

**THE DEVELOPMENT OF A BILINGUAL EDUCATION CURRICULUM IN
TURKEY: A MIXED METHOD STUDY**

A Dissertation

by

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ABSTRACT

Language is one of the most important problems for minority people in Turkey. Therefore, the main objective of the study is to illustrate the need for a language curriculum built on a base that acknowledges the developmental process of bilingual education, to investigate what parameters would influence the development of a bilingual education curriculum in Turkey, and to indicate how the minority languages could be placed in a new curriculum at government schools. This study also sought to identify the obstacles and opportunities involved in setting up a bilingual education system and to identify the challenges and benefits associated with the daily experience of maintaining a bilingual education model.

This study investigated how certain parameters such as the views and attitudes towards bilingual education and curriculum development may affect the development of a bilingual education curriculum in Turkey. This study is significant because it could pave the way for developing a bilingual education program in Turkey. When bilingual education begins in Turkey, this education could contribute to the integration of minority people into society in general.

In this study, an explanatory sequential mixed method was applied, conducted in two phases: 1) quantitative followed by 2) qualitative. The quantitative data shows, through statistical analysis, attitudes and ideas about bilingual education and how it could be implemented in the schools of Turkey, and the qualitative data supports these results by discovering the views of participants for the creation of a bilingual education

program in Turkey. The quantitative phase had 140 participants and the qualitative phase had 12 participants. The study used factor and descriptive analysis for the quantitative data and thematic analysis for the qualitative data. Triangulation was used in both the quantitative and qualitative parts of the study to minimize bias and to enhance the honesty regarding some phenomena.

Both qualitative and quantitative findings indicated that respondents believed bilingual education in Turkey is necessary for minority groups to preserve their linguistic knowledge, cultural heritage, ethnic, and religious identity. Bilingual education might also bring peace and tranquility between minority and majority communities. Both quantitative and qualitative data reflected that participants believed that minority students who are taught by means of a bilingual education program can protect their linguistic knowledge, cultural heritage, ethnic, and religious identity; additionally, they can increase their understanding of language and cultural variety and increase school attendance at the primary school level. They believed that bilingual education could contribute to the reduction of inequalities. Lastly, the findings show that the bilingual education models established in other countries should be considered as a potential starting point for a bilingual education program in Turkey.

DEDICATION

This study is dedicated to my parents, Ayten and Abdullah, and also my wife Nesibe, and my adorable daughter Esra. I also dedicate my dissertation to my advisor, Dr. Lynn Burlbaw, who constantly inspires me. Without their love, understanding, support, and patience, I might not have been able to devote such an enormous and enthusiastic effort to my education. I will always appreciate all they have done for my successful completion of this project.

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All work for the dissertation was completed by the student, under the advisement of Dr. Lynn M. Burlbaw of the Department of Teaching, Learning and Culture.

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NOMENCLATURE

ESL	English as a Second Language
TUIK	Turkish Statistics Association
BAC	Basque Autonomous Community
L1	First Language
L2	Second Language
PISA	Program for International Student Assessment
TLA	Turkish Language Association
UNESCO	United Nations Educational, Scientific, and Cultural Organization
IRALE	Teacher Literacy and Second Language Learning

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CHAPTER I

INTRODUCTION

1.1 Introduction

Chapter 1 reviews general information about the study. This chapter articulates the statement of the problem for the study. This chapter also notes the purpose and significance of the study to indicate its importance, and why research was conducted on this subject. Lastly, this chapter includes research questions addressed in the study and the limitations of the study.

1.2 Statement of the Problem

Millions of people across the world live in societies where their mother tongue is not the dominant language. Some people are refugees from civil and political turmoil (e.g., Somalis in Seattle, Syrians in various European Union countries, or people from Central America) or indigenous or descendants of emigrants (Québécois and First Peoples in Canada, Basques in Spain, Tibetans in India, or Cubans in the United States). These people face multiple challenges ranging from basic living needs to communicating with the larger society to obtain jobs and education. An additional concern is the maintenance of culture, both in and through social activities and language. The various minority language groups in Turkey (e.g, Kurds, Laz, Zaza, Araps, Circassian, etc) face these same issues as they are both indigenous and/or immigrants to Turkey.

Currently, most of the demands by various communities regarding their educational rights in their mother tongue are not being met in Turkey. Aside from the limitations found in the Turkish Constitution, the main argument against demands for mother tongue education is that learning the mother tongue would prevent students in the minority groups from learning the Turkish language (Kaya, 2015). However, according to Cummins (2001), “the mother tongue-based multi-lingual education model makes it possible for education to be provided in both languages” (p.89). Thus, mother tongue education does not present an obstacle for students to learn the official language alongside their mother tongue.

Undoubtedly, language is one of the most critical issues for minority people in Turkey as their lack of Turkish fluency limits economic and social participation. Therefore, the main objective of this current study is to illustrate the need for a language curriculum to build a base that acknowledges the developmental process of bilingual education, to investigate what parameters will influence the development of a bilingual education curriculum in Turkey, and to indicate how the minority languages could be placed in a new curriculum at government schools, This study also seeks to identify the obstacles and opportunities involved in setting up a bilingual education system and to identify the challenges and benefits associated with the daily experience of maintaining a bilingual education model. This study discusses the benefits of developing a bilingual education program and what these programs can offer regarding concerns related to the lives of minority people in Turkey.

1.3 The Purpose of the Study

Historically, minority communities in Turkey have occupied the country's Eastern and Southeastern territories. In Turkey, various ethnic groups include, but are not limited to, Arabs, Kurds, and Laz. From the very beginning of the Turkish Republic in 1923, limitations have existed on the use of minority languages. Kemal Ataturk, the founder of modern Turkey believed that a single national language, Turkish, would result in greater national identity and cohesion. Therefore, the Constitution of 1926, outlawed the use of minority languages in public and in government operations. Only in recent years, these limitations have been lifted and some minority communities are now allowed to use their mother tongue. However, in educational settings, minority languages, such as Laz, Arabic, and Kurdish, are only being taught as an elective course, which limits the rights of their community to receive an elementary and secondary education in their mother tongue.

The literature has claimed that receiving bilingual education offers many benefits, such as preserving cultural and ethnic identity and the linguistic knowledge of minority groups, and helps in socialization so that minority group members are involved in the community (Cummins, 2000). Therefore, a need exists in Turkey to develop a bilingual education program for the benefit of the academic development and social life of minority communities. Thus, this study investigated certain parameters such as the views and attitudes towards bilingual education and curriculum development that may affect the development of a bilingual education curriculum in Turkey. Implementing a

bilingual education program will allow all individuals in Turkey who speak minority languages to prosper in their education and in their opportunities for job employment. It will also allow for minority groups to continue strengthening their culture while participating in the greater Turkish culture.

1.4 Significance of the Study

Understanding the differences between learning and education is essential. Learning is the capacity of an individual's brain to obtain and retain information for a lifetime, whereas education provides assistance in further strengthening a student's learning ability with a curriculum and resources including teachers, classroom environment, libraries, etc (Krashen, 2000). Every student is fundamentally equal when he or she enters the schools or educational environments; however, students who don't speak Turkish have a disadvantage in the Turkish educational system as all primary and secondary school instruction is given in Turkish (Kaya, 2015).

This study is significant in its attempt to pave the way for the development of a bilingual education program in Turkey. When a bilingual education begins in Turkey, this education can contribute to the integration of minority people in the society in general. Such an education model will enable minorities to have better job opportunities, preserve their cultural identities, to be equal in front of the law, and to express themselves more effectively. Moreover, being bilingual means that students can understand the lesson content more effectively, leading to success in their education. When students receive education in their mother tongue, they can express their thoughts,

ideas and feelings better in their classes. This, in turn, will give them the self-confidence they need to be successful in their courses. If students see that their mother tongue and culture are valued and vital, they will seek to retain their fluency in their mother tongue. When they become good writers and readers in their native language they can apply the same methods to reading and writing in the target language (Krashen, 2000).

Another significance of the study is that, if more information can be collected about how to develop a bilingual education program in Turkey, the results may help educators in Turkey gain a broader perspective on the establishment of a language education system as they address these questions in Turkey. Finally, the study will contribute to a deepening of the current debates about mother tongues based on an understanding and development of bilingual education, involving the use of minority languages in educational settings in Turkey.

1.5 Research Questions

The following research questions were addressed in the present study:

1. What are the perceived benefits of a bilingual education program in Turkey?
2. What might be the impact of bilingual education on the cultural heritage, ethnic and religious identity, and social harmony in Turkey?
3. Would education in a second language in Turkey contribute to general bilingual educational objectives? If so, how? If not, why not?
4. How does education in a mother language benefit students who come from diverse ethnic backgrounds?

5. What curricula should be provided for a bilingual educational model in Turkey?
6. What objectives should be articulated in a bilingual educational model in Turkey?

1.6 Limitations

The limitations of this study may comprise but are not limited to the quality and nature of data analysis and data collection methods as well as the socio-political problems linked to the backgrounds of participants. The followings were some of the limitations of the study:

1. **Sample size:** Because the study used factor analysis, a large sample size was required for the quantitative data analysis to find significant relationships from the data. Achieving the necessary size took an extended period and reaching many minority groups in Turkey proved demanding.
2. **Diversity in sampling:** The researcher could not reach out to many different ethnic groups in Turkey. Participants were limited to Turkish, Laz, Arab, Zaza, and Kurdish speakers. Most participants in survey data collection were male, and all the participants in interview data collection were male. The researcher could not reach many female participants because male academics outnumbered females academics in Turkey.
3. **Lack of available sources for the literature review:** Difficulty occurred in finding enough data for some of the historical language backgrounds of minority groups.

For instance, very limited sources exist for the Laz language and its historical background, and such limitations make it impossible to examine all variables.

4. Language issues: All participants preferred to speak the Turkish language only. This caused problems while transcribing the data. For instance, when the data were transcribed, the researcher had difficulty because he was translating from Turkish into English. Another language issue was the survey instrument. Because it was prepared in English, the researcher had to find respondents who were able to read and understand the English survey.
5. Location: Because most data were collected from Turkey, achieving a large of sample size was difficult. Telephone calls to Turkey were made almost daily to reach colleagues to help search for the potential participants, and each call took almost two hours.
6. Survey questionnaire: The survey, lengthy in nature due to the need to collect data on numerous research questions, may have reduced the willingness respondents to participate, potentially reducing the sample size. Many emails were sent to individuals. Some individuals responded that they didn't fill out the survey instrument because it was a bit long. This barrier proved time consuming because it took a while to find enough individuals who were willing and able to participate.

1.7 Summary

All students in Turkey are essentially equal as they enter the educational atmosphere; however, students who do not speak Turkish have an unfair disadvantage in the Turkish educational system. This study focuses on solving the issues between minority and Turkish culture and language using a bilingual education program. Chapter 1 reviewed general information about the study to introduce the subject of the study to the readers. This chapter then discussed the statement of the problem, the purpose of the study, significance of the study, research questions, and the limitations of the study.

CHAPTER II

LITERATURE REVIEW

2.1 Introduction

The right to education is one of the most essential rights ensured by international agreements (Baker, 2000; UNESCO, 2003) and by the Republic of Turkey's constitution (Kaya, 2015). The right of mother tongue education is vital for a child to have equal access to education and derive benefits from that education as do other children (Skutnabb-Kangas, 2000). For example, mother tongue education plays a crucial role in ensuring school attendance, increasing educational quality, and integrating children into society (Fishman, 1972). This chapter examines the role of language in Turkey and the international perspective on bilingual education. Also included is this study's conceptual framework. Lastly, this chapter examines the current steps being taken towards creating bilingual education programs in Turkey.

2.2 Benefits of Bilingual Education

Bilingual education comprises teaching academic content in two languages, usually a mainstream language (L1) and a minority language (L2) in accordance with the program model (Ozfidan, Burlbaw, & Kuo, 2016). Experts such as Cenoz (2012), Baker (2011), Lasagabaster (2001), Cummins (2000), and Genessee and Gandara (1999) in the field of bilingual education have emphasized that bilingual education provides language skills that aid in employment, increase the educational success of students, encourage

peace among different ethnic groups, support equality in educational settings, help to solve social conflicts among ethnic groups, and benefit students who have different ethnical background in the community. Therefore, to build a strong bridge between two different ethnic groups, a bilingual education program could play a prominent role (Krashen, 2000).

Receiving bilingual education has many benefits, such as preserving cultural identity, ethnic identity, and the linguistic knowledge of minority group and helping to socialize people for full participation in their communities (Cummins, 2000; Ngai, 2002). Being bilingual means students can understand the content of their lessons more effectively, leading to success in their education (Bialystok, Peets, & Moreno, 2014). When students receive education in their mother tongue, it is likely that they will be able to express their thoughts, ideas and feelings better in their classes. This, in turn, gives them the self-confidence they need to be successful in their courses (Cummins, 2001; Ricento, 2013).

For children and adults, there are numerous benefits of bilingual education. A bilingual education can consolidate the brain's executive function and change the shape and function of the brain's certain regions (Baker, 2011). Bilingual people, particularly children, are better at dealing with conflict management. Research says that speaking a second language may give children a more global perspective. Children who speak more than one language are more cognitively developed (Hakuta, 1990). Several researchers have written about how bilingual education conserves minority people's cultural

heritage, linguistic knowledge, religious, and ethnic identity, and increases particularly minority children's educational success, promotes peace between different ethnic groups, and provides equality in education (Bialystok, 1991; Ozfidan, & Ugurlu, 2015; Ozfidan, & Burlbaw, 2016).

2.3 International Perspectives of Bilingual Education

This following section of this study examines the bilingual education in Spain and in Canada, and discusses their historical backgrounds, current bilingual education programs in use, and teacher proficiency within their bilingual education programs. The reason these two countries were chosen is their historical backgrounds and linguistic challenges are similar to those of minority groups in Turkey. For instance, the Basque language was prohibited in Spain, as were some minority languages in Turkey.

2.3.1 Bilingual Education in Spain: The Case of Basque

2.3.1.1 Historical Background

The community of Basque speakers is split into three political units: the Basque Autonomous Community, Navarre in Spain, and the Atlantic Pyrenees Department of France. The Basque Provinces of Spain are situated in northern Spain and are among the 17 semi-autonomous communities of Spain (Lasagabaster, 2001; CIA World Factbook, 2017). For many centuries, the Basque language has been spoken natively in this area, which is on the border with France, south of the Atlantic Pyrenees Department of France. Historically speaking, most Basques had had little contact with the written

version of their language as the written version of Basque was not used in administration (Lasagabaster, 2001; see also Hualde, Lakarra, & Trask, 1995).

Today, the Basque Autonomous Community (BAC) in Spain is comprised of three provinces, Alva, Biscay, and Gipuskoa, with approximately 2.5 million inhabitants (Lasagabaster, 2001). Donostia-San Sebastian, Bilbao, and Vitoria-Gasteiz are the largest cities of the Basque Country and the centers of the BAC.

The Basque Nationalist Party, established in 1895, followed a policy of recovering and restoring the Basque language in Spain. Basque nationalists, according to Gardner (2000), have control over both the parliament and the government in the Basque Autonomous Community of northern Spain. However, to ensure that a stable government is realized, they have had to rely on alliances with other parties. The strength of each Basque party: Basque Solidarity (EA, *Eusko Alkartasuna*), Unity (HB, now *Batasuna*), Basque Left (EE, *Euskadiko Ezkerra*), and the Basque Nationalist Party (PNV/EAJ, *Partido Nacionalista Vasco/Eusko Alderdi Jeltzalea*), varies noticeably from province to province in Spain.

The use of the Basque language began to fall by the wayside as the result of several historical events. First, during the 18th century, monarchies in France and Spain opposed the use of Basque. In 1716, the Spanish absolutist monarchy strengthened centralization and introduced Castilian as the official language of the country (affect the Basque population in 3 provinces in Spain). After the French Revolution of 1792, French became the only official language of the First Republic (affecting the people in what

now is the Atlantic Pyrenees Department). In both cases using languages other than Castilian Spanish or French was officially forbidden (Lasagabaster, 2001).

A second primary cause of the decline of the Basque language was a byproduct of industrialization in the 19th century, which led to the ever-growing urbanization of Basque speakers in the industrial provinces. One factor of this industrialization was an in-migration to Basque areas, which included large numbers of non-Basque speaking workers in the newly industrial towns, especially Bilbao, where Spanish-speaking investors and managers developed an iron and steel industry. Urbanization and in-migration meant that Basque speakers had to learn Spanish to survive (Gardner, 2000). This phenomenon caused the use of the Basque language to vanish almost completely from the public and economic arenas (Lasagabaster, 2001).

In 1918, efforts to preserve the Basque language led to the development of the Basque Language Academy and the Basque Studies Society (Gardner, 2000). The purpose of the language activities implemented by the academy was to increase the Basque language's social status, rather than planning standardization of the Basque linguistic structure (Urla, 2009). Nevertheless, until the late 1960s, the Basque language was not taught as a subject in the schools in the Basque Provinces.

However, all these efforts were disrupted in the aftermath of the Spanish Civil War (1936-1939), when all Basque territory in Spain came under the control of dictator Francisco Franco. One of the earliest measures "Franco took was to forbid the use of the Catalan and Basque languages, not only at school, but also in every single social sphere,

and those who violated this were persecuted” (Etxeberria, 2006, p.127) For example, those “teachers who were members of nationalist parties were forced to give up their jobs, and those who sympathized with them were forcibly moved to other regions” (Etxeberria, 2006, p.128). These measures and in-migration had damaging impacts, and the number of Basque speakers fell from 83% of the population at the beginning of the 20th century to only 23% a half century later. However, during the last decade (1965–1975) of Franco’s rule this linguistic repression was somewhat lessened, as the regime was breaking down and was not as oppressive as before (Etxeberria, 2006; Zalvide & Cenoz, 2008).

In the late 1960s, efforts were made to resuscitate the Basque language, and the Basque Language Academy created a standardized version of Basque called *Batu*, which melded eight dialects into a standardized version. This singular version now has official language status in Spain (Lasagabaster, 2001). Besides this, the academy also worked to develop the fundamental infrastructure for formal Basque education. Moreover, in the late 1960s and early 1970s, according to Haddican (2007), Basque Country education was secretly developed through a night school network; therefore, Basque education, in the beginning, was formed unofficially. These schools, which were known as *Ikastola*, began as a public service and later obtained legal status.

In 1975, after the death of Franco, bilingual education models were introduced during the reign of King Juan Carlos I. Many students attended Basque daycare centers, and most of them went on to school to pursue their education (Zuazo, 1995). In the

BAC, mandatory education involved six years of elementary education for children who were from age 6 to 12 and four years of secondary school for children who were from age 12 to 16 and (Sierra, 2008). Currently, this bilingual education program remains successful in incorporating the preservation of the Basque culture and language in the face of the mainstream Spanish language (Valadez, Etxeberria, & Intxausti, 2015).

2.3.1.2 Bilingual Teaching Models in Spain

To meet the rising requests from parents, the Basque language was offered in public education beginning in 1975 (Intxausti, Etxeberria, & Joaristi, 2013). Since then educational language models in Basque have increasingly developed in all pre-university levels throughout Basque country. Breton and Ruiz (2008) noted that Basque language teaching in different models was proposed and added to public education in 1975. Based on the educational policy of the political party in power, the teaching Basque language was either promoted or benignly ignored but eventually was introduced throughout the whole community at all educational levels. Both private and public centers used the Basque language in pre-university teaching, which gave students the freedom to learn the Basque language. The Basque language officially started to be used in public and governmental places such as schools in 1976. From then on, the number of the Basque speakers and learners rapidly increased, and Basque language gained legal status in Spain in 1978. Both Basque and Spanish developed as mandatory focuses in entire educational institutions.

Bilingual education in the Basque County is divided into three models, which are Model A, Model B, and Model D (Zalbide & Cenoz, 2008). In Model A, almost all topics are taught in Spanish, and Basque is taught as a second language for four to six hours in a week. This approach aims to assist students in comprehending the Basque language, in building stronger affirmative attitudes towards the Basque culture but not linguistic fluency. This model has limited success and use because more academic emphasis is placed on courses taught in Spanish (Gardner, 2000; Arzamendi & Genesee, 1997).

In Model B, people who want to learn both Spanish and Basque are taught in the Basque language. The main goal in this model, according to Gardner (2000), is to reach fluency in the Basque language. The limitation of this model is that students cannot communicate fluently in schools because they have not learned Basque adequately; therefore, they do not prefer model B (Zalbide & Cenoz, 2008; Gardner, 2000).

In Model D (no letter “C” exists in Basque), according to Gardner (2000), almost all subjects are taught in Spanish, and Basque is taught as an instructional language for five to six hours a week. This model aims for fluency in both Basque and Spanish. The limitation of the model is the lack of qualified teachers (Gardner, 2000; Zuazo, 1995; Lasagabaster, 2001; Etxeberria, 2006).

Today, a generation of native Basque speakers is a completely new phenomenon that has been accompanied by a wave of printed materials and people well-educated and literate in the Basque language. The government has printed many books in the Basque

language yearly (Gardner, 2000; Zalbide & Cenoz, 2008). Currently, using Basque (bilingually) in the elementary and secondary education, in published and written materials, and in public areas (such as church) has continued to develop. This situation of peaceful coexistence was arrived at after a period of unrest, which included bombings and assassinations.

2.3.1.3 *Materials for Teaching*

The introduction of Basque mainly for literature and language into teaching created the need for curriculum development on an extensive official basis (Gardner, 2000). Furthermore, the government immediately required essential materials in Basque to teach all topics. Subjects such as history and geography that had specific Basque-centered components were integrated into the curriculum. In incorporating bilingual education, the government has become more supportive and has increasingly improved its finance mechanisms for Basque-centered education (Zalbide & Cenoz, 2008; Gardner, 2000). The Spanish central governmental, in Madrid, has completely funded the public schools, and supported and funded the private *Ikastola* schools, which had been funded completely parents in the later part of the Franco regime, have been supported and financed by the central government. Both governmental and private school students were provided teaching materials and funded by the Basque Government (Gardner, 2000).

2.3.1.4 Teachers' Proficiency

The main challenge for the educational system in the BAC has been the lack of teachers with the required ability and competence in Basque (Gardner, 2000). Teachers must get a proficiency diploma to be qualified. However, without acquiring this proficiency via a formal diploma, many teachers taught the medium of Basque in schools (Cenoz, 2008). Likewise, because of the language instruction in the 1980s, teachers whose native language was Basque only used Basque verbally; therefore, Spanish students had many difficulties (Cenoz, 2008). Hence, special courses have been organized to strengthen the grammar and vocabulary of Basque teachers and to increase their literacy level.

The Minister of Education in the BAC has organized in-service training through the Teacher Literacy and Second Language Learning (IRALE) program, which offers the possibility of entire or limited release from teaching responsibilities (Zalbide & Cenoz, 2008). Participation is available every year. In the program, participants can become full-time students for a period of up to three years at particular universities in the IRALE program. In this case, teachers receive their full salary (Cenoz, 2012). To speed up teacher training, the IRALE program also included teachers who were on part-time courses during the school year or on full-time courses during the summer holidays (Zalbide & Cenoz, 2008). At the end of three years, each teacher who has attended and successfully passed each part of this program receives a certificate of proficiency in both Basque and Spanish (Cenoz, 2012).

2.3.1.5 Summary

Because of innovative legal conditions and the establishment of special programs in Basque Country, the potential for increasing learners and speakers of the language is greater than ever before. Bilingual education models in the BAC have increased the number of well-educated young students and allowed them to have a better future. The use of the Basque language has been officially allowed in zones in which the language has never been used before: elementary and secondary education, university, church, printed materials, media, and among others. Currently, the Basque Autonomous Community has a very systematic ongoing bilingual education program (Valadez, Etxeberria, & Intxausti, 2015).

2.3.2 Bilingual Education in Canada: The Case of French Immersion

The social and political development of Canada has had a strong connection with its neighbor the United States. Since the colonial period, the French and English, and later the Americans, have had extremely dramatic influences on what is known today as Canada (Mady, 2013; Laborda, 1997). In Canada, according to Laborda (1997), people use English for English-speaking groups, national business, overseas' visitors, and communicating with foreigners. However, French is commonly used in Quebec, in everyday informal situations, and in community relations. Therefore, bilingualism was necessary in particular regions in Canada. To provide an international perspective on bilingual education, the purpose of this section is to analyze and describe the prevalence of bilingual education in French Canada.

2.3.2.1 Historical Background of Bilingual Education in Canada

As bilingualism can be seen in the European colonization of Canada, it is not a unique notion in Canadian politics (Mady, 2013). Distinct European groups of people, particularly English and French, colonized the Canadian territories (Ricento, 2013). Powerful colonies that stood alongside pre-existing aboriginal communities in Canada, according to Hermans-Nymark (2013), were constructed by England and France. In the central and the eastern parts of Canada, the British founded and inhabited a province on the eastern seaboard, now Newfoundland, while the French colonies flourished and settled provinces in what is now Nova Scotia, New Brunswick, Quebec, and Prince Edward Island; all provinces located in the eastern part of Canada (Cooke, 2009). Colonial groups were geographically clustered mostly by cultural ethnicities (Ricento, 2013).

