahip olmak açısından katılımcıların hangi üst-temalarda birleştiği ve ayrıldığının analizi de, gözlenen belirleyici-temalara bağlı olarak iki aşamalı yapılmıştır. Bu bağlamda, katılımcıların "farklılıklara değer ve saygı göstermeyi bilme ve anlama" ve "insanlığın ihtiyaçlarına ve haklarına duyarlı olma" üst-temalarının varlığı konusunda ve "eleştirel düşünme becerisi", "etkili müzakere etme becerisi" ve "sosyal adalet ve eşitlik için sorumluluk" üst-temalarının yokluğu konusunda birleştikleri kabul edilmiştir. "Sosyal adalet ve eşitlik bilgi ve anlayışı", "barış ve çatışma durumunu bilme ve anlama" ve "her şeye saygı gösterme becerisi" üst-temalarında ayrıldıkları kabul edilmiştir. Bu çalışmanın en son aşamasında, toplam gözlemlenen bireysel belirleyici-tema sayısına göre 4'lü likert değerlendirmesi yapılmıştır. "Vatandaş olarak dünya düzeyinde yetkin öğretmen" olma açısından, altı katılımcıdan biri "tamamen yetkin", ikisi "yetkin", ikisi "çok az yetkin" ve biri de "hiç yetkin değil" sonucuna ulaşılmıştır.

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ABBREVIATIONS

IPA	: Interpretative Phenomenological Analysis
MoNE	: Ministiry of National Education
Oxfam GB	: Oxfam Great Britain
ST	: Super-Ordinate Theme
E	: Emergent Theme
TR	: The Code of Turkish Original Statement
…	: Significant Pause
[ ]	: Material Omitted
[Where I live]	: Explanatory Material Added by the Researcher

CHAPTER I

INTRODUCTION

The Nature of the Problem

Globalization is the two-faced word of our era. While some people claim that it has started a new period and brought freedom, democracy, and wealth, there are also those who assert that poverty, environmental devastation, and corporate dominance are the negative consequences of globalization. On the other hand, both sides agree that globalization is an economic and technological force which is inescapable (Strange, 1996; Ohmae, 1990). Thus, no single definition of globalization exists. According to Held and McGrew (2006), "globalization, simply put, denotes the expanding scale, growing magnitude, speeding up and deepening impact of transcontinental flows and patterns of social interaction" (p. 1). Omoregie (2007)'s definition of globalization which is "a phenomenon that represents the emerging worldwide interdependence of individuals and countries, which is characterized by various economic, political, cultural and social realities" (p. 3). Thus, it might be said that globalization has given rise to the growing interdependence and interconnectedness of the world. In fact, the interdependence is much like that of the word multinational, so the interdependence and interconnectedness consist of not only an economic phenomenon but also political, social, and cultural phenomena.

There are effects of technology on civic life (Strange, 1996). In addition to this, the velocity of knowledge change has become dynamic as well as technology (Ohmae, 1990; Strange, 1996). Today, in the age of information and communication technology, the Internet has penetrated more than %34 of the world's population (Miniwatts

Marketing Group, 2012). Information and communication technologies, especially the Internet, have produced new styles of expression and attachment amongst people, patterns of social interaction and new public spheres that are not easily and effectively managed by states conceived as the network societies. Distances have disappeared for certain human activities. Olson and Kroeger (2001) claim that "what happens in one locality to one culture affects other cultures" (p. 116). The new society in which citizens are likely to act, contest, and interfere in every value and attitude into what is becoming a worldwide debate over globalization. They may also create or contribute to the news and yield or deliver new sources and forms of the news (P. J. Smith, 2001; Movius, 2010). For instance, the high-tech communication have become a tool for student activists in the immigrants' right movement. They benefit from this tool to resist to the global order (Collin & Apple, 2010). In addition to this, Giddens (1999a) points that new communication process has developed "more active and reflective citizenries than existed before" (p. 73). Meanwhile, electronic communication gradually destroyes the constraints of distance and time on social interaction (Giddens, 1999b; Movius, 2010). For A. D. Smith (1990), new communication system "…..make possible a denser, more intense interaction between members of communities who share common cultural characteristics….." (p. 175).

On the contrary, this situation should not be read "…as universal process of global integration in which there is a growing convergence of cultures and civilizations" (Held & McGrew, 2006, p. 1). Held (1996) states that global forces including techonological changes, the fluctuation of global economy, and ecological risks have strikingly influenced personal aspects of people's lives. Besides, civic war, ethnic conflict or simple crime within states that may present much greater threats to civic life than inter-state war when the risks to life have considerably increased

(Strange, 1996). Indeed, the awareness of growing interdependence and interconnectedness produces new conflicts, hostilities, and rooted fear of difference or xenophobia (Held & McGrew, 2006; Schultz, Guevara, Ratnam, Wierenga, Wyn & Sowerby, 2009).

According to Fraser (2009), distribution, recognition, and political dimensions are the dimensions of justice, and the political dimension of justice that embodies other dimensions explains who is included in and excluded from the political constitution of society. Thus, widening world inequalities and worsening the lot of impoverished has risen in every field recently (Giddens, 1999a & 1999b; Held, 1996; Held & McGrew, 2006; Zhou, 2010). In addition to these, political violence has been dominant around the world due to the scarce resources of the world and the inability to tolerate different ideas and interests within nations (Reimers, 2009). Therefore, in the rapidly changing world, the global negative issues, primarily injustice and inequality have been increasing very fast and affecting the lives of people differently. For instance, inequalities and hierarchies are growing on account of migration and gender senses. In fact, "migration across international borders is best understood as a transnational phenomenon and that this interpretation corresponds with, and reinforces, a pluralistic conception of citizenship" (Pheko, 2010, p. 404). It is seen that migration and international travel have increased crucially in recent times (Zhao, 2010). Women and gender citizenship are also critical nuances in order to formulate social policies and rights as equally as men. Concurrently, the increasing division through fear of difference is being produces across national and religious lines (Matthews, 2005; Gillborn, 2006; Schultz et al., 2009). For example, the World Value Survey (2005-08) points that national and local identities remain stronger than the identity of a world citizen among respondents who have university or higher education degree. According

to the result, universal identity is relatively weak and even educated people feel that they belong to their own national and local identities. What is more, the number of educated citizens have ever discerned or thought these unstoppable issues since they do not have any global understanding or are not conscious of the issues.

Obviously, the world is much more interdependent than it was a century ago. Today, the shared problems that people deal with are not just constituted from the outside, but also from the inside. The recognition of differences and respect for all diversities are important for everyone. Acquiring the nature of the minorities, their relationship to the rest of society, and universal values are crucial to co-exist and work together. The differences are in the fields of race, ethnicity, cultural heritage or religious community that may produce conflicts among the citizens of a society and all over the world. It is a fact that ethnic and religious minorities in a society have cultural needs and customs that are neglected by sitting arrangements (Modood, 2007; Ohmae, 1990). For example, in Turkey, some diverse groups such as Kurds and Alevites have been struggling for years to be able to take respect and recognition. Meanwhile, these people may say that they do not feel belonging of the country because of these discriminatory regulations, values, and attitudes.

Therefore, state policy makers face urgent questions as to how to minimize the obvious and unethical drawbacks. Held and McGrew (2007) points a "cosmopolitan social democracy". This approach avoids the extremes of neo-liberalism, which proposes no solutions to market failure, and the radical position of extreme optimism for the local to deal with global problems. According to Held and McGrew (2007):

> …cosmopolitan social democracy requires strong competent governance at all level, local, national, regional and global. The common ground represented by cosmopolitan social democracy provides a basis for a little optimism that global social justice is not simply a utopian goal. Moreover, it can be conceived as establishing the necessary ethical and institutional foundations for a progressive shift in the direction of a more cosmopolitan world order. In a

> world of overlapping communities and power system, global issues are an inescapable elements of the agenda of all polities and many organizations. The principal political question of our times is how these issues are best addressed or governed, and how global justice and security can be provided. Cosmopolitan social democracy "provides a framework for progressive thinking and political action on these questions in a context of shared global concerns…(p. 217).

Here, it is necessary to take into consideration the contributions of Fraser (1992) to public sphere theory and the suspicions of Kymlicka (2001). Common concerns may jeopardize multiculturalism or social equality, so the identities, interests, and needs of subordinated social groups' members such as women, workers, people of color, lesbians, and gays are different and these issues should not be neglected by others. According to Fraser (1992), "democratic publicity requires positive guarantees of opportunities for minorities to convince others" (p. 129). Nevertheless, developing a collective mind and identity is necessary to deal with local and global conflicts and learn to co-exist. P. J. Smith (2001) stresses that "concerned citizens are increasingly acting at both the national and global levels to counteract the power of…." (p. 135).

Ferguson (2005) mentions "sinking globalization" and Saul (2004) discusses "the end of globalization". Thus, whether economic globalization has been continuing or not, democracy must become transnational because this era requires global solutions. "Democratising democracy" is the need for all countries, particularly democratic countries (Giddens, 1999a, p. 75). During the process, the most important area is the nurturing of a strong civic culture or society that allows for the democratizing of democracy. Civic society where global competences include sense of social justice and equity, critical thinking, tolerance, empathy and respect for all diversities, have to be developed is not either the state or the market. Therefore, the notion of conscious citizenship is a must to struggle for justice and equality. Global citizenship is becoming an active life that can be performed at all levels, locally, nationally, and globally (P. J.

Smith, 2001). It concurrently performs as a force for inclusion and exclusion through the world (Pheko, 2010). Besides, global citizenship is critical for being aware of all processes of the world and for respecting all diversities. It also provides an opportunity for declining division through fear of diversity. For example, after September 11, 2011, fear for personal security has been so great among the citizens of the U.S. who have been unprepared to cope with the terrible events. Bikson, Treverton, Moini and Lindstrom (2003) emphasize that " The events of September 11 underscore the importance of developing a broader and deeper understanding of the differing perspective of people from other countries and other cultures, and of learning to work effectively with people who differ in language, customs, and in some cases, political and social values" (p. 1). Thus, the need for globally competent citizenship is not only for governments, but also for corporations, non-governmental institutions, and intergovernmental organizations so they can co-exist and work together.

Under these circumstances, the future's children will live in a more globally interconnected and interdependent society than that of today. Unfortunately, Olson and Kroeger (2001) urge that "intercultural sensitivity does not come naturally" (p. 116). Accordingly, the education of citizens is becoming a critical issue because of the improving interdependence of nations and the increasing fear of diversity, the requirement of the education of citizens has increased very fast. The education of citizens prepares all people to discern the sources of events and the potential results of all over the world. Thus, education institutions face many significant issues in order to equip future children to live in more intertwined world (Zhao, 2010). Everyone agrees that all the citizens of the world can have responsibilities in coping with global difficulties, but no one can answer "how". For instance, in Turkey, many people, such as politicians, business people, educators, managers, agree with join the processes of the

world through educated citizens. However, no one asks the following questions: Is the education system of Turkey adequate for preparing all students for participating in the processes of the world? Or, is the higher education of Turkey concerned with preparing teachers ethically and intellectually for globally competent citizenship? Or, are primary school teachers of Turkey adequate and fit to teach globally? Or, do teachers have mainly global competences? In fact, educational institutions such as schools, universities, adult education centers, and non-governmental organizations have been unsuccessful getting ordinary citizens ready to easily comprehend to the nature of global events and challenges. The failure to acquire the skills of global citizenship has influenced growing and expanding challenges and conflicts with nations (Reimers, 2009).

Ratnam (as cited in Schultz et al., 2009, p. 1024) stresses that the need for future generations that are aware of global issues and acquisition of global skills, values, and attitudes so as to be able to handle cross-cultural communication and relationships, and so as to be involved in creating positive lives. For instance, Fisher and Hicks (as cited in Robbins et al., 2003, p. 93) determined world studies that supported education for global citizenship in England as "studies which promote the knowledge, attitudes and skills that are relevant to living responsibly in a multi-cultural and interdependent world". In this process, the education of globally competent citizenship has been accepted as a necessary tool for equipping future citizens with the global competences needed for an equal and fair world. Future generations would participate effectively and contribute to a positively shared future if they were globally competent citizens in civic life. In this point, the teachers' role stands out as major force because the duty of the teacher produces the human resources who will act as advocates, doctors, educators, engineers, and the like. For example, Guerra (2008) says that universities across the

United States talk about the important role of teachers during preparing students as global citizens. Concurrently, the study of Steiner (as cited in Robbins et al., 2003, p. 93) indicates that teachers were "happy to incorporate teaching relating to the environment or to other cultures, but tended to ignore more complex global issues". Apple (2010) argues that "we must think globally about education" (p. 222). For education of globally competent citizenship, globally competent teachers are needed in an educational system. Similarly, the globally competent primary school teacher must aim at training the globally competent citizens of the world. The training of globally competent citizenship is also a critical competence of a citizen's personal development, and so a primary school teacher' role is undeniable.

As a result, globalization has not only resulted in the interconnection and interdependency of the world, but also created conflicts and contradictions throughout the world. In spite of enhancing cultural understanding, it is a global culture that is fundamentally memoryless (A. D. Smith, 1990). In fact, there is no common universal ways of thinking and no common universal pool of memories through which the citizens of the world can unite (Bozeman, 1985). It is clear that globalization has brought about many grief event and results about social justice and equity and can affect anyone or any region at any time, nevertheless, concurrently, technologies of information, communication, and transportation should not be sacrificed in the contemporary era because they have facilitated the life of humanity and strengthened communication processes among from local level to global level. Therefore, global awareness has to fight against all difficulties for survival (Bozeman, 1985). Education is a political process and carries today's wishes and hopes into future by means of today's children, who may build a fair world for themselves. Indeed, globalization has literature in way of conceptions, definitions, and terms. Therefore, confronted with globalization,

no one or no country has the right to not equip today's children with educational tools for the future world. Knowing is that every conception or definition consists of two sides that represent two controversial poles. Therefore, it is important that while using every conception, definition, or term, teachers can submit each one to their students more correctly and demonstrate their skills, values, and attitudes as globally competent citizen to their students.

The study conceives of citizenship education in both in-school and out-of-school context. That is to say, a primary school teacher can understand and interpret the implications of the world, effectively work with culturally and linguistically diverse students, and have the courage and ability to speak and defend children's future (Zhao, 2010). Accordingly, this study will first try to define who a globally competent teacher as a citizen is. Secondly, it will try to denote the teachers' knowledge and understanding, skills, and values and attitudes for being globally competent citizens. Finally, it will compare teachers' competences in terms of convergence and divergence.

Statement of the Problem

The role of the teachers is critical in order to build understanding of world citizenship. In most of the public primary schools, the majority of knowledge, skills, values, and attitudes are taught by a single classroom teacher during the first years of primary school. During the early years of the education of children, they have close communication and interaction with their classroom teachers. In addition, their whole learning experiences in the primary school gives rise to essential impacts on their future lives. The teachers' role is not to just assess their students' knowledge. The study of Sehlola and Jita (2010) emphasizes that "teachers offer play a significant role in

providing students with opportunities to learn about those particular subject areas" (p. 262).

Besides, teachers provide their students with a more expansive understanding of how to explain ideas, ask questions, make connections, develop critical thinking and problem solving skills, and tell people what to think and do (Guerra, 2008; McLeod & Maimon, 2000). According to Guerra (2008) "the role of teachers at all grade levels invariably shifts as they become cultural mediators who can help their students with 'the imperfect world of human communication,' and in so doing, offer them varied choices on how to make use of the alternative discourses they bring to and the academic discourses they encounter in any classroom situation" (p. 298). In addition to this, Batho (as cited in Wilkins, 2003, p. 64) states that "the degree to which teachers may (or should) influence their pupils according to their own social values has always been a central argument in education.

Concerning the citizenship education, the above mentioned points are crucial because the teachers encourage their students to consider and take responsibility for their actions efficiently in order to become globally competent citizens. Wilkins (2003) points out that teachers' role is a vital element during citizenship education, and so "teachers must be trained for the central role" (p. 74). Beside, Walkington and Wilkins's study (as cited in Wilkins, 2003, p. 64) emphasizes that " a correlation between the overall attitudes and values of individual teachers (their personal 'world-view') and their classroom practice when teaching, particularly in areas of the curriculum (such as citizenship) relating directly to social issues". The need to be able to critically analyze the issues of education and society is very important. At the same time, following global problems including injustice, unfair treatment and failures, and support developments and improvements is the key to a good role model of a primary school teacher. Thus, a

teacher would work to create opportunities for his/her students to become global citizens although dominant rules are arranged against them, if s/he was globally competent (Guerra, 2008).

In Turkey, the mainstream of knowledge, skills, values, and attitudes are taught by a single classroom teacher during the first five years of primary school. Hence, the five years are critical for the future's adults of Turkey to prepare and become globally competent citizens for an equal and fair world. It is interesting that when the data of this study was collected, the government of Turkey had made considerable amendments to five years compulsory education since June 2012. Accordingly, compulsory education time increased from eight years to twelve, and called 4+4+4, but the first five years of primary school supported by primary school teachers was reduced to four years.

This study firstly aims to define a globally competent teacher as a citizen. The second aim of the study is to reveal the teachers' knowledge and understanding, skills, and values and attitudes for being globally competent citizens because they produce the future's citizens needed for the equal and fair world. Furthermore, based on the results of the second aim of this study, teachers' competences in terms of convergence and divergence will be compared to denote deficit competency areas of global citizenship.

Purpose of the Study

Studying the above mentioned three areas, this study examines the knowledge and understanding, skills, and values and attitudes toward being a globally competent teacher in order to equip the future's citizens with the global competences needed for the equal and fair world.

An accomplished teacher can train accomplished students or individuals. For instance, a teacher must believe and practice fairness, respect, and equity while dealing with students irrespective of gender, race, ethnicity and other differences in a learning environment; one will be globally competent (Omoregie, 2007). A teacher should have knowledge of societal, national, and international norms and values, basic skills coping with challenges and be able to express his/her values and attitudes in the learning environment if educators, parents, politicians, and activists would like all children to be trained as globally competent citizens. Hence, a globally competent teacher is one who has basic competences in order to teach, and who supports his/her students to become sensitive to differences. To create globally competent citizens, it is critical to analyze how teachers define what globally competent citizenship is. Also, producing the future's citizens for the equal and fair world, it is important to examine the primary school teachers' knowledge and understanding, skills, and values and attitudes, and compare all competences each other for revealing deficit competency areas of global citizenship.

Significance of the Study

Findings from this study will reveal the teachers' knowledge and understanding, skills, and values and attitudes for being globally competent citizens because it is vital that they prepare the future's citizens needed for the equal and fair world. All reached competences were compared to each other with regard to the convergences and divergences related to the competency areas of global citizenship. Furthermore, this study will contribute to show deficits in the competences of global citizenship of primary school teachers. Ultimately, all the findings of this study may produce an initial competency model for global citizenship. This model may be used by all organizations

such as schools, non-governmental organizations, corporations, and political parties can be identified as a strategy for the organizations to become globally competent in order to contribute the equal and fair world locally and globally.

Research Questions

This study will answer the following research questions:

1. How do teachers define a globally competent teacher as a citizen?
2. To what extent do teachers have knowledge and understanding, skills, and values and attitudes for being globally competent citizens?
3. How do teachers' competences converge and diverge?

Definitions of Terms

The concept and terms are defined to help the reader fully understand the study. All the definitions are constitutive in the study. The following definition needs to be explained for this study:

Global competence is “having an open mind while actively seeking to understand cultural norms and expectations of others, leveraging this gained knowledge to interact, communicate, and work effectively outside one’s environment” (Hunter, 2004, p. 101).

Global citizenship is based on rights. These rights are freedom of action, freedom of thought, and freedom from discrimination. The freedom of global citizenship “is corporate responsibility, which manifest itself in an ethical concern for social justice” (Griffith, 1998, p. 39).

A globally competent citizen is to have "enough substantive knowledge, perceptual understanding, and intercultural communication skills to effectively interact in our globally interdependent world" (Olson & Kroeger, 2001, p. 117).

A globally competent teacher has "a global perspective, model cultural sensitivity, model global citizenship, and engage students in educational activities aimed at developing global citizenship" (Zhao, 2010, p. 427).

CHAPTER II

LITERATURE REVIEW

Defining a Global Citizen and Global Citizenship

A citizen may be defined as "a native or naturalized member of a state or nation who owes allegiance to its government and is entitled to its protection (distinguished from alien)". This is the definition of citizen in Webster's Encyclopedic Dictionary (1996, p. 270). This same dictionary defines citizenship as "the state of being vested with the rights, privileges, and duties of a citizen" and "the character of an individual viewed as a member of society; behavior in terms of the duties, obligations, and functions of a citizen" (p. 270).

Nowadays, people live in globally interdependent and interconnected society, and in the future, it seems that today's children will live in a more globalized world. Societies are becoming increasingly culturally and racially diverse due to the increase of the movement of people all over the world. There are still national borders on the maps, but they have been abandoned by human beings by reason of mobility between countries. According to Giddens (1991), ". . ., for the first time in human history, 'self' and 'society' are interrelated in a global milieu" (p. 32). It seems that human beings no longer need each other all over the world. Despite this need, because of coming from different tribes, speaking different languages, and having diverse customs and traditions, they do not know another one very well (Zhao, 2009). Therefore, depending upon these changes, the formerly mentioned meanings of citizen and citizenship concepts that have broadened and become more comprehensive definitions, and they have been called "global citizen" and "global citizenship". The definitions of global

citizen and global citizenship are not without problems. There are also arguable views. For instance, some claim that we are citizens of a nation, so we cannot be citizens of the world, so the notion of global citizenship can seem to be as a paradox (Davies, 2008). There are some tensions about the issues as follows (Griffith, 1998):

- Citizens must belong to an identifiable community from which they claim their rights: one cannot be a citizen of an ideal
- Universality and relativism are philosophically opposed concepts and cannot co-exist
- Universal declarations of human rights are not universally representative, but are Western patriarchal constructs
- International agreements, declarations and conventions are formal rather than substantive
- History suggests that global citizenship is an impossibility
- There are anomalies within the various instruments which purport to champion universal freedoms and equalities (pp. 41-43).

On the other hand, it is known that these terms are being used increasingly in educational circles, and so there are a plenty of views about what they are. These starts from the idea that everyone is both a locally and globally citizen of the world. Gonçalves e Silva (2004) expresses that "a citizen is a person who works against injustice not only for individual recognition or personal advantage but for the benefit of all people" (p. 197). Continuation of this, Griffith (1998) defines the picture of the global citizen as follow:

> not merely aware of her rights but able and desirous to act upon them; of an autonomous and inquiring critical disposition; but her decisions and actions tempered by an ethical concern for social justice and the dignity of humankind; therefore able, through her actions to control and enhance 'the trajectory of the self' through life whilst contributing to the commonweal, the public welfare, with a sense of civic duty to replenish society (p. 40).

Many organizations such as the Green Party, Greenpeace, Amnesty International, Education in Human Rights Network, Oxfam Great Britain, and Friends of The Earth also support the idea of global citizenship in the sense of sharing a planetary setting (Griffith, 1998). For instance, Oxfam International (2013) is a confederation of 17

independent non-governmental organizations working in 94 countries worldwide . In 1942, the name “Oxfam” comes from the Oxford Committee for Famine Relief, founded in Britain. Oxfam has been working as a global movement to focus on vital issues to tackle the root causes of poverty, from life's basics such as food, water, health and education, to complex questions around aid, climate change, and human rights. Oxfam Great Britain (Oxfam GB) is also a member of Oxfam International and supports active global citizenship. Accordingly, Oxfam GB’s curriculum for global citizenship has defined a global citizen as someone who:

- is aware of the wider world and has a sense of their own role as a world citizen
- respect and values diversity
- has an understanding of how the world works
- is outraged by social injustice
- participates in the community at a range of levels from the local to the global
- is willing to act to make the world a more equitable and sustainable place
- takes responsibilities for their actions (Oxfam GB, 2006, p. 3).

In Turkey, the Gürkaynak Citizenship Institute (2007), a Non-Governmental Organization, was opened to contribute to the establishment and stability of a democratic, contemporary, civilized society with conscious citizens. The Institute states that the citizen of the twenty-first century must become effective, capable, and participate and must have some traits as given below. He/She

- is respectful and sensitive to human pride and human rights, and objects to actions that are incompatible with human pride, such as torture;
- has confidence in the civil state and the superiority of law, and stands up against unfair actions;
- knows his or her rights and freedoms and the ways to use and protect them;
- is conscious and responsible of being a citizen and has the power to act;
- has social responsibility;
- makes decisions in a rational manner about his or her position as a citizen;
- knows how to think critically, to behave responsibly, to solve problems and conflicts without violence, who knows the basic principles and processes of human rights (and the related international documents), knows how to get organized with a cooperative effort, knows how to decide with the group, knows the ways to act to protect and using his or her rights, knows how to

communicate in a healthy manner (expressing oneself, listening, using non-verbal communication and "reading", etc.);
- is against violence and supports peace;
- has assimilated concepts of justice, freedom, peace, equality, and fairness;
- has outgrown prejudice;
- is sensitive to environmental problems;
- can stand against unjust laws;
- has developed skills for positive inter-personal relations, producing ideas and researching (¶ 7).

In the twenty-first century, human beings have rights, duties and identity, and so the potential for representation on a global scale by the way of global citizenship needs recognition (Langran, Langran & Ozment, 2009). For Noddings (2005), global citizenship is based on the notion of concern. Global citizenship firstly refers the welfare of the national, the regional, the global, and their inhabitants; secondly, the health of physical world and its preservation; thirdly, the balance of diversity, unity, and universality; finally, worldwide social and economic justice.

According to Langran, et al. (2009), there are the three dimensions of citizenship outlined by Carens (2000) and applied the global level provide a comprehensive framework. The legal dimension of global citizenship consists of the universal human rights and duties that come from the interconnectedness of the world. The psychological dimension provides a sense of identity in a global community. The political dimension of global citizenship illustrates the role of intergovernmental organizations that have a degree of representative legitimacy that can be increased awareness within and between societies. By implication, global citizenship is based on rights. These rights are freedom of action, freedom of thought, and freedom from discrimination. The freedom of global citizenship "is corporate responsibility, which manifest itself in an ethical concern for social justice" (Griffith, 1998, p. 39). Thus, global citizenship consists of rights, responsibilities, and actions. Morais and Ogden (2010) urge that social responsibility, global competence, and global civic engagement

are the three interrelated dimensions of global citizenship and each dimension are multiple sub-dimensions that show the complexity of the construct od global citizenship (see Figure 1). According to Noddings (2005), these three dimensions are critical to global citizenship.

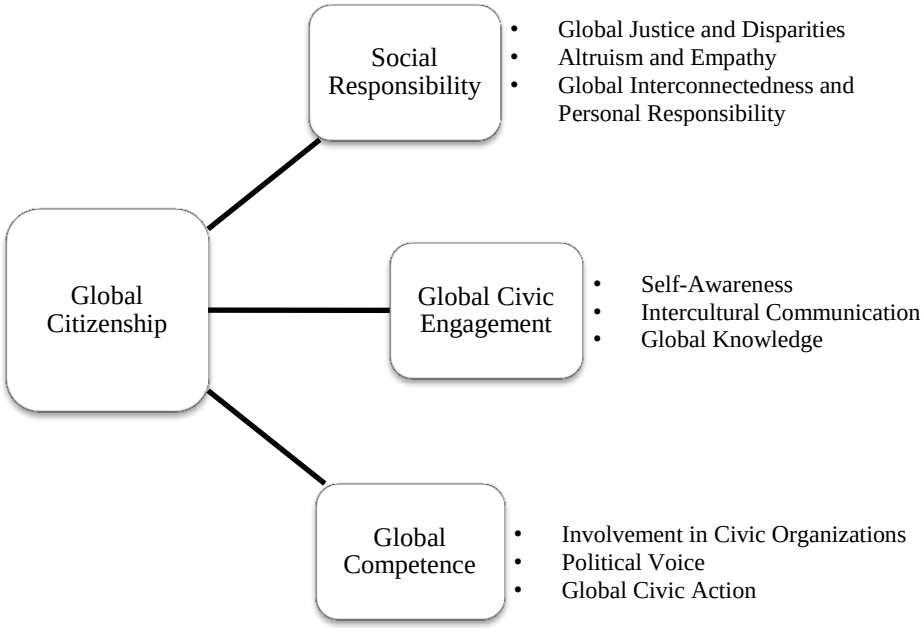

Figure 1: Global citizenship conceptual model
Source: Morais and Ogden, 2010, p. 3.

In addition, the definitions of global citizenship emphasizes all competences that a citizen of the world has. The findings of Morais and Ogden's study (2010) show that social responsibility is a weaker dimension of global citizenship than global competence and global civic engagement that are both strong dimensions of global citizenship. Hence, Zhao (2010) states that "global citizenship is closely related to global competence and often considered a part of global competence" (p. 427). He also argues that "understanding global interdependence, appreciating cultural and social differences, and committing to justice for all human beings" stands for global citizenship (p. 427). Griffith (1998) argues that global citizenship is dynamic, action underpinned with ethical imprimatur" (p. 40). For Zhao (2010), "global citizenship means assuming

agency and responsibilities in global affairs" (p. 427). In this sense, it is thought that everyone who is a citizen of the world should have some competences for struggling against whole unfairness because the citizens of the world have responsibilities for not only each other but also the world in order to deal with injustice and inequality, and to join actively to do so.

In fact, the concept of global citizenship does not promote a political perspective or ideology. However, global challenges and realities strongly influence all nations and regions, so it takes a solid base to take a stand against continual inequalities and injustice (Apple, 2010). The citizens of the world may develop collective capacities among people to enable manage their lives with global abilities and undertake understanding of democratic administrations. Although these collective capacities may be of mutual benefit, they do not endanger the base of beliefs and values. In this way, collaboration and common sense that may begin to overstep limits of race, class, gender, sexuality, age, ability, economic exploitation, and environment issues may be being built (Apple, 2001). Therefore, global citizenship fosters an awareness of how the world works. It also requires understanding and meaning the experiences of others.

Defining Competency and Global Competency

Delamare Le Deist and Winterton (2005) indicate that competency consists of the behavioral areas of demonstrating knowledge, skill, and ability acquisition. Rychen (2004) states that competences enable human beings to participate in social environments effectively and make contributions to a delighted and successful life for human beings, and an improved and well-functioning society. Thus, having and developing competences have become an increasingly crucial issue because people and

the world that are inseparably intertwined are related to people's lived experience of the world (Berger & Luckmann, 1967). These starting points require attention in perceiving and understanding human competence in everyday life. Omoregie (2007) states that competency can be seen as "act of being adequate and fit" (p. 3). According to Ten Dam, Geijsel, Reumerman and Ledoux (2011), "competence refers to people's capacity to act in different situations" (p. 355). In 1996, the American Council on International Intercultural Education and the Stanley Foundation convened a conference that was titled "Educating for the global community: A Framework for community colleges. The conference firstly identified the key term as a competency and defined that " a competency is an ability, a skill, a knowledge, or an attitude that can be demonstrated, observed, or measured" (p. 3).

Furthermore, Berger and Luckman (1967) claimed that "the reality of everyday life is shared with others" (p.28). Thus, many important experiences that present everyday life happen towards social interaction between human beings are based on competences or global competences. Curran (as cited in Hunter, 2004, p. 11) suggests the meaning of global competence as "a developed appreciation of other cultures and the ability to interact with people from foreign lands". He adds that it is "the ability to become familiar with an environment, not causing a rift while experiencing something new, and reflection upon the experience at its completion".

Global competency is preparing ordinary citizens with knowledge, skills and dispositions to understand construction of global problems and to produce a future that enhances the well-being of human both of locally and globally (Reimers, 2009). Alternatively, global competence is the capacity and disposition of understanding and acting on issues, affairs and events of global significance, task performance, and interpersonal skills (Mansilla and Jackson, 2011; Sutton, 2005).

Besides, based on Delphi results, Hunter's study (2004) constructed a definition of global competence as it is "having an open mind while actively seeking to understand cultural norms and expectations of others, leveraging this gained knowledge to interact, communicate, and work effectively outside one's environment" (p. 101). Finally, Hunter (2004) developed the global competence model (see Figure 2). On the other hand, it is seen that no consensus definition of global competency or global competence exists. Although there are insufficient definitions, global competency has become a trend word in many field areas recently (Hunter, 2004, Spring).

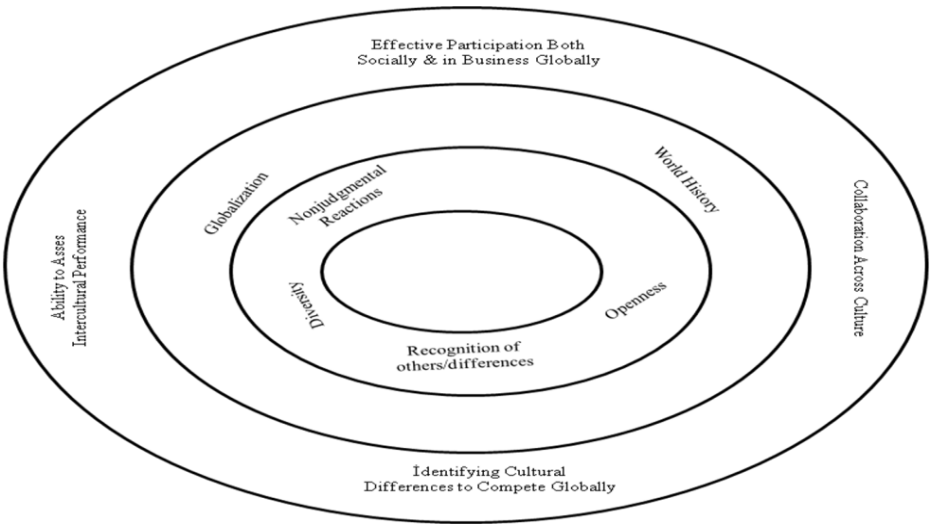

Figure 2: Hunter's global competence model.
Source: Hunter, White and Godbey, 2006, p. 278.

The Disposition of Global Competency

Global competency has a tri-dimensional disposition which has knowledge (included understanding), skills (included experiences), and attitudes (included values). Such three dimensions are interdependent or intertwined. (Hunter, 2004; Oxfam GB, 2006; Reimers, 2009, and Ten Dam et al., 2011). Shams and George (2006) emphasize that

“global competency is interdisciplinary by nature and the learning experience should reflect this (¶ 11).

Kirkwood (2001) identifies four themes that are grounded on the elements of the existing global definitions. These major themes consist of “multiple perspectives, comprehension and appreciation of cultures, knowledge of global issues, and the world as interrelated systems” (p. 12). As for Reimers (2009) who highlights developing global competency focused on three dimensions. The development of skills, values, and attitudes is the first dimension of global competency that consists of an interest, openness, and tolerance towards diverse cultures. The development of foreign language skills is the second dimension for global competency. The last dimension of development of global competency includes academic knowledge in comparative fields such as history, political science, economics, literature, anthropology, and so on. Therefore, he argues that knowledge and skills help people comprehend global affairs and events in the flat world where people live and work. Attitudes also support to interact peacefully and respectively between people from diverse backgrounds. According to Ten Dam et al. (2011), it is crucial components such as knowledge, attitude and skill that citizens should have in today’s world. Obviously, these components are integrally linked: For instance, critical thinking demands examination of one’s own values as well as those of others, and skills for change demand a firm political literacy. In addition to such three dimension, Zhao (2010) adds perspectives that include a broad understanding of the world, the ability to interpret the realities of globalization on behalf of people, and the courage and ability to speak up and defend people’s future.

Besides, according to Davies (2008), for producing active world citizens, there are four essential ingredients: knowledge, analysis, skills, and action. Primarily, s/he has

knowledge of world events, international relations, and economics. The second is that the capacity critically analyzes all manipulative actions such as media, religious messages, dogma, superstition, hate literature, extremism, and fundamentalism. Thirdly, it is political skills that consist of persuasion, negotiation, lobbying, campaigning, and demonstrating. Finally, communication technology, joining international forum of world citizens from different countries for peace, social justice, and equity or starting a website that are accepted as dispositions for politically joint action. Furthermore, the results of study by Hunter (2004) submitted global competency check list which includes knowledge, skills/experiences, and attitudes in Figure 3.

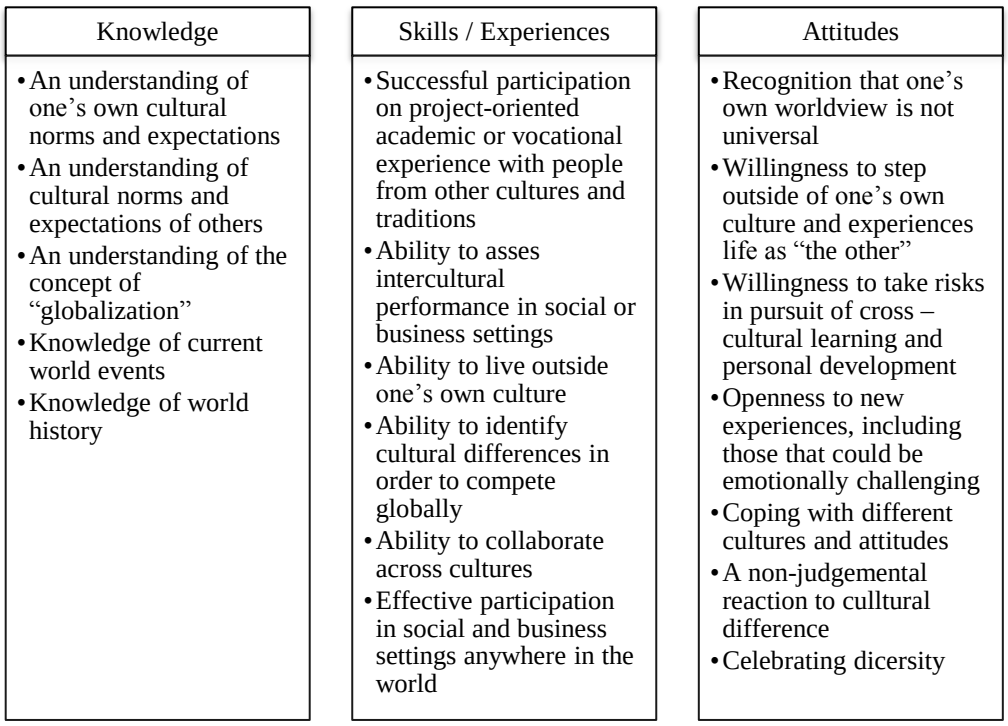

Figure 3: Globally competency check list
Source: Hunter, 2004, p. 115.

For global citizenship, Oxfam GB's curriculum is based on key elements. The stages of the curriculum comprise of years of experiences in the process of development education. For Oxfam GB (2006), there are such key elements for responsible global citizenship. They are identified as: knowledge and understanding, skills, and values and attitudes in Figure 4.

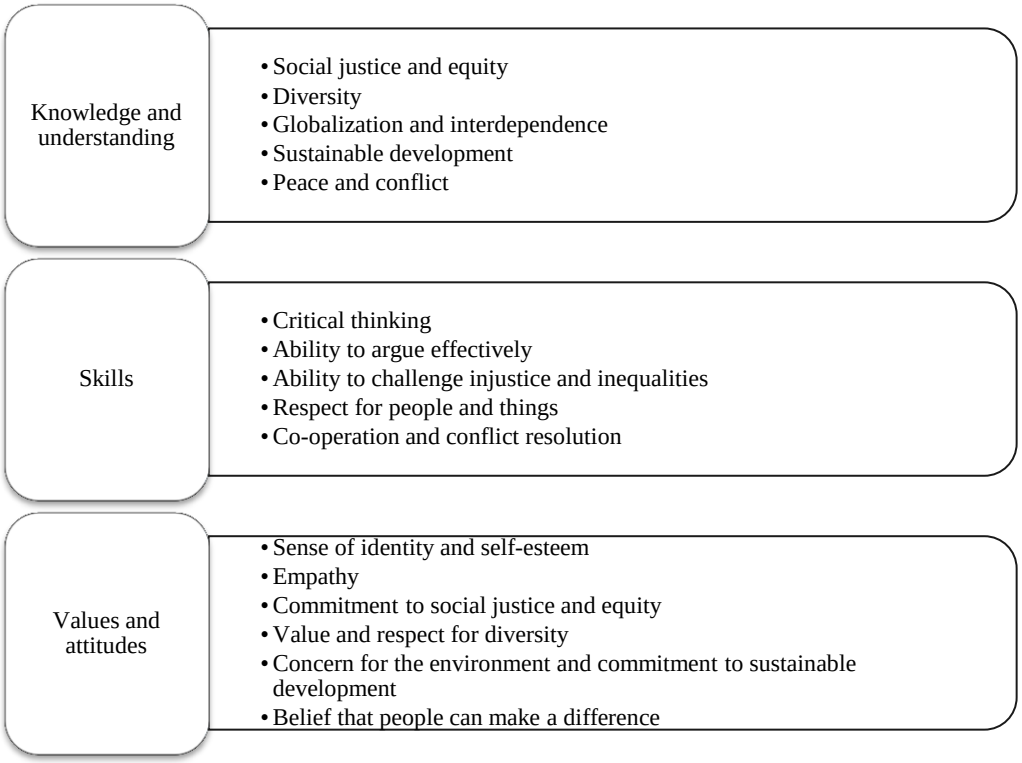

Figure 4: The key elements for responsible global citizenship
Source: Oxfam GB, 2006, p. 4.

Some authors (Reimers, 2009; Zhao, 2007, 2010; Hsu & Wang, 2010; Bikson et al., 2003; Sutton, 2005) argue that the ability to speak, understand, and think in foreign languages is crucial for becoming globally competent. At the same time, some others (Hsu & Wang, 2010; Zhang, Hsu & Wang, 2010) support the abilities to use information and communication technology that are called as new literacies. They claim that the basic literacy skills of reading and writing can no longer be sufficient for becoming globally competent because technology can create lifestyles and skills. However, according the results of Hunter's study (2004), while the acquisition of foreign language was an important aspect, it was rated lower than aforementioned competencies, and was not included in global competency check list for becoming globally competent. Computer capability was also not considered an essential element of becoming globally competent. Likewise, the key elements of Oxfam GB's

curriculum do not include learning a second language or having technology skills (see Figure 4).

A Globally Competent Citizen

Global competency requires a positive stand towards all cultural differences and values. A sense of identity, self-esteem, and empathy towards others from different backgrounds are necessary for global competency. As mentioned above in the 1996 conference by the American Council on International Intercultural Education and the Stanley Foundation community, college leaders and representatives of government reported a consensus definition concerning a globally competent learner by using a process that is similar to a Delphi Technique (Hunter, et al., 2006). According to a conferee in 1996 the conference, a globally competent learner is one who is

> learner is able to understand the interconnectedness of peoples and systems, to have a general knowledge of history and world events, to accept and cope with the existence of different cultural values and attitudes and, indeed, to celebrate the richness and benefits of this diversity (p. 4).

Kirkwood (2001) describes globally educated people as "those who possess high-tech skills, broad interdisciplinary knowledge about the contemporary world, and adaptability, flexibility, and world-mindedness to participate effectively in the globalized world" (p. 14). As for Olson and Kroeger (2001) who determined an operative definition for a globally competent person in their study. Such definition is that "a globally competent person has enough substantive knowledge, perceptual understanding, and intercultural communication skills to effectively interact in our globally interdependent world" (p. 117). According to Green and Olson (as cited in Shams and George, 2006, ¶ 4) global competency consists of terms of three attibutes:

knowledge, attitudes, and skills. They define a globally competent person depending on three attributes as noted below:

> Globally competent person is one who demonstrates knowledge of world geography, conditions, and events. It is someone who has an awareness of the complexity and interdependency of world issues and events and an understanding of the historical forces that have shaped the current world system. In terms of attitudes, a globally competent person has a sensitivity and respect for personal and cultural differences. It is someone who is capable of empathy and can handle ambiguity and unfamiliarity. Regarding skills, a globally competent person has critical thinking and comparative skills, including the ability to think creatively and integrate knowledge. Also, it is person who has effective communications skills including an understanding of intercultural communication concepts (¶ 4).

Zhao (2010) claims that

> "as citizens of the globe, they need to be aware of the global nature of societal issues, to care about people in distant places, to understand the nature of global economic integration, to appreciate the interconnectedness and interdependence of peoples, to respect and protect cultural diversity, to fight for social justice for all, and to protect planet earth—home for all human beings" (p. 426).

Reimers (2009) argues that "a globally competent person will view cultural differences as opportunities for constructive, respectful, and peaceful transactions among people" (p. 25). Alternatively, a globally competent citizen as a student, according to a report published by the Longview Foundation (2008) should have the following:

- Knowledge of and curiosity about the world's history, geography, cultures, environmental and economic systems, and current international issues
- Language and cross-cultural skills to communicate effectively with people from other countries, understand multiple perspectives, and use primary sources from around the globe
- A commitment to ethical citizenship (p. 7).

By implication, a globally competent citizen can be accepted as adequate and fit in order to act and join social and cultural arrangements of the world. This individual is also an effective citizen not only in her/his nation, but also in other nations of the world.

The Need for Globally Competent Citizens

It is a known fact that globalization gives rise to both positive and negative influences on every society. Reimers (2009) states that "political violence is prevalent around the world" (p. 24). Human beings have been facing lots of global issues such as poverty, illiteracy, proliferation of weapons of mass destruction, AIDS, and environmental devastation. Clearly, the existence of human beings depends upon their willingness to cope with these difficulties. These issues certainly require global collective action to live and work for the equal and fair world. (Olson & Kroeger, 2001). Indeed, it is crucial for people to discern what happens in distant places or countries touch on the lives of number of people in the communities of the world. Due to lack of abilities, people who cannot tolerate different views and interests in daily lives result in much of such violence. Thus, during the increase of global challenges, the need for global competency will rise up. (Reimers, 2009).

According to Apple (2011), in one country crises, reforms, and the flows immigration and population from one area to another, namely all social and ideological dynamics have significant impacts on others. Zhao (2009) mentions that "poverty, diseases, conflicts, and resources shortages in one part of the world can affect other countries, no matter how far away they are" (p. 60). For instance, water shortages in Ethiopia, famine in Africa, and conflicts in the Middle East are the most crucial issues in the globe, and they can result in respectively, wars in the region, leading to illegal migration to other nations, rising up food prices, and increasing gas prices everywhere.

Global warming, climate changes, pollution, deforestation, oil depletion, deforestation, and destruction of wildlife habitats are all results of globalization. Due to globalization, there have been social and economic inequalities that have been affecting

impoverished countries and their citizens in today's world. Despite the fact that all human beings are equal, there are huge differences in living standards between rich and poor people who are aware of the difference of this injustice. Poor people are not only deprived of income but also they are illiterate, have high health risks and live in miserable conditions. There is different from equity that is fundamentally about the distribution of opportunities: economic, social, political. (Noddings, 2005; Chuhan, 2006; Zhao, 2009). Therefore, deep poverty and large inequality within and between societies are not consistent with fairness, and so they has damaged social justice. Knowledge of global problems and being able to adopt similar approaches for getting rid of these global issues effectively are basic components for human beings to understand, find, and act possible solutions.

Besides, there has been a separation in many ways by race, gender, belief, skin color, birthplace, language or any diverse other features human beings have. Most human beings have a tendency to be able to categorize these features. Namely, the sense of the "us" and "them" feeds the culture of fear and misunderstanding of different cultures. Indeed, having to learn to get rid of stereotypes from cultural backgrounds is an essential step for becoming globally competent. Securing a better world for all and assuring the survival and continuity of human civilization demand today's adults to prepare their children and young adults to become global citizens. It is accepted that no one can do all things alone and collective minds and responsibilities are crucial in order to develop and take many steps. Accordingly, Zhoa (2009) stressed that future citizens have to learn to live and work together peacefully, respectfully, and productively because the world belongs to everyone. He claims that "global problems can only be solved globally" (p. 62).

On the other hand, for developed countries, the backgrounds of discourses of some authors above could have been read with a different viewpoint, so it is inevitable for them to educate their children for the future's more globalized world. For example, Zhao (2007) focuses on the global economy and its needs on account of human resources such as lack of diversity of talents in the United States. He also complains about the lack of sufficient education for American students who are unprepared to compete in the global environment especially against the improvement of Chinese and Japanese children. He also explains that national security is critical for the United States because it has not been very popular both in the Muslim world and Western countries recently. Indeed, he seems more anxious about the future of United States than of the world. These hegemonic points do not match with the perspective of this study about becoming globally competent. In other words, America's children succeed in life, only they will never ensure fairness and equity of the world for all citizens everywhere due to known realities of globalization.

Changing Roles of Teachers: A Globally Competent Teacher

In the fast changing world, the changes of role of schools and education have been continually affecting teachers' roles both in the educational system and society. Literature shows that teachers have a variety roles in the process of teaching and learning. Harrison and Killion (2007) define teachers as leaders who have a wide range of roles to reinforce school and student success. Being a role model, mentor, motivator, facilitator, coach of critical, and creative thinking, and organizer and dispenser of information can be considered as some of these roles (Zepp, 2005; Malik, 2011). Çakmak (2011) summarized the views of some educators and researches related to

teacher's roles based on literature as follows in Table 1. On the other hand, today's students have been changing as well as today's societies and world in terms of all needs. The new social challenges and demands in the world request new knowledge and understanding, skills, and values and attitudes for teachers in order to be able to answer all sides locally and globally. Çakmak (2011) argues that thirty-nine roles of teachers such as observer, author, presenter, counselor, and dialogist identified by some different approaches of researchers, however, do not include a society supporter or a citizen role. For example, before 1950s, teachers were the source of knowledge, the architect of human beings, and a democratic individual that could change the society of Turkey, however, these perspective and policies have been lost in time in terms of teacher training (Ataünal, 2000; Okçabol, 2005). Apple (1990) argues that "education was not a neutral enterprise" (p. 1), so teachers are not neutral; they are involved consciously and unconsciously in a political, economic, and cultural act as a citizen.

