



A Liberatory Pedagogy for Non-Native Teachers of English¹

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Abstract

Native English speaking teacher of English/non-native English speaking teacher of English (NEST/NNEST) inequity has been a well-documented reality in the foreign language education field. Interpreting the dichotomy of NEST/NNEST from Freire's theoretical perspective, this article provides insights into the internalization of native speakerist ideology by large numbers of non-native teachers of English. Using Freire's understanding of the relationship between the oppressor and the oppressed, this article argues that non-native teachers of English are divided beings: they are both themselves and the consciousness of the native speaker they internalized. Following Freire's liberatory pedagogy, this article suggests a dialogical problem-posing education for overcoming NEST-NNEST inequity in English language teacher education in Turkey.

Keywords: Native and non-native English speaking teacher of English inequity, Freire's liberatory pedagogy, native speakerism, English teacher education.

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Teaching a colonial language, namely English, carries the traces of colonization no matter what the current status of that language is. Even though English has become a lingua franca, non-native English speaking teachers still face discrimination because they are evaluated on the basis of their qualities of being a *non*-member of a speech community (Mahboob and Golden, 2013; Rajagopalan, 2005). Ironically, living in an atmosphere where native English speaking teachers (NEST) are seen as superior than non-native English speaking teachers (NNESTs), it is possible for the non-native English speaking teachers to embrace that biased worldview and become alienated to their own voices and identities (Suarez, 2000). After all, their natural accents as *non*-native speakers become their own enemies as language teachers because their speeches are compared to a so-called “ideal native speaker accent” (Souza, Pereira, Camino, Lima and Torres, 2016) by their supervisors, co-workers and even students (Amin, 1997; Choi, 2016). Feeling under pressure, NNESTs start to lose their trust in themselves. In the job market, NESTs usually have an advantage over NNESTs (Mahboob and Golden, 2013; Selvi, 2010). This is an unacceptable situation at a time when there are more than three non-native speakers of English for every native speaker in the world (Crystal, 2012; Graddol, 2003) and 80 % of all English language teaching professionals are NNESTs (Braine, 2010), which come to mean that the majority of English language teachers face discrimination (Ali, 2009). Despite the changing variety of English speakers around the world, a prestigious ‘inner circle’ (Kachru, 1992) standard English is still considered the only ‘legitimate’ variety to be spoken rendering all other varieties ‘illegitimate.’

In essence, the very categorization of speakers of English as ‘native’ and ‘non-native’ inherently embodies exclusion and racism in itself (Hall, 2012; Macedo, Dendrinis and Gounari, 2003). However, English teaching professionals are not passive in the face of this injustice. For NNESTs to defend their rights as equal members of this professional community, there were actions taken in TESOL (Teachers of English to Speakers of Other Languages) Organization (Sung, 2012), including two official statements (1992, 2006) on the discriminatory practices against NNESTs. George Braine, the leading member of the non-native speakers’ network in TESOL, believes ‘second-class’ status of non-native teachers has started to be transformed (Sung, 2012). In an ethnographic qualitative study, Choi (2016) indicates that English Korean bilingual research assistants do not consider the acquisition of ‘native-like’ competence as an ideal goal. However, he acknowledges that native-speakerism is the norm both in Korea and North American academia. Similarly, other scholars working in the field assert that there is still much to be done to deconstruct ‘the native speaker fallacy’ (Braine, 2010; Hall, 2012; Lowe and Pinner, 2016; Mahboob and Golden, 2013). Considering that the notion of a native-speaker is thought to be an idealized concept in the literature (Davies, 2008; Doerr, 2009; Hall, 2012; Mahboob, 2005; Paikeday, 1985), one should cease labelling teachers of English. Instead, “multicompetence” of every speaker should be foregrounded (Alptekin, 2002; Cook, 1999).

In spite of the counter-hegemonic acts of professionals in the field, the native speaker privilege concept is ingrained in society, which is internalized by the majority of those who are themselves victims of discrimination. As a case in point, Tweedie (2013) demonstrates that non-native English speaking Singaporean language teachers have negative attitudes toward Singlish. Educated in a cultural and institutional sphere in which native speaker norms are dictated as superior (Choi, 2016; Tweedie, 2013), NNESTs feel incompetent not being able to reach that impossible goal of speaking like a native speaker does (Cook, 1999). NNESTs generally feel insecure and they participate in self-discriminatory acts (Moussu ve Lurda, 2008). Medgyes (1983, 2001) depicts this state of mind as schizophrenic and the victims as suffering from split personality. As a result of continuous comparison of self with the idealized native speakers, NNESTs frequently question their own value as language teaching professionals, which throws them into a vulnerable psychological condition (Llurda, 2009).

There are different interpretations of repression of NNESTs in the literature: Llurda (2009) explained this condition with the Stockholm Syndrome while Kumaravadivelu (2016) borrowed Gramsci's concept of hegemony to further explain the roots of this subjugation. The Freireian theoretical framework I will adopt in this article to explain the subordination of NNESTs is a complementary effort to shed further light on the issue. I argue that a large majority of NNESTs internalize the so-called 'internal superiority' of the native-speaker teacher and engage in self-depreciation. For non-native English speaking teachers to realize their own strengths and to find their own voices as proficient language teachers, I suggest a Freireian liberatory dialogic pedagogy to be adopted in critical English language teacher education programs, where each learners' voice is respected in a non-hierarchical community atmosphere. In the spirit of true *praxis*, teacher candidates should first engage in *reflection* about the causes of their oppression via the use of generative themes, and then they should take *action* by preparing consciousness-raising tasks for English language learners, writing papers, and organizing seminars.