Many French and English speaking colonists were found in Canada by the early 1700s (Mady, 2014). The French colonists pursued their own legal routines, including civil law, usually spoke French, and practiced Catholicism. Civil Law is a body of law that can be referred to in each individual circumstance and was passed by parliament (Ricento, 2013). It is found in continental Europe and among is the oldest and most commonly surviving legal systems in the world. On the other hand, based on the common-law tradition, the British colonists followed a different legal system and generally spoke English and practiced Protestantism. The British Common Law system is one in which the law continually develops via judicial decisions in addition to being

amended by laws passed by the legislature (CROP, 2006). In short, there were obvious differences between these two ethnicities in Canada.

During the early 18th century, the British strengthened their power over the Canadian provinces. Thanks to a series of European wars (i.e., the Seven Years' War and Queen Anne's War), the British acquired many French colonies from eastern Canada in Quebec and the Maritimes (Roy, 2008). These new provinces were linguistically and culturally French-dominated while being politically dominated by the British; however, those who lived in these new provinces primarily spoke French and French religious and legal practices generally characterized their populations (Mady, 2012).

Because of the history of colonialism, the federal government has followed a policy for language mainly based on a common bilingual community vision, described by the advancement of both French and English in all Canadian provinces (Government of Canada, 2003). Thus, the duality of linguistics is an essential aspect of the Canadian heritage. The language politics in Canada especially in Quebec, which is the core region of French Canada, are fierce (Mady, 2013; Ricento, 2013). In fact, developing a common bilingual community was not a main purpose of French-speaking Canada; instead, two different linguistic populations were envisioned, one centered in Quebec and the other inhabiting the rest of Canada.

These visions of the two populations have been mirrored frequently in the language policy of Quebec's Government (Government of Canada, 2003). The

population of French-speaking Canada wanted French to be respected across the country, and they appreciated the work that the Canadian Government in Quebec was making to ensure the survival of the French culture and language all over Canada (Roy & Galiev, 2011). The local governments of Quebec have followed language-related strategies to develop the French language as opposed to English since the 1930s. These strategies have been aimed at establishing Quebec as the center of the French language and community in Canada. Thus, the government in Quebec has promoted the development of a uniquely French community within the region (Ricento, 2013). Quebec had attempted several referenda to establish independence and sovereignty and separatness from English-speaking Canada; the two attempts failed because of political unrest (Mady, 2013).

In 2000, the Program for International Student Assessment (PISA), a worldwide study in member and non-member nations of school children's scholastic performance, affirmed that French Immersion in the Canadian School System followed a model of bilingual education utilized around the world, and was one of the most well-funded programs in the world. Parisot and Rinfret (2012) noted that French immersion began in Quebec in the 1960s due to political and parental pressures, and French immersion grew and bilingualism increased by approximately 25% among young and adult Canadians aged 18-29. In Quebec, the first French immersion course began in 1965, and the program reached out to each of the nine other provinces. From then on, French immersion in all provinces in Canada has become available (Roy, 2008). All provinces

in Canada offer voluntary programs for children who cannot speak French, so they are taught in French to encourage bilingualism.

Both French and English are the official languages throughout most Canadian provinces, although many parts of the country are not officially bilingual (Laborda, 1997). The English language is used for outsiders, national business, in discussions and dialogues with foreign visitors, and within the English-speaking community in Canada. In Quebec, however, French is used in all aspects of social life and in politics. Laborda (1997) stated, “French is widely used in the provincial government, in community relations, in everyday informal situations - such as *jeux d’esprit (Riddles and Jokes)* and laughing” (p. 1046). In the large cities, particularly in Quebec’s largest city, Montreal, and among the educated classes, bilingualism is essential, but all other French-speaking provinces mostly use French.

2.3.2.2 Challenges Facing Canada’s Bilingual Model

In the 1960s, parents were not satisfied with their children’s education in language because Anglophone students (a Canadian citizen whose first language was English) used the old fashioned audio-lingual method that was not aiding or improving their communicative abilities in the French language (Alberta Department of Education, 1992; Laborda, 1997); therefore, a new program was designed. Laborda said that the new program, French Immersion, was created

To insist on the students understanding and appreciation of French Canadians without detracting from English Canadian culture; to provide the participating children with functional competence in both written and spoken French; to

ensure achievement in academic subjects to commensurate with students' academic ability and grade level; and to promote and maintain normal levels of English language development (Laborda, 1997, p. 1047).

The new model mentioned covered both the second language and language learning curriculum needs for all students. In view of the new program, teaching methods changed significantly (CCL, 2007). Students obtained a vital amount of language information they could understand, and this was used to teach them a new language in the Canadian Gradual Immersion Program. Students were not pushed to learn and speak very soon, but rather in the natural stage of their individual development. In answering questions, students have been permitted to speak their mother tongue, particularly in the first stages, called early total immersion. All language skills comprising writing, reading, speaking, and listening skills are considered (Lambert & Tucker, 1976). Activity begins with reading, and second grade students can read materials written in the French language. Gradually, English takes over as the language used for the most vital parts of instruction.

The Canadian Council on Learning (CCL) (2007) asserted that French immersion is a successful program; however, present French-immersion participation rates of 10% show that education via French immersion to enhance substantial French–English bilingualism among Canadians is not adequately extensive. Statistically, CCL also asserts that French immersion experienced a rapid increase during the 1980s and then was stagnant during the 1990s. Because less than 10% of French-immersion's eligible

students registered in programs nationwide in 2006, the decision was made to increase French immersion over the next six years (CCL, 2007).

2.3.2.3 French Immersion Programs

Currently, in all ten Canadian provinces, French Immersion programs are available. Initially, classes for French Immersion in Quebec opened in 1965, and they extended to the other nine provinces in Canada. The Canadian government provides these programs for non-native children in French, and participation is voluntary. To encourage bilingualism, the children are taught in French (Parisot & Rinfret, 2012). The major aim of these programs is to develop bilingualism in Canada (PISA, 2000). French Immersion also assists in the development of the appreciation and extension of the French culture. Because no differences exist in the curriculum, students will learn the same curricular content even if they are not registered in the French Immersion program. The only distinction is the language of instruction, and this distinction was intended to provide many affirmative results for students (McEachern, 2002).

2.3.2.3.1 Types of Immersion Programs

French immersion programs in the Canadian bilingual education system are divided into three models: Early French Immersion, Middle French Immersion, and Late French Immersion (McEachern, 2002).

2.3.2.3.1.1 Early French Immersion

Within these three models, Early French Immersion is generally considered to be the most efficient model because specialists who can speak both French and English

teach the courses, and all instructions are in French except for English Language Arts at the elementary level (beginning in Grade 3) (Peirce & And, 1993; Cummins, 1982; Taylor, 1992). The program starts no later than Grade 1 and continues to Grade 12 and is characterized by full French instruction from the start of school through Grade 2. French instruction, with the introduction of English language arts (in Grade 3), drops to about 80% and then continues a slow but steady decline till the end of high school (PISA, 2000). Immersion teachers in the primary grades have been shown to utilize teaching techniques such as teaching in both languages, that make the acquisition of a language easier and the retention of a second language much more effective than bilingual teachers in higher grades (Taylor, 1992). The registration decision of the early immersion program is mostly made by the parents and therefore reflects the personal goals of parents for their children.

2.3.2.3.1.2 Middle French Immersion

Middle French Immersion starts with a level of 80% French instruction at Grade 3, with the remaining 20% of instruction in the English language (Peirce & And, 1993). This immersion is a mix of Early and Late Immersion program. Students in a middle immersion program tend to outperform students in late immersion program. Testing regularly indicates this to be the case for the spontaneous and oral fluency of using language (Dicks, 1995; Peirce & And, 1993). Therefore, students in this program can be eligible in the early immersion program for writing and reading skills and more

analytical language testing. Thus, the effectiveness of this program has been reported to be somewhere between Early and Late French programs (PISA, 2000).

2.3.2.3.1.3 Late French Immersion

Late French Immersion programs start at Grade 7 and continue to Grade 12 (Cummins, n.d., 1982). Instruction in core subjects such as social studies, science, and math are delivered completely in French apart from English and language arts. On the other hand, due to the assortment of course options taught in English, “the amount of French instruction tends to decrease in the higher grades” (PISA, 2000, p. 34).

2.3.2.4 Support for Immersion Programs

French immersion programs receive a great deal of support because they promote bilingualism in the country. Bilingualism has been found to have positive impacts on cognitive skills such as learning a language and does not hinder performance in either language (Genessee & Gandara, 1999; Cummins, 1982). French Immersion program students, particularly early immersion participants, achieve levels of written and oral comprehension very much like those of native French speakers. French immersion students are perfectly capable of participating in a program at a French university, in a French community, or even work in a French workplace by the end of their education (Dicks, 1995).

Early Immersion students in the primary grades may show a bit of a lag in their English skills, particularly in areas of grammar, such as capitalization; however, this lag quickly disappears by the introduction of language arts studies in Grade 3 (Taylor,

1992). According to Roy (2008), no noticeable differences exist in the English proficiency of students between non-French immersion students and French immersion students until Grade 5. Indeed, French immersion students continually have surpassed their counterparts on English reading assessments (PISA, 2000).

2.3.2.5 Teachers' Proficiency within French Immersion Programs

Since the inception of language immersion programs, immersion teachers have played a key role in promoting bilingualism in Canada. Teacher qualification in French-immersion programs in most Canadian provinces is an important concern (McEachern, 2002). A lack of qualified teachers in Canadian provinces, where the demand for French-immersion services has been increasing, has meant that many districts were unable to provide space for all children who desired to be involved in French-immersion programs. The lack of bilingual educators at the secondary level, where teachers must specialize in their content area and their French-language abilities, has been acute (Hermans-Nymark, 2013; McEachern, 2002). The French teachers are usually fluent in French as their native language, and therefore not all the pre-service teachers follow their preparation of French program in Canada. That is why "for all FSL (French as a second language) teachers, a special qualification certificate in FSL whether teaching in core or immersion programs is a requirement" (McEachern, 2002, p. 7)

Ministries of Education and universities have been made more conscious of the unique professional development needs of French immersion teachers (Day & Shapson, 1996). They have been pressured to increase their support and obligation to provide

professional development activities for immersion teachers. Courses and opportunities considered specifically for teaching subject matter in a second language are particularly necessary for immersion teachers in the Canadian bilingual education system (Sanders, 1992).

2.3.2.6 Summary

Most Canadians (81%) strongly support bilingual education and bilingualism and willingly desire to remain as a bilingual country (CROP, 2006). The rate of French-English bilingualism outside of Quebec (57%) that has been reported is not high enough for students to learn both languages; therefore, the rate of French-English bilingualism outside of Quebec, according to parents, should be higher (CROP, 2006). Most Canadians (86%), according to the Centre for Research and Information on Canada (2002), have articulated the importance of learning a second language for their children. Likewise, 66% of Canadians (aged 11-29) believe that high-school graduates should know both French and English for their future careers.

French is taught as a foreign language in Canada, and English is usually accepted as a first language, which has hindered the development of diverse types of immersion programs (CROP, 2006). The sociological results of French immersion programs have been found to have produced considerable progress in developing relationships and friendships between English-French speaking scholars, and “a strong feeling of assimilation” in the French-Canadian community (Lambert & Tucker, 1976). Immersion

programs have helped students learn other subjects and have also allowed them to acquire an additional language (Horn-Marsh & Horn-Marsh, 2009).

With more potential learners and speakers than ever before, the innovative legal approach to education in Canada has helped develop bilingualism (Roy & Galiev, 2011; Cummins, 2001). Currently, many of new generation speak both in English and French, are well educated, and completely literate in Canada. A growing new wave of printed materials in French and English has helped according to Roy and Galiev (2011). The use of French bilingually in church, in printed materials, and in elementary and secondary educational environments has increased continuously. The existence of the French language and culture has now been ensured at least well into the 21st century, and French is being used in zones in which it has never been used in before, such as school or university positions, audiovisual materials, administration, and computer software (Cummins, 2001). This indicates the pervasiveness of bilingualism in the academy and public in Canada.

2.4 The Role of Language in Turkey

Minority people in Turkey who had poor Turkish language education were unable to learn their mother tongue within the formal educational settings from the foundation of the republic until 2012 (Kaya, 2015). Teaching of any other language than Turkish in the formal education system was banned with a legislation called the Act of Unification of Education (“*Tevhid-i Tedrisat Kanunu*”) in 1924. According to this legislation, “No language other than Turkish shall be taught as a mother tongue to

Turkish citizens at any institution of education. Foreign languages to be taught in institutions of education and the rules to be followed by schools conducting education in a foreign language shall be determined by law. The provisions of international treaties are reserved” (National Legislative Bodies, 2016). The figure 1 indicates the regions of the minority groups in Turkey.

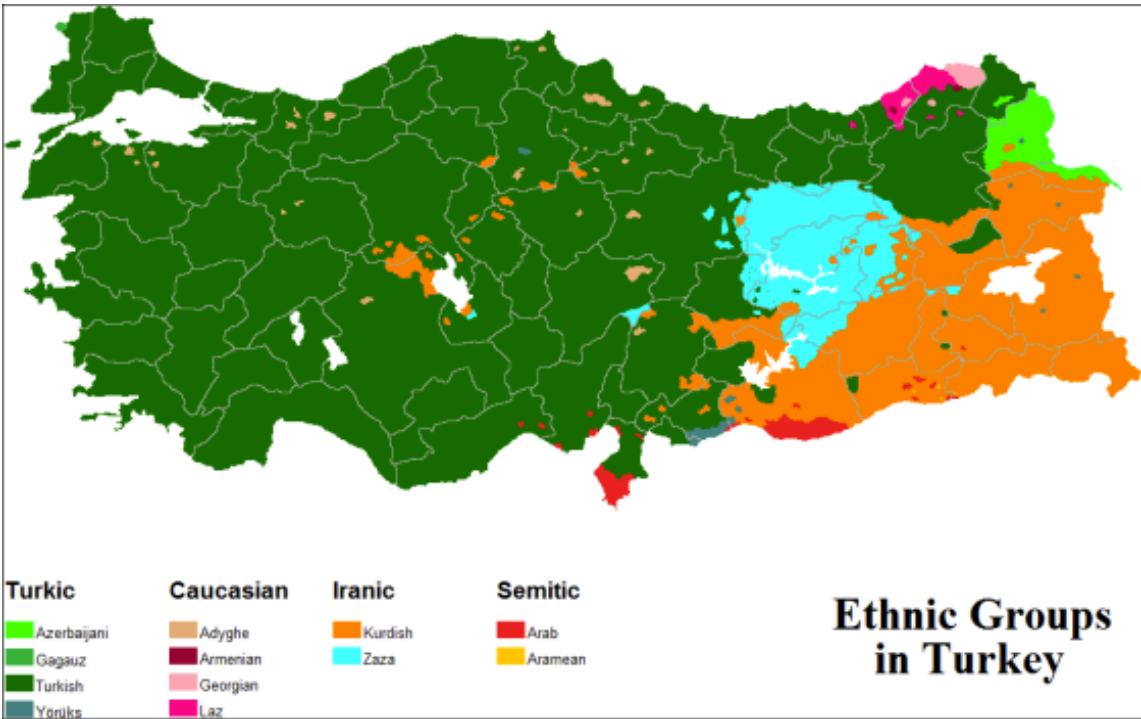


Figure 1. Map of Ethnic Groups in Turkey (reprinted from Kaya, 2015, p. 115).

Turkey is comprised of many ethnic groups other than Turks including, but not limited to, Armenians, Assyrians, Alevi, Arabs, Circassians, Greeks, Kurds, Laz, and Zaza. These groups are ethnically different from Turks and were incorporated into the

Ottoman Empire's Eastern provinces with de facto autonomy (Akyol, 2006). This part of study examines three large communities: Arabs, Kurds, and Laz.

2.4.1 Historical Background of Arabic Language in Turkey

The Turkish language has had a close relationship with many other different languages throughout its history, as Turkism continually strengthened and developed during the rise of the Ottoman Empire. At its high point, the use of the Turkish language stretched from Asia to Europe and spread out over a large geographic territory (Demirekin & Evat, 2013).

Arabic is a language that has interacted with Turkish throughout much of its history. The Arabic language has received important attention in explaining the feelings of identity among Arabic-speaking societies (Hourani, 1970). Arabic, among the members of the Arab population, is a factor, which helps to construct a sense of personality. Arabs have a close relationship with their language because they consider Arabic as an integral part of their identity. Because it is the language of Islam, they are more careful about preserving their language than many ethnic groups in the world (Hourani, 1970).

2.4.1.1 From Ottoman Empire to 1923

Many ancient civilizations were hosted in Anatolia, the land of Turkey. The Turkish people in the 10th century immigrated to Anatolia once the Oghuz union of Turkish tribes from central Asia gave rise to the house of the Ottoman Empire and moved to Asia Minor. Turks, who gained their strength from the military, began

expanding further in Anatolia under the leadership of Seljuk family. In the 11th century, Tughril Beg, a member of the Seljuk family founded the Turko-Persian Seljuk Empire and spread Islam along with his rule. Later, the Ottoman Empire (1299-1923) consolidated the various smaller kingdoms under its rule and conquered many lands, with the Empire ultimately covering the Middle East, Central and East Europe, and North Africa (Itzkowitz, 1972).

The Turks adopted Islam, and, while expanding to the West, brought Islam and Arabic into their newly acquired territories. Arabic was carried along with this expansion because Arabic was the language of the Prophet (PBUH) as used in the Holy Quran. Along with Arabic, Turkish, and Persian were used in the Seljuk Empire (1037-1194), which was a Sunni Muslim Empire. Although the Empire used Persian as its official language, Arabic was used for religious purposes.

The Ottoman Empire, which lasted more than 600 years, brought also along with it an educational system, which was a continued and improved version of that of the Seljuk state (Gokce & Oguz, 2010). Schools were one of the primary ways in which to inculcate the values and language of society and a common culture and became important as trade spread across the vast empire. At first, schools were basic literacy centers, but they soon expanded their contents and included basic Islamic sciences and the moral values in addition to reading and writing Qur'an as well as Persian (Caferoglu, 1970).

After primary school, students often attended a *madrassa*, which offered a higher level of education. Most religious people, educators, scientists, and officials who received their education at a *madrassa* (“a kind of school where courses on different branches of science and literature beside courses on religion and the Arabic language to teach Islam were heavily taught” (Ihsanoglu, & Al-Hassani, 2004, p.23) learned to speak two languages fluently – Turkish and Arabic (Demircan, 1988, p. 18). Most people spoke Turkish, and Arabs learned Turkish as a foreign language. *Divanu Lûgat-it Türk*, written by Kasgarli Mahmut between 1068-1072 (a 638-page dictionary), was the first book for the Arabs to learn Turkish (Atalay, 1939; Caferoglu, 1970). This book indicates that Turkish was generally learned through the audio-lingual approach among the Turkish language speakers at *madrassas* (Demircan, 1988).

Education in secular schools among the elite was in French after 1773. During this period, foreigners did not encounter any obstacles or legal regulations in terms of choosing the language of instruction in their schools, and, until 1908, minorities had been supported officially in the use of their language (Akyol, 2006). However, in many public schools, French was used as the language of the educated.

Thus, during the Ottoman Empire, Arabic, Farsi (Persian), and Turkish were the dominant languages. Turkish was the official language of the government, Arabic was spoken in the Middle East, North Africa, and the Levant, and Persian and French were spoken by the educated elite (Demircan, 1988).

2.4.1.2 From 1923 to the Present

Under the leadership of Mustafa Kemal Atatürk, the Republic of Turkey was founded in 1923, after the collapse of the 600-year-old Ottoman Empire in the aftermath of World War I (Fazily, 2012). In terms of linguistics, society, economic reforms, and politics, the newly founded republic concentrated on westernizing the country. While trying to incorporate Westernization in all facets of life, the reforms carried the principles of secularism, nationalism, and modernization (Akyol, 2006).

Each minority group before the founding of the Republic of Turkey had been allowed to use its mother tongue or different foreign languages in school environments. During the last days of the Ottoman Empire, in the latter part of the 19th century, the languages of minority groups were taught in Turkish schools (Demircan, 1988). Besides Arabic and Persian, different languages such as Bulgarian, Armenian, Albanian, and Greek were also taught in schools. Turks, during the Ottoman Empire, had been educated in Arabic at madrassas; however, competent *devshirme*, youths who could speak both Turkish and Arabic, were educated in a foreign language. Some nationalities were educated in their mother tongue. For instance, Rums (Greeks of Turkish nationality) educated their people in Greek, their mother tongue. Until the collapse of the Empire in 1923, some schools continued to educate their students in a foreign language because those who knew languages other than Turkish were needed (Ergin, 1977).

However, this situation changed after the republic was founded. One of the first acts of the government was to standardize language usage. In 1924, the Act of

Unification of Education (*Tevhid-i Tedrisat Kanunu*) was approved in the Turkish parliament, and this combined all educational institutions under the Ministry of Turkish Education and created a national curriculum for schools (Yavuz, 1987). According to the Act of Unification of Education, the teaching of any other language than Turkish in the formal education system was banned in the country. During this period of time, learning a language, particularly a European language such as German, French, and English, is strongly recommended and supported by society and the government. However, according to Icduygu, (2015), encouraging and learning minority languages is not as popular as learning European language groups. The Government in 1932 founded the Turkish Language Association (*Türk Dil Kurumu*) to standardize the language and to purify the Turkish language of Persian and Arabic words. This standardization was rapidly applied to public schools during this period. Henceforth, the government permitted only Turkish to be the national language used in all public schools (Ozden, 2013).

However, all schools and universities could teach foreign language courses and some schools, such as Galatasary High School and Robert College (both in Istanbul), taught mathematics and science courses in a foreign language (Demircan, 1988). Various other universities used English and German as media of instruction in concert with learning the cultural, military, political, and commercial affairs with other nations. Between the years of 1933 and 1953 Istanbul University became famous, using English and German. Ankara University used German as the medium of instruction in some

departments such as History, Geography, Faculty of Language, and Agriculture. To train foreign language teachers, the government founded foreign language departments at universities (Widmann, 1981; Yavuz, 1987). Some schools, such as the Turkish Educational Association, Ankara College (founded in the 1930s) have used English as the medium of instruction for all courses excluding cultural ones so that students would learn of other modern civilizations.

Currently, Turkey hosts the largest number of refugees in the world (Fazily, 2012; Ozden, 2013). More than three million Syrian refugees are in Turkey, and the school-aged Syrian refugee children population reached 1 million in Turkey by the end of 2016 (O'Hanlon, 2017). To address the urgent humanitarian needs of Syrian refugees and to enable them to gain access to the labor market, "Turkey has created a strong asylum framework through the Law on Foreigners and International Protection and the Temporary Protection Regulation" (Kabasakal & Bodur, 2002, p. 45).

However, most Syrian refugees currently cannot access the labor market because they speak Arabic (Kaya, 2015). In Turkey, nearly 400,000 of an estimated 663,1382 Syrian refugee children (aged 7-18) do not attend school because many of them need language training (Kadizade, 2015). A lack of funding for teacher salaries, a lack of school facilities, limited teacher capacity, distance from schools, economic vulnerability and financial needs are huge obstacles for the educational participation of Syrians in Turkey (Icduygu, 2015). Poor Turkish language ability creates serious challenges for students in public schools. Therefore, a bilingual education program might be a remedy

for both Syrians and all other Arab communities in Turkey to increase access to educational services and enhance the quality of provisions.

2.4.2 Historical Background of Kurdish Language in Turkey

2.4.2.1 From Ottoman Empire to 1923

Kurds are one of the ethnic groups that are different from the Arabs and the Turks, and they were provided with “de facto autonomy” in the Ottoman Empire’s eastern region (Akyol, 2006). Because of the Empire’s dispersed structure, the Ottoman government was not a hindrance to the Kurdish people’s tribal structure; therefore, the Kurdish people stayed loyal to their traditions and system. Kirisci and Winrow (1997) affirmed that, "in the late nineteenth century within the Ottoman Empire, the typical Arab, Albanian or Turk was not aware of their separate ethnic identity. Likewise, the Kurds were not ethnically self-conscious. The population of the Ottoman Empire rather identified themselves on religious grounds" (p. 22).

Early on, the Kurds had various publications that promoted their cause. The Bedirhan family, prominent members of the Kurdish community, founded the Kurds’ first daily newspaper (*Kurdistan*) that first appeared 1898 and was published in Cairo, Egypt, and Geneva, Switzerland. This newspaper served as a conduit for the dissemination of Kurdish nationalistic and cultural activities (Akyol, 2006). In the 1900s, written Kurdish literature and culture flourished. According to Hanioglu, (2001), Şerif Pasha of Suleymaniye, an Ottoman diplomat, and the Bedirhans designed an educational society and numerous literary clubs in Kurdish in 1908. Kurdish children

were educated in the Kurdish school in Istanbul until the authorities closed it in 1909 (Kinnane, 1964). Other centers of the Kurdish language and culture were found in Diyarbakır in southeastern Turkey and Baghdad and Mosul, both in modern day Iraq.

Within the Ottoman Empire, Kurds, Turks, Arabs, and Circassians had a very close relationship. As understood, the Ottoman Empire was a generally united group of individuals incorporating many different of languages and cultures, widening at numerous eras from Yemen to Hungary and Southern Poland to what is today from Algeria to the Caspian Sea (Polat, 2007). The Kurdish people were especially active in the eastern territory of the Ottoman Empire. McDowall (1996) noted that:

The Kurds provided substantial manpower for the Ottoman army. Thousands of Kurdish conscripts perished with the Third Army at Sarikamish [a battle between the Russian and Ottoman empires during World War wherein the Ottoman Army incurred over 100,000 casualties], and on other fronts. Naturally, there was an almost universal reluctance to serve in the regular army, but even so, many were enrolled and the greater part of the Ottoman forces in the region was Kurdish (p. 105).