Accordingly, Apple (1990) claims the role of teachers is to enable students "inquire as to why a particular form of social collectivity exists, how it is maintained and who benefits from it" (p. 7) and prepare students to be responsible for their own learning. Their role is also to "teach social 'inquiry' as a set of 'skills' and "see knowledge as a social construction" (p.7). Besides, teaching student cope with conflicts, helping students to have a sense of community, supporting to gain insights, and teaching team building are included in the role of teachers (Apple, 1990).

With the twenty-first century, the world is more interdependent and interconnected than the previous century. Education is thought not only locally but also globally. As a priority social injustice and inequality, migration, poverty, human conflicts, and environmental problems have affected the definition and role of citizen, and so the definition and role of teacher.

Table 1: Some Views about Teacher' Roles by Several Educators and Researches

1	2	3	4
Cohen, Manion & Morrison (1996)	Harden and Crosby (2000)	Cornelius and Higgison, 2000; cited in Briggs (2005)	Ellsworth (1994; cited in DeCoito (2006)
manager observer diagnostician educator organizer decision-maker presenter communicator facilitator motivator counselor evaluator	information provider role model facilitator assessor planner resource developer	technologist manager co-learner designer designer knowledge expert researcher facilitator assessor advisor-counselor e-tutor mentor	inducer-persuader: content driven inquire-catalyst: content acquired through discovery dialogist: discourse format, with lifelong learner as focus; mutual and interchanging leadership roles facilitator: mutuality of content between teacher and student, with teacher as support
5	6	7	8
Domingo (2006)	Rodriquez; Serra; Cabot & Guitart (2006)	Leon-Carillo (2007)	Harrison & Killion (2007)
conventional roles -a sole source of information -teaching knowledge -teaching as an occupation -an instructor new roles -one of multiple sources of knowledge -a friend and guide in exploring and discovering -facilitator of learning of knowledge, skills and values -an artist and a scientist in teaching -a learner-teacher: continuously learning throughout life -a proactive agent of change and active participant in transformation - a specialist in teaching with new technologies - teaching the person: an example setter and a role model	technologist manager co-learner designer designer knowledge expert researcher facilitator assessor advisor-counselor e-tutor mentor	knowledge source direction setter character formatter change agent learner	resource provider instructional specialist curriculum specialist classroom supporter learning facilitator mentor school leader data coach catalyst for change learner

Source: Çakmak, 2011, p. 16.

The world of education has become acquainted with a definition of teacher including in Apple's role of teachers mentioned as above. Cogan (as cited in Cogan and Grossman, 2009, p. 244) in 1979 listed ten essential characteristics that formulated the globally minded teacher who:

- is empathic, sensitive, and self-assured
- has a worldview
- is able to tolerate and world within a changing world
- values the processes and well informed
- is knowledgeable and well informed
- is knowledgeable about and appreciative of other cultures
- is strongly rooted in his own cultural heritage
- is an active participant in global society at all levels
- sees learning as a lifelong process
- is concerned with continued professional growth.

Cogan and Grossman (2009) conducted three projects that are critical in understanding what form of education must take to prepare teachers in the twenty-first century. They summarized findings and defined the globally minded teacher who are seven characteristics. These characteristics drawn from the empirical research literature were compared with the first ten characteristics identified by Cogan in 1979 as above. There were some overlaps, some new elements, and some characteristics found only in Cogan's 1979 list. Accordingly, both lists include worldview, tolerance, cultural appreciation, and scientific inquiry; new list consists of cooperation, resolving conflict in a non-violent manner, problem-solving ability, a reducing consumption to protect the environment; only Cogan's earlier list comprises of empathy, knowledgeable, lifelong learning, and continued professional development (Cogan and Grossman, 2009). It can be seen that there may be more emphasis on the ability to understand, accept, tolerate, cultural differences, and non-violent resolution of conflict that might indicate the needs of the the twenty-first century's human beings.

A globally competent teacher, according to a report published by the Longview Foundation (2008), should have the following dimensions:

- Knowledge of the international dimensions of their subject matter and a range of global issues,
- Pedagogical skills to teach their students to analyze primary sources from around the world, appreciate multiple points of view, and recognize stereotyping,
- A commitment to assisting students to become responsible citizens both of the world and of their own communities (p. 7).

Zhao (2010) claims that

> Cultivating global citizenship requires teachers to have a global perspective, model cultural sensitivity, model global citizenship, and engage students in educational activities aimed at developing global citizenship. Teachers should be able to explain to students how people in different parts of the world are interdependent, why caring about others is beneficial to ourselves, and what we can do to ensure a peaceful and sustainable world for all human beings. Furthermore, teachers should have the knowledge and ability to guide students to consider global problems such as international terrorism, human conflicts, trade disputes, environmental issues, and health issues from multiple perspectives. Finally, it is important for teachers to understand and pass on the understanding to students that in the globalized world, physical locations no longer define a person's self-interest or protect his or her well being, … (p. 427-428).

Concordantly, if current teachers and future's teachers have these competences, they can make a difference in the results of education. The globally competent teacher is not just being informed, but about being able to effectively act both locally and globally. S/He gains knowledge, understanding, skills, values, attitudes, and opportunities not only to prepare children ethically and intellectually for active global citizenship but also join interaction with community.

The Need for Globally Competent Teachers

Events in one part of the world could be followed in daily life in the other part of the world. The needs of individuals and societies have been different from the past because

of the growing interdependence of nations. It is necessary for ordinary citizens to understand the nature of global forces such as demographic change, diseases, global conflicts, human-environmental interactions, and political unrest (Reimers, 2009; Zhao, 2010). Zhao argues that in this age, "teachers are expected to prepare students to be successful not only locally but also globally (p. 428).

Furthermore, the nature of education has been changing so rapidly in the globalized age. The increase in migration has affected the population of schools and classes which has left its native countries because of global movement. Hence, this change has produced multicultural structures within schools and classes, and many teachers must deal with this challenging situation (Zhao, 2010; Apple 2011; Kellner, 2005; Garcia, Arias, Murri & Serna, 2010). Teachers do not share a common cultural background or experiences with their students in especially developed countries, so it is difficult to interact with their students. For instance, Zumwalt and Craig (2005) argue that American teachers do not cope with the changing population because the majority of teachers are white, monolingual, and an increasing number of them coming from a higher socioeconomic background. Beside, not understanding history, cultural traditions, struggles, languages and needs can give rise to misrecognizing descriptions. For example, in Turkey, some teachers assume that Kurdish speaking students are not able to read and write quickly as their peers, thereby they think that their students are less intelligent, and are in need of special education and other interventions. These teachers are not aware of learning difficulties with the different language except mother tongue. Therefore, the existence of problems requires the collective efforts of all citizens, and primary schools, especially teachers should engage all social groups respectfully. Authors of the New London Group (2000) claim that

> "cultural and linguistic diversity is a classroom resource just as powerfully as it is a social resources in the formation of new civic spaces and new notions of

> citizenship. This is not just so that educators can provide a better 'service' to 'minorities'. Rather, such a pedagogical orientation will produce benefits for all. For example, there will be a cognitive benefit to all children in a pedagogy of linguistic and cultural pluralism, including for 'mainstream' children. When learners juxtapose different languages, discourses, styles, and approaches, they gain substantively in metacognitive and metalinguistic abilities and in their ability to reflect critically on complex systems and interactions" (p. 15).

At the same time, Apple (2011) argues that ". . . effective teaching requires not only that we understand students, their communities, and their histories where they live now but also that we understand the sum of their experiences before they came to . . ." (p. 223). It is the need for teachers to know much more about home countries with respect to movements, cultural traditions, politics, and struggles. In the age of globalization, teachers are affected by an increasingly diverse student population in their classroom, so they need to become globally competent teachers and global citizens (Apple, 2011; Garcia et al., 2010).

Bourdieu (2003) states that social scientists such as teachers, sociologist and social service workers as citizens "cannot stand aside, neutral and indifferent, from the struggles in which the future of that world is at stake" (p. 11). Significantly, teachers have to support students to not only become critical thinkers but also moral ones. According to Freire's approach, education must promotes the growth of students' consciousness that will create opportunities for collective thinking and actions, and transform a society toward social justice and equitability. As the teachers of the Freirean approach, teachers could ask series of open-ended questions that will encourage their students to enable not only to define the real-life problems surrounding their environment but also to produce solutions about them (Freire, 1970, 1978, 2005). Bajaj (2008) emphasizes that this process raises students' critical consciousness about unjust and inequitable social conditions and sustains all people's struggles against unjust and oppressive social actions and practices. Those teachers have critical consciousness

about unjust and inequitable social conditions, and sustain all people's struggles against unjust and oppressive social actions and practices. They can also aim towards all human rights for all human beings and inspire collective actions towards justice and equity. Thus, K. M. Zeichner (2009) states that teachers can solve major problems of injustice and inequality in every setting if they are prepared to work to contribute through both their class and society. By way of teachers, public begins to think and act collectively towards social justice, equitability, and peace.

Moreover, Apple (2011) cited Gandin's analysis of the reform in Porto Alegre. According to this study, although there were the growth and acceptance of more critically democratic educational regulations related to teaching and teacher education, there could not be succeed because of not having well-prepared teachers. In other words, it can be said that the success of policies and practices in educational settings depends on teachers who should be well-prepared on account of critical thinking. Apple (2011) highlights that the success of social and educational reforms relates to teacher, teacher education and transformation.

As it is known teaching is as a moral process and teachers who can step outside the group's vision. There is no doubt that they can instruct, inspire, and lead their students. Teachers' role, especially primary schools is crucial to teach the essence of knowledge, skills, values and attitudes. The climate of democratic class created by a teacher produces her/him students' democracy perception and sense. S/He also recognizes the different interests and concerns of students that s/he presents her/his commitment to the wider society (Jarvis, 2008). The global dimension of citizenship is taught well in some classes in some schools; however, there may be too few teachers with the necessary competences in order to teach it (Demaine, 2002; Reimers, 2009). the findings of Hsu and Wang's study (2010) also show that schools do not seem to

provide enough learning for their students. Indeed, it is a good and important thing for teachers to help their students to develop and enhance a sense of global citizenship. Hence, it is imperative for the government to prepare globally competent teachers to integrate into and support society at a range of levels from local to global. In addition to this, educational institutions need teachers who are globally competent, can understand the implications of the world, effectively deliver a globally oriented curriculum and successfully manage all diversities in an educational environment fairly and equally. Future's teachers should have increased awareness of social differences, opportunities to learn, and skills to value student participation, action-based learning, and flexible teaching approaches for becoming globally competent teachers and citizens because there is the need for them to commit to the social justice, equity, and the eradication of poverty within and between societies.

The Need for Globally Competent Citizenship

Globally competent citizenship is about discerning the need to deal with injustice and inequality, and having the desire and ability to work actively in doing so. To put it differently, this concerns social cohesion and the development of individuals, norms and values because globally competent citizenship is a way of thinking and behaving in the everyday life. In this respect, globally competent citizenship should not be considered as integration or cultural assimilation. It should be accepted as a learn, think and act approach as responsible citizens that Oxfam GB, Education (2013) suggests.

Globally competent citizenship is considered as a coexistence despite all diversities. Thus, Bar-Tal (2004) defines coexistence as "recognition in the existence of the other group with its differences, which may be in the realm of goals, values,

ideology, religion, race, nationality, ethnicity, culture, and other domains" (p. 257). Accordingly, he states that even if the groups have negative relations they have the same rights to exist and live together in peace and be accepted as equal partners the reason of legitimacy. For instance, in Turkey, there have been negative intergroup relations between Turkish and Kurdish people. Although everyone has equitable rights in terms of Constitution of Turkey, these rights are still not fulfilled totally, and period by period, conflicts in related to undemocratic practices can raise highly big protests in the streets. In this sense, it is seen that coexistence is near to global citizenship and essentially, it could be part of global citizenship education. Due to forming values, motivations, beliefs, attitudes, emotions, and behavior patterns among human begins, coexistence education is similar to global citizenship education. Learning to live and work together is the fundamental prerequisite for becoming a globally competent citizen. The sensibility of globally competent citizenship is necessary for all current and future citizens to be able to tolerate all diversities within and between societies, briefly all over the world.

In addition, it is known that there are international human right declarations and international right conventions in order to make judgments about global issues, respect the rights of others, and guarantee rights for everyone. Conversely, these conventions are not fulfilled especially at the national or local settings. In order to discern how these conventions are acted against all injustice and inequity, and where gaps between or in regulations, all world citizens need to be able to perceive global citizenship (Davies, 2008). Therefore, perspectives are shaped by ethnic, religious, differences in sex, age, and socioeconomic status, among many other factors. Regardless of all differences such as race and culture, all future's adults must be given tools to help them to develop knowledge, understanding, skills, values, and attitudes to

become responsible and competent citizens in the world of the 21st century (Burnouf, 2004).

Global Literacy and Awareness

Freire, one of the most influential thinkers about education, argues that each human being wins a right for naming the world via literacy (1970, 2005). According to Freire and Macedo (1987), "reading the world always precedes reading the word, and reading the word implies continually reading the world" (p. 35). Stone (2000) argues that "literacy can enrich lives, increase self-respect, open doors of opportunity, and furnish people with a voice. On the broader scale, literacy can enhance economic and social development and lay foundations for social justice" (p. 340). As it is known, Freire's pedagogy of freedom (1998) emphasizes the move to a democratic society by the way of literacy instruction and anti-bias curriculum. Thus, it can be said that literacy in a society is the way of being competent because literacy is tied to the issues of social justice to cope with disparities.

Global literacy is a concept that can be integrated into interdisciplinary areas to help human beings think through multiple perspectives such as economics, history, geopolitics, languages, and world cultures. Global literacy can help people, especially children, identify themselves as global citizens. For Kirkwood (2001), it is a need for schools to infuse global awareness into curriculum because children contact individuals from diverse ethnic, gender, linguistic, racial, and social backgrounds in their daily life, especially school days. As it is known, children face a new world from the time they enter kindergarten to the time they graduate from university, and they will then meet it in work life. In addition, Burnouf (2004) emphasizes that for global awareness, it is

crucial to develop a double consciousness in order to understand and solve conflicts locally and globally. Merryfied (2000) argues that "there is a profound difference between developing a double consciousness to survive a racist state and developing a consciousness of others' perspectives when the other holds no power over one's life" (p. 439). She also states that double consciousness gives an opportunity to "explain why people who are placed on the margins develop the ability to perceive multiple realities by looking at events and issues both through the perspectives of people in the mainstream and people on the margins" (p. 441). Hence, it is a must to create schools where students learn about the world and learn to live and work in harmony, so future's adults as global citizens can contribute and work for a better world (Jerome, 2007; Kellner, 2005; Hsu & Wang, 2010; Burnouf, 2004). In this sense, according to Collin and Apple (2010), some sample schools prefer people to profit and create powerful capacity in societies for building social and economic justice. They argue that

> citizens can and should seek out opportunities for intervention in and across nation states and should work together through disparate channels to help each other shape and adapt to the new realities of the emerging socio-economic order. . . . for diverse learners to collaborate in developing powerful literacies necessary both for securing productive, rewarding labor in fast-moving informational economies and for reshaping socio-economic orders according to principles of justice and strong democracy (p. 29).

Global literacy requires knowledge, understanding, skills, values, attitudes and multiple literacies such as technology literacy, media literacy, and cultural literacy to create global awareness to be able to understand and interconnect world. Global awareness is a recognition that enables human beings to perceive the diversity of the world and the diversity of its peoples and cultures, and develop a positive stand against all diversities. Therefore, global literate people in a society are reflective , moral, and active globally competent citizens who have knowledge, skills, and commitment needed to affect the world in order to make it more just, equal, and democratic (Banks, 2004; Kellner,

2005). For Kellner (2005) who states that critical citizenship requires fostering abilities to read all texts, including political and media discourses, television programming, advertising, and other cultural forms, so he argue that the concept of literacy must be rethought and expanded in order to help cultivate respect and help create solidarities in a more complex and changing world.

According to Hsu & Wang's study (2010), the development of global literacy is related to the firsthand cultural experiences, academic achievement, education, age, and years spent using computers. The relatively high global literacy in their study has at least on of the following traits: "they were female, they were older, they were foreign born, they had a high GPA, they spoke more than one language, or they were enrolled in a school with high graduation rate" (p. 9). With higher global literacy, these people were more likely eager to find solutions against global issues. Thus, global literacy is not an easy task because it requires teachers to be knowledgeable in global areas, to have skills and values for demonstrating tolerance and appreciation of differences, and to display attitudes for social and economic justice (Kellner, 2005; Jerome, 2007; Hsu & Wang, 2010; Collin & Apple, 2010).

The Need for Global Citizenship Education

A society which would like to be just and democratic should have the idea of learning so that it can decrease or destroy the negative aspects of globalization. Nowadays, politicians still play an important role on the uses of economic forces of their societies. Concurrently, within the limits realms, the equality of humanity can only exist, so participating in the political processes has decreased among the public. The wishes and desires of people satisfied in the market by political practices can have political apathy

and can be more anti-democratic. Therefore, the rest fight rights and the idea of common good, and involve political processes even if they are threatened. Societies need knowledgeable and active citizens so that people can be equally treated as human beings. In addition to this, the lives of individuals are unbelievably affected by what happens in other parts of the world. The gap between the rich and the poor that has rapidly been widening is not deniable. The resources of the world are limited, and their current use is unsustainable and inequitable. Number of human beings does not have their basic right because of poverty that has been shaping their lives differently from those of previous generations. Within and between nations, there is injustice and poverty. Put it differently, lots of striking events have revealed inequality all over the world. It is known that education is a politic and powerful tool to change the world and is undeniable for acquiring the sense of justice, so tomorrow's adults should be educated for creating a better world against all social challenges (Oxfam GB, 2006; Jarvis, 2008; Jerome, 2007; Kellner, 2005; Hsu & Wang, 2010; Burnouf, 2004).

Meanwhile, many parents may say that they have a wish related to their children. Their children should be well-educated to become well-balanced human beings, to be curious about the world, to have a positive stance toward settings, and to enable to compete with their peers. For all things, there are many passing examinations and boosting school league tables. Obviously, it is crucial that children should reach and use their own potential to become independent, however, learning to live together, co-operate with others, respect to all human beings, and share all good things with others is more useful and humanistic life skills than learning to compete with everyone to win. In this respect, Oxfam GB (2006) stresses that education for global citizenship can shape the lives of children and current citizens both locally and globally. It makes a positive contribution to ensure becoming both their own and others' well-rounded. This

education can give them the knowledge, understanding, skills, values, and attitudes that they will need because today, people communicate with others on every continents via:

- socially through the media and telecommunication
- culturally through movements of people
- economically through trade
- environmentally through sharing one planet
- politically through international relations and systems of regulation (Oxfam GB, 2006, p. 2).

Okçabol (2009) explains that developed countries have made an effort to broaden citizenship education both formal and informal education despite negative impacts of globalization. He argues that individuals, especially educated human beings should have responsibility for being sensitive to all societal and universal issues. Continuation of these, according to Oxfam GB by Young and Commins (2002), "global education must be at the heart of education" because there are lots of following reasons:

- The world we live in is unfair and unequal, and global citizenship promotes the challenging and changing of this.
- We live in a diverse society, and global citizenship gives young people the tools to counter ignorance and intolerance within it.
- Global citizenship enables the challenging of misinformation and stereotyped views that exist about majority world countries.
- Global citizenship is exciting and relevant to children.
- We live in an interdependent world, and global citizenship encourages us to recognize our responsibilities towards each other.
- We live in a rapidly changing world and global citizenship is about flexibility and adaptability as well as about a positive image of the future.
- Global citizenship acknowledges that we have power as individuals: each of us can change things, and each of us has choices about how we behave.
- Central to global citizenship is the importance of learning from the experience of others, both in our own society and beyond it.
- Teaching approaches used to promote global citizenship have a positive impact on pupils and can raise standards (p. 5-7).

Consequently, the risks of today's world that people should understand if humankind is to survive have threatened whole life of future's citizens. Hence, current citizens should be taught to live and work together concerned daily life and become a model their children. Besides, citizens of future should be prepared how to break down injustice

structures, how to solve problems, and how to build fair society beyond the world. The schools should prepare children to learn to play their active citizenship roles. In this respect, Jarvis (2008) suggests five pillars of learning for creating a just and democratic world as follow:

- learning to be/being and becoming – whole persons, body and spirits;
- learning to do – to work and to acquire other skills like engaging in citizenship;
- learning to know – broad spectrum of knowledge and attaining wisdom;
- learning to live together – responding to the face of the stranger with an ethic of care and concern, and appreciating all the persons with whom we differ;
- learning to care for the planet – because it is more than a resource, it is a home for all of us (p. 219).

Education for Global Citizenship in the Twenty-First Century

Since the 1970s, global education has been practiced in many educational institutions; however, global citizenship education is a relatively new concept. According to Reimers (2009), global competency should now be a purpose of mass education, not just elite education (p. 25). Basic competencies are must for citizens to live and to work in the twenty-first century. Global citizenship education is different from local citizenship education because Davies (2008) states that "global citizenship education is usually directly concerned with social justice" (p. 109).

The fact that learning to live and work together and learning to live and work with others in not only the local level but also the international level requires transmission of knowledge, creation of experiences, and development skills needs to make major preparations. According to Noddings (2005), peace is a must for global citizenship, so peace education plays a crucial role in the presentation of global citizenship. During the process, school can play an important role in starting such

change in the whole society. For instance, for UNESCO (1994), Betty A. Reardon prepared a teachers' guide to tolerance education that includes competences below as in Table 2.

Table 2: General Competences of Tolerance Education

Tolerance Education: General Competences		
Knowledge	Capacities and Skills	Values
Varieties of human, personal and cultural identities	Cross-cultural co-operation; Using human rights standards to make judgments about social issues	Human dignity (human rights)
Multiple forms of democratic processes and governance	Critical reflection; Communication of facts and opinions; Political decision-making	Social justice (democracy)
Alternative ways of responding constructively to human differences and conflicts	Discussion and debate; Conflict resolution	Co-operative non-violent society (peace)

Source: UNESCO, 1994, p. 28.

Indeed, not only it is not enough to declare the new educational policy which supports global citizenship, it is also critical to take some active steps to begin it. For example, curriculum must be developed, textbooks for teachers and students written, teachers trained, proper learning climates created, and so on. Accordingly, such a change in the whole society requires the active participation of all actors such as political, societal, and cultural institutions, mass communications, and elites against racism, discrimination, and exploitation to reinforce new skills, values, and attitudes. There have been many educational preparations such as values education, education for peace, education for mutual understanding, multicultural/intercultural education, human right education, life skills/health education, citizenship education, education for sustainable development, humanitarian education, and tolerance education that can be supposed as globally competent citizenship curricula. In spite of the overlap between their various aims, none of theirs cannot fulfill the need for global citizenship competences

comprehensively (Sinclair, 2004). The competences of such education programs are submitted as in Table 3.

Table 3: Education Programs for Learning to Live and Work Together

No.	The Name of Education Programs	Nature of General Competences
1	Peace education	Conflict resolution, peace, reconciliation, tolerance, respectful relationship, respect for human rights, gender equality, civic participation…..
2	Education for mutual understanding	Social cohesion, respect for diversity, inclusive national identity..
3	Multicultural/intercultural education	Tolerance, respect for diversity, anti-racism, non-discrimination…..
4	Human rights education	Respect for human rights and responsibilities, rights of women, children and minorities, tolerance, non-discrimination, prevention of bullying, civic participation…..
5	Life skills/health education	Preventive health/HIV-AIDS prevention, prevention of substance abuse, respect for health rights of others, gender equality, respectful relationships…..
6	Citizenship education	Active and responsible participation in civil/political life, democracy, gender equality, respect for human rights, tolerance…..
7	Education for sustainable development	Environmental sustainability, respect for the rights, and welfare of all…..
8	Humanitarian education	Respect for humanitarian norms, humanitarian acts, non-discrimination…..
9	Values education	Internalization of values of peace, respect and concern for others…..
10	Peace education programme of the interagency network for education in emergencies	Understanding similarities and differences, active listening, cooperation, problem analysis and problem solving, negotiation, conflict resolution, human rights…..

Source: Sinclair, 2004, p. 22.

Griffith (1998) argues that a construct of citizenship is based upon ethical criteria, so global citizenship will be appropriate for the third millennium because it distinguishes from national citizenship curriculum. Then, Griffith defines educational citizenship as following:

> an education that prepares pupils for global citizenship by granting them active, democratic citizen's rights throughout their education; and that uses the curriculum as a vehicle for developing young citizen's explicit awareness of these rights and their ability to act upon them within an ethically informed critical context of distanced reflection (p. 49).

Accordingly, for Oxfam GB (2006), education must be a priority for creating a world of global citizen in the twenty-first century. Oxfam GB's curriculum for global citizenship was developed in 1997, and it is based on years of experience because it has been used by many schools to equip effective global citizens for the future. Oxfam GB's curriculum can be used at all educational levels started from early years, namely under five ages, to nineteen ages. Oxfam GB (2006) explains that education for global citizenship is based on the following two titles in Figure 5.

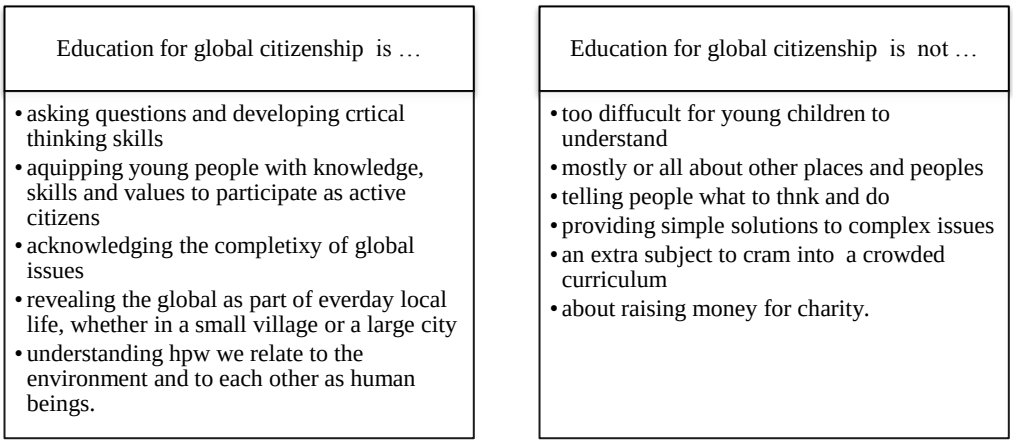

Figure 5: Education for global citizenship is or is not
Source: Oxfam GB, 2006, p.3

The global citizenship education includes the idea of social justice and sustainable development, understanding conflict and conflict resolution, human rights and responsibilities. The global citizenship curriculum supports future's citizens to develop knowledge and understanding, skills of enquiry and communication, and get involved in participation and responsible actions (Demaine, 2002). Education for global citizenship is an opportunity for everyone to develop critical thinking about complex and controversial issues, to express their own values and opinions, to listen and respect other people's views (Demaine, 2002; Oxfam GB, 2006; Griffith, 1998). During primary school, some issues such as social justice, the appreciation of diversity, and valuing all people as equal and different in the existing curriculum can be taught and this approaches all teaching and non-teaching roles in school, parents, school board

members, and the wider community can easily and effectively contribute. Thus, according to Oxfam GB (as cited in Oxfam GB by Young and Commins, 2002) global citizenship in schools is based on following principles in 1997:

- the importance of reaffirming or developing a sense of identity and self-esteem
- valuing all pupils and addressing inequality within and outside school
- acknowledging the importance of relevant values, attitudes, and personal and social education
- willingness to learn from the experiences of others around the world
- relevance to young people's interests and needs
- supporting and increasing young peoples' motivation to effect change
- a holistic approach to global citizenship - that it should be an ethos permeating all areas of school life (p. 2).

It is known that education is a future-oriented goal, but today's steps will be determined for future's adults. In this sense, developing global competency may create two new challenges for education. The first challenge is to develop undergraduate curriculum for teacher institutions and equip future's teachers. If teacher education and current teachers do not relate to racism, class, decaying communities and schools, gender, poverty, global forces and cultural struggles, they cannot achieve in order to effectively ensure by educating global competence that their students can learn. Secondly, while starting primary education, it aims to prepare today's children with basic competences. For instance, in Australian schools, global education is embedded in national education statements and can be included at all stages of schooling areas. In the twenty-first century, all young Australians learn to have a cross-cultural perspective, develop international awareness, take responsibility for their actions, respect and value diversity, promote human rights and social justice, and work towards environmental sustainability, and so they see themselves as global citizens who can contribute to a more peaceful, just and sustainable world by the way of civics and citizenship, engaging

young Australians with Asia, environmental education, languages and values education (Education Services Australia, 2011).

The Competences of Teachers Based on Global Citizenship in Turkey

The subject of global citizenship and its basic competency areas for especially academic environment in Turkey has been new. Thus, the whole literature concerned with the subject has been reviewed. This reviewed study was conducted in four steps.

Firstly, teacher competencies by Ministiry of National Education (MoNE) were reviewed by the researcher. MoNE (2007) identified the key term as a competency and defined that "a competency is understood to be a demonstration of observable professional behavior in certain given context" for teachers (p. 1). A mixture of knowledge, skills, attitudes, and personal characteristics generate the professional behaviour of teachers (MoNE, 2007). Beltekin (2010) also states that MoNE especially focused on a question that was "how a teacher is". Depending upon this question, generic teacher competencies and subject matter competencies have been prepared by MoNE in 2006.

Generic competencies have consisted of six main competencies, "personal values-professional development", "knowing the student", "learning and teaching process", "monitoring and evaluation of learning and development", "school, family and society relationships", "knowledge of curriculum and content", 31 sub-competencies, and 233 performance indicators. Concerning main teacher competencies by MoNE, all sub-competencies and performance indicators were examined in a detailed way in the scope of this study and were established according to literature and expert opinions. Sixteen out of thirty one sub-competencies were accepted related to the

competencies of global citizenship. Sixteen sub-competencies comprised those titles, “valuing, understanding and respecting the students”, “believing that students can learn and achieve”, “attaching importance to national and global values”, “making self-evaluation ensuring personal development”, “following and making contribution to professional developments”, “making contribution to improve and develop the school”, “following professional laws and realising tasks and responsibilities”, “considering interests and needs”, “valuing the student”, “diversifying education by taking into account the individual differences”, “behavior management”, “knowing the environment”, “making use of environmental opportunities”, “knowing the families and impartiality in relationships with families” and “ensuring family involvement and cooperation”. In addition to this, fifty five out of 233 performance indicators were accepted related to the competencies of global citizenship. The most remarkable indicators were as follows: “gives importance to student views and products”, “shows respect in her/his verbal reactions and behaviors”, “allows for diversity in accordance with social and cultural characteristics of students in indoor and outdoor activities”, “does not behave prejudiced towards students regardless of their backgrounds and socio-economic status”, “behaves in accordance with human rights”, “does not discriminate against nations, individuals and beliefs”, “behaves democratically in indoor and outdoor activities”, “supports development of national and universal values of students and constitutes a model for them”, “carries out activities to create awareness of students that personal and cultural differences may exist”, “knows and uses the ways to cope with stress”, “adapts to change and new ideas”, “technology literate”, “cooperates with other educators, non-governmental organizations, local governments and professional organizations”, “plans the teaching-learning process in accordance with individual differences”, “conforms to the principle of confidentiality concerning student

records", "constitutes a model for students to value ideas and products of others", "respects values of students", "takes into account the cultural values of students", "has interpersonal problem-solving skills and guides students in developing these skills", "respects different values and beliefs of families", "treats families with different socio-economic and cultural characteristics equally", "sensitive to problems that families are going through", "guides families by providing information and guidance for solving problems of students in the learning process" (MoNE-General Directorate of Teacher Training, 2006 and 2008).

Secondly, in addition to generic teacher competencies, subject matter competencies for teachers of 16 disciplines have been focused. Different from the generic competences, the performance indicators of the subject area competences are formed in three levels; A1 (basic), A2 (medium) and A3 (advanced). The subject matter competencies of Elementary Teaching and Social Sciences Teaching disciplines were reviewed in the way of competences of global citizenship. Elementary Teaching Discipline has consisted of eight main competencies, 39 sub-competencies and 214 performance indicators that include 68 A1 level performance indicators, 73 A2 level performance indicators, and 73 A3 level performance indicators as follows: "learning-teaching environment and evelopment", "personal and professional development-relationship with society" and "individual responsibilities and socialization" were crucial performance indicators for Elementary Teaching Discipline. Social Sciences Teaching Discipline has comprised five main competencies, 20 sub-competencies and 132 performance indicators that consist of 44 A1 level performance indicators, 45 A2 level performance indicators and 43 A3 level performance indicators as follows: "learning-teaching process", "colloboration with school, family and society" and

“ensuring professional development” were striking performance indicators for Social Sciences Disipline (MoNE-General Directorate of Teacher Training, 2008).

Thirdly, competencies of the democratic citizenship and human rights education project conducting were analyzed in detail by Board of Education between 1997-2014, of citizenship and democracy education for eighth grade, and of teaching program for the course and human rights for secondary education. There were some similar concepts, skills, and values such as democratic citizens, equality, prejudice, critical thinking, empathy, problem solving, freedom, justice, responsibility, and tolerance. Besides, two-hundred fifty (250) teachers were educated as a teacher trainer in the scope of the democratic citizenship and human rights education project in 2007 (MoNE, Board of Education, 2010 and 2012; Gözübüyük, 2010; Y. Toprak from MoNE, Board of Education, personal communication, January 15, 2012). Toprak indicates that there is yet no academic study about competencies of the democratic citizenship and human rights education project by Board of Education.

Finally, in Turkey, a number of master’s theses were conducted on teacher competences, and so four master theses were reviewed. Those were “A qualitative analysis of teachers' understanding of democracy, citizenship and patriotism” (Kurt, 2007), “An empirical study on the analysis of teacher leader adequacy” (Çekiç, 2008), “Democracy and citizenship education in primary education” (Göz, 2010), and “Investigate the relationship between the reflective thinking tendency and democratic attitude of class teachers” (Üstün, 2011). Theses have included some similar teaching competencies with regards to democracy and citizenship education, but none has had all competencies of democracy and citizenship and of becoming globally competent. Moreover, some articles regarding to the competencies of Turkish teachers were gone through inclusively. The competencies of multicultural education were a must for

becoming a citizen of the world. Thus, knowing and understanding cultural differences and societies, respecting, tolerating and appreciating differences and diversities, and submitting the rights of education to all could be accepted as crucial competencies (Arsal, 2010). According to Gürlen and Demirel (2010), one teacher should have the competencies of European teachers such as being able to speak more than one European language, knowing the educational systems of European countries, and being able to work with the teachers and students who are from different social and cultural backgrounds. Similarly, MoNE asserts knowing a foreign language in speaking and writing level for only social sciences teaching discipline (MoNE-General Directorate of Teacher Training, 2008). On the other hand, generic competencies and their sub-competencies and performance indicators do not include in speaking and writing a foreign language (MoNE-General Directorate of Teacher Training, 2006 and 2008).

Furthermore, some studies were focused on the needs of teachers. Çermik (2011) conducted a study with 109 final-year students from Classroom Teaching Program in order to ascertain their views about the characteristics of an ideal primary school teacher. Participants primarily emphasized the importance and ethical and humanistic values including honest, fair and conscientious, tolerant and patient, appreciating and respecting people, and students and peaceable. Accordingly, Çermik (2011) argues that "it was clear from their experiences in the past that they believed that there were problems in this area" (p. 1123). Vogt (2002) also argues that ethical consideration and moral orientation are functions of primary school teachers' role because these competences stress the stance and arguments of teachers both in the classroom and everyday life Besides, Hakan et al. (2011) conducted the survey of in service training requirements for all primary school teachers depending on these generic teacher competencies which prepared by MoNE. 21.334 primary school teachers made

the sample of this study and 10.610 (49.7%) out of 21.334 primary school teacher were elementary school teachers. According to the results of this study, elementary school teacher have required in service training in the respect of some performance indicators and answered “certainly yes”. It was the teachers who have emphasized some performance indicators such as “supports development of national and universal values of students (68.4%)”, “carries out activities to create awareness of students that personal and cultural differences may exist (67.6%)”, “plays an active role in the protection and implementation of child rights inside and outside the class (62.6%)”, “knows and uses the ways to cope with stress (69.6%)”, “technology literate (70.9%)”, “has high-level thinking skills and makes good use of these skills (69.3%)”, “cooperates with other educators, non-governmental organizations, local governments and professional organizations (65.4%)”, “has interpersonal problem-solving skills and guides students in developing these skills (67.8%)” and “guides families by providing information and guidance for solving problems of students in the learning process (68.4%)”. In fact, the findings of this study show not only in service training requirements but only the inadequacy of competencies of global citizenship of teachers in Turkey.

CHAPTER III

METHODOLOGY

Introduction

The purpose of this study was to analyze how public primary school teachers define a globally competent teacher as a citizen. Hence it aimed at developing a consensus definition of the globally competent teacher as a citizen among primary school teachers in Turkey. Furthermore, this study was to examine the teachers' knowledge and understanding, skills, and values and attitudes for being globally competent citizens. In addition, it indented to compare teachers' competences in terms of convergence and divergence.

This section is composed of a research design which includes research questions, methods, the population and sample selection, data collection and instruments, analysis processes, pilot data analysis, modification of study process, and summary of data analysis procedures.

Research Questions

This study was guided by the following research questions:

1. How do teachers define a globally competent teacher as a citizen?
2. To what extent the teachers have knowledge and understanding, skills, and values and attitudes for being globally competent citizens?
3. How do teachers' competences converge and diverge?

Method

This study was conducted using a dual method because of different contents of the research questions. Method 1: Delphi Technique was used to determine a globally competent teacher as a citizen consisted of three rounds. Method 2: Interpretative Phenomenological Analysis was used to answer the teachers' knowledge and understanding, skills, and values and attitudes for being globally competent citizens based on two expert panels and a semi-structured interview with a scenario. In addition, depending into the results of the second method of this study, teachers' competences in terms of converge and divergence were compared to submit deficit competency areas of global citizenship.

Method 1: Delphi Technique

The Delphi technique can be used in studies to determine the roles and competencies of a position, and so to help to define roles and compentencies in a field (Nworie, 2011). According to Nworie, "the Delphi technique is a research methodology that is used to elicit, distill, and determine the opinions of a panel of experts from a given field, seek consensus among the experts, and make predictions or decisions using the expert opinions of the panelists involved in the study" (p. 24-25). The Delphi technique that emphasizes fields of differences of opinions is based on the collective opinions of expert panelists (Stewart, 2001; Charlton, 2004; Windle, 2004; McKiernan, 2008; Nworie, 2011). The Delphi technique has three distinct forms: exploratory Delphi, forecasting probability and impact of future events; focus Delphi, inquiring into views

of different groups to be influenced by practices and policies, and normative Delphi, collecting experts' opinions defined terms to build consensus (Charlton, 2004).

The Delphi technique is an interactive, productive and iterative process that follows a series of rounds of data collection and analysis (Broomfield & Humphris, 2001). In addition to these, the technique possesses the degree of flexibility, so this feature permits application to a kind of issues itself (Broomfield & Humphris, 2001; Hasson, Keeney & McKenna, 2000; Skulmoski, Hartman & Krahn, 2007). "Creative thinking and avoidance of groupthink" are crucial features of the Delphie process (McKiernan, 2008, p. 376).

In the Delphi study, the first instrument pulls the attention of experts to the issues or problems. Then, the responses of the experts are gathered in round one used to create the second instrument for round two. The iterative nature of the Delphi study that includes the subsequent rounds is essential for achieving consensus. Two or more rounds can indicate a pattern of consensus. Usually, three rounds are sufficient before extracting new ideas draw. (Stewart, 2001; Charlton, 2004; McKiernan, 2008; Nworie, 2011). In addition, for the Normative Delphi study, the percentage agreement is a base question that some researchers can accept as synonymous with consensus. Some researches can submit percentage cut-off points for consensus at the beginning of their study (Paraskevas & Saunders, 2012). In terms of the consensus level of Normative Delphi, Loughlin and Moore (1979) suggest that consensus should be equated to 51% level, whereas Green, Jones, Hughes, and Williams (1999) accept wider agreement and use 80% level.

Brockhoff (1975) suggests that small groups of four to eleven experts work well, but between 50 and 100 is usual for representative information (Hasson et al., 2000; McKiernan, 2008). McKiernan emphasizes that experts have their view about

parts of the issue, however, they are not experts on the whole issue. Thus, there should be sufficient participant for valid results to be reached. The validity and reliability of the results need to be assessed at the end of the study. Between rounds, the stability of the response to a statement can contribute to the reliability of the conclusion (Becker & Roberts, 2009). Using repeated rounds and the knowledge and interest of participants in the topic help to increase the validity (Hasson et al., 2000; Becker & Roberts, 2009).

Method 2: Interpretative Phenomenological Analysis

Interpretative Phenomenological Analysis (IPA) is a qualitative research approach to take an interest in understanding people's experiences of the world and of themselves (J. A. Smith, 2003; J. A. Smith, Flowers & Larkin, 2011; Shinebourne, 2011). J. A. Smith and Eatough (2007) urge that "the aim of IPA is to explore in detail individual personal and lived experience and to examine how participants are making sense of their personal and social world" (p. 35-36). IPA presumes that people have a chain of connection between their talking, thinking and emotional state. Therefore, the data of IPA permit the participant's involvement in and orientation towards the world. Typically, it is thought that the experience has a particular significance in a human's life because at last, s/he begins to reflect, and so IPA research is centrally concerned with these reflections and its meanings. Interpreting the participants' mental and emotional from what they say is also necessary for IPA (J. A. Smith et al., 2011; Shinebourne, 2011).

The theoretical foundations of IPA studies depend on phenomenology, hermeneutics, and idiography (J. A. Smith & Eatough, 2007; J. A. Smith et al., 2011; Shinebourne, 2011). Phenomenology provides the researchers with a substantial source

of ideas as to how to examine, understand and interpret lived experience of participants. For IPA, hermeneutics is a clearly important part because appearance of a phenomenon has a dual quality. In other words, everything has precise explicit meanings, but it can also have hidden meanings. Via the hermeneutic circle, the researchers look to the whole and look to the parts in IPA. The hermeneutic circle is an iterative analysis that tries to make sense of the whole and the part. The third theoretical step of IPA is idiography that aims to analyze each case in detail as a case study. The detailed analysis of a single case can submit opportunities in order to learn a great deal about the participant's account. This is done when the balance of the convergence and divergence within the sample is manifested for the IPA study (J.A. Smith et al., 2011; J. A. Smith, 2011; Shinebourne, 2011).

In terms of collecting data, IPA requires rich data, so many data collection methods such as diaries, focus groups, participant observations, highly structure interviews, autobiographical or other personal accounts, e-mail dialogues are opportunities to reach rich data. The most common method of data collection is the form of semi-structured, one-to-one in-depth interviews (J. A. Smith et al., 2011).

J. A. Smith et al. (2011) advocate three participants as an optimum number for working with small size samples. They suggest that a sample size of up to six is sufficient for working with larger samples in IPA . The aim of IPA is to find a reasonably homogeneous sample that can manifest convergence and divergence in detail. This means that sample is selected purposively.

Assessing the validity and quality in IPA is flexibly applied because something can work for one study more suitable than for another. Not only independent audit but also the evidences of study process from initial paper to the final report are really powerful ways for IPA study (J. A. Smith et al., 2011; J. A. Smith, 2003).

Population and Sample Selection

In this study, population was teachers who have been working at public primary schools in İstanbul. The selected participants needed to meet at least three of the following five criteria for selection: (1) being a graduate of a Classroom Teaching Program with four years at a university; (2) having five to fifteen years of working experience; (3) working only at the public primary schools; (4) working at least at two public primary schools; (5) not attending any citizenship training.

This study was conducted with voluntary participants, however, candidates were selected according to the criteria. Firstly, the researcher orally explained the nature and purpose of the study, the criteria for selection of participants, the importance of participation, anticipated time commitment of those participating, and the intended uses of the data to seventy-two primary school teachers in different five public schools. In five public primary schools, forty-three teachers wanted to join the study as a volunteer. The researcher wanted volunteers to fill in the blanks on the Participant Form (Appendix A) in order to determine potential participants based on five criteria for selection. Hence, forty-three participant forms were examined elaborately. Rather than having a bachelor's degree in education, many candidates had degrees in different majors like engineering, archaeology, and management. Some teachers didn't have enough experience in teaching or satisfactory educational background as well.

Thus, this study was conducted with convenience sampling, namely the researcher determined ten participants who met the selection criteria. Then, seven participants readed and signatured an Informed Consent Form (Appendix B). For both methods of this study, seven participants were a reasonable sample size in terms of literature. For Delphi technique, Brockhoff (1975) suggests that small groups of four to

eleven experts work well. For IPA, J. A. Smith et al. (2011) claim that a sample size of up to six is sufficient for working with larger samples.

Therefore, in this study, seven participants joined the three rounds of Delphi process. In IPA process, the number of participants dropped from seven to six because one participant felt anxiety in order to respond to research questions for answers were recorded.

Data Collection, Instruments and Analysis

The data collection, instrument, and analysis of this study comprised two methods. Method 1: The normative Delphi technique with three iterative round was employed for the first research question. Method 2: For the second and third research questions, IPA was conducted via two expert panels and a semi-structured interview with a scenario. Before starting the study, firstly, ethical approval for this study was granted by the Ethical Committee of Social Sciences of Boğaziçi University (Appendix C), participants gave written consent. The data collection of this study was conducted between March and July, 2012.

Method 1: Data Collection, Instrument and Analysis of Delphi Technique

Figure 6 outlines the process of Delphi technique whose pilot study was not conducted. In Round 1 of Delphi technique, each participant received a list of published definition of the term "a globally competent teacher" (Appendix D). Participants were asked to draft a definition of their own, either based on the published definitions or based on their own thought or experiences.

Upon the receipt of the responses, the researcher coded each response seeking to identify the language and concepts most commonly suggested (Appendix E). These most commonly used terms and concepts were distributed in Round 2 (Appendix F). Similar to, but more specific than Round 1, participants were asked to refine the text, offering comments, changes or additions, and then send their responses via written paper back to the researcher.

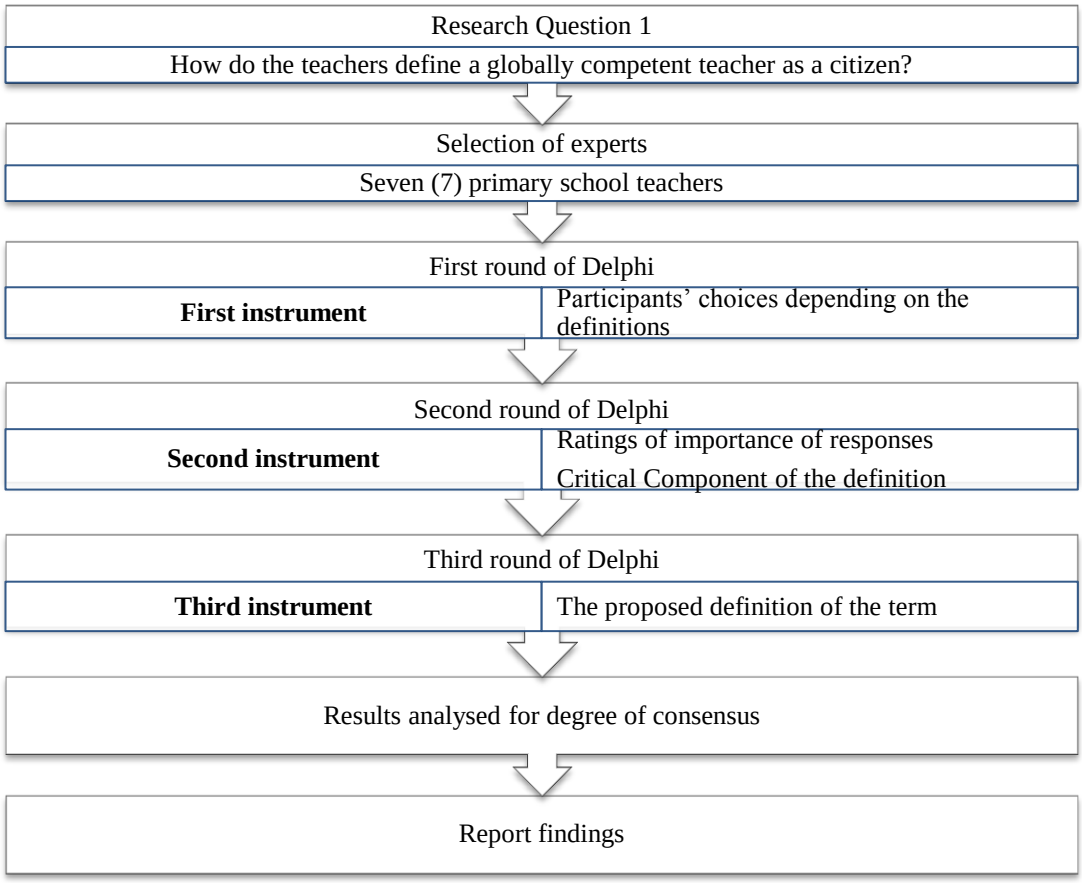

Figure 6: Diagrammatic representation of three round Delphi Technique employed

In Round 3, participants were again asked to refine a statement contrived from responses yielded in Round 2. At the conclusion of Round 3, "a final definition" was distributed to the participants (Appendix G). Then, they were asked to indicate on a Likert scale if they are strongly agreed, agreed, neutral, disagreed or strongly disagreed with the definition. The results of Likert scale responses were considered "consensus" if 75-80 percent of the participants note "strongly agree" or "agreed", namely, Green, et

al.(1999) suggest that it was accepted wider agreement as a consensus. If 75-80 percent agreement was not achieved, a fourth round would be conducted using a process similar to the first three rounds. The three round of a Delphi technique were considered sufficient to ascertain consensus (Stewart, 2001; Charlton, 2004; McKiernan, 2008; Nworie, 2011). In Method 1, the results of the Delphi Technique were presented in chronological order, beginning with Round 1 and ending with Round 3, in order to achieve to consensus.