The Hegemony of English

English language was the language of colonization and cannot be regarded as a neutral tool neither in the age of colonization nor in the current age of neoliberalism and globalization. With the colonial spread of the British Empire, English slowly gained the status of an international communication tool after the 17th century. With the imperialistic goals of the USA in the aftermath of World War II, English spread even more around the world (Phillipson, 1992, 2009). These inner circle countries exported the most prestigious varieties of English spoken by the higher classes to the people in periphery. Those spoken by the lower classes or colored minorities were disregarded as inferior just like those varieties spoken by the so-called 'non-native other.' In the meantime, there came about language teaching profession as the offspring of colonialism (Pennycook, 1998, 2013). English language education was meant to be a significant component of cultural and linguistic imperialism (Phillipson,

1992). Through ideological and linguistic manipulation, core English speaking countries enjoyed political and economic advantages over the periphery. For these 'norm-providing' countries to persist their privileges, some premises of English language teaching were developed: It was claimed that a foreign language could only be taught in the target language, and the use of mother tongue was forbidden. According to this mindset, the best teacher of English was a native speaker of that language (Phillipson, 1992). Oddly enough, these tenets of English language teaching still prevail today and they are passed onto new generations of teachers as if they are scientific facts.

Yet, the movements of English as a lingua franca (ELF) and World Englishes (Jenkins, 2006; Seidlhofer, 2004), deconstruct *native speakerism*, 'an ideology that upholds the idea that so-called 'native speakers' are the best models and teachers of English because they represent a '*Western culture*' from which spring the ideals both of English and of the methodology for teaching it' (Holliday, 2014, p. 1). According to this distorted worldview, NNESTs are culturally and linguistically inferior. In such a system of linguistic hierarchy, NESTS, in turn, are treated as objects to be commodified (Holliday, 2014). To reverse these unjust practices expecting all speakers to follow a single norm set by the ruling classes in the core English speaking countries, diversity of voices and accents and their intelligibility have started to be highlighted (Canagarajah, 1999; Holliday, 2005; Widdowson, 2003). Ownership of English is not any more considered to belong to a single nation. It is now thought to belong to everyone who speaks that language (Widdowson, 2003). Despite this range of scholarly work and an awareness about the condition of the NNEST community, in a recent article Kumaravadivelu (2016) underlined the fact that '*the ground reality [...] about the marginality of the majority*' (p. 72) has not changed much. Unfortunately, English language teacher education rarely touches upon the colonial residue deep-seated in the field itself. The spread of English is regarded as a natural phenomenon (Phillipson, 2009). As a matter of fact, English language teaching is overwhelmed by technicism overlooking sociopolitical issues, which leads to an apathy in the practitioners against the hegemony of English (Phillipson, 2009).

A Dehumanizing Process for NNESTs

Paulo Freire (2005) criticized the education system in his book *Pedagogy of the Oppressed* naming it as '*the banking of education*' (p. 75). For Freire, education system directs teachers to invest knowledge in learners during which students engage in mechanical behavior losing their curiosity and enthusiasm to learn. Freire considered this type of education as a tool for repressing students so they become obedient followers of the current alienating system. Teachers, in turn, are dehumanized by being forced to serve the system as authoritarian characters. Freire (2005) denounced such acts of oppression, which denied individuals the right to enjoy their humanity.

Interpreting NEST-NNEST inequity in Freireian terms, I argue the oppression of non-native speakers could also be considered a dehumanizing process. Yet, the 'oppressor' in this context would not be the whole community of native-speakers, for

linguistic oppression does not only include non-native speakers of English. Native-speakers who speak non-standard or non-acceptable varieties are also marginalized (Macedo et al., 2003, p. 28). Rather, the oppressor would be the upper-class gatekeepers in core English-speaking countries, which re-construct the *native speakerist ideology* and reproduce this system of domination in which one group, namely native speakers of 'standard' English, enjoy advantages and privileges over non-native speakers. I do not also mean to disregard the multiple realities of non-native speaker communities by homogenizing all non-native speakers as 'oppressed', either. Still, these categorizations are useful analytical tools to interpret what a large majority of people identified as belonging to these groups go through.

Freire (2005, pp. 46-47) explained the relationship between oppressor and oppressed as follows:

One of the basic elements of the relationship between oppressor and oppressed is prescription. Every prescription represents the imposition of one individual's choice upon another, transforming the consciousness of the person prescribed to into one that conforms with the prescriber's consciousness. Thus, the behavior of the oppressed is a prescribed behavior, following as it does the guidelines of the oppressor.