Many Kurdish leaders within the Turkish territory personally knew Mustafa Kemal Atatürk, the founder of modern Turkey. He had made many friends among the chieftains and led them to trust his friendship regarding the Kurdish people (Bruinessen, 1993).

Mustafa Kemal had asked important well-known Kurdish people, even Kurdish nationalists, to come to the Sivas Congress in September of 1919 and Erzurum Congress in July and August of 1919. He guaranteed that in an independent Turkey, Turks and Kurds would have equal rights (Akyol, 2006). The Kurdish people, according to Akyol (2006), were represented proportionally in the Grand National Assembly in 1920, and

several Kurdish people were appointed to serve in the first Representative Committee (*Heyet-i Temsiliye*).

From 1919 through 1921, Mustafa Kemal Pasha had a very strong friendship with Kurdish chieftains. In September 1919, he highlighted the idea of unity and gave a brotherhood messages as follows.

As long as there are fine people with honor and respect, Turks and Kurds will continue to live together as brothers around the institution of the Caliphate, and an unshakeable iron tower will be raised against internal and external enemies (McDowall, 1996, p. 187).

Ziya Gokalp, a famous Turkish sociologist, writer, poet, and political activist, worked on a study entitled *Inquiries Regarding Kurdish Tribes (Kürt Aşiretleri Hakkında Tetkikler)* and presented it to the government in Ankara (capital city of Turkey). His work in 1922 highlighted the values of both the Turkish and Kurdish communities, their common viewpoints, and the unity of their history. In his study, he stated that:

The fact that both Turks and Kurds gave the same significance and value to our Milli Misak (National Borders) shows that the faithful connection and loyal attachment between both communities is sincere beyond imagination. As a matter of fact, our Country has not suffered from the Kurds since *Meşrutiyet* (Constitutional Monarchy). Is it not a fact that these faithful people have given us a friendly hand and shared our sorrows during our most catastrophic days, such as the Balkan Wars and Armistice? Is not it true that same loyal people are now taking part in the Liberation Struggle with all of its ranks, and shouting “all or nothing” together with the Turkish people? ... Such historical examples show that Turks and Kurds are friends who always fought with faith to protect our special land from the enemy and our holy religion from any disturbances (p. 115).

At the end of his paper, he said that “Turks and Kurds are united both physically and spiritually as they have shared a religion, history and geography for a thousand years,” and ended by asserting, "No Turk is a Turk unless he likes Kurds, No Kurd is a Kurd unless he likes Turks" (p. 118). This statement indicated that the Turkish and Kurdish peoples had a strong relationship with each other and that this brotherhood between the Turkish and the Kurdish needed to be protected.

2.4.2.2 From 1923 to 1950s

Since 1923, the Kurdish issue and the Kurdish language in particular in Turkey has been one of the most serious internal issues that the country has faced (Polat, 2007; Skutnabb-Kangas & Bucak, 1994; Kendal, 1980). According to Polat (2007), in 1923, the government of the Republic of Turkey’s strategy tried to establish a common sense of belonging to one nation and a personal identification under the assumption that Turkey was settled by only one nationality who spoke a single language: Turkish. Therefore, Turkish was deemed to be only formal language. Nevertheless, speaking and learning of languages such as English, German, and French were encouraged and approved of during this period because they were common languages in the world. According to Skutnabb-Kangas and Bucak (1994), Kurds were not able to express and learn their mother tongue in either public areas or in their own home, let alone in schools or in government institutions.

The constitution of Turkey contained a written law in 1923 prohibiting the Kurdish language (May, 2001; Skutnabb-Kangas & Bucak, 1994). Teachers in

educational environments punished students who spoke the Kurdish language during breaks out of the classroom, and boarding schools were constructed to support and encourage Kurdish students to ignore and neglect their mother tongue and to acculturate them in the Turkish culture (Hassanpour 1992). During this period, Kurds were not authorized to use their language in writing, circulated print or audiovisual matter, listen to recorded music or radio in Kurdish, or speak Kurdish in public. Kurdish people were also not allowed to own, sell, or purchase books in Kurdish (any publications in Kurdish were quickly impounded and authors of these publications were arrested), broadcast or write in Kurdish, produce movies and theatrical performances, use Kurdish in local administration, form literary associations or academies, or receive education at any level in Kurdish (Koivunen, 2002; May, 2001; Skutnabb-Kangas & Bucak, 1994; Hassanpour, 1992; Kendal, 1980). The abolition of the Kurdish language even continued outside of Turkey, where Turkish consulates tried to hinder Kurdish publications and courses in other countries, especially in European countries (Hassanpour, 1992). However, people did not always follow these prohibitions of language in personal places and private sites.

Mahmut Celal Bayar, the Turkish Minister of Economy in 1934, arranged a visit to eastern parts of Turkey, and, after he returned in December, he submitted a report to the prime minister's office to conduct investigations. This report, 70-typed pages in length, included some interesting observations regarding the political situation, but it was generally linked to economic difficulties and problems in the region. Celal Bayar, in this report, indicated that "our" Kurdish citizens inhabited and worked in empty places

with their children, and they have “a genius vigor in their lives” (cited in Mazici, 1997, p. 24). Celal Bayar also said:

We should continually work in order to eliminate detrimental aspects of the policy to be externally imposed and connect these citizens to the motherland. As long as these people are formally told that they are foreign elements, what we will have is nothing but a reaction. Today, it seems like these people are prevented from getting education and governmental jobs, for they are Kurds. It would be fair to say that the administrative personnel do not know exactly what system they should follow in relation to these citizens. I believe that clear instructions should be given to these personnel in an organized way. This would prevent hesitations and prevent conflicts that may be caused by personal interpretations (cited in Karaca, 1991, p. 66).

One of the most important points that Bayar highlighted was his caution that Kurdish people would “react... if these people were formally told that they are foreign elements.”

Nevertheless, sarcastic and demeaning dialogue and speech against the Kurdish people continued to grow. For instance, during this period, one of the most prestigious newspapers stated, “feelings and minds of these people operate through simple instincts just as in common animals” (Nomer, 1996).

Tevfik Rüştü (Saraçoğlu), Turkish Minister of Foreign Affairs in 1931, expressed obviously Social Darwinist tones in following remarks.

As far as the situation of Kurds is concerned, their cultural levels are so low and their mindsets are so underdeveloped that they cannot exist within the Turkish national structure.... As they are not strong in terms of their economy, they will lose the struggle that they have with Turks who are more advanced and intellectual.... Most of them could migrate to Iran or Iraq, the remaining ones will be subject to destruction which is inevitable for the weak in the struggle for life (cited in McDowall, 1996, p. 200).

Alienation became obvious and unavoidable for the Kurds because of the humiliations and forbiddances exhibited by such political attitudes. This estrangement affected not only the Kurdish people, but also other social communities who felt abused and ignored by the system. Within the Kurdish community of the young Turkish Republic, this situation profoundly affected them in a negative way.

2.4.2.3 From 1950s to 1980s

In 1950, according to Kendal (1980), using the Kurdish language in everyday private life was officially allowed; however, using the Kurdish language was still forbidden in public. Because of gradually increasing hostile relationships between the political Kurdish movement and the controlling government from the 1960s to the 1990s, great restraint was applied to the Kurdish culture and language. During this period, numerous military coups took place, and the military ruled Turkish politics. According to May (2001), in the public territories, this led to re-enacting provisions of 1923 regulations in the Constitution of 1982 forbidding the use of Kurdish. Additionally, according to Hassanpour (1992), increased political control and militarization over Kurdish territories by the late 1990s were spread through novel assimilation programs, which included a struggle to improve Turkish writing and reading skills through the introduction of more Turkish language courses in elementary schools.

Regarding language rights, Kurdish activists first intended to remove the prohibitions on Kurdish so that their rights, which existed throughout Ottoman Empire before 1923, would be re-established (Skutnabb-Kangas, & Bucak, 1994). Furthermore,

in the previous half-century, after Kurdish people had achieved tolerance rights at several points, they began to maintain their own language to pursue their rights. The goal of these language rights was not merely to gain the freedom and opportunity to write and speak their language, but also the right to receive an education in Kurdish and teach the Kurdish language.

The Kurdish Workers Party (PKK), established in 1978 and labeled a terrorist group, adopted a policy of armed resistance in 1984 to achieve Kurdish rights. The Kurdish language was considered to be a hazard and a threat to the security of the community and the independence and existence of the country (May, 2001). In part this was because all Kurds were considered to be a part of the PKK, a terrorist group (Akyol, 2006). Since then, the PKK has carried out a guerrilla-style war that has continued until today (Koivunen, 2002; Kaya, 2015), and this is seen as a direct threat to the existence of the Republic of Turkey.

2.4.2.4 From 1980s to the Present

President Turgut Ozal was elected in 1989 and held office until 1993. His mother was Kurdish, and he was born in a Kurdish region. He intentionally declared the legitimacy of the Kurdish language in 1991 and partly removed prohibitive laws against Kurdish language usage. The new regulations he instituted allowed using the Kurdish language in different environments such as education, publications, television and radio broadcasts (Koivunen, 2002). This respite was short-lived. By the late 1990s,

prohibitive laws against Kurdish were again revived under Ozal's successor, Suleyman Demirel, who was elected a month after Ozal's death.

Today, although Kurds inhabit nearly all geographical areas of Turkey, the Kurdish people mostly inhabit the mountainous regions close to Iraq, Syria, and Iran, particularly in the southeastern part of Turkey (Akyol, 2006). Kurdish people mostly live in rural regions in small cities and villages (Polat, 2007). The rural Kurdish economy comprises mostly agricultural pursuits and animal husbandry. They speak Kurdish, part of the Indo-European language family's western Iranian branch. A clear majority of Kurdish people in Turkey are Sunni Muslims; more than 95% of the entire Turkish population is also Sunni. However, a small number of Kurdish people inhabiting areas in Iraq are Yazidis and a small Kurdish number are Shiite Muslims (Koivunen, 2002).

The school attendance rate is lower in rural regions of Turkey that are predominantly located in the southeastern part of Turkey than in urban regions even though the Turkish public education system provides free elementary, secondary, and high school education (Arslan, 2005). Hence, Kurdish families have the lowest literacy rates in eastern and southeastern Turkey among other cities. The attendance of girls is even lower than the average in southeastern regions, and the differences between male and female literacy rates, according to the Turkish Statistics Association in 2006, was more than 10% in Turkey, even though numerous girls are considered literate in recent years (Polat, 2007).

Currently, two perspectives exist for the Kurdish language in Turkey. These are the actual use of language by speakers and the language itself. In various countries, people currently write the Kurdish language in numerous distinctive scripts, comprising Cyrillic, Roman, and Arabic. As a language, the development of Kurdish has been hindered by the fact that the language has been repressed, and native speakers are isolated. Most Kurdish speakers in Turkey are illiterate in written Kurdish, and many Kurdish language speakers have never seen their written language in its modified Latin script in Turkey, even when publications have been permitted (Kendal, 1980; Hassanpour, 1992; Skutnabb-Kangas & Bucak, 1994; May, 2001). With respect to the treatment of the Kurdish by the government, the hindrance of learning Kurdish as either a first or second language in Turkey has often been referred to as “linguistic oppression” (Skutnabb-Kangas & Bucak, 1994).

In Turkey, the Kurds, in terms of language use, can be placed into three categories even though the Kurdish people themselves cannot clearly describe the current situation of the Kurdish language. The first group comprises the people whose Kurdish is very poor, or who barely know Kurdish, but who believe that they are genealogically Kurdish (Smits & Gündüz-Hoşgör, 2003). The second group contains people who speak only the Kurdish language - those who have not attended state schools in which all subjects are being taught in Turkish, the rural population, or those all mainly representing older men and women (Mutlu, 1996). The third group includes people who can speak both Turkish and Kurdish fluently (Smits & Gündüz-Hoşgör, 2003). The third

group can be divided further into “people who are native bilinguals without equal proficiency levels in both languages and people who only spoke Kurdish till [sic] they commenced formal education in Turkish, beginning around 6 or 7 years of age” (Smits & Gündüz-Hoşgör, 2003, p. 23). Unfortunately, no estimates currently exist regarding how many speakers fall into each group.

Recently, on June 12, 2012, the Turkish government declared Kurdish to be an elective subject and allowed it to be taught in schools. Recep Tayyip Erdogan, Prime Minister of Turkey, stated that the

Kurdish language can be taken as an elective class in Turkey and can be learned and taught. This is a historical step. With this way, citizens who have a different mother language can improve their cultures and languages according to their demands and needs (Albayrak, 2012).

From this point on, lessons in Kurdish language instruction has been available in schools. For Turkey, this was a vital step toward creating a bilingual education program. The Turkish government has taken democratic steps toward developing the rights of Kurdish people; however, some have voiced concern that creating education in Kurdish might cause segregation between different ethnic groups such as the between Turks and the Kurds (Kaya & Aydin, 2013; Aydin & Ozfidan, 2014). Even though the law has allowed the Kurdish as an elective, there are challenges such as lack of supplies, lack of teachers, lack of training to offer Kurdish in the schools.

2.4.3 Historical Background of Laz Language in Turkey

One member of the South Caucasian language family is the Laz language. All South Caucasian languages are spoken in the Republic of Georgia except for Laz. Laz is the only language of the Kartvelian family whose ancestral settlement area is mainly located beyond the borders of Georgia (Gunter & Andrews, 1993). Today, Laz is mostly spoken in Turkey (Kutscher, 2008). Most Laz speakers today live in Findikli (Vitze), Camlihemsin (Vica), Ardesen (Art'aşeni), Pazar (Atina), Sarp (Sarpi), Hopa (Xopa), Arhavi (Ark'abi), İkizdere (Xuras), and Borçka (Borçxa) from far northeastern Turkey near the Black Sea. After the 1877-1878 Russo-Turkish War, Laz also lived in northwestern Turkey settling in Golcuk, Karamursel, Sapanca, Akcakoca, Yalova, and Bartın. Within a historical framework, the Laz people have mostly associated with the Turkish culture and have indicated their loyalty to that culture (Serdar, 2013).

Most Laz people (approximate population of 1.5 million) are competent speakers of the Turkish language, and members of older generations (primarily those older than 35 years of age) are also proficient in Laz language. Many Laz people, especially the younger generation, however, are fluent in Turkish only. Furthermore, native Laz speakers mostly confine using their language to communication among family members or friends because the political attitudes in Turkey have created linguistic alienation by means of humiliation and forbiddances (Gunter & Andrews, 1993). Laz has several dialectal varieties and no spoken or written standard form.

The Laz language as spoken in northeast Turkey is now an endangered and under described language (Lacroix, 2009). They did not have a common writing system until 1920s. Iskender Tzitaşı prepared the first Laz alphabet of Latin origin in the Union of Soviet Socialist Republics. In 1984, Lazoglu and Feurstein developed a writing system based on the Turkish alphabet. Although Laz intellectuals have made some effort to establish Laz as a written language based on this system, most Laz use their language in oral communication only (Kutscher, 2008).

Although native folklorist Tsitas created an alphabet and published several works in the 1920s, the written language remained mostly dormant because of limited resources and documentation. Not until Lazoglu and Feurstein released the *Lazuri Alboni* (Laz Alphabet) in 1984 was the written language resurrected. *Lazebura*, which is the name of a magazine and now a website, published this alphabet for Laz people who live in Germany. Currently, the written language has two alphabets: the Mkhedruli (Georgian) alphabet for Laz community who inhabit in Georgia, and the Latin alphabet for Laz community who inhabit Turkey (Gunter & Andrews, 1993).

The Laz language did not have many standard writings in Turkey because the language did not have official status. However, after the appearance of the alphabet created by Lazoglu and Feurstein in 1984, which was based on the Turkish language system, publications began to appear (Kutscher, 2008). In most Laz language publications, the Lazoglu and Feurstein system has been used because most Laz speakers live in Turkey in which the Latin alphabet is used. Using both the Georgian and Latin

alphabets, a textbook named *Nana-nena* (mother tongue) was first published in 1991 (Kutscher, 2008). Later, Bucaklışı and Uzunhasanoğlu created the first Laz-Turkish dictionary, *Didi Lazuri Nenapula* and released the book to the market in 1999 (Sarigil, 2012).

In the early 16th century, the speaking of the Laz language was prohibited by the Ottomans in public places including governmental sites and schools (Cagaptay, 2006). In 1930, the Turkish government banned the Laz newspaper *Mç'ita Muruntskhi* (*Red Cross*) (Cagaptay, 2006).

Speaking Laz was also forbidden from 1980 to 1991 because this was seen as a political threat to Turkish unity. During this period, some academicians did not accept the existence of the Laz ethnic group (Hann & Bellér-Hann, 2000). Because speaking Laz was banned in public, many children were unable to communicate with their parents and lost their mother tongue. Most Laz people have a heavy Turkish accent because they did not have any environment to practice their mother tongue (Serdar, 2013).

Many Laz parents hope that their children will have good career prospects and thus place an emphasis on the necessity of a good education (Cagaptay, 2006). Because possessing competent Turkish skills was necessary for a good education in Turkey, Laz parents encouraged their children to learn Turkish instead of Laz. Many parents believed that rearing their children to be bilingual would prevent them from becoming proficient Turkish speakers. Because of this, many parents prefer to speak only Turkish with their children. Up until the late 1990s, laws oppressed any usage of minority languages such

as Kurdish or Laz in Turkey (Haig, 2001). In addition, many minority groups encountered repressive political factors such as the law enacted in 1934 concerning the naming of children, in which people were forced to choose only Turkish names. The government also decreed in the 1950s that towns and villages should be renamed.

The effects of hostile Turkish language legislation on minority languages and their implementation regarding the Laz language remain noticeable in the 21st century (Kutscher, 2008). As a result, a diglossic situation can be found regarding issues such as politics, religion, science, and education. The entire communication regarding the public sphere is restricted to Turkish. As far as the semi-public sphere is concerned (e.g., streets and shops), Turkish is mainly used. Among the rural population, town inhabitants mostly spoke Laz in the private sphere but even speaking Laz in private spheres has begun to occur much less frequently.

This practice sometimes leads to a language loss within one generation, and this situation is the product of two different scenarios (Kutscher, 2008). One possible and frequent scenario is the relocation of the family; the elder siblings were reared mainly in a rural environment while the younger ones grow up in a more urban region. A second possible scenario occurs when some siblings visit relatives in a rural region on a regular basis (e.g., during the summer holidays, etc.) while others prefer to stay in town with their parents (Kutscher, 2008).

Since the 1990s, a slight change in the linguistic domains of Laz has been observed; this extends especially to the electronic media but also includes the print

media (Kutscher, 2008). Some Laz intellectuals — even though many of them live outside the Laz areas—created a Turkish-Laz magazine entitled *Ogni sJcani nena* (*Listen to your language*) (Lacroix, 2009). Unfortunately, publication of the magazine had to be abandoned shortly after its establishment (six issues were published). A few years later a second but equally unsuccessful attempt was made under the name of *Mjorä* (Gunter & Andrews, 1993). Additionally, some poetry volumes were published in Laz, and traditional as well as modern Laz music was recorded (e.g., the rock band *Lazuri Berepe* (Laz sons). Birol Topaloglu, who combines traditional music with pop elements, is not only known among the Laz but also among the Turkish. Since the beginning of the 21st Century, regional radio and TV channels have become more widespread in the Laz areas (for example, Gelisim-TV in Ardeşen) (Gunter & Andrews, 1993). They produce programs mainly in Turkish but Laz is spoken occasionally in some programs.

Furthermore, some first attempts to maintain the language have been made including the compilation of two Turkish-Laz dictionaries and one grammar book (Cagaptay, 2006).

Every society in the world has its own unique way of dealing with endangered languages to keep them alive by means of revitalization work (Sarigil, 2012). Laz revitalization in Turkey within a language context, according to Kaya (2015), has been endeavored through numerous approaches, such as publishing newspapers or books of world classic status in the Laz language, bringing the mother tongue into schools as an elective course, “using music as a medium of transferring heritage language to the next generation and making other people be aware of their unique identities, holding festivals

at international level to raise worldwide awareness through governmental help,” among other ways (p. 34). All these efforts have the effect of increasing language maintenance and awareness of endangered languages by means of documentation to help a community to conserve its language.

Currently, no university has been established to prepare teachers for Laz or other minority languages language courses (Kaya, 2009). Teachers who know Laz but did not have any experience with it have taught Laz courses as an elective (Kyriakou, & Kaya, 2011). The Laz Institute, founded in 1993, runs a Laz language certificate course, and has held discussions with the Turkish Ministry of National Education (MoNE) to help people become experts and teach Laz as an elective (Kaya, 2009). Nonetheless, in practice, according to Kaya (2015), when students choose an elective course in Laz, the administration in many schools tries to persuade them to change their minds by claiming that the school cannot find a teacher or that an insufficient number of students will enroll the course. As one Non-Governmental Organization working on the subject of the Laz language has noted “local education authorities advise students and their families not to choose the Living Languages and Dialects elective language courses” (Kaya, 2015, p. 75).

No established Laz Language and Literature Department currently exists in any university in Turkey (Kaya, 2009). An application to establish a Laz Language Department was rejected for the Institute of Social Sciences at Recep Tayyip Erdoğan University. As justification of this rejection, the university stated that “the Laz language

has no historical texts of literary quality that could be the subject of academic research” (Kaya, 2015, p. 34). To open a Laz language department at Düzce University, Laz Institute administrators applied to the university, and they together moved forward in an affirmative way; however, a Laz language department has not been yet established due to bureaucratic and technical obstacles (Kaya, 2015). Laz Institute administrators reported that the reason they were given was the lack of academicians to work in this institution; they were also told that there is no way to find such qualified staff in Turkey (Kaya, 2015). An agreement in 2014 was signed between the Laz Institute and the Ministry of National Education (MoNE) about the preparation of textbooks for Laz elective courses, and they together prepared the textbooks for classes. The Laz Institute has continued to work on preparing textbooks for classes for each grade (Kaya, 2015).

2.5 Conceptual Framework

The conceptual framework of the study is show in Figure 2 below.

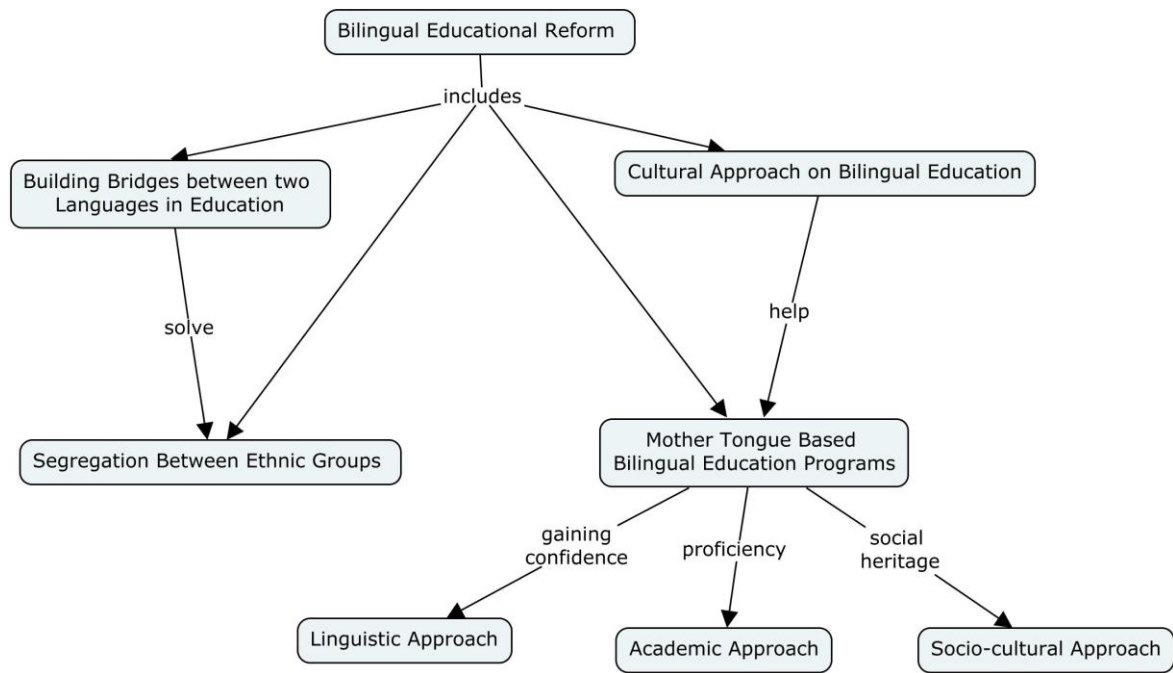


Figure 2. Conceptual Framework of the Study.

2.5.1 Need for Bilingual Educational Reform

Bilingual education is defined as an educational system in which information is presented to students in two languages (Ngai, 2002). The goal of bilingual education, according to Ngai (2002), is fostering academic achievement, assisting immigrant acculturation to a new community, enabling native speakers to learn a second language, conserving linguistic and cultural heritage of minority groups, and advancing national

language resources. Ngai (2002) also states that bilingual education in school includes teaching children in their native language and teaching all topics in two different languages. Bilingual education has also been shown to help a student's self-esteem and promote biculturalism, and the students need to recognize and comprehend the importance of their language and culture (Baker, 2000). Students should not have to feel badly or different regarding their origins, the language they speak, or the traditions they have. Bilingualism also supports the ability of students to learn another culture in addition to their own (Baker, 2000).