Method 2: Data Collection, Instrument and Analysis of Interpretative Phenomenological Analysis

The Method 2 of this study has three phases. The design of Interpretative Phenomenological Analysis has been created for the second and third research questions, but not for the first research question. The analysis was based on two expert panels, and a semi-structured interview with a scenario that developed to create a common story for the interviewees. This scenario was written by the researcher herself. (Appendix H). An interview schedule was also developed to facilitate a comfortable interaction with participants (Appendix I). In fact, questions in the interview schedule were clearly driven by local pragmatic issues and tended to reach rather narrow information gathering.

The Determination of Sub-Competency Areas of Global Citizenship

As explained in the literature review chapter in detail, generic competencies and subject matter competencies have been prepared by MoNE in 2006. As known, generic

competencies have consisted of six main competencies, 31 sub-competencies and 233 performance indicators. It could be seen that six generic competencies do not include any competency area of global citizenship according to literature and expert opinion. Then, all sub-competencies and performance indicators were examined in detail in the scope of this study. Sixteen out of thirty-one sub-competencies could be accepted to be related to the competences of global citizenship. Besides, according to the literature of universal level, only, fifty-five out of 233 performance indicators could be regarded as the competences of global citizenship.

Secondly, the subject matter competencies of Elementary Teaching and Social Sciences Teaching disciplines were analyzed in the way of competency areas of global citizenship. Thus, it could be obviously seen that the main competencies both disciplines have not comprised the competences of global citizenship. In addition to this, in both disciplines, main competencies have included some sub-competences and performance indicators in concerning indirectly with global citizenship, but both have not had universal competences completely.

Thirdly, competences of the democratic citizenship and human rights education project by Board of Education, of citizenship and democracy education for eighth grade, and of teaching program for the course and human rights for secondary education were reviewed in detail. It was appeared that all programs have had similar concepts, skills and values, but neither of them has all competences of becoming globally competent.

Finally, a number of master theses and doctoral dissertations were reviewed in the sense of teacher competencies. Purely, they have included some similar teaching competences with regards to democracy and citizenship education, but none has had all competency areas of democracy and citizenship and of becoming globally competent. Additionally, some articles relating to being able to know a foreign language were

reviewed, and so some authors highlight this competence, but generic competencies and sub-competencies by MoNE do not consist of this one. Afterwards, when all of the existing data were reviewed, the need of detail and comprehensive study depending on basic competency areas of global citizenship was manifested for this study.

When the process of determination came, many article and books about the competency areas of global citizenship were reviewed, and consequently, as explained in the literature review in detail, Oxfam GB's curriculum was accepted as fundamental in this study. The sixteen key elements of Oxfam GB identified as knowledge and understanding, skills, and values and attitudes in its curriculum for global citizenship (Appendix J). From the correspondence with Oxfam GB, it learnt that Oxfam GB did not conduct any research about the competences of teachers of the global citizenship curriculum. Oxfam GB allowed to use the key elements for this study (C. Isles from Oxfam GB, personal communication, December 15, 2011, Appendix K). Hence, having their formal permission, the key elements of Oxfam GB were accepted as main competency areas for globally competent teachers as citizens in this study. In addition to this, the curriculum content of Oxfam GB was accepted as performance criteria for every key element.

It was the need for the decrement of these key elements that consist of sixteen main competency areas in order to evaluate easily. Thus, as Spencer and Spencer (1993) indicate that a panel of experts was used to diminish these key competency areas in this study. These experts are the members of Friday Seminar Educational Sciences Department of Boğaziçi University who are graduate students (doctorate or graduate). Six experts participated in this study and the determined primary ten competency areas that included performance indicators. Ten competency areas comprised the following titles: "social justice and equity", "diversity", "peace and conflict", "critical thinking",

“ability to argue effectively”, “ability to challenge injustice and inequalities”, “respect for people and things”, “empathy and sense of common humanity”, “commitment to social justice and equity”, and “value and respect for diversity”.

After the first decrement, the researcher has examined ten competency areas that contained in seventy-six performance indicators, and so some areas had remarkable common criteria. In order to evaluate these competency areas reliably, those similarities may not permit, so in the last step, the researcher have merged competency areas, and decreased from ten competency areas to eight areas and seventy-six performance indicators to fifty-three indicators. The main competency form was consisted of eight competency areas because “ability to challenge injustice and inequalities” and “commitment to social justice and equity” merged, and because “diversity”, and “value and respect for diversity” merged to compare easily process.

Accordingly, the competency areas of knowledge and understanding, skills, and values and attitudes are determined as follows titles:

- the competency areas of knowledge and understanding comprise of social justice and equity, diversity, value and respect, and peace and conflict,
- the competency areas of skills consist of critical thinking, ability to argue effectively, and respect for people and things,
- the competency areas of values and attitudes include empathy and sense of common humanity, and commitment to social justice and equity.

Eventually, global citizenship was accepted as a generic competency, so eight competency areas were regarded as global citizenship sub-competency areas that included fifty-three (53) sub-competency area performance indicators.

Immediately afterwards, prepared scenario and interview schedule were compared to determine primary eight sub-competency areas and performance indicators.

In this phase, the second expert panel was used in order to compare the prepared scenario and interview schedule to the determined eight competency areas and performance indicators. These experts are Ph.D. students at Marmara University. Five experts participated in this phase. They independently examined all materials, wrote and send their thoughts to the researcher by means of hard copy. Four of five experts recommended leaving one performance indicator that was as follow: "efficiently handling contentious and complex issues" was included in critical thinking competency area, and so this performance indicator removed from the main competency form. According to three of five experts, "trying to knowing and understanding of differences in more depth" that was included in diversity, value and respect competency area had to remove from the main competency form, so this indicator removed from the main form. Besides, all experts mostly agreed that the prepared scenario and interview schedule were able to measure the determined sub-competency areas and performance indicators.

The aim of developing these materials was to facilitate a comfortable interaction with participants in an interview. Thus, finally, eight sub-competency areas can be called super-ordinate themes and fifty one performance indicators can be called emergent themes for IPA method as follow in the Table 4. These super-ordinate themes included in emergent themes were accepted as the sub-competency areas of global citizenship for this study. Meanwhile, Hunter (2004) places less emphasis on speaking a foreign language and computer capability as essential components of becoming globally competent. In addition, Oxfam GB's curriculum does not include these competences. In fact, it was known that these competences do not dismiss the needs to speak a foreign language and become technology literate in today's world. Hence, in this study, speaking a foreign language and computer capability were not obtained as competences or performance indicators based on Oxfam GB's curriculum.

Table 4: Competency Areas of Global Citizenship

KNOWLEDGE AND UNDERSTANDING	ST1	Social Justice and Equity
	E1.	Knowing what is fair and unfair.
	E2.	Knowing what is right and wrong.
	E3.	Knowing the basic rights and responsibilities.
	E4.	Understanding the causes and effects of the inequality; being fairness among groups.
	E5.	Discerning the inequalities within and among societies.
	E6.	Discerning the rich and poor.
	E7.	Understanding different views on the eradication of the poverty.
	E8.	Understanding of global debates and the role as global citizen.
	ST2	Diversity, Value and Respect
	E1.	Knowing the similarities and differences among people.
	E2.	Knowing and understanding the contribution of different cultures, values, and beliefs to the life.
	E3.	Knowing the nature of prejudice and ways to combat it.
	E4.	Discerning others; importantly knowing to learn from the experiences of others.
	E5.	Knowing the issues of the diversity and discerning processes.
	E6.	Importantly knowing to grow respect for the difference and diversity.
	E7.	Equally valuing all the people; importantly knowing and understanding of respecting the rights of all to have a point of view.
	ST3	Peace and Conflict
	E1.	Knowing the causes and effects of the conflict.
	E2.	Knowing the causes and effects of the conflict locally and globally.
	E3.	Knowing the consequences of an action.
	E4.	Knowing the relationship between the conflict and peace.
	E5.	Knowing and understanding the strategies for overcoming and preventing the conflict.
	E6.	Knowing the conditions conducive to the peace and understanding the complexity of conflict resolution.
SKILLS	ST4	Critical Thinking
	E1.	Having the abilities of listening to others and asking questions.
	E2.	Striving to understand different viewpoints and evaluate them.
	E3.	Performing an enquiring mind.
	E4.	Discerning and detecting biases, opinions, and stereotypes.
	E5.	Critically analyzing the information; making information-based decisions.
	E6.	Following the mass media.
	E7.	Making ethical judgments.
	ST5	Ability to Argue Effectively
	E1.	Finding and selecting evidences based on reason.
	E2.	Stating an opinion by expressing a view based on an evidence.
	E3.	Having the abilities of developing and changing position through reasoned argument.
	E4.	Beginning to state from an informed position to know to argue rationally and persuasively.
	E5.	Being a political literate, participating in the relevant political processes.
	ST6	Respect for People and Things
	E1.	Understanding of others; taking care of and growing ability to take care of the animate and inanimate.
	E2.	Empathizing and responding to the needs of others.
	E3.	Making links among the own lives and the lives of others.
	E4.	Making choices; discerning the recognition of the consequences of these choices.
	E5.	Following a personal lifestyle for a sustainable world.

Table 4: (Continued). Competency Areas of Global Citizenship

VALUES AND ATTITUDES	ST7	Empathy and Sense of Common Humanity
	E1.	Being sensitive to the needs and rights of others.
	E2.	Empathizing towards others locally and globally.
	E3.	Being interested in others in wider sphere; concerning for others in case of an emergency.
	E4.	Having the compassion and sense of common.
	E5.	Having the sense of individual and collective responsibility about the human being and common needs.
	ST8	Commitment to Social Justice and Equity
	E1.	Recognizing the injustice and inequality, developing discourse to start to resist it.
	E2.	İdentifying the injustice and inequality, selecting appropriate action to take against them.
	E3.	Campaigning for a more fair and equitable world.
	E4.	Concerning for the injustice and inequality.
	E5.	Having the sense of fair play and justice; sense of personal indignation.
	E6.	Growing interest in world events.
	E7.	Having the will to take action against the injustice and inequity, and to speak up for others.
	E8.	Committing to the social justice, equity, and the eradication of poverty.
ST : Super-ordinate theme of global citizenship E : Emergent theme of super-ordinate theme		

Interpretative Phenomenological Analysis to Competence

The studies of competence and competence acquisition were conducted by different ways of research analyses, but these studies did not explicitly explain variations in competence in a group of people (Sandberg, 2000). Since phenomenology, hermeneutics and idiography are the essential three key areas of IPA, it can describe the qualitatively different situations in which traits of reality are experienced. Indeed, the account of one's everyday life that has personal significance for the individual can be seen as a main point which represents the individual's competencies at everyday life.

Therefore, J. A. Smith et al. (2011) as the saying that IPA is engaged in the micro analysis of life experience of a small number of participants with focusing on the convergence and divergence between participants. Thus, in this study, IPA was adopted as an approach to assessing competency levels of the participants about global

citizenship. However, the process of this study was a little bit different from the general literature of IPA. Primarily, before conducting this study, eight sub-competency areas called as super-ordinate themes and fifty-one performance indicators called as emergent themes were determined. This step was different from the literature of IPA because IPA aims to reach these themes after conducted study. Besides, there might be possible to reach new super-ordinate themes and emergent themes in this study concerning with global citizenship.

Pilot Data Analysis for Interpretative Phenomenological Analysis

For IPA, pilot study was conducted with two candidates to test and review the process of Method 2. Hence, the whole process was tested depending on methodology. The purpose of Pilot data analysis was conducted for all interview questions and two super-ordinate themes composed of social justice and equity, and critical thinking themes, and their sixteen emergent themes.

Findings of the Pilot Study and the Modification of Study Process

According to the results of the pilot study, although many of questions were clearly driven by local pragmatic issues and tended to reach rather narrow information gathering, the participants' responses often went beyond the focus of questions that they were asked. Thus, it was determined that the determined emergent themes and also super-ordinate themes could be gotten as means of scenario and interview schedule. In addition to this, new emergent themes were found as follow: " being willing to maintain own hopes, having the abilities of maintaining own hopes, having a high sense of

responsibility, having the abilities of coping with a sense of loneliness, having the abilities of being open to change and transformation, having the abilities of coping with the desire to escape, and having the abilities of successfully managing a sense of anger". Meanwhile, it was seen that participants established a bond between the scenario of this study and their lived experiences. Consequently, it was seen that this study process can respond the research questions of this study. Depending on the observations of this pilot study, some modifications in the study process were done. Firstly, the free talking time of interviewer was reduced from 15 minutes to 10 minutes because the participants of the pilot study felt uneasiness to explain their thoughts and ideas. Secondly, it was understood that participants could forget scenario cases, so it was decided that asking every question related to case explained was important during the actual study.

Data Analysis Procedures

Table 5 presents the data and analysis used to address each of the research questions posed in this study.

Table 5: Data Analysis

Research Question	Data Analysis Technique	Data Collection Methods
1. How do teachers define a globally competent teacher as a citizen?	Delphi Technique	Consensus will be considered reached when 75-80% respondents agree
2. To what extent do teachers have knowledge and understanding, skills and values and attitudes for being globally competent citizens?	Interpretative Phenomenological Analysis	Interviews, transcribed verbatim and scale
3. How do teachers' competences converge and diverge?		

CHAPTER IV

FINDINGS

The purpose of this study was to determine "a globally competent teacher as a citizen" and develop a comprehensive definition. Besides, this study was to analyze the teachers' knowledge and understanding, skills, and values and attitudes for becoming globally competent citizens. Accordingly, all competencies were compared to each other with regard to convergence and divergence for revealing deficit competency areas of global citizenship.

This chapter was divided into three sections: profile of the participants, the findings of Delphi Technique, and the findings from Interpretative Phenomenological Analysis.

The Profile of the Participants

In the profile of participant survey form (Appendix A) included questions concerning the following information about the participants: first name and surname, gender, age, name of university and department, year of graduation, starting date to teaching duty, the number of schools worked at, duration period at present school, and whether joined citizenship or democracy education or not.

In this study, participants needed to meet at least three of the following five criteria for selection: (1) being a graduate of a Classroom Teaching Program with four years at a university; (2) having five to fifteen years of working experience; (3) working only at the public primary schools; (4) working at least at two public primary schools; (5) not attending any citizenship training.

Forty-three teachers wanted to join the study as a volunteer. Only seven of forty-three volunteers met the established criteria of this study. Hence, this study was conducted with the convenience sampling. Fictitious names were used in the study to indicate participants and all the information of participants were stated in the Table 6.

Table 6: The Profile of the Participants

Name	Gender	Age	Year of Graduation	Work Experience	The Number of Schools Worked At
Ersu	M	43	1999	2000	2
Heper	M	43	1996	1997	6
Kaan	M	33	2001	2001	2
Mina	F	29	2005	2005	3
Olcay	F	30	2004	2006	3
Yusra	F	35	1999	1999	5
Zuhal	F	38	1998	1998	2

Those who participated in the study were seven primary school teachers. The sample consisted of three male and four female participants with ages ranging from 29 to 43, and the average age of participants was 36. For work status of participants, the most experienced participant had 15 years of total work experience while the last experienced one had 6 years of total experience. They have worked in various public primary schools in İstanbul. Names of the universities they had graduated from were Ondokuz Mayıs University, Dicle University, Karadeniz Teknik University, Çukurova University, Gazi University and Trakya University. Two participants graduated the from same university. The average of the number of schools they have worked at was 3. The duration period at present school varied widely from 1 month to 9 years.

Findings of the Method

As explained in detail in the methodology chapter, this study was conducted using a dual method based on the research questions. Method 1: Normative Delphi Technique was used for the first research question consisted of three rounds. Method 2: Interpretative Phenomenological Analysis was used for the two and third research questions depended on two expert panels and a semi-structured interview with a scenario and an interview schedule.

Method 1: The Findings of Delphi Technique

The findings of the Delphi Technique are submitted in beginning with Round 1 and ending with Round 3, where consensus was achieved when 75-80% respondents agree (Green, et al., 1999).

Seven participants were represented in this section of the study because their knowledge, interests, and experiences met all the established criteria for Delphi Technique.

Delphi Technique Round 1

In the preparation for Round 1, the researcher identified ten recently published definition of, expressions of, or references in relation to the "a globally competent teacher as a citizen" (Appendix D). At the beginning of Round 1, the participants were asked to read and examine each definition, expression or reference. After that, they were asked to specify which statements express the "a globally competent teacher as a

citizen" or write down their own definition of it. The end of Round 1, all the participants responded. Received qualitative responses in Delphi Round 1 were coded in a sheet of Excel. The participants mentioned a total of 47 different phrases with 73 iteratives that consisted of a coding list (Appendix E). The advisor of this study examined a coding list and recognized 36 phrases.

Delphi Technique Round 2

In the preparation for Round 2, 36 phrases were treated to differentiate between those responses. Primarily, the most frequently rated seven phrases were accepted as mostly common influential statements in the matter of the definition of the "a globally competent teacher as a citizen". These statements involved:

1. Believing and practicing fairness, respect, and equity
2. Dealing with students irrespective of gender, race, and ethnicity
3. In learning environments, providing all the students with equal opportunities to participate in class activities
4. Showing equal interest in counseling
5. Developing intellectual curiosity, asking questions, making connections, speculating, and problem solving skills
6. Encouraging to work in solidarity with others to transform the current system
7. Developing socio-cultural awareness

The remaining 29 phrases were less frequent statements that combined into 24 phrases. They were also categorized into three titles as follow: Knowledge, skill, and value and attitude. These titles consisted of total 24 statements as indicated below:

Competency Area 1: Knowledge

- Being aware of the global nature of societal issues
- Having inter-disciplinary academic knowledge
- Having knowledge about the international dimensions of own subject matter
- The ability to speak, understand, and think in a foreign language
- Understanding the nature of global challenges, such as climate change, human-environmental interactions, demographic change, and global conflicts
- Understanding the nature of global economic integration

Competency Area 2: Skill

- The skill of fighting for social justice for all
- The skill of recognizing stereotyping
- The skill of solving problems, respecting for the human rights
- Analyzing the primary sources from all over the world
- The skill of encouraging awareness of the global nature of societal issues
- A commitment to assist students to become responsible citizens both for the world and their own communities
- The skill of protecting the earth for human beings and presenting this sensitivity and model in a universal manner to students in educational activities
- Letting the students accept the diversities as natural
- Display personality traits which s/he wants her/his students to develop
- Having pedagogical skills and practicing them effectively

Competency Area 3: Value and Attitude

- Caring all the people in the world
- Irrespective of gender, race, and ethnicity, respecting and protecting cultural diversities
- Appreciating the interconnectedness and interdependence of peoples
- Appreciating multiple points of view
- Being open to new information and ideas
- Appreciating and benefiting from the experiences of others
- Making an effort for change and continuous development via doing self-assessment
- Seeking and interrogating the new and old experiences of communities with diverse traits other than his/her own society

Following each mostly common influential statement, the participants were asked to rate each statement based on his/her decision if the statement should be seen a critical component of the definition of the "a globally competent teacher as a citizen". Accordingly, following each less frequent statement, the participants were asked to rate each statement based on his/her decision if the statement should be considered as critical enough in order to deserve inclusion in the definition. Rating options included "Important to be included in the definition", "Should be included in the definition", and "Should not be included in the definition".

The participants were also given the option to propose, in an open-ended format, any statement not appearing in either list yet that they considered critical enough to include in the definition. All the participants responded in Round 2. Responses were analyzed by percentage noted for each statement.

Delphi Technique Round 3

In the preparation for Round 3, primarily, 31 statements of Round 2 were analyzed by use of SPSS 17 (Appendix L). After this, "Important to be included in the definition", "Should be included in the definition", and "Should not be included in the definition" option combined into a proposed definition of the "a globally competent teacher as a citizen". For "Important to be included in the definition" option, the top responses in each statement ranged from 26.6 to 100 percent. For "Should be included in the definition" option, the top responses in each statement ranged from 14.3 to 71.4 percent. In fact, twelve statements for two options were rated at 100 percent.

Three of the seven statements listed in the mostly common influential section ranged from 71.4 to 100 percent in Round 2. These included:

1. Believing and practicing fairness, respect, and equity
2. Developing intellectual curiosity, asking questions, making connections, speculating, and problem solving skills
3. Developing socio-cultural awareness

In addition to these, two participants listed two critical options in the open-ended section as follow: "being an attitude of displaying to provide local values with global overlapping" and "primarily, a teacher should love human beings and also instill this value and attitude in his/her students". These options by participants were not incorporated into proposed definition because they did not consist of ideas of the other five participants.

Analysis of Delphi Technique Round 3

Depending on the percentile analysis of twelve statements for two options, a proposed definition of the "a globally competent teacher as a citizen" was distributed to each participant (Appendix G). The definition proposed was: "The globally competent teacher as an individual citizen is the one who, being well-informed about the global nature of social problems, believes in equality, justice and respect, who protects cultural differences and the world without regard to any distinction as to sex, race, religion, culture and social differences, who, thanks to his/her pedagogical skill and knowledge, can provide, along with a universal understanding, such a sensibility and model to the students while struggling for social justice for all, who enables students to regard differences as natural by developing in them a socio-cultural awareness, who is open to new information and ideas and who takes responsibility to help students develop such skills and qualities as scientific curiosity, asking questions, establishing relations, interpretation and problem solving and become responsible citizens who respect human rights both in their communities and in the world". Thereafter, the participants were asked to rate the proposed definition on a five-point Likert scale, ranging from "strongly agree", to "agree", to "neutral", to "disagree", to "strongly disagree" scales, and they were also asked to propose, how they would modify the definition for an open-ended format.

Once more, a 100 percent response rate to the study was reached. Eighty-six percent of participants (six participants) strongly agreed with the proposed definition, and the last participant agreed with the definition. Thus, they agreed with hundred percent of the proposed definition that was not modified after the end of Round 3.

Related to the Research Question 1

Findings of the question 1 “How do teachers define a globally competent teacher as a citizen?” can be concluded as the follow:

The globally competent teacher as an individual citizen is the one who, being well-informed about the global nature of social problems, believes in equality, justice and respect, who protects cultural differences and the world without regard to any distinction as to sex, race, religion, culture and social differences, who, thanks to his/her pedagogical skill and knowledge, can provide, along with a universal understanding, such a sensibility and model to the students while struggling for social justice for all, who enables students to regard differences as natural by developing in them a socio-cultural awareness, who is open to new information and ideas and who takes responsibility to help students develop such skills and qualities as scientific curiosity, asking questions, establishing relations, interpretation and problem solving and become responsible citizens who respect human rights both in their communities and in the world.

Due to the width of the content of the definition, Turkish definition is also submitted as the follow:

> Toplumsal sorunların küresel doğası hakkındaki bilgi birikimiyle adalet, saygı ve eşitliğe inanan, cinsiyet, ırk, din, kültür ve sosyal ayrım yapmadan kültürel farklılıkları ve yaşadığı dünyayı tüm insanlar için koruyan, herkese sosyal adalet sağlanması için mücadele ederken pedagojik donanım ve becerisiyle bu duyarlılığı ve modeli öğrencilere evrensel anlayışta sunabilen, onlarda sosyo-kültürel farkındalık geliştirerek farklılıkları doğal kabul etmelerini sağlayan, insan haklarına saygı göstererek bilimsel merak, sorular sorma, ilişkilendirmeler kurma, yorumlama ve problem çözme becerileri geliştirme amacıyla öğrencilerin hem dünya hem de içinde bulundukları toplumda sorumluluk sahibi vatandaş olabilmeleri için sorumluluk alan, yeni bilgi ve fikirlere açık olan birey, vatandaş olarak evrensel (global) yetkin öğretmendir.

The Validity and Reliability of Delphi Findings

According to some authors (Hasson et al., 2000; Becker & Roberts, 2009), the high participation of experts in rounds and the stability of responses of the experts between rounds contribute the reliability of the results of Delphi study. In addition, the knowledge, interests, and experiences of experts in the issue and using three round increase the validity for Delphi. Accordingly, it was considered that this study compensated for and confirmed all these criteria in terms of the validity and reliability for the first research question.

Method 2: The Findings of Interpretative Phenomenological Analysis

For IPA, the preparation was conducted in accordance with some phases. Thus, for the second and third research questions, except the first question, this section was based on two expert panels, and a semi-structured interview with a scenario in this study. As explained in the methodology chapter, Oxfam GB's curriculum was admitted as a base for IPA section. The sixteen key elements of Oxfam GB appertaining to global citizenship consist of knowledge and understanding, skills, and values and attitudes used as main competency areas for globally competent teachers as citizens. The curriculum content of Oxfam GB was regarded as performans criteria for every key elements. Two experts panels were used in the preparation of IPA. By the first expert panel, the key elements of Oxfam GB were decreased from sixteen main competency areas to ten areas that consisted of seventy six performance indicators. After this process, the second merge process was conducted by the researcher, and so ten

comptency areas were reduced to eight competency areas, and fifty three performance indicators to asses reliably. Hence, it was determined as follows titles:

- the competency areas of knowledge and understanding: social justice and equity, diversity, value and respect, and peace and conflict
- the competency areas of skills: critical thinking, ability to argue effectively, and respect for people and things
- the competency areas of values and attitudes: empathy and sense of common humanity, and commitment to social justice and equity

Ultimately, global citizenship was admitted as a generic competency, and so these eight competency areas were identified as global citizenship sub-competency areas which contained in fifty three performance indicators.

Afterwards, scenario was written by the researcher herself and interview schedule was developed, and so they were admitted as the instruments of data collection of IPA for one-to-one in-depth interviews. In fact, the scenario was prepared to build a common story, namely common lived experience for the participants. J. A. Smith et al. (2011) stress that questions in an interview schedule should be open and expansive for participants to be encouraged to tell a detailed account, and interview schedule is flexibly used. Thus, interview schedule prepared consisted of nine main question with two or three possible prompts to promote effective communication between the participants and the researcher during the interview process.

Then, by the second expert panel, eight sub-competency areas and fifty three performance indicators were compared with the scenario and interview schedule. At the end of the second expert panel, all experts mostly approved that the scenario and interview schedule were convenient in order to measure and evaluate eight sub-competency areas and fifty one performance indicators because they recommended

leaving two performance indicators removed from the main competency form. Thus, eight sub-competency areas were called super-ordinate themes and fifty one performance indicators were called emergent themes for IPA analysis, and Table 4 indicates in all super-ordinate themes and emergent themes in methodology chapter of this study.

The number of participants for IPA is six because Mina was anxious about participating in this section of the study. Mina's leaving did not give rise to any problems because J. A. Smith et al. (2011) highlight that a sample size of up to six is also sufficient for working with larger samples in IPA . Indeed, finding a reasonably homogeneous sample can manifest convergence and divergence for the aim of IPA, so, briefly, sample is selected purposively (J. A. Smith et al., 2011). Based on this view, the participants were selected purposively by the selection criteria explained in methodology chapter of this study, and so the sample of this study was convenience.

Throughout the data collection process, one-to-one in-depth interviews were conducted depending on the scenario and interview schedule in this study. Interviews were also conducted without interruption as far as possible, and lasted an hour and more. The interview schedule was followed for the process of every interview. Occasionally, possible prompts were not used for every interview, and there was rarely the need for different questions to be asked, relating the answer of participants to precisely understand for their thoughts and feelings. For the participants to feel more comfortable, all interviews took place either at a different places from their workplaces or empty offices in workplaces via one-to-one interviews. At the beginning of the interview, the researcher needed to put the participants at ease, to enable them to feel comfortable talking during an interview process. This positive stance affected all the interview processes, and the participants usually felt most comfortable and most willing

to talk about the issue. Nevertheless, primarily, the participants wanted to talk about and interpret issues generally, and they did not want to explain their personal thoughts, views, experiences, and feelings about the issues of this study. Thus, they often went from general ideas to personal thoughts, views, experiences and feelings about the issues. Some participants repetitively used the same comments and thoughts on different issues, so it was sometimes very hard to understand their experiences of the world and to learn their thoughts, life experiences, and feelings.

For IPA, interviews are audio-recorded and transcribed verbatim before being subjected to analysis (J. A. Smith et al., 2011; J. A. Smith, 2011; Shinebourne, 2011). Thus, all interviews were recorded using both a computer and a mp3 voice recorder in this study. At the end of the interviews, all recordings including the talk of the researcher were transcribed verbatim by the researcher. Transcriptions were made of a broadly sematic level of detail standard for IPA. In all, the transcriptions inclusive of pilot study amounted to some 112 pages of single-spaced text.

In this study, the analysis was carried on in an ongoing iterative process. During the IPA process of this study, firstly, it was an aim to acquire a general idea about the participants' conceptions, language, and life that accessed idiographic meaning. Hence, after listening to the audio-recording at least three times, each transcript was read for several times, and each participant's conception was grasped generally to get initial notes. Secondly, each transcription was reread and systematically exploratory comments were developed by the way of moving from the right-hand margin (original transcript and exploratory comments). The primary focus was on the meaning of a particular statement in relation to the context of the surrounding statements and the transcriptions as a whole. Thirdly, all explanatory comments matched to fifty-one emergent themes for every participant and new themes were found by use of moving from the right-hand

margin to produce emergent themes in the left-hand margin (original transcript, exploratory comments, and emergent themes). Primarily, every participant was analyzed a single case depended on the first phase of the analysis, and so the researcher prepared competence lists as emergent themes lists for every participant. Every emergent theme list stated every participant's knowledge and understanding, skills, and values and attitudes for becoming a globally competent citizen. Sub-ordinate themes also were formed concerning all emergent themes. Thereafter, all participants were compared within groups. After comparing all the participants, the analysis explained how participants' competences converge and diverge. In the last, all transcriptions were analyzed again and all steps were cross-checked. This cross-checking led to a clearer and more precise formulation.

In addition, the findings of this study displayed new sub-ordinate themes, namely sub-competency areas based on becoming a globally competent citizen who may have them. New subordinate-themes were similar to the obtained emergent themes of the pilot study, but the content of these new themes was comprehensive, and so they were accepted as super-ordinate themes. These super-ordinate themes that were not evaluated the scope of this study were called as follow: "ability to cope with sense of loneliness and escape", "ability to successfully manage a sense of anger", "ability to manage change and transformation", "ability to maintain own hopes", "having a high sense of responsibility", "rational thinking", and "ability to manage neighborhood pressure". Besides, the sixteen key elements of Oxfam GB do not include in these new competencies.

The Results of Processes of IPA

In this part of the study, introduction of the participants, scale of convergence and divergence, representativeness, and variability, evaluating super-ordinate themes and emergent themes, and the findings of the second and third research questions were submitted. Transcript notation used in quoted extracts as follow: "…" significant pause, "[ ]" material omitted, and "[Where I live]" and so forth explanatory material added by the researcher. The responses of the participants were quoted in English. Original statements in Turkish were also presented in Appendix M and were coded as 1TR, 2TR, 3TR, 4TR, and so on.

Introduction of the Participants

Phenomenology, hermeneutics, and idiography are the theoretical foundations of IPA studies (J. A. Smith and Eatough, 2007; J. A. Smith et al., 2011; Shinebourne, 2011). Idiography aims to analyze each case in detail as a case study, so introduction of the participant represents the results of idiographic analysis in this part of the study.

For the IPA section of this study, due to Mina's leaving, some distribution changed as follows: The sample consisted of three male and three female participants with ages ranging from 33 to 43, and so the average age of the participants was 38. Introductions of six participants were submitted according to their names' alphabetical order below:

Ersu: A 43 years old, single, childless man who has grown up in various cities other than İstanbul and has twelve years of teaching experience. He portrays his life in the district where people of various ethnicities and cultures live as follows:

> [Where I live,], I have an Armenian neighbor upstairs, downstairs I have a neighbor from the Eastern Turkey, opposite to us I have black neighbors, Ukrainians, and people from various nationalities. [ ], there are a lot of people of many different ethnicities, with many different qualities. [ ] 1TR

> There are so many problems in our apartment, in our neighborhood, for one thing, you cannot sleep at night, and there is always a quarrel at night. 2TR

He argues that we should respect peoples' choices and explains himself with reference to his life style as follows:

> [ ], we should be tolerant, right, but to what extent, to the extent that it doesn't change your life and it doesn't force you to change, [ ] I mean, if it doesn't affect you in any way, [ ]. 3TR

While he defines families with many children as families that have migrated from the East of Turkey, he, also, argues that, conscious parents are the prerequisite of any solution to social problems, without which none of them can be solved. He points out that, instead of trying to solve them, people prefer to build a barrier between themselves and the problems, which, he confesses, he, too, prefers to do sometimes. He says that the people living in the small settlements where he spent his childhood were more open-hearted and communicative than those in his neighborhood where communication channels are all blocked, and portrays his present condition as follows:

> [ ] I live alone, I sometimes wonder who would know if I died or something happened to me, [ ]. 4TR

He says that he, previously, did not have a positive attitude towards sexual orientation after birth, but, through experience and tolerance that he acquired as an educator, he no longer frowns on them or their relations, and specifies the point at which he will interfere in this kind of relationships as follows:

> [ ], if they speak out about their gender preferences and try to be with their friends in a more explicit way, that will disturb me. I will interfere in that case. 5TR

He specifies the boundaries that define his relationship with people or families with different sexual orientation as follows:

> [ ], I am in to a certain extent. I am out after a certain point. [ ] by force of our upbringing, we only know of man-and-woman, as a person who is ill disposed towards other genders, I mean, OK, I am tolerant, I accept that they have the right to live on this world, but do we have to put them in our life as well [ ]. 6TR

Ersu, summarizes his meeting with a transsexual colleague and his experience and feelings as follows:

> [ ] one day, while sitting together, [ ] he said "just between you and me" and he said "I am not at peace with my lower body", "I am telling you this" he said. [ ], I am a guy brought up with the Ottoman culture, I am a son of a soldier, we are the nuclear family, we are not used to such things, [ ], I mean, I am no longer like that. [ ] there is that comprehensive toleration that being an educator brings along, I mean, when you strike a balance between them, you are able to bring about a positive reaction. "OK" I said, [ ] "No problem". 7TR

He expresses how his feelings change depending on whether their mutual female friend is, also, present or not as follows:

> [ ] when the three of us are out together, when something comes up and she has to go, I feel afraid to be left alone with that friend of mine. [ ] why I am afraid, because of social pressures, I mean, I am afraid of the idea that the society is not ready for that, I mean, for me there is no problem in that. 8TR

He emphasizes that his friend's sexual orientation is not known by the families from Eastern Turkey, by parents with a conservative world view and if they should know, that will be a problem. He says that he was a witness to his friend's hormone therapy procedures and resultant events and describes the process as follows:

> [ ], he received his pink identity card. He was a monogamist person, maybe, that was what made him normal for us, [ ]. Finally, he invited us to his wedding. I couldn't, or rather, didn't go to his wedding, [ ]. He had met someone, who was also very handsome, a shapely engineer or something, another man, of course, you may find it as a suitable choice for that person, but for a person of my background there is this stomach thing. Really, [ ], I don't have a personality make-up that has limitless tolerance or that accepts everything as natural. Whoever says he has, I think, is not telling the truth, [ ]. 9TR

He argues that a working person should find solutions by himself when he is unable to perform his duties and says that he does not care about excuses. Disregarding lack of

social security and the difficulties that the working people have to cope with, he says we should keep the result in mind and goes on as follows:

> [ ] I have a different answer, I mean, the apartment services are lagging, but the poor man has, you know, withdrawn his child from school, or that his wife is ill, that's why he cannot do it and the like. Now, on the one hand, we have a result, which is a work that is not done, and excuses on the other. 10TR

While saying "we are no longer living in a single country, we are on the world, we are earthlings", on the one hand, he, also, notes that he feels sorry when a fellow countryman dies and that he will question the rightfulness of sending aid to those far away while there are hungry people nearby, he expresses himself as follows:

> We don't react in the same way for another country, I mean, this is, we are not this much divinely natured [ ]. Perhaps that's it, thinking in terms of human beings, they are also human beings like us, [ ] but since these are people living in the same country, [ ] we tend to feel sorry for them a little more. 11TR

Ersu, considered broadly, appears to have continuous fluctuations between effects of family life, society and cultural environment in his childhood and the knowledge and professional formation that he acquired during his formal education. Dominated by the question "how globally can we think" in all cases, he shares his feelings and thoughts with constant mental fluctuations. It is observed that he rejects or stands against those processes that he cannot accept by assessing them in terms manners, customs, and mores. It is understood that nationalistic feelings are dominant in his decision making processes, and they affect his attitudes and behaviors.

Heper: A 43 year old, single and childless man who has grown up outside of İstanbul and has fifteen years of teaching experience. After analyzing the environment and people described in the scenario, he says that he will definitely and deliberately refrain from living in that environment and expresses himself as follows:

> It's not my kind of environment; at least that environment is not. I look for different, I mean, more decent environments. [ ] I don't find [ ] other peoples' environments strange either, that's a natural process, they want to live like that, then, let them live like that. [ ] But I have to say, I don't find it proper for me,

> what happens there is not my cup of tea. And, I would get bored among them, I wouldn't want to be involved [ ], in that kind of relations. ... I prefer my kind of environment. 12TR

He thinks that problems arise when people with different cultures, economic backgrounds, faiths and points of view live together and, therefore, everybody must live in environments suitable for them. He argues that the sources of the existing quarrels and disputes are rooted in the migrations from the Eastern Turkey, in feudal upbringing and tribal relations, and he describes the human profile of the country as follows:

> Every human being comes to the same place with his/her distinct culture, life style and we have there feudal people [ ] and feudal values underneath. [ ] the places they come from are in the East where tribal relations are dominant, they are generally from that region. [ ] and since they come along with those cultures, … the quarrels are, accordingly, tribal in nature, [ ]. The socio-cultural relations and feudal values that people bring with them constitute a reason for that kind of behavior at such occasions. 13TR

> [describing people of the country:] since the product is this, this is the product in the country, [ ]. 14TR

He notes that he does not respect those who do not want people with different choices and eccentricities but find this request natural. He describes the communication processes that he will have with people of different sexual orientation as follows:

> [ ] it's their life, their choice, [ ] at humanity level, no two men can be exactly the same, I mean I can reply to questions, I won't say don't ask me, don't talk to me [ ]. ... or rather, since I am sure of myself I won't feel anything, I will only let them be as they are, I mean, I won't feel anything. [ ] as long as I don't have to, I won't have a chat or talk with them, [ ]. 15TR

He argues that only the women with different sexual orientation will want to have children by means of alternative methods, and that the men in the same situation are deprived of such a wish anatomically, he expresses himself as follows:

> I don't believe that two homos … two men … will have a child, because children are a part and parcel of women in terms of anatomy, evolution. [ ] a childless woman is an incomplete woman. Or rather, to say it properly … they are women who feel the lack of a child [ ]. 16TR

He claims that the systems on earth are created by humans, that the egoism in individuals can never be terminated and says that he is against rebelling against problematic conditions or sacrificing oneself for that sake; a lesson which, he thinks, thought to him by life itself:

> [ ] life teaches you everything, it is the master of all teachers, not the books, not the ideologies but life itself teaches you everything [ ]. Then, relations must be monitored in their natural habitats, you learn everything in their natural environments. If a book is telling you "do it this way", don't be fooled by it, it's not true. So, how is it going to get better? What's the solution? What's my remedy? I think we should leave it to evolution, [ ]. [ ], the solution is in the next centuries, I say. 17TR

He thinks that loneliness is a common problem for all the people living in big cities but that those with different sexual orientation and those who are just eccentric are, additionally, excluded from society and emphasizes that he will never form a friendship with a transvestite.

Heper, considered broadly, has a personality structure that does not like tensions, prefers to stay away from quarrels and disputes, and does not get involved in processes as long as they don't disturb him. Although he claims to have a positive attitude, it is obvious that he will not allow those personal preferences that he does not like or approve to enter his life. While, allegedly, rejecting the cultural values that he was brought up with, it is observed that he maintains his life and communication processes in total accordance with them. Deducing from his defining himself as a member of a group that can be described as educated and decent, we understand that he does not approve the idea that people of different socio-economic characteristics should live together. While emphasizing the ephemeral nature of life, it is observed that he means we should live without taking life too seriously.

Kaan: A 33 years old, married man who has one child, was brought up outside of İstanbul, and has eleven years of teaching experience. He thinks that capitalism is the

source of all problems on the surface of the earth but we cannot escape from it; he expresses his view as follows:

> Where there is capitalism there will be these problems, and we will go on having these problems, I mean, some of our leftist friends (laughs) say that capitalism should be stopped, [they say] it should be prevented. That is impossible, [ ] it is against human nature, human beings will always stay focused on producing, and selling, and profiting. They always have been like that, since the first day that they cultivated the soil. And this means that the existing world resources will run out, will be exhausted. [ ], it can be achieved by means of international collaboration but I don't find it possible. 18TR

He notes that he came across homosexuals in İstanbul, and that, where he was born, it was not possible for this kind of people to act freely. He thinks that there are homophobic people in society and they are very harsh and uncompromising towards others who behave or think differently, and, trying "not to contradict his essential self", he expresses his stance as follows:

> [ ] people bring their essential selves with them, [ ] they go on living with their childhood doctrines. [ ] it was something we didn't see before we came here, there might been homosexuality there, but the concept of transvestite, [ ], I understand the word transvestite like this, individuals who have intercourse in exchange for money, I mean, male individuals. They, you know, are seen unethical by society, [ ] I mean it disturbs me, because if I am raising a child [ ] that might disturb me. [ ] what I feel (is that), I may feel genuine discomfort [ ]. 19TR

He argues that a woman in a brothel is also doing an unethical business but the effects of both practices will be different in the present social conditions:

> [ ] if it was an individual working in a brothel, [ ] even if she is, actually, doing an unethical business too, [ ] it wouldn't have any effect, but the job they do, I mean, if they are transvestites [ ] as their identity. 20TR

While referring the differences in attitudes, behaviors or dressing choices to social pressures, he, actually, emphasizes that there are no legal problems anywhere. He notes that he is affected by the environment he is in, that he has begun to be more tolerant to all preferences after he began to live in İstanbul, that he has homosexual friends now and has occasional meetings with them as a family and lets them caress his child. He,

also, points out that the communication processes he has with homosexual men and women are different, and that the society as a whole is more sensitive to the case of men in such circumstances. He says that when you, today, ask a future father what gender he wants his child to be, the answer is "male" and that he, too, used to give the same answer. He enumerates the reasons why he does not want his child to be a homosexual as follows:

> [ ] because I think we still have an equality ratio of 80 to 20 or 90 to 10 [ ], for women in our society, I mean, throughout Turkey. It may have been overcome in İstanbul, [ ] the problems I mean, and for homosexuals to live in the same way, I don't think the society is ready for that and since I think it will not guarantee the same equality for them, … that's why I wouldn't want it personally. [ ], sometimes even left handers, [ ] find it hard to live in this society. [Everything] is for the right handed, [ ], just as we don't want our children to be left handed, because the society is not ready for that. [ ], you see the difficulties they face and you say to yourself I don't want my child to be like that. In homosexuality the same problems exist, they are not accepted by society, they are treated like strangers, reprehended, insulted and so on, that's why I don't want it. I mean, I don't want it, but if I should have, then it is my child all the same. 21TR

It is observed that Kaan, considered broadly, is a person who wants to shoulder the responsibility of a mediator by communicating with people, is eager to learn and develop himself more, and is benevolent and aware that he has to respect all people. He thinks that in democratic societies, attitudes and behaviors should be evaluated in terms of legal rules, and attaches particular importance to the concept of legal rights. It is seen that, in the course of his adaptation to the big city, he makes conscious endeavor to move away from the stereotypical reasoning of the culture he was brought up with but does not want to completely reject the cultural values he was born into.

Olcay: A 30 year old, married and pregnant women who has grown up outside İstanbul and has six years of teaching experience. She emphasizes her stance against injustice and inequality by a famous quotation from Hz. Ali:

> Whoever stays silent in the face of injustice is a tongueless devil. 22TR

She explains how she will feel terrible when a right granted to some is not given to her as follows:

> Well, for one thing, I feel crushed, I fell rejected, I mean, I feel, that is, I will feel like I am a second class citizen. (Umm), for they only respect rank or position,… they have no eye for what you do. 23TR

While she emphasizes that, because of her "culture" and the way she had been brought up, she won't accept some preferences of others, she also, states that, as long as they do not disturb her private life, she has no right to interfere with such cases. She claims that, although she is tolerant, she may, at first encounter with different people, react in a prejudiced way, but that her prejudices may dissolve in time, depending on how the communication goes. She says that she does not want a transvestite neighbor in the apartment building she lives in and explains her possible attitude and behavior in case of such a neighbor as follows:

> [ ] first they scare, frighten you actually, because, you see, everybody speaks of them as if, you know, they are, I mean, different, (humm) even when we see them in a bus we … look at them strangely, like, hey look at that, that sort of reaction is what we give. [ ] Because, our upbringing, they always told us or, I mean, we always see negative things in the media. 24TR

> [ ] thinking it over, I say I wouldn't want such neighbors, [ ] but, if there were, there, I wouldn't reject them either. Like I said, nobody is like that specifically because they want to be like that, it is, I mean, something involuntary. Saying I am like this or like that doesn't make you like that. 25TR

Throughout the whole interview, to all the questions she hesitated to answer she replied "it's none of my business, I would stay out of it." When she gave the same answer to the question about lesbian couples adopting a child, Olcay was asked the following question: "If you had the power of decision, would you allow them to adopt a child or not?", she, at first, didn't want to answer. But, at last, she says that she would have a research study done and if the results of the research were not convincing, she wouldn't allow them to adopt a child. She explains herself as follows:

> If it is not convincing, or let me put it this way, if it is hazardous, if detrimental to the social order, we don't live alone you know, if it has results that are dangerous to the social order, then, I mean, I couldn't say "yes", because it's not a personal decision any more, you know, I am deciding on behalf of all the people. 26TR

She states that she does not like people who try to inform her about the private lives or preferences of others or those who make comments on the conditions of others and that she, also, develops a prejudice against such gossip-mongers. While, repeatedly, stressing her puritanical character, she says that she expects from everybody to accomplish their duties, that the social order has rules everybody has to obey those rules and those who do not obey the rules have to explain why they don't do it.

She says that, if there is no natural disaster in question such as earthquake, terror etc., and humanitarian aid should first go to Muslim countries and, second, to brother countries respectively and she explains herself as follows:

> Azerbaijanis, you know, call us "dear Turks, our bond", they once, [ ] said that the line for petroleum should go through [P… is called], but we said, let it pass through Turkey, lets earn money together, why should it go through their soil, we have, after all, a common bond between us. At first, they say no, but then, they think it over and over and decide to direct it to us. Thus, like it or not, they themselves … it's like kinship, you know, it begins with the brother/sister in case of need, I don't know. I, first, the one closest to me (umm) I mean, for example, Turkey is a Muslim country, first of all, if a Muslim country is in need, I would give them priority or to Turks Azerbaijanis, they are our brother after all, I think so, I would give them priority. 27TR

Considered generally, Olcay appears to have characteristics of traditional culture and intense religious traits and evaluates events and circumstances accordingly. Although she appears to be optimistic, tolerant and antimilitaristic, it is clear that her decision making process is deeply distorted by the rules of her faith, nationality and the established order. Furthermore, it is observed that she has been entrapped between the effects of the family, society and the cultural milieu in which she grew up and the professional formation and the knowledge that she acquired in the course of her formal education, and that she occasionally feel trapped while trying to answer some questions.

It is observed that her sense of exclusion due to economic reasons is very high, while her sensitivity to social and cultural exclusion is, relatively, low.