As the above quote reveals, the prescription to follow a certain way of life is a violation of the '*vocation of becoming more fully human*' (Freire, 2005, p. 44). Although it may look as if adopting a native-like accent is personal choice, in fact it may *not* be the case, as it is an implicit imposition of the so-called 'upper-class prestigious standard English'.

For Freire, the repressed individuals should first notice the inhumane conditions they are surrounded by and they should fight against them. Yet, Freire warned one should notice the impact of years of subjugated thoughts on the part of the oppressed:

Their ideal is to be men [sic]; but for them, to be men [sic] is to be oppressors. This is their model of humanity. This phenomenon derives from the fact that the oppressed, at a certain moment of their existential experience, adopt an attitude of 'adhesion' to the oppressor (Freire, p. 45).

The silenced people envy the oppressors' lifestyles so much so that they want to act and talk like the oppressors do. That seems to be the case with the non-native speaking community's worshipping native speaker norms. Teaching English and educating teacher candidates in Turkey for more than a decade now, it is my observation that even among the non-native English speaking teachers or teacher candidates, who are victims of discrimination themselves, this native speakerist attitude is quite common because of their inability to clearly see this native-speakerism. They are happy to follow native speaker norms in learning/teaching English. In Freire's (2005, p. 62) words:

[...] at a certain point in their existential experience, the oppressed feel an irresistible attraction towards the oppressor and their way of life. Sharing this way of life becomes an overpowering aspiration. In their alienation, the oppressed want at any cost to resemble the oppressors, to imitate them, to follow them.

In a parallel vein, Memmi (1974) also wrote that the colonized both hate the colonizers and admire them at the same time: *'I too felt this admiration in spite of myself'* (p. 6). As emancipation equals becoming the oppressor in this mindset, NNESTs feel 'liberated' when they imitate a chosen 'native speaker' style without confronting the imposition of native speaker norms on the non-native English-speaking community. Neither would they challenge the persistent subordination faced by those who could not or would not adopt a native speaker style. Assuming the role of the oppressor does not transform the oppressive situation; it just creates a false sense of liberation. Freire (2005, p. 55) believed the oppressed are *'divided beings'*. They carry two modes of consciousness in themselves: that of the oppressor and their own. That split consciousness may also be apparent in non-native English speaking teachers: on the one hand, they may want to be themselves expressing themselves in whatever ways they want in the second language, on the other hand they may also feel forced to have a 'classy' native-like accent. Having got used to being judged by the native-norms, they may feel obliged to adopt a native English variety rather than feeling happy to keep their own variety of intelligible English. Worse still, the suppressed embrace oppressors' views of them and engage in *self-depreciation*. As Freire (2005, p. 63) put it, *'So often do they hear that they are good for nothing, know nothing and are incapable of learning anything - that they are sick, lazy and unproductive - that in the end they become convinced of their own unfitness'*.

Similarly, surrounded by native speaker favoritism (Pennycook, 1998), NNESTs are in 'cultural disbelief' (Holliday, 2014) and think they are not good enough: *'Given the circumstances which have produced their duality, it is only natural that they distrust themselves.'* (Freire, 2005, p. 63). To illustrate, they are afraid to speak after a native-speaker of English for fear that they will 'contaminate the air' (Medgyes, 1983, p. 3). For Freire (2005), however, *'To exist, humanly, is to name the world, to change it ... Saying that word is not the privilege of some few persons, but the right of everyone'* (p. 88). Thus, those whose rights to speak have been denied *'must first reclaim this right and prevent the continuation of this dehumanizing aggression'* (Freire, 2005, p. 88). Likewise, those non-native speakers of English should regain their own rights to speak their own words and challenge the 'culture of silence' created by the power elites (Freire, 1972, p. 2).

Freire (2005) asserted the oppressed did not have consciousness as to their own class. In the words of Freire (2005, p. 64),

As long as the oppressed remain unaware of the causes of their condition, they fatalistically 'accept' their exploitation. Further, they are apt to react

in a passive and alienated manner when confronted with the necessity to struggle for their freedom and self-affirmation.

In spite of the consciousness-raising attempts in the field, a majority of practitioners in Turkey seem to have internalized native-speakerism. For liberation, Freire (2005) thought, the marginalized NNESTs should notice that this situation might be reversed. Once the subjugated notice their object status, they will start to struggle against the conditions of silencing and become humanized. When the fight against dehumanization is won, Freire (2005) thought, both the oppressed and the oppressors become humanized.

Following Erich Fromm, Freire believed the oppressed are usually 'fearful of freedom' because freedom means autonomy and responsibility. This might be the case with NNESTs, as well. Even when engaged with critical readings on the ownership of English or World Englishes, I have observed many pre-service or in-service teachers of English in Turkey resist changing their beliefs concerning native speaker norms in teaching/learning English. If the oppressed are to emancipate from oppression, they have to deal with a new reality that emerges, which is troublesome for some because emancipation is as painful as giving birth to a child (Freire, 2005, p. 49). They may fear their new consciousness may lead to anarchism or disorder. They may also be afraid of a '*total collapse of their world*' (p. 35). Those who suffered a great deal in following native speaker norms and in the end started to enjoy its privileges may not want to face their efforts were in vain. They may also feel at a loss not knowing what to do with the new liberty and autonomy they gained. When the NNESTs realize their own agenda autonomously, they may feel vulnerable because they may not have developed the inner strength to act on their own.