Bilingual education reform has affirmative consequences for the educational and linguistic achievement of students. Children benefit from learning how to use deep language understanding effectively as they pursue their schooling from their elementary, secondary, and high school periods, and they can improve their capabilities in two different languages (Cummins, 2001). Children can identify the differences and similarities between two languages they speak, and, once they develop literacy in both languages, they gain practice in processing information. Bilingual education expert, Jim Cummins, has stated that more than 150 research studies in last 35 years meaningfully support the idea that "the person who knows only one language does not truly know that language" (Cummins, 2001, p. 3). Because of processing information through two distinct languages, Cummins (2001) believes that children who are bilingual may also improve their mental flexibility and cognition.

For potential educational reform in Turkey, policy in education should recognize the minority groups who have poor Turkish language backgrounds once they start their schooling. The most realistic way to eliminate discrimination between majority and minority students when they begin school is to use their mother tongue in education within a bilingual education model. Being taught in the mother tongue was considered a human right and educational reform by UNESCO in 1974. For a potential educational reform, needs, conditions, and accessible objectives should be recognized and the current questions, detailed observations regarding education system, and different circumstances should be considered to cultivate a strong model for the education system in Turkey (Kaya, 2015).

Teacher training departments should be established as a first step in bilingual educational reform. Teacher training is one of the most essential concerns for a bilingual education program (Cummins, 2000; Rodriguez, 1998). For the necessary infrastructure of teacher training, colleges of education in Turkey should open relevant departments such as a Department of Teacher Education (Cummins, 2000) for bilingual education program training programs. Teachers in training should be focused on cultural diversity and linguistics (Rodriguez, 1998) for bilingual educational reform in Turkey. Within the teacher-training program, pedagogical courses should be required for guidance on teaching children whose mother tongue is different from others (Cummins, 2000). Trainees who teach mostly students who have different ethnic background should also be provided in-service training on cultural diversity and linguistics.

2.5.2 Building Bridges between Two Languages and Culture in Education

Building bridges between two languages in education benefits students by developing confidence and fluency in using written and oral second language for academic accomplishment and for daily communication (UNESCO, 2003). DISA (2011) affirmed that low accomplishment in the field of education is related to many variables. For instance, a student's enthusiasm might quickly disappear if he/she does not comprehend what the teacher is talking about in a class. Bilingualism can build a strong relationship between language and culture, and different ethnic groups (UNESCO, 1974). Culturists believe that preserving a language means preserving a culture that is fading away (Cummins, 2001). Bilingual education culturally and ethnically builds a brotherhood among different ethnic groups and allows them to protect and cultivate their own language and identity.

Non-dominant language students have been found to have low class participation and literacy ability, as well as high failure and dropout frequencies. Indeed, because of language differences, some students do not have any access to schooling at all (Bialystok, Peets, & Moreno, 2014). Malone (2007) emphasizes that students who cannot speak the language that is being used officially are at a disadvantage when they begin school. Because the language of these students does not have any position in the classroom, their language talents do not assist them. Because the cultural backgrounds of teachers and language of the textbook are different, the problem-solving and learning experiences of students and their knowledge of "how things work" in their own cultural

and social setting might not help with respect to their academic achievement (Baltaci, 2017). Besides, these students, when they become adults, will encounter serious issues in finding a job and, even if they find a job, they cannot successfully continue in their content field because of their poor language issues. Therefore, building a bridge between two languages helps to solve all these social and educational issues.

Using only the dominant language in education has resulted in the destruction and loss of world languages and cultures. According to DISA's (2011) recent statistical record, approximately 7,000 languages exist in the world; however at least 50% of languages are under threat because of not being spoken in school systems.

2.5.3 Segregation between Ethnic Groups

The historical background of minority groups in Turkey indicates that their ethnicity did not cause any segregation between any different ethnic groups (DISA, 2011). Education in a mother tongue will not segregate Turkey, but rather it may promote synergy between majority and minority groups (Kaya & Aydin, 2013). Calislar (2009) said that mother tongue education is a part of human rights. According to UNESCO (1974), speaking a language does not cause any sort of separation and discrimination, asserting that "human rights and fundamental freedoms... are affirmed for the peoples of the world, without distinction of race, sex, language or religion" (p. 24). With respect to the language question and the respective roles of the majority language and of the native language, UNESCO said:

the members of national minorities [have the right] to carry on their own educational activities, including... the use or the teaching of their own language,

provided... that this right is not exercised in a manner which prevents the members of these minorities from understanding the culture and language of the community as a whole and from participating in its activities (UNESCO, 1974, article 5, p. 124).

Calislar (2009) argued that education in mother tongue is an “irrefutable” and “legitimate” right. Many minority peoples in Turkey want to protect and use their language as an active and efficacious language. In addition, Calislar (2009) affirmed that minority people do not want to protect their language on an individual basis, but rather desire the state to protect it. This demand has slowly spread among the broader minority communities. They want to improve their language, culture, and traditions. These demands cannot be brushed aside or simply dismissed. Nowadays, the overall tendency among minority people living in Anatolia (the land of Turkey) is the desire to live together. All in all, according to Calislar (2009), most of the majority people in Turkey would like to change the state’s ignorant attitude against minority groups. Therefore, bringing bilingual education could be a remedy for this issue in Turkey.

2.5.4 Cultural Approach to Bilingual Education

The cultural approach to language supports language protection and extensive potential freedom for people to speak their own dialect or language (Fishman, 1972). Preserving a culture means preserving a language that has encountered disappearances. According to Ucarlar (2009), culture highlights the “non-obligatory” and “natural” aspects of reconciliation based on a higher communicational level. Culture does not approve a policy of standardization that assimilates all diversities into the strongest

language dialect. Cummins (1991) states that culture considerably emphasizes “the anti-democratic nature of an assimilative linguistic policy” (p. 45). Cultural and linguistic rights are separate from political rights. The purpose of culture is to empower the effectiveness and dignity of language instead using language as an instrument in the service of political purposes.

Language both for the individual and society is not only an instrument for knowledge and communication, but also a vital tool of cultural development and identity (UNESCO, 2003). There are various ethnic identities in Turkey, and, even today, Turkey integrates various languages and cultures. Thus, Turkey is a cultural mosaic, and this mosaic encompasses a cultural copiousness, which could serve as an instrument for peace and tolerance within diverse ethnic identities. It is not necessarily a threat to the country’s unity and existence.

Currently, however, children who are of dissimilar cultural backgrounds and languages are kept in schools with children who only speak Turkish in class. In the Turkish education system, according to Aydin (2012), no specialized approaches or programs exist to meet the language gap for children whose Turkish knowledge is not enough or who cannot speak Turkish at all. This deficiency causes the failure of non-Turkish students, often in their first year of schooling. Bilingual education is the best way to cultivate common cultures and common values within a society (Cummins, 2001). As an inseparable part of humanity, a student whose own language and culture is

limited cannot identify various lifestyles in other diversity of worldviews and beliefs and values.

2.5.5 Bilingual Education Programs Based on the Mother Tongue

Children who have a good knowledge of their mother tongue have been shown to have better literacy skills in a language that is spoken in school (Baker, 2000; Skutnabb-Kangas, 2000). Developing a mother tongue improves not only the mother tongue in the school, but also the aptitudes in the language that the majorities speak in the school (Cummins, 2000). According to Cummins (2000), this conclusion indicates that knowing two languages helps children achieve better results in schooling and brings the benefits of linguistic advantages. If children in a school are taught efficiently in their mother tongue, they do better in most school subjects. However, the conceptual and personal foundation of students is damaged if they are discouraged in using their mother tongue (Baker, 2006).

Children's skills and knowledge are conveyed across languages from their mother tongue that is being used at home to the school's language. According to Cummins (2000), cross-languages transfers can occur in two ways. First, the literacy abilities, language, and subjects that are being taught in the majority language can be transferred to the language that is spoken at home if the children's mother tongue is developed and promoted in school. Second, if the educational environment allows children to access to both languages, these two languages can help develop each other. Usage of the mother tongue based in a bilingual education program, according to Malone (2007), allows

children who use a language that is spoken in a non-dominant society to build a strong educational based in the language they know best — their mother tongue— and a strong bridge to the official language — the school second language (L2) — and learning other languages as well (e.g., third language, fourth language, and so on). The result is that they may be inspired to use all their languages that they have learned for life-long learning (p. 12).

According to the 2011 DISA report, bilingual education programs have three general approaches: 1) linguistic, 2) academic, and 3) socio-cultural. These approaches are discussed below.

2.5.5.1 Linguistic Approach

Students entering school should begin building confidence in their capability to connect and socialize with people in their mother tongue. Students should build a basis of experience and knowledge during interactions and observations with adults and peers in their society from an early age. The knowledge, experience, and language that students bring to school form a vital foundation for learning in the classroom. Students can also learn their second or third language to use in their communication and to gain self-efficacy.

2.5.5.2 Academic Approach

Students should reach the required level of academic proficiency in class. In academic content courses, students should be taught in their mother tongue while they

study their second language (dominant language). This will enable the students to learn such subjects as math, science, and history while developing their language capabilities.

2.5.5.3 Socio-Cultural Approach

The socio-cultural perspectives of bilingual education should be used to create language and educational policies for the media. In addition, language should be transferred from teachers because they play an essential role in children's school experiences. Teachers should encourage students to conserve and maintain their own social heritage, culture, and language, thus contributing to their rights and developing their country.

2.6 Current Steps toward Bilingual Education in Turkey

One way to protect the languages of minority groups whose mother tongue is a language other than the state's official language is to learn mother tongue within the formal education system. Currently, many minority groups whose mother tongue is gradually losing power or are gradually facing extinction have been demanding that their mother tongue be taught to their children within the formal curriculum in Turkey.

In Turkey, some minority languages such as Arab, Laz, and Kurdish are currently being introduced in schools; however, a lack of teachers and a lack of textbooks have inhibited this learning (Kaya, 2015). The textbooks used have been written in monolingually in Turkish, and they do not even mention anything about any of these minority groups. Therefore, none of them reflects the social diversity existing in the country (Kyriakou & Kaya, 2011).

The education system in 2012 reformed itself, using something called the 4+4+4 system that included 4 years of primary education, first level, 4 years of primary education, second level and 4 years of secondary education, and the state increased the number of elective courses. Living Languages and Dialects is one of the elective courses offered in the 5th grade within the new curriculum. The state increased the number of elective courses for students whose mother tongue is different than that of others, but due to lack of materials and teachers, these courses were not opened. According to some politicians, this was a tactic to make the minority groups give up their demands of being taught in mother tongue (Kaya, 2015).

The government in Turkey began elective courses in some minority languages such as Zaza and Kurdish in 2012, Laz in 2013, Georgian in 2014 respectively. However, because of the lack of teachers and materials, the enrolment in these courses is not increasing rapidly.

2.7 Summary

Receiving an education in a mother tongue may influence the academic achievement of students in a positive way. According to Cummins (2001), “the right to learn one’s mother tongue and to receive an education in one’s mother tongue is rights guaranteed by international agreements” (p. 23). This chapter examined the role of language in Turkey and international perspective on bilingual education. The chapter also included the conceptual framework of the study.

CHAPTER III

METHODOLOGY

3.1 Introduction

Chapter 3 reviews methodology regarding the type of research method that was used and which strategies were followed for the study. First, this chapter discussed the overall research design and procedures that were used during data collection and analysis. Second, this chapter discussed the quantitative and qualitative data collection and analysis specifically. Lastly, the reliability and validity procedures used for the study were enumerated.

3.2 Research Design

There are six types of mixed methods including “Sequential Exploratory, Sequential Explanatory, Sequential Transformative, Concurrent Nested, Concurrent Triangulation, and Concurrent Transformative” (Creswell, 2007, p. 192). The present study utilized an explanatory sequential mixed method, conducted in two phases: a quantitative phase followed by a qualitative phase. The explanatory sequential mixed method began with the gathering and analyzing quantitative data. In the second phase, qualitative data were collected and analyzed as a follow-up to the quantitative results.

A mixed method is an approach that enables researchers to have a more in-depth information and knowledge of a problem as well as to provide rich datasets (Creswell & Plano-Clark, 2011). The method also assists in increasing the reliability and validity of

the findings through the triangulation of the difference results of the evidence.

According to Onwuegbuzie and Leech (2006), “Because of its logical and intuitive appeal, providing a bridge between the qualitative and quantitative paradigms, an increasing number of researchers are utilizing mixed methods research to undertake their studies” (p. 482). Both quantitative and qualitative data enable researchers to expand comprehension of the problem and to enrich the generalization of the outcomes from a sample to a population (Creswell, 2007).

The first phase of this study’s explanatory sequential mixed method was a survey that measured the perspectives of educators regarding potential bilingual education curricula in Turkey. The second phase comprised a qualitative data collection process to expand on the findings of quantitative results. Both the quantitative and qualitative data were analyzed to examine the parameters necessary to develop a bilingual education curriculum in Turkey. The rationale for this method was that the quantitative data and the following qualitative data analysis would lead to a better general understanding of the research issue (Tashakkori & Teddlie, 2003). The quantitative data is summarized in statistical results; the qualitative data supported these results by discovering the views of participants on a potential bilingual education program in Turkey. The quantitative results were used to choose appropriate participants for the qualitative study. For the purposes of breadth and an in-depth understanding, the study used a mixed method approach to collect, analyze, and mix both quantitative and qualitative methods. Figure 3 below shows the research design.

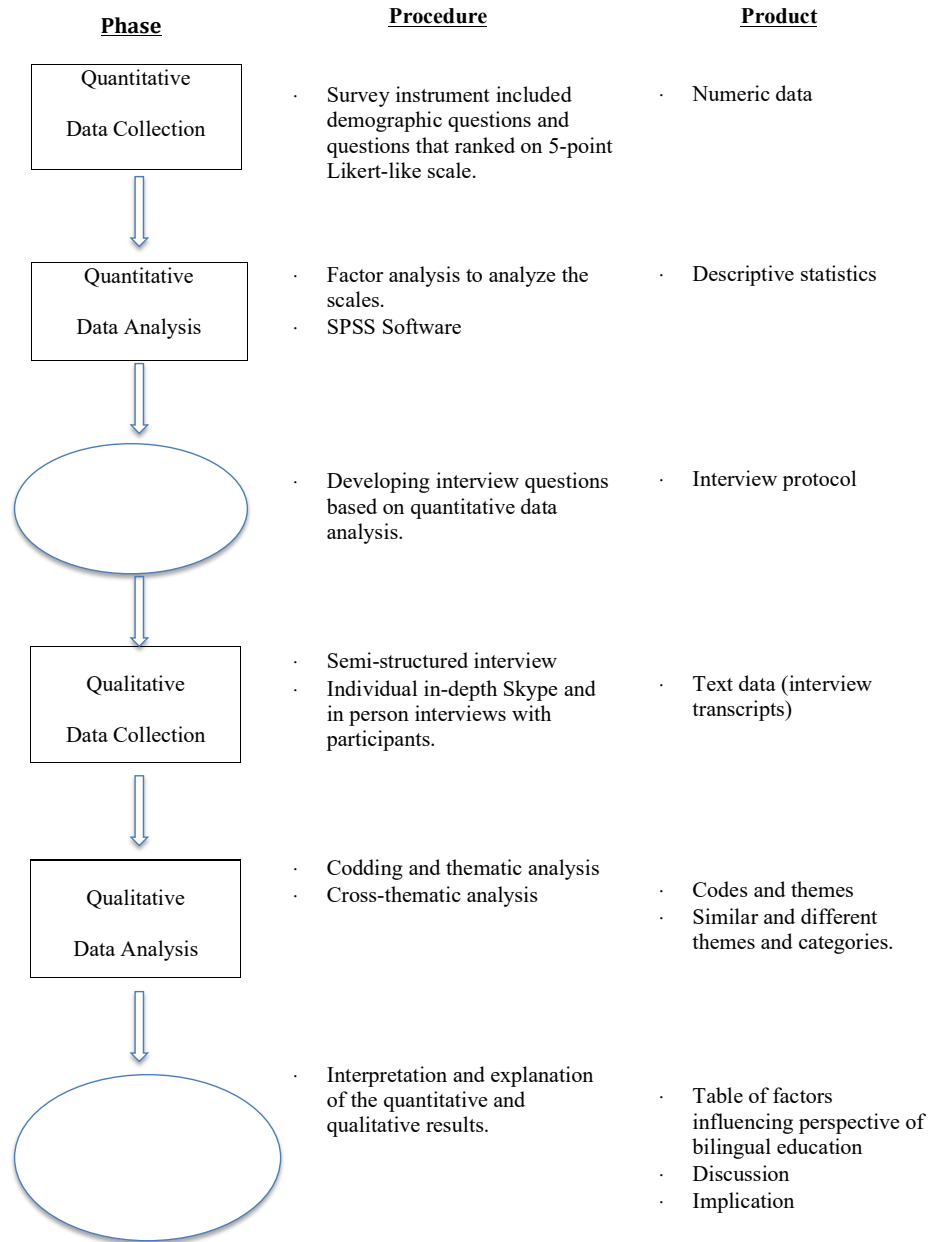


Figure 3. Research Design.

Although integrating and combining quantitative and qualitative phases can improve and increase the understanding of the research findings, some pros and cons exist for using a mixed method (Hanson, Creswell, Plano-Clark, Petska, & Creswell, 2005). To eliminate all the potential reported disadvantages of mixed method approach such as conflicting data and theory, the study utilized only the strengths of both the quantitative and qualitative approaches thus using a mixed method that provided a more holistic picture of the research.

3.3 Settings and Procedures

The study used a snowball sampling procedure to identify subjects for the survey and interviews. The researcher met with his previous mentor from Turkey and individuals from his previous workplace to get suggested names of individuals who might complete the survey and be available for an interview. He also found some voluntary participants (Turkish or Turkish-American citizens) for both the survey and interview from the United States.

The subjects for the quantitative and qualitative portions were a voluntary sample of K-12 teachers and scholars from Turkey and the United States. Many of the participants had the experience of attending other language acquisition programs either in other institutions in the United States, European countries, or in Turkey.

3.3.1 Instruments for the Study

All survey questions were prepared in Qualtrics survey software. A pilot study was used to evaluate the feasibility of the survey and interview instruments. Before the

pilot study, doctoral committee members also examined the survey and interview instruments for the research designed for data collection. They revised unclear terminology, vague items, and inappropriateness. There were 15 participants who were native in Turkish and fluent in English who participated in the pilot study. They were interviewed in Spring 2017. Ten participants were reached in the United States, and other 5 participants were reached via email or Skype™ in Turkey. This pilot study was designed to test logistics and information prior to the actual study to improve the research instrument's quality and efficiency. In other words, this pilot study was a pre-testing of the research instruments. Because of the pilot study changes were made. This pilot study indicated that both the survey and interview instruments needed fine tuning. There were some complicated words in the survey items that participants had difficulty in understanding and answering. To solve this issue, the researcher met with the dissertation committee members and fixed all questions that were found to be problematic in the pilot study. This process ensured that all participants in the main study would understand the terminology of the questions properly.

3.3.2 Data Collection

To reach the most potential participants; participants were contacted via email. The consent form was emailed to the participants. For the survey, the consent form was sent as a link. At the end of the consent form, there were two links. When a participant clicked the first link, he/she directly went to the survey questionnaire where he/she started filling it out. Participants who agreed to participate in the survey had unlimited

time to complete the questionnaire. However, when a participant clicked the second link, the participant automatically exited from the link. For the interview, a consent form was mailed to the participants. Each person was contacted for an interview after he/she had signed and returned a copy of the consent form.

For those who lived in the United States, the interviews were conducted in person in either the offices of the participants or in their preferred locations. For participants who were in Turkey, interviews were conducted via Skype™. An open-ended interview design was used to collect the qualitative data. This format assisted in having a chance to begin the interview with sincere discussions and provided the interviewees with a relaxed ambiance (Willis, 2007). The open-ended questioning in this research allowed thoughtful and informative responses. Because each question was intended to produce specific information from the participants and was basically more conversational and interdependent, this technique also provided more flexibility for the participants in answering the questions in the interview. The direct interaction and naturalistic environment helped the participants feel quite comfortable in answering the questions clearly and thus producing a better result.

The interviews were conducted using a digital recording in the native language of the participants, which enabled the researcher to organize and collect data precisely. Additionally, notes were taken during; these interviews were elaborated upon and clarified post-interview. While analyzing the data, comprehensive notes and unedited transcripts were used as reference tools.

In accordance with the IRB guidelines of Texas A&M University (reference #043138), the participations were voluntary, and they could drop out at any phase of the study if they did not want to continue. The participants' names do not appear on the transcriptions or the audio recordings. The audio recordings and the transcriptions are not publicly accessible and all information was safely secured. The data were placed in an encrypted folder in the researcher's personal computer. Before starting the interview, the researcher introduced himself and let the participants know the reason that they had been asked to join in the interview and the purpose of the research. After the basic procedures were laid out, which comprised information about the reporting that came from the data, the length of the interview, and assurances of how the information would be preserved, the interview began. The interview questions came next. It was essential to decide how much time would be devoted to each topic. Careful consideration was given to how much time each participant would spend for an interview, and the decision was made that 3 minutes would be devoted to each topic after the introduction to the subject.

3.4 Participants

For quantitative data collection, a survey link was sent to more than 1000 people and 140 participants responded. Participants included 96 males and 44 females. Table 1 shows the areas of Turkey, which the respondents identified as home region.

Table 1
Regions of participants in Turkey

#	Region	% of total	N	Male	Female
1	Marmara Region	24.29	34	25	9
2	Aegean Region	10.71	15	7	8
3	Mediterranean Region	10.00	14	8	6
4	Central Anatolia Region	18.57	26	21	5
5	Black Sea Region	10.71	15	10	5
6	Eastern Anatolia Region	15.00	21	14	7
7	Southeastern Anatolia Region	10.71	15	11	4
Total		100%	140	96	44

Table 1 indicates the geographic spread of the participants across Turkey. There are seven regions in Turkey, and participants represented each region in this study. Most participants were from the Marmara Region because this region has the highest population in Turkey. Some those who participated in study were living in the United States; however, they all grew up in Turkey, and they selected the region from whence they came.

Turkey is a mosaic with a diversity of cultures. Table 2 below indicates that many people from different ethnic backgrounds participated in the study. This table also shows that the study has participants who are culturally and linguistically diverse. Most who participated were Turks, and the minority were Circassians. All the participants knew Turkish; some also knew the language of their specific ethnic group.

Table 2
Ethnic and linguistic background of participants

Ethnic Background				Linguistic Background			
#	Ethnicity	% of total	N	#	Language	% of total	N
1	Turkish	58.57	82	1	Turkish	61.43	86
2	Kurdish	20.71	29	2	Kurdish	14.29	20
4	The Laz	12.86	18	3	The Zaza	11.43	16
5	The Alevi	2.86	4	4	Arabic	7.14	10
6	Circassian	0.71	1	5	The Laz	5.71	8
7	The Zaza	2.86	4				
8	Arab	7.14	10				

For qualitative data collection, 12 participants were interviewed; 6 of whom were Turkish and the other 6 had ethnic backgrounds other than Turkish (See Table 3 for distribution). Ten of the participants interviewed were in the United States; 2 participants lived in Turkey and were interviewed via Skype™. All interviews were recorded in Turkish.

Table 3
Participants for the qualitative data collection

Interviewee	Gender	Occupation	Ethnicity	Region
1	F	Faculty	Turkish	Marmara Region
2	M	Faculty	Turkish	Aegean Region
3	M	Faculty	Turkish	Aegean Region
4	M	Faculty	Turkish	Marmara Region
5	M	Teacher	Turkish	Marmara Region
6	F	Medical Doctor	Turkish	Central Anatolia Region
7	M	Faculty	The Laz	Black Sea Region
8	M	Faculty	Kurdish	Eastern Anatolia Region
9	M	Teacher	Kurdish	Eastern Anatolia Region
10	M	Faculty	Zaza	Eastern Anatolia Region
11	M	Faculty	Kurdish	Southeastern Anatolia Region
12	M	Faculty	Arab	Southeastern Anatolia Region

3.5 Reliability and Validity

Triangulation was used in both the quantitative and qualitative parts of the study to minimize prejudice and enhance honesty regarding the social phenomenon studied. To achieve this, reliability and validity scores were used for quantitative data analysis, and applied trustworthiness criteria of qualitative data analysis including credibility, transferability, and dependability for the qualitative part of the study. The accuracy, reliability, and validity of research findings enrich data collection techniques. Eventually, according to Harrell and Bradley (2009), the use of reliability and validity assist in accomplishing the goal of carrying out high-quality research with trustworthy outcomes.

By approaching data from different advantage points using distinctive procedures and methods, triangulation allows the determination of various aspects of the phenomena more accurately (Denzin, 1978). Reliability was achieved by using triangulation. According to Morse (1994), applying reliability and validity in both quantitative and qualitative research are distinct processes.

In other words, they are achieved only through distinctive approaches. Reliability may be defined as “the ‘truth,’ value, or ‘believability’ of the findings that the researcher has been established” (Morse, 1994, p. 116). Reliability and validity are accomplished through a confidential, extended, and trusting relationship between informants and the investigator, instead of through the establishment of the psychometric properties of the research instruments (Denzin, 1978).

Cronbach's alpha was used to analyze the questionnaire data for reliability. Because factor analysis was used, Cronbach's alpha scores were created while running the data on SPSS. Table 4 indicates that the Cronbach's alpha internal consistency measure was found to be high across all 57 items ($\alpha = .98$). For Cronbach's alpha, a minimum value of .70 is considered acceptable (Nunnally, 1978). Hence, the survey instrument was reliable.