Yusra: A 35 year old, single and childless women who has grown up outside İstanbul and has thirteen years of teaching experience. She defines the scenario that is used in the interview as follows:

> [ ] all the others are here, and who is the other and who is not depends on where you stand, a situation in which (umm) everybody looks at each other from the opposite side [ ]. (Umm) this street, the neighborhood and these people may, very well, be a mirror of any part of my country. 28TR

She explains the treatment to which she was subjected during the course of renting an apartment as follows:

> I am neither a transvestite nor a lesbian, I am just a single women. And I had to live that just because I am single. The landlady said that she didn't want to rent her apartment to a single women because a lot of their friends visited them, that it was a family apartment. [ ], I was deeply humiliated as a woman, I felt so helpless, I felt so bad that I had to keep silent, I was openly insulted. Well, she went on saying things like, no man will ever enter this house; this is a respectable neighborhood, things like that. [ ], then, suddenly, she said ok I'll give you the apartment, she was so hesitant, she changed her mind on the last day, [ ]. 29TR

While attributing the situation to a lack of social sensitivity, she, also, points out that everybody is disturbing one another in one way or the other. She, repeatedly and persistently, emphasizes the view that people will be able to feel comfortable and peaceful at home only when everybody obeys "the rules of civilization". She thinks that, under the rule of such an understanding, things like who is who or what or how they live will have no significance. She points out that she wants everybody to live together without losing their distinguishing colors and, while she says that she likes the place she lives, she enumerates the reasons that make her want to run away as follows:

> In a way, I like this place, different people, there are the Romani people you know, they stand up all night walking and talking in the street, smoking their hookah in the middle of the street, there is a mahalle (neighborhood) life going on here, when you think about it, it's really beautiful, sweet. [ ] but, on the other hand, it's a milieu where the streets are covered with spit, the garbage is

> spread open, it's a dirty place, or, another point, I don't want to live in a place where I can't dress as I like, I want to run away from there. 30TR

She complains that, although the garbage is collected twice a day by the municipality, everywhere is covered with garbage but she confesses that she never attempted to apply for a garbage container to be placed in the street and criticizes herself as follows:

> Honestly, I did nothing; I did nothing about this garbage problem. I only complain about it quietly. 31TR

She, on the other hand, expresses her thoughts about the recycle bags that the municipality tried to put into service as follows:

> [ ] I laugh at some municipal initiatives. [ ] they are distributing recycle bags to people who are unable to dispose of their traditional garbage properly; I wonder what they are expecting from such an attempt. 32TR

Although she expresses her eagerness to meet untraditionally composed (woman-woman-child, man-man-child) families, she also expresses her anxiety about explaining such a family formation to a child of her own if she had one. While she strongly stresses that she is not homophobic, she also expresses her uncertainty about her tolerance concerning some situations as follows:

> [ ] I am not a homophobic person, really, far from it, but (umm) I, also, don't know whether I can put up with the sight of two man kissing each other. 33TR

She openheartedly acknowledges that the opportunities that facilitate her living conditions in the environment she lives in may, also, prevent her from noticing the difficulties the others have to put up with. She is, on the other hand, angry about people accepting everything without questioning, she expresses her discontentment as "nothing new here, it's just what our old, fellow countrymen do", positions herself as follows:

> [ ] I am from the middle class, that is, I have a moderate income, and I have a life with things that are precious enough not to lose. This can make me withdraw, but most people don't have anything to lose. These ideas sometimes make me crazy, they make me go insane [ ], but if you ask me what do you do about it, I don't talk to them much, I don't talk about this subject either, I don't tell them what I think, I mean, I get tired of it. 34TR

It is evident that, considered broadly, Yusra is an inquisitive, questioning, stubborn person who gets angry, argues and even quarrels in the face of injustice, has her political views and has a personal make-up that can bear the possible dangers of fighting in the front lines of a cause she believes in. It is understood that she wants to live a life that provides a certain life quality, with people who share similar preferences and ideas. However, it is obvious that, since the reasons behind her failure to realize such a life are economic in nature, she harbors a certain amount of anger against those with better financial means. It is observed that, although at certain points, she begins to categorize people, she is tolerant to all the people for the sheer fact of their being human and she, sometimes, experiences fluctuations between these two sentiments. It is seen that, while she is complaining of not being understood, she is also reluctant to communicate with those who, she believes, fail to understand her, and she, eventually, prefers to withdraw.

Zuhal: A 38 year old, married woman with two children, who has grown up outside İstanbul and has fourteen years of teaching experience. She propounds the idea that we should respect all point of views whatever they may be and notes that she puts this idea into practice in her life, and expresses herself as follows:

> Nobody has to be like us, [ ]. 35TR

She says that people are only concerned about themselves and try to get rid of other people as soon as possible without paying any attention to their plight, which makes her very angry. She, on the other hand, notes that other people's reactions to unfavorable circumstances are significant criteria for her, and she is affected by others' views when taking a step in face of such circumstances and, most probably, will stay away from the persons that cause distress without disrespecting them in any way, and she summarizes her stance as follows:

> [ ] in places where you live some kind of a communal life, you also display some timidity, such as what the neighbors will think, what those will think etc., I can't deny that, [ ]. I will, probably be affected by the environment, and I don't think I will be able to behave as if I don't care what the others think. 36TR

She notes that people can live together on this planet, that she does not understand what it is that people are unable to agree on, that we should not forget that whatever you gain the final reality is death for everybody, and she expresses herself as follows:

> [ ] we can live together in this world, what is it that is not enough for everybody, is it money, what is it, what can it be after all, I mean, even if you are very rich you are destined to die after a while. That money becomes totally meaningless, what can being very rich do for you in the end, what can that money do if you haven't lived a happy life in this country, I mean, in this world, [ ]. 37TR

Later on, she points out that the events in the Middle East seems absurd to her, that she does not understand the sectarian or religious clashes, that human life is very precious, that she is shaken by the concept of killing and cannot bear to watch death news on TV, that it shouldn't be so easy to terminate a person's life with a bullet, and expresses her feelings as follows:

> [ ] I have two children, and when I think about it, about the things I have to suffer and put up with in order to raise them, to ensure that they grow up, you know, I raise them with love, with compassion, with patience, but suddenly somebody comes and puts a bullet in them and terminates their lives, it's as simple as that. It shouldn't be so easy, a human life, I mean, should not be so cheap. I mean, whatever the cause,… even if it's a valid cause, there shouldn't be anything like this. 38TR

> Saddam Hussein … was executed, you know, he had done many evil things they said, but however bad he might have been, I was very sorry to see him like that, he was after all a human being, a soul, you know. 39TR

She, particularly, notes that she can never be peaceful if the people around her are in distress, that she feels sorry for others, that she is a sentimental person, that humanism is important for her and that, if she lives in an problematic environment, she will feel very sorry for the people there and continued her speech as follows:

> I must have a clear conscience, I must be in peace with myself, … looking back, there should be no regrettable occasion there for me. To have a lot of money, to be in possession of everything, I mean, to have everything but no peace of mind, that is to have a lot of regretful incidents, then it all is meaningless and worthless. 40TR

Considered broadly, Zuhal displays calm, sentimental, respectful, highly compassionate and commonsensical and sensitive personality traits. It is observed that she is deeply impressed by others' problems, thinks that we should try to solve our problems without any resort to clashes and quarrels and that human life comes before everything else. She displays eagerness and, as much as she can, makes efforts to help those who request help from. It is, however, observed that she is, also, anxious about the possible negative corollaries of these efforts and how the people around her might interpret them. It is, also, striking that she, continuously, emphasizes the view that everybody should respect each other's differences in all circumstances.

The Scale of the Convergence and Divergence, Representativeness and Variability

According to J. A. Smith (2011), for the study of IPA with sample sizes of 1-3, each theme should be endorsed with extracts from each participant. On the other hand, he indicates that for studies with sample sizes of 4-8, extracts from the half of participants should be supported as evidence. Especially, for large sample sizes, submitting some indication from at least three or four participants per theme is to provide how existence of a theme is confirmed.

Therefore, in this study, it will be probed whether there are emergent themes that are the indicators of competency which have been identified as the super-ordinate theme exist or not, and a general as well as participant level evaluation of the

competence in question will be made. The assessment will be realized in accordance with the scale stages presented below:

1. All emergent themes of each super-ordinate theme will be individually evaluated in terms of the number of participants. Accordingly, it will be accepted that of all the six participants;
    a. Four participants have an observable emergent theme.
    b. It is not known whether three participants have an observable emergent theme or not.
    c. there is no emergent theme that can be observed or will never be observed in two, or less than two, participants of the group.
2. In case that the number of the emergent themes of the super-ordinate theme which are considered to exist in the first stage is one more than half of the total number of themes, it will be accepted that the participants, generally, possess that super-ordinate theme, that is, the relevant competence. If the accepted number of emergent themes calculated as one more than the half of total number of themes does not correspond to an integer, it will be accepted that it is not known whether the participants have that super-ordinate theme or not, that is, the relevant competence. When, however, the accepted number of emergent themes is equal to or less than the half of total number of emergent themes, it will be accepted that the participants do not have that super-ordinate theme in general.
3. The last assessment of the study will be conducted among participants on an individual basis. At this stage, it will be accepted that a person who meets more than the half of the emergent themes within the domain of each super-ordinate theme will be considered to have that super-ordinate theme,

that is, the relevant competence. The number of emergent themes that will be obtained as a result of this assessment will be accepted as the individual based total score and evaluated on the quadruple Likert scale whose interval is presented below:

a. Having competence between 1 – 20, Not competent
b. Having competence between 21 – 30, Slightly competent
c. Having competence between 31 – 40, Competent
d. Having competence between 41 – 51, Fully competent

Evaluating Super-Ordinate Themes and Emergent Themes

Eight super-ordinate themes and fifty one emergent themes was evaluated depending upon the quotations of the participants, below. Some referrals were used as follow: "ST" super-ordinate theme, "E" emergent theme, "ST1" social justice and equity, "ST2" diversity, value and respect, ST3, ST4, ST5, ST6, ST7, ST8, and "1/E1"the first emergent theme of social justice and equity super-ordinate theme, and "3/E3" the third emergent themes of peace and conflict super-ordinate theme.

ST1-Social Justice and Equity

Table 7 shows the evaluation of eight emergent themes included in the super-ordinate theme of social justice and equity which is classified under the heading of knowledge and understanding. By using these super-ordinate themes, the participants are evaluated in terms of knowledge, understanding and awareness dependent on the emergent themes, namely knowing what is fair and unfair, knowing what is right or wrong,

knowing the basic rights and responsibilities, discerning the rich and poor with an awareness of the inequalities within and among societies and lastly understanding of global debates and the role as global citizen. The participants' level of information and understanding on the emergent themes of social justice and equity competence are analysed and interpreted under this theme. In addition, the super-ordinate theme and its emergent themes are assessed under the heading of evaluating convergence and divergence teacher's competence based on the prepared scale (see page 101).

Table 7: The Evaluation of Social Justice and Equity ST

	ST1	Social Justice and Equity	Ersu	Heper	Kaan	Olcay	Yusra	Zuhal	Total
Knowledge and Understanding	E1.	Knowing what is fair and unfair.	1	1	1	1	1	1	6
	E2.	Knowing what is right and wrong.	1	1	1	1	1	1	6
	E3.	Knowing the basic rights and responsibilities.	1	1	1	1	1	1	6
	E4.	Understanding the causes and effects of the inequality; being fairness among groups.	0	0	0	1	1	1	3
	E5.	Discerning the inequalities within and among societies.	0	0	1	1	1	1	4
	E6.	Discerning the rich and poor.	0	1	0	1	1	1	4
	E7.	Understanding different views on the eradication of the poverty.	0	0	0	1	1	0	2
	E8.	Understanding of global debates and the role as global citizen.	0	0	0	0	0	0	0
		Total	3	4	4	7	7	6	

It can be observed that all the participants have considerable awareness and apparent knowledge on the first three emergent themes under this theme. Participants have the common view that all people should have equal rights regardless of who they are or where they live and that all practices contrary to this will be regarded as violation of rights. Olcay and Yusra object to some people's enjoyment of privileged rights as well as the practice of discrimination against some people as follows:

> Olcay: [ ] it's absolutely unfair, (umm) judging people according to their status or position [ ] there is a tyrannizing attitude there (1/E1). 41TR

> Yusra: [ ] will we generate ghettoes and imprison people inside such walls, won't they see each other (1/E2). 42TR

Kaan emphasizes the impossibility of arbitrary or endemic sanctions, the importance of the legal process, the prevalence of law in democratic societies as well as the necessity of executing the legal process as follows:

> [ ] I would like to do what is legally right. I would like to do as far as the law permits (1/E3). 43TR

> [ ] The definition of rights is straightforward, … if in a democratic country, … if you live in a country where law prevails, … your life is tailored by laws (1/E3), (1/E2). 44TR

All the participants state that if they are cognizant of some other people's exposure to unfair or unequal conduct, they will support those people. While interpreting the situation in a more general manner, Kaan supports his view that people experience low level of awareness towards each other's troubles in life with these words:

> [ ] you know the common reasoning; let sleeping dogs lie, [ ] we may not be aware of the issues that irritate others if we are not irritated by the same issues. For instance, if you don't own a car, as you won't feel the rise in the oil price and you won't react against. Or, (umm), sometimes teachers (umm), do not react against the difficulties doctors encounter. When I notice this, I explain why it is not right (1/E2), (1/E1), (1/E3). 45TR

The participants say that if they are exposed to unfair or unequal treatment which some others might have experienced previously, they will handle the issue more severely and decisively than they did previously. They emphasize that their anger level will be high and they will act more nervously under such circumstances. Ersu explains how he will interpret such inequity and how he will stand against it as follows:

> [ ] I would keep on fighting, I would keep on fighting through legal ways, I would argue, tell and explain. [ ] This street does not belong to anyone, everybody owns it, [ ]. I would act more sensitively than I would do for another person's problem, this is, in fact, intrinsic in human nature, (umm) I would react against that. [ ] would I think of leaving that street, I don't know, I am a bit insistent, [ ] (1/E3). 46TR

It is observed that Olcay, Yusra and Zuhal are obviously aware of the inequalities within and among the groups in society and especially unfair distribution among the

groups. Yusra, taking herself and her own experience as the focal point, emphasizes that nobody is nice and just to the other and states that she is not surprised at what happens, she expresses herself as follows:

> We are all oppressed by someone else, I oppress the janitor, my chief oppresses me, my chief is oppressed by (umm) say, his chief from the ministry of national education, … and he is also oppressed by someone else, in this hierarchy we all approach each other with horrendous hatred, because we are all oppressed (1/E4). 47TR

> [Referring to the attitude and manner of the landlady whose house she tried to rent previously, she explains]. If I, even I have such experience, [ ] as a teacher, as a person who can stand on her feet and who has a job, (umm) it is not, at all, uncommon for a transvestite, a lesbian, a woman with nine children, or a woman who probably immigrated to experience such alienation. [She admits that she had to stay silent due to economic reasons as the rental was reasonable] (1/E5). 48TR

Yusra, while likening poor and oppressed people and societies to grass, identifies those who act in such coarseness with elephants and uses the following metaphor in her speech:

> [ ] when the elephants play, they stomp on grass but nobody notices this (1/E5). 49TR

To elaborate, Yusra, refers to a campaign held by a non-governmental organization all over the world as an example that reflects the positioning of the rich and the poor in the society and the world and how inequality is supported through other channels obscurely and claims that this has raised a feeling of distrust and insecurity among people, she explains herself as follows:

> [Regarding the campaign "How many centimeters is your fish"] bluefish is expensive, and it has finished as the sea is plundered [ ] can't remember the name now, (umm) whatever, I won't eat the baby bluefish and it will become a bluefish [ ] those fish will grow up, and they will be eaten by some wealthy people. I won't be able to afford to buy it [ ] (1/E6). 50TR

Olcay and Zuhal state that the rich and the poor are kept apart from each other; that people have to bear too much unfair treatment; that communication process is affected

by financial possibilities and that social justice will only come as a result of economic equity as follow:

> Olcay: [ ] if there is no just system, firstly it depends on economy, … it has great influence, financial possibilities. [ ] … they have, why don't I have, well I may somewhat persuade myself, but my children, looking around, will become wannabees , it will certainly happen, that way, if you don't have, it might lead to psychological problems. [ ] (1/E6). 51TR

> Zuhal: [ ] if we live in the same neighborhood, we have to pursue the same rights, if they are financially challenged, it is not good that some rights are not within their reach. [ ] we should also care about them. [ ] when your neighbor is hungry lying there, I mean, if you are full (1/E6). 52TR

Olcay and Yusra put an obvious emphasis on the idea that people will live in a just system if the economic equity is maintained. Especially Yusra, states clearly how she cannot understand why people suffering from such unbalanced and unequal conditions do not react against that, as she notes below:

> The imbalance of income distribution in society is horrible, that people never notice that, (umm) whenever I think about this, that sayins comes to my mind, "I (umm) am puzzled not by the question why a poor and hungry person steals but why he does not steal". I don't know whose sentence is that but it is always on my mind (1/E6). 53TR

> I have recently heard a very beautiful saying, one day (umm) I was detained just because I was a leftist, another day I was put into prison for I was a nationalist, but bread has never gone cheaper. I mean, that they don't think about this really bothers me, sickens me a lot (1/E7). 54TR

For ST1, Evaluating Convergence and Divergence Teachers' Competence

Among the interviews held under the heading of Social Justice and Equity super-ordinate theme, a competence can be observed regarding knowing what is fair and unfair as well as discerning what is right and wrong regarding its benefits for the other individuals and the society. The participants have sufficient knowledge and understanding to both their own rights and responsibilities and those of other

individuals'. The participants share the view that you cannot prevent children from play games by not providing them with a playground, playing games is a child's most natural right. In terms of causes and effects of inequality and the unfair economic distribution among groups, three participants' views display meaningful difference from each other; while the other three participants did not comment on these. It is observed that the participants have apparent knowledge and understanding about the inequality within and among societies in the world and the perceptibility and effects of the injustice and inequality between the rich and the poor. However, two of the participants supported eradication of poverty, while the other participants did not present an opinion. The participants showed no apparent awareness of global debates and about what the role of a global citizen means. Only one of the participants, in a self-critical way, said "I know I don't have enough knowledge about global citizenship".

Five of the eight emergent themes under the heading of social justice and equity super-ordinate theme have been observed among 4 and more participants. Therefore, it is accepted that the participants possess the following emergent themes: "knowing what is fair and unfair", "knowing what is right and wrong", "knowing the basic rights and responsibilities", "discerning the inequalities within and among societies", and "discerning the rich and poor". It is not clear if "understanding the causes and effects of the inequality; being fairness among groups" emergent theme is in the possession of the participants, since it has been observed only in three participants. As "understanding different views on the eradication of the poverty" emergent theme has been observed in two of the participants and "understanding of global debates and the role as global citizen" emergent theme has not been observed at all, it is accepted that these themes do not exist.

Since this super-ordinate theme consists of eight emergent themes and five of them have been observed, it has been accepted that the participants, in general, possess "Social Justice and Equity" super-ordinate theme, that is the relevant competence.

The individual-based evaluation in terms of the number of emergent themes that make up the social justice and equity super-ordinate theme shows that Olcay, Yusra and Zuhal are accepted as having the knowledge and understanding which this competence requires; whereas the other participants are accepted as not having this competence.

ST2-Diversity, Value and Respect

Table 8 shows the evaluation of seven emergent themes included in the super-ordinate theme of diversity, value and respect which is classified under the heading of knowledge and understanding. By means of this super-ordinate theme, the participants are evaluated in terms of knowledge, understanding and awareness based on the emergent themes, namely: knowing similarities and differences, importantly knowing to grow respect for the difference and diversity, knowing and understanding the contribution of different cultures, values, and beliefs to the life, accepting that everybody may have their own point of view and importantly knowing to learn from the experiences of others. The participants' level of information and understanding on the emergent themes of diversity, value and respect competence are analysed and interpreted under this theme. In addition, the super-ordinate theme and its emergent themes are assessed under the heading of evaluating convergence and divergence teacher's competence based on the prepared scale (see page 101).

Table 8: The Evaluation of Diversity, Value and Respect ST

	ST2	Diversity, Value and Respect	Ersu	Heper	Kaan	Olcay	Yusra	Zuhal	Total
Knowledge and Understanding	E1.	Knowing the similarities and differences among people.	1	1	1	1	0	1	5
	E2.	Knowing and understanding the contribution of different cultures, values, and beliefs to the life.	0	0	1	1	1	1	4
	E3.	Knowing the nature of prejudice and the ways to combat it.	0	0	0	0	1	1	2
	E4.	Discerning others; importantly knowing to learn from the experiences of others.	0	0	1	0	1	0	2
	E5.	Knowing the issues of the diversity and discerning processes.	1	0	1	0	1	1	4
	E6.	Importantly knowing to grow respect for the difference and diversity.	0	1	1	1	1	1	5
	E7.	Equally valuing all the people; importantly knowing and understanding of respecting the rights of all to have a point of view.	1	0	1	1	0	1	4
		Total	3	2	6	4	5	6	

It is understood that the participants have significant awareness and apparent knowledge and understanding about the first and sixth emergent theme, that is, "knowing the similarities and differences among people". The participants accept, without questioning, that there, naturally, can be similarities and differences among individuals and societies. Ersu, expresses his satisfaction about the participation of one of his neighbors, belonging to a different belief, to regular religious rituals as follows:

> Does [the existence of different ethnicities] bother me, no it, actually, doesn't. It doesn't, for example, disturb me that my neighbor upstairs is going to (umm) church and the one downstairs is going to the mosque, not in the least. On the contrary, [ ] things that are done regularly make me happy, [ ] (2/E1). 55TR

The participants interpreted the contribution of diversity to life by presenting metaphorical examples derived from the experience they have from the places they were born and raised or their workplaces. Olcay, for instance, explains her view that the precondition of the coexistence of differences is a just economic system by means of the following metaphorical example:

> [ ] I think of a garden and many types of flowers are there, they are all different, but none of them will probably be enough to make the garden beautiful, they all together make it beautiful. If there is going to be, really, a

> just order there, then, I have no objection to its existence [ ]. Furthermore, with the amalgamation of cultures, people will prosper even more (2/E2). 56TR

Yusra believes that when people of different cultures, values and beliefs reject or cannot learn living together, we lose diversity and disintegration and differentiation begins as follow:

> Different economic groups or people with different beliefs (umm) coming together and forming separate districts, or separate ghettos apart from each other, that's the real separation, losing that colorfulness, losing that sense of living together, disintegration, building walls between each other, these are (umm) more dangerous for society, I think (2/E2). 57TR

The participants, while acknowledging the choices of individuals with different sexual orientation, are, also, against their being othered just because of these preferences and emphasize that they should be accepted along with their differences. It was observed that the participants easily distinguished and noticed prejudice in this process. It was, on the other hand, noticed that they disagreed on knowing how to combat with prejudice and tried to cast the responsibility on the opposite side. The majority of participants pointed out that, so long as they do not inconvenience them, they will not raise an objection to the existence of individuals with different sexual orientation and that they prefer to stay away from those people.

Kaan points out that being born and raised in the same culture as well as spending adulthood in the same culture is different from living in an multicultural environment in which different cultures, values, beliefs and choices co-exist and create learning opportunities and enrich the individual. He expresses his multilayered experience and his thoughts as follow:

> [ ], I lived in a city where everybody enjoys the same culture. (Umm), I, also, lived here [in İstanbul] too, I have been here for about 10 years now, this city enriches me more. Because, in that same culture you see [ ] the same things, the same social activities, the same talks, and (umm) people who go to the same places. (Umm), but here, it is totally different, I mean, here you meet with people who are very different, you know, people that you never [ ]

> imagined or thought to exist [ ] you meet them, you share your ideas with them, [ ] and that creates amalgamation. It enriches you, you know, colors are intermingling, and that's a good thing, [ ] I think it doesn't cause any sociological inconvenience. Because people are (umm) learning that thing, I, for example, have come together with homosexual individuals here. I saw that I should respect that, you see, that sensibility grow in me naturally, I have it now. [ ], of course, when you get into that cultural thing, when you socialize with them, (umm) you learn to respect them, you also learn to respect different cultures, that's the good thing about it [ ]. Naturally, I think it is a more positive environment. [In İstanbul], there are people from many ethnicities, people with many languages, here we have the Romani people, we witness their musical culture, their life style, there are people from the Black Sea region, you turn your head there and see foreigners, tourists and the like, you have people of different beliefs, (umm) that automatically broadens your horizon and enriches you, which is again a good thing (2/E1), (2/E2), (2/E4), (2/E8). 58TR

The participants have certain views about peoples' preferences, what these processes encumber them with and to what degree other people tolerate their choices. Kaan, while attributing the ignorance about the diversity related subjects to lack of education and experience, explains how this situation is reflected in his relationship with parents as follows:

> [ ] I suppose reading creates a change in the minds of people, I mean someone who hasn't read books, or hasn't lived, seen, traveled, … may not get rid of bigotry, [ ]. [ ] sometimes, even we get into conflict with our father, mother, perhaps it's because of their educational level, or maybe (umm), that's all that they know, they have that much of knowledge, [ ]. Maybe, there are religious factors involved, maybe it's their beliefs, cultures, traditions, mores [ ] (2/E5). 59TR

Zuhal, on the other hand, notes that people are stereotyped without any inquiry into their circumstances, and nobody spends time on trying to understand the processes behind these differences, and she provides us with clues about what should be initially done as follows:

> We don't pay attention to what [transvestites] live [ ], we are unaware of what they go through in society. We immediately think of them as bad, I mean, as bad people, … we need to try, a little, to understand them (2/E5). 60TR

Some of the participants say that they are not homophobic, that they respect those with different sexual orientation and that they will go on respecting so long as they receive the same kind of respect from them too. The idea that individuals cannot be suppressed because of their preferences and that we should respect individual rights is explained by Heper as follows:

> [ ] you have to live like this, you have to behave like that, nobody can force people like that. [ ], be it gender preferences or social preferences, they are all related with individuals themselves, with their inner selves. [ ] love, relations based on love and respect, (umm), to respect the rights of others [is important] (2/E7). 61TR

Yusra says that she respects individuals who are discriminated in society because of their sexual orientation and argues that they should be able to live enjoying all the rights available, she expresses her views as follows:

> I really, sincerely, respect their [individuals with different gender] preferences, I know that they feel like that way, and (umm) I think they should be able to live whatever way they like, let them get married, have children, adopt children (2/E7). 62TR

It is observed that the experiences of the participants have an effect on the formation of sensibilities towards differences. Zuhal, for instance, attributes her sensibility towards differences to her neighborhood she was born and raised in and her neighbors with whom she still is in touch:

> [ ] I lived in such environments for a long time [ ]. The place we lived was an Alevite village, they said we came from somewhere else and settled there, we established a wonderful dialogue with those people, I mean, we lived in peace with them, and there occurred no problem. [ ] since we respected each other, there was no problem between us. They equally, respected us, we respected them and we lived together peacefully, [ ] and they still do. [ ] we have to respect everybody. [ ], and I am really trying to implement this motto in my life as well (2/E7). 63TR

Similarly, Olcay portrays her days with her Alevite house mate as follows:

> [ ] I used to have an Alevite friend, [ ] with whom I shared the same apartment and got along very well, we were always together in the same house [ ]. I had no problem because she was a very good natured human being, we could talk

> about that, (umm) [religion] subject comfortably, (umm) she talked about it, [ ]. But she didn't interfere in my life either, like why are you doing that, [ ] when it was time to perform salaat, she sometimes laid my prayer rug on the ground herself, she didn't interfere in my faith, [ ]. In turn, I never asked her, why are you drinking alcohol when she did drink it. (Umm), after all, it's her choice, and she is (umm) a grown up person, she has been brought up like that, it is in her family, I have no right to react to that. But I told her about my views, she also told me about her thoughts (2/E8). 64TR

Some participants, while considering the negative attitude towards diversity and difference as natural, attributed it to either lack of education and experience or the resistance to change that is usually observed. Ersu, while reiterating the common belief that his previous point of view was conditioned by his upbringing, also, concedes that he shares similarities with the perspectives with which he is combating today. Ersu argues that we should consider culture based points of view as natural:

> Maybe, it reflects our point of view we once had. [ ] I mean, we should not condemn it once. We have to see that perspective as normal too, [ ] (2/E8). 65TR

Olcay says that she has made friends with everyone without distinction and that her friendship with them is still alive:

> [ ] I mean it in terms of communication, a Kurd, for instance, racially nothing, I have no problem with it, I can make friends with Alevites, Kurds, Turks and practically everyone, I have no problem in that sense (2/E7). 66TR

Zuhal, on the other hand, expresses her bewilderment in the face of such concepts as holy wars as follows:

> [ ] They are fighting for a sect, what's it all for, I mean, let them live as they find it proper and you live as you prefer (2/E8). 67TR

For ST2, Evaluating Convergence and Divergence Teachers' Competence

During the interviews conducted under the super-ordinate theme of Diversity, Value and Respect, the emergent theme of "knowing the similarities and differences among

people" was observed in all the participants except Yusra. Yusra has the tendency to qualify all the perspectives that are incongruent with the modern scale of the present world and that derives references from the past as "ignorance and immaturity". In terms of accepting diversity and differences, it is seen that, especially, Ersu and Heper have points of view that can be qualified as attitudes based on constant detachment towards individuals with different sexual orientation. While Ersu express it as "I can accept that to a certain point", Heper says, "I am sure of myself". It is observed that they try to remain close to those individuals with different cultures, values, and beliefs, while the explanations presented to depict the relations with those with different sexual orientation reflected a dominant sense of fear for the possible encounter with them and an explicit effort to stay detached from them. It is clearly seen that the male participants have greater and more explicit anxiety than female participants. Since he has a personal history of friends with different sexual orientation, Kaan is clearly differentiated from Ersu and Heper with regard to his acceptance and respect for the relevant process. Although Olcay, as a woman, is more comfortable as compared with the male participants, she says that she is uneasy about individuals with different sexual orientation. While Yusra regards a friendship with her transvestite neighbor as an enriching learning and experience opportunity, Zuhal says that she wants to help those people against the adversities they face but she also emphasizes that she may hesitate to do so because of the negative reactions she may receive from the others.

Five of the seven emergent theme under the heading of diversity, value and respect super-ordinate theme have been observed among 4 and more participants. Therefore, it is accepted that the participants possess the following emergent themes: "knowing the similarities and differences among people", "knowing and understanding the contribution of different cultures, values, and beliefs to the life", "knowing the

issues of the diversity and discerning processes", "importantly knowing to grow respect for the difference and diversity", and "equally valuing all the people; importantly knowing and understanding of respecting the rights of all to have a point of view". As "knowing the nature of prejudice and the ways to combat it" and "discerning others; importantly knowing to learn from the experiences of others" emergent themes have been observed in two of the participants, it is accepted that these themes do not exist.

Since this super-ordinate theme consists of seven emergent themes and five of them have been observed, it has been accepted that the participants, in general, possess "Diversity, Value and Respect" super-ordinate theme, that is the relevant competence.

The individual-based evaluation in terms of the number of emergent themes that make up the diversity, value and respect super-ordinate theme shows that Kaan, Olcay, Yusra and Zuhal are accepted as having the knowledge, understanding, and awareness which this competence requires; whereas Ersu and Heper are accepted as not having the competence.

ST3-Peace and Conflict

Table 9 shows the evaluation of six emergent themes included in the super-ordinate theme of peace and conflict which is classified under the heading of knowledge and understanding. By means of this super-ordinate theme, the participants are evaluated in terms of knowledge, understanding and awareness based on the following emergent themes: knowing the causes and effects of the conflict locally and globally, knowing the consequences of an action, knowing the processes of peace and conflict and knowing and understanding the strategies for overcoming and preventing the conflict, and knowing the conditions conducive to the peace and understanding the complexity of

conflict resolution. The participants' level of information and understanding on the emergent theme of peace and conflict competence are analysed and interpreted under this theme. In addition, the super-ordinate theme and its emergent themes are assessed under the heading of evaluating convergence and divergence teacher's competence based on the prepared scale (see page 101).

Table 9: The Evaluation of Peace and Conflict ST

	ST3	Peace and Conflict	Ersu	Heper	Kaan	Olcay	Yusra	Zuhal	Total
Knowledge and Understanding	E1.	Knowing the causes and effects of the conflict.	1	1	1	0	1	1	5
	E2.	Knowing the causes and effects of the conflict locally and globally.	1	0	1	1	0	0	3
	E3.	Knowing the consequences of an action.	0	0	1	0	1	1	3
	E4.	Knowing the relationship between the conflict and peace.	1	1	0	1	0	1	4
	E5.	Knowing and understanding the strategies for overcoming and preventing the conflict.	1	0	1	0	0	1	3
	E6.	Knowing the conditions conducive to the peace and understanding the complexity of conflict resolution.	1	0	1	0	0	0	2
		Total	5	2	5	2	2	4	

It was observed that the majority of the participants had the necessary knowledge about the causes and effects of the conflict locally and globally. The views of Ersu, Kaan, Olcay and Zuhal about various aspect of the subject are as follows:

> Ersu: People do not only exclude, (umm) those in other countries, they also ostracize people belonging to other nationalities. They call them Romani, or, [ ] that call them gypsies [ ], Albanians, or Assyrians, or Christians, they say we are this or that, like Kurds or Circassians [ ]. I mean they say, we don't want them in our neighborhood, for example we don't want the Easterners here, or, vice versa Easterners don't want you, Westerners, the Turks [ ] (3/E2), (3/E1). 68TR

> Kaan: I am not a side to that after all, I never thought something like, say, this, that, those, or that group is definitely right or the or this group is certainly wrong, (umm), because they all have their reasons, [ ], we should give an ear to those reasons, [ ] (3/E1). 69TR

> Olcay: [ ] I am definitely against war, it has to be solved [ ] by pursuing other policies, as far as possible, [ ] just because of the ideas of a bunch of people, all the civilian population is dying, I don't like that (3/E2). 70TR

> Zuhal: [ ] you may get into conflict with people, [ ] there may be, you know, a bad reaction against you. That's why it's a difficult situation, [ ] (3/E1). 71TR

Being aware of the possible results of an action in times of peace or conflict, Yusra expresses the anxiety that she will feel when she finds herself in an undesired situation as follows:

> [ ] I am afraid of being forced to choose a side [ ], I wouldn't like to be in that kind of situation. Because, I don't like to feel trapped like that, [ ]. But, I wouldn't want to be involved in an argument in which a friend of mine with whom I share the same ideas is a side, I would be afraid to participate. I mean, not a fear of physical threat, or (umm) a fear of being in combat but the fear of being trapped in that, (umm) middle situation (3/E3). 72TR

It is observed that the majority of the participants understand the relation between peace and conflict and know the processes involved within that relation. Ersu's opinions regarding the causes of conflicts and the right stance to be taken during the peace process are as follows:

> [ ] these kinds of problems arise when different cultures, different ethnicities try to live in the same place, it's a natural result perhaps. To get used to that, probably (umm) the best way is being patient, being tolerant, trying to solve the problems, expressing feelings and thoughts in an explicit and comprehensible way, [ ] (3/E4), (3/E2). 73TR

Heper, on the other hand, depicts his stance in case of conflict as follows:

> [ ] I would express my discontentment. But, since I know how people are, I mean, I have learnt, in course of time, to predict how people may react, [ ]. Or maybe, I wouldn't do anything excessive, I wouldn't insist, [ ] I would refrain from doing things that may be harmful for me and the other side (3/E4). 74TR

Zuhal argues that everybody has the right to express their thoughts and that they should defend their thoughts or rights in times of peace:

> [ ] everybody should express themselves, what is the conflict for, [ ]. They can tell their problems straightforwardly. [ ] Everybody may express their thoughts, I don't see any inconvenience in that. [ ] They don't allow them to live a life of their own, I mean they say, you have to think like us, you have nothing else, no right of your own. … let them defend their own views, I mean, why are you threatening them anyway (3/E4), (3/E5). 75TR

While providing their thought about overcoming the conflict, the participants emphasize the significance of knowing each other and one's rights, of reciprocal tolerance, of

convincing self-expression in the course of the process. Ersu, Kaan and Zuhal express their views about the possible strategies to be employed in order to overcome and prevent conflict as follows:

> Ersu: [ ] Maybe, if those groups knew each other, they probably would be very good friends, but they don't feel the need to know each other. They think that the other communities, [ ], other ethnical groups, [ ] think differently and are not like them (3/E5). 76TR

> Kaan: When people know their rights, … their rights and when they express them comprehensibly, I think they can convince the other side. Of course, there may, always, be tyrants, [ ] in that case, you have, you have the police force of the country, [ ] I mean there is a law, an order to it, [ ]. I mean, I would try to solve it that way (3/E3), (3/E5). 77TR

> Zuhal: When two people have a problem, they may talk it over in a more appropriate way, I mean, without disturbing the others, [ ] after all, it's their problem and everybody doesn't need to be informed about it, they can solve it between themselves (3/E5). 78TR

Regarding "knowing the conditions conducive to the peace and understanding the complexity of conflict resolution" Ersu and Kaan express their views as follows:

> Ersu: [ ] There is person who manages a car park, [ ] he is offended that I park my car in front of my house. Why, because there is no parking space available for him, I mean (umm) although I have told him that it is a very egotistical attitude, he doesn't want or cannot understand this. [ ] When we are done with this kind of problems, we may perhaps, obey the common rules of life a little more (3/E6). 79TR

> You gather the groups together , [ ] and tell those groups "you are not different from these people, you have to learn to live together", [ ] the two groups should be introduced to each other and peace established [ ] (3/E6). 80TR

> [ ] I felt happy that I found a solution, I felt good but, before the time I found the solution what I felt was discomfort [ ], I interfered, they always used me as a mediator (3/E5). 81TR

> Kaan: [ ] it begins with contact, [ ] if you want to interfere, first you have to have be in contact with everybody, I mean, talk to everybody, [ ]. Yes, I would do it, because I have tried to form a connection with everybody, I tried to communicate with everyone, [ ] so that you can be active in the works to be done (3/E6). 82TR

For ST3, Evaluating Convergence and Divergence Teachers' Competence

It is observed that five of the participants have the knowledge about the causes and the effects of conflict, which is involved under the Peace and Conflict super-ordinate theme. It is seen that the three of the participants have high awareness level about the causes and effects of the difference between the global and local levels of conflict. It is observed that knowing and understanding the relation between peace and conflict is present in the majority of the participants. It is, again, observed that while Ersu, Kaan and Zuhal are competent about the strategies to be implemented for overcoming and preventing the conflict, Heper, Olcay and Yusra did not have the same performance. While knowing the conditions conducive to the peace, it is understood that Ersu and Kaan have, also, made conspicuous effort to understand what may turn out during the conflict resolution processes and the difficulty involved in the process. It is understood, as well, that Kaan and Yusra have distinct experiences as to what the consequences of getting involved in any action within these processes may be.

Two of the six emergent themes under the heading of peace and conflict super-ordinate theme have been observed among 4 and more participants. Therefore, it is accepted that the participants possess the following emergent themes: "knowing the causes and effects of the conflict" and "knowing the relationship between the conflict and peace". It is not clear if "knowing the causes and effects of the conflict locally and globally", "knowing the consequences of an action", and "knowing and understanding the strategies for overcoming and preventing the conflict" emergent theme are in the possession of the participants, since it has been observed only in three participants. As "knowing the conditions conducive to the peace and understanding the complexity of

conflict resolution" emergent theme has been observed in two of the participants, it is accepted that this theme does not exist.

Since this super-ordinate theme includes six emergent themes and only two of these themes are observed, it is accepted that the "Peace and Conflict" competence is, generally, absent in the participants.

The individual-based evaluation in terms of the number of emergent themes that make up the peace and conflict super-ordinate theme shows that Ersu, Kaan and Zuhal are accepted as having the knowledge, understanding and awareness which this competence requires; whereas the other participants are accepted as not having the competence. It is observed that, especially Yusra in particular, while individually having competence in all the other competence areas shows a distinct lack of competence in this area. She argues that she will solve all the conflict processes that may arise by means of quarrels and with feelings of anger and indignation; she doesn't prefer the ways that allow for peace.

ST4-Critical Thinking

Table 10 shows the evaluation of seven emergent themes included in the super-ordinate theme of critical thinking which is classified under the heading of skills. By means of this super-ordinate theme, the participants are evaluated in terms of critical thinking skills based on the following emergent themes: having abilities of listening, asking questions and questioning, striving to understand different viewpoints and evaluate them, critically analyzing the information and making information-based ethical decisions, and following the mass media. The participants' level of using skills on the emergent themes of critical thinking competence are analysed and interpreted under this

theme. In addition, the super-ordinate theme and its emergent themes are assessed under the heading of evaluating convergence and divergence teacher's competence based on the prepared scale (see page 101).

Table 10: The Evaluation of Critical Thinking ST

	ST4	Critical Thinking	Ersu	Heper	Kaan	Olcay	Yusra	Zuhal	Total
Skills	E1.	Having the abilities of listening to others and asking questions.	0	0	1	1	1	1	4
	E2.	Striving to understand different viewpoints and evaluate them.	1	0	0	0	1	1	3
	E3.	Performing an enquiring mind.	1	0	1	1	1	1	5
	E4.	Discerning and detecting biases, opinions, and stereotypes.	1	0	1	0	1	0	3
	E5.	Critically analyzing the information; making information-based decisions.	0	0	0	1	1	0	2
	E6.	Following the mass media.	0	0	0	0	1	0	1
	E7.	Making ethical judgments.	0	0	0	0	0	0	0
		Total	3	0	3	3	6	3	

It is seen that the majority of the participants have the abilities of listening to others and asking questions. The following remarks by Yusra, who has a distinct level of listening and asking questions, are interesting:

> [ ] I would get angry, I would say, Why! Why don't they, (umm) [ ] on what grounds they don't want them, or what complaint do they have against them!!! I would, definitely, ask what do you want!!! What did (s)he do to you [ ], s/he is a human being, s/he is living her/his life like other normal human beings, what makes them so different from you, why are you behaving like that!!! I would ask questions (4/E1). 83TR

About the most important ability that enables people to live together in peace, that is, the ability of understanding different viewpoints and evaluating, appreciating and accepting them, Ersu provides the following comment:

> [People] should be able to live together. [ ], people have to live through an adaptive period for that, and leave that period behind. [ ], they have to have that experience, live that culture so that they think, (uhh) I think like this but there are also other people who also think, I am living like this but there are other people who live differently (umm), who have different cultures. That means, I have to accept them, [ ], I have to try to find what I can do together (umm) with these people, maybe I can appreciate and accept what they do too or I should be able to do it as well. To be able to say these, one should pass through (umm) that process (4/E2). 84TR

It is seen, from the following comments, that Ersu and Olcay have an inquiring attitude in face of events and circumstances and it is understood that this inquiring attitude has been, partly, conditioned by prejudices.

> Ersu: [ ] if I were a lawyer, (umm) I would, of course, like to analyze that structure. [ ] if it's a positive structure, (umm) maybe, I mean, I can't say I would definitely help but I guess, I would question it to the extreme. I would have to have complete confidence in them, they would have to be very good, very understanding people [lesbian couple], if I can think that they can manage to make their child understand, accept the situation, then I might help, but otherwise, it is a bit hard for me (4/E3). 85TR

> Olcay: [ ] whether the explanations, … are really … positive or negative, the pros and cons of it are very important for me, if they can convince me, then I would support them (4/E3). 86TR

> Ersu: being it under supervision [I would allow my child] by watching over them [to see the child of a lesbian couple]. [ ] I wouldn't let them free, I mean, I don't think I am that much (umm) understanding [ ]. [ ] there is a risk of being intersex or of being of the same (umm) sex type. [ ] The thought that the other may become a model (umm) it frightens me, to tell the truth, I mean (umm) I would only allow for a controlled situation (4/E3). 87TR

Zuhal, while questioning the events with a humanistic point of view, expresses her view of the subject sadly as follows:

> I say, how on earth can people behave so ignorantly in the Middle East. I mean those sectarian wars, the wars about religion, whatever those are; I think killing a human being is absurd, whatever the reason maybe, for a sect, or for a religion, it's no reason (4/E3). 88TR

Discerning and detecting biases, opinions, and stereotypes and interconnecting the subject with his personal stance, Ersu provides the following remarkable comment:

> [ ] While answering these, (umm) I sometimes feel that we are really way behind the possible, I mean we are unable to feel empathy as human beings, [ ] I think we are not sensitive enough. [ ] Well, as for world citizenship, (umm) we are not in a very promising situation, [ ] when you don't question yourself you feel you are all right but, [ ] when there are counter points, you may say to yourself; I was thinking like that but it seems I wasn't so understanding about these subjects after all (4/E4). 89TR

Yusra, on the other hand, while immediately detecting the reference points of the statements she listened to, she confesses that she has trouble about tolerating different points of view:

> It's a very ignorantly made remark, no thought, no contemplation, just a remark made by a person who acts according to her/his religious persuasion or the general value judgments of the society, I don't feel anything for it, I am not angry at it either, (umm) I have no sympathy either, I don't want to judge him /her, because s/he is an ignorant person, s/he is acting according to her/his value judgments (4/E4). 90TR

Understanding the significance of information, evaluation and analysis and believing that the feelings should be left outside of decision making processes, Olcay expresses her thoughts as follows:

> [ ] I would, probably, enquire about the consequences or scientific pros and cons, I don't know, a questionnaire of that kind maybe, I would investigate the possibilities, fumble with the information. Because, I have only my feelings to depend on now (4/E5). 91TR

In terms of following the mass media, process literacy and evaluation, Yusra describes herself as follows:

> I don't attend to many organizations, activities, I am trying to keep pace with many thing, reading, watching, seeing etc. (Umm) ,but if we are talking about the environment, if you are hinting at the environment or the state of sharing in the world, yes I can see what is going on, the spectacle (4/E6). 92TR

For ST4, Evaluating Convergence and Divergence Teachers' Competence

It is observed that five of the participants are competent in the emergent themes of "having the abilities of listening to others and asking questions" and "performing an enquiring mind" which are listed under Critical Thinking super-ordinate theme. However, although a general competence is observed in the area of listening to others, it was seen that Ersu and Heper did not tolerate listening and showed a continuous desire to talk. That these participants were also incompetent in asking questions became

evident when they went on providing their thoughts to divert the subject instead of trying to concentrate on the subjects related with the study. Although there were prejudices among the participants, all the participants criticized both the processes and, sometimes, themselves too. It was observed that, in terms of understanding different viewpoints, biases, opinions and stereotypes, Ersu, Kaan and Yusra displayed significant differentiation. It is seen that, in terms of research in decision making processes, making information based decisions and minimizing subjectivity, Olcay and Yusra are competent and try to break away from the effects of personal feelings in these processes. It was observed that, while Yusra follows the mass media in a critical way, none of the participants presented any ethical judgments.

Two of the seven emergent themes under the heading of critical thinking super-ordinate theme have been observed among 4 and more participants. Therefore, it is accepted that the participants possess the following emergent themes: "having the abilities of listening to others and asking questions" and "performing an enquiring mind". It is not clear if "striving to understand different viewpoints and evaluate them" and "discerning and detecting biases, opinions, and stereotypes" emergent theme are in the possession of the participants, since they have been observed only in three participants. As "critically analyzing the information; making information-based decisions" and "following the mass media" emergent themes have been observed in two or less than two of the participants and "making ethical judgments" emergent theme has not been observed at all, it is accepted that these themes do not exist.

Since this super-ordinate theme consists of seven emergent themes and only two of these themes are observed, it is accepted that the "Critical Thinking" competence is, generally, absent in the participants.

The individual-based evaluation in terms of the number of emergent themes that make up the critical thinking super-ordinate theme shows that Yusra is accepted as having the skills which this competence requires; whereas the other participants are accepted as not having the skills which the competence requires.

ST5-Ability to Argue Effectively

Table 11 shows the evaluation of five emergent themes included in the super-ordinate theme of ability to argue effectively which is classified under the heading of skills. By means of this theme, the participants will be evaluated in terms of their ability to argue affectively and the evaluation will be based on the following emergent themes: Finding and selecting evidences based on reason, stating an opinion by expressing a view based on the evidence, arguing rationally and persuasively, having the abilities of developing and changing position through reasoned argument, and the ability of being a political literate, participating in the relevant political processes.

Table 11: The Evaluation of Ability to Argue Effectively ST

Skills	ST5	Ability to Argue Effectively	Ersu	Heper	Kaan	Olcay	Yusra	Zuhal	Total
	E1.	Finding and selecting evidences based on reason.	0	0	0	1	1	1	3
	E2.	Stating an opinion by expressing a view based on an evidence.	1	1	1	1	1	1	6
	E3.	Having the abilities of developing and changing position through reasoned argument.	0	1	0	0	1	0	2
	E4.	Beginning to state from an informed position to know to argue rationally and persuasively.	1	0	1	0	1	1	4
	E5.	Being a political literate, participating in the relevant political processes.	0	0	0	0	1	0	1
		Total	2	2	2	2	5	3	

The participants' level of using skills on the emergent themes of ability to argue effectively competence are analysed and interpreted under this theme. In addition, the super-ordinate theme and its emergent themes are assessed under the heading of

evaluating convergence and divergence teacher's competence based on the prepared scale (see page 101).

In terms of finding and selecting evidences based on reason and stating an opinion based on that evidence, Ersu, Kaan and Olcay express their thoughts about different events and situations as follows:

> Ersu: [ ] I would tell her/him, too, the things I told you. [ ] life is like this, human beings are no longer categorized as just man and woman, there are many kinds, and you have to get used to it, I mean, people have different life styles and world views (5/E2). 93TR

> Kaan: I had parked [the car] in front of the apartment building. The attitude of the man [the neighbor] was like this, "this is the front of my door, …, you can't park here". I explained to him that, "this is a street and a street is a public property and I can park my car there as long as there is no sign that says no parking". (Umm), and I added, (umm), "you may submit your complaint to the authorities" if necessary (5/E2), (5/E4). 94TR

> Olcay: That's right, they feel lonely, they most probably feel lonely, especially in our country, they surely feel lonely [ ]. Because, we are socially unaware of these, we haven't experienced it [ ]. Even in minor things, we tend to feel lonely, even, for example, in the family (5/E2). 95TR

Regarding the ability of finding and selecting rational evidences for the situations faced in life, Zuhal, in an effort to show her eagerness to defend the situation, prefers to cite the unpredictable and unmanageable situations in life:

> How can we be sure that it [transvestism] won't happen to somebody dear to us. In future right, our children, our grandchildren, right, it may happen to them too, we don't know. [ ], I mean there is no such thing like "no it will never happen" right. The same thing, [ ] may happen to someone in our family too [She, thus, defends those that are being othered.] (5/E1), (5/E4). 96TR

Being aware of how her choices she makes in the face of events and situations may affect her life and preferring to develop and change her position through reasoned argument, Yusra provides the following comment:

> I would have a security problem. [ ] the tension might disturb me. That, being unable to interfere with that, it also might disturb me, after a certain while. I mean, it is basically an escape. [ ] But, with things like these, I would like to run away from it, or , suppose, I combat with it again and again, till I see that I

> can no longer do it, I don't have the necessary strength, I would prefer to run away (5/E3). 97TR
>
> [ ] The first thing that comes to mind is the instinct of self-preservation. [ ] I am not an ignorant person, I mean; I know how that disease is transmitted and what precautions I have to take. It is not a giant step for me, being a friend or helping that person, I mean [ ], it's not a difficult thing to do for me (5/E3). 98TR

Regarding the ability to argue rationally and persuasively with people by basing events and situations on universally acceptable examples, Ersu and Yusra present the following comments:

> Ersu: [ ] I will begin by saying that gender selection is not within one's power, that getting to that point is because of biological choices rather than personal preferences (5/E4). 99TR
>
> Yusra: If they [people with different gender preferences] were in close contact with us in our life, [ ]. [ ] they would become a natural element of my life and I would meet with them as I meet with my any other friend. [ ] there is both curiosity and anxiety (umm) and that's because they are not present in my life, [ ] (5/E4). 100TR

Regarding the ability of being a political literate about the general domestic, international or global processes, Yusra, who has the eagerness and tries to participate in the relevant political processes, expresses herself as follows:

> Demonstrations for example, I would definitely participate in the front lines of an anti-war demonstration, I might do other things as well, like organizing people, [ ] (5/E5). 101TR

For ST5, Evaluating Convergence and Divergence Teachers' Competence

Under the Ability to Argue Effectively super-ordinate theme, it is observed that the participants have significant competence in the ability of finding and selecting evidences based on reason, stating an opinion based on that evidence. Likewise, the majority of the participants are competent in terms of the ability of beginning to state from an informed position to know to argue rationally and persuasively. It is seen that

Heper and Yusra are competent in terms of finding and selecting evidences based on reason, being aware of the results of the selection and developing and changing the position accordingly. Having the ability of being a political literate about the general global political processes and having the eagerness and struggling to participate in the relevant political processes, Yusra, also, appears to have the ability and eagerness to develop herself in these processes.