Freire's Pedagogy of Dialogue

At a time and space when not even a significant number of NNESTs are willing to challenge native speakerism and to take the liberty to keep their own speech patterns in the second language, how would it be possible for NNESTs to transform this inequity? Freire (2005, p. 48) raised a similar question:

How can the oppressed, as divided, unauthentic beings, participate in developing the pedagogy of their liberation? Only as they discover themselves to be 'hosts' of the oppressor can they contribute to the midwifery of their liberating pedagogy. As long as they live in the duality in which to be is to be like, and to be like is to be like the oppressor, this contribution is impossible. The pedagogy of the oppressed is an instrument for their critical discovery that both they and their oppressors are manifestations of dehumanization.

As the above quote reveals, Freire's *Pedagogy of Oppressed* may give us some clues as to how this dilemma will be solved. Freire (2005) explained pedagogy of the oppressed as '*the pedagogy of people engaged in the fight for their own liberation*' (p. 53). Freire, who taught how to read and write to peasants in Brazil, was convinced

teachers could initiate change if they had a good interaction with learners. For the oppressed to emancipate themselves, they first need to have a critical view of the conditions they confront. With this awareness, they should struggle for changing the dehumanizing life conditions they have. In this way, they get rid of being objects of the system. They become subjects able to change their own fate. They express their ideas gaining freedom from the silencing discourse of the oppressors.

In the liberatory pedagogy Freire (2005) suggested, teachers and students work together for emancipation. In fact, Freire (2005) believed educators should work *with*, not *for*, the oppressed to help them critically engage in a reflection of the causes of the oppression and to take action for liberation. Yet, at this critical point, teacher educators or scholars inviting practising teachers/teacher candidates to engage in reflection should be careful. In the process of liberation, Freire (2005) warned, educators should not dictate their own belief systems to the learners for this would be behaving like the oppressors and mean treating the oppressed like objects to be manipulated, which would itself be against the spirit of the liberation:

Attempting to liberate the oppressed without their reflective participation in the act of liberation is to treat them as objects which must be saved from a burning building; it is to lead them into the populist pitfall and transform them into masses which can be manipulated (p. 65).

Freire (2005) argued that no one could liberate other people. People liberate *themselves* by working and interacting with other people. Thus, in critical foreign language teacher education dialogue and co-construction should be used. Liberatory educators should realize that in the absence of the active, willing participation of the suppressed, no liberation would come into being. The oppressed should unmask the reality and transform themselves through active reflection. Freire (2005) believed people can only take action via reflection, that is by means of *praxis*: '*reflection and action upon the world in order to transform it*' (Freire, 2005, p. 51). Their awareness of their own subordination should involve not only reflection (not to fall into verbalism), but also include action (not to fall into mere activism) for a true praxis to take place. Faith in the capacity of the subjugated people to make rational choices is an essential part of this pedagogy. In the absence of such trust, Freire (2005) noted, there is no real interaction or contemplation. Not only should they have an honest love for people, but also they should assume an humble stance to learn with students. For Freire (2005), this struggle to become more human cannot be accomplished in isolation, but '*only in fellowship and solidarity*' (p. 85). As for those who find themselves in a position of oppressing the others and feeling guilty, Freire (2005) warns them not to get into '*a paternalistic treatment of the oppressed,*' which would '*hold them fast in a position of dependence*' (p. 49).

Liberatory Pedagogy for the Emancipation of NNESTs

For the emancipation of NNESTs, a liberatory, dialogic pedagogy in pre-service teacher education programs in Turkey is a must. Teacher educators should act as

organic intellectuals in the Gramscian sense, have trust in students and be open to transforming themselves in dialogue with their students. First, they should question their own native-speakerist tendencies and think twice before comparing teacher candidates' speech patterns to a native-speaker standard norm. They should model collaborative, non-hierarchical community building in which every individual's unique speech pattern and contribution in English are honored and respected for overcoming students' self-depreciation and disbelief in their linguistic abilities. They should encourage active student participation and genuine dialogue in class to help students appreciate their inner worth and the value of their bilingualism. To do that, they should have a sincere faith in their students' diverse skills and potential to learn. As Freire suggested, they should love their students and connect with them not seeing them as objects but as real, smart subjects. They should appreciate both their own multiple competences in different languages and their students'. They should refer to the benefits of translanguaging (Garcia and Wei, 2014) and bilingual pride giving examples from first and/or second languages they share with students. They should have a liberal approach using first language (L1) to give examples and/or to have short discussions to facilitate learning and community building. They should not divorce a foreign language teacher education class from the richness of resorting to diverse languages in an informed way. Forbidding L1 in foreign language teacher education would be falling into the trap of native-speakerism anyway.