Likewise, academicians who are experts in the field of bilingual education in Turkey and the United States reviewed the questionnaires for content/face validity. The results for validity in the survey indicated a statistically significant correlation. The correlation ($r_s = .520$, $p = .000$) can be considered to be a moderate/medium correlation (.40 -.60). (See Laerd Statistics, n.d.) Therefore, this questionnaire was found to have content validity.

Table 4
Reliability statistics

Cronbach's alpha	N of Items
.984	57

For the interview questions, an inter-rater procedure was computed to evaluate the agreement between the two coders used in this study. These two coders were Turkish and faculty members in the department of linguistics. Using SPSS, a .67 correlation value was computed for an inter-rater reliability. For the interview questions, Cohen's Kappa was used to measure reliability. The inter-rater analysis's results were Kappa =

.712 with $p < .001$. This measure of agreement was considered acceptable and statistically significant. In general, according to Landis and Koch (1977), a value of Kappa .80 is considered outstanding, values for Kappa from .60 to .79 are considered substantial, and those from .40 to .59 are considered moderate. For Kappa values, before claiming a good level of agreement most statisticians generally prefer values to be greater than .7 but values of least .6 are acceptable. Therefore, the instrument was found to be reliable.

3.6 Quantitative Data Collection and Analysis

The quantitative data were collected in spring 2017. A survey instrument was used to gather perceptions of adults living in Turkey concerning the implementation of a bilingual education system, which would include education in both Turkish and minority languages. For both the survey and the interview, a consent form was emailed to participants. At the end of the survey instrument, a section was included for all participants to indicate whether they wished to contribute further to the study through an interview. No individual was coerced to participate in the interview.

Survey questions were prepared based on quantitative measures. The questions in the survey instrument were aimed at identifying what the participants believed to be the main reasons for the development of a bilingual education program in Turkey. A snowball sample procedure was used to collect data for the survey. Summative scale scores were calculated, and Exploratory Factor Analysis was used to analyze the scales. Quantitative data were gathered through administering a survey by snowball sampling.

The survey instrument included 5 demographic questions and 57 questions that were ranked on a 5-point Likert-like scale. All data gathered through this survey were quantified and placed into tables.

The purpose of the factor analysis was to examine the structure of the survey questions underlying the perception of a bilingual education curriculum in Turkey. Because the study contained many variables that were grouped into to a smaller number of factors, factor analysis was used to group variables with similar characteristics. According to Isaac and Michael (1997), factor analysis “is a statistical procedure that affords an explanation of how the variance common to several inter-correlated measures can be accounted for in terms of a smaller number of dimensions with which the variables are correlated” (p. 212). Clusters and outliers were used to identify the factors. This analysis, according to Borg and Gall (1989), contributes

An empirical basis for reducing the many variables to a few factors by combining variables that are moderately or highly correlated with each other. Each set of variables that is combined forms a factor, which is a mathematical expression to the common element that cuts across the combined variables (p. 621).

The first step for factor analysis in this study was a correlation matrix generated for all variables. To select the factors from the variable data, the maximum likelihood estimation procedure was used. Kaiser’s rule, which requires that a given factor can explain at least the equivalent of one variable’s variance, was used to decide which factors were most appropriate for interpretation. According to Isaac and Michael,

“Kaiser’s rule is not unreasonable given that factor analysis has as its objective reducing several variables into fewer factors” (p. 215).

SPSS statistical program version 13.0 was used to conduct data analysis. All the raw data were downloaded into an Excel spreadsheet, and all data fields on each instrument were verified and corrected if necessary to ensure accurate data was analyzed in this study. Descriptive analysis was used to describe the basic features of the data and to provide simple summaries about the sample and the measures in the study. Data that was interval in nature was reported in means and standard deviations. Using Kaiser’s rule, factors were extracted and a plot of the eigenvalues was provided.

3.7 Qualitative Data Collection and Analysis

The researcher met with his mentor and individuals from his previous workplace to generate suggested names of individuals who could complete an interview. All IRB guidelines set forth by Texas A&M University were followed. The sample size was determined by emerging saturation categories and themes (Rossman & Rallis, 2003). Saturation, according to Munhall (1994), is, “full immersion into phenomena in order to know it as comprehensively, thoroughly, and fully as possible” (p. 107). Saturation is also an in-depth investigation of the phenomenon being studied (Rossman & Rallis, 2003). After individuals were identified to participate in this study the researcher met with them in their offices or at an agreed upon meeting site and discussed the purpose in gathering this data with them. The participants were informed that their responses would not be identifiable, and the names and responses of all participants would be kept

confidential. When they decided to participate in the interview, a digital recorder was turned on. The data on the digital recorder was stored in the device until the data was uploaded to a password-protected computer.

The qualitative part of the study was collected using a semi-structured approach. A semi-structured interview is a qualitative method of inquiry. A semi-structured interview is open in contrast to a structured interview, and a semi-structured interview can accept novel thoughts brought up during the interview because of what the interviewee says (Harrell & Bradley, 2009). A structured interview has a set of concrete questions with limited specific answers, which would not have enabled participants to expound upon their ideas about bilingualism. Harrell and Bradley (2009) stated that interviewers in a semi-structured interview usually have a framework of themes to be investigated. A semi-structured interview, according to Rossman and Rallis (2003), combines “a pre-determined set of open questions that prompt discussion with the opportunity for the interviewer to explore specific themes or responses further” (p. 21).

This study utilized semi-structured interviewing for several reasons. First, this type of interview is frequently used when a researcher wants to understand all facets of the answers provided and to inquire intensely into a topic, which is, for the purposes of this study, bilingual education. Second, by using a semi-structured interview, this study collected detailed information in a style that was conversational. Third, a semi-structured interview was utilized so that questions could be answered in a certain order. Without deviation from the script, the interview closely approximated the survey being read

aloud. The researcher anticipated similar answers to those given in the survey and analyzed the detailed answers as sources of information and knowledge needed to answer the specific questions.

Different types of questions may be used for semi-structured interviews within the mixed method. For the purposes of the study, the study used descriptive and structural questions. Descriptive questions were used so that participants could discuss the topics more easily. Descriptive questions provide “insights or suggest areas for inquiry that the researcher might not have considered” (Creswell, 2007, p. 132). Structural questions helped in the recognition and categorization of relationships between questions and topic. Structural questions are used to build and verify the structure of items and relationships among these items (Harrell & Bradley, 2009). While asking these questions, providing and explaining context including examples such as bilingual education programs in Spain and Canada was essential.

Probing is another way to stimulate conversation in an interview (Creswell, 2007). If understanding what the participants talked about was difficult and, therefore, when additional explanation was needed, probing questions were asked. The questions themselves particularly encourage further probing. Probes bring to light additional information and clarify responses. The “tell me more” probe came naturally to the researcher, who frequently asked, “Can you tell me more about it, please?”, “What is the reason you feel that way?”, and “What is the reason you say that?” After the interviews,

the responses were transcribed and translated into English; then the transcriptions were analyzed immediately afterwards.

As the participants were being interviewed, they were informed that they could stop the interview at any time and could also request that their interview not be recorded if they decided not to participate in this study. When the participants decided to contribute in an interview, the questions were asked in a non-threatening mode, and a digital recorder was turned on at the start of the interview. Data was recorded without possibility of identification. Digital recordings obtained during the interview process were stored and protected in locked storage accessible to the researcher and dissertation committee members only. The data will be stored and secured for a minimum of three years and be available in the event of an IRB audit or review of research procedures.

Thematic analysis was used to analyze interview data. As a first step in analyzing interview data, all interviews were transcribed and carefully read, and notes were taken on hard copy. Second, the initial interpretive and descriptive categories were developed based on evidence presented in the transcripts and the literature review and conceptual framework guided the research while doing that. According to Ely and Associates (1991), a theme is “a statement of meaning that runs through all or most of the pertinent data, or one in the minority that carries heavy emotional or factual impact” (p. 150).

Common emergent themes were identified. A second person helped the researcher review the transcripts and find appropriate themes. Relevant themes and their codes were entered into the data collection template. Responses were entered into the

data collection template along with a theme per line to help coding. The responses were coded based on themes to analyse the data collected. Some similar traits among respondents were found among those who presented the same themes. This was determined by using response codes. Eventually, the results of analysis were presented by means of identifying patterns, and the analysis was supported by adding quotes from different respondents.

3.7.1 Responsibilities of the Interviewer

The researcher listened to the participants carefully to determine whether the questions were answered. The researcher stayed neutral, no matter what he thought or heard. Sometimes participants tried to provoke the researcher and even offered surprising controversial responses. The researcher remained unfazed and did not offer personal opinions.

The researcher addressed the questions without stumbling, and he also indicated his knowledge of the topic by answering the questions addressed to him by the participants. A list of questions that were to be asked during the interview were provided to the participants and let them think about the questions for 5-10 minutes before beginning the interview and to let the interviewee seek clarification. By doing so, each participant received the same description of the study and the same explanation about why and how he or she was selected as a participant. This was a way to ensure consistency across the interviews.

The location selected for the interview was also important. Ideally, an interview is conducted in a private, quiet space with no distractions. To induce more candor from the participants, they were interviewed in their own office or in an environment of their preference.

3.8 Summary

This chapter reviewed methodology of this study. Initially, this chapter discussed the overall research design and procedures that were used during data collection and analysis. This chapter also discussed the participants, reliability, and validity of the study. Finally, the quantitative and qualitative data collection and analysis were addressed in the chapter.

CHAPTER IV

FINDINGS

4.1 Introduction

Chapter 4 discusses the results of both the quantitative and qualitative data. First, were the data collected from the survey instrument, and the results were reported in the quantitative data findings. Second, this chapter discussed the data that were collected from the interview instrument, and the results were reported in the qualitative data findings.

4.2 Results of Quantitative Data Analysis

4.2.1 Factor Analysis

Factor analysis is a technique that examines whether some variables that are being studied measure the same underlying construct. This analysis determines which variables are associated with each other and then sorts them mathematically into groups called factors. There are two types of factor analysis normally used in this type of exploratory research: Principal Axis Factoring and Principal Component Analysis. The method of factor analysis that was used in this study was called Principal Component Analysis; Principal Component Analysis lets a researcher create or simply a measurement scale into various components. That is because principal components analysis finds optimal ways of combining variables into a small number of subsets

(Factor Analysis versus PCA, n.d.). Additionally, PCA is designed to account for all the variance including those found in the correlation coefficients and error variance.

However, before data can be analyzed using factor analysis, five assumptions must be met. These include: multiple variables that can be measured at a continuous level, a linear relationship between the variables, sampling adequacy, suitability for data reduction, and no significant outliers. With respect to this data set, the assumptions that need to be tested for include suitability for data reduction, which is measured by correlation, and sampling adequacy, which is measured by the Kaiser-Meyer-Olkin Test (KMO) and Bartlett's Test (Laerd Statistics, n.d.).

4.2.1.1 Preliminary Analysis

A correlation matrix was used to check the relationships for patterns. First, the significant values were determined, and the results found that virtually all values were less than 0.05. Second, correlation coefficients were determined, and all of them were less than 0.9. The determinant value of these data was 0.0003010, which was higher than the required cutoff value of 0.00001. Thus, multicollinearity was not an issue for this study. None of the correlation coefficients were predominantly large, and all items in the survey instrument correlated fairly well; therefore, no need existed to remove any items/questions from the analysis.

4.2.1.2 KMO and Bartlett's Test

The Kaiser-Meyer-Olkin (KMO) test is used to indicate sampling adequacy, which is an assumption that must be met in determining the appropriateness of using

factor analysis, and values can range between 0 and 1. The KMO test can be used to determine the overall sampling adequacy of the sample or to measure each individual variable. In this study, the overall sampling adequacy was tested for.

Several guidelines exist for interpreting the results. Jolliffe's (2002) guideline for interpreting the test said that a "value of 0 shows the sum of partial correlations is large relative to the sum of correlations, which indicate diffusion in the correlations pattern; therefore, factor analysis is probably inappropriate" (p. 213). He also stated that "if the value is close to 1, patterns of correlations are quite compact and factor analysis indicates different and reliable factors" (p. 213). Kaiser (1974) created more precise guidelines for interpretation. He asserted that if the values were higher than 0.5 they were acceptable. Furthermore, he said that values between 0.5 and 0.7 should be considered mediocre, values between 0.7 and 0.8 should be considered good, values between 0.8 and 0.9 should be considered great, and values of more than 0.9 should be considered superb (Hutcheson & Sofroniou, 1999, p. 226-227). This study used Kaiser's interpretation; the value for this study was 0.93, which falls into the range of superb. Thus, these data are appropriate for factor analysis.

Additionally, Bartlett's test is used to test if a sample comes from populations with equal variances and if the variables have enough variation to be separated into components. This variation is called homoscedasticity, which is a necessary condition for factor analysis. According to Hutcheson and Sofroniou (1999), "a significant test tells us that the *R*-matrix is not an identity matrix; therefore, there are some relationships

between the variables we hope to include in the analysis” (p. 228). For this study, table 5 indicates that Bartlett’s test was significant at $p < 0.001$); hence, factor analysis was appropriate for this study.

Table 5
KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		.926
Bartlett's Test of Sphericity	df	7044.687
	Sig.	.000

4.2.1.3 Factor Extraction

Typically, four approaches are used. These include: 1) select the factors with eigenvalues of 1.00 or higher, 2) examining the scree plot of eigenvalues plotted against the factor numbers, 3) increasing the numbers of factors and stopping when all non-trivial variance is accounted for, 4) and using the number of factors that the theory being used would predict (Gorsuch, 1983)

In factor analysis, eigenvalues are used to condense the variance in a correlation matrix. "The factor with the largest eigenvalue has the most variance and so on, down to factors with small or negative eigenvalues that are usually omitted from solutions" (Tabachnick & Fidell, 1996, p. 646). Traditionally, only variables with eigenvalues of 1.00 or higher are considered worth analyzing (see Gorsuch, 1983, pp. 164-171).

All eigenvalues that were related with every liner factor were determined before extraction, after extraction, and after rotation. SPSS has found 57 linear factors in the

data set before extraction. The eigenvalues related with each factor signify the variance explained by that particular liner component. "The factor with the largest eigenvalue has the most variance and so on, down to factors with small or negative eigenvalues that are usually omitted from solutions" (Tabachnick & Fidell, 1996, p. 646). See Table 6 below.

Table 6
Communalities

Question	Initial	Extraction
1	1.000	.743
2	1.000	.746
3	1.000	.760
4	1.000	.614
5	1.000	.600
6	1.000	.588
7	1.000	.655
8	1.000	.593
9	1.000	.659
10	1.000	.598
11	1.000	.680
12	1.000	.665
13	1.000	.638
14	1.000	.536
15	1.000	.608
16	1.000	.622
17	1.000	.621
18	1.000	.627
19	1.000	.659
20	1.000	.577
21	1.000	.579
22	1.000	.660
23	1.000	.583
24	1.000	.593
25	1.000	.715
26	1.000	.604
27	1.000	.599
28	1.000	.614

Table 6. Continued

Question	Initial	Extraction
29	1.000	.583
30	1.000	.604
31	1.000	.600
32	1.000	.610
33	1.000	.675
34	1.000	.677
35	1.000	.622
36	1.000	.603
37	1.000	.744
38	1.000	.565
39	1.000	.515
40	1.000	.617
41	1.000	.632
42	1.000	.534
43	1.000	.632
44	1.000	.591
45	1.000	.684
46	1.000	.648
47	1.000	.703
48	1.000	.679
49	1.000	.721
50	1.000	.720
51	1.000	.698
52	1.000	.640
53	1.000	.625
54	1.000	.686
55	1.000	.716
56	1.000	.766
57	1.000	.550

Because one assumption was this study was that the factors might be correlated, oblique rotation was used. The result of this rotation was that factor 1 was found to explain about 52.01% of total variance. The first few factors indicated a large amount of

variance (particularly the first factor). SPSS extracted all factors with eigenvalues that were larger than 1, and five factors resulted.

Rotation influences the structure of the factors, and one consequence for these data is that relative importance of the five factors is matched. Before performing factor rotation, factor 1 explained considerable more variance than the remaining four (52.01%) compared to 4.06%, 2.92%, 2.49%, and 2.25%; however, after extraction, factor 1 explained 14.756 % of the variance compared to 12.77 %, 12,69 %, 12,56 %, 11.04 % for the other four factors.

Before and after extraction of communalities were run in SPSS. Principal component analysis was used, and all variance on the initial assumption was common; therefore, the communalities were all 1 before extraction. The communalities on the extraction assumption reflected the common variance in the structure of the data. The variance associated with item 1, which was 74.3 % was common variance.

Five factors were extracted using Kaiser's criterion. This criterion is accurate because the average of the communalities was greater than 0.6, and communalities were also greater than 0.7 after extractions. The average of the communities, after added them all of them up, was 0.65.

Figure 4 below indicates that a scree plot was also used that indicated the point of inflexion on the curve, and the curve started to tail off after four factors; a drop after four factors before a stable plateau was reached. All factors with eigenvalues above 1 because

communalities were also greater than 0.7 after extraction, and the average of the communalities was greater than 0.6. See Table 7 below.

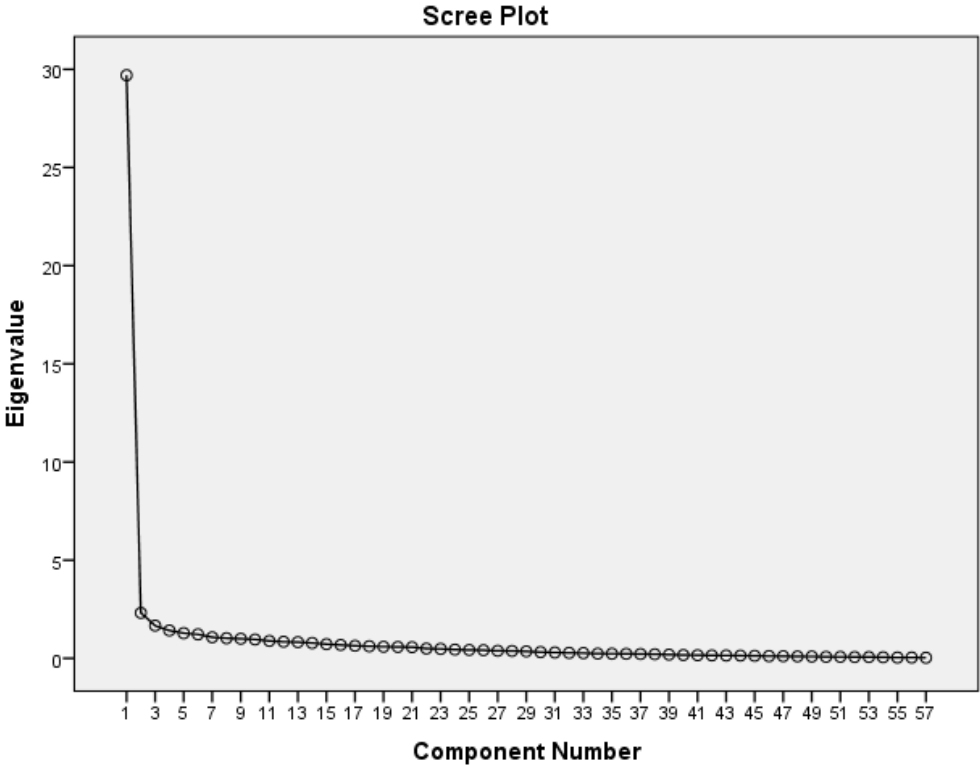


Figure 4. Scree Plot for Data That Underlying Factors.

Table 7
Rotated component matrix

Question	1	2	3	4	5
1	.755				
2	.761				
3	.618				
4	.491				
5	.641				
6	.604				
7	.639				
8	.565				
9	.524		.504		
10	.478				
11	.511				
12	.529				
13	.510				
14		.480			
15		.487			
16		.532			
17		.459			
18		.506			
19		.601			
20		.450			.434
21		.374			
22		.454			
23		.467			
24		.602			
25		.568			
26		.493			
27			.613		
28			.588		
29			.466		
30			.465		
31			.539		
32			.517		
33			.623		
34			.500		
35			.477		
36			.426		
37			.620		.520

Table 7. Continued

Question	1	2	3	4	5
38			.465		
39			.473		
40				.664	
41				.647	
42				.474	
43				.496	
44				.557	
45		.464		.474	
46				.462	
47					.601
48					.560
49					.609
50					.722
51					.631
52					.545
53					.643
54					.633
55					.669
56					.632
57					.422

Oblique rotation was used because factors were related to each other. To identify common themes, the content of the questions, which loaded onto the same factor, were examined. This analysis revealed that common themes existed among highly loading questions, which helped in recognizing content. The first highly loaded factor concerned a perspective on bilingual education. Therefore, this factor was labeled “beliefs about bilingual education in Turkey.” The second highly loaded factor was related to the benefits of using a bilingual education program; therefore, this factor was labeled “benefits of bilingual education.” The third highly loaded factor was related to how bilingual education is useful in an academic environment; therefore, this factor was

labeled “academic value of bilingual education.” The fourth highly loaded factor was about the relationship of the mother tongue to bilingual education; therefore, this factor was labeled the “right of knowing and using mother tongue.” The fifth highly loaded factor was about curricular issues; therefore, this factor was labeled “curriculum related issues.” Thus, this analysis indicated that the questionnaire included five sub-scales: 1) beliefs about the value of bilingual education in Turkey, 2) the benefits of bilingual education, 3) the academic value of bilingual education, 4) the right of knowing and using mother tongue, and 5) curriculum-related issues.

4.2.2 Descriptive Analysis

Table 8 below provides the statements highlighting the important points about bilingual education. This table indicates that respondents perceived that a potential bilingual education program would conserve a minority people’s cultural heritage, linguistic knowledge, religious, and ethnic identity in Turkey (Items 1, 2, 6, and 7). Additionally, they believe that a bilingual education program would increase understanding of language and cultural diversity and school attendance at the primary school level (Items 9 and 11). It would bring about a balance among ethnic structures by promoting linguistic and cultural diversity and helping to reduce ethnic conflicts and socialize people for full participation in society (Items 4, 5, 10, 12, and 13).

Table 8
 Percentage of participants concerning beliefs about the value of bilingual education

#	Item	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	Preserves minority groups' linguistic knowledge	5.71% (8)	7.14% (10)	7.14% (10)	65.71% (92)	14.29% (20)
2	Preserves cultural heritage	4.29% (6)	5.71% (8)	8.57% (12)	55.71% (78)	25.71% (36)
3	Assists immigrant acculturation to a new society	3.57% (5)	8.57% (12)	5.00% (7)	26.43% (37)	56.43% (79)
4	Helps to integrate minority people into society	6.43% (9)	7.86% (11)	8.57% (12)	29.29% (41)	47.86% (67)
5	Helps socialize people for full participation in the community	5.00% (7)	10.00% (14)	8.57% (12)	42.14% (59)	34.29% (48)
6	Preserves ethnic identity	5.00% (7)	10.00% (14)	13.57% (19)	36.43% (51)	35.00% (49)
7	Preserves religious identity	2.86% (4)	10.00% (14)	7.14% (10)	45.71% (64)	34.29% (48)
8	Increases language understanding	4.29% (6)	5.00% (7)	8.57% (12)	39.29% (55)	42.86% (60)
9	Increases understanding of cultural variety	5.00% (7)	9.29% (13)	3.57% (5)	35.00% (49)	47.14% (66)
10	Helps to reduce ethnic conflict	5.71% (8)	10.71% (15)	6.43% (9)	32.86% (46)	44.29% (62)
11	Increases attendance school at the primary school level	6.47% (9)	6.47% (9)	11.51% (16)	33.81% (47)	41.73% (58)
12	Brings balance among ethnic structures by overseeing the linguistic diversity	5.00% (7)	7.86% (11)	6.43% (9)	40.71% (57)	40.00% (56)
13	Bring balance among the ethnic structures by overseeing the cultural diversity	7.14% (10)	7.86% (11)	4.29% (6)	38.57% (54)	42.14% (59)

Note: The number of respondents was 140 for all statements, except for Item 11, which had 139 respondents. “1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, and 5 = Strongly Agree.”

Table 9 below shows the mean scores and standard deviation values of each item in Table 8. The highest mean score in Table was 4.24, which was “for assists immigrant acculturation to a new society.” This highlights that respondents perceived that a bilingual education program in Turkey would help immigrants to acculturate to a new society. The lowest mean score among the items was 3.76, which was for “preserves minority groups' linguistic knowledge.” This emphasizes respondents believed that a bilingual education would help the linguistic knowledge of minority groups. Table 9 also shows that the 4th and 10th items had the highest standard deviation value with values of 1.21, which were “helps to integrate minority people into society” and helps to “reduce an ethnic conflict.” This indicates a high level of differentiation in these two items. The 1st and 2nd items had the lowest standard deviation with a value of .98, which were “preserves minority groups' linguistic knowledge” and “preserves cultural heritage.” These reflect a low level of differentiation. According to Bland and Altman (1996), “a high standard deviation indicates a heterogeneous group” (p. 48).