Two of the five emergent themes under the heading of ability to argue effectively super-ordinate theme have been observed among 4 and more participants. Therefore, it is accepted that the participants possess the following emergent themes: "stating an opinion by expressing a view based on an evidence" and "beginning to state from an informed position to know to argue rationally and persuasively". It is not clear if "finding and selecting evidences based on reason" emergent theme is in the possession of the participants, since it has been observed only in three participants. As "beginning to state from an informed position to know to argue rationally and persuasively" and "being a political literate, participating in the relevant political processes" emergent themes have been observed in two or less than two of the participants, it is accepted that these themes do not exist.

Since this super-ordinate theme consists of five emergent themes and only two of these themes are observed, it is accepted that the "Ability to Argue Effectively" competence is, generally, absent in the participants.

The individual-based evaluation in terms of the number of emergent themes that make up the ability to argue effectively super-ordinate theme shows that Yusra and Zuhal are accepted as having the skills which this competence requires; whereas the other participants are accepted as not having the skills which the competence requires.

ST6-Respect for People and Things

Table 12 shows the evaluation of five emergent themes included in the super-ordinate theme of respect for people and things which is classified under the heading of skills. By means of this super-ordinate theme, the participants will be evaluated in terms of their ability to respect everything and in accordance with the following emergent themes: taking care of and growing ability to take care of the animate and inanimate, empathizing and responding to the needs of others, making choices and discerning the recognition of the consequences of these choices, and following a personal lifestyle for a sustainable world. The participants' level of using skills on the emergent themes of respect for people and things competence are analysed and interpreted under this theme. In addition, the super-ordinate theme and its emergent themes are assessed under the heading of evaluating convergence and divergence teacher's competence based on the prepared scale (see page 101).

Table 12: The Evaluation of Respect for People and Things ST

	ST6	Respect for People and Things	Ersu	Heper	Kaan	Olcay	Yusra	Zuhal	Total
Skills	E1.	Understanding of others; taking care of and growing ability to take care of the animate and inanimate.	1	0	1	0	1	1	4
	E2.	Empathizing and responding to the needs of others.	0	1	1	1	1	1	5
	E3.	Making links among the own lives and the lives of others.	0	0	1	0	0	0	1
	E4.	Making choices; discerning the recognition of the consequences of these choices.	0	0	1	0	1	0	2
	E5.	Following a personal lifestyle for a sustainable world.	1	0	1	0	1	1	4
		Total	2	1	5	1	4	3	

The participants have expressed views on the preservation and embellishment of nature and protection of species facing the danger of extinction. Zuhal's view on killing animals for personal desires and pleasure is as follows:

> Buying fish, for example, we are actually killing animals for, how shall I put it, for our personal satisfaction, [ ]. …, we are sacrificing these animals for our

> pleasure. Wasting hours on how to make them, how to cook them to our appetites, but they are, actually, alive too, they have a life of their own, we don't think about it, and when, in due time, they are out of reach, I mean, when they are extinct, we begin to cry for them. After all, who is responsible for that, we are and nobody else. They don't destroy themselves, do they (6/E1). 102TR

Later on, Ersu emphasizes the idea that "we are earthlings" and expressed his view that everything must be preserved, while Yusra expressed her resentment about the highly late appreciation of the importance of water resources:

> Ersu: [ ] they should already know that catching immature fish is wrong or (umm) because we are no longer living in a single country, we are on earth, we are earthlings (6/E1). 103TR

> Yusra: Insensitivity to environment is another thing, even the importance of waters (umm) is newly understood, [ ]. Thinking of this world as our private property, enjoying it as if it is all ours, what a shame (6/E1). 104TR

It is observed that the majority of the participants have significant competence of the ability of empathizing and responding to the needs of others. Making concessions in their personal life and thoughts against victimization and injustice, Kaan and Olcay express their attitudes as follows:

> Kaan: [ ], someone is about to die of starvation, another one is living from hand to mouth and I think there is no one on the brink of starvation in Turkey. If there are people on the brink of starvation here, I think, we can help them, I mean, if that doesn't change our national income or cause my starvation, cause the starvation of people of my country, we may help them. I mean, I can eat less, something like splitting a portion into two halves can be done (6/E2). 105TR

> Olcay: [ ] if there is an injustice [ ], we cannot condone atrocity. [ ] even if we have no connection, if there is death of civilian people there, I can't stand or overlook that. I mean, we can't say "they are not Muslims, they are not Turks, we have no connection" or things like that, (umm) when there is an earthquake, how can a person ignore that, [ ]. [ ], I think, if people are dying, we must help them no matter whichever part of the world they may be living in (6/E2). 106TR

Kaan shares his personal experience on what an individual will prefer in the course of the process when s/he has experience of childhood culture, the present culture that s/he lives in and has the opportunity to confront with other different cultures as follows:

> [In İstanbul] you can meet someone from the Black Sea region, or an Aegean, you can see a leftist here and a rightist there, or a Kemalist, a Jew. I mean, for example, in S…. (umm) you can't meet Jews, or Christians, you don't see people from the Black Sea region either, and there aren't Kemalists, I mean, they are generally same, they can be a little more conservative, a little more sectarian, a little more, (umm) nationalist I mean, and that does not open a new horizon for you, you can't get out of it either, you are also trapped in it. They don't allow you to break it, and you yourself always feel that pressure, [ ] (6/E3). 107TR

The participants, in general, prefer attitudes and behaviors that are in accordance with the mainstream in their choice processes. Kaan and Yusra provide the following evaluations about what results their choices may yield:

> Kaan: [ ], the thing that doesn't include me may also not be suitable for me, if I am inside it (umm) it is closer to what I want [ ]. I feel I am structurally prone to think in broader terms [ ], (uhh) I think an organization in which I am a member can take healthier decisions. And I feel happy (6/E4). 108TR

> Yusra: [regarding the possibility of having a friend who is HIV positive] how can I stand that, there is the possibility of being left alone. I may be excluded from the society too, just like him/her. [ ], I have that thing for self-preservation, [ ], [I may face] the risk of being totally left alone (6/E4). 109TR

The participants point out that they have the ability to follow a personal lifestyle for a sustainable world, take care of and grow ability to take care of the animate and inanimate. Ersu shares his accomplishments and inadequacies as follows:

> [ ] I tell the children to collect battery waste for recycling, [ ] this is not only our nature, it belongs to the world, [ ] and we use nature collectively. [ ] I sometimes provide explanations (uhh) that they should be more optimistic about others. …, that they are different. [ ], I had probably the chance, for example, to help the earthquake victims, to donate for them, [ ]. 110TR

> [ ] and when a non-governmental organization starts a petition to help the whales for example (uhh) when there is something like a massacre, I am able to express my reaction in written form. But of course, I certainly, have never personally taken a whale and thrown it back to the sea I mean (he laughs), but if there was such a possibility, I wouldn't hesitate to do it. I am a defender of the preservation of nature and I defend my nature. [ ] (6/E5). 111TR

Kaan also notes that personal life has to be organized accordingly:

> If you are to (umm) consume endangered fish, [ ] the children of the future, we didn't receive it as inheritance, we are consuming the rights of people in the future, (umm) we shouldn't do that (6/E5). 112T

For ST6, Evaluating Convergence and Divergence Teachers' Competence

Significant competence is observed in connection with empathizing and responding to the needs of others, listed under the super-ordinate theme of Respect for People and Things. It is understood that the majority of the participants are eager and active in connection with the ability of understanding of others; taking care of and growing ability to take care of the animate and inanimate, and following a personal lifestyle for a sustainable world.

Of all the participants, Kaan is thought to be the only one who has competence regarding the contribution of different life styles in other communities to personal life. Yusra, for instance, keeps a stable course of communication that upholds an attitude that requests from others to fall into the lines she draws and to obey the modern rules of life. While Ersu tends to delimit the communication process that he has started by continuously taking his childhood culture as the reference point, Heper openly expresses his unwillingness to get into such a relationship. The metaphor that Ersu utilizes to depict the idea that all processes can get better spontaneously is as follows:

> Ersu: [ ] the world may look like it has reached the end but. You know the story, a father gives the son (uhh) a piece of paper, torn into several pieces, he, then, gives him a picture of a human being, (umm) and told him to [piece them together]. [ ], the child sees that there is a picture of the world behind it, pasting, piecing the world together is easier, [ ], he pieces the world together. The father is surprised and asks, "how did you do it so fast", [the child says], I fixed the world, and mankind got fixed spontaneously. [ ] (6/E5). 113TR

Three of the five emergent themes under the heading of respect for people and things super-ordinate theme have been observed among 4 and more participants. Therefore, it is accepted that the participants possess the following emergent themes: "understanding of others; taking care of and growing ability to take care of the animate and inanimate", "empathizing and responding to the needs of others", and "following a personal lifestyle

for a sustainable world". As "making choices; discerning the recognition of the consequences of these choices" and "making links among the own lives and the lives of others" emergent themes have been observed in two or less than two of the participants, it is accepted that these themes do not exist.

Since this super-ordinate theme consists of five emergent themes and only three of these themes are observed, it is accepted that the "Respect for People and Things" competence is, generally, it is no known whether or not.

The individual-based evaluation in terms of the number of emergent themes that make up the respect for people and things super-ordinate theme shows that Kaan, Yusra and Zuhal are accepted as having the skills which this competence requires; whereas the other participants are accepted as not having the skills which the competence requires.

ST7-Empathy and Sense of Common Humanity

Table 13 shows the evaluation of five emergent themes included in the super-ordinate theme of empathy and sense of common humanity which is classified under the heading of values and attitudes. By means of this super-ordinate theme, the participants are evaluated in terms of their values and attitudes regarding empathy and sense of common humanity based on the following emergent themes: appreciating and being sensitive to the needs and rights of others, empathizing towards others locally and globally, having the compassion and the sense of common, having the sense of individual and collective responsibility about the human beings and their common needs and rights. The participants' level of values and attitudes on the emergent themes of empathy and sense of common humanity competence are analysed and interpreted under this theme. In

addition, the super-ordinate theme and its emergent themes are assessed under the heading of evaluating convergence and divergence teacher's competence based on the prepared scale (see page 101).

Table 13: The Evaluation of Empathy and Sense of Common Humanity ST

Values and Attitudes	ST7	Empathy and Sense of Common Humanity	Ersu	Heper	Kaan	Olcay	Yusra	Zuhal	Total
	E1.	Being sensitive to the needs and rights of others.	1	1	1	1	1	1	6
	E2.	Empathizing towards others locally and globally.	1	1	1	1	1	1	6
	E3.	Being interested in others in wider sphere; concerning for others in case of an emergency.	0	0	1	1	1	1	4
	E4.	Having the compassion and sense of common.	0	1	1	1	1	1	5
	E5.	Having the sense of individual and collective responsibility about the human being and common needs.	1	0	1	0	1	1	4
		Total	3	3	5	4	5	5	

It is observed that the participants have a significant level of empathy and sensitivity. It is, also, seen that all of the participants have a high level of sensitivity to the needs and rights of others locally and globally. In connection with the rights and needs of the individuals with no social security, Olcay, Yusra and Zuhal provide the following comments:

> Olcay: [ ] ideally, he should have his social security, there should be no whimsical firing of persons, [for the lack of it]. [ ] he has kids, he has his needs, [ ] when there is social security, nobody can interfere in it, and if needed, other solutions can be found (7/E1). 114TR

> Yusra: If I knew that he doesn't have social security, I would feel discomfort and make inquiries to find a way we could help him to have it [ ], I would strive to help him. Instead of providing him with a little personal back-up, like, take this 100 liras and take your wife to a doctor, I would try to show sensitivity in the direction of the question why that person does not have social security (7/E1). 115TR

> Zuhal: How do they live, what will they do when he is fired, how will they support themselves, who will do something about them, I mean, it's only their affairs, their interests, their own selves that count. (Umm), what will happen next? (she gets angry.) Ok, you fired him, and now, are you [ ] completely finished with it now? I mean, can you now sleep with a clear conscientious? [ ] (7/E1). 116TR

While believing that there should be no discrimination between human beings in terms of rights, Ersu and Heper emphasize, also, that others should have all the rights that they enjoy:

> Ersu: [ ] It doesn't matter, whether old or new, everybody have the right (umm) to park there, I mean, we cannot say, I have the right to park here and the rest doesn't concern me (umm) because we are human beings, we are individuals living in a society (7/E1). 117TR

> Heper: [ ] I'll put myself in their shoes, I will listen to their complaints and empathies with them (7/E1). 118TR

Kaan notes that he understands the desire of homosexual people to have children but, on the other hand, the rights of the child to be given to such a family should be taken into consideration too:

> [ ] I have homosexual friends. [ ] they, too, have a desire to have children, [ ]. But, about child adoption …, I am not sure [ ] I suppose the institutions or the people who are responsible for child adoption respect, also, the rights of the child to choose freely … without, I mean, destroying the child's right to choose. I mean, suppose the child is five years old, I think there is a risk of injustice for that child (7/E1). 119TR

It is observed that all of the participants have significant competence of empathizing towards others locally and globally and being sensitive to the needs and right of others and concerning oneself for others in case of emergency. That nobody is different from the other is depicted by Ersu by means of a metaphor as follows:

> [ ] I don't think an Indonesian, a Kenyan, or a Turk is any different from the other. You know, there was a saying, that goes, whatever the color of the child, whatever the color of the people are, the color of their tears are the same, [ ] we should see the subject in this light (7/E2). 120TR

Regarding the ability to be sensitive to the needs and rights of others, Heper and Zuhal have the following comments:

> Heper: [ ] I am sensitive to the events that happen in the world, I am sensitive to the problems I mean, at least, I don't say, who cares. [ ] At least I do what I have to do, sensitivity is enough in this sense, [ ] (7/E2). 121TR

> Zuhal: [Transvestites] have the right to live, they have to settle somewhere, since they can't live in the empty space right, they must have a place to live (7/E2). 122TR

The participants agree that we should help, without distinction as to nationality, all the countries that have suffered from a natural disaster such as earthquake, flood, drought or war. Olcay and Zuhal interpret the subject as follows:

> Olcay: [ ] human life is at stake right, the first thing to be done in case of war or earthquake, I mean, we are safe and sound at that moment but they need that help in order to survive, [ ] (7/E2). 123TR

> Zuhal: We should help those [hungry people] in our country too but we can't ignore something that is self-evident. We can't evade helping others just because there are hungry people in our country too, [ ]. After all, if we are living on this world together, [ ] we have to do these things. We have to assist them, today they are in need but tomorrow we may be the ones in need (7/E3). 124TR

Regarding the view that we should stay impartial to civilian casualties, regard killing of human beings as natural, and the stance that tries to evade helping those people of faraway countries living under dire circumstances, Yusra, Heper and Zuhal provide the following comments:

> Yusra: [ ] they say, why is our country helping those hungry people of faraway countries, because their priority is themselves, because themselves and those around them, not even those around them, actually what they mean is only themselves, their own comfort, they want the stability of their country to remain as it is, which is, in fact, egotism (7/E2). 125TR

> Heper: [ ] regarding civilian deaths as normal. Being impartial, actually being impartial is being party to it in such cases. [ ] Being impartial to civilian deaths is not right (7/E2). 126TR

> Zuhal: [ ] thinking that those who die also have a mother, they also have a family, then I say to myself, why are we killing each other, what is it that we can't share with each other (7/E3). 127TR

It is observed that the participants have compassion and common sense and are sensitive to the fact that people face with problems in life, that they have to suffer from hardships in order to overcome these problems, that their conditions are not understood by others and that they are not assisted in the course of solving their problems and are usually

maltreated. Expressing her sorrow about this situation on the one hand, Olcay explains how the fact that her two sisters, one of them a housewife and the other a teacher, didn't have the same rights in terms of education affects their parenting processes as follows:

> [ ] I feel sorry, really very sorry. Because I think, if they had been given the same opportunities they wouldn't have been in that situation, [ ] (7/E4). 128TR

> We are eight brothers and sisters. All of them have different lives, Ok they are not bad at all, actually, considering the circumstances in Turkey, they are very well indeed but there is a difference here, I mean in the manner how they raise their children, even child rearing becomes different. For example, there is a difference between the child of my elder sister who is a housewife, (umm) and the child of my other elder sister who is a teacher, because there is difference in the resources provided, it's not that the child provided with better opportunities is better than the other, I mean it is only the manner of opportunities that make the difference, the effect is automatic. 129TR

The participants emphasize the fact that raising a child is not an easy job and, therefore, they object to the lack of sensitivity to subjects concerning conscience. Heper and Yusra also emphasize the insensitivity displayed by way of attitude and behavior, while Yusra adds to that her personal bewilderment concerning inability of people to interpret the situation:

> Heper: It [firing him] is not a thing, not a solution at all, it is also a burden to the conscience (7/E4). 130TR

> Yusra: [ ] indifference about conscience related subjects makes me rebellious, it disturbs me a lot, and makes me unhappy, makes me lose my hope really, I feel really hopeless. [ ] I feel very unhappy, I feel really terrible when people are insensitive, are undisturbed by the subjects of conscience, when they can't or don't see the situation (7/E4). 131TR

Regarding the ability of having the sense of individual and collective responsibility and developing a common consciousness about the human being and common needs, Zuhal and Ersu express their thoughts as follows:

> Zuhal: [ ] there is a need for a common consciousness to be developed globally (7/E5). 132TR

> Ersu: [ ] We have to try to improve ourselves towards a earthman, [ ] when we do that, the borders will also disappear, when we do that, people will not kill each other, when we achieve that, nobody will try to (umm) place another

> country in an awkward position. I think the world will be a better place if we can become a little more universal, (umm) global-minded, I mean, if we can accept every individual on earth to be like us, I thing we will be at a far better position than we are now, [ ] (7/E5). 133TR

For ST7, Evaluating Convergence and Divergence Teachers' Competence

The views evaluated under the Empathy and Sense of Common Humanity super-ordinate theme reflect a significant level of competent value and attitude in terms of being sensitive to the needs and rights of others and empathizing towards others locally and globally. Five of the participants display awareness and sensitivity in terms of having compassion and common sense, feeling sorrow in such situations, feeling disturbed about the absence of necessary common sense. Ersu, while maintaining a more general position and expressing the ideal, does not present any doubt about himself and show any compassion or common sense regarding the situations. Four of the participants presented complementary points of view concerning the need to feel anxious in case of emergency for everybody without any distinction, and to develop a collaborative work for the common needs of humanity. As a metaphor to represent all the emergent themes of this theme, Kaan presents the following:

> [ ], if there is an injustice, if there is cruelty, we can provide help. I mean, without doing wrong to the other party, I mean without committing a crime against humanity, a help can be provided. If the house next to me is on fire, I can't free my mind of it by saying "who cares it's not my house after all", because it is burning next to me, it can spread to my house and (umm) it's my neighbor's house (umm) the people in the apartment are fighting for their lives, or you know, they are going to get wounded or die, I find it right to interfere and help (7/E4), (7/E2), (7/E3), (7/E5). 134TR

All of the five emergent themes that are present within the super-ordinate theme of empathy and sense of common humanity are observed in more than 4 participants.

Since this super-ordinate theme contains five emergent themes and all of them are observed themes, it is accepted that the participants generally have competence of "Empathy and Sense of Common Humanity".

The individual- based evaluation of in terms of the number of emergent themes that make up empathy and sense of common humanity super-ordinate theme, it is accepted that all the participants have the values and the attitudes that this competence requires.

ST8-Commitment to Social Justice and Equity

Table 14 shows the evaluation of eight emergent themes included in the super-ordinate theme of commitment to social justice and equity which is classified under the heading of values and attitudes. By means of this super-ordinate theme, the participants are evaluated in terms of their values and attitudes regarding commitment to social justice and equity based on the following emergent themes: recognizing the injustice and inequality, developing discourse to start to resist it, selecting appropriate action, getting organized, having the will to take action against the injustice and inequity, and to speak up for others, committing to the social justice, equity, and the eradication of poverty. The participants' level of values and attitudes on the emergent themes of commitment to social justice and equity competence are analysed and interpreted under this theme. In addition, the super-ordinate theme and its emergent themes are assessed under the heading of evaluating convergence and divergence teacher's competence based on the prepared scale (see page 101).

Table 14: The Evaluation of Commitment to Social Justice and Equity ST

	ST8	Commitment to Social Justice and Equity	Ersu	Heper	Kaan	Olcay	Yusra	Zuhal	Total
Values and Attitudes	E1.	Recognizing the injustice and inequality, developing discourse to start to resist it.	1	1	0	1	1	1	5
	E2.	İdentifying the injustice and inequality, selecting appropriate action to take against them.	0	0	1	0	1	1	3
	E3.	Campaigning for a more fair and equitable world.	0	0	0	0	1	0	1
	E4.	Concerning for the injustice and inequality.	0	1	0	1	1	0	3
	E5.	Having the sense of fair play and justice; sense of personal indignation.	0	0	0	1	1	0	2
	E6.	Growing interest in the world events.	1	0	1	0	1	0	3
	E7.	Having the will to take action against the injustice and inequity, and to speak up for others.	1	0	0	1	1	0	3
	E8.	Committing to the social justice, equity, and the eradication of poverty.	0	0	0	0	0	0	0
		Total	3	2	2	4	7	2	

It is seen that the participants are eager to recognize the injustice and inequality, to develop discourse to start to resist it. Regarding such negative events or situations, Ersu, Olcay and Zuhal provide us with their personal methods of resistance:

> Ersu: [ ] I will investigate, look for the ways to object to it, [ ], I will tell it to the ones who are suffering from injustice. [ ] I'll say, fight for your rights, if there is a fight for rights, [ ] maybe I can help them. [ ], I will ask the other side why he doesn't have that right. [ ], that kind of thing disturbs me, I will express my discomfort. (Umm), and if I have formal resources available I will apply to them, I won't hesitate to do that (8/E1), (8/E7). 135TR

> Olcay: [ ] I would probably react in some way against injustice, I would express my view explicitly, because its injustice, [ ]. I would react to it, because it's not just, there must be some solution, I wouldn't say "let sleeping dogs lie" (8/E1). 136TR

> Zuhal: [ ], if I am not aware of it, I wouldn't probably be affected in any way but when I know it, I will be disturbed by it. I mean, I will try to do my best so that they also gain that right (8/E1). 137TR

Regarding the ability of identifying the injustice and inequality and selecting appropriate action to take against them, Kaan expresses the following view:

> [ ], in no part of the world (umm) it's impossible to think of me as being impartial to civilian casualties. Just as much as it is wrong not to interfere when a women is being beaten by her husband, [ ], it is also [ ], wrong to be impartial to civilian casualties, [ ] (8/E2). 138TR

As for developing discourse against injustice and inequality and campaigning for a more fair and equitable world, Yusra has the following point of view:

> I would talk to people, try to find the reason, I would try to get people together and organize them (she laughs), I would fight to get that right [ ]. I would get very angry, how they can do that, what's their justification!!! It [inflicting a punishment] is a terrible thing, think about it, on what ground, based on what law, on whom is it inflicted, I would get very angry (8/E3), (8/E1). 139TR

Heper, Olcay and Yusra share the common idea that injustice and inequality generates class differences among communities and that, especially, poor communities suffer under the heavy weight of the negative effects of economic inequality:

> Heper: [ ] if there is hunger in other countries, [ ] it means there is a heavier process going on there than the one in our country, I mean the hungry countries (8/E4). 140TR

> Olcay: [ ] cultural differences, [ ] usually don't create aspirations in others, people generally accept themselves as they are, but financial differences create a high level of envy and aspiration in others. [ ], and it makes things harder (8/E4). 141TR

> Yusra: [Poor people] not being able to get together, to rebel, amusing themselves with little crumbs, amusing themselves with tiny crumbs thrown in front of them, spending their time talking about those tiny crumbs, (umm) being left ignorant, especially being left ignorant, being made dependent on charity, or selling their votes [ ] ignobly [ ], in exchange for coal. And not understanding, "these are the ones who made me poor, and now they are the same people who are giving me the charity" (8/E4). 142TR

Olcay and Yusra, who have the will to take action, feel rage against the injustices people confront with and demand justice for everybody, express their views reactively as follows:

> Olcay: [ ] When I think about it as my country, I have always wanted it to be a great country [ ] I want it to develop. But as I said, … if it is killing people on the other hand, I mean killing people to get stronger, then I wouldn't want that, after all, I know that this world is going to end one day, I wouldn't want that (8/E5). 143TR

> Yusra: [ ] I feel angry, I am angry that they can't empathize, I would ask them what they want from those people, what do you want (her voice becomes nervous), where should they maintain their life, what should they do, how can they live (8/E5). 144TR

> [ ] you have to provide that person social security, that person is laboring, he is a worker [ ]. He shouldn't be (umm) discarded so easily, I can't stand that (8/E5). 145TR

Concerning the relations with other states of the world in the historical process, the effects of that process on the history of humanity, and the communication processes within and between countries of today's world, Ersu, Yusra Kaan emphasize as follows points:

> Ersu: [ ] for many years we have been enemies with Greece, with Syria we have the Alexandretta problem [ ] we have been enemies for that, one time we referred to the Europeans as Christians, they have waged the Crusades they say, [ ]. It is always like this; seeing ourselves as different, looking down on other societies, scorning them, (umm) or … defaming them, [ ]. What do you think of the state of Israel for instance, [ ] considering it broadly, we don't usually have a positive attitude towards the state of Israel I think (8/E6). 146TR

> Yusra: [ ] it feels as if it is never going to end, it has been always like this in history they say, (umm) and it's going to be like this in the future too, for example people, when the rulers take some secret decisions of war and before implementing these decisions, [ ] they prepare the society for that, and I can see all the stages of that process, fake clashes for example, or fake attacks, [ ]. I think it is the same all over the world, (umm) all the same things have happened thousands of times, all of them experienced previously many times, [ ] I can see the scenario, when people don't see it and fall into the trap once again, they say, that country is like this or that, [ ] we have to intervene, we have to penetrate their borders [ ], it is irritating (8/E6). 147TR

> Kaan: [ ] the borders in the world are disappearing, that's transportation, in the old days … people had to wait for a year or even five years to come [ ] to S.… from İstanbul. Now transportation [ ] has become [ ] faster, and cheaper, you can travel to the farthest corner of the world, take your vocation there, and also (umm) you can settle there if you want (8/E6). 148TR

Concerning the recognition of inequality and injustice, standing by the side of those who are othered and transforming this attitude into action, Yusra provides the following comment:

> [ ] if I was aware of the problem, I would of course, (umm) stand for an egalitarian approach. I wouldn't say "who cares, go and solve your problems on your own". [ ] if they requested help from me, I would stand against it [injustice] I would have to stand against it, I mean I would be ignoble not to do so (8/E7). 149TR

For ST8, Evaluating Convergence and Divergence Teachers' Competence

It is seen that the participants have acceptably significant values and attitudes in terms of recognizing the injustice and inequality, developing discourse to start to resist it, listed under the Commitment to Social Justice and Equity super-ordinate theme. It is understood that the half of the participants are competent in the relevant emergent themes regarding concerning for such inequality and injustice, selecting action to resist it, having the will to take action against the injustice and inequity, and to speak up for others. It is understood that, while Ersu, Kaan and Yusra are interested about world events, Yusra is eager for campaigning for a more fair and equitable world. It is thought that Olcay and Yusra have the sense of fair play and justice, and sense of personal indignation. All of the participants emphasize that there are limits to the things they can do in case of injustice and inequality and that those who suffer from that should react to their circumstances.

Only one of the eight emergent themes under the heading of commitment to social justice and equity super-ordinate theme have been observed among 4 and more participants. Therefore, it is accepted that the participants possess the following emergent themes: Recognizing the injustice and inequality, developing discourse to start to resist it". It is not clear if "identifying the injustice and inequality, selecting appropriate action to take against them", "concerning for the injustice and inequality", "growing interest in the world events", "growing interest in the world events", and "having the will to take action against the injustice and inequity, and to speak up for others" emergent themes are in the possession of the participants, since they have been observed only in three participants. As "having the sense of fair play and justice; sense of personal indignation" and "campaigning for a more fair and equitable world"

emergent theme have been observed in two or less than two of the participants and "committing to the social justice, equity, and the eradication of poverty" emergent theme has not been observed at all, it is accepted that these themes do not exist.

Since this super-ordinate theme consists of eight emergent themes and only one of them have been observed, it has been accepted that "Commitment to Social Justice and Equity" competence is, generally, absent in the participants.

The individual-based evaluation in terms of the number of emergent themes that make up the commitment to social justice and equity super-ordinate theme shows that Yusra is accepted as having the values and the attitudes that this competence requires, whereas the other participants are accepted as not having the competence.

Related to the Research Question 2

Question 2: "To what extent do teachers have knowledge and understanding, skills, and values and attitudes for being globally competent citizens?" can be concluded.

According to the prepared scale (see page 101), emergent themes based on super-ordinate themes were reached as the following tables:

Five of the eight emergent themes under the heading of social justice and equity super-ordinate theme have been observed, so they have been accepted to possess in Table 15. E4., E7., and E8. emergent themes have not been observed.

Table 15: The Observed Emergent Themes of Social Justice and Equity ST

ST1	Social Justice and Equity	Total
E1.	Knowing what is fair and unfair.	6
E2.	Knowing what is right and wrong.	6
E3.	Knowing the basic rights and responsibilities.	6
E5.	Discerning the inequalities within and among societies.	4
E6.	Discerning the rich and poor.	4

Five of the seven emergent themes under the heading of diversity, value and respect super-ordinate theme have been observed, so they have been accepted to possess in Table 16. E3. and E4. emergent themes have not been observed.

Table 16: The Observed Emergent Themes of Diversity, Value and Respect ST

ST2	Diversity, Value and Respect	Total
E1.	Knowing the similarities and differences among people.	5
E2.	Knowing and understanding the contribution of different cultures, values, and beliefs to the life.	4
E5.	Knowing the issues of the diversity and discerning processes.	4
E6.	Importantly knowing to grow respect for the difference and diversity.	5
E7.	Equally valuing all the people; importantly knowing and understanding of respecting the rights of all to have a point of view.	4

Two of the six emergent themes under the heading of peace and conflict super-ordinate theme have been observed, so they have been accepted to possess in Table 17. E2., E3., E5., and E6. emergent themes have not been observed.

Table 17: The Observed Emergent Themes of Peace and Conflict ST

ST3	Peace and Conflict	Total
E1.	Knowing the causes and effects of the conflict.	5
E4.	Knowing the relationship between the conflict and peace.	4

Two of the seven emergent themes under the heading of critical thinking super-ordinate theme have been observed, so they have been accepted to possess in Table 18. E2., E4., E5., E6., and E7. emergent themes have not been observed.

Table 18: The Observed Emergent Themes of Critical Thinking ST

ST4	Critical Thinking	Total
E1.	Having the abilities of listening to others and asking questions.	4
E3.	Performing an enquiring mind.	5

Two of the five emergent themes under the heading of ability to argue effectively super-ordinate theme have been observed, so they have been accepted to possess in Table 19. E1., E3., and E5. emergent themes have not been observed.

Table 19: The Observed Emergent Themes of Ability to Argue Effectively ST

ST5	Ability to Argue Effectively	Total
E2.	Stating an opinion by expressing a view based on an evidence.	6
E4.	Beginning to state from an informed position to know to argue rationally and persuasively.	4

Three of the five emergent themes under the heading of respect for people and things super-ordinate theme have been observed, so they have been accepted to possess in Table 20. E3. and E4. emergent themes have not been observed.

Table 20: The Observed Emergent Themes of Respect for People and Things ST

ST6	Respect for People and Things	Total
E1.	Understanding of others; taking care of and growing ability to take care of the animate and inanimate.	4
E2.	Empathizing and responding to the needs of others.	5
E5.	Following a personal lifestyle for a sustainable world.	4

All of the five emergent themes under the heading of empathy and sense of common humanity super-ordinate theme have been observed, so they have been accepted to possess in Table 21.

Table 21: The Observed Emergent Themes of Empathy and Sense of Common Humanity ST

ST7	Empathy and Sense of Common Humanity	Total
E1.	Being sensitive to the needs and rights of others.	6
E2.	Empathizing towards others locally and globally.	6
E3.	Being interested in others in wider sphere; concerning for others in case of an emergency.	4
E4.	Having the compassion and sense of common.	5
E5.	Having the sense of individual and collective responsibility about the human being and common needs.	4

Only one of the eight emergent themes under the heading of commitment to social justice and equity super-ordinate theme has been observed, so it has been accepted to possess in Table 22. E2., E3., E4., E5., E6., and E7. emergent themes have not been observed.

Table 22: The Observed Emergent Themes of Commitment to Social Justice and Equity ST

ST8	Commitment to Social Justice and Equity	Total
E1.	Recognizing the injustice and inequality, developing discourse to start to resist it.	5

Consequently, fifty-one emergent themes under the heading of eight super-ordinate themes were determined in the beginning of this study. In the results of this study, twenty-five emergent themes under eight super-ordinate themes have been observed, so

it is accepted that participants have possessed these twenty-five emergent themes. On the other hand, twenty-six themes have not been observed, and so it is accepted that these themes do not exist.

Related to the Research Question 3

Question 3: “How do teachers' competences converge and diverge?” can be concluded as the follow:

As illustrated in eight tables above, twenty-five emergent themes of eight super-ordinate themes have been observed. Therefore, according to prepared scale, the participants, generally, possess some super-ordinate themes, namely competences in terms of the number of emergent themes in Table 23.

Table 23: Common Possessed Super-Ordinate Themes by the Participants

ST	Super-ordinate Themes	Dimension	Present
ST1	Social Justice and Equity	Knowledge	YES
ST2	Diversity, Value and Respect	Knowledge	YES
ST3	Peace and Conflict	Knowledge	NO
ST4	Critical Thinking	Skill	NO
ST5	Ability to Argue Effectively	Skill	NO
ST6	Respect for People and Things	Skill	YES/NO
ST7	Empathy and Sense of Common Humanity	Value and Attitude	YES
ST8	Commitment to Social Justice and Equity	Value and Attitude	NO

Besides, according to prepared scale, the last assessment of this study was conducted among the participants on an individual basis. Firstly, if a participants who met more than the half of the emergent themes under each super-ordinate themes was accepted to possess that super-ordinate theme, that is the relevant competency as in Table 24. Therefore, this indicates whether the super-ordinate theme is present for each participant and then calculates whether it is prevalent in over half the cases.

Table 24: Identification of Recurrent Super-Ordinate Themes by the Participants

ST	Super-ordinate Themes	Ersu	Heper	Kaan	Olcay	Yusra	Zuhal	Present in over half sample
ST1	Social Justice and Equity	NO	NO	NO	YES	YES	YES	YES/NO
ST2	Diversity, Value and Respect	NO	NO	YES	YES	YES	YES	YES
ST3	Peace and Conflict	YES	NO	YES	NO	NO	YES	YES/NO
ST4	Critical Thinking	NO	NO	NO	NO	YES	NO	NO
ST5	Ability to Argue Effectively	NO	NO	NO	NO	YES	YES	NO
ST6	Respect for People and Things	NO	NO	YES	NO	YES	YES	YES/NO
ST7	Empathy and Sense of Common Humanity	YES	YES	YES	YES	YES	YES	YES
ST8	Commitment to Social Justice and Equity	NO	NO	NO	NO	YES	NO	NO

The difference was determined between this two-stage analysis result. Thus, it has been accepted that the participants converge on the existence of super-ordinate themes of "diversity, value and respect" and "empathy and sense of common humanity" and the absence of the super-ordinate themes of "critical thinking", "ability to argue effectively" and "commitment to social justice and equity". It has been accepted that they diverge on the super-ordinate themes of "social justice and equity", "peace and conflict" and "respect for people and things".

In addition to this, the number of emergent themes was obtained as result of this assessment. A quadruple Likert evaluation was made in accordance with the total number of the observed individual emergent themes in Table 25.

Table 25: Likert Evaluation of the Participants

Gender	Participants' Names	Total Number of Observed Individual Emergent Theme	Not competent between 1-20	Slightly competent between 21-30	Competent between 31-40	Fully competent between 41-50
M	Ersu	24		YES		
M	Heper	16	YES			
M	Kaan	32			YES	
F	Olcay	27		YES		
F	Yusra	41				YES
F	Zuhal	32			YES	

The Validity and Reliability of IPA Findings

J. A. Smith et al. (2011) claim that IPA is a flexible method, and so assessing the validity and quality in IPA are flexibly applied due to the fact both independent assessor and the evidences of study process from initial paper to the final report are convenient ways for IPA study. Something can work for one study more suitable than for another, there is no rule about the validity and reliability of IPA. Hence, it was considered that the initial notes on the research questions, the research proposal, the scenario, the interview schedule, voice recorders, the determined super-ordinates themes and emergent themes, the pilot study, the findings of pilot study, annotated transcription, final findings and final report are sensible instruments for assessing validity and quality in IPA section of this study. The IPA section of this study was a little bit different form the general literature because super-ordinate themes and emergent themes based on Oxfam GB's key elements and curriculum content were developed before conducting this study. Thus, preliminary preparation developed a hard support to validity and reliability of this study depending upon using the key elements and curriculum content of Oxfam GB appertaining to global citizenship since 1997. This study permitted to reach new emergent themes and super-ordinate themes related to global citizenship.

According to Yardley (2000), submitting sensitivity to context, commitment and rigor, transparency and coherence, and impact and importance is crucial for the analysis of qualitative research. These four broad principles by Yardley are accepted as crucial criteria for assessing validity and quality in IPA (J. A. Smith, 2003; J. A. Smith et al., 2011). The process and all instruments of this study have this sensitivity by the use of research processes and all instruments. Besides, Yardley indicates that these criteria are not certain rules, but they are open to flexible interpretation or meaning.

CHAPTER V

DISCUSSION AND CONCLUSION

In this chapter of the study, findings were summarized and discussed together with concluding remarks on the research was presented. Limitations of the study and recommendations for further research were also provided.

Summary of the Findings and Discussion

This study has been conducted for two main purposes with the participation of primary school teachers, who will equip future citizens with the competency of global citizenship.

As part of the first purpose, a three round Normative Delphi Technique was carried out with seven participants who approved of the hundred percent of the proposed definition. The first research question based on the first purpose of the study was aimed at eliciting an answer from the participants for a definition of globally competent teacher as a citizen. The definition obtained as a result of a consensus by the participants has a broad content that comprises previously provided definitions (Omoregie, 2007; Midwinter, 2005; Zhao, 2010; Longview Foundation, 2008; Apple, 2010, 2011; K. Zeichner, 2010; Reimers, 2009; McLeod & Maimon, 2000). This definition shows that a globally competent teacher as a citizen has to possess universal knowledge and understanding, skills, values and attitudes both in school and classroom as well as in the society. In this sense; it is stressed that a globally competent teacher, as a responsible citizen within the society, has to fight to maintaining social justice for everyone. It is also emphasized that s/he has to reject and argue against all sorts of

segregation, respect cultural differences without any discrimination as to race, religion or social status, and respect and treat all humans equally both locally and globally. Furthermore, they argue that the teacher mentioned in the definition should have background information about the global nature of social problems and be open to new ideas and information, that pedagogic skills and acquisitions are important and that scientific curiosity, asking questions, establishing relationships, interpretation and solving problems are skills that they should have. This definition, also, contains close resemblances to the determined competences that are to be acquired by the future's citizens.

Within the domain of the second purpose, Interpretative Phenomenological Analysis was carried out with six participants. Within several stages and by means of the first and second research questions which are based on the second purpose of this study, the extent to which the participants have the determined competences, which are knowledge and understanding, skills, values and attitudes, to be globally competent citizens has been analyzed and the points where these competencies converge and diverge has been evaluated. In the first expert panel, the sixteen key elements based on knowledge and understanding, skills, values and attitudes dimensions of Oxfam GB's global citizenship education program were selected as the baseline and the eight sub-competency areas of global citizenship that are to be evaluated in this study and their emergent themes were determined accordingly. Later on, an original scenario that is to constitute a common life experience was written down and the relevant interview schedule that included in questions were prepared. To determine whether the scenario and the interview questions are suitable for evaluating the determined sub-competency areas and their performance indicators, a second expert panel was conducted and the eight sub-competency areas of global citizenship were identified as super-ordinate

themes and the fifty one performance indicators were determined as the emergent themes. At the end of this stage, with two candidates pilot study was conducted and whole process was tested based on methodology. As a result, it was seen that this study process can evaluate super-ordinate themes and their emergent theme, and respond the research questions. After the process of the preparation, at least one-hour long, semi-structured, one-to-one in-depth interviews with participants were carried out by means of the scenario and the interview questions. Since IPA was used at this stage of the study, the evaluation of participant opinions was based on the theoretical foundations of phenomenology, hermeneutics, and idiography and the results were obtained by means of the prepared scale.

Twenty five of the fifty one emergent themes under the eight super-ordinate themes that are accepted as the sub-competency areas of global citizenship competency were observed in the participants. The elaboration on the dimensions is provided below by means of tables:

Within the knowledge and understanding dimension, super-ordinate themes of "social justice and equity", "diversity, value and respect", and "peace and conflict" were evaluated. Twelve of the twenty one emergent themes contained by these three super-ordinate themes were observed in the participants. The observed emergent themes of the relevant super-ordinate themes are presented in Table 26. When these three super-ordinate themes were evaluated on their own account, it was seen that the knowledge and understanding of the participants in competency areas of "social justice and equity" and "diversity, value and respect" was higher than in the competency area of "peace and conflict". In this context, it can be said that a certain level of compatible data has been obtained about the background information that was deemed necessary in the definition elicited by the first research question of this study.

Table 26: Themes of Knowledge and Understanding Dimension

KNOWLEDGE AND UNDERSTANDING	ST1	Social Justice and Equity
	E1. E2. E3. E5. E6.	Knowing what is fair and unfair. Knowing what is right and wrong. Knowing the basic rights and responsibilities. Discerning the inequalities within and among societies. Discerning the rich and poor.
	ST2	Diversity, Value and Respect
	E1. E2. E5. E6. E7.	Knowing the similarities and differences among people. Knowing and understanding the contribution of different cultures, values, and beliefs to the life. Knowing the issues of the diversity and discerning processes. Importantly knowing to grow respect for the difference and diversity. Equally valuing all the people; importantly knowing and understanding of respecting the rights of all to have a point of view.
	ST3	Peace and Conflict
	E1. E4.	Knowing the causes and effects of the conflict. Knowing the relationship between the conflict and peace.

Within the skills dimension, the super-ordinate themes of "critical thinking" "ability to argue effectively", and "respect for people and things" has been evaluated. Seven of the seventeen emergent themes contained by these three super-ordinate themes were observed in the participants. The observed emergent themes of the relevant super-ordinate themes are presented in Table 27. When these three super -ordinate themes were evaluated on their own account, it was seen that the participants have significant incompetency in the competency areas of "critical thinking" and "ability to argue effectively" (Oskay, Erdem, Akkoyunlu, Soran & Yılmaz, 2010). The interesting point here is that it can be said that, although they know that the skills of scientific curiosity, asking questions, establishing relationships, interpretation and problem solving are deemed necessary in the definition elicited by the first research question of this study, the participants are unaware of the fact that they don't have these competences.

Table 27: Themes of Skills Dimension

SKILLS	ST4	Critical Thinking
	E1. E3.	Having the abilities of listening to others and asking questions. Performing an enquiring mind.
	ST5	Ability to Argue Effectively
	E2. E4.	Stating an opinion by expressing a view based on an evidence. Beginning to state from an informed position to know to argue rationally and persuasively.
	ST6	Respect for People and Things
	E1. E2. E5.	Understanding of others; taking care of and growing ability to take care of the animate and inanimate. Empathizing and responding to the needs of others. Following a personal lifestyle for a sustainable world.

Within the dimension of values and attitudes, the super-ordinate themes of "empathy and sense of common humanity" and "commitment to social justice and equity" were evaluated. Six of the thirteen emergent themes contained by these two super-ordinate themes were observed in the participants. The observed emergent themes of the relevant super-ordinate themes are presented in Table 28. When these two super-ordinate themes were evaluated on their own account, it was seen that compatible data that are on par with the level of the values deemed necessary in the definition yielded by the first research question of this study were obtained concerning the participant competence of competency areas of "empathy and sense of common humanity". It, also, can be said that this super-ordinate theme and the super-ordinate theme of "diversity, value and respect" validate each other reciprocally and that the participants have the values compatible with the knowledge level about this subject. In terms of "commitment to social justice and equity" competency area, on the other hand, it can be noted that there is no effort in the direction of providing social justice for everyone which was advocated in the definition obtained with the first research question of the study but they have awareness and knowledge concerning the necessity of such activity. Furthermore, it can be said that this super-ordinate theme is an indication of the fact that

the level of knowledge and understanding possessed to a certain extent in the super-ordinate theme of "social justice and equity" does not reveal itself as attitude and behavior.

Table 28: Themes of Values and Attitudes Dimension

VALUES AND ATTITUDES	ST7	Empathy and Sense of Common Humanity
	E1.	Being sensitive to the needs and rights of others.
	E2.	Empathizing towards others locally and globally.
	E3.	Being interested in others in wider sphere; concerning for others in case of an emergency.
	E4.	Having the compassion and sense of common.
	E5.	Having the sense of individual and collective responsibility about the human being and common needs.
	ST8	Commitment to Social Justice and Equity
	E1.	Recognizing the injustice and inequality, developing discourse to start to resist it.

When the study is evaluated in terms of the dimensions of super-ordinate themes, it is observed that the knowledge, understanding and value dimensions of global citizenship differs from the skills and attitudes dimensions of global citizenship. Hence, this finding of this study verified what Ten Dam et al. (2011) argue that citizenship knowledge differs from citizenship attitudes, skills, and reflection.

Moreover, the findings of this study shows new sub-ordinate themes as sub-competency areas for being globally competent citizens who may have them. These super-ordinate is called as follow: "ability to cope with sense of loneliness and escape", "ability to successfully manage a sense of anger", "ability to manage change and transformation", "ability to maintain own hopes", "having a high sense of responsibility", "rational thinking", and "ability to manage neighborhood pressure". These new themes that are not included in the key elements of Oxfam GB were not evaluated due to the limitations in this study. Obviously, it is a fact that these new super-ordinate themes as sub-competency areas of global citizen can be accepted important because of changing circumstances and needs locally and globally.

In terms of possessing the determined super-ordinate themes, the analysis of to what extent and on which super-ordinate themes do the participants converge and diverge has been done in two stages.

In the first stage, based on the twenty five observed emergent themes, the participants, generally, possess the super-ordinate themes. According to the first stage:

- It has been accepted that the participants generally have the super-ordinate themes of "social justice and equality", "diversity, value and respect" and "empathy and sense of common humanity".
- It has been accepted that it is not known whether the participants generally have the super-ordinate theme of "respect for people and things" or not.
- It has been accepted that the participants generally lack the super-ordinate themes of "peace and conflict", "critical thinking", "ability to argue affectively" and "commitment to social justice and equity".

In the second stage, eight super-ordinate themes were analyzed in terms of representing for each participant who met more than the half of the emergent themes under each super-ordinate theme, and then calculates whether it is prevalent in over half the super-ordinate themes.

- Since the super-ordinate themes of "diversity, value and respect" and "empathy and sense of common humanity" were represented by more than half of the participants, it has been accepted that the participants generally have these themes.
- Since the super-ordinate themes of "social justice and equity", "peace and conflict" and "respect for people and things" were represented by the participants at an equal rate, it has been accepted that it is not known whether the participants generally possess these themes or not.

- Since the super-ordinate themes of “critical thinking”, “ability to argue effectively” and “commitment to social justice and equity” were represented by less than half of the participants, it has been accepted that the participants do not generally have these themes.

As a result, it was identified that there is a difference between the results of the two stages of this analysis. Therefore, it has been accepted that the participants converge on the existence of super-ordinate themes of “diversity, value and respect” and “empathy and sense of common humanity” and the absence of the super-ordinate themes of “critical thinking”, “ability to argue effectively” and “commitment to social justice and equity”. It has been accepted that they diverge on the super-ordinate themes of “social justice and equity”, “peace and conflict” and “respect for people and things”.

In the last stage of this study, a quadruple Likert evaluation was made in accordance with the total number of the observed individual emergent themes. In terms of “being a globally competent teacher as a citizen”, it has been found that, out of the six participants, one of them is “fully competent”, two of them are “competent”, two of them are “slightly competent” and one of them is “not competent”. Considering the assessment, the participants have different competency perceptions and acquisition for being globally competent citizen.