In English language teacher education programs, Freire's problem-posing liberatory pedagogy model should be used to raise consciousness both in NEST and NNEST candidates. In following Freire's (2005) dialogic method, teacher educators should pose issues that are of concern to teacher candidates and lead them to critical reflection. By using the *generative words* Freire used in teaching literacy, words or themes crucial for the teacher candidates should be found in dialogue with them (Hawkins and Norton, 2009). As a case in point, themes such as silencing, linguistic human rights, hegemony of English, linguistic imperialism, colonial schools, ELF and native speakerism could be used to start questioning the fallacies of the English Language Teaching field. These discussions should be supported with critical readings as suggested by Doğançay-Aktuna (2006), so that students see there is a body of scholarly work, which may make them feel stronger and see the reality with new eyes. Students should also be directed to pose questions themselves and to find answers to their own questions through group discussion and project-based research activities. Transmission of knowledge should be avoided; rather, students should be encouraged to engage with ideas. As Morgan (2009) suggested, the purpose should be preparing the ground for teacher candidates to assume a different persona as transformative intellectual teachers of English. Popular youtube videos such as '21 accents in English' or stand-up shows suggesting speaking up in a foreign language (such as Cem Yılmaz's parody of 'Turist Olun – Be Tourist' for English as a foreign language context in Turkey) could be used as conversation starters.

Because teacher candidates are generally asked to write reflections but not encouraged to take action in Turkey, it is important for teacher educators to take action

with their students. Otherwise, teacher candidates and teacher educators may fall into what Freire (2005) called 'alienating intellectualism' (p. 86). The type of action to be taken should be determined according to the conditions of the context with the learners in cooperation. Still, it could vary from organizing a reading circle to preparing a poster or a video or writing/translating articles for daily newspapers to raise consciousness. They may invite guest speakers and organize seminars to reach a wider number of people. In addition, a research group could be formed, which could do research documenting incidents of discrimination and suggest action plans to overcome such maltreatment. National or international conferences could be held specifically on the issue of NEST-NNEST inequity. Forming a local or national solidarity group or a special interest group could be other alternatives for action.

Conclusion

While the ruling ideas are always the ideas of the ruling classes and the hegemony exerted on the NNESTs is a fact, there does not seem to be another sustainable solution than forming dialogic relationships with students, teachers and other professionals. Though it might be true that a complete transformation of the world order is a prerequisite for just, democratic and equitable societies to be built, it is still possible to create some space for transformation at the micro school and/or university settings, as Gramsci (2000) argued. As Freire warned, it would not be possible to change the oppressor consciousness internalized by the oppressed overnight even if the oppressed gained the political power to construct a humanistic society. Only through the unity of reflection and action, thought Freire, can a true cultural revolution be won. Therefore, teachers and teacher educators have a duty to become organic intellectuals and engage in praxis.

For reversing the NEST-NNEST inequity, both NESTs and NNESTs should realize the causes of this subordination and work in solidarity to struggle against this dehumanizing practice. For regaining humanity, it is a task for all English language teaching professionals to break the 'culture of silence' and get engaged in praxis. Despite the bleak conditions which may lead to despair at times, it is important to keep faith in humankind: 'faith in their power to make and remake, to create and re-create, faith in their vocation to be more fully human' (Freire, 2005, p. 90). Such faith would endow us with the hope and strength to struggle for a better human society.

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Anadili İngilizce Olmayan İngilizce Öğretmenleri için Özgürleştirici Pedagoji¹

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Öz

İngilizce öğretmenliği alanyazınında anadili İngilizce olan öğretmenler ile anadili İngilizce olmayan öğretmenler arasındaki eşitsizlik üzerine pek çok çalışma vardır. Söz konusu eşitsizliği Freire'nin kuramsal bakış açısından inceleyen bu çalışma, anadili İngilizce olmayan çok sayıda İngilizce öğretmenin içselleştirdiği anadili İngilizce olanların çıkarına olan anadilci ideolojiye ilişkin bir analiz sunmaktadır. Freire'nin ezen ezilen çelişkisi üzerine yaptığı çözümlemeyi kullanan bu çalışma anadili İngilizce olmayan İngilizce öğretmenlerinin benliğinin ikiye bölünmüş olduğunu savunmaktadır: söz konusu İngilizce öğretmenlerinin benliği bir yandan kendi benlikleriyle bir yandan içselleştirdikleri anadili İngilizce olan bireylerin benliğidir. Freire'nin özgürleştirici pedagojisinden yararlanan bu çalışma anadili İngilizce olan öğretmenler ile olmayan öğretmenler arasındaki bu eşitsizliği gidermek için Türkiye'deki İngilizce öğretmeni eğitimi programlarında diyaloga dayalı problem tanımlayıcı eğitimin kullanılmasını önermektedir.

Anahtar sözcükler: Anadili İngilizce olan - olmayan öğretmen eşitsizliği, Freire'nin özgürleştirici pedagojisi, anadilcilik, İngilizce öğretmeni eğitimi.