Table 9
Perception scale on the beliefs of the value of bilingual education (Mean scores and standard deviation values)

#	Item	Mean	SD
1	Preserves minority groups' linguistic knowledge	3.76	0.98
2	Preserves cultural heritage	3.93	0.98
3	Assists immigrant acculturation to a new society	4.24	1.11
4	Helps to integrate minority people into society	4.04	1.21
5	Helps socialize people for full participation in the community	3.91	1.13
6	Preserves ethnic identity	3.86	1.15

Table 9. Continued

#	Item	Mean	SD
7	Preserves religious identity	3.99	1.04
8	Increases language understanding	4.11	1.05
9	Increases understanding of cultural variety	4.10	1.15
10	Helps to reduce ethnic conflict	3.99	1.21
11	Increases attendance school at the primary school level.	3.98	1.18
12	Brings balance among the ethnic structures by overseeing the linguistic diversity.	4.03	1.11
13	Brings balance among the ethnic structures by overseeing the cultural diversity.	4.01	1.20

Notes: The number of respondents was 140 for all statements, except for Item 11, which had 139 respondents. “1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, and 5 = Strongly Agree.”

Table 10 below provides an overall summary of the descriptive findings of the potential benefits of a program of bilingual education. This table indicates that a bilingual education program in Turkey was perceived as providing language skills and improving employment skills for minority groups (Items 1 and 2). This table also indicates that respondents say that a bilingual education program would increase the educational success of students, promote peace between different ethnic societies, and provide equality in educational settings (Items 3, 4, 5, and 6). Bilingual education, according to the respondents, promotes equality of opportunity among students and acceptance of cultural diversity (Items 7, 9, and 10). It also would help to solve social conflicts between different ethnic societies and psychologically makes them feel better (Item 11 and 12). Lastly, Table 10 showed that respondents believe the Turkish government should financially support bilingual education (Item 13).

Table 10
Percentage of participants about benefits of bilingual education

#	Item	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	Bilingual education can increase employment among the minority groups.	5.71% (8)	7.14% (10)	5.00% (7)	57.14% (80)	25.00% (35)
2	Bilingual education improves employment skills.	3.57% (5)	7.86% (11)	9.29% (13)	52.14% (73)	27.14% (38)
3	Students who complete their schooling in bilingual education can more easily learn a third language.	3.57% (5)	7.86% (11)	11.43% (16)	32.14% (45)	45.00% (63)
4	Bilingual education increases the students' educational success.	5.00% (7)	5.71% (8)	7.14% (10)	40.71% (57)	41.43% (58)
5	Bilingual education promotes peace among the members of a society.	5.00% (7)	4.29% (6)	6.43% (9)	42.14% (59)	42.14% (59)
6	Bilingual education contributes to social justice such as equal educational rights.	5.00% (7)	7.86% (11)	7.14% (10)	37.86% (53)	42.14% (59)
7	Bilingual education strengthens democracy.	4.35% (6)	7.25% (10)	7.97% (11)	36.23% (50)	44.20% (61)
8	Bilingual education promotes tolerance among students.	4.38% (6)	7.30% (10)	6.57% (9)	41.61% (57)	40.15% (55)
9	Bilingual education promotes equality of opportunity for students.	4.29% (6)	7.14% (10)	7.14% (10)	40.00% (56)	41.43% (58)
10	Bilingual education promotes acceptance of cultural diversity.	4.32% (6)	5.04% (7)	7.91% (11)	42.45% (59)	40.29% (56)
11	Bilingual education helps to resolve social conflicts among ethnic groups.	3.57% (5)	8.57% (12)	7.86% (11)	36.43% (51)	43.57% (61)
12	Bilingual education psychologically benefits students from ethnic minorities.	3.57% (5)	4.29% (6)	6.43% (9)	35.71% (50)	50.00% (70)
13	The Turkish government should financially support bilingual education.	5.00% (7)	6.43% (9)	2.14% (3)	31.43% (44)	55.00% (77)

Note: Item 8 had 137 respondents; Item 7 had 138 respondents, Item 10 had 139 respondents. All other items had 140 respondents. "1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, and 5 = Strongly Agree."

Table 11 below indicates the mean scores and standard deviation values of each item in Table 10. The highest mean score in this table was 4.25 for the statement “the Turkish government should financially support bilingual education.” This emphasizes the government in Turkey should financially support bilingual education. The lowest mean score was 3.89 for the statement “bilingual education can increase employment among the minority groups.” This emphasizes bilingual education adequately provides language skills to help minority groups in gaining employment. Table 11 also shows that the 6th item, which was “bilingual education contributes to social justice such as equal educational rights” had the highest standard deviation at 1.12, which indicates that a high level of differentiation exists in this item. The 2nd and 12th items, which were “bilingual education improves employment skills” and “bilingual education psychologically benefits students from ethnic minorities,” had the lowest standard deviations with a value of 1. This indicates that a low level of differentiation exists. According to Bland and Altman (1996), “a high standard deviation indicates a heterogeneous group” (p. 48).

Table 11

Perception scale on the benefits of bilingual education (Mean scores and standard deviation values)

#	In your opinion,	Mean	SD
1	Bilingual education can increase employment among the minority groups.	3.89	1.05
2	Bilingual education improves employment skills.	3.91	1.00
3	Students who complete their schooling in bilingual education can more easily learn a third language.	4.07	1.09
4	Bilingual education increases the students' educational success.	4.08	1.08
5	Bilingual education promotes peace among the members of a society.	4.12	1.05
6	Bilingual education contributes to social justice such as equal educational rights.	4.04	1.12
7	Bilingual education strengthens democracy	4.09	1.09
8	Bilingual education promotes tolerance among students.	4.06	1.08
9	Bilingual education promotes equality of opportunity for students.	4.07	1.08
10	Bilingual education promotes acceptance of cultural diversity.	4.09	1.03
11	Bilingual education helps to resolve social conflicts among ethnic groups.	4.08	1.09
12	Bilingual education psychologically benefits students from ethnic minorities.	4.24	1.00
13	The Turkish government should financially support bilingual education.	4.25	1.11

Notes: All items had 140 respondents, except for Item 7 with 138, Item 8 with 137 respondents, and Item 10 with 139 respondents. "1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, and 5 = Strongly Agree."

Table 12 below presents descriptive findings highlighting important points about the academic value of bilingual education. This table emphasizes students whose Turkish is not good enough to start school often do not continue their education (Item 1). Integrating minority group language courses in education might help minority students become successful in their education and reinforce their ethnic identity (Items 2 and 3). The children of different ethnic groups may lose fluency in their native language if courses are not offered in their native language (Item 4). Therefore, a bilingual education program in Turkey might increase the fluency and confidence of students in a second language for everyday communication and academic learning (Items 5, 6, and 7). This table also highlights that bilingual education builds strong relationships between different ethnic groups and has a positive effect on the academic achievement of all students (Items 8 and 9). Respondents said that bilingual education would contribute to the reduction of socio-economic inequalities and provide an opportunity for equal access to education for students having a different mother tongue than that of most students (Items 10 and 11). It will also foster interpersonal communication by means of its ability to bring individuals of diverse cultural backgrounds together (Items 12 and 13).

Table 12

Items and percentage of participants about academic value of bilingual education

#	In my opinion,	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	Language minority children whose Turkish is not enough to start school often do not continue their education.	5.71% (8)	8.57% (12)	9.29% (13)	46.43% (65)	30.00% (42)
2	Integrating different ethnic groups' language courses in schools will help them be successful in their education.	4.29% (6)	5.71% (8)	10.00% (14)	41.43% (58)	38.57% (54)
3	Integrating different ethnic groups' language courses in schools will help them reinforce their ethnic identity.	3.60% (5)	8.63% (12)	10.07% (14)	41.01% (57)	36.69% (51)
4	Different ethnic groups' children may lose fluency in their native language unless courses are not offered in their native language.	4.29% (6)	10.00% (14)	11.43% (16)	35.71% (50)	38.57% (54)
5	Children whose mother tongue is not good may encounter communication issues with their parents.	7.14% (10)	11.43% (16)	8.57% (12)	37.86% (53)	35.00% (49)
6	Bilingual education increases students' fluency in L2 for everyday communication and academic learning.	3.57% (5)	7.14% (10)	12.86% (18)	41.43% (58)	35.00% (49)
7	Bilingual education increases students' confidence in L2 for everyday communication and academic learning.	5.71% (8)	10.00% (14)	12.14% (17)	40.71% (57)	31.43% (44)

Table 12. Continued

#	In my opinion,	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
8	Bilingual education builds strong relationship between different ethnic groups.	3.60% (5)	5.04% (7)	8.63% (12)	35.97% (50)	46.76% (65)
9	Access to bilingual education will have a positive effect on all students' academic achievement.	2.88% (4)	7.19% (10)	8.63% (12)	35.97% (50)	45.32% (63)
10	Bilingual education will contribute to the reduction of socio-economic inequalities.	4.35% (6)	7.97% (11)	4.35% (6)	37.68% (52)	45.65% (63)
11	Bilingual education is an opportunity for equal access to education on part of the students having a different mother tongue than the majority of students.	4.32% (6)	7.19% (10)	5.04% (7)	39.57% (55)	43.88% (61)
12	Bilingual education will foster interpersonal communication with its ability to bring individuals from different cultural backgrounds together.	4.32% (6)	7.19% (10)	6.47% (9)	38.85% (54)	43.17% (60)
13	Bilingual education will enable minority students to be more psychologically comfortable.	5.04% (7)	7.91% (11)	5.04% (7)	33.81% (47)	48.20% (67)

Note: Items 3, 8, 9, 11, 12, and 13 had 139 respondents, Item 10 had 138 respondents. All other items had 140 respondents. "1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, and 5 = Strongly Agree."

Table 13 shows the mean scores and standard deviation values of each item in Table 12. The highest mean score in this table was 4.17 for “bilingual education builds strong relationship between different ethnic groups.” This emphasizes respondents believe bilingual education builds strong relationships between different ethnic groups. The lowest mean score was 3.82 for “children whose mother tongue is not good may encounter communication issues with their parents.” This highlights that children whose mother tongue is not good encounter communication issues with their parents. Table 13 also shows that the 5th item, “children whose mother tongue is not good may encounter communication issues with their parents.” had the highest standard deviation value at 1.23, which indicates that a high level of differentiation in this item. The 8th item, which was “bilingual education builds strong relationship between different ethnic groups,” had the lowest standard deviation value with a value of 1.03. This highlights that there was a low level of differentiation. According to Bland and Altman (1996), “a high standard deviation indicates a heterogeneous group” (p. 48).

Table 13

Perception scale on the academic value of bilingual education (Mean scores and standard deviation values)

#	In my opinion,	Mean	SD
1	Language minority children whose Turkish is not enough to start school often do not continue their education.	3.86	1.12
2	Integrating different ethnic groups' language courses in schools will help them be successful in their education.	4.04	1.05
3	Integrating different ethnic groups' language courses in schools will help them reinforce their ethnic identity.	3.99	1.07
4	Different ethnic groups' children may lose fluency in their native language unless courses are not offered in their native language.	3.94	1.14
5	Children whose mother tongue is not good may encounter communication issues with their parents.	3.82	1.23
6	Bilingual education increases students' FLUENCY in L2 for everyday communication and academic learning.	3.97	1.05
7	Bilingual education increases students' CONFIDENCE in L2 for everyday communication and academic learning.	3.82	1.15
8	Bilingual education builds strong relationship between different ethnic groups.	4.17	1.03
9	Access to bilingual education will have a positive effect on all students' academic achievement.	4.14	1.04
10	Bilingual education will contribute to the reduction of socio-economic inequalities.	4.12	1.09
11	Bilingual education is an opportunity for equal access to education on part of the students having a different mother tongue than the majority of students.	4.12	1.08
12	Bilingual education will foster interpersonal communication with its ability to bring individuals from different cultural backgrounds together.	4.09	1.08
13	Bilingual education will enable minority students to be more psychologically comfortable.	4.12	1.14

Notes: Items 1 through 7 had 140 respondents, Items 8, 9, 11, and 13 had 139 respondents, and Item 10 had 138 respondents. "1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, and 5 = Strongly Agree."

Table 14 provides an overall summary of the descriptive findings about the right of knowing and using a mother tongue. This table highlights that the mother tongue should not be forbidden in public (Item 1). The findings also show that respondents believe that a mother language is an inseparable element of their culture, and everyone should have the right to learn his or her mother tongue (Items 2, 3, and 4). This table also indicates that speaking the mother tongue in school increases self-confidence and thinking skills, and gives speech freedom (Items 5, 6, and 7).

Table 14
Items and percentage of participants about right of knowing and using mother tongue.

#	Statement	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	No languages should be forbidden to be taught or learned.	6.67% (9)	5.19% (7)	3.70% (5)	48.15% (65)	36.30% (49)
2	One's mother language is an inseparable element of one's culture.	2.94% (4)	6.62% (9)	4.41% (6)	45.59% (62)	40.44% (55)
3	Everyone has the right to learn his or her mother language at school.	3.65% (5)	9.49% (13)	4.38% (6)	32.85% (45)	49.64% (68)
4	Children starting their education with a language that they do not know are at a disadvantage when compared to other students.	3.65% (5)	6.57% (9)	5.11% (7)	34.31% (47)	50.36% (69)
5	Speaking the mother tongue in school increases self-confidence.	6.62% (9)	5.88% (8)	5.88% (8)	38.97% (53)	42.65% (58)
6	Speaking the mother tongue develops thinking skills.	3.68% (5)	5.15% (7)	8.09% (11)	33.09% (45)	50.00% (68)
7	Speaking the mother tongue gives speech freedom.	3.70% (5)	5.93% (8)	6.67% (9)	33.33% (45)	50.37% (68)

Note: Items 1 and 7 had 135 respondents, Items 3, 5, and 6 had 136 respondents, and Items 3 and 4 had 137 respondents. "1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, and 5 = Strongly Agree."

Table 15 below indicates the mean scores and standard deviation values of each item in Table 14. The highest mean score in this Table was 4.21, which emphasizes children who are ethnically different than Turkish are suffering from language issues at schools. All the mean scores were relatively high ranging from 4.02 to 4.15, which indicates that respondents believed that speaking the mother tongue develops thinking skills and gives speech freedom. Among the scores the lowest mean score was 4.02 for “no languages should be forbidden to be taught or learned.” Table 14 shows that the 5th item had the highest standard deviation value with 1.15 for “speaking the mother tongue in school increases self-confidence,” which indicates that a high level of differentiation in this item. The 2nd item, which was “one’s mother language is an inseparable element of one’s culture,” was the lowest standard deviation value with a value of .98, showing a low level of differentiation. According to Bland and Altman (1996), “a high standard deviation indicates a heterogeneous group” (p. 48).

Table 15
Perception scale on the right of knowing and using mother tongue (Mean scores and standard deviation values)

#	Items	Mean	SD
1	No languages should be forbidden to be taught or learned.	4.02	1.10
2	One’s mother language is an inseparable element of one’s culture.	4.14	0.98
3	Everyone has the right to learn his or her mother language at school.	4.15	1.11
4	Children starting their education with a language that they do not know are at a disadvantage when compared to other students.	4.21	1.05
5	Speaking the mother tongue in school increases self-confidence.	4.05	1.15
6	Speaking the mother tongue develops thinking skills.	4.21	1.04
7	Speaking the mother tongue gives speech freedom.	4.21	1.05

Note: Items 1 and 7 had 135 respondents, Items 2, 5, and 7 had 135 respondents, and Items 3 and 4 had 137 respondents.

Table 16 below provides an overall summary of the descriptive findings about curriculum-related issues. This table emphasizes that a curriculum should be designed for a bilingual education model in Turkey (Item 1). Respondents believed that an education program in Turkey should focus on speaking, listening, writing, reading, and on the development of vocabulary (Items 2, 3, 4, 5, and 6). Universities should open language teacher training departments for teachers who are going to teach in two languages (Item 7). This table also highlights that teachers should demonstrate their proficiency in both languages before they can teach in bilingual classrooms, and materials used in schools should be available in both languages (Items 8 and 9). Lastly, models of bilingual education programs from different countries should be considered as samples for developing a bilingual education model in Turkey (Items 10 and 11).

Table 16

Items and percentage of participants about curriculum related issues

#	Statement	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	A curriculum should be designed for a bilingual education model in Turkey.	5.00% (7)	5.71% (8)	3.57% (5)	49.29% (69)	36.43% (51)
2	Bilingual education programs should focus on speaking.	3.60% (5)	7.91% (11)	4.32% (6)	53.24% (74)	30.94% (43)
3	Bilingual education programs should focus on listening.	5.80% (8)	6.52% (9)	5.80% (8)	29.71% (41)	52.17% (72)
4	Bilingual education programs should focus on writing.	5.04% (7)	9.35% (13)	3.60% (5)	33.09% (46)	48.92% (68)
5	Bilingual education programs should focus on reading.	4.35% (6)	8.70% (12)	2.17% (3)	38.41% (53)	46.38% (64)
6	Bilingual education programs should focus on the development of vocabulary.	5.80% (8)	7.97% (11)	6.52% (9)	44.20% (61)	35.51% (49)
7	Universities should open language teacher training departments for teachers who are going to teach in two languages.	5.71% (8)	6.43% (9)	3.57% (5)	43.57% (61)	40.71% (57)
8	Teachers should demonstrate their proficiency in both languages before they are allowed to teach in bilingual classrooms.	5.00% (7)	6.43% (9)	5.71% (8)	40.71% (57)	42.14% (59)
9	Materials used in schools should be available in both languages.	4.29% (6)	6.43% (9)	5.00% (7)	33.57% (47)	50.71% (71)
10	The government should finance the preparation of school materials.	2.88% (4)	5.04% (7)	2.16% (3)	29.50% (41)	60.43% (84)
11	Different countries bilingual education models should be considered as a bilingual education model in Turkey.	4.32% (6)	8.63% (12)	3.60% (5)	23.74% (33)	59.71% (83)

Notes: Items 3, 5, and 6 had 138 respondents; Items 2, 4, 10, and 11 had 139 respondents. The remainder had 140 respondents. “1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, and 5 = Strongly Agree.”

Table 17 shows the mean scores and standard deviation values of each item in Table 16. The highest mean score in this table was 4.26, which was for the statement “the government should finance the preparation of school materials.” This indicates that respondents believed that the government should financially support the preparation of school materials. The lowest mean score was 3.96, which was “bilingual education programs should focus on the development of vocabulary.” This finding suggests that respondents believed that bilingual education programs should focus on the development of vocabulary. Table 17 also shows that the 3rd and 4th items, which were “bilingual education programs should focus on listening” and “bilingual education should focus on writing” had the highest standard deviations at 1.16, which indicates that a high level of differentiation existed for this item. The 10th item, which was “the government should finance the preparation of school materials,” had the lowest standard deviation value at .97 that emphasizes a low level of differentiation. According to Bland and Altman (1996), “a high standard deviation indicates a heterogeneous group” (p. 48).

Table 17
 Perception scale on curriculum related issues (Mean scores and standard deviation values)

#	Items	Mean	SD
1	A curriculum should be designed for a bilingual education model in Turkey.	4.06	1.04
2	Bilingual education programs should focus on speaking.	4.00	1.00
3	Bilingual education programs should focus on listening.	4.16	1.16
4	Bilingual education programs should focus on writing.	4.12	1.16
5	Bilingual education programs should focus on reading.	4.14	1.10
6	Bilingual education programs should focus on the development of vocabulary.	3.96	1.13
7	Universities should open language teacher training departments for teachers who are going to teach in two languages.	4.07	1.10
8	Teachers should demonstrate their proficiency in both languages before they are allowed to teach in bilingual classrooms.	4.09	1.09
9	Materials used in schools should be available in both languages.	4.20	1.08
10	The government should finance the preparation of school materials.	4.40	0.97
11	Different countries bilingual education models should be considered as a bilingual education model in Turkey.	4.26	1.14

Notes: Items 3, 5, and 6 had 138 respondents; Items 2, 4, 10, and 11 had 139 respondents. The remainder had 140 respondents.

In summary, the analysis recognized common themes among highly loading statements and indicated that the questionnaire could be divided into five sub-scales: 1) beliefs of bilingual education in Turkey, 2) benefits of bilingual education, 3) academic value of bilingual education, 4) right of knowing and using mother tongue, and 5) curriculum- related issues. Taken as a whole, the sub-scales indicated that respondents believed that a bilingual education program would conserve the cultural heritage, linguistic knowledge, religious, and ethnic identity of minority peoples in Turkey. They

strongly believed that such a program would increase the educational success of minority students, promote peace between different ethnic groups, and provide equality in education. A bilingual education program would build strong relationship between different ethnic groups. A mother language is an inseparable element of someone's culture, and everyone has the right to learn his or her mother tongue according to the respondents.

4.3 Results of Qualitative Data Analysis

The interviewees' answers were gathered and reviewed. The data were transcribed, and initial interpretive and descriptive categories were developed based on evidence presented in the transcripts, the literature review and the conceptual framework that guided the study. There were 12 interviewees who participated the study; 6 of them were Turkish and the other 6 were had ethnic backgrounds other than Turkish. Ten of the participants were interviewed in the United States, and interviews via Skype™ were conducted for other 2 participants who lived in Turkey.

Overall, the study found that respondents believed a bilingual education program might have highly affirmative influences on minority groups in Turkey. The common idea that was found from the perspective of the interviewees was that a bilingual education program in Turkey might preserve the linguistic knowledge and cultural heritage of minority groups and help to integrate individuals or groups into mainstream society. Such a program might also increase understanding of languages and cultural variety, and create strong relationships between different ethnic groups.

The study also found that a bilingual education program, according to the common opinions of all the interviewees, might provide affirmative action with respect to the academic achievements and integration of minority groups into society at large. Interviewees felt that a bilingual education would provide language skills that help in gaining employment and increasing the educational success of students. They also felt that bilingual education would promote peace among different ethnic groups in Turkish society.

Emergent themes in the interview were coded under seven subheadings: 1) Equality in Schooling and Society, 2) Academic Achievement, 3) Language Barrier, 4) Discriminations and Political Unrest, 5) Rights of Mother Tongue and Elective Courses, 6) Cultural Awareness, and 7) Implications of a Bilingual Education Program from other countries.

4.3.1 Theme One: Equality in Schooling and Society

According to respondents, a bilingual education program in Turkey could provide an opportunity for students who are ethnically different than others to have equal access to education. Equal educational environment has been found to help students from minority groups to achieve academic success. For instance, Krashen (2000) asserted that bilingual education can contribute to the reduction of socio-economic inequalities and enable minority students to be more psychologically comfortable.

All interviewees who were not ethnic Turks stated that they had many difficulties during the school years because they were unable to speak with teachers in their mother

tongue. Typically, language minority students who begin schooling with poor Turkish language skills usually do not pursue their education (Krashen, 2000). One of the interviewees who was ethnically different than Turkish said:

We couldn't speak Turkish, and our teacher couldn't speak our native language. This was a very big issue for us. We all who could not speak Turkish failed all our homework and exams. There were 46 students in our class. There were only 9 students who didn't know Turkish. We all failed the class at the end of our first year of elementary school. Since we failed in our first year of schooling, we didn't want to continue our education. That was affected our further education experience negatively (Interviewee 8: Kurd).

This interviewee also stated that because minority students do not have equal opportunities in the classroom they might fail in their first and/or second year of elementary school, or they might not want to continue their schooling. Most minority children in Turkey do not continue their education and drop out of school because there is not equal access to knowledge through education (Kaya, 2015).

According to both Turkish and the interviewees who had ethnically different backgrounds, bilingual education presents an opportunity for equal access to education on part of the students having a different mother tongue than most students. For example, an interviewee who was a teacher and had a different ethnical background than Turkish stated that:

I had a student; a fifth-grade special needs student. The student was considered to have high-level special needs. I realized that his major issue was language for sure. In fact, when I spoke Arabic (Arabic is my first language) with him, he communicated very well. We as teachers first solved his language issue by teaching him the Turkish language. Now he is 21 years old, and this is his second

year in medical school. I think if minority students receive a fair education, perhaps they will have a better future. (Interviewee 12; Arab).

He also asserted that, if the government could at least develop a local bilingual education program, this program might help most minority students who are suffering from problems caused using the Turkish language. This opinion agrees with that of Cummins (2008) who also asserted that all minority students could have equal opportunity if they were taught within a bilingual education program.

Bilingual education, according to both the Turkish and the interviewees who had ethnically different background, fosters interpersonal communication with its ability to bring individuals from diverse ethnic groups together. For example, a Turkish interviewee who was a teacher stated that

One of fifth grade student, called M, had many challenges in the classroom since he did not have equal opportunities like other students. This student was well-spoken in Arabic. He was speaking Arabic very correctly with his friends and had very good communication with them and his teachers. But he couldn't communicate in Turkish. And he didn't understand anything in classes. Just some of teachers were trying to help him since they could speak Arabic, but it was not enough for him to be successful in his classes. I was so sad for him. He was really adorable! (Interviewee 2: Turk).

The interviewee also stated that most minority group children do not want to continue their education because they do not have equal opportunities in the classrooms (Interviewee 2: Turk). This situation has created problems across Turkey because most minority people in the country are not educated, and thus they either cannot find a job or are not in an advantageous position in their job (Kaya, 2015).

Some of the interviewees who were ethnically different asserted that many minority students are not equal in the education system in Turkey, and they are afraid of teachers. An interviewee who had a different ethnical background in Turkey shared his memory about a teacher who made him scared in class. He stated that:

One day, one of the teachers called me to stand in front of the blackboard. The teacher started asking, “Did you wash? Did you wash your face and hands? Did you brush your teeth?” After he asked these questions, I answered right away saying ”No, I didn’t, I swear I didn’t, I swear to God I didn’t do anything.” Since I didn’t understand him I thought he was blaming me for something. Afterwards, I understood what was going on (Interviewee 7: Laz).