When all the questions asked during the interviews and all the obtained data were evaluated in general, the following conclusions were arrived at:

- The differences as to social class, race, religion, and language are respected and there is no sign of anxiety about having to live side by side with these (Wilkins, 2001; Hsu & Wang, 2010; Olson & Kroeger, 2001; Toprak, 2008). There is a consensus that everybody has to respect each other no matter what and everybody should have equal rights. It is observed that

these findings of study by Yılmaz (2012a) are concordant with the statements “I respect the rights of others as much as I respect my rights.” and “I want that even those whose points of view and life styles I repudiate enjoy human rights and freedoms as much as I do.” Moreover, there is sensitivity for a negative situation that is imposed upon people with different cultures, different economic conditions and different beliefs. This information is concordant with the conclusion emphasized by Yılmaz (2010) that says a very strong social approval for constitutional guarantee for identities is growing.

- It is observed that while they sort of accept the existence and presence of people with a different sexual orientation, they actually feel discomfort and anxiety about being in close proximity to these people. It is believed that this finding is in close relation with the result obtained by Yılmaz (2010) which says that the tendency to tolerate homosexuals is very low. It is felt that they have significant level of knowledge and understanding about what should be the case since the participants are teachers but they have difficulty in materializing them and combatting for them. While they do reject the negative attitudes and behaviors against people belonging to such groups, they feel fear and anxiety about supporting them and being on their side. Furthermore, there appears to be a common tendency to believe that an inconvenience may come from such individuals, and the rhetoric that tolerates them as long as such individuals do not cause disturbance is surreptitiously emphasized. It is thought that this finding is in close correspondence with the thought that the “others” think they cannot expose their identity in society which is emphasized in Yılmaz (2010).

- Homophobia against lesbian, gay, bisexual, and transgender (LGBT) individuals is explicitly observed, and this is, also, concordant with the results of the study by Yılmaz (2012b), which says that widespread homophobia in public is still present without any decrease. Banks (2006) states that the variables of cultural diversity include in social class, gender, ethnic identity, sexual orientation, racial group, religion, language, and abilities and disabilities. Thus, the findings of this study show that the participants have a higher sense of bias towards sexual orientation than the other diversity variables. There is, on the other hand, a tendency to choose the group they themselves belong to when there is a possibility of helping or supporting others. There are also statements strengthening the idea that sometimes a negative situation or phenomenon immediately evokes a group. For example; a very crowded family is identified as "the Romani" by the Kurdish participant while the same family is identified as "people from the East" by the Turkish participant. Nevertheless, findings of this study do not completely confirm Esen's claim (2009) that many teachers have biases towards diversity and different cultures because it is accepted that according to the findings of this study, the participants have a lower sense of bias towards ethnic identity, language, gender, social class, and language than the sexual orientation.
- It is remarkable that all the participants maintain a closer distance towards lesbian individuals and display a more positive attitude for including them in their communication processes. It is thought that this finding is related with the result presented by Yılmaz (2012b) which says that the discomfort felt for women living in a house alone and for sexual images of modern city

life has decreased relatively over the years. It is striking that male participants in particular have a more negative attitude towards gay, bisexual and transgender individuals. Preferring to stay away from these people as much as possible, the male individuals are actually afraid and worried, they will be misunderstood by others. This idea bears correspondences with the result by Yılmaz (2010) which says that the leading perpetrators of the segregation within private life are neighbors (%13), colleagues and employers (%10) and friends and fellows (%5) and it is thought that these people have conspicuous effect on the attitudes and behaviors of the participants. The attitudes and values of the female participants do not change according to the definitions provided for these individuals and are more positive than those of male participants. Moreover, the female participants revealed their desire to help these people in the face of adversities disturbing their lives because they are more sensitive to discrimination than the male participants (Okçabol, Akpınar, Caner, Erktin, Gök, and Ünlühisarcıklı, 2003). It is observed, therefore, that there is a difference between the values, attitudes and behaviors of male and female participants towards diversity. This was also consistent with the findings of the previous studies in the literature (Deng & Boatler, 1993; Hett, 1993; Hosseinali, 1995). Their studies all stress that female people are significantly more world-minded than male people. Another study by Hsu and Wang (2010) shows that female people held a stronger belief than males people to be able coexist harmoniously with others.

- Although the majority of the participants do not openly express a desire to live and work together with individuals that have characteristics as

themselves, the hidden presence of this desire is strongly felt in their answers. For example, Hsu and Wang (2010) found that while Asian students might prefer to collaborate with members of their own perceived race or ethnic group in American society, a majority of students were inclined to collaborate with students from countries considered culturally western. Furthermore, while it is thought that the participants are more tolerant towards differences met in big cities, it is understood that the level of the tolerance towards the situations in small cities or environments may dramatically decrease.

- It seems that majority participants approve of becoming rude to somebody as necessary. For instance, in the scenario of this study, a man shouts "Witch" to a woman. The participants accepted this attitude and behavior as normal and did not criticize it. Indeed, this attitude is an insult, and it can be seen as a criminal label according to the judicial process. Thus, it can be accepted that the participants do not have a sensitivity and awareness in terms of daily life and judicial processes as being polite and sensible towards the others.
- It is seen that the participants know to identify an injustice against others and have a desire to expresses that when there is an atmosphere of free expression but it is also observed that this is usually the case when they feel there is a possibility of a prospective satisfaction that such an act may provide for them. They point out that, if they confront with the same unjust act, situation or process, they will get into action and their reactions will have a strict and insistent form. Moreover, while they easily present suggestions to cope with things that others find hard to accept, there is an

explicit intolerance when the subject is their lives or families. There is also a high level of fear felt for the possible adversities that may threaten the private life and a strong desire to take, what can be considered as, strict precautions against them.

- There is a high level of awareness in understanding and feeling the demands, needs, differences and struggles of other individuals. When it comes to materializing these, however, it is observed that the references are conspicuously derived from the community in which they were brought up and the doctrines they brought along from childhood and they also have a strong fear of contradicting these doctrines, even, at discourse level. It is thought that this information is similar to the findings presented in Yılmaz (2010). Yılmaz argues that human beings try to suppress differences when they confront with what is different because they are afraid of feeling doubt about themselves, their values and believes. It is, thus, seen that the formal knowledge acquired during the process of education is ineffective in putting ideas into practice or is inadequate to a large extent.
- Although there is an awareness regarding the deprivations and violation of rights experienced by others, it is understood that, due to a fear of exclusion, adaptation to the decisions taken by the majority or the community is highly possible. There is an observable discourse level attitude towards the realization of social justice and equality but when it comes to materializing this attitude, it is argued that the deprived person has to be more active.
- While there is a common stance against war and every kind of violence, there is a consensus that the conflicts should be solved through dialogue

and that we should not be impartial to civilian deaths. It is thought that this finding is similar to the statement " I believe that all the political, religious, ethnic problems will be solved through dialogue and reconciliation and not thorough conflict and quarrel.", presented in Yılmaz (2012a). However, the participants indicate a relatively low level of belief regarding their statement that world issues will be resolved in the future (Hsu & Wang, 2010).

- There is explicit reluctance, along with a lack of knowledge, about the political equilibria in the world, the conflicts between countries, the negative effects of poverty on individuals and societies, the more and more conspicuous appearance of inequality between classes, and the rapid deterioration of natural equilibrium of the earth. The findings of Olson and Kroeger' study (2001) show that only 6% of participant reported that they are interested in and spend considerable time working on global issues, so this result is similar to the findings of this study. Human exploitation and environmental deterioration are not perceived as a threat to human beings among participants in this study. This finding is not consistent with the results of Hsu and Wang in 2010. In addition, the participants in this study show importance to the competency of understanding the duties based on the prevention and the protection of natural environment as discourse but they do not have willingness to strive for them. It can be said that the participants' environmental consciousness is higher than their acquiring and striving level (Evran Acar, 2008).
- Along with the low level of motivation for the realization of social justice and equality, the participants themselves, also, emphasize that they abstain

from every kind of responsibility to combat for it. These findings are consistent with the findings of Hsu and Wang's study (2010) that indicate that their participants have relatively low willingness to become a global citizen. The common justification they take shelter in is as follows; they argue that they, as teachers, contribute to the development and betterment of world in every aspect by raising well-informed, sensitive and efficient individuals.

To sum up, it is observed that the participants, as global citizens, have knowledge, understanding and values based mostly on the interpretation of life experience and formal education. This information is concordant with the findings of Clark and Yinger (1977). They argue that teacher's practices results from their interpretation of their experiences and their sense of making of the world. It is, on the other hand, understood that the majority of the participants have insufficiencies regarding the attitudes and behaviors that have to be demonstrated and the skills that they must have as global citizens. Moreover, it can be seen that the acquiring and striving level of the participants for the determined competencies is lower than their giving importance level based on the issues (Evran Acar, 2008). They do not also have the awareness of the interdependent and interconnected world locally and globally as yet. Hence, it is believed that this situation has and will have negative repercussions on the processes of raising the globally competent citizens of future.

Conclusion and Recommendations

It is widely expressed that children should be educated in order to struggle against injustice, poverty, and unfairness locally and globally. Teachers can become a model as

global citizens for future's citizens. It is a fact that for global action, the professional preparation of teachers is a prerequisite because this study promotes the goals associated with education for global competency. Accordingly, the findings of this study are similar to the findings of Hsu and Wang's study (2010) that support education as a crucial element in promoting global literacy, global awareness, and global citizenship. In addition, this study reveals consistent with two levels of Shams and George (2006) for the education of global competency. The first level is that the comprehensive learning goals can associate with the curriculum and content. The affective growth, development, and change can also contribute to by reflection on the individual and society (¶ 28). Furthermore, the findings of Evran Acar's study (2008) show that primary school teachers in Turkey could not acquire the competency on the social studies lesson during their studies in the process of the faculty. Thus, this finding is important for being globally competent because it implies that there is some deficits and problems.

In this respect, one of the most important implications of this study is to take a photography not only a general situation about teachers' global competencies but also the needs of basic competency which that teacher training institutions can equip teachers with regards to becoming globally competent citizenship in Turkey. For developing the knowledge, understanding, skill, values, and attitudes, this requires a new stance of teachers who can have appropriate knowledge, skills, and values, understand the world evolution, act as global citizens, and equip future's citizens with delivering global citizenship education. A combination of a personal connection wih the global, practical skills and positive self-esteem can also contribute to active participation of new teachers in responding to issue releveant to them. Therefore, Villegas and Lucas (2002) state that new teachers can examine issues of cultural

diversity, social justice, and human rights, gain sociocultural consciousness, and be more prepared to live and work as partners in a locally and globally diverse reality because teacher education should have a political ideology to promote a more equitable and just society world.

Another important implication is potentially to provide an evidence base to develop the globally competent citizenship program further, using its current framework, and also to inform the design of other sustainable programmes focused on globally competent citizenship for both adults and young people. In the meantime, global citizenship education may shape not only tomorrow's adults but also current adults because this education can be accepted as an adult education programme, namely public education programme. Accordingly, the determined sub-competency and obtained new sub-competencies in this study are privileged keys to design a training program for all the citizens of the world.

Ultimately, this study is to manifest the basic competency areas of becoming globally competent citizens in Turkey. In this sense, the basic competency areas that can be used by all organizations such as schools, non-governmental organizations, corporations, and political parties can be identified as a strategy for the organizations to become globally competent organizations to contribute the equal and fair world locally and globally.

Limitations of the Study

It is the fact that this study is realized in İstanbul where none of the participants are natives of this city. Domestic migration, education, and life experience might affect their perspective to some extent.

There is currently no agreement on the definition of what globally competent means or how such worldwide savvy is obtained.

In addition, the participant assessment of this study on an individual basis was realized in accordance with the prepared scale by the researcher according to the literature not by experts.

Suggestions for Further Research

In this study, the participants were, first, asked to define the globally competent teacher as a citizen. A definition was obtained as a result of the works done by means of Normative Delphi Technique and with seven participants. Doing the same work with a larger number of participants may enrich the content of the definition and strengthen the generalization of it.

Within the domain of the second purpose of study, Interpretative Phenomenological Analysis was carried out according to the emergent themes that are dependent upon previously the determined super-ordinate themes, an original written scenario, and interview schedule. Similarly, determining the themes by asking them to a wider range of participant groups may strengthen the usability of the themes. Furthermore, by adding an arbiter to the scenario and basing participant opinions on it, more opinions may be obtained.

This study has tried to see which competency areas the participants as global citizens have and to what extent they have them, and to observe on which competency areas they converge on and which ones they diverge. In order to equip the prospective teachers with these competency areas that are deemed very significant for the teacher training processes, the relevant higher education institutions have to define the globally

competent teacher as a citizen and present a model for it, which can only be achieved by means of studies done on different levels. Besides, with new studies on this subject covering different occupational groups, citizens can be equipped with the abilities of knowing and respecting differences and diversity locally and globally, learning to live and work together with them, and also with understanding, motivation and sense of campaigning for social justice and equity for everybody.

Moreover, this study has displayed new sub-competency areas of being globally competent as follow: “ability to cope with sense of loneliness and escape”, “ability to successfully manage a sense of anger”, “ability to manage change and transformation”, “ability to maintain own hopes”, “having a high sense of responsibility”, “rational thinking”, and “ability to manage neighborhood pressure”. Thus, these sub-competency areas can be reviewed and evaluated by way of new studies.

Finally, this study has demonstrated the need for more specific works. Works that will show the social segregation against lesbian, gay, bisexual, and transgender (LGBT) individuals need to be done on the basis of the gender of the participants. The analysis of the origins of value judgments that the teachers have in their adulthood and which affect their life experiences is another study area that can be carried out on the basis of the socio-cultural characteristics of the childhood environment and family background and will provide useful results for understanding the effects of informal education received in childhood. Also, carrying out this work by spreading it over years within the academic education process will reveal the effects of university education on the knowledge, understanding, skills, values and attitudes acquired in childhood.

APPENDICES

Appendix A: Profile Form of Participant (English)

PARTICIPANT INFORMATION

First Name and Surname:	
Sex:	
Date of Birth:	
Name of Graduated University and Department:	
Year of Graduation:	
Starting Date to Teaching Duty:	
The Number of Schools Worked At:	
Duration Period at Present School:	
Whether Joining Citizenship or Democracy Education or Not:	

Appendix A: Profile Form of Participant (Turkish)

KATILIMCI BİLGİLERİ

Adı ve Soyadı:	
Cinsiyet:	
Doğum Tarihi:	
Mezun Olunan Üniversite ve Bölüm:	
Mezuniyet Yılı:	
Öğretmenliğe Başladığı Yıl:	
Toplam Kaç Okulda Çalıştığı:	
Son Çalıştığı Okuldaki Çalışma Süresi:	
Vatandaşlık ya da Demokrasi Eğitimi Alıp/Almadığı:	

Appendix B: Informed Consent Form

KATILIMCI BİLGİ ve OLUR FORMU

Araştırmanın Adı: "Vatandaş olarak dünya çapında (küresel) yetkin öğretmenler: Sınıf öğretmenlerinin vatandaşlıkla ilgili dünya çapındaki (küresel) yetkinliklerinin incelenmesine ilişkin bir çalışma" (Globally Competent Teachers as Citizens: A Study of Primary School Teachers' Competences Related to Citizenship)

Araştırmanın Konusu: Bu çalışma, yüksek lisans tezi kapsamında yürütülecektir. Bu çalışma öncelikle, vatandaş olarak ilköğretim okullarındaki sınıf öğretmenlerinin dünya çapında (küresel) yetkin öğretmeni nasıl tanımladığını analiz etmeyi amaçlamaktadır. İkinci olarak, küresel yetkin vatandaş olarak öğretmenlerin bilgi, anlayış, beceri, değer ve tutumlarını inceleyerek, bu konudaki temel yetkinlikler açısından farklılıklarını açıklamayı hedeflemektedir. Elde edilen veriler sonucunda, eşit ve adil bir dünya için geleceğin vatandaşlarını hazırlayan öğretmenlerin yetiştirilmesinde hangi temel yetkinliklerin olması gerektiğini ortaya koyan bir öğretim planı çerçevesi geliştirilmesi, bu çalışmanın nihai amacıdır.

Araştırmacının Adı ve Soyadı: Birgül SARIOĞLU
İletişim Bilgileri : GSM: (0500) 000 000 00 / e-posta: @gmail.com

Onay: Ben, …….. olarak, bu araştırmanın amacı, içeriği ve süreci hakkında Birgül Sarıoğlu tarafından detaylı olarak bilgilendirildim. Devamında, bu araştırma yürütülmesinde kullanılacak olan Delphi Tekniği (3 rauntlu) ve yaklaşık bir saatlik yüz yüze görüşmeler konusunda bilgilendirildim.

Bu çalışmaya katılmanın isteğe bağlı olduğunu ve çalışmanın herhangi bir aşamasında herhangi bir sebep göstermeden ayrılma hakkına sahip olduğumu anladım. Bu çalışmaya katılmak ile doğrudan katkı almayacağımı, ancak konuya ilişkin kişisel bilgimin yükselmesine katkı sağlayacağını anladım.

Bu çalışmanın, bilimsel bir amaçla yapıldığını ve herhangi veri ya da sorulara verilen yanıtların gizliliğinin korunarak, kimliğime bağlı olarak deşifre edilmeyeceğini öğrendim. Çalışma sırasında 50 dakikalık ses kaydının yapılacağını ve bu kayıtların çalışmanın amaçlarını dışında kullanılmayacağını öğrendim.

Çalışma sürecinde, eğer herhangi bir sorum olduğunda yukarıda verilen telefon numarasından Birgül Sarıoğlu'nu arayabilirim, (0500) 000 00 00. Ayrıca, bu çalışmaya katılmamdan kaynaklanan bir sorun yaşadığım durumda Danışman Prof. Dr. Fatma Gök'ü arayabileceğimi anladım, (0200) 000 00 00.

Bana anlatılanları ve yukarıda yazılan bilgileri anladım. Çalışmaya gönüllü olarak katılmayı kabul ediyorum. Bu formun bir kopyasını aldım.

_____ _____

Tarih Katılımcı İmzası

Yukarıdaki katılımcıya, çalışmayı tamamıyla açıklanmış olduğumu beyan ederim.

_____ _____

Tarih Araştırmacı İmzası

Appendix C: An Official Consent by the Ethical Committee of Social Sciences

İletişim Bilgileri:
Adres: Boğaziçi Üniversitesi, Eğitim Fakültesi, Bilgisayar ve Öğretim Teknolojileri Eğitimi Bölümü – Bebek – İstanbul, 34342
Telefon: 0-212-359-7311
e-posta: diler.oner@boun.edu.tr

İNAREK Kayıt No: 2012/4
Projenin Adı: Politik ideolojinin kişilerarası etkileşim üzerindeki rolü: Karşıt görüşe maruz kalmak kişinin kontrol kaynaklarını tüketir mi?
Başvuruyu yapan Proje Yöneticisi/Araştırmacının adı ve kurumsal bilgileri
Yard. Doç. Dr. Adil Sarıbay (Tez danışmanı)
Proje Ekibi:
Irmak Olcaysoy (tez öğrencisi), Yard. Doç. Dr. Adil Sarıbay (Tez danışmanı
İletişim Bilgileri:
Adres: Boğaziçi Üniversitesi, Psikoloji Bölümü, 34342 Bebek – İstanbul
Telefon: 0 212 359 67 57
e-posta: irmakolcaysoy@gmail.com

İNAREK Kayıt No: 2012/5
Projenin Adı: İlaç Sektörünün Ekonomi Politiği: Türkiye'de Sağlıkta Dönüşüm Programı Işığında İlaç Fiyatlandırmaları ve Alternatif Düzenleme Modelleri
Başvuruyu yapan Proje Yöneticisi/Araştırmacının adı ve kurumsal bilgileri:
Prof. Dr. Çağlar Keyder (Danışman) Boğaziçi Üniversitesi Atatürk Enstitüsü
Yrd. Doç. Dr. Burcu Yakut-Çakar (Proje Yöneticisi) Kocaeli Üniversitesi Sağlık Yüksek Okulu Sosyal Hizmet Bölümü
Proje Ekibi:
Prof. Dr. Çağlar Keyder (Danışman) Boğaziçi Üniversitesi Atatürk Enstitüsü
İletişim Bilgileri:
Adres: Boğaziçi Üniversitesi Ekonomi Bölümü Güney Kampüs Natuk Birkan Binası, Kat:2 34342 Bebek - İSTANBUL
Telefon: 0212 359 7652, 0533 612 1930
e-posta: burcu.yakut@boun.edu.tr

İNAREK Kayıt No: 2012/6
Projenin Adı: "Vatandaş olarak dünya çapında (küresel) yetkin öğretmenler: Sınıf öğretmenlerinin vatandaşlıkla ilgili dünya çapındaki (küresel) yetkinliklerinin incelenmesine ilişkin bir çalışma"
Başvuruyu yapan Proje Yöneticisi/Araştırmacının adı ve kurumsal bilgileri:
Prof. Dr. Fatma GÖK Boğaziçi Üniversitesi/Eğitim Bilimleri Bölümü
Proje Ekibi: Birgül SARIOĞLU (Yüksek Lisans Öğrencisi), Boğaziçi University/Sosyal Bilimler Enstitüsü, Eğitim Bilimleri Bölümü/Yetişkin Eğitimi Programı
İletişim Bilgileri:
Adres: Neva S. No: 11 Beyoğlu/İstanbul
Telefon: (0532)510 84 85
e-posta: birgulsarioglu@gmail.com .

Appendix D: Delphi Technique Round 1 (English)

Dear participant,

First of all, I would like to thank you all for your participation in this study. At the end of this study that will be carried out by using a three-stage Delphi Technique, we will obtain a 75-80% definition for the globally (universal, worldwide) competent teacher as citizen.

After all the answers by the participants are received, each of them will be transcoded to obtain a general synthesis. The obtained general synthesis will be redistributed to you in the 2nd and 3rd stages of this study for your re-evaluation.

Stage 1

Below are the well accepted definitions, expressions and references in relation to the globally competent teacher. Please, examine each definition carefully. After that, at the bottom of the page, specify which statements express the" globally competent teacher as a citizen" or write down your own definition. Published definitions on this subject are as follows:

1) The teacher that will be globally competent must believe and practice fairness, respect and equity when dealing with students irrespective of gender, race and ethnicity. All students are given equal opportunity to participate in class activities and equal attention is given for counseling.
2) …..Qualified Teacher Status have high expectations of all pupils; respect their social, cultural, linguistic, religious and ethnic backgrounds; and are committed to raising their educational achievement.
3) ….., they need to be aware of the global nature of societal issues, to care about people in distant places, to understand the nature of global economic integration, to appreciate the interconnectedness and interdependence of peoples, to respect and protect cultural diversity, to fight for social justice for all, and to protect planet earth—home for all human beings. ……, teachers to have a global perspective, model cultural sensitivity, model global citizenship, and engage students in educational activities aimed at developing global citizenship.

4) ….. teachers must have the knowledge, skills, and dispositions described above, as well as: Knowledge of the international dimensions of their subject matter and a range of global issues; Pedagogical skills to teach their students to analyze primary sources from around the world, appreciate multiple points of view, and recognize stereotyping; A commitment to assisting students to become responsible citizens both of the world and of their own communities.
5) ….. to act as a deeply committed mentor, as someone who demonstrates through her or his life what it means to be both an excellent researcher and teacher and a committed member of a society that is scarred by persistent inequalities. She or he needs to show how one can blend these two roles together …… and participating in movements whose aim is interrupting dominance.
6) …..cultural awareness ….. they teach, intellectually curiosity and good thinking and problem solving skills. …..teach in a manner that encourages students to work in solidarity with others to transform the current system.
7) …..citizens to understand the nature of global challenges, such as terrorism, climate change, human-environmental interactions, world trade, demographic change, and global conflict ….. the ability to speak, understand and think in a foreign language ….. academic knowledge in comparative fields…
8) ….. teachers should have the knowledge and ability to guide students to consider global problems such as international terrorism, human conflicts, trade disputes, environmental issues, and health issues from multiple perspectives. ….. to prepare students to be successful not only locally but also globally.
9) ….. not only that we understand students, their communities, and their histories where they live now but also that we understand the sum of their experiences before they came to…..
10) ….. to ask questions, to make connections, to speculate, to engage in critical thinking and problem solving. The teacher serves as a facilitator…..

References: (Omoregie, 2007; Midwinter, 2005; Zhao, 2010; Longview Foundation, 2008; Apple, 2010, 2011; K. Zeichner, 2010; Reimers, 2009; McLeod & Maimon, 2000)

*Please, either list to be appropriate statements or write your own creation.

Appendix D: Delphi Technique Round 1 (Turkish)

Sayın Katılımcı,

Öncelikle, çalışmaya katılmayı kabul ettiğiniz için teşekkür ederim. Üç aşamalı Delphi tekniği kullanılarak yürütülecek olan çalışmanın sonunda, %75-80 oranında vatandaş olarak dünya çapında (küresel, evrensel, dünya düzeyinde) yetkin öğretmeni tanımlayacağız.

Katılımcıların yanıtları topladıktan sonra, her yanıtı kodlayarak genel bir birleşime ulaşılacaktır. Bu ulaşılan genel birleşim çalışmanın 2. ve 3 aşamasında tekrar size dağıtılacak ve yorumlarınız tekrar alınacaktır.

Aşama 1

Aşağıda dünya düzeyinde yetkin öğretmenliğe ilişkin genel kabul gören tanımlar, ifadeler ve referanslar bulunmaktadır. Lütfen her tanımı gözden geçiriniz. Devamında, sayfanın sonuna "vatandaş olarak evrensel yetkin öğretmeni" ifade eden maddeleri sıralayınız ya da kendi tanımınızı oluşturunuz. Bu konuda yayınlanmış tanımlar şunlardır:

1) Öğrenciler ile ilgili cinsiyet, ırk, etnisiteye aldırmadan adalet, saygı ve eşitliğe inanan ve uygulayan, öğrenme ortamında tüm öğrencilere sınıf etkinliklerine katılımda eşit fırsatlar veren ve rehberlikte eşit düzeyde ilgi gösteren.
2) Tüm öğrencilerinden yüksek beklentisi olan, onların sosyal, kültürel, dilsel, dini ve etnik kökenlerine saygı duyan ve onların eğitim başarısını yükseltmeye kararlı olan.
3) Toplumsal meselelerin küresel doğasının farkında olan, dünyanın uzak yerlerindeki insanları önemseyen, küresel ekonomik bütünleşmesinin yapısını anlayan, insanların karşılıklı bağlılık ve dayanışmasına değer veren, kültürel farklılıklara saygı duyan ve koruyan, herkese sosyal adalet anlayışı için mücadele eden, tüm insanlar için yaşadığı dünyayı koruyan ve tüm eğitim etkinliklerinde bu duyarlılığı ve modeli öğrencilerine evrensel anlayışta sunan.
4) Alanlarının uluslararası boyutları ve diğer çeşitli küresel meseleler hakkında bilgiye sahip, dünyanın dört bir yanından gelen ana kaynakları

analiz etme, çok yönlü bakışa değer verme ve klişe anlayışları tanıma becerilerini öğrencilere öğretecek pedagojik becerileri olan ve öğrencilere hem dünya hem de kendi toplumları için sorumluk sahibi vatandaşlar olabilmeleri için sorumluluk alan.

5) Yaşamı içinde seçkin araştırmacı ve öğretmen olmanın ne olduğunu amacına sıkı sıkıya bağlı eylemiyle ortaya koyan, süregelen eşitsizlikten incinen bir toplum üyesi olarak rollerini harmanlayan ve baskın hakimiyeti durdurmayı hedefleyen eylemlere katılan.
6) Sosyo-kültürel farkındalık geliştirerek, öğrencilere bilimsel merak, iyi düşünme, problem çözme becerileri ve geçerli sistemin dönüşümü için başkalarıyla dayanışma içinde çalışmaya cesaretlendirmeyi öğreten tavır içinde olan.
7) Terör, iklim değişimi, insan-çevre etkileşimi, dünya ticareti, demografik değişim ve küresel çatışma gibi küresel güçlüklerin doğasını anlayan, bir yabancı dilde konuşma, düşünme ve anlama yeteneğine sahip ve disiplinlerarası akademik bilgiye sahip vatandaş.
8) Farklı bakış açılarından gelen uluslararası terörizm, insanlararası çatışmalar, ticari anlaşmazlıklar, çevre ve sağlık sorunları gibi küresel meseleler üzerinde öğrencilerin düşünmesine rehberlik etme bilgi ve kabiliyetine sahip olan ve dolayısıyla öğrencileri sadece yerel değil aynı zamanda dünya çapında vatandaş olmaya hazırlayan.
9) Öğrencileri, toplumlarını ve onların şimdi yaşadıkları geçmişlerini anlamanın yanında, onların şimdiki eğitim ortamına gelmeden önceki deneyimlerinin tamamını anlayabilen.
10) Öğrencilerin sorular sorma, ilişkilendirmeler kurma, yorumlama, eleştirel düşünme ve problem çözme becerilerini geliştiren kolaylaştırıcı.

Kaynaklar: (Omoregie, 2007; Midwinter, 2005; Zhao, 2010; Longview Foundation, 2008; Apple, 2010, 2011; K. Zeichner, 2010; Reimers, 2009; McLeod & Maimon, 2000)

*Lütfen, uygun gördüğünüz maddeleri sıralayınız ya da kendi tanımınızı oluşturunuz.

Appendix E: Phrases Determined by the Participants in Round 1

No.	Words/Phrases	Participants							Total
		1	2	3	4	5	6	7	
1	Adalet, saygı ve eşitliğe inanan ve uygulayan		1	1		1	1	1	5
2	Öğrenciler ile ilgili cinsiyet, ırk, etnisiteye aldırmayan		1	1		1	1	1	5
3	Öğrenme ortamında tüm öğrencilere sınıf etkinliklerine katılımda eşit fırsatlar veren		1	1			1	1	4
4	Rehberlikte eşit düzeyde ilgi gösteren		1	1			1	1	4
5	Bilimsel merak, iyi düşünme, problem çözme becerileri ve geçerli sistemin dönüşümü için başkalarıyla dayanışma içinde çalışmayı cesaretlendiren					1	1	1	3
6	Öğrencilerin sorular sorma, ilişkilendirmeler kurma, yorumlama, eleştirel düşünme ve problem çözme becerilerini geliştiren		1	1			1		3
7	Sosyo-kültürel farkındalık geliştiren					1	1	1	3
8	Dünyanın uzak yerlerindeki insanları önemseyen			1		1			2
9	Eğitim ve öğretimde başarıyı yükseltmeye kararlı olan	1					1		2
10	Herkese sosyal adalet anlayışı için mücadele eden			1		1			2
11	İnsanların karşılıklı bağlılık ve dayanışmasına değer veren			1			1		2
12	Kültürel farklılıklara saygı duyan ve koruyan			1		1			2
13	Toplumsal meselelerin küresel doğasının farkında olan			1		1			2
14	Alanlarının uluslar arası boyutları ve diğer küresel meseleler hakkında bilgiye sahip olan							1	1
15	Araştırmacı	1							1
16	Bir yabancı dil ile konuşma, düşünme ve anlama yeteneğine sahip olan					1			1
17	Cinsiyet, ırk ayrımı yapmadan kültürel farklılıklara saygı duyan	1							1
18	Çok yönlü bakışa değer veren							1	1
19	Diğer öğretmen, yönetici ve uzmanların başarı deneyimlerinden yararlanan				1				1
20	Disiplinlerarası akademik bilgiye sahip olan					1			1
21	Dünyadaki bütün insanları önemseyen	1							1
22	Dünyanın dört bir yanından gelen ana kaynakları analiz eden							1	1
23	Geçmişle şimdiki zaman bağlantısını analitik ve bilimsel yöntemlerle kurarak yaşayabilen ve yorumlayabilen					1			1
24	İdealist	1							1
25	İklim değişimi, insan-çevre etkileşimi, demografik değişim ve küresel çatışma gibi küresel güçlüklerin doğasını anlayan					1			1
26	İnsan haklarına saygı göstererek problemleri çözmeye teşvik eden				1				1
27	Kendisini ve öğrencileri geliştirmede etkin rol oynayan				1				1
28	Klişe anlayışları tanıma becerileri olan							1	1
29	Küresel ekonomik bütünleşmenin yapısını anlayan			1					1
30	Küresel sorunlara duyarlı olmaya teşvik eden				1				1
31	Öğrencilere hem dünya hem kendi toplumları için sorumluluk sahibi vatandaş olabilmeleri için sorumluluk alan							1	1
32	Öğrencilerin farklı özelliklerini doğal kabul etmesini sağlayan				1				1

33	Öğrencilerin geldiği ailenin ve çevrenin sosyo-kültürel ve ekonomik özelliklerini tanıyan				1				1
34	Öğrencilerin kendilerini ve diğer öğrencileri değerlendirmesini sağlayan				1				1
35	Öğrencilerin sosyal ve kültürel farklılıklarını, yaptıklarını ve ilgilerini dikkate alarak en yüksek düzeyde öğrenmelerini ve gelişmelerini sağlayan				1				1
36	Öğrencilerin sosyal, kültürel, dinsel ve etnik kökenlerine saygı duyan						1		1
37	Öğrencilerin tüm özelliklerini, ilgi, istek ve ihtiyaçlarını bilen				1				1
38	Öğrencilerinde geliştirmek istediği kişilik özelliklerini kendi davranışlarında gösteren				1				1
39	Öğretme ve öğrenme süreçlerini öğrencilerle ve velilerle birlikte planlayan, uygulayan ve yöneten				1				1
40	Öğretmen öğrencileri birey olarak görür ve değer veren				1				1
41	Ölçme sonuçlarını daha iyi bir öğretim için kullanan				1				1
42	Ölçme sonuçlarını öğrenci, veli, yönetici ve diğer öğretmenlerle paylaşan				1				1
43	Öz değerlendirme yaparak, değişim ve sürekli gelişim için çaba harcayan				1				1
44	Pedagojik becerileri olan	1							1
45	Tüm insanlar için yaşadığı dünyayı koruyan ve tüm eğitim etkinliklerinde bu duyarlılığı ve modeli öğrencilerine evrensel anlayışta sunan			1					1
46	Yaşadığı toplum dışında farklı özelliklere sahip toplulukların eski ve yeni deneyimlerini araştırmaya ve sorgulamaya teşvik eden				1				1
47	Yeni bilgi ve fikirlere açık olan				1				1
	Total	6	5	12	17	12	10	11	73

Appendix F: Delphi Technique Round 2 (English)

A. Assessment of Most Frequently Stated Round 1 Expressions: The list below reflects participant group's most frequently expressed statements concerning the definition of "a globally competent teacher as a citizen".

   Keeping in mind that each of the following statement is a critical component of the possible definition, please determine the most appropriate statement for the definition.

   1. Believing and practicing fairness, respect, and equity
      i. Important to be included in the definition
      ii. Should be included in the definition
      iii. Should not be included in the definition

   2. Dealing with students irrespective of gender, race, and ethnicity
      i. Important to be included in the definition
      ii. Should be included in the definition
      iii. Should not be included in the definition

   3. In learning environments, providing all the students with equal opportunities to participate in class activities
      i. Important to be included in the definition
      ii. Should be included in the definition
      iii. Should not be included in the definition

   4. Showing equal interest in counseling
      i. Important to be included in the definition
      ii. Should be included in the definition
      iii. Should not be included in the definition

   5. Developing intellectual curiosity, asking questions, making connections, speculating, and problem solving skills
      i. Important to be included in the definition
      ii. Should be included in the definition
      iii. Should not be included in the definition

   6. Encouraging to work in solidarity with others to transform the current system
      i. Important to be included in the definition
      ii. Should be included in the definition
      iii. Should not be included in the definition

   7. Developing socio-cultural awareness
      i. Important to be included in the definition
      ii. Should be included in the definition
      iii. Should not be included in the definition

B. Assessment of Less Frequently Stated Round 1 Expression: The list depending on the scope of the competence below reflects participant group's less frequently expressed statements concerning the definition of "a globally competent teacher as a citizen".

Please, determine if each of the following statement deserves to become a critical point in the definition, they are less frequently expressed though.

Scope of Competence 1: Knowledge

1. Being aware of the global nature of societal issues
    i. Important to be included in the definition
    ii. Should be included in the definition
    iii. Should not be included in the definition

2. Having inter-disciplinary academic knowledge
    i. Important to be included in the definition
    ii. Should be included in the definition
    iii. Should not be included in the definition

3. Having knowledge about the international dimensions of own subject matter
    i. Important to be included in the definition
    ii. Should be included in the definition
    iii. Should not be included in the definition

4. The ability to speak, understand, and think in a foreign language
    i. Important to be included in the definition
    ii. Should be included in the definition
    iii. Should not be included in the definition

5. Understanding the nature of global challenges, such as climate change, human-environmental interactions, demographic change, and global conflicts
    i. Important to be included in the definition
    ii. Should be included in the definition
    iii. Should not be included in the definition

6. Understanding the nature of global economic integration
    i. Important to be included in the definition
    ii. Should be included in the definition
    iii. Should not be included in the definition

Scope of Competence 2: Skill

7. The skill of fighting for social justice for all
    i. Important to be included in the definition
    ii. Should be included in the definition
    iii. Should not be included in the definition

8. The skill of recognizing stereotyping
    i. Important to be included in the definition
    ii. Should be included in the definition
    iii. Should not be included in the definition

9. The skill of solving problems, respecting for the human rights
    i. Important to be included in the definition
    ii. Should be included in the definition
    iii. Should not be included in the definition

10. Analyzing the primary sources from all over the world
    i. Important to be included in the definition
    ii. Should be included in the definition
    iii. Should not be included in the definition

11. The skill of encouraging awareness of the global nature of societal issues
    i. Important to be included in the definition
    ii. Should be included in the definition
    iii. Should not be included in the definition

12. A commitment to assist students to become responsible citizens both for the world and their own communities
    i. Important to be included in the definition
    ii. Should be included in the definition
    iii. Should not be included in the definition

13. The skill of protecting the earth for human beings and presenting this sensitivity and model in a universal manner to students in educational activities
    i. Important to be included in the definition
    ii. Should be included in the definition
    iii. Should not be included in the definition

14. Letting the students accept the diversities as natural
    i. Important to be included in the definition
    ii. Should be included in the definition
    iii. Should not be included in the definition

15. Display personality traits which s/he wants her/his students to develop
    i. Important to be included in the definition
    ii. Should be included in the definition
    iii. Should not be included in the definition

16. Having pedagogical skills and practicing them effectively
    i. Important to be included in the definition
    ii. Should be included in the definition
    iii. Should not be included in the definition

Scope of Competence 3: Value and Attitude

17. Caring all the people in the world
    i. Important to be included in the definition
    ii. Should be included in the definition
    iii. Should not be included in the definition

18. Irrespective of gender, race, and ethnicity, respecting and protecting cultural diversities
    i. Important to be included in the definition
    ii. Should be included in the definition
    iii. Should not be included in the definition

19. Appreciating the interconnectedness and interdependence of peoples
    i. Important to be included in the definition
    ii. Should be included in the definition
    iii. Should not be included in the definition

20. Appreciating multiple points of view
    i. Important to be included in the definition
    ii. Should be included in the definition
    iii. Should not be included in the definition

21. Being open to new information and ideas
    i. Important to be included in the definition
    ii. Should be included in the definition
    iii. Should not be included in the definition

22. Appreciating and benefiting from the experiences of others
    i. Important to be included in the definition
    ii. Should be included in the definition
    iii. Should not be included in the definition

23. Making an effort for change and continuous development via doing self-assessment
    i. Important to be included in the definition
    ii. Should be included in the definition
    iii. Should not be included in the definition

24. Seeking and interrogating the new and old experiences of communities with diverse traits other than his/her own society
    i. Important to be included in the definition
    ii. Should be included in the definition
    iii. Should not be included in the definition

C. Assessment of Never Stated Round 1 Expression: Please, write unexpressed statements that you certainly support and feel that those should be in the definition of "a globally competent teacher as a citizen".

Appendix F: Delphi Technique Round 2 (Turkish)

A. Round 1'de Daha Fazla Belirtilmiş İfadelerin Değerlendirilmesi: Aşağıda çalışma grubunun "vatandaş olarak evrensel (global) yetkin öğretmeni" tanımlamakta daha fazla olarak ortak belirtmiş olduğu ifadeler bulunmaktadır.

   Lütfen, aşağıdaki her bir ifadenin oluşturulacak olan tanımın kritik bir parçası olduğu düşünerek, tanım için en uygun ifadeleri belirleyiniz.

   1. Adalet, saygı ve eşitliğe inanan ve uygulayan
      i. Tanım içinde olması çok önemli
      ii. Tanım içinde olmalı
      iii. Tanım içinde olmamalı

   2. Öğrencilerle ilgili cinsiyet, ırk, etnisiteye aldırmayan
      i. Tanım içinde olması çok önemli
      ii. Tanım içinde olmalı
      iii. Tanım içinde olmamalı

   3. Öğrenme ortamında tüm öğrencilere sınıf etkinliklerine katılımda eşit fırsatlar veren
      i. Tanım içinde olması çok önemli
      ii. Tanım içinde olmalı
      iii. Tanım içinde olmamalı

   4. Rehberlikte eşit düzeyde ilgi gösteren
      i. Tanım içinde olması çok önemli
      ii. Tanım içinde olmalı
      iii. Tanım içinde olmamalı

   5. Bilimsel merak, sorular sorma, ilişkilendirmeler kurma, yorumlama, problem çözme becerileri geliştiren
      i. Tanım içinde olması çok önemli
      ii. Tanım içinde olmalı
      iii. Tanım içinde olmamalı

   6. Geçerli sistemin dönüşümü için başkalarıyla dayanışma içinde çalışmayı cesaretlendiren
      i. Tanım içinde olması çok önemli
      ii. Tanım içinde olmalı
      iii. Tanım içinde olmamalı

   7. Sosyo-kültürel farkındalık geliştiren
      i. Tanım içinde olması çok önemli
      ii. Tanım içinde olmalı
      iii. Tanım içinde olmamalı

B. Round 1'de Daha Az Belirtilmiş İfadelerin Değerlendirilmesi: Aşağıda çalışma grubunun "vatandaş olarak evrensel (global) yetkin öğretmeni" tanımlamakta daha az sıklıkla belirtmiş olduğu ifadeler bulunmaktadır.

Lütfen, aşağıda az belirtmiş olmasına rağmen oluşturulacak olan tanımda kritik bir parça olmayı hak ettiğini düşündüğünüz ifadeleri belirleyiniz.

Yetkinlik Alanı 1: Bilgi

1. Toplumsal sorunların küresel doğası hakkında bilgiye sahip olma
    i. Tanım içinde olması çok önemli
    ii. Tanım içinde olmalı
    iii. Tanım içinde olmamalı

2. Disiplinlerarası akademik bilgiye sahip olma
    i. Tanım içinde olması çok önemli
    ii. Tanım içinde olmalı
    iii. Tanım içinde olmamalı

3. Alanlarının uluslararası boyutları hakkında bilgiye sahip olma
    i. Tanım içinde olması çok önemli
    ii. Tanım içinde olmalı
    iii. Tanım içinde olmamalı

4. Bir yabancı dil ile konuşma, düşünme ve anlama yeteneği
    i. Tanım içinde olması çok önemli
    ii. Tanım içinde olmalı
    iii. Tanım içinde olmamalı

5. İklim değişimi, insan-çevre etkileşimi, demografik değişim ve küresel çatışma gibi küresel güçlüklerin doğasını anlayan
    i. Tanım içinde olması çok önemli
    ii. Tanım içinde olmalı
    iii. Tanım içinde olmamalı

6. Küresel ekonomik bütünleşmenin yapısını anlayan
    i. Tanım içinde olması çok önemli
    ii. Tanım içinde olmalı
    iii. Tanım içinde olmamalı

Yetkinlik Alanı 2: Beceri

7. Herkese sosyal adalet sağlanması için mücadele etme becerisi
    i. Tanım içinde olması çok önemli
    ii. Tanım içinde olmalı
    iii. Tanım içinde olmamalı

8. Klişe anlayışları tanıma becerisi
    i. Tanım içinde olması çok önemli
    ii. Tanım içinde olmalı
    iii. Tanım içinde olmamalı

9. İnsan haklarına saygı göstererek, problemleri çözmeye teşvik etme becerisi
    i. Tanım içinde olması çok önemli
    ii. Tanım içinde olmalı
    iii. Tanım içinde olmamalı

10. Dünyanın dört bir yanından gelen ana kaynakları analiz edebilme
    i. Tanım içinde olması çok önemli
    ii. Tanım içinde olmalı
    iii. Tanım içinde olmamalı

11. Küresel sorunlara duyarlı olmayı teşvik etme becerisi
    i. Tanım içinde olması çok önemli
    ii. Tanım içinde olmalı
    iii. Tanım içinde olmamalı

12. Öğrencilerin hem dünya hem de kendi toplumları için sorumluluk sahibi vatandaş olabilmeleri için sorumluluk alma
    i. Tanım içinde olması çok önemli
    ii. Tanım içinde olmalı
    iii. Tanım içinde olmamalı

13. Yaşadığı dünyayı tüm insanlar için koruyan ve tüm eğitim etkinliklerinde bu duyarlılığı ve modeli öğrencilerine evrensel anlayışta sunma becerisi
    i. Tanım içinde olması çok önemli
    ii. Tanım içinde olmalı
    iii. Tanım içinde olmamalı

14. Öğrencilerin farklı özellikleri doğal kabul etmesini sağlayan
    i. Tanım içinde olması çok önemli
    ii. Tanım içinde olmalı
    iii. Tanım içinde olmamalı

15. Öğrencilerinde geliştirmek istediği kişilik özelliklerini kendi davranışlarında gösterebilen
    i. Tanım içinde olması çok önemli
    ii. Tanım içinde olmalı
    iii. Tanım içinde olmamalı

16. Pedagojik donanım ve becerilere sahip, bunları etkin kullanan
    i. Tanım içinde olması çok önemli
    ii. Tanım içinde olmalı
    iii. Tanım içinde olmamalı

Yetkinlik Alanı 3: Değer ve Tutum

17. Dünyadaki bütün insanları önemseyen
    i. Tanım içinde olması çok önemli
    ii. Tanım içinde olmalı
    iii. Tanım içinde olmamalı

18. Cinsiyet, ırk, din, kültür ve sosyal ayrım yapmadan kültürel farklılıklara saygı duyan ve koruyan
    i. Tanım içinde olması çok önemli
    ii. Tanım içinde olmalı
    iii. Tanım içinde olmamalı

19. İnsanların karşılıklı bağlılık ve dayanışmasına değer veren
    i. Tanım içinde olması çok önemli
    ii. Tanım içinde olmalı
    iii. Tanım içinde olmamalı

20. Çok yönlü bakışa değer veren
    i. Tanım içinde olması çok önemli
    ii. Tanım içinde olmalı
    iii. Tanım içinde olmamalı

21. Yeni bilgi ve fikirlere açık olan
    i. Tanım içinde olması çok önemli
    ii. Tanım içinde olmalı
    iii. Tanım içinde olmamalı

22. Başkalarının başarı deneyimlerine değer veren ve yararlanan
    i. Tanım içinde olması çok önemli
    ii. Tanım içinde olmalı
    iii. Tanım içinde olmamalı

23. Öz değerlendirme yaparak, değişim ve sürekli gelişim için çaba harcayan
    i. Tanım içinde olması çok önemli
    ii. Tanım içinde olmalı
    iii. Tanım içinde olmamalı

24. Yaşadığı toplum dışında farklı özelliklere sahip toplulukların eski ve yeni deneyimlerini araştırmaya ve sorgulamaya teşvik eden
    i. Tanım içinde olması çok önemli
    ii. Tanım içinde olmalı
    iii. Tanım içinde olmamalı

C. Round 1'de Hiç Belirtilmemiş İfadeler: "Vatandaş olarak evrensel (global) yetkin öğretmen" tanımlamasında kesinlikle olması gerektiğini savunduğunuz ve hiç belirtilmemiş olan ifadeleri, lütfen yazınız.

_____

_____

Appendix G: Delphi Technique Round 3 (English)

Thank you all for your earnest attention and timing that you displayed during the previous two rounds of this study.

The answers that you submitted were, later, applied a both qualitative and quantitative statistical analysis. Based upon your answers, we arrived at the definition proposed below to define "the globally competent teacher as a citizen".

If we can reach a consensus for the proposed definition at 75-80% or higher rate, our study will be accomplished. If, however, we cannot reach such a common idea at the end of Round 3, we will re-try reaching a consensus in Round 4.

1. Below is the definition that has been derived from the statistical analysis of the answers of the whole group and is submitted to your consideration. Please, make your choice whether you agree with the definition or not.

Proposed definition:

The globally competent teacher as an individual citizen is the one who, being well-informed about the global nature of social problems, believes in equality, justice and respect, who protects cultural differences and the world without regard to any distinction as to sex, race, religion, culture and social differences, who, thanks to his/her pedagogical skill and knowledge, can provide, along with a universal understanding, such a sensibility and model to the students while struggling for social justice for all, who enables students to regard differences as natural by developing in them a socio-cultural awareness, who is open to new information and ideas and who takes responsibility to help students develop such skills and qualities as scientific curiosity, asking questions, establishing relations, interpretation and problem solving and become responsible citizens who respect human rights both in their communities and in the world.

☐ Strongly agree ☐ Agree ☐ Neutral

☐ Disagree ☐ Strongly disagree

2. If you chose "neutral", "disagree", or "strongly disagree", please express how you would recommend modifying the proposed definition.

Appendix G: Delphi Technique Round 3 (Turkish)

Çalışmanın önceki iki Round'unda göstermiş olduğunuz samimi ilgi ve zamanlamanız konusunda hepinize çok teşekkür ederim.