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Sömürgecilik tarihine damgasını vurmuş bir dili öğretmek sömürgeciliğin kalıntılarını içinde barındırır. Anadili İngilizce olmayan öğretmenler tüm dünyada ayrımcılıkla karşılaşmaktadır. Daha da kötüsü özellikle Türkiye gibi anadili İngilizce olanların büyük ölçüde kutsandığı bir ülkenin kültürel ikliminde eğitim almışsanız, başkalarının size yönelik bakış açısını içselleştirerek kendi durumunuza yabancılaşabilirsiniz. Kendinizi sıklıkla işverenleriniz, öğrencileriniz ve hatta meslektaşlarınız tarafından anadili İngilizce olan bir İngilizce öğretmeni ile karşılaştırırken bulabilirsiniz (Amin, 1997; Choi, 2016). Sürekli olarak anadilinizin İngilizce olmadığını hatırlatıldığı bir ortamda kendinize olan güveninizi kaybedebilirsiniz. İronik biçimde tüm bunlar, İngilizce konuşanlar arasında anadili İngilizce olmayanların oranının anadili İngilizce olanlara oranına göre üç kat fazla olduğu ve tüm dünyadaki İngilizce öğretmenlerinin %80'inin anadili İngilizce olmayan öğretmenlerden oluştuğu bir ortamda yaşanmaktadır (Braine, 2010; Crystal, 2012; Graddol, 2003). Üstelik günümüzde dünyada tek bir İngilizceden değil, dünya İngilizcelerinden söz edilmektedir. Buna rağmen anadili İngilizce olanların çoğunluklu olduğu “iç çember” ülkelerinde konuşulan prestijli standart İngilizce tek “meşru” İngilizce olarak görülmeye devam edilmektedir. Ali'nin (2009) ifadesiyle meslek üyelerinin büyük çoğunluğunun ayrımcılıkla karşılaştığı tek alan İngilizce öğretmenliği olsa gerektir.

Ayrımcılıkla mücadele etmek için ABD'deki İngilizce Öğretmenleri Meslek Örgütü TESOL çatısı altında anadili İngilizce olmayan öğretmenler ile birleşmiş ve söz konusu meslek örgütünün ayrımcılığa karşı iki bildirge yayınlamasını sağlamışlardır (Sung, 2012). Alanyazında “bir dili anadili olarak konuşan” (*native-speaker*) kavramının bir dilsel mit olduğu dile getirilse (Alptekin, 2002; Cook, 1999) ve ortak dil olarak İngilizce konuşulmasına yönelik çalışmalar olsa da anadilciliğin halen yaygın olduğu bilinmektedir (Braine, 2010). Anadili İngilizce olanların imtiyazı öylesine yaygınlaşmıştır ki ayrımcılık kurbanı olan kişilerin büyük bölümü tarafından da içselleştirilmiştir. Anadili İngilizce olmayan öğretmenler yetersizlik duyguları yaşamakta ve kendi kendilerine yönelik ayrımcılıkta bulunmaktadırlar (Moussu ve Llorca, 2008). Medgyes (1983, 2001) anadili İngilizce olmayan öğretmenlerin şizofrenik bir ruh haline itildiğini ve bölünmüş kişilik sendromundan muzdarip olduklarını dile getirmiştir. Llorca (2009) bu durumu Stockholm Sendromu ile açıklarken Kumaravadivelu (2016) bu ezilmişliğin kaynaklarını Gramsci'nin hegemonya kavramıyla açıklamıştır. Bu makalede yararlanılan Freire temelli kuramsal çerçeve ise bu soruna ışık tutmak için önceki girişimleri desteleyecek bir yorumlama biçimidir. Bu makalede anadili İngilizce olmayan İngilizce öğretmenlerinin büyük çoğunluğunun anadili İngilizce olan İngilizce öğretmenlerinin ‘içsel üstünlüğü’nü kabul ederek kendi kendilerini değersizleştirdikleri savunulmaktadır. Anadili İngilizce olmayan İngilizce öğretmenlerinin kendi güçlerini fark edip yabancı dilde yetkin birer öğretmen olarak kendi seslerini bulmaları için İngilizce öğretmeni eğitim programlarında Freire'nin özgürleştirici diyaloga dayalı pedagojisinin izlenmesi gerektiği öne sürülmektedir.

Anadili İngilizce Olmayan İngilizce Öğretmenleri için Yabancılaştırıcı Bir Süreç

İngiliz dili uzun yıllar sömürgeciliğin dili olmuş olması nedeniyle tarafsız bir araç olarak görülemez. İngiliz dili, özellikle de yönetici beyaz sınıflar tarafından konuşulan prestijli versiyonları, Britanya İmparatorluğu'nun ve Amerika Birleşik Devletleri'nin ayırdığı geniş fonlar sayesinde tüm dünyaya yayılmıştır. İngiliz dili kadar İngiliz dilinin öğretilmesi de sömürgeciliğin bir ürünü olmuştur (Pennycook, 1998, 2013; Phillipson, 1992). Tüm dünyada yaygınlaştırılan İngiliz dili sayesinde İngilizce konuşan egemen ülkeler diğer ülkeler üzerindeki siyasi ve ekonomik üstünlüklerini pekiştirmiş, kenar ülkelerindeki insanların düşünce yapısını da kolaylıkla etkileme fırsatı bulmuşlardır. Bu sırada İngilizce konuşan ülkelerin normları İngiliz dili öğretiminin de normları haline gelmiş ve ideal İngilizce öğretmenin anadili İngilizce olan öğretmen olduğu, İngilizcenin en iyi sadece İngiliz dili kullanılarak öğretileceği, öğrencilerin anadilinin derslerde kullanılmasının yasak olduğu düşünceleri de yaygınlaştırılmıştır. Anadili İngilizce olan öğretmenlerin çıkarına olan bu düşünce biçimine “anadilcilik” (*native speakerism*) adı verilmektedir (Holliday, 2014, s.1). Bu dünya görüşüne göre anadili İngilizce olmayanlar kültürel ve dilsel açıdan yetersizken anadili İngilizce olanlar da metalaştırılmaktadır. Bu nedenle günümüzde akademik çevrelerde anadilcilik terk edilmekte, tüm dünyada takip edilecek standart anadilci uygulamalar yerine, yerel rol modellerinin anlaşılabilir İngilizcesini hedef alan bir İngilizce öğretimi hedeflenmeye başlanmıştır (Jenkins, 2006; Seidlhofer, 2004). Söz konusu pozitif gelişmelere rağmen “çoğunluğun marjinalleştirildiği temel gerçeklik” henüz değişmiş değildir (Kumaravadivelu, 2016, s. 72).