He also stated that such examples are very common for minority students in Turkey. They do not have equal opportunities in school or any other social environments. A bilingual education program might be a remedy for minority students who suffer from language or equality issues.

A bilingual education program in Turkey, according to some of the Turkish interviewees, might contribute to the reduction of socio-economic inequalities. For instance, a Turkish interviewee stated that:

Special measures should be implemented for students who, due to poverty and socio-economic conditions, do not have equal educational opportunities and are at risk of dropping out of school; for example, scholarships should be given to students from disadvantaged groups, a special monitoring system should be established to ensure the attendance of these students and, in cases of absenteeism, the school should take special measures to resolve the problem (Interviewee 6: Turk).

This will make students more successful in their education and help them socialize for full participation in the community. The government should support minority students who have lower income, and they should provide scholarships for them.

In addition to these, according to a non-Turkish interviewee, there is equality in education and minority students are not feeling ostracized in the society in Turkey. The interviewee stated that

I have different background than Turkish, but I didn't encounter any problem because of my ethnic background. When I started the elementary school, I had poor Turkish, but none of my friends or teachers treated me as if I am ethnically different than them (Interviewee 12: Arab).

The interviewee also stated that teachers at school helped him to learn Turkish language. He said teachers were going his home to practice his Turkish and to help him in different subjects such as math.

To conclude, every student should be fundamentally equal when they enter the schools or educational environments (Cummins, 2008); however, students who don't speak Turkish have an unfair disadvantage in Turkish educational system. Interviewees said that all students in Turkey are essentially equal when they enter the educational atmosphere; however, students who do not speak Turkish are at a disadvantage in the Turkish educational system.

4.3.2 Theme Two: Academic Achievement

According to Ngai (2002), the goals of bilingual education are fostering academic achievement, assisting immigrant acculturation to a new community, enabling

native speakers to learn a second language, conserving a minority group's linguistic and cultural heritage, and advancing national language resources. Both the Turkish and the interviewees who were ethnically different than the Turkish asserted that academic achievement is vital for minority people because, if they are not going to be educated or attend a university, they might be unable find a job and be involved in the community.

Most of the interviewees, Turkish and non-Turkish, highlighted that children should reach the required level of academic proficiency in class; otherwise, they would not have a bright future. While students develop their language capabilities, they can also learn such subjects as math, science, and history. One interviewee, not Turkish, shared his memory when he was a teacher in an elementary school in Bitlis, in which the majority of population is not Turkish in eastern Turkey. He stated that

...Since I know Zaza, I taught every subject in Zaza. If I didn't know students' mother tongue, they would learn nothing for sure. I also taught them the Turkish language additionally. I stayed there 8 years, and most of my students learned Turkish. I am currently a faculty member in an institution in Istanbul. All my students who learned Turkish in Bitlis [a town in eastern Turkey] got admission in different universities all over Turkey. Some of them are in Istanbul in my institution, and we still keep in touch. All in all, teaching in mother tongue is very helpful for minority children's academic success. I think there should be a bilingual education model in Turkey. If I didn't teach them in two languages, I believe they wouldn't be able to get an admission from any universities (Interviewee 10: Zaza).

He also highlighted that being bilingual increased the fluency and confidence of students in a second language for their academic learning and daily communication. Some Turkish interviewees also argued that all minority students in Turkey should be helped to

achieve academic success, and the government should bring a local bilingual education program to places in which most of the minority people live. A common idea of all interviewees was that many different minority groups reside in Turkey, and many of them do not pursue their education because they have language issues related to their ethnic background. Access to a bilingual education program might have an affirmative outcome on the academic achievement of all minority students.

One problem in Turkey today is that related to the Syrian refugee crisis. O'Hanlon (2017) found that “almost 800,000 Syrian refugee children, aged between 7-18 in Turkey are not registered in formal education programs and large numbers of youth require access to skills training, language programs and higher education” (p. 65). This was an issue that interviewees recognized. As one Turkish interviewee noted, refugee students should be helped by being taught in their native language as the main language of instruction, that social inclusion in schools should be practiced, and that these refugee students should be provided with academic support. Therefore, she stated that a bilingual education program might provide a remedy for both Syrian and the children of other minority groups in Turkey. Such a program might also positively support the academic success of minority students.

In addition to these, according to a Turkish interviewee, necessity of a bilingual education program is not a primary issue to be discussed in education system in Turkey. She stated that

A person who does not want to be educated cannot go to school. This is not related with anyone's ethnic, linguistic, or cultural background. I had many

friends who were ethnically different than us and who had great opportunities to get a very good education. However, most of them didn't complete their degrees because they were thinking they would not gain much money after they complete their degree (Interviewee 1: Turk).

She stated that a bilingual education is not necessary for the country because all minority people have to learn Turkish and this is the official language in the country.

A common idea among all the interviewees was that students should receive an education in their mother tongue; otherwise, their academic achievement might be affected negatively and they might not have a bright future. Because the cultural backgrounds of teachers and the language of the textbook are different from those of the minority students, the development of their problem-solving skills and learning experiences and their knowledge of "how things work" might be hindered (Cummins, 2000).

4.3.3 Theme Three: Language Issues

Many scholars believe that language is a critical factor with respect to the academic achievement of minority group students (Baker, 2011; Cummins, 2000; Krashen, 1996; Bialystok, 1991). They also believe that the linguistic rights of minority students should be protected to encourage them to communicate in both public and private spheres. They should also be allowed to receive education in their mother tongue and speak their language legally (McQuillan & Tse, 1996).

In this study, most of the interviewees, whether Turkish or non-Turkish, highlighted the opportunity to use their own language by minority groups could be of

crucial importance because using their own language protects their culture and identity and participation in public life. One of the interviewees, who was ethnically Turkish and worked in the eastern part of Turkey, highlighted important points regarding the language issues in eastern and southeastern part of Turkey. He stated that:

Language is a big issue in the eastern part of Turkey where most of the people speak their mother tongue in public. For instance, I work in an institution in Sakarya now and everyone knows Turkish and all classes are taught in Turkish here. However, when I was in Diyarbakir as a primary school teacher, I had a difficult time since almost everyone was speaking Kurdish. Some of my students even didn't know what is the meaning of "come" or "go" in Turkish. They learned nothing in my classes because I was teaching all subjects in Turkish. That was making me feel very bad. Neither their parents nor anyone else around them were speaking Turkish. I think the government should at least have a local bilingual education program in these territories. Otherwise, most of the students will not benefit from opportunities in Turkey. No one can find a job with only Kurdish or Laz or Arabic in Turkey (Interviewee 5: Turk).

He stated that a local bilingual education program in these territories could help minority students to gain a better education for their future. If this language issue is solved, minority students can have equal opportunities in educational environments, and they can feel more comfortable in being involved in society at large.

Integrating language courses of different ethnic groups in schools, according to an interviewee whose origin was Turkish, could help minority groups be successful and in their education and reinforce their ethnic identity. This interviewee stated that

I have a friend of mine who was studying the university entrance exam after he completed his high school. His Turkish was not very good, but he was very smart. In his first time, he failed the exam because his Turkish was not good enough to be successful. For the second time, he initially studied Turkish

language for about 6 months. After 6-month period, he started studying the actual exam for about 3 months. He got a very high score, and he attended one of the best universities in Turkey. My point is here that if the government will solve the language issue in the country, I strongly believe people from different ethnic groups will be educated very well and integrate with other people (Interviewee 6: Turk).

She also stated that currently many minority students are suffering from the language issue. If the government could resolve this problem, many minority students could be better educated and more involved the community. Thus, the government should find a solution for minority students who fail in state exams and do not continue their education because of the language issue.

All interviewees, whether Turkish or non-Turkish, emphasized that students who complete their schooling in a bilingual education program can more easily learn a second and third language, and this program increases the educational success of students. They also indicated that population in the eastern and southeastern parts of Turkey are not educated well. These regions have fallen way behind in education since people in these territories have language issues when compared to the western part of Turkey. Very few people are going to university in this area. Because most of them fail in their first year of elementary education, they do not continue pursuing their education. Therefore, very few people are educated in these regions. Interviewees also stated that an education system like a bilingual education program should teach them in two languages.

All interviewees were in agreement that a bilingual education program in Turkey might increase school attendance and help reduce ethnic conflicts. In some measure, that

is because everyone could express themselves very well in their native language and could feel more comfortable (Rossell & Baker, 1996). Some of the non-Turkish interviewees stated that a mother tongue shouldn't be destroyed because destroying a language means destroying an identity. If children are going to be educated in their mother tongue, they will be more successful in their academic life as well. Therefore, a bilingual education might help the children of minority groups for educational purposes. Likewise, this type of education could preserve their linguistic backgrounds, cultural heritage, and ethnic and religious identity.

Three of the interviewees whose origins were Turkish were of the opinion that bilingual education strengthens brain development. Bilingual education develops the functions and the shape of certain parts of the brain (Smith, 1994). Children who are bilingual easily deal with conflict situations. An interviewee highlighted that

Knowing more than one language makes children have strong memories. They can learn the second language easily. They are also cognitively more creative and innovative than other children who know only one language. Being bilingual gives children more global perspectives. If children learn a second language at a young age, this language will be like a native language (Interviewee 9: Kurd).

According to all interviewees, many problems are present in the education system, but language remains one of the biggest issues in education for minority students in Turkey. Particularly, one non-Turkish interviewee noted serious problems regarding the Laz, Arabic, and Kurdish languages. He stated that:

There are serious language issues in the education system in Turkey. For instance, there are many Laz people and the majority of them live in the Black Sea Region in Turkey. Currently, even kids who live in this territory cannot

speaking Laz because they were not taught in their mother tongue. I think we need to open some courses at schools. These courses should require professionally trained teachers. Because of the lack of faculty members, teachers are not trained in the field. Besides, a curriculum is needed. I think the government should work on it (Interviewee 7: Laz).

He also stated that all students of minority groups should be considered in the country's educational framework, and the government should find a way for minority students to continue their education. Doing so is critical for developing a future generation of well-educated Turkish citizens. As one interviewee, whose origin is ethnically different than Turkish indicated, minority languages should not be forbidden in teaching and learning. This interviewee also stated that language is a critical issue for minority groups, particularly among the Syrian refugees, in Turkey.

Such training is important with respect to the educational future of Turkey, particularly in light of the Syrian refugees now living in Turkey. Today, more than 3 million Syrian refugees who are resident in Turkey, and they all suffer from not being involved in the society. Because they speak Arabic and not Turkish, they cannot continue their education (Kaya, 2015). As one interviewee said "the government started considering about a bilingual education program for Syrian refugees; however, they do not do anything for our country's minority ethnic groups." He continued "they provide many opportunities for Syrian refugees, but they do not consider their citizens who are ethnically different than majority groups in Turkey" (Interviewee 12: Arab). He highlighted that language programs should be provided for both Syrian children and

other minority children who are ethnically different from majority children to facilitate social integration and to provide access to education.

Another interviewee whose origin was Turkish observed that, “many Syrian children have been out of school for three or more years and need specialized support to reintegrate into formal education programs, and academic support is needed for those already in school.” He also said that “the government started opening bilingual schools for Syrian refugees; however, they do not allow the opening of any bilingual schools for minority people who are ethnically different” (Interviewee 5: Turk). However, most interviewees indicated that the government should build a bilingual education program for both Syrian refugees and minority people who suffer from the language.

On the contrary of all interviewees, a Turkish interviewee stated that language is not a main problem in Turkey. According to this interviewee, the main problem is they feel they are losers. She also said

Language is not a serious issue for minority people. Since they inhabit in Turkey and the official language of the country is Turkish, they all have to learn Turkish language. The government should allow them to learn and use their language in public, but minority languages shouldn't be spoken officially (Interviewee 1: Turk).

The government should teach Turkish language to the minority students. If they learn Turkish language, they can be successful in school.

Restrictions on language rights can impede minority groups indirectly (Gersten, 1985). A bilingual education program could resolve this language issue among different ethnic groups in Turkey. This is essential for minority students who have language

issues related to continuing their education and being successful in schooling. According to most interviewees, a bilingual education program could also solve the conflicts among different ethnic groups and thus allow them to understand each other better.

4.3.4 Theme Four: Discriminations and Political Unrest

Linguistic and cultural rights are separate from political rights (Porter, 1990). Studies have shown that the purpose of culture is to empower the effectiveness and dignity of language instead of using language as an instrument in the service of political purposes (Ngai, 2002; Lasagabaster, 2001; Hakuta, 1990). The most realistic way to eliminate the discrimination between majority and minority students when they begin school is to use their mother tongue in education within a bilingual education model (UNESCO, 1974).

One faculty member, of Kurdish background, indicated that ethnic and political discrimination exists when someone is either hired or promoted in the governmental environment. He stated that

When I was a teacher in Istanbul, I realized that many teachers tend to hide their Arab, Kurdish, or Laz origins. Whenever I talk about my identity, I realize that the atmosphere changes suddenly. You cannot get any managerial position if you disclose your Arab, Kurdish or Laz identity. We were discriminated [against] (Interviewee 11: Kurd).

He also stated that he believed that all ethnic groups should be treated equally. He said we all are “brothers,” and this is our country. “We love our country. No one has the right to discriminate us according to our ethnic, religious, or political backgrounds” (Interviewee 11).

All interviewees stated that students who cannot speak Turkish at home (instruction is in Turkish and Turkish is their second language) have a considerably lower performance in class than their peers for whom Turkish is the language spoken at home. However, they believed that these students should not be discriminated against because of their lower performance because their language causes this problem. For example, one of the interviewees whose origin is Turkish stated that

... when I was working in an elementary school in Istanbul, I realized that some different minority groups' students had very good Turkish, and they were very successful in their classes. When I talked these students' parents, they said that they always spoke Turkish at home. I think this has a big influence on students' achievement in their classes. In other words, children who speak Turkish at home perform at a level two years ahead of peers who do not speak Turkish at home (Interviewee 5: Turk).

The education system in Turkey, according to the interviewees whose origins were both Turkish and other than Turkish, is used as a vehicle to indoctrinate "a single political-social ideology" that is dominant in the country and to encourage young people to adopt a particular way of thought and lifestyle. Educational rights aligning with international standards should be considered an essential goal to solve the many issues in the education system in Turkey. These interviewees also affirmed that the existing administrative and legal mechanisms in Turkey are inefficient and not understandable. Turkey does not have legislation to prohibit discrimination in educational environments such as equality among the students. One interviewee stated that "it is very difficult to reveal the full extent of discrimination that exists within the education system" (Interviewee 3: Turk).

A Turkish interviewee said that a bilingual education could prevent minority people from discrimination. He continued saying

Guidance teachers should work at schools attended by minority students who have different ethnic background. Teachers who are going to be employed in this position should be chosen preferably from among teachers who speak the mother tongue of children at that school as well as the official language of the country, and orientation training should be provided for these teachers before they take up their positions (Interviewee 3: Turk).

He also highlighted that teachers who would like to teach in bilingual classrooms should be certified to be more productive. Therefore, some departments should be opened at universities to train teachers concerning how they are going to teach in bilingual classrooms and how they should act with respect to students from different ethnic groups. These methods could at least help in preventing discrimination in schooling.

An interviewee who had a different ethnical background than Turkish highlighted that minority students suffer from many challenges such as language, culture, and identity among others. He said that minority students are not being acted equally. He stated that

I know a school, which put different ethnic groups' children in a different classroom. The placing of students in a separate class or row due to their ethnic origin or color should be clearly prohibited; legal proceedings should be brought against teachers and school administrators who do not observe this prohibition (Interviewee 9: Kurd).

He said that minority students should be equal to other students in school. They should not be situated in a different classroom because they are ethnically distinct from others.

Most minority students who were placed in a different classroom failed and did not make any progress.

A bilingual education program, according to both Turkish and non-Turkish interviewees, could strengthen relationships and help solve conflicts between different ethnic groups. However, a Turkish interviewee stated that “ I am very positive toward a bilingual education program in Turkey, but there is no guaranty that it may cause a segregation between different ethnic groups in the future” (Interviewee 6: Turk). The education system should have goals to protect the rights of students in education and should be reformed to reflect international standards with a focus on “egalitarian, pluralistic, scientific, and democratic values.” Another Turkish interviewee stated, “politicians are against a potential bilingual education program in Turkey because they think it will cause a segregation among different ethnic groups.” He said, “over 50 countries have bilingual education programs, and we didn’t hear of segregation between any ethnic groups” (Interviewee 5: Turk). Many believe that education in a mother tongue will not lead to segregation in Turkey, but rather may promote synergy between majority and minority groups (Kaya & Aydin, 2013; UNESCO, 1974).

An interviewee of a different background than Turkish asserted that a bilingual education program in Turkey would contribute to social justice such as equal educational rights. Bilingual education promotes equality of opportunity and acceptance of cultural diversity for students. He also emphasized that schools should clearly prohibit discriminatory treatment including harassment based on the minority background and

beliefs of students. This issue should be taught to students as a subject or classroom activity and should be officially placed in school curricula to prevent this type of discriminatory treatment.

All interviewees asserted that the Turkish government should support a bilingual education program. This program could prevent minority groups from discrimination.

An interviewee who is ethnically different than Turkish stated that:

I had difficulty with understanding classes when I started the school. I needed to study very hard. But it was difficult to understand subjects that I had never seen before. I didn't have friends because I was not able speak Turkish. They teased with my language, and they called me lazy. No one wanted to play with me. This made me feel very sad. If I didn't want to go to the school, students teased with my language (Interviewee 7: Laz).

These issues indicate that a bilingual education program is necessary in Turkey to protect the rights of minorities and prevent them experiencing any discrimination.

Thus, according to the interviewees, the government should consider a bilingual education program to solve linguistically based discriminations and political conflicts among different ethnic groups. This bilingual education program could protect the linguistic and cultural rights minorities with the result that minority students would feel more comfortable.

4.3.5 Theme Five: Rights of Mother Tongue and Elective Courses

Accessing education is one of the most important rights for human beings (UNESCO, 2003). The right of mother-tongue education is important for a child to have equal access to education and benefit from education with other children (Skutnabb-

Kangas, 2000). Therefore, mother tongue education has a crucial role in ensuring school attendance, increasing educational quality and integrating students into society (Fishman, 1972).

An interviewee whose origin is different than Turkish asserted that the Turkish constitution should guaranteed the right to receive mother tongue education for all minority groups in Turkey. Specific regions in which minority people are outnumbered should have a local bilingual education curriculum to be taught in the mother tongue. He also stated that the government should have an appropriate bilingual education model for minority groups according to their locations and the needs of their communities. He also stated that “the essential legislation should come out for minority groups who want to create and run their own educational institutions; and they should be guaranteed that they will not face any political obstacle or arbitrary treatment” (Interviewee 8: Kurd).

Another interviewee whose origin was Turkish stated that universities should open departments on this subject and train teachers who are going to teach in bilingual or multilingual classes. These departments should also focus on preparing textbooks for the courses. Teachers from minority communities should be encouraged to employ and to be an expert in this field.

One interviewee whose origin is Turkish emphasized that students should be educated in their mother tongue and that this would influence their academic achievements positively. This knowledge will also help them to be employed somewhere

else more easily. Therefore, a bilingual education program is important for minority groups to protect their mother tongue and identity.

An interviewee whose origin is different than Turkish asserted that all languages of minority groups should be included within the curriculum as elective courses. He stated that “this is their mother tongue and they shouldn’t lose their mother tongue. Losing a mother tongue means losing identity.” He also emphasized that everyone has the right to be taught in their mother tongue. He also said that these courses should be offered in all public schools “with no claims that courses cannot be run due to lack of teachers” or for any other reason.

Both Turkish and non-Turkish (ethnically different than Turkish) interviewees indicated that everyone has the right to be educated in their mother tongue. An interviewee whose origin is Turkish and who is an expert in the field of language learning stated:

While we see elective courses of different minority groups’ languages that were introduced in Turkey in 2012 as a positive step in terms of changing the denial and assimilation policies towards mother tongues, we believe that this problem will not be solved with elective courses. We do not believe that the language of any one ethnicity in Turkey is more valuable or more important than that of other ethnicities. We believe that all languages are equal, valuable and important. It is the duty of the state not to simply permit these languages but to protect and maintain them. We demand that all the identities and languages in Turkey receive constitutional protection (Interviewee 4: Turk).

The interviewee also stated that the right of mother tongue is a human right for minority people. When students are not being taught in their mother tongue, they lose their ethnic identity and self-confidence.

Interviewees who have ethnically different backgrounds than Turkish asserted that they were not allowed to speak their mother tongue at school. During the school period, students waited silently every day for five to six hours. Some of them indicated that they established different approaches to communicate with their Turkish friends. For instance, an interviewee who had ethnical background other than Turkish stated:

We spoke our mother tongue, I think it was 1997, at school during the break time. Since we didn't know Turkish, we used a sign language as a second language to communicate with our Turkish friends. We wished school would be over and we could get out of the school and run away and not come back again (Interviewee 11: Kurd).

He also stated that “we all as minority students did not want to go to school because we all felt alienated.” He said that some of his teachers did not allow them to speak in their mother tongue even during the break time. According to him, “minority students currently might not suffer such a harsh issue, but I know they are not feeling well and they do not want to go to school.” To solve this issue and increase school attendance, teachers should care for their minority students and encourage them to become involved in society.

Some of the non-Turkish interviewees asserted that experts should redesign a novel curriculum including new subjects such as the existing and historical or cultural backgrounds of all minority groups in Turkey. Each school should open an elective

course comprising history, culture, and religion relevant to minority groups. They stated that the government should redesign the curriculum, which should encourage a culture of coexistence. Class and extracurricular activities, which would help to increase children's awareness of values such as equality and pluralism and would encourage communicating with other ethnic groups in the country, should be encouraged.

Some of the interviewees stated that minority people requested elective courses from the government, but very few of them registered these courses after the government accepted their request. The problem is not lack of teachers or materials; the problem is lack of students who would like to learn and improve their mother tongue. A Turkish interviewee stated that

Since there were not enough students registered for the elective courses, the state didn't provide teachers and materials. In my school I talked with our principal, he said if we reached ten students in a class, we would quickly apply to the district to provide us teachers and materials (Interviewee 1: Turk).

This interviewee stated that elective courses for minority people were a great opportunity to learn and improve their mother tongue; however, they couldn't use this opportunity. This emphasizes that they are not sincere about bringing a bilingual education program into the curriculum. She also stated that "even if the government will accept to set up a bilingual education program in Turkey, I believe this will not be successful."

All in all, when students receive education in their mother tongue, which was a commonly held idea of interviewees, the interviewees believed that they could express their thoughts, ideas and feelings better in their classes. This, in turn, would give them

the self-confidence they need to be successful in their courses. If students see that their mother tongue and culture are valued and vital, they will seek to retain their fluency in their mother tongue (Cummins, 2001).

4.3.6 Theme Six: Cultural Awareness

Language both for the individual and society is not only an instrument for knowledge and communication, but also a vital tool of cultural development and identity (UNESCO, 2003). A common idea of the interviewees was that the purpose of culture is to empower the effectiveness and dignity of language instead using language as an instrument in the service of political purposes.

An interviewee whose origin was Turkish stated “culture is the characteristics of a particular group of people, defined by everything from language, religion, cuisine, social habits, art, and among others” (Interviewee 6: Turk). She also said that “language is the mirror of culture, in the sense that language and people can see a culture through its language.” Another Turkish interviewee stated that “every language has its cultural norms, some of which can be completely different and conflict with the norms of other cultures. Consequently, communication problems may arise (among those using) other languages who do not know or share the norms of other cultures” (Interviewee 2: Turk). In other words, he said, learning a language means learning a new culture.

An interviewee whose origin was other than Turkish noted that more than 7000 languages currently exist in the world. He said that you gain greater insights into the varied cultures when you study a language. He also stated that “learning a foreign

language gives you access to new literature, traditions, art, and among other cultural awareness. Knowing a foreign language is important in the 21st century” (Interviewee 10: Zaza). While we are learning a language, we should not forget that we are also learning a new culture.

One interviewee whose origin is Turkish said that bilingual people are very lucky because they can speak two languages. They also know two different cultures. He also stated that:

It has become increasingly evident that learning of languages is not a matter of language only. Issues of interaction and culture are integral elements of language teaching. Therefore, it is not enough to make learners aware of language only. They must also be made interactively and culturally aware. It is essential for the language learner to realize how language is actually used in everyday interaction, and what is characteristic in a given culture (Interviewee 4: Turk).

All these indicate, according to the interviewee, that knowing more than one language helps develop people intellectually.

Bilingual education, according to an interviewee whose origin was different than Turkish, might bring balance among the ethnic structures by overseeing the cultural and linguistic diversity. This interviewee also gave an example from his school. He stated that:

At the moment, I have to work bilingually, I have no choice; I mean the system imposes this on me. When the inspectors come into the classroom the first question is, ‘Do the children know Turkish or not?’ This is the question they ask, and they make their assessment according to this question; they assess the teacher according to this. In other words, if I do not teach all subjects in Turkish I might be in trouble. There are many students who cannot speak Turkish in my class. I believe they are learning nothing. I think the government should work on

a bilingual education system for students who cannot speak Turkish (Interviewee 8: Kurd).

He also stated that non-Turkish speaking students do not feel culturally comfortable because teachers do not allow them to feel better. According to him, they are not just losing their mother tongue, but they also are losing their cultural heritages and identity. Most new members of minority generations do not know their own cultural heritage and identity, and who they are or where they have come from.