Sizlerden alınan yanıtlara hem niceliksel hem de niteliksel istatiksel analiz çalışması yapılmıştır. Yanıtlarınıza dayanarak, "vatandaş olarak evrensel (global) yetkin öğretmeni" tanımlamak için aşağıda önerilmekte olan tanıma ulaşılmıştır.

Eğer, %75-80 ya da daha fazla oranda önerilmiş olan tanımda görüş birliğine ulaşabilirsek, çalışmamız tamamlanmış olacaktır. Ancak, Round 3 sonunda belirtilen oranda ortak görüşe erişemezsek, fikir birliğine ulaşmayı Round 4'de deneyeceğiz.

3. Aşağıda tüm grubun yanıtlarının istatiksel analizine dayanak belirlenmiş olan tanım görüşlerinize sunulmaktadır. Lütfen, tanıma katılım konusundaki seçiminizi yapınız.

Önerilen Tanım:

Toplumsal sorunların küresel doğası hakkındaki bilgi birikimiyle adalet, saygı ve eşitliğe inanan, cinsiyet, ırk, din, kültür ve sosyal ayrım yapmadan kültürel farklılıkları ve yaşadığı dünyayı tüm insanlar için koruyan, herkese sosyal adalet sağlanması için mücadele ederken pedagojik donanım ve becerisiyle bu duyarlılığı ve modeli öğrencilere evrensel anlayışta sunabilen, onlarda sosyo-kültürel farkındalık geliştirerek farklılıkları doğal kabul etmelerini sağlayan, insan haklarına saygı göstererek bilimsel merak, sorular sorma, ilişkilendirmeler kurma, yorumlama ve problem çözme becerileri geliştirme amacıyla öğrencilerin hem dünya hem de içinde bulundukları toplumda sorumluluk sahibi vatandaş olabilmeleri için sorumluluk alan, yeni bilgi ve fikirlere açık olan birey, vatandaş olarak evrensel (global) yetkin öğretmendir.

☐ Kesinlikle katılıyorum ☐ Katılıyorum ☐ Kararsızım

☐ Katılmıyorum ☐ Kesinlikle katılmıyorum

4. Eğer, "kararsızım", "katılmıyorum" ya da "kesinlikle katılmıyorum" ibarelerini seçerseniz, lütfen önerilen tanımın nasıl değiştirilmesini gerektiğini öneriniz.

Appendix H: Scenario (English)

Explanation

Dear participant,

In the following pages of this interview, you will be asked to express your views utilizing from the content provided to you.

The interview will take 60 minutes in total. In the first 10 minutes, you will be asked to briefly examine the subject. During the following 10 minutes, you will be asked to express your views about the subject. The researcher will not interrupt or ask you anything during the time you express your thoughts. The researcher will ask you some questions after you have expressed your thoughts.

All the information provided for the case in this work is imaginary and has no direct connection with reality. Therefore, while expressing your thoughts, you are expected to take into consideration only those feelings and thoughts that reflect your individual life and criteria.

Should you need to take notes while expressing your views, you can use the empty pages at the end of this text. Please return the text to the researcher after the completion.

Thank you for your support and participation.

Content

In an effort to make some changes in your life, you left the district you were living and began to dwell and live in Gökkuşağı (Rainbow) Street, just because you liked its name, as of 01.01.2012. From your apartment on the fifth floor of the ten storied building that was named Alametifarika (Distinguishing mark), you could view all the buildings in the street you lived. Gökkuşağı Street was composed of both old and ragged buildings and new and well-kept buildings. While renting the flat, your host had, implicitly, told you that the street was as colorful as its name and that people of different characteristics lived in the street. On the day you moved in, you met with the janitor and learned from him that the residents of the apartment building had occasional disputes. After you moved in, the following events took place during your first week:

- While you were leaving for work in the morning, the couple living downstairs saluted you saying "Good morning!" and told you that they wanted to pay you a "Welcome" visit that night. During the conversations with the couple who came with a cake in their hands, the subject came to rest on the life in the apartment. The couple complained about your transvestite neighbor who lived in the flat number 4 and worked at night in a bar and they asked for your help. They thought that this neighbor who returned home late at night with male friends and in front of whose flat there lied more than one pair of male shoes and whom they occasionally met in the street or apartment was not a suitable resident for this apartment, because it was a family apartment.
- One day, you heard a knock on the door and a person who introduced himself as the neighborhood mukhtar first welcomed you and then told you that he wanted to tell you about the rules to be followed. He especially emphasized a point to be paid special attention by you when parking your car. He declared that the notables of the street had the right to park their cars wherever they wanted whereas the tenants, those living in the old buildings and those who are new to the neighbor could park their vehicles only on the allotted places. He said that those who violate the rule had to incur a fine for

it. He told you that, in the past, those who had objected to that rule felt in time that they had to move away but that those who are living in the Alametifarika Apartment were exempt from that rule, which means you can park your car wherever you want.

- One night, while you were watching the street from the front window of your flat, you saw that two women were kissing each other on the lips in front of the opposite house. Next morning, you asked the janitor, who were dwelling in the opposite house, to which the janitor answered "Two depraved women, and what's more, they want to adopt a child and the so called lawyer living in flat number 9 in our apartment is helping them."
- Returning home from work at dusk that day, you saw that the woman from the family living in the old house, three buildings away from your apartment and the woman living in the building opposite hers were having a quarrel. The woman living in the apartment building shouted "It's you and the likes of you that have messed everything up around here, take your nine kids and go away from this street!" The woman from the old house replied "I am going nowhere! The children are playing. So what! What's so bad about children shouting?" Meanwhile, a man coming out of the next building shouted "Witch, You are the one who is always making trouble! The children are just playing, that's all!" to the woman in the apartment and then walked to the garbage can in front of the apartment but, instead of throwing into it, he left the trash beside the garbage can and went back home.
- Your neighbor living in the flat number 8, whom you met at the entrance to the apartment, told you that, since janitor's wife was ill, the apartment services were going wrong and, for that matter, these people had to be removed and replaced by new others and that an urgent meeting had to be held to solve the problem. Later, you learnt from the janitor that his wife was really ill, that they couldn't afford the medicine since they had no social security and that, in order to make things right, they had to remove their daughter from school where she was attending to 6th Class.
- Walking through the fish market on weekend, you came upon two of your neighbors in front of a fish counter. One of your neighbors said, "There is a campaign called "How many centimeters is yours?" have you heard of it?"

with a grin on his face and added “These NGOs are, really, idle fellows, they are trying to make a living by taking advantage of the world order” and then, told the counterman that he wanted two kilos of the immature anchovy. Your other neighbor, smiling to him, answered “I ask you over for dinner tonight! Come over and let’s taste the 45 centimeters-long turbots together, you can eat your Baby Anchovies later.” And then repeats his invitation for you. When you joined the dinner, you understood that the conversation had centered around the news broadcast on TV. You saw that, in relation with a government aid to a country on the brink of starvation, one of them said “There are people dying of starvation in our country. They are helping those on the other side of the world but are unable to see the starving people in the country” and your other neighbor supported him for that. During the following news, however, the two of them began to argue. There had been a significant armed clash, that day, between two countries on a region of strife, and there had been many civilian casualties on both sides. Your neighbor with the dominant voice was saying “We have to take sides; we have bonds with …… state” to which the other replied, “We cannot be a party to civilian deaths.”

- One night, you were awakened by a noise and saw from the window that some people were having a quarrel in front of the apartment. Judging from what you saw and heard from the window, you understood that two opposing parties were threatening each other. You heard that one side was shouting “You have no business here in this street, this is a ….. street, pack up immediately and go away!” and the other side replied “Don’t you dare cross our street! You’ll get what you deserve down there!”
- You came across your transvestite neighbor living in flat number 4 on the street. After greeting you with a “Hello” she/he told you that he wanted to talk with you in the tea garden at the beginning of the street. Sitting together at the tea garden, she/he told you that she/he had “HIV” that she/he had open sores on her/his back, that the people living in the apartment and the street were treating her/him very badly and that she/he was in dire need of a friend.

* You may use the empty page below for taking notes.

Appendix H: Scenario (Turkish)

Açıklama

Sayın Katılımcı,

Bu çalışmanın izleyen sayfalarında yer alan içerikte belirtilen bilgileri kullanarak, görüşlerinizi belirtmeniz istenmektedir.

Bu çalışma toplam 60 dakika sürecektir. İlk 10 dakika içinde konuyu incelemeniz istenmektedir. Devamındaki 10 dakika ise, konuya ilişkin görüşlerinizi açıklamanız beklenmektedir. Görüşlerinizi açıkladığınız süre boyunca, araştırmacı sizin sözünüzü kesmeyecek ve size soru sormayacaktır. Görüşlerinizi açıklamanızın ardından, araştırmacı size sorular yöneltecektir.

Çalışmada yer alan vakadaki tüm bilgiler bütünüyle hayal ürünü olup, gerçekle doğrudan ilgisi bulunmamaktadır. Bu nedenle, görüşlerinizi açıklarken sadece birey olarak kendi yaşamınızı ve ölçütlerinizi dikkate alınız.

Görüşlerinizi açıklamak konusunda not almaya ihtiyaç duymanız halinde, bu metnin sonundaki boş sayfaları kullanabilirsiniz. Lütfen, çalışma sonunda metni araştırmacıya teslim ediniz.

Araştırmaya katılımınız ve desteğiniz için teşekkür ederiz.

İçerik

Yaşamınızda değişiklikler yapma isteğiniz doğrultusunda şu anda oturduğunuz semtten ayrılarak, adını çok beğendiğiniz için seçtiğiniz Gökkuşağı Sokağı'nda 01.01.2012 tarihi itibariyle ikamet etmeye ve yaşamaya başladınız. Alametifarika isimli 10 katlı bir binanın 5. katındaki dairenizden, bulunduğunuz sokağın bütün binalarını görmeniz mümkündü. Gökkuşağı Sokağı, hem eski bakımsız binaların hem de yeni bakımlı binaların bulunduğu bir sokaktı. Dairenizi kiralarken ev sahibiniz, sokağın adı gibi renkli, farklı özellikleri olan insanların bu sokakta yaşamakta olduğunu üstü kapalı size söylemişti. Eşyalarınızı taşıdığınız gün apartman görevlisiyle (kapıcı) tanışmış, apartmanda yaşayanların dönem dönem tartıştığını öğrenmiştiniz. Taşınmanızı izleyen ilk hafta, aşağıda sıralanan olaylar olmuştu:

- Alt kat komşunuz çift, sabah işe gitmek için evden ayrılmakta olduğunuz sırada "Günaydın" demiş ve akşam "Hoş geldiniz" demek için sizi ziyaret etmek istediklerini belirtmişlerdi. Ziyarete bir pasta ile gelen çift ile yaptığınız sohbet sırasında, konu apartmandaki yaşama gelmişti. Çift, geceleri bir barda çalışan 4 numaralı dairedeki travesti komşunuzdan duydukları rahatsızlığı anlatmış ve sizden yardım istemişti. Gece eve çok geç saatlerde erkek arkadaşlarıyla dönen, sabahları kapının önünde birden fazla erkek ayakkabısı olan ve apartmanda ya da sokakta bazen karşılaştıkları komşunuzun bu apartmana uygun bir sakin olmadığını düşünüyorlardı, çünkü burası aile apartmanıydı.
- Kapınız bir gün çalındı, mahallenin muhtarı olduğunu söyleyen kişi size "Hoş geldiniz" derken, uyulması gereken kuralları açıklamak istediğini belirtti. Özellikle, arabanızı park ederken özen göstermeniz gereken bir hususa dikkatinizi çekti. Sokağın ileri gelenlerinin istediği yere arabasını park etme hakkı olduğunu, ancak eski binalarda oturanların, kiracıların ve yeni taşınanların sadece ayrılmış alanlara arabalarını park edebileceklerini açıkladı. Uyulmaması durumunda, para cezasının olduğunu söyledi. Buna itiraz eden sokak sakinlerinin bir süre sonra, sokaktan taşınmak zorunda kaldığını, ancak bu kuralın Alametifarika Apartmanı'nda oturanlar için

geçerli olmadığını yani istediğiniz yere arabanızı park edebileceğinizi belirtti.

- Dairenizin penceresinden sokağı izlediğiniz bir gece karşı evin kapısının önünde, iki kadının dudak dudağa öpüştüğünü gördünüz. Ertesi sabah apartman görevlisine, karşı evde kimlerin oturduğunu sordunuz. Bunun üzerine görevli, "İki ahlaksız kadın, bir de çocuk evlat edinmek istiyorlar; bizim 9 numaralı dairedeki avukat olacak adam da, onlara yardım ediyor…" dedi.
- Akşamüstü işten eve dönerken, apartmanınızın üç bina ilerisindeki eski binada oturan ailenin kadını ile karşısındaki apartmanın ikinci katında yaşamakta olan ailenin kadınının tartışmakta olduğunu gördünüz. Apartmanda yaşayan kadın, "Sizin gibiler geldi, bu sokak bozuldu; dokuz çocuğunu al, bu sokaktan git" diye bağırıyordu. Eski binada oturan kadın ise, "Hiçbir yere gitmeyeceğim. Ne var, çocuklar oynuyor; çocukların bağırmasından ne olur" diye bağırıyordu. Bu sırada yan binadan çıkan erkek, apartmandaki kadına "Cadı, sen sürekli sorun çıkarıyorsun! Çocuklar oynuyor işte!" diye bağırarak yürüdü ve elindeki çöpü apartmanın önündeki çöp kutusuna atmayıp, yanına bırakarak; evine girdi.
- Apartman kapısında karşılaştığınız 8 numaralı dairedeki komşunuz, apartman görevlisinin karısının hasta olduğunu, bu nedenle apartman içindeki işlerin aksadığını; dolayısıyla bu kişilerin işten çıkarılarak yeni birilerinin bulunması ve bunun için acilen toplantı yapılması gerektiğini söyledi. Bunun üzerine, görevli ile yaptığınız konuşmada karısının hastalığının gerçek olduğunu, sosyal güvenceleri olmadığı için ilaç masraflarını karşılayamadıklarını ve işleri yetiştirebilmek için 6. sınıftaki kızlarını okula gönderemediklerini öğrendiniz.
- Hafta sonu balık pazarını gezerken, apartman komşularınızdan ikisiyle balık tezgahı önünde rastlaştınız. Komşularınızdan biri "Bir kampanya var, 'Seninki kaç santim?' duydunuz mu?" diyerek gülerken, "Bu STK'ların işi gücü yok, dünyanın düzeni üzerinden kendilerine pay çıkararak, varlıklarını sürdürmeye çalışıyorlar" diyerek, daha yeterli büyüklüğe ulaşmamış olan hamsiden iki kilo istediğini satıcıya söyler. Diğer komşunuz da, arkadaşına gülümserken "Bu akşam sizleri yemeğe bekliyorum" der ve arkadaşına

dönerek “45 santime ulaşmış olan Kalkan’ı bizde birlikte yiyelim, sen Bebek Hamsi’leri daha sonra yersin” diyerek, davetini sizlere yineler. Akşam yemeğine katıldığınızda, izlenmekte olan TV haberleri üzerinden sohbet yapılmakta olduğunu anlarsınız. Dünyanın açlıktan ölmekte olan bir halkına devlet tarafından yapılan yardıma, “Bu ülkede açlıktan ölmekte olanlar var. Bunlar dünyanın diğer ucundakilere yardım ediyor, kendi açlarını görmüyorlar” diyerek eleştiren komşunuzu, diğerinin desteklediğini gördünüz. Devamındaki haberi izlerken ise, iki komşunuz tartışmaya başladı. Dünyanın çatışma altında olan bir bölgesinde, o gün iki ülke arasında önemli bir çatışma olmuş ve iki taraftan da çok sayıda sivil vatandaş hayatını kaybetmişti. Sesi baskın çıkan komşunuz “Biz taraf olmalıyız, bizim ….. ülkesiyle bağlarımız var” derken, ev sahibi olan komşunuz ise “Sivil vatandaşların öldürülmesine taraf olunamaz” demekteydi.

- Uykunuzdan bir gece gürültüyle uyandınız, apartman önünde birilerinin tartışmakta olduğunuz gördünüz. Pencereden izlediğiniz tartışma sırasında, iki karşıt görüşü savunanların birbirlerini tehdit ettiklerini gördünüz. Bir gruptakilerin, diğer gruptakilere “Bu sokakta işiniz yok, burası ….. mahallesi, hemen taşınıyorsunuz” dediklerini; diğerlerinin de, “Siz alt sokaktan bir geçin, başınıza neler geleceğin görün” dediğini dinlediniz.
- 4 numaralı dairede yaşayan travesti komşunuz ile sokakta karşılaştınız. Size “Merhaba” dedikten sonra, sokağın başındaki çay bahçesinde sizinle sohbet etmek istediğini söyledi. Birlikte çay bahçesinde otururken, komşunuz “HIV” taşıdığını, sırtında yaralar açılmış olduğunu, apartman ve sokak sakinlerinin ona çok kötü davrandığını ve bir arkadaşa ihtiyacı olduğunu anlattı.

* Not almak için aşağıdaki boş sayfayı kullanabilirsiniz.

Appendix I: Interview Schedule (English)

1. What do you think about having a transvestite neighbor living in the same apartment building? What do you think of the couple who do not want a transvestite neighbor in the building?
   Possible Prompts: How do you feel about this situation? What kind of responsibility are you willing to take about it?

2. What do you feel when you see others having difficulty finding a parking place in a street with scarce parking space, where you have the right to park your car wherever you want? What would you consider doing to help those who are having parking place problems find a solution?
   Possible Prompts: What would you do if you had parking problems just because you didn't live in this apartment building? How would you feel?

3. What do you think about same-sex couples adopting children? What do you think of your lawyer neighbor who is arguing for the rights of the couple? How do you feel when you consider what the janitor said about both the couple and the lawyer?
   Possible Prompts: If you had a child, what would be your reaction to his/her playing with the child of the same-sex couple? What would you think your relations/communication with that family should be like? What would you feel about it?

4. What do you think of children destroying the quietness of the street and women brawling in the street? What do you think of the man who is not disturbed by the noise of the children, brawls with the woman living in the building and drops litter?
   Possible Prompts: What are your thoughts on people from different cultures, with different financial means and having different beliefs and thought structures living in the same environment? How such a situation would affect your way of living? What would you feel in such a situation?

5. When the services provided by the janitor go wrong or are not done, what do you think about it? What do you think of the janitor who cannot fulfill his duties

satisfactorily due to his ill wife? What do you think of the janitor who removes his child from school due to his ill wife and the lag in the apartment services? *Possible Prompts:* What path do you plan to follow in the building management meeting? What do you feel when such a situation occurs?

6. What do you think of your neighbor who buys immature fish, who makes fun of non-governmental organizations (NGOs), who thinks that it is not of primary importance for us to help hungry people from the other end of the world and that our bonds with another country are enough for us to be a party to a conflict? What do you think of your homeowner neighbor who buys mature fish, who thinks that one should be impartial on the face of civilian casualties and that what is of primary importance is helping hungry people in our country and not helping those from the other end of the world suffering from the same situation?

   Possible Prompts: What are your thoughts about the political balances in the world, the environmental problems that are increasingly challenging daily lives and the causes of conflicts between countries? How do you feel?

7. What do you think when you witness a quarrel in the street?

   Possible Prompts: What do you think about living in such a street where quarrels and threats are common practice? What do you feel?

8. What do you think about the fact that transvestite, lesbian and homosexual individuals feel detached and lonely? What do you think about being a friend to such individuals?

   Possible Prompts: Whom do you want to be your friends or neighbors? How these choices shape your life? What do you feel about it?

9. What kind of responsibility are you willing to take in a process of regulating the relations for a livable apartment, street, world? What path will you take?

   Possible Prompts: How do such responsibilities affect your life? How does your choice affect your life in the environment where you live? What do you feel about it?

Appendix I: Interview Schedule (Turkish)

1. Travesti komşunuzun apartmanda yaşamasına nasıl bakıyorsunuz? Travesti komşunuzun apartmanda yaşamasını istemeyen çift hakkında ne düşünüyorsunuz?
   Destekleyiciler: Bu durumda ne hissediyorsunuz? Bu konuda nasıl bir sorumluluk almak istersiniz?

2. Park sorunu olan bir sokakta, arabanızı istediğiniz yere park etme hakkınız bulunurken, diğerlerinin park etme zorluğu yaşadığını gördüğünüzde ne hissedersiniz? Park sorunu yaşayan sakinlerin sorunlarının çözümünde onlara destek olmak için, neler yapmayı düşünürsünüz?
   Destekleyiciler: Bu apartmanda oturmadığınız için park sorununuz olsaydı, neler yapmayı düşünürdünüz? Bu durumda ne hissediyorsunuz?

3. Eşcinsel çiftlerin çocuk sahibi olmasını nasıl değerlendiriyorsunuz? Avukat komşunuzun bu çifti savunması konusunda ne düşünüyorsunuz? Apartman görevlisinin hem çift hem de avukat için söylediklerini düşündüğünüzde, ne hissediyorsunuz?
   Destekleyiciler: Çocuğunuz olsaydı, eşcinsel çiftin çocuğuyla oynaması hakkında ne düşünürdünüz? Bu aileyle iletişiminizin nasıl olması gerektiğini düşünürsünüz? Ne hissedersiniz?

4. Sokağın sakinliğini bozan çocuklar ve karşılıklı tartışan kadınlar hakkında ne düşünürsünüz? Çocukların gürültüsünden rahatsız olmayan, apartmandaki kadına çıkışan ve çöpü yere bırakan adam hakkında ne düşünürsünüz?
   Destekleyiciler: Farklı kültür, farklı ekonomik koşullar ve farklı inanç ve düşünme biçimine sahip olanların, aynı çevre içinde yaşaması hakkında ne düşünüyorsunuz? Bu durum yaşamınızı nasıl etkiler? Ne hissediyorsunuz?

5. Apartman görevlisinin yapması gereken işler aksayınca ya da yapılmayınca ne düşünürsünüz? Karısının hastalığı nedeniyle görevlerini tam yapamayan apartman görevlisi hakkında ne düşünürsünüz? Karısının hastalığı ve aksayan apartman işleri nedeniyle kızını okuldan alan apartman görevlisi hakkında ne düşünürsünüz?

Destekleyiciler: Yapılacak olan toplantıda, nasıl bir yol izlemeyi düşünüyorsunuz? Bu durumda ne hissedersiniz?

6. Gerekli olgunluğa, büyüklüğe erişmemiş balığı satın alabilen, Sivil Toplum Kuruluşlarının (STK) oluşumuyla dalga geçen, dünyanın bir ucunda aç kalmış olanlara yardım etmenin öncelikli olmadığını ve bir ülkeye bağlarımız nedeniyle taraf olmak gerektiğini savunan komşunuz hakkında ne düşünüyorsunuz? Olgunlaşmış balığı alan, sivil ölümlerinde tarafsız olunması gerektiğini savunan, ancak dünyanın bir ucundaki aç olanlara değil, ülkede aynı durumda olanlara yardım edilmesinin öncelikli olduğunu savunan, ev sahibi komşunuz için ne düşünürsünüz?

   Destekleyiciler: Dünyadaki politik dengeler, gün geçtikçe yaşamı etkileyen çevre sorunları ve ülkeler arasındaki çatışmaların nedenleri hakkında ne düşünürsünüz? Ne hissediyorsunuz?

7. Sokakta şahit olduğunuz tartışma hakkında ne düşünüyorsunuz?

   Destekleyiciler: Böylesi tartışma ve tehditlerin yaşandığı bir sokakta kişisel yaşamınızı sürdürmek konusunda ne düşünürsünüz? Ne hissedersiniz?

8. Travesti, lezbiyen ve homoseksüel bireylerin kendilerini yalnız hissetmeleri konusunda ne düşünüyorsunuz? Bu kişiler ile arkadaşlık yapmak konusunda ne düşünürsünüz?

   Destekleyiciler: Kimler ile komşuluk ya da arkadaşlık yapmak istersiniz? Bu seçimler yaşamınızı nasıl etkiler? Ne hissedersiniz?

9. Yaşanılır bir apartman, sokak, dünya için, ilişkilerin düzenlenmesi sürecinde nasıl bir sorumluluk duygusu hissedersiniz? Hangi yolları seçersiniz?

   Destekleyiciler: Böylesi sorumluluklar yaşamınızı nasıl etkiler? Seçiminiz, bulunduğunuz ortamda yaşamınızı nasıl etkileyebilir? Ne hissedersiniz?

Appendix J: Oxfam GB's Curriculum for Global Citizenship

Curriculum for Global Citizenship Knowledge and understanding

Knowledge and understanding	Foundation Stage Early Years Under 5s	Key Stage 1 Stages P1–P3 Ages 5–7	Key Stage 2 Stages P4–P6 Ages 7–11	Key Stage 3 Stages P7–S2 Ages 11–14	Key Stage 4 S3–Standard grade Ages 14–16	Ages 16–19
Social justice and equity	• what is fair/unfair • what is right and wrong	• awareness of rich and poor	• fairness between groups • causes and effects of inequality	• inequalities within and between societies • basic rights and responsibilities	• causes of poverty • different views on the eradication of poverty • role as Global Citizen	• understanding of global debates
Diversity	• awareness of others in relation to self • awareness of similarities and differences between people	• greater awareness of similarities and differences between people	• contribution of different cultures, values and beliefs to our lives • nature of prejudice and ways to combat it	• understanding of issues of diversity	• deeper understanding of different cultures and societies	• deeper understanding of different cultures and societies
Globalisation and interdependence	• sense of immediate and local environment • awareness of different places	• sense of the wider world • links and connections between different places	• trade between countries • fair trade	• awareness of interdependence • awareness of our political system and others	• power relationships North/South • world economic and political systems • ethical consumerism	• complexity of global issues
Sustainable development	• living things and their needs • how to take care of things • sense of the future	• our impact on the environment • awareness of the past and the future	• relationship between people and environment • awareness of finite resources • our potential to change things	• different views of economic and social development, locally and globally • understanding the concepts of possible and preferable futures	• global imperative of sustainable development • lifestyles for a sustainable world	• understanding of key issues of Agenda 21 • lifestyles for a sustainable world
Peace and conflict	• our actions have consequences	• conflicts past and present in our society and others • causes of conflict and conflict resolution – personal level	• causes of conflict • impact of conflict • strategies for tackling conflict and for conflict prevention	• causes and effects of conflict, locally and globally • relationship between conflict and peace	• conditions conducive to peace	• complexity of conflict issues and conflict resolution

Appendix K: Personal Communication with Oxfam GB

From: Education
Sent: Thursday, December 15, 2011 12:54 PM
To: Birgül Sarýoðlu ("Özel")
Subject: Re: Hello and Some Questions for Global Citizenship Education

Dear Birgül

That's great - I look forward to seeing the results

With best wishes

Charlotte Isles
Supporter Relations
Oxfam GB
Direct tel: (0)300 200 1300
Switchboard tel: (0)300 200 1292
E-mail: education@oxfam.org.uk
Website: http://www.oxfam.org.uk

"Birgül Sarıoğlu (Özel)"
<birgul.sarioglu@gmail.com>

14/12/2011 20:20
Please respond to Birgül Sarıoğlu (Özel)

To: "Education" <Education@oxfam.org.uk>
cc:
Subject: Re: Hello and Some Questions for Global Citizenship Education

Dear Charlotte Isles,
First of all, thank you for enlightening explanation and interest in my study.
I plan that my study will depend on your key elements for global citizenship.
Thus, after finishing, I will send my study's results to Oxfam.
Best regards from Turkey,
Birgül Sarıoğlu

From: Education
Sent: Tuesday, December 13, 2011 1:41 PM
To: Birgül Sarıoğlu (Özel)
Subject: Re: Hello and Some Questions for Global Citizenship Education
Dear Birgül Sarıoğlu

Thank you for contacting Oxfam regarding your research on Global Citizenship education. We are always pleased to hear from people who are interested in the work we do.

Unfortunately in this case we would be unable to help you as we are not a teacher training organisation, we provide practical support such as lesson plans and school speakers to assist teachers in the classroom. We therefore don't have any academic resources that would relate to your studies. You can read more about how our educational website works by following this link; http://www.oxfam.org.uk/education/aboutus/

However thank you for your interest in our work and good luck with your research.

With best wishes

Charlotte Isles
Supporter Relations (Education)
Oxfam GB
Direct tel: +44 (0)300 200 1300
Fax: +44 (0)1865 472 225
E-mail: education@oxfam.org.uk
Website: http://www.oxfam.org.uk

Appendix L: SPSS Analysis of Round 2

A. Daha Fazla Olarak Ortak Belirtilmiş Olanlar

1. Adalet, saygı ve eşitliğe inanan ve uygulayan	Frequency	Percent	Valid Percent	Cumulative Percent
Tanımın içinde olması çok önemli	7	100,0	100,0	100,0

2. Öğrenciler ile ilgili cinsiyet, ırk, etnisiteye aldırmayan	Frequency	Percent	Valid Percent	Cumulative Percent
Tanımın içinde olması çok önemli	5	71,4	71,4	71,4
Tanım içinde olmalı	1	14,3	14,3	85,7
Tanım içinde olmamalı	1	14,3	14,3	100,0
Total	7	100,0	100,0	

3. Öğrenme ortamında tüm öğrencilere sınıf etkinliklerine katılımda eşit fırsatlar veren	Frequency	Percent	Valid Percent	Cumulative Percent
Tanımın içinde olması çok önemli	5	71,4	71,4	71,4
Tanım içinde olmalı	1	14,3	14,3	85,7
Tanım içinde olmamalı	1	14,3	14,3	100,0
Total	7	100,0	100,0	

4. Rehberlikte eşit düzeyde ilgi gösteren	Frequency	Percent	Valid Percent	Cumulative Percent
Tanımın içinde olması çok önemli	4	57,1	57,1	57,1
Tanım içinde olmalı	2	28,6	28,6	85,7
Tanım içinde olmamalı	1	14,3	14,3	100,0
Total	7	100,0	100,0	

5. Bilimsel merak, sorular sorma, ilişkilendirmeler kurma, yorumlama, problem çözme becerileri geliştiren	Frequency	Percent	Valid Percent	Cumulative Percent
Tanımın içinde olması çok önemli	6	85,7	85,7	85,7
Tanım içinde olmalı	1	14,3	14,3	100,0
Total	7	100,0	100,0	

6. Geçerli sistemin dönüşümü için başkalarıyla dayanışma içinde çalışmayı cesaretlendiren	Frequency	Percent	Valid Percent	Cumulative Percent
Tanımın içinde olması çok önemli	3	42,9	42,9	42,9
Tanım içinde olmalı	3	42,9	42,9	85,7
Tanım içinde olmamalı	1	14,3	14,3	100,0
Total	7	100,0	100,0	

7. Sosyo-kültürel farkındalık geliştiren	Frequency	Percent	Valid Percent	Cumulative Percent
Tanımın içinde olması çok önemli	5	71,4	71,4	71,4
Tanım içinde olmalı	2	28,6	28,6	100,0
Total	7	100,0	100,0	

B. Daha Az Sıklıkla Belirtilmiş Olanlar

Yetkinlik Alanı: Bilgi

1. Toplumsal sorunların küresel doğası hakkında bilgiye sahip olma	Frequency	Percent	Valid Percent	Cumulative Percent
Tanımın içinde olması çok önemli	2	28,6	28,6	28,6
Tanım içinde olmalı	5	71,4	71,4	100,0
Total	7	100,0	100,0	

2. Disiplinlerarası akademik bilgiye sahip olma	Frequency	Percent	Valid Percent	Cumulative Percent
Tanımın içinde olması çok önemli	1	14,3	14,3	14,3
Tanım içinde olmalı	5	71,4	71,4	85,7
Tanım içinde olmamalı	1	14,3	14,3	100,0
Total	7	100,0	100,0	

3. Alanlarının uluslararası boyutları hakkında bilgiye sahip olma	Frequency	Percent	Valid Percent	Cumulative Percent
Tanımın içinde olması çok önemli	2	28,6	28,6	28,6
Tanım içinde olmalı	4	57,1	57,1	85,7
Tanım içinde olmamalı	1	14,3	14,3	100,0
Total	7	100,0	100,0	

4. Bir yabancı dil ile konuşma, düşünme ve anlama yeteneği	Frequency	Percent	Valid Percent	Cumulative Percent
Tanım içinde olmalı	6	85,7	85,7	85,7
Tanım içinde olmamalı	1	14,3	14,3	100,0
Total	7	100,0	100,0	

5. İklim değişimi, insan-çevre etkileşimi, demografik değişim ve küresel çatışma gibi küresel güçlüklerin doğasını anlayan	Frequency	Percent	Valid Percent	Cumulative Percent
Tanımın içinde olması çok önemli	2	28,6	28,6	28,6
Tanım içinde olmalı	4	57,1	57,1	85,7
Tanım içinde olmamalı	1	14,3	14,3	100,0
Total	7	100,0	100,0	

6. Küresel ekonomik bütünleşmenin yapısını anlayan	Frequency	Percent	Valid Percent	Cumulative Percent
Tanım içinde olmalı	6	85,7	85,7	85,7
Tanım içinde olmamalı	1	14,3	14,3	100,0
Total	7	100,0	100,0	

B. Daha Az Sıklıkla Belirtilmiş Olanlar Yetkinlik Alanı: Beceri				
7. Herkese sosyal adalet sağlanması için mücadele etme becerisi	Frequency	Percent	Valid Percent	Cumulative Percent
Tanımın içinde olması çok önemli	4	57,1	57,1	57,1
Tanım içinde olmalı	3	42,9	42,9	100,0
Total	7	100,0	100,0	

8. Klişe anlayışları tanıma becerisi	Frequency	Percent	Valid Percent	Cumulative Percent
Tanımın içinde olması çok önemli	1	14,3	14,3	14,3
Tanım içinde olmalı	4	57,1	57,1	71,4
Tanım içinde olmamalı	2	28,6	28,6	100,0
Total	7	100,0	100,0	

9. İnsan haklarına saygı göstererek, problemleri çözmeye teşvik etme becerisi	Frequency	Percent	Valid Percent	Cumulative Percent
Tanımın içinde olması çok önemli	6	85,7	85,7	85,7
Tanım içinde olmalı	1	14,3	14,3	100,0
Total	7	100,0	100,0	

10. Dünyanın dört bir yanından gelen ana kaynakları analiz edebilme	Frequency	Percent	Valid Percent	Cumulative Percent
Tanım içinde olmalı	6	85,7	85,7	85,7
Tanım içinde olmamalı	1	14,3	14,3	100,0
Total	7	100,0	100,0	

11. Küresel sorunlara duyarlı olmayı teşvik etme becerisi	Frequency	Percent	Valid Percent	Cumulative Percent
Tanımın içinde olması çok önemli	4	57,1	57,1	57,1
Tanım içinde olmalı	2	28,6	28,6	85,7
Tanım içinde olmamalı	1	14,3	14,3	100,0
Total	7	100,0	100,0	

12. Öğrencilerin hem dünya hem de kendi toplumları için sorumluluk sahibi vatandaş olabilmeleri için sorumluluk alma	Frequency	Percent	Valid Percent	Cumulative Percent
Tanımın içinde olması çok önemli	6	85,7	85,7	85,7
Tanım içinde olmalı	1	14,3	14,3	100,0
Total	7	100,0	100,0	

13. Yaşadığı dünyayı tüm insanlar için koruyan ve tüm eğitim etkinliklerinde bu duyarlılığı ve modeli öğrencilerine evrensel anlayışta sunma becerisi	Frequency	Percent	Valid Percent	Cumulative Percent
Tanımın içinde olması çok önemli	3	42,9	42,9	42,9
Tanım içinde olmalı	4	57,1	57,1	100,0
Total	7	100,0	100,0	

14. Öğrencilerin farklı özellikleri doğal kabul etmesini sağlayan	Frequency	Percent	Valid Percent	Cumulative Percent
Tanımın içinde olması çok önemli	5	71,4	71,4	71,4
Tanım içinde olmalı	2	28,6	28,6	100,0
Total	7	100,0	100,0	

15. Öğrencilerinde geliştirmek istediği kişilik özelliklerini kendi davranışlarında gösterebilen	Frequency	Percent	Valid Percent	Cumulative Percent
Tanımın içinde olması çok önemli	3	42,9	42,9	42,9
Tanım içinde olmalı	3	42,9	42,9	85,7
Tanım içinde olmamalı	1	14,3	14,3	100,0
Total	7	100,0	100,0	

16. Pedagojik donanım ve becerilere sahip, bunları etkin kullanan	Frequency	Percent	Valid Percent	Cumulative Percent
Tanımın içinde olması çok önemli	6	85,7	85,7	85,7
Tanım içinde olmalı	1	14,3	14,3	100,0
Total	7	100,0	100,0	

B. Daha Az Sıklıkla Belirtilmiş Olanlar Yetkinlik Alanı: Değer ve Tutum				
17. Dünyadaki bütün insanları önemseyen	Frequency	Percent	Valid Percent	Cumulative Percent
Tanımın içinde olması çok önemli	4	57,1	57,1	57,1
Tanım içinde olmalı	2	28,6	28,6	85,7
Tanım içinde olmamalı	1	14,3	14,3	100,0
Total	7	100,0	100,0	

18. Cinsiyet, ırk, din, kültür ve sosyal ayrım yapmadan kültürel farklılıklara saygı duyan ve koruyan	Frequency	Percent	Valid Percent	Cumulative Percent
Tanımın içinde olması çok önemli	6	85,7	85,7	85,7
Tanım içinde olmalı	1	14,3	14,3	100,0
Total	7	100,0	100,0	

19. İnsanların karşılıklı bağlılık ve dayanışmasına değer veren	Frequency	Percent	Valid Percent	Cumulative Percent
Tanımın içinde olması çok önemli	3	42,9	42,9	42,9
Tanım içinde olmalı	3	42,9	42,9	85,7
Tanım içinde olmamalı	1	14,3	14,3	100,0
Total	7	100,0	100,0	

20. Çok yönlü bakışa değer veren	Frequency	Percent	Valid Percent	Cumulative Percent
Tanımın içinde olması çok önemli	3	42,9	42,9	42,9
Tanım içinde olmalı	3	42,9	42,9	85,7
Tanım içinde olmamalı	1	14,3	14,3	100,0
Total	7	100,0	100,0	

21. Yeni bilgi ve fikirlere açık olan	Frequency	Percent	Valid Percent	Cumulative Percent
Tanımın içinde olması çok önemli	5	71,4	71,4	71,4
Tanım içinde olmalı	2	28,6	28,6	100,0
Total	7	100,0	100,0	

22. Başkalarının başarı deneyimlerine değer veren ve yararlanan	Frequency	Percent	Valid Percent	Cumulative Percent
Tanımın içinde olması çok önemli	3	42,9	42,9	42,9
Tanım içinde olmalı	2	28,6	28,6	71,4
Tanım içinde olmamalı	2	28,6	28,6	100,0
Total	7	100,0	100,0	

23. Öz değerlendirme yaparak, değişim ve sürekli gelişim için çaba harcayan	Frequency	Percent	Valid Percent	Cumulative Percent
Tanımın içinde olması çok önemli	5	71,4	71,4	71,4
Tanım içinde olmalı	1	14,3	14,3	85,7
Tanım içinde olmamalı	1	14,3	14,3	100,0
Total	7	100,0	100,0	

24. Yaşadığı toplum dışında farklı özelliklere sahip toplulukların eski ve yeni deneyimlerini araştırmaya ve sorgulamaya teşvik eden	Frequency	Percent	Valid Percent	Cumulative Percent
Tanımın içinde olması çok önemli	2	28,6	28,6	28,6
Tanım içinde olmalı	4	57,1	57,1	85,7
Tanım içinde olmamalı	1	14,3	14,3	100,0
Total	7	100,0	100,0	

C. Kesinlikle Savunulan ve Hiç Belirtilmemiş Olanlar
1. Yerel değerlerin, global örtüşümünü sağlayacak tavırları sergileyen bir tutum içinde olunmalı
2. Bir öğretmen öncelikle insanları çok sevmeli ve bunu öğrencilerine de aşılamalı

Appendix M: Original Statements in Turkish

1TR-[Yaşadığım yerde], üst katta Ermeni bir komşum var, alt katta da Doğu'dan gelen bir komşu var, karşı tarafta da Zenci komşularım, Ukraynalı, değişik milliyetlere sahip olan insanlar var. [ ] birçok özelliğe sahip, bir çok etnik kökene sahip, farklı farklı insanlar var. [ ]

2TR-Apartmanımızda, sokağımızda, mahallemizde o kadar çok sorun var ki, yani geceleyin uyuyamıyorsunuz zaten, geceleyin mutlaka bir kavga oluyor.

3TR-[ ], anlayışlı olmak lazım, nereye kadar anlayışlı olmamız lazım, eğer sizin yaşam şeklinizi değiştirmiyorsa, size böyle bir baskı uygulayamıyorsa, [ ] yani sizi etkilemeyecek şekildeyse, [ ].

4TR-[ ] şu an tek başıma yaşıyorum, acaba diyorum, burda hani ölsem, başıma bir şey gelse, acaba kimin haberi olacak, [ ].

5TR-[ ], tercihlerini sesli olarak dile getirip, arkadaşlarıyla daha aleni bii şekilde birlikte olmaya çalışırsa, bu beni rahatsız eder. Buna müdahale ederim.

6TR-[ ], bir yere kadar varım yani. Belli bir yerden sonra yokum. [ ] yetişme tarzım gereği, işte tek erkek-kadın bilirim, diğer cinsiyetlere pek sıcak bakmayan biri olarak, hadi tamam bu anlayışlı olduk, belki onların dünyada yaşamaları kabul ediyoruz. Bii de, hayatımızın içine mi sokalım [ ].

7TR-[ ] bir gün otururken, [ ] "ben" dedi, "aramızda kalsın ama" dedi, "ben belden aşağı, barışık değilim" dedi, "bunu sana söylüyorum" dedi. [ ], ben Osmanlı kültüründen gelen bir insanım, yani asker çocuğuyuz, çekirdek aileyiz, bu tür şeylere alışkın değiliz, [ ], yani şimdi bu tür deneyimimiz yok. [ ] eğitimciliğin vermiş olduğu bir geniş bir hoşgörü var, yani ikisinin dengesini kurduğumuz zaman, yine olumlu dengeden bir yaklaşımda bulunabiliyoruz. "Olur" dedim, [ ] "sorun yok" dedim.

8TR-[ ] Üçümüz beraber gezdiğimiz zaman, o arkadaşımızın işi çıktığında, ben o arkadaşla yalnız kalmaktan çekiniyorum. [ ] niye çekiniyorum, toplumsal baskılardan dolayı, yani toplumun buna hazır olmadığı düşüncesinden çekiniyorum, yani bence sorun yok.

9TR-[ ], pembe kimliğini aldı. Tek eşlilikten yanaydı, belki onun o yapısı bize normal geldi, [ ]. En son düğününe çağırdı. Ben düğününe gidemedim, gitmedim daha doğrusu, [ ]. Biriyle tanışmışlar, o da yakışıklı bir arkadaş, böyle boylu, poslu mühendis falan, erkek, tabii, bunu o insan için uygun görebilirseniz, ama benim yaşam şartımda hani nasıl mide olayı var. Gerçekten, [ ], o kadarda sınırsız, böyle hoşgörüye sahip, her şeyi doğal kabul eden bir yapım yok açıkçası. Bu kimde varsa da, bunu da doğru söyleyeceğini sanmıyorum, [ ].

10TR-[ ] şu cevap beklenmesin, yani apartmanın işleri aksıyor, ama adamcağız da çocuğunu işte okuldan almış, karısı da hastaymış, o yüzden yapamıyo. Şimdi bir sonuç var, yapılamayan bir iş, bir de gerekçeler var.

11TR-Aynı tepkiyi, başka bir ülke için yapmıyoruz, yani bu, bu kadar ermiş değiliz açıkçası [ ]. Doğrusu belki odur, insan olarak düşünürsek, ordaki insan da bir canlı, [ ] ama aynı ülkemizi yaşayan insan olduğu için, [ ] ona biraz daha fazla üzülüyoruz.

12TR-Benim ortamım diğil, en azından o ortam. Daha farklı yani daha nezih ortamlar ararım. [ ] insanların da bulunduğu ortamı şey [ ] yadırgamam, bunlar doğal bir süreç, bunlar böyle yaşamak istiyorlar, yaşarlar derim. [ ] Bana uygun diğil derim, bana göre diğil derim, bu yaşananlar. Ve, içlerinden sıkılırım, girmek istemem [ ], o tarz muhabbetlere. … daha çok kendi ortamımı ararım.

13TR-Her insan kendi kültürüyle, kendi yaşam tarzıyla gelir aynı yere ve feodal insanlar [ ] feodal değerler saklı orda. [ ] gelinen yerler Doğu'dan, aşiret ilişkilerinin yaşandığı yerler, daha çok, o bölgenin insanları. [ ] insanlar da o kültürlerle geldiği için, … kavgalar da doğal olarak aşiretsel oluyor, [ ]. İnsanların içinden geldiği, işte sosyo-kültürel ilişkiler, feodal değerler öyle zamanlarda sebep oluşturuyor.

14TR-[Ülkenin insanı ifade ediyor:] ürün bu olduğu için, memleketteki ürün bu, [ ].

15TR-[ ] kendi hayatları, kendi tercihleri, [ ] insanlık boyutta, her insan aynı olamaz, yani soruya karşılık cevap verebilirim, bana soru sorma, benimle konuşma demem [ ]. … kendimden emin olduğum için, hiçbir şey hissetmem daha doğrusu, onu doğal haline bırakırım, yani hiç bir şey hissetmem. [ ] mecbur olmadıkça konuşmam, muhabbet etmem, [ ].

16TR-Öyle iki homo … iki erkeğin … çocuk sahibi olacağına inanmıyorum pek, çünkü çocuk daha çok kadınla ilgili, anatomik yapı, evrimsel olarak. [ ] çocuk olmayan kadın, eksik bir kadın hani. Öyle demiyelim de, daha çok … çocuğun eksikliğini hisseden kadınlardır [ ].

17TR-[ ] hayat her şeyi öğretiyor, en büyük öğretici hayat, kitaplar da değil, yani ideolojiler de değil, hayatın kendisi her şeyi öğretiyor zaten [ ]. Ondan sonra, ilişkilerde doğal ortamında izlenmeli, her şeyi doğalında öğreniyorsun. Kitaptan sana şöyle davran deniyorsa, doğru değildir, inanma ona. Nasıl düzelir? Çözüm önerim nedir, desene? Ben, şeye bırakma taraftarıyım, evrime bırakma taraftarıyım, [ ]. [ ], çözüm gelecek yüzyıllarda, öyle diyorum.

18TR-Kapitalizmin olduğu her yerde yaşanacak bunlar, yaşanmaya da devam edecek, yane bazı solcu arkadaşlarımızın (güldü) kapitalizmin önlenmesi gerektiğini, işte durdurulması gerektiğini [söylüyorlar]. Bu imkansız,[ ] insanın tabiatına aykırı, insanlar hep üretmeye ve satmaya ve kazanmaya odaklı olacaklardır. Hep böyle oldular, yani toprak ekildiğinden beri öyledir. Bu da, dünyanın mevcut kaynaklarının hızla tükeneceğini, tüketileceği anlamına geliyor. [ ], uluslararası işte işbirliğiyle sağlanabilir, ama mümkün görmüyorum.

19TR- [ ] insan, özünü de beraberinde getirir, [ ] çocukluk öğretileriyle beraber yaşamaya devam eder. [ ] geldiğimiz şehirde görmediğimiz bir şeydi, eşcinsellik olabilirdi, ama travesti kavramı, [ ], ben öyle anlıyorum travestiyi, para karşılığın ilişkiye giren bireyler olarak, yane erkek bireyler olarak görüyorum. O, hane gayri

ahlakı görülür toplumsal açıdan, [ ] beni rahatsız eder yane, çünkü eğer çocuk yetiştiriyorsam, [ ] bu beni rahatsız edebilir. [ ] hissettiğim, içten rahatsızlık duyabilirim, [ ].

20TR-[ ] genelevde çalışan bir kişi olsaydı, [ ] o da ahlaksız bir iş yapıyor olsa bile, [ ] etkisi olmazdı, ama yaptıkları iş, yani travesti kimliğini [ ] taşıyor olursa.

21TR-[ ] çünkü hala toplumda kadının [ ], oranlarsak eşitlik konusunda 80'e 20 veya 90'a 10 olduğunu düşünüyorum yani, Türkiye genelinde. Belki, İstanbul'da aşılmış olabilir, [ ] sıkıntılar, işte eşcinsellerin de aynı şekilde, toplumun halen buna hazır olmadığını, o eşitliği sağlamayacaklarını düşündüğüm için, … olmasını istemezdim şahsen. [ ], bazen solaklar bile, [ ] zorlanıyor bu toplumda yaşamakta. [Her şey] sağ eli kullananlar için, [ ], çocuğumuzun da solak olmasını nasıl istemiyorsak, çünkü toplum buna hazır değil. [ ], yaşadığı sıkıntıları görünce, evet olmasın diyorsun. Eşcinsellikte de aynı sıkıntıları yaşıyor, işte toplumda kabul görmüyorlar, yadırganıyorlar, suçlanıyorlar, işte hakaretler edilebiliyor falan, o yüzden hani. Yani, istemem. Olursa da, evlat.

22TR-Haksızlığa karşı susan, dilsiz şeytana benzer.

23TR-Bir kere ezilmişlik hissediyorum, dışlanmışlık hissediyorum, yani ikinci sınıf vatandaş gibi hissediyorum kendimi, hissederdim daha doğrusu. (Ee), çünkü mevkiye, makama bakıyorlar, … davranışa asla bakmıyorlar.