Ezilenlerin Pedagojisi adlı eserinde Freire (2005) bireyin tam olarak insan olmasını engelleyen her tür sömürü ve adaletsizlik sürecini bireyin ezilmesi olarak nitelendirmiştir. Bu sürecin bireyi insanlıktan çıkardığını ve kendi kendine yabancılaştırdığını savunmuştur. Anadili İngilizce olan öğretmenler ile olmayanlar arasındaki eşitsizliğin de anadili İngilizce olmayan İngilizce öğretmenlerini insanlıktan çıkardığı söylenebilir. Bu bağlamda elbette ki ‘ezenler’ tüm anadili İngilizce olanları ifade etmez çünkü dilsel ezilme sadece bir dili anadili olarak konuşmayanları içermez. Bir dilin standart olmayan biçimlerini konuşan bireyler de ayrımcılığa uğrarlar. Bu nedenle bu makalede ezenden kasıt İngilizce konuşulan iç çember ülkelerdeki hegemonya sahibi yönetici seçkinlerdir. Burada İngilizceyi anadili olarak konuşmayan tüm bireylerin çoklu gerçekliğini tek bir potada eritmek gibi indirgemeci bir yaklaşım içine girilmeyecek olsa da bu sınıflandırmalar büyük bir çoğunluğun gerçeğini ifade ettiği için yararlı birer analitik araç olarak kullanılacaktır.

Freire, ezen ile ezilen arasındaki ilişkinin bir belirleme ilişkisi olduğunu söyler. Bir bireyin seçimleri diğer tarafın rızasını kazanacak şekilde başka bir bireye dikte ettirilmektedir. Anadili İngilizce olmayanların durumu göz önünde bulundurulacak olursa anadili İngilizce olanların aksanına benzer bir aksan sahibi olmaya çalışmak

kişisel bir tercih gibi görünse de aslında üst sınıfların prestijli İngilizcesinin örtük bir biçimde anadili olarak İngilizce konuşmayanlara dayatılması sonucu ortaya çıkmış belirlenmiş bir davranış olarak görülebilir. Bu durumun ortadan kaldırılması için Freire, ezilenlerin içinde buldukları durumu fark ederek bununla savaşmaları gerektiğini dile getirmiştir. Ne var ki mücadelenin başında ezilenlerin bilinci ezenler tarafından koşullandırılmıştır: 'Ezilenler için insan olmak demek, ezen olmak demektir' (Freire, 2005, s. 4). Ezilenlerin ezene hayranlığı öylesine büyüktür ki onlar gibi davranmak, onlar gibi konuşmak isterler. Bu durum, anadili olarak İngilizce konuşmayanların anadili İngilizce olanların normlarına tapar hale gelmesi ile benzerlik göstermektedir. Bu bakış açısında özgürleşmek demek ezenlere benzemek anlamına geldiğinden, anadili İngilizce olmayanlar anadili İngilizce olanları taklit ederek kendilerini 'özgürleşmiş' hissedebilirler. Ne var ki ezenin rolünü benimsemek ezme-ezilme durumunu ortadan kaldırmaz, yalnızca gerçek olmayan bir özgürleşme hissi yaratır. Freire böylesi bir ruh halini anlatmak için ezilenlerin bölünmüş varlıklar olduğunu söyler. Onlar belirli bir anda hem kendileridir hem de içselleştirdikleri ezenin bilincidirler. Anadili İngilizce olmayan öğretmenler de bir yandan kendilerini yabancı dilde özgürce ifade etmek isterken bir yandan da kendilerini Amerikan ya da İngiliz aksanını taklit etmek zorunda hissederler. Kendi anlaşılır İngilizcelerine yabancılaşmışlardır. Yeterince iyi olmadıklarını düşünürler. Egemen kültürün yarattığı sessizlik kültüründe kendi seslerini kaybederler.