24TR-[ ] ilk başta ürküt, ürküttüyor yani açıkçası, çünkü bize öyle bii anlatıyorlar ki yani, farklı, (eeh) arabada bile gördüğümüzde biz onlara … tuhaf tuhaf bakıyoruz, aaa şuna bak, falan gibi tepkilerde bulunuyoruz yani. [ ] Çünkü yetişme tarzımız gereği, bize hep ya da medyada hep olumsuz şeyler gördük.

25TR-[ ] şöyle baktığımda, olmasını istemezdim, [ ] ama, varsa da onu dışlamazdım yani. Dediğim gibi, hiç kimse, kendi istediği için öyle özel, istem dışı gelişen şeyler bu yani. Ben şöyleyim, böyleyim diye olmuyor her şey.

26TR- İkna etmiyorsa ya da şöyle söyliyim ikna değil de, zarar veren, bu toplumunun düzenini bozacak, sonuçta tek başına yaşamıyoruz, toplumun düzenini bozacak sonuçları varsa, o zaman yani "evet" diyemezdim, çünkü kendi adıma vermiş olduğum bii karar değil, tüm insanlar adına karar veriyorum.

27TR- Azerbaycanlılar, hani onlar bize derler ya, “can Türkler, bağımız”, zamanında, [ ] onlar petrolün gidiş yolunu P….’dan gitsin diyorlar, ama biz diyoruz ki, bizden gitsin, hani biz para kazanalım, niye onlardan gitsin, sonuçta bizim aramızda bii bağ var. Onlar önce yok diyorlar, sonra düşünüp, taşınıyorlar, sonra bize yönlendiriyorlar. Ya, ister istemez, hani kendi … akraba bağları gibi, önce kardeşinden başlar ya, bilmiyorum hani, ihtiyaç durumunda. Ben önce bana (ee) yakın olan, kendi, mesela diyelim ki, Türkiye Müslüman bii ülke, öncelikli Müslüman'ın ihtiyacı varsa, ona öncelik tanırdım ya da Türk Azerbaycanlı, sonuçta kardeşimiz öyle düşüniyim, ona öncelik tanırım.

28TR-[ ] bütün ötekiler burda, kimin ötekisi, kimin değil olduğu da, nerden baktığına bağlı, herkesin birbirine (ee) karşıdan baktığı bir ortam [ ]. (Eee), burası benim ülkemde bir mahalle, bir sokak, bir apartman ve komşular olabilir rahatlıkla.

29TR-Travesti değilim, lezbiyen değilim, sadece bekarım. Bekar olduğum için, yaşadım bunu. Kadın evini vermek istemediğini bekara, çünkü onların çok arkadaşlarının gidip, geldiğini, orasının bir aile apartmanı olduğunu söyledi. [ ], resmen bir kadın olarak aşalandım, o kadar çaresizdim ki, o kadar zor durumdaydım ki susmak zorunda kaldım, hakarete uğradım resmen. İşte, eve kesinlikle erkek girmeyecek, burası namuslu bir yerdir, bilmemledir. [ ], tamam vereceğim, ben sana evi dedi, o kadar ikircikliydi ki, son gün vazgeçti, [ ].

30TR-Bir yandan seviyorum, farklı insanlar, işte Romanlar var, gecenin bir vaktine böyle kadar sokakta oturup, muhabbet eden insanlar var, nargilesini alıyor, içiyor sokağın ortasında çıkıyor, mahalle hayatı var, bir yandan gerçekten şirin, güzel şeyler. [ ] bir yandan da yani sürekli sokağa tükürülen, çöplerin açıkta olduğu pis bir ortamda da ya da işte rahat giyinemediğim bir ortamda da yaşamak istemiyorum, kaçmak istiyorum.,

31TR-Vallahi, hiçbir şey yapmadım, bu çöp konusunda hiçbii şey yapmadım. Sadece şikayet ediyorum, kendi kendime.

32TR-[ ] belediyenin bazı çalışmalarına gülüyorum. [ ] geri dönüşüm için poşetler dağıtıyorlar, normal çöpünü bırakmayan bii insandan, geri dönüşüm neyi bekliyor acaba diye düşünüyorum.

33TR-[ ] homofobik bir insan değilim gerçekten, ama (ee) işte iki erkeğin öpüşmesini kaldırabilir miyim, bilmiyorum.

34TR-[ ] ben orta sınıfım yani iyi kötü bir gelirim var, bii şekilde yaşamı, kaybedeceğim şeyler de var. Bu beni geriletebilir, ama çok insanın kaybedecek bii şeyi yoktur. Bunlar bazen beni deli ediyor, çıldırıyorum [ ], ama ne yapıyorsun dersen, konuşmuyorum ya onlarla çok, sohbet etmiyorum bu konuda, derdimi anlatmıyorum, beziyorum yani.

35TR-Herkes bizim gibi olmak zorunda değil, [ ].

36TR-[ ] toplu olarak yaşanılan yerlerde, biz de çekingenlik gösteriyoruz hani, komşularımız ne der, şunlar ne der, oluyor yani, [ ]. Ben de, çünkü çevremdekilerden etkileneceğimi düşünüyorum yani, hani tamamen hiçbir şey yokmuş gibi, davranabileceğimi zannetmiyorum.

37TR-[ ] bu dünyada birlikte yaşayabiliriz, yani neyi paylaşamıyoruz hani, para mıdır, işte nedir yani, sonuçta nedir hani, çok zengin olsan bile belli bir yaştan sonra ölüyorsun yani. O paranın bir kıymeti kalmıyor, yani sen hani, çok zengin olmak ne işine yarayacak yani, sonuçta mutlu bir şekilde bu ülkede, şey bu dünyada yaşamadıktan sonra ne işine yarayacak, [ ].

38TR-[ ] iki tane çocuğum var, düşünüyorum ben onları yetiştirmek için, büyütmek için nelere katlanıyorum değil mi, nasıl bir hani şefkatle, sevgiyle, sabırla büyütüyorum onları, ama birisi geliyor, bir kurşunla hemen onun hayatına son veriyor, yani bu kadar basit. Bu kadar kolay olmamalı, bir insan hayatı, yani bence bu kadar ucuz olmamalı. Yani, ne olursa olsun, … yani ne kadar geçerli bir sebepte olsa, yani böyle bir şey yapılmaması gerekiyor.

39TR-Saddam Hüseyin'i … idam ettiler ya, çok kötülükler yapmış, ne kadar kötü bir insan olursa olsun, ben onu öyle görünce yine de üzüldüm, sonuçta bir insan, bir can yani.

40TR-Ben, vicdanen rahat olmalıyım, huzurlu olmalıyım, … geriye baktığımda böyle pişman olacağım olay olmamalı. Çok param olmuş, yani her şey benim olmuş, ama vicdanen rahat değilim, yani pişman olduğum çok olay var, hiç bir kıymeti yok o zaman.

41TR-[ ] kesinlikle adil bii davranış değil, (ee) insanları mevki, makamına göre kıyaslamak [ ] orda başkalarını ezen bir durum var.

42TR-[ ] gettolar mı oluşturalım, insanları böyle duvarların içine mi hapsedelim, birbirlerini mi görmesinler mi.

43-TR-[ ] hukuksal açıdan gerekeni yapmak isterdim. Hukuksal boyutu neye müsaade ediyorsa, onu yapmak isterdim.

44TR-[ ] özgürlüklerin tanımı bellidir, … eğer bir demokratik bir ülkede, … hukuğu olan bir ülkede yaşıyorsanız, … yaşantınız hukukla, yasalarla belirlenmiştir.

45TR-[ ] toplumda bana dokunmayan yılan, bin yaşasın mantığı var ya, [ ] bizi rahatsız etmeyip, başkalarını rahatsız eden konuların farkına varamayabiliriz. Mesela, arabası olmayan biriysen, benzin fiyatlarındaki artışı hissetmez ve buna bir tepki de göstermez. Veya, işte (ee), doktorlarının (ee), yaşadığı sıkıntılara, bazen öğretmenler tepki göstermez. Fark edersem de, bunun doğru olmadığını izah ederim.

46TR-[ ] mücadeleyi sürdürürdüm, yasal olarak mücadeleyi sürdürürdüm, hani tartışırdım, anlatırdım, ifade ederdim. [ ] bu kimsenin sokağı değil, bu herkese ait olan bir sokak, [ ]. Başkasının yaşamış olduğu sorundan, biraz daha belki hissi davranırım, bu gerçekten, bu insan doğasında var, (ee) tepkimi gösteririm. [ ] o sokağı terk etmeyi mi tercih ederim, bilmiyorum yani, ama biraz ısrarcıyımdır, [ ].

47TR-Hepimizi de birileri eziyor, ben apartman görevlisini eziyorum, beni amirim eziyor, amirimi de (ee) atıyorum milli eğitimde kendi amiri fırçalıyor, … onu da bir başkası, ya bu hiyerarşi içinde hepimiz birbirimize müthiş bir hınçla yaklaşıyoruz, çünkü hepimiz eziliyoruz.

48TR-[Evini kiralamaya çalıştığı ev sahibi kadının, ona karşı sergilediği tutum ve davranışlara dayanarak, açıklıyor]. Ben bile yaşamışsam, [ ] işte bir öğretmenken, ayaklarımın üstünde duruyorken, meslek sahibi iken bunu yaşamışsan, (ee) bii travesti, işte bii lezbiyenin, dokuz çocuklu bir kadının, göçle gelmiş muhtemelen bir kadının, bii insanın bu ötekileşmeyi yaşaması çok normal. [Evin fiyatı uygun olduğu için, ekonomik nedenlerden dolayı sessiz kalmak zorunda kaldığını açıklıyor].

49TR-[ ] filler tepişirken çimenler ezilir, ama kimse bunu görmez.

50TR-[Balık boyu kaç santim kampanyasına ilişkin] lüfer pahalı bir balık, denizler talan edilmiş yok. [ ] lüferin küçüğünü neydi, (ee) neyse işte ben o balığı yemeyeceğim ve lüfer olacak. [ ] o balıklar büyüyecek, [onu] bir takım zenginler yiyecek. Benim maddi gücüm onu almağa yetmeyecek, [ ].

51TR-[ ] adil düzen yoksa, bii kere ekonomik, … o çok etkiliyor, maddi imkanlar. [ ] … onda var, ben de neden yok ya da hadi ben kendimi bii şekilde ikna

etsem bile, benim çocuklarım bu şekilde ona, buna bakıp, bii özenti oluşcaktır, muhakkak oluşcaktır, o da insanın, olmadıkça psikolojik sorunlara neden olabilecektir [ ].

52TR-[ ] aynı çevrede yaşıyorsak hani, aynı haklara sahip olmalıyız, onların maddi durumları kötüyse, yani bazı hakları elde etmemeleri olmamalı. [ ] onları da düşünmemiz gerekiyor. [ ] komşun açken, yatarken, hani sen de tokken.

53TR-Sosyal gelir dağılımındaki o dengesizlik, korkunç bii şey, işte insanları bunu hiç görmemesi, (ee) yine bunu düşününce aklıma şey sözü gelir, "ben (ee) aç insanın, yoksul insanın hırsızlık yapmasına diğil, neden yapmadığına şaşırıyorum". Kimin sözü bilmiyorum ama, hep bu cümle döner benim kafamda.

54TR-Geçenlerde çok güzel bir söz duydum, işte bir gün (ee) solcu olduğum için götürdüler beni, bir gün işte milliyetçi olduğum için içeri atıldım, ama ekmek asla ucuzlamadı. Hani, bunu düşünmemeleri beni çok rahatsız ediyor, çok bezdiriyor.

55TR-[Farklı etnik kökenlerin olması] rahatsız ediyor mu, etmiyor açıkçası. Ya, benim üst kattaki insanın (ee) kiliseye gitmesi, alt kattaki insanların camiye gitmesi, inanın beni hiç rahatsız etmiyor. Aksine, [ ] düzenli bii şey yapılması da mutlu ediyor, [ ].

56TR-[ ] bii bahçe aklıma geliyor ve orda çeşit çeşit çiçekler var, hepsi farklı farklı, ama hepsi de o bahçeyi tek bii çiçek güzelleştirmeyebilir, hepsi de birlikte güzelleştiriyor. Eğer, gerçekten orda adil bii düzen olacaksa, yaşamasında hiç bii sakınca yok [ ]. Hatta kültürlerin kaynaşmasıyla, zenginlik daha da çoğalacaktır

57TR-Farklı ekonomik grupların ya da farklı inançlara sahip insanların (ee) bir araya gelip, farklı mahalleler oluşturarak ya da gettolar oluşturarak bir arada oturması, asıl bence bölünme budur, o rengi kaybetmek, bir arada yaşama duygusunu kaybetmek, ayrışmak, duvarlar örmek, bunlar bana çok (eehh) daha tehlikeli geliyor, toplum açısından.

58TR-[ ], herkesin aynı kültürde olduğu bir şehirde de yaşadım. (Eee), [İstanbul'da] yaşadım işte, 10 yıldır burdayım, burası beni daha çok zenginleştiriyor. Çünkü o aynı kültürde, [ ] aynı espriler, aynı şeyler, aynı sosyal etkinlikler, aynı muhabbetler, aynı yere gitmiş insanlarla (eee) karşılaşıyorsun. (Eeh), burda ise, çok farklı yani, hani düşünemeyeceğin, aklına gelmeyen insanlarla [ ] tanışıyorsun, onlarla görüşlerini paylaşıyorsun, [ ] bu da kaynaşmaya sebep oluyor. Zenginleştiriyor yane, renkler birbirine karışıyor, iyi de oluyor, [ ] bunun bir toplumsal açıdan bir sıkıntısı olmadığını düşünüyorum. Çünkü insanlar (ee) şeyi öğreniyor yane, evet ben mesela eşcinsel insanlar ile burda oturup, kalktım. Buna saygı göstermem gerektiğini gördüm yani, kendimde o duygu kendiliğinden gelişti, var yani. [ ], tabii, kültürler şey yapınca kaynaşınca, (eeh) saygıyı da öğreniyor, farklı kültürlere saygıyı da öğreniyor insanlar, ondan iyi oluyor [ ]. Tabii, daha olumlu olduğunu düşünüyorum. [İstanbul'da] her ırktan insan var, her dilden insan var, işte Romanlar var, işte biz onların müzik kültürünü görüyoruz, yaşam tarzını görüyorsun, Karadeniz'liler var, bir bakıyorsun işte yabancılar var, turistler var falan, farklı inançtaki insanlar var, (eee) ufkumu artırıyor ve zenginleştiriyor beni, yani iyi oluyor.

59TR- [ ] insanların fikirleri okudukça sanırım değişiyor, yani okumamışsa veya yaşamamışsa, görmemişse, gezmemişse, … dar kalıptan sıyrılamayabilir, [ ]. [ ] bazen biz bile işte, annemizle, babamızla çatışıyoruz, belki eğitim seviyelerinde dolayı, belki (eee), şey bildikleri bu kadar mesela, o kadar biliyorlar, [ ]. Belki, dini öğeler vardır bunun içinde, belki işte inançları, gelenekleri, görenekleri, olabilir [ ].

60TR-[Travestilerin] onların da neler yaşadığını [ ], toplumda neler ile karşılaştığını düşünmüyoruz. Biz, hemen onları kötü, yani kötü olarak düşünüyoruz, … biraz onları anlamaya çalışmamız gerekiyor.

61TR-[ ] sen şöyle yaşamak zorundasın ya da sen şöyle davranmak zorundasın, kimse böyle baskı bir uygulamaz insanlara. [ ], cinsel tercihler olsun, sosyal tercihler olsun insanların kendisiyle ilgili, kendi iç dünyasıyla ilgili. [ ] sevgi, saygıya ve sevgiye dayalı ilişkiler, (eeh), başkalarının hakkına saygılı olmak [önemli].

62TR-[Farklı cinsel tercihi olanlara] gerçekten tercihlerine saygı duyuyorum, öyle hissettiklerini biliyorum ve (eeh) istediklerini istedikleri gibi yaşamalarından yanayım, evlensinler, çocuk sahibi olabilsinler, evlat edinebilsinler.

63TR-[ ] böyle ortamlarda, çok yaşamış bir insanım [ ]. Bizim yaşadığımız köy Ailevi köyüydü ve biz sonradan gidip, oraya yerleşmişiz ve o insanlarla çok güzel bir diyalog kurup, yani güzel bir şekilde yaşadık, hiçbir problem olmadan. [ ] birbirimize saygı gösterdiğimiz için, hiçbir sorun çıkmadı aramızda. Onlar da bize aynı şekilde, biz de onlara aynı şekilde ve çok güzel bir şekilde yaşadık, [ ] hala da yaşıyorlar. [ ] herkese saygı göstermeliyiz. [ ], kendi hayatımda da, gerçekten bunu uygulamaya çalışıyorum.

64TR-[ ] çok iyi anlaştığım, aynı evi paylaştığım, [ ] Alevi arkadaşım vardı, biz onunla sürekli aynı evdeydik [ ]. Hiç problem yaşamıyorum, çünkü insan olarak çok iyi, ben, (eee) [din] o konu bile rahatlıkla konuşabiliyordum, (ee) anlatıyordu, [ ]. Ama, o da kesinlikle sana karışmıyor, sen niye böle yapıyorsun, [ ] namaz vakti geldiğinde, benim seccademi bile serebilen bii insan, karışmıyordu, [ ]. Ben de, onun alkol tükettiği zaman, neden alkol tüketiyorsun demiyordum. (Ee), kendi tercihi, sonuçta (eehh) kaç yaşına gelmiş bii insan ve öyle yetişmiş, aile olarak öyle yetişmiş, ben ona tepki gösteremem. Ben de kendimce doğrularımı söylüyordum, o da doğrularını söylüyordu.

65TR-Bizim belki, bir zamanki bakış açımızı, bizi yansıtıyor. [ ] yani onu da suçlamamak lazım. Onun, o bakış açısını normal kabul etmek lazım, [ ].

66TR-[ ] iletişim anlamında söylüyorum, mesela bii Kürt, ırk olarak bana hiç, benim için problem değil, ben Alevisi'yle de, Kürt'üyle de, Türk'üyle de herkesle arkadaş olabiliyorum, o yönden problemim yok.

67TR-[ ] Bir mezhep için kavga ediyorlar, ya sonuçta ne olacak yani onlar kendileri düşündüğü gibi yaşasın, siz kendi düşündüğünüz gibi yaşayın.

68TR- İnsanlar sadece, (eeh) farklı ülkelerdeki insanları dışlamıyorlar, kendi milliyetinin dışındaki insanları da dışlıyor. Roman'dır diyorlar, işte, [ ] Çingene'dir [ ], Arnavut'tur, işte şunlar Süryani'dir, işte Hıristiyan'dır, biz işte şeyiz, Kürt'tür, Çerkez'dir [ ]. Yani, bizim mahallemizde bunları istemeyiz, misal Doğuluları istemeyiz veya tam tersi Doğulular, siz Batılıları, Türkleri istemeyiz [ ].

69TR-Bir taraf değilim sonuçta ben, hiç bir zaman işte şu, şunlar, şu grup kesinlikle haklı veya şu grup kesinlikle haksız diye düşünmedim, (eeh), çünkü hepsinin temeli vardır, hepsinin, [ ], bu temelleri görmek lazım, [ ].

70TR-[ ] savaşa kesinlikle karşıyım, mümkün olduğunca farklı politikaları izlenerek, [ ] halledilmesi gerekiyor, [ ] bir, iki kişinin düşüncesi yüzünden bütün sivil halk ölüyor, onu istemem.

71TR-[ ] zıt da düşebilirseniz insanlarla, [ ] size yönelik hani kötü olaylar da olabilir. O yüzden zor bir durum, [ ].

72TR-[ ] taraf olmak zorunda kalmaktan korkardım. [ ], bunu yaşamak istemezdim. Çünkü, ben orda olmayı tercih etmiyorum, [ ]. Ama, aynı düşündüğüm insan orda diye, bii şekilde o tartışmanın içine girmekten korkardım, istemezdim. Ya, korkmak şey anlamında, (ee) fiziksel bir korku değil, bir çatışma korkusu değil, (ee) o duruma düşme korkusu.

73TR-[ ] bu tür sorunlar farklı farklı kültürlerin, farklı farklı etnik kökenlerin aynı yerde yaşamaya çalışmasından kaynaklı, bu doğal bir sonuçtur belki ama. Bunu aşmak içinde, herhalde (eeh) en büyük şey sabırlı olmak, hoşgörülü olmak, sorunları çözmeye çalışmak, karşıdakinin de anlayacağı şekilde duyguları, düşüncelerimizi ifade etmek olsa gerek, [ ].

74TR-[ ] memnuniyetsizliğimi dillendiririm. Ama, insanları tanıdığım için, yani insanların nasıl tepki verebileceğini artık, doğal olarak öğrendim, [ ]. Veya, daha fazla şey yapmam, üstelemem, [ ] hem bana hem karşıdakine zarar verecek davranışlar da bulunmam.

75TR-[ ] herkes kendini ifade edebilir yani, neden kavga, [ ]. Düzgün bir şekilde anlatabilirler birbirlerine dertlerini. [ ] Herkes kendi görüşünü savunabilir, bunda bir sakınca görmüyorum. [ ] onlara yaşam hakkı tanımıyorlar, yani bizim görüşümüzü savunacaksınız, yani başka bir şeyiniz, hakkınız yok sizin. … onlar kendi görüşünü savunsun, yani neden tehdit ediyorsunuz ki.

76TR-[ ] o gruplar birbirlerini tanısalar, belki çok iyi arkadaş olacaklar, ama onlar birbirlerini tanıma gereği duymuyorlar. Onlar kendisi dışındaki toplulukların, [ ], etnik kökenli [ ] grupların farklı düşündüklerini, kendileri gibi olmadıklarını düşünüyorlar.

77TR-İnsanlar haklarını bilirse, … haklarını ve düzgün ifade ederse, bence karşıdakini ikna edebilirler. Tabii, zorbalar çıkabilir, [ ] bunun da yine şeyi vardır, polisi var bu ülkenin, [ ] yane bir hukuğu var, kanunu var, [ ]. Yane, o şekilde çözümlemeye çalışırım.

78TR-İki kişi arasında sorun varsa hani, bu daha uygun bir şekilde konuşulabilir, yani diğer insanları rahatsız etmeden, [ ] herkesin duymasına gerek yok sonuçta, kendi aralarında halledebilirler.

79TR- [ ] otopark işleten bir arkadaş, [ ] evimin önüne arabayı park ettim diye, bundan rahatsızlık duyuyor. Niye kendisine park alanı açılmadığı için, yani (ee) bunun bencilce bir davranış olduğunu anlatmama rağmen, bunu anlamak istemiyor veya

anlayamıyor da. [ ] Bu tür sorunları aştığımız zaman, biraz daha herhalde yaşama kurallarını, biraz daha benimseyebiliriz.

80TR-O gruplar toplanır, [ ] denilir ki "bu insanlardan farklı değilsiniz, siz birlikte yaşamayı öğrenmelisiniz", [ ] iki grupta tanıştırılmalı ve sulh sağlanmalı [ ].

81TR-[ ] çözüm bulduğum için mutlu hissettim, iyi hissettim kendimi ama, çözüm buluncaya kadar ki aşamalarda ne hissetim yani, rahatsızlık duydum [ ], müdahale ettim, beni genelde hakem olarak kullandılar hep.

82TR-[ ] kaynaşmakla başlıyor, [ ] müdahale etmek istiyorsan, önce herkesle paylaşımın olması gerekiyor, yani herkesle konuşuyor olman, [ ]. Evet yaparım, çünkü herkesle bir bağ kurmaya çalıştım, herkesle bir iletişim kurmaya çalıştım, [ ] onun için yapılacak çalışmalarda etkin olabilirsin.

83TR-[ ] kızardım ya, niye derdim yani niye, (ee) [ ] neye dayanarak istemiyorlar ya da bu insanlardan rahatsızlıkları ne!!! Söylerdim kesinlikle, nedir, ne istiyorsunuz!!! Size ne yapıyor [ ], o bir insan, normal insanlar gibi yaşamını sürdürüyor, sizden farkı nedir, niçin böyle davranıyorsunuz!!! Sorgulardım.

84TR-[İnsanlar] bir arada olabilmeliler. [ ], insanlar onu benimseyecek bir dönemi yaşamalı, ya o dönem atlatılmalı. [ ], o deneyimi, o kültürü yaşamaları lazım ki, (aaa) ben böyle düşünüyorum ama, benim dışında düşünen insanlarda var, ben böyle yaşıyorum ama, benim dışında farklı yaşayan (eee), kültürleri olan insanlar da var. Demek ki, biz onları kabul etmeliyim, [ ], o insanlarla (ee) birlikte yapabileceğimiz şeyleri araştırmalıyım, belki onun yaptığı bii şeyi de benimseyebilmeliyim veya ben de yapabilmeliyim deme noktasına gelmesi için, o süreci (ee) yaşamak lazım.

85TR-[ ] avukat olmuş olsaydım, (eee) tabii o yapıyı da ölçmek isterdim. [ ] yapı eğer olumluysa, (eeeh) belki yani, çok da hani yardım ederdim demiyorum, yani çok irdelerdim tahmin ediyorum. Ya, çok güvenmem lazımdı, çok iyi iki insan olması lazımdı, çok anlayışlı, çocuklarının bu durumu kabul ettirebilecek bir yapıya sahip olduğunu düşünürsem, belki yardım edebilirdim, evet, ama diğer türlü biraz zor.

86TR-[ ] açıklamalar, … gerçekten … olumlu mu, olumsuz mu, getirileri, götürüleri benim için çok önemli, beni ikna edecek bii şekilde ise, o zaman desteklerdim.

87TR-[Lezbiyen ailenin çocuğuyla, çocuğumu] kontrollü olmak kaydıyla, biraz dikkat ederek [görüştürürüm]. [ ] bağımsız bırakmam, yani o kadar da (ee) anlayışlı olduğumu düşünmüyorum, [ ]. [ ] çift cinsiyet olması veya aynı şekilde (eeh) olma şansı da var yani. [ ] Onun model olabilecek (ee) düşüncesi, beni ürkütür açıkçası, yani (eee) kontrollü izin veririm.

88TR-Orta Doğu'da diyorum ki, insanlar nasıl bu kadar cahilce davranabiliyorlar. Yani, hani bu mezhep çatışmaları, din konusundaki çatışmalar yani ne olursa olsun, bir insanı öldürmek bana çok saçma geliyor, ne olursa olsun yani, sonuçta bir mezhep için, bir din için hani.

89TR-[ ] gerçekten bunlara cevap verirken, (eee) çok da eksik olduğumuzu düşünüyorum bazen, yani insan olarak fazla empati kuramadığımızı, [ ] yeterince duyarlı olamadığımızı düşünüyorum. [ ] Ha, dünya vatandaşlığı noktasında, (ee) pek de

iyi olduğumuz söylenemez, [ ] sorgulamazsanız kendi kendinizi ya ben iyi sayılırım dersiniz ama, [ ] karşısına yani sorularla gidildiği zaman, ya gerçekten bak böyle diyorum ama, bak bu noktalarda bu kadar anlayışlı değilmişim diyebiliyorsunuz.

90TR-Çok cahilce edilmiş bir cümle, düşünmemiş, taşınmamış, sadece kendi dini yargılarına göre ya da işte toplumun genel yargılarına göre hareket eden insanın bir cümlesi, bii şey hissetmiyorum buna karşı yani, ne kızgınlıkta hissetmiyorum, (ee) sempatiyle de tabii ki yaklaşmıyorum, yargılamak istemiyorum cahil bir insan çünkü, kendi değer yargılarına göre hareket ediyor.

91TR-[ ] sonuçlarını bii araştırırdım herhalde ya da bilimsel getirilerini, götürülerini, ne bileyim o tür bii anket gibi, ne bileyim bii şeyler araştırırdım, veriler ile uğraşırdım. Çünkü ben şu an sadece, kendi duygularımla.

92TR-Çok fazla organizasyona katılmıyorum yani, bii çok şeyi takip etmeye çalışıyorum, okuyorum, seyrediyorum, bakıyorum neyse. (Eee), ama, çevreden bahsediyorsak, çevre için diyorsan ya da dünyadaki paylaşım diyorsan, evet olanı, biteni o manzarayı görüyorum.

93TR-[ ] söylemiş olduğum şeyleri, ona da söylerdim. [ ] hayat böyle, artık eskisi gibi insanlar sadece bir erkekten, bir kadından oluşmuyor, birçok türler var, buna alışman lazım, yani insanların yaşam şekilleri farklı, dünyaya bakış açıları farklı.

94TR-[Arabayı] apartmanın önüne park etmiştim. [Komşu olan] Adamın tavrı şuydu, "burası benim kapımın önü, …, buraya park edemezsin". Ben de, "buranın bir sokak olduğunu ve bu sokağın kamu malı olduğunu, burda, park edilemez levhası bulunmadığı sürece, park edebileceğimi" izah ettim. (Eeh), gerekirse, (eee), "şikayetlerini, gereken yere yapabileceklerini de" ilettim.

95TR-Doğrudur, yalnız hissediyorlar, muhakkak hissediyorlar, hele de bizim ülkemizde kesin hissediyorlardır [ ]. Çünkü biz toplum olarak görmemişiz öyle şeyler, yaşamamışız [ ]. Biz küçük şeyler de bile kendimizi yalnız hissettiğimiz olabiliyor aile içerisinde bile olsa.

96TR-[Travestiliğin] tanıdıklarımızın da başına gelmeyeceğini nerden biliyoruz. İlerde değil mi, çocuklarımız, torunlarımız bilemiyoruz yani, olabilirler sonuçta. [ ], hani hayır, kesinlikle olmaz diye bir şey yok. Aynı şeyler, [ ] yakın ailemizden birilerinin de başına gelebilir. [Bundan yola çıkarak, ötekileştirilen kişileri savunur.]

97TR-Bir güvenlik sorunum da olacaktı. [ ] bu gerginlik beni rahatsız edebilirdi. O, ona müdahale edememekte, belki beni rahatsız edebilirdi, bir süre sonra. Yani, kaçış temelde. [ ] Ama, böyle şeylerde kaçmak isterdim ya da bütün bunlar mücadele ettim, ettim, ettim ve yapamıyorsam eğer, gücüm yetmiyorsa kaçmayı tercih ederdim.

98TR-[ ] insanın ilk aklına gelen, kendini koruma içgüdüsüdür. [ ] cahil bir insan değilim yani, o hastalığın ne şekilde bulaştığını, nasıl önlemler almak gerektiğini biliyorum. Benim için çok büyük bii şey değildir, o insanla işte arkadaşlık etmek, ona yardım etmek [ ], çok zor bii şey değil.

99TR-[ ] cinsiyet tercih etmenin insanların elinde olmadığını, bu noktaya gelmesinin kendi tercihlerinden ziyade, biyolojik tercihleri olduğunu anlatmaya başlarım.

100TR-[Farklı cinsel tercihleri olanlar] hayatımızın çok içinde olsalardı, [ ]. [ ] hayatımın doğal bir parçası olacaktı o insanlar ve normal herhangi bir arkadaşımla görüşür gibi görüşebilecektim. [ ] hem merak var, hem işte kaygı var (ee) ve o insanlar hayatımın içinde olmadığı için, [ ].

101TR-İşte eylemler, en basiti savaşa karşı bir eylemde kesinlikle ön sıralarda gidebilirim yani, bir şeyler de yapabilirim, insanları örgütleyebilirim, [ ].

102TR-Balık alırken mesela, yani kendi, ne diyeyim arzularımız için, hayvanlara kıyıyoruz, [ ]. …, biz kendimiz için o hayvanları feda ediyoruz hani. Nasıl lezzetli pişireceğiz, nasıl yapıcağız, ama sonuçta onlarında bir canı var hani, onları düşünmüyoruz veya ilerde onlar tükendiği zaman, soyları tükendiği zaman, ahh, vah ediyoruz. Sonuçta, onun suçlusu kim, biziz yani, başka kimse değil. Onlar kendi kendilerini şey yapmıyorlar.

103TR-[ ] daha olgunlaşmamış bir küçük balığı yakalamanın zaten yanlış olduğunu bilmesi lazım ya da (ee) çünkü artık tek bir ülkede yaşamıyoruz, biz dünyadayız, dünyalıyız.

104TR-Çevreye duyarsızlık zaten ayrı bii şey, suyun bile (ee) kıymetinin yeni bilinmesi, [ ]. Ya, bu dünyayı kendi malımız gibi görmemiz, tepe tepe kullanmak, yazık.

105TR-[ ] biri açlıktan ölmek üzere, biri işte kıt kanaat geçinen insanlar, ve ben Türkiye'de açlıktan ölecek insanların olmadığını düşünüyorum. Orda, açlıktan ölecek insanlar varsa, onlara yardım edebileceğini, yani bu benim işte milli gelirimi değiştirmiyorsa veya benim açlığıma sebep olmayacaksa, yane benim ülkemin halkının açlığına sebep olmayacaksa, yardım edilebilir. Yani, ben az yerim, atıyorum bir porsiyon, ikiye bölünür gibi bir şey yani.

106TR-[ ] bii haksızlık yapıyorsa [ ], zulme karşı da göz yummak olmaz. [ ] hiç bağım yoksa da, ordaki, bir ülkede insanlar ölüyorsa, ona göz yumamam. Yani, yok işte Müslüman değilmiş, yok Türk değilmiş, bizle bii bağı yokmuş, (eee) deprem olmuş, yani bu insan, nasıl göz yumabilir, [ ]. [ ] insan ölüyorsa, neresi olursa, dünyanın neresi olursa olsun yardım edilmesi gerektiğini düşünüyorum.

107TR-[İstanbul'da] bir Karadenizliyle, bir işte Egeliyle, işte solcusuyla da burda tanışıyorsun, sağcısıyla da, işte Kemalist'iyle de, Yahudi'siyle. Yani, atıyorum, S…. 'te (eeh) çok Yahudi'yle karşılaşmazsın, Hıristiyan'la da karşılaşmazsın, Karadenizliyle de karşılaşmazsın, Kemalist'le de çok karşılaşmazsın yani şeyler aynıdır, biraz daha muhafazakar, biraz daha tutucu, biraz daha işte (ee) milliyetçiler olabilirler yani, bu da sende bir ufuk açmıyor yane, onun dışına da çıkamıyorsun, kendinde çıkamıyorsun. (Eee), hem onlar izin vermiyor çıkmana, hem de sen de, o baskıyı hep hissediyorsun, [ ].

108TR-[ ] içinde olmadığım şey istediğim gibi olmayabilir yani, eğer içindeysem, (eeh) benim istediğime yakın [ ]. Ben yapı olarak, hani daha genel

düşündüğümü hissediyorum [ ], (eeeh) içinde olduğum bir organizasyonda daha sağlıklı kararlar alınabileceğini düşünüyorum. Ve, mutlu hissediyorum.

109TR-[HIV virüsü taşıyan biriyle arkadaşlık yapması durumunda,] bunu nasıl kaldırırım, yalnız kalma ihtimalim var. Ben de, onun gibi toplumun dışına, [itilebilirm]. [ ] kendimi korumaya alma şeyim var, [ ], tamamen yalnız kalma ihtimalim [olabilir].

110TR-[ ] pil atıklarını toplatıyorum çocuklara, [ ] bu doğa sadece bizim yaşadığımız doğa değil, dünyanın yaşamış olduğu, [ ] ortak kullandığımız bir doğa. [ ] farklı insanların olduğunu, … insanlara daha iyimser bakmaları şeklinde (eehh) açıklayıcı konuşmalar yapabiliyorum. [ ] depremde zarar gören insanlara belki işte, bağış yapma şansımız oldu, [ ].

111TR-[ ] bir sivil toplum kuruluşu, işte balinalarla ilgili (eehh) bii şey yazdıkları zaman, katliamla ilgili bii şey olduğu zaman da, kendi tepkimi yazılı olarak dile getirebiliyorum. Yani, ama, hani kalkıp da, hiç bir balinayı alıp da, denize de atmadım (güldü), ama öyle bir imkan olsa yani, olsa da yaparım yani onu. Doğayı korunması taraftarıyım, doğamı koruyorum, [ ].

112TR-Balık neslini (ee) tüketeceksen, [ ] gelecekteki çocukların, yani geçmişten miras almadık, gelecekteki insanların şeyini kullanıyoruz, (ee) onların haklarını da tüketmemek lazım.

113TR-[ ] belki dünya en sondaymış gibi gözüküyor ama. Hani, bii baba, çocuğa (eeeh) bir gazete parçası vermiş, kesmiş birkaç parça, bir insan resmi vermiş, (ee) bunu demiş [birleştir]. [ ], çocuk bakmış arkasında bir tane dünya resmi var, dünyayı yapıştırmak daha kolay, birleştirmek, [ ], dünyayı birleştirmiş. Baba şaşırmış tabii, "nasıl kısa sürede yaptın demiş", [çocuk], ee demiş dünyayı düzelttim demiş, insan kendiliğinden düzeldi. [ ].

114TR-[ ] olması gereken, onun sosyal güvencesinin olmasıydı, istendiği zaman, işten çıkarılması olayının olmaması [için]. [ ]çocukları var, ihtiyaçları var, [ ] sosyal güvence olursa, hiç kimse buna müdahale edemez, gerekirse başka çareler bulunur.

115TR-Sosyal güvencesinin olmadığı öğrenirsem, bundan rahatsızlık duyardım, niçin yaptırmıyoruz diye onun peşine düşerdim [ ], onun için uğraşırdım. Ona küçük bireysel yardımdansa, al işte şu 100 lirayı, işte eşini doktora götür demektense, o insanın neden sosyal güvencesi olmadığı konusunda duyarlılık göstermeye çalışırdım.

116TR-O insanlar neler yaşıyor, işten çıkarıldığı zaman ne yapacaklar, neyle geçinecekler, kim bunlara sahip çıkacak, yani sadece kendi işleri, kendileri önemli. (Ee), ondan sonra ne olacak? (Sinirlendi.) Tamam, işten çıkardınız, peki siz [ ] kurtulmuş oldunuz mu? Yani, vicdanen rahat edebilecek misiniz acaba? [ ].

117TR-[ ] eski olması, yeni olması fark etmez, bütün insanların orda (ee) park etme haklarına sahip, yani ben rahatlıkla park edebiliyorum, gerisi benim ilgilendiremez veya ilgilendirmez (eee) deme şansımız yok, çünkü insanız, toplumda yaşayan bir bireyiz.

118TR-[ ] ben kendimi koyarım onların yerine, onların bu konudaki şikayetlerine ortak olurum.

119TR-[ ] eşcinsel arkadaşlarım var. [ ] onlarında, bir çocuk özlemi var, [ ]. Ama, evlat edinmek konusunda …, kararsızım yani [ ] evlat edinmeyi sağlayan kurum ya kişiler kimse, o çocuğun da sorumluluğunu taşıyorlardır, onun o özgür seçme özgürlüğüne … şey yapmadan yane, seçme özgürlüğünü de yok, o çocuğun. İşte, atıyorum, beş yaşında verilecekse o çocuk, ona haksızlık edilebileceğini düşünüyorum.

120TR-[ ] bir Endonezyalının, bir Kenyalının, bir Türkün pek farklı olduğunu düşünmüyorum. Yani, derler ya, çocukların rengi ne olursa olsun, gözyaşları, insanların rengi ne olursa olsun gözyaşlarının rengi aynıdır, [ ] buna o şekilde bakmak lazım.

121TR- [ ] duyarlıyımdır, dünyadaki var olan olaylara, işte sorunlara duyarlıyımdır, en azından banane demem yani. [ ] ne yapmam gerekiyorsa yaparım en azından, duyarlılık bile yeterlidir bu anlamda, [ ].

122TR-[Travestilerin] onların yaşama hakkı var, bir yerde oturmaları gerekiyor, yani uzayda yaşayamayacaklarına göre, mutlaka bir yerde yaşamaları gerekiyor.

123TR-[ ] can hani, birinci derecede ya savaş olduğunda ya da bii deprem olduğunda yapılması gereken şey, hani o anda biz idare edebiliyoruz, ama onların hayatının devam edebilmesi için, o yardıma ihtiyaç var [ ].

124TR-[Aç insanlara] bizim ülkemizdekilere de yardım edelim, ama bu arada görünen bir şeyi de hani inkar edemeyiz. Bizim ülkemizde var diye, o insanlara etmemezlik yapamayız, [ ]. Sonuçta dünyada yaşıyorsak birlikte, [ ] bunları yapmamız gerekiyor. Birbirimize destek olmamız gerekiyor, yani bugün onlaraysa, yarın bize.

125TR-[ ] dünyanın diğer tarafındaki aç insanlara niye yardım ediyor benim ülkem diyor, önceliği kendisi çünkü, kendisi ve etrafındakiler, etrafındakiler bile değil, kendisi, kendi rahatı, kendi ülkesinin o dengesinin bozulmaması, bencillik.

126TR-[ ] sivil insanların ölümünü normal karşılaması. Tarafsız olması, tarafsız olmak da taraf olmaktır zaten, o anlamda. [ ] Sivil ölümlerinde tarafsız kalmak, doğru değil.

127TR-[ ] ölen insanların da birer annesi olduğunu, birer ailesi olduğunu düşününce, diyorum neden yani neden öldürüyoruz, neyi paylaşamıyoruz.

128TR-[ ] üzülüyorum ya, gerçekten çok üzülüyorum. Çünkü onlara belki bu imkanlar zamanında verilseydi, onlar o hale gelmiyecekti diye düşünüyorum, [ ].

129TR-Ben 8 kardeşim, 8 kardeşin 8'inin de yaşamı farklı, tamam kötü değiller, hani Türkiye şartlarına göre çok çok iyiler ama, arada bir fark oluyor, yani çocuğunu yetiştirme tarzına, tarzı bile değişiyor yani. Mesela, benim ev hanımı olan ablamla, (ee) öğretmen olan ablamın çocukları arasında fark var, çünkü imkanlar daha farklı sunuluyor, çocuğun, o imkanları sunulan çocuk ondan daha iyi olduğu için değil, sadece imkan, etkiliyor yani, otomatik olarak etkiliyor.

130TR-[İşten] çıkarılması şey değildir, çözüm değildir yani, hem vicdanen rahatsız edici.

131TR-[ ] vicdani ilgilendiren konulardaki duyarsızlık beni çok isyan ettiriyor, çok rahatsız ediyor, çok mutsuz ediyor, umudumu kaybediyorum gerçekten. [ ] o

vicdani ilgilendiren konularda insanlar rahatsa, görmüyorsa, göremiyorsa, çok mutsuz oluyorum, çok kötü hissediyorum kendimi.

132TR-[ ] dünya genelinde, ortak bir bilinç oluşması gerekiyor.

133TR-[ ] Dünyalaşmak yolunda da gitmek lazım, [ ] bunu yaptığımız zaman sınırlarda ortadan kalkacaktır, bunu yaptığımız zaman da insanlar birbirlerini öldürmeyeceklerdir, bunu yaptığımız zamanda herkes kendi çıkarı için, başka bir ülkenin (eee) zor durumda kalmasını sağlamayacaktır. Bence, dünya çok daha iyiye gider, eğer biraz daha evrensel, (ee) dünyalaşsak, yani dünyadaki her bireyi kendimiz gibi kabul etsek, bence şu anda olduğumuzdan çok daha iyi noktaya gelebiliriz, [ ].

134TR-[ ] bir haksızlığa uğruyorsa, bir zulüm varsa, yapılabilir yani yardım. Yani, diğer tarafa da haksızlık yetmeden, yani bir insanlık suçu işlemeden müdahale edilebilir yani. Eğer yanımdaki ev yanıyorsa, aman onun evi yanıyor deyip, işin içinden sıyrılamam, çünkü yanı başımda yanıyor hem benim evime sıçrayabilir, hem (eee) benim komşumun evi yanıyor (eee) ya da işte yanımdaki apartmandaki insanlar can çekişiyor veya işte yaralanacak ve ölecek, müdahale etmesini doğru buluyorum.

135TR-[ ] itiraz etme yollarını ararım, araştırırım, [ ], rahatsız olan kişilere de söylerim. [ ] siz hakkınız arayın, belki onların yanında, hak arama şeyi varsa, [ ] yardımcı olabilirim o insanlara. [ ], niye onun hakkı yok derim karşıdakine. [ ] beni rahatsız eder, rahatsızlığımı dile getiririm. (Ee), resmi imkanlarım varsa da, başvururum, yani bundan çekinmem.

136TR-[ ] haksızlığa karşı bir tepki verirdim herhalde, açık açık görüşümü bildirirdim, çünkü haksızlık, [ ]. Tepkimi gösterirdim, çünkü adil değil, ortanın olması gerekiyor, "bana dokunmayan yılan, bin yıl yaşasın" demezdim.

137TR-[ ] bilmesem belki bir rahatsızlık duymayacağım, ama bunu biliyorsam eğer, rahatsız olurum. Yani onlar içinde, elimden geleni yapmaya çalışırım yani, onların hakkı olması içinde.

138TR-[ ] dünyanın hiç bir yerinde (eee) sivil ölümlerine tarafsız olabileceğimi düşünmek doğru değildir yani. İşte, yine sokakta atıyorum bir kadın eşi tarafından dövülüyorsa, [ ], ona []müdahale etmemem ne kadar yanlışsa, sivil ölümlerinde de şey tarafsız kalmak, o kadar yanlıştır, [ ].

139TR-[ ] insanlarla konuşurdum, nedenini araştırırdım, insanları bir araya getirmeye, örgütlemeye çalışırdım (güldü), o hakkı almak için uğraşırdım [ ]. Çok sinirlenirdim, nedir yani, neye dayanarak!!! [Ceza uygulaması], korkunç bii şey, düşünsenize, kimim kuralı, kimin kanunu, kime uygulanıyor, çok sinirlenirdim.

140TR-[ ] eğer açlık varsa diğer ülkelerde, [ ]demek ki bizim ülkemizdeki yaşanılandan daha ağır bir süreç yaşanıyor, aç ülkelerden bahsediyorum.

141TR-[ ] kültürel farklılıkla ilgili, [ ] bii özenti, bii şey o kadar oluşmuyor, herkes kendini kabul ediyor ama, maddi konularda özentiler çok fazla oluyor. [ ], o zorlaştırıyor.

142TR-[Yoksul yaşayan insanların] o bir araya gelememe, o isyan edememe, küçük şeyler ile oyalanıp, o önlerine atılan o küçük şeylerle oyalanıp, vakitlerini bunlarını tartışarak geçirmeleri, (ee) cahil bırakılmaları, özellikle cahil bırakılmaları,

sadakaya muhtaç edilmeleri ya da oylarını onursuzca [ ] satmaları [ ], kömür karşılığında. Aslında şunu düşünmemesi, yani beni bunlar yoksullaştırdı, şimdi sadakayı bana aynı insanlar veriyor.

143TR-[ ] kendi devletim olarak düşündüğümde, güçlü bii devlet olmayı her zaman istemişimdir [ ] gelişmesini isterim. Ama, dediğim gibi, … bii taraftan insanları öldürüyorsa, öldürerek güç kazanmaya çalışıyorsa, istemezdim, sonuçta bu dünyanın bir gün yok olacağını biliyorum yani, istemezdim ya.

144TR-[ ] kızıyorum. Empati kuramadıkları için kızıyorum, o insanlar için ne istediklerini sorardım, ne istiyorsunuz (sesi sinirli çıkmaya başladı), nerde yaşamlarını sürdürsünler, ne yapsınlar, nasıl yaşasınlar.

145TR-[ ] bir insana sosyal güvence sağlayacaksın, o insan emek veriyor, emekçi [ ]. Bu kadar (ee) rahat gözden çıkarılmamalı, ben buna dayanamam..

146TR-[ ] Yunanistanla biz yıllarca düşman kalmışız, Suriye ile işte Hatay sorunundan [ ] hep düşmanlığımız devam etmiş, Avrupalılara bir zamanlar işte Hıristiyan demişiz, Haçlı Seferleri yapmışlar, [ ]. Hep böyle bizim kendimizi farklı görme, karşıki toplumları hor görme, aşağılama, (ee) veya onları … kötüleme gibi, [ ]. İsrail hakkında ne düşünürsünüz, [ ] genel anlamda baktığımız zaman pek olumlu tutum besleyemeyiz bir İsrail Devleti'ne karşı.

147TR-[ ] bu hiç bitmeyecek gibi geliyor, tarih boyunca hep böyleymiş (ee) bundan sonra da hep böyle olacakmış, mesela insanların, egemenler bazı savaş kararları alırken ve bunu yapmadan once [ ] toplumu ona hazırlarken ki, bütün aşamaları ben görebiliyorum, işte sahte çatışmalar, işte sahte saldırılar, [ ]. Bütün dünyada bence böyle, (ee) aynı aşamalardan yüz kere geçilmiş, aynı şeyler yaşanmış, [ ] o senaryoyu görebiliyorum, insanlar görmediğinden ve aynı tuzağa düştüklerinde, işte o ülkede şöyle, [ ] müdahale etmeliyiz, girmeliyiz sınırlarına [ ], sinirleniyorum.

148TR-[ ] dünyadaki sınırlar kalkıyor, ulaşım işte, eskiden … insanlar atıyorum S….'ten İstanbul'a gelmek için, hane yılda bir, işte beş yıldan bir [ ] gelebiliyorlardı. Şu an ulaşım [ ] daha hızlı, daha ucuz, [ ] bir hale geldiği için, dünyanın herhangi bir köşesine de gidip gezebiliyorsunuz, tatilinizi yapabiliyorsunuz, aynı zamanda (eeh) yani oraya da yerleşme istediğiniz de olabilir.

149TR-[ ] sorun bana gelseydi, tabii ki, (ee) yani, eşitlikçi bir yaklaşımın yanında bulunurdum. Aman banane, gidin, kendiniz probleminizi çözün demezdim. [ ] benden yardım istenseydi, [haksızlığa] karşı çıkardım, karşı çıkmak durumunda kalırdım, yediremezdim yani.

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