Anadili İngilizce Olmayan İngilizce Öğretmenleri için Özgürleştirici Pedagoji

Freire'ye göre, ezilenlerin ezilme durumundan çıkması için öncelikle içinde buldukları durumun çıkışsız olmadığını görmeleri gerekir. Bunu fark ettikten sonra bireyler kendilerini suskunluğa sürükleyen koşullara karşı çıkacaktır. Freire'ye göre eğitimciler ile öğrenciler bu süreçte birlikte çalışmalıdır. Freire'ye göre kimse kimseyi özgürleştiremez. İnsanlar kendi kendilerini dayanışma ve diyalog içerisinde özgürleştirirler. Bu pedagojinin başarılı olması için eğitimcilerin, ezilenlerin akıl yürütme becerisine samimi bir biçimde inanmaları gerekir. Böylesi bir güven olmadan ne diyalog ne iletişim ne de düşünme mümkündür.

Anadili İngilizce olmayan öğretmenlerin özgürleşmesi için Türkiye'deki öğretmen eğitimi programlarında özgürleştirici, diyaloga dayalı pedagoji izlenmelidir. Öğretmen eğitimcileri öğrencilerine güvenmeli, kendilerini onlar ile diyalog içinde dönüştürmeye hazır olmalıdırlar. Öğretmen eğitimcileri öncelikle kendi anadilci eğilimlerini sorgulamalı, öğretmen adaylarının konuşma becerilerini anadili İngilizce olan kişilerinkiyle karşılaştırmadan önce iki kez düşünmelidirler. Her bireyin konuşma özelliklerinin saygıyla karşılandığı işbirliğine dayalı, hiyerarşik olmayan bir öğrenme topluluğu yaratmaya özen göstererek öğretmen adaylarının kendi dil becerilerine olan güvensizliklerinden kurtulmalarına yardımcı olmalıdırlar. Öğretmen eğitimcilerinin, öğrencilerin becerilerine ve öğrenme potansiyellerine inanmaları, onlarla bağ kurmaları, onları gerçek birer özne olarak görmeleri şarttır. Öğretmen eğitimcilerinin öğrenme sürecini kolaylaştırmak için İngilizce dışındaki dillerin sınıfta kullanılmasına açık olmaları gerekir. Zira öğrencilerin kendi

anadillerini yabancı dil öğretmen eğitimi programlarından çıkarmak anadilcilik tuzağına bir kez daha düşmek anlamına gelecektir.

İngilizce öğretmeni eğitimi programlarında hem anadili İngilizce olan adaylarda hem de anadili İngilizce olmayan adaylarda bilinç geliştirilmesi için öğretmen eğitimcileri, öğretmen adaylarını ilgilendiren konuları gündeme getirmelidir. Üretken temalar kullanılarak öğretmen adaylarının yaşamlarındaki önemli temalar açılmalıdır. Sessizleştirme, dilsel insan hakları, İngilizcenin hegemonyası, dil emperyalizmi, sömürge okulları, İngilizcenin ortak dil olarak kullanılması ve anadilcilik gibi üretken temalar, İngiliz dili öğretimi alanının yapısökümü uğratılmasında kullanılacak üretken temalar olabilir. Bu tartışmalar eleştirel okumalar ile desteklenmelidir. 'İngilizcenin 21 aksanı' ve Cem Yılmaz'ın 'Turist Olun – Be Tourist' gibi parodileri İngilizce öğretmen eğitimi programlarında tartışmayı başlatmak için kullanılabilir. Öğrenciler araştırma yapmaya ve kendi sorularını ortaya atmaya teşvik edilmelidir. Kuru bilgi transferinden kaçınılmalı, öğrencilerin fikirleri sorgulamaları, düşünce evrenlerini soru sorarak genişletmeleri teşvik edilmelidir.

Türkiye'de öğretmen adaylarından çoğunlukla düşünce yazısı yazmaları istenmektedir ama eyleme geçmeleri nadiren beklenir. Freire'nin düşünce ve eylem birliğinden oluşan praksis anlayışını hayata geçirmek için öğretmen eğitimcilerinin öğrencileri ile birlikte eyleme geçmeleri, kimi zaman konu ile ilgili okuma çemberleri organize etmeleri, bir poster ya da video hazırlamaları, kimi zamansa gazete-dergi yazıları yazmaları ya da çevirmeleri gerekmektedir. Bunun dışında konuşmacı davet etmek, seminer organize etmek gibi etkinlikler düzenlenebileceği gibi araştırma grupları kurularak anadili İngilizce olmayan öğretmenlerin ayrımcılığa uğradığı durumlara dair araştırmalar yapıp raporlar yazılabilir. Konu ile ilgili ulusal ve uluslararası çalıştay ve kongreler düzenlenebilir.

Sonuç

Anadili İngilizce olan İngilizce öğretmenleri ile anadili İngilizce olmayan İngilizce öğretmenleri arasındaki eşitsizliği tersine çevirmek için tüm İngilizce öğretmenleri, yaratılan bu ikiliğin nedenlerini fark etmeli ve dayanışma içinde mücadele etmelidir. Anadili İngilizce olmayan öğretmen adaylarının yabancılaşmadan kurtulmalarına yardım etmek için öğretmen eğitimi programlarında kendilerini ifade etmelerine, 'sessizlik kültürü'nden çıkmalarına alan açmak ve bu bilinci yaygınlaştırmak için öğretmen adayları ile birlikte etkinlikler geliştirilmesi gerekmektedir.