An interviewee whose origin was other than Turkish said that the government should revise the contents of the textbooks and add contents, which should reflect the cultural mosaic in Turkey. They felt that the government should remove statements from textbooks, which indicate bias and stereotypes against certain minority groups. He also stated that they should also remove ideological references from textbooks that indicate the relationship between the society and individual or the individual and the government only in the context of the mindset of the dominant group. All in all, he stated that any discriminatory statements in textbooks should be removed or revised to respect the values of minority groups.

To conclude, interviewees said that language and culture have a close relationship with each other. Learning a foreign language introduces us to a novel culture. Increased cultural awareness provides for developing better interpersonal experiences and exchanges. People who are bilingual or multilingual are more advantaged than people who are monolingual because they know variety cultural

backgrounds, and they can build relationships with people all over the world (Krashen, 2000).

4.3.7 Theme Seven: Implications of a Bilingual Education Program from Other Countries

Elements of the bilingual education models of different countries should be considered for inclusion into a bilingual education program to be developed in Turkey. For example, the situation of the minority languages in Turkey can be compared with those of Spain and Canada (Ozfidan, 2014). To provide an efficient education system, the differing needs of various regions should be considered. Basically, this can be realized in examples of Canada's consideration of the French language and Spain's consideration of the Basque language (Ozfidan, 2014). Most interviewees whose origins were Turkish and non-Turkish (ethnically different than Turkish) asserted that a bilingual educational model should be improved for the education of minority students. Crucial lessons should be drawn from the implementation of educational measures such as those being currently employed by Spain and Canada's bilingual education programs.

An interviewee who is an expert in the field of bilingual education and who had a different ethnical background than Turkish stated that drawing lessons from the bilingual education programs of other countries might prevent the Turkish government from encountering the obstacles that other countries faced. He also said "adapting a model in Turkey like the Basque models would allow students to recognize and display a more positive attitude towards school. Implementing a bilingual model would also help

students' self-confidence and therefore affect their school achievement" (Interviewee 3: Turk). He continued that bilingual education programs in Spain and Canada would be a great fit for our country. Models from these two countries should be examined, and the types of difficulties that they faced should be noted as they were working on their bilingual education programs.

Another interviewee who is an expert in the field of English Language Learning and who was of Turkish ethnical origin stated that examining and implementing elements of bilingual education models from other countries could prove helpful in establishing an efficient bilingual education program in Turkey. He also continued that:

Students who acquire an effective and enhanced education will be able to improve communication with other cultures and languages and will feed on the intercultural dialogue essential for societal peace. We can see such an effective bilingual education program in Basque bilingual education in Spain. Implementation of Basque bilingual education models should positively be taken into consideration during the development of policies in Turkey regarding the use of the mother tongue as a bilingual education (Interviewee 4: Turk).

He stated that experts in the field of language learning, particularly in bilingual education should be allowed to examine the pros and cons of a bilingual education program in Turkey. He also said that

Monitoring Basque Country's efficient bilingual models should provide inspirations for the development of a potential bilingual education model in Turkey. The problems inherent in Basque bilingual models should be studied while establishing policies for education in the mother language in Turkey (Interviewee 4: Turk).

Educational models should be developed for the mother tongue education and be revised continuously according to the students' needs. However, some of the interviewees highlighted that implementing other countries' bilingual education program might be problematic since every country has a different education system; therefore, their needs might be different than our country.

All in all, these two experts in the field of language learning indicated their feelings about how drawing lessons from different countries bilingual education could help in developing a bilingual education program in Turkey. The common idea of these two experts was that the challenges and issues from the bilingual education program of different countries should be detected so that Turkey could avoid some potential issues and difficulties (Krashen, 2000).

Thus, respondents believed that a bilingual education program could help preserve ethnic and religious identity and socialize people to participate in the community at large in Turkey. As a common idea, all interviewees indicated that language is critical factor for academic achievement. Most minority children whose Turkish is not good usually do not continue their education in Turkey, and most children lose fluency in their mother tongue because they do not have an opportunity to use their languages. Children who do not speak their mother tongue might also not be able to communicate with their parents at home. Bilingual education is an opportunity to gain equal access to education on the part of students having a different mother tongue than most other students. This type of education also enables minority students to be more

comfortable psychologically. Lastly, all interviewees stated that a bilingual education program in Turkey might solve the conflict between different ethnic groups and bring happiness to the society. According to the general notion of all interviewees, a bilingual education program in Turkey would preserve the linguistic and cultural heritage of minority groups and help build stronger relationships among different ethnic groups. It also would help provide equality of opportunity for students and acceptance of cultural diversity. Interviewees also stated that a bilingual education program would help to resolve social conflicts among ethnic groups and psychologically benefit students from different ethnic minorities.

4.4 Analysis of Literature Review

In this part of findings, the researcher synthesized the implication of different countries' bilingual education programs. Besides, minority languages and their current conditions were also discussed in this part of paper.

4.4.1 Bilingual Education Experiences

A comparison of the situation of minority languages in Turkey with Canada and Spain offers many lessons. Currently, in Turkey, there is not any educational model to handle the non-Turkish languages. The structures of bilingual education programs in Spain and Canada used in education for minority groups can be debated in consideration of their historical and political contexts. The purpose of this discussion is to establish the benefits and shortcomings of these bilingual education programs and the suitability of their models for minority groups living in Turkey. To provide an efficient education

system, the differing needs of various areas should be considered. This can be demonstrated in examples drawn from Canada's consideration of the French language and Spain's consideration of the Basque language.

Implementing a bilingual program following either the Spanish and Canadian models could enable learners to develop better attitudes towards schools in Turkey. Adapting a bilingual program could influence positively the accomplishment of students and help them gain self-confidence (Cummins, 2003). Moreover, students who have an efficient and expanding education are better able to engage in intercultural communication, which, in turn, may increase peace within the Turkish society. That is in no small measure because they can have meaningful dialogues with other people of diverse cultures who speak different languages (Cummins, 1991). Such effectiveness can be seen in both the Canadian French and Spanish Basque bilingual education examples. Therefore, the successful aspects of these bilingual education programs should be considered for minority groups who cannot speak the Turkish language in Turkey.

For the education of minority students, a bilingual educational model in Turkey should be improved. Crucial work parallel to this development should consider the implementation of educational measures such as the being currently employed by Spain and Canada's bilingual education programs. Because of changing conditions and needs, experts should revise the Turkish education system while considering the bilingual aspects.

However, to overcome these problems, Turkey should choose the best from the Spanish and Canadian models, while developing and improving their own model. During the development of this model, the needs of students, parents, and teachers, as seen in Spain and Canada, should be considered. When creating policies in Turkey, challenges such as the lack of proficiency in teaching, funding, the use of a standard variety of the language, the development of teaching materials and appropriate teaching methods such as occurs in the Canadian and Spanish models should be emulated so as not encounter the problems Turkish education has faced before. For the development of a Turkish model of bilingual education, exploring the effective bilingual programs of these two countries would provide inspiration.

To implement an educational system incorporating the best of the Canadian and Spanish models, fundamental work should be performed. Examining the Basque Country's efficient bilingual models and the Canadian French immersion programs in Canada could provide guidance for the development of bilingual education programs in Turkey. For instance, the Basque bilingual education and Canadian French immersion program both have three different models. These models are options for parents, and they can choose an appropriate model for their children. For example, in Basque bilingual education program, students, in model A, learn in Spanish only. In model B, students learn in Basque only. In model D, students learn in both Basque and Spanish.

The Turkish government should also consider a model such as Spain and Canada currently use. The Turkish government can also establish three different models (1, 2, 3)

as Spain and Canada have done. In Model 1, the minority language would be taught for three to five hours a week as a second language, and almost all subjects would be taught in Turkish. Model 2 would be optimal for both Turkish and minority speakers who want to be bilingual in both languages. This model's purpose would be to help students acquire fluency in both languages. In Model 3, the minority language would be the primary language of instruction for four to five hours a week, and Turkish would be taught as a subject.

Bilingual education in both Spain and Canada indicated that teaching in both Spanish and French is undoubtedly related to human rights. Speaking a mother tongue in educational, social, and governmental environments is considered a human right (UNESCO, 2003; May, 2005). One important problem to solve with respect to the language issue of minority groups is educational rights. In doing so, the Turkish government should consider bilingual education programs such as Basque bilingual education in Spain and French Immersion program in Canada. For a potential bilingual education program in Turkey, the government should consider the needs and demands of minority groups in Turkey. The government should also consider protecting and developing the mother tongue because being bilingual offers many benefits, such as preserving cultural and ethnic identity, linguistic knowledge, and helping to socialize people to participate in the community. In spite of governmental concern about the development of separatist mentality if minority languages are recognized and widely

taught and accepted language, similar concerns in Canada and Spain have not been borne out and Quebec and BAC remain a part of those nations.

4.4.2 Minority Languages and Current Perspective

Laz, Kurdish, and Arabic were started at schools as elective courses, but few, if any, textbooks written in these languages exist (Kaya, 2015). Even textbooks that exist do not mention any of these minority groups; therefore, the existing materials do not reflect the presence of social diversity in Turkey (Kyriakou & Kaya, 2011).

However, some steps forward have been taken. For example, the Ministry of Education in Turkey has started elective courses in the Circassian languages of Adyghe and Abaza, and the Kurmanji and Zaza dialects of Kurdish (Serdar, 2013). They added Laz in these language groups in the 2013-2014 academic year and Georgian in 2014-2015. Attendance in the Laz course in 2013 was 100, and this number rose to 274 in 2014 (Kaya, 2015). However, because of the lack of teachers and materials, the enrolment in these courses is not increasing rapidly.

Preparation for these subjects was not enough to meet the state requirements to train and assign teachers to teach elective courses in state and private schools. For instance, the Department of Kurdish Language and Culture at Mardin Artuklu University in Mardin trained qualified educators to teach Kurdish courses; however, only 27 of the 1000 teachers who graduated from the department were appointed to positions (Kaya, 2015). Therefore, an obvious paradox exists in that many students who register for an elective in Kurdish are being told that the course will not open because of lack of

teachers, while hundreds of teachers wait to be appointed to teach these classes. Institutes and Non-Governmental Organizations have taken up the responsibility to prepare course materials for these electives because of the lack of a budget provided by the Ministry of Education in Turkey (Kaya, 2015). For example, the Department of Kurdish Language and Culture at Mardin Artuklu University prepared materials for the Kurmanji and Zaza courses (Kaya & Aydin, 2013; Aydin & Ozfidan, 2014).

The Ministry of Education in Turkey has not been provided a budget to prepare textbooks and materials; therefore, some organizations have helped prepare materials for the Ministry of Education (Sarigil, 2012). For each textbook, these organizations paid 600 TL to the Department of Kurdish Language and Culture at Mardin Artuklu University. This department edited, typeset, and designed the textbooks (Kaya, 2015). Likewise, the Ministry of Education in Turkey did not provide a budget to prepare course materials for Laz and Arabic (Kaya, 2015).

Millions of minority people in Turkey whose native language is not Turkish have a problem in receiving an equal education (May, 2001). Most of these minorities are from the Kurdish community; however, the number of minority people from other communities such as the Circassian, Laz, Arab, and Syriac is also gradually increasing. The main argument against demands for mother tongue education is that it would prevent the learning of the Turkish language for minority groups. In other words, if they learn their mother tongue, they might not want to learn Turkish. However, a learning

mother tongue does not prevent learning another language or does not cause the loss of a language (Cummins, 2001).

Some universities have established Georgian and Kurdish Language and Literature departments. The Faculty of Arts and Sciences at Düzce University, in northwestern Turkey between Ankara and Istanbul, in the 2013-2014 academic year opened the Circassian Language and Literature department, which provided education programs for the Adyghe language (Kaya, 2015). These departments were opened within the faculties of arts and sciences and not in the faculties of education; therefore, after graduation students needed to be trained to work as a teacher in a separate pedagogical training program (Kaya, 2015).

With the aim of carrying out joint advocacy work, plans are in progress today to establish a Mother Tongue and Education Network. Some NGOs institutions work in the field of the right to education, and they work on projects that include adding minority languages to the curriculum and founding research centers at universities to work on minority languages such as Adyghe, Abaza, Arabic, Armenian, Homshetsi, Greek, Laz, Syriac, and Kurdish (Kaya, 2015). The joint work of these institutions helps all minority groups to receive their mother tongue and protects the right of their languages in Turkey (Serdar, 2013). They also indicate that the protection of minority languages is crucial for future generations of these minority groups.

4.5 Summary

This chapter presented the results of both quantitative and qualitative data. Initially, the data that were collected from the survey instrument were examined, and the results were reported under quantitative data findings. Furthermore, this chapter mentioned the data collected from interviews, and the results were reported under qualitative data findings. The chapter summarized the benefits that interviewees believed bilingual education would bring in Turkey. Lastly, this chapter discussed the literature review.

CHAPTER V

DISCUSSION AND CONCLUSION

5.1 Introduction

Chapter 5 discusses both the quantitative and qualitative findings, and how these findings relate to the existing literature. This chapter discussed how quantitative and qualitative data work together. Finally, this chapter concludes with the implications of the study and presents recommendations for future research.

5.2 Research Questions Addressed

The following research questions were addressed in this study:

1. What are the perceived benefits of a bilingual education program in Turkey?
2. What would be the impact of bilingual education on the cultural heritage, ethnic and religious identity, and peace and social harmony in Turkey?
3. Would education in a second language in Turkey contribute to general bilingual educational objectives? If so, how? If not, why not?
4. How does education in a mother language benefit students who come from diverse ethnic backgrounds?
5. What curricula should be provided for a bilingual educational model in Turkey?
6. What objectives should be articulated in a bilingual educational model in Turkey?

5.3 Review of the Quantitative Data

In the analysis of quantitative data, this study used factor and descriptive analysis. Factor analysis showed that none of the correlation coefficients were too large and that all items in the survey instrument correlated well; therefore, no items/questions in the survey instrument were eliminated. The Kaiser-Meyer-Olkin (KMO) results indicated that the value for this study was 0.93 and Bartlett's test was significant at $p < 0.001$; therefore, this study was suitable for factor analysis.

Five factors were extracted according to Kaiser's criterion. Each factor represented a different sub-topic related to the development of a bilingual education program in Turkey. The first factor was related to the thoughts of the respondents about the development of a bilingual education program in Turkey. The second factor was concerned with the benefits of using a bilingual education program for minority populations. The third factor was related to how bilingual education would be useful in an academic environment, which is important for the future careers of minority children. The fourth factor was concerned with mother tongue and bilingual education. This factor was related to the rights of learning a mother tongue, which many believe is a human right (UNESCO, 2003). The last factor was about curricular issues. This factor represented what should be involved in a bilingual education curriculum. Overall, this factor analysis represented each subscale and related topics in these subscales, and how the instrument is relevant to this study.

Each factor extracted from the analysis was also discussed in terms of a descriptive analysis. The first factor was labeled “beliefs of bilingual education in Turkey.” This factor showed that respondents believed that minority students who are taught by means of a bilingual education program could protect their linguistic knowledge, cultural heritage, ethnic, and religious identity; additionally, other benefits that would be seek include an increased understanding of language and cultural variety, and school attendance at the primary school level. If minority people are educated under a bilingual education program, respondents believed that such as program might also bring balance among the ethnic structures by preserving linguistic and cultural diversity and helping to reduce ethnic conflicts and integrating people into society at large. The respondents perceived that a bilingual education program in Turkey would have an affirmative influence on minority groups and might increase intergroup understanding.

The second factor was labeled “benefits of bilingual education.” This factor reflected that respondents believed that a bilingual program for minority students could provide language skills and improve employment skills for minority groups. This program, according to the respondents, could increase the educational success of minority students, bring peace into the society, and provide equality in education. Via a bilingual education program, minority students could have equal access to education. Respondents believed that, if these students were allowed to be educated in their mother tongue, the result would be helping to solve social conflicts between different ethnic groups, and these students would psychologically feel more comfortable. Therefore,

according to the respondents, the government should support bilingual education programs. Children who have a good knowledge of their mother tongue have been seen to improve their literacy skills in the majority language (Baker, 2000; Skutnabb-Kangas, 2000). Developing bilingual education has been seen to improve not only the mother tongue in the school, but also student aptitudes in the language that the majorities speak (Cummins, 2000).

The third factor was labeled “academic value of bilingual education.”

Respondents believed that minority students whose Turkish language is not good usually do not continue their education. Integrating the language courses of these students into their education might help them be successful in their education and reinforce their ethnic identity. Respondents also believed that minority students were losing their mother tongue because they are only being taught in a language other than their mother tongue. Respondents believed that students who are taught in a bilingual education program would become more fluent and confident in their second language for their academic purposes. Respondents also felt that bilingual education would help build stronger relationships between different ethnic groups and have a positive effect on all the academic achievement of minority students. Bilingual education also brings socio-economic equalities and opportunities for equal access to education. In academic content courses, students should be taught in their mother tongue while they study their second language (dominant language) (Krashen, 2000). This process would enable these

students to learn such subjects as math, science, and history while developing their language capabilities.

The fourth factor was “right of knowing and using mother tongue.” Respondents believed that someone’s mother language was an inseparable element of his or her culture and that everyone has the right to learn his or her mother tongue. In this study, respondents said that speaking or learning a mother tongue should not be prohibited; on the contrary, learning a mother should be encouraged. Speaking the mother tongue in school was also seen as a way to increase self-confidence and thinking skills and provide speech freedom. This is vital. According to UNESCO’s (1974) reports, the most realistic way to eliminate discrimination between majority and minority students when they begin school is to use their mother tongue in education within a bilingual education model.

The fifth factor was labeled “curriculum-related issues.” Respondents believed that a bilingual education curriculum was necessary for the education system in Turkey because the population of minority peoples is quite large (approximately 30 %). Respondents also believed that a bilingual education program in Turkey should focus on speaking, listening, writing, reading, and on the development of vocabulary. Universities should open language teacher training departments for teachers who are going to teach in two languages. Teachers who are going to teach in two languages should demonstrate their proficiency in both languages before they can teach in bilingual classrooms, and materials used in schools should be available in both languages. Respondents also believed that bilingual education programs developed in other countries should be

examined for possible use in Turkey. In doing so, the challenges that other countries faced could be examined, and, therefore, a Turkish bilingual program could develop solutions to potential stumbling blocks beforehand. In this way, Turkey might avoid time-taking false starts and errors and move forward more quickly. Perhaps bilingual educational systems like the Basque program in Spain and French immersion program in Canada could provide useful elements upon which Turkey could draw.

All in all, the quantitative data reflected respondents' belief that each of the subscales indicated that a bilingual education program conserves minority people's cultural heritage, linguistic knowledge, religious, and ethnic identity in Turkey. It increases minority students' educational success, promotes peace among different ethnic groups, and brings equality in schooling. A bilingual education program could build stronger relationships between different ethnic groups. One's mother language is an inseparable element of one's culture and everyone has the right to learn his or her mother tongue according to the respondents. A bilingual education program in Turkey might help minority people to become more involved society. Adapting a bilingual program could influence positively school accomplishments of minority students and help them gain self-confidence (Cummins, 2003). Receiving such an efficient and growing education could help students develop provide intercultural communication and thus increase peace within the society (Cummins, 1991).

5.4 Review of the Qualitative Data

For the qualitative data analysis, 12 people were interviewed. Emergent themes in the interview were coded under seven subheadings. These were: 1) Equality in Schooling and Society, 2) Academic Achievement, 3) Language Barrier, 4) Discriminations and Political Unrest, 5) Rights of the Mother Tongue and Elective Courses, 6) Cultural Awareness, and 7) Implications of a Bilingual Education Program from other countries.

Overall, the qualitative data found that a bilingual education program might have highly affirmative influences on minority groups in Turkey. The common idea drawn from the perspective of the interviewees was that a bilingual education program in Turkey might preserve minority groups linguistic knowledge and cultural heritage and help to integrate individuals or groups into mainstream society. It might also increase understanding of languages and cultural variety and create stronger relationships between different ethnic groups.

The first theme discussed how equality in education helps minority group students with respect to their academic success. Interviewees believed that, if a student feels equal in the classroom, he/she can feel psychologically more comfortable. Therefore, a bilingual education program could contribute to the reduction of inequalities. Interviewees gave examples from their life to support the fact that inequalities exist in education in Turkey. Because minority students do not have equal opportunities in the classroom, they might fail in their first and/or second year of

elementary school, or they might not want to continue their schooling further. Drawing from their own experiences, respondents said that minority students had/have a tough time in schools because there weren't/aren't given equal access to learning in educational environments. Therefore, most minority people in the country are not educated, and they are having difficulty in finding a job, or they are not in an advantageous position in the jobs they currently have. A bilingual education program might be a remedy for minority students who suffer from language-based inequality. Every student should be fundamentally equal when they enter the schools or educational environments (Cummins, 2008).

The second theme discussed how a bilingual education program would help minority students become more successful. According to interviewees, access to a bilingual education program might have a positive effect on all academic achievement of minority students. Many members of minority groups in Turkey do not pursue their education because they have language issues related to their ethnic backgrounds; therefore, they are not as academically successful as majority students. Interviewees believed that students should receive education in their mother tongue; otherwise, their academic achievement might be affected negatively, and they might not have a bright future (Cummins, 2000). All minority students in Turkey should be helped to achieve academic success, and the government should bring a local bilingual education program to locations in which most minority people live.

The third theme was concerned with language issues related to minority people. Interviewees believed that the opportunity to use their own language was vital for minority groups because this usage would protect their culture and identity as well as encourage participation in public life. Language is a crucial factor for the academic achievement of minority people (Krashen, 1996). When the language issue is solved, minority students can have equal opportunities in educational environments, and they can feel more comfortable in being involved in society. Interviewees believed that integrating the language courses of different ethnic groups in schools could help minority groups become more successful in their lives and in their education while reinforcing their ethnic identity. Currently, many minority students suffer from language-related issues in Turkey. The government could solve this problem by inserting a local bilingual education program into the curriculum. A bilingual education program in Turkey might increase school attendance and help reduce ethnic conflicts between different ethnic groups.

The fourth theme was concerned with discrimination and political unrest. Interviewees believed that many minority people were discriminated against because of their ethnic backgrounds in Turkey. Currently, many minority people suffer from discrimination in schools. Today, the educational system in Turkey is used as a vehicle to indoctrinate a single political-social ideology that is dominant in the country and to encourage young people to adopt a particular way of thought and lifestyle. However, interviewees believed that no one has the right to discriminate against people according

to their ethnic, religious, or political backgrounds. Bilingual education promotes equality of opportunity and the acceptance of cultural diversity and can strengthen relationships and resolve the issue of conflict between different ethnic groups.

The fifth theme discussed the rights of mother tongue and elective courses. According to UNESCO, everyone has the right to be taught in their mother tongue (UNESCO, 2003). Mother tongue education is necessary for a student to have an equal access to education and gain benefits from education as do others. Mother tongue education has a crucial role in ensuring school attendance, raising the quality of education, and integrating children into society (Fishman, 1972). According to the view of the interviewees, most minority students did not want to go to school because they felt alienated. Therefore, the government should have an appropriate bilingual education model for minority groups according to their locations and the needs of their communities. Universities should open departments to train teachers who are going to teach in bilingual or multilingual classes. These departments can also focus on preparing textbooks for the courses. Besides, each school could open an elective course that includes the history, culture, and religion relevant to minority groups. And, teachers who are going to be trained at universities can handle these elective courses.

The sixth theme discussed cultural awareness and how that relates to bilingual education. Language is a mirror of culture in the sense that people can see a culture through its language. Learning a language means learning a new culture. Interviewees believed that losing a mother tongue meant losing cultural heritages and identity.

Bilingual education might bring balance among the ethnic structures by promoting cultural and linguistic diversity. People who are bilingual or multilingual have advantages over people who are monolingual because bilingual or multilingual people know variety cultural backgrounds, and they can build relationships with people all over the world.

Lastly, the seventh theme discussed the implications of adapting elements of a Turkish bilingual education program from other countries. Interviewees believed that the bilingual education models of different countries should be taken into consideration in developing a bilingual education program in Turkey. These included measures being currently employed by Spanish and Canadian bilingual education programs. All participants in the interviews mentioned that adopting elements of bilingual education programs from other countries might prevent the Turkish government from encountering would-be problems by examining what other countries had done. Challenges and issues in present in the bilingual education programs of other countries should be studied, and the lessons learned should be incorporated into a Turkish system.

In summary, the qualitative data confirmed what had been found in the quantitative data. The interviews revealed that most minority children who start school with poor Turkish language skills often did not continue their education in Turkey, and most of the children lost fluency in their mother tongue when they did not have an opportunity to use their languages. Therefore, a bilingual education for minority people in the country is essential for equal access to education. It might solve conflicts between

different ethnic groups and bring happiness to the society. A bilingual education program could preserve ethnic and religious identities and help to socialize people for full participation in the community at large in Turkey.

5.5 Benefits of Dual Sets of Data

Both quantitative and qualitative data were used in this current study to provide more in-depth information and knowledge of the problem. This approach also increased the reliability and validity of the findings of the study through the results of difference types of evidence. A mixed method was used as a bridge between the qualitative and quantitative paradigms. The quantitative data revealed statistical results, and the qualitative data supported these results by discovering the views of participants with respect to the development and use of a bilingual education program in Turkey. The utilization of both quantitative and qualitative data enabled an expansion of the study and an enrichment of the outcomes from a sample to a population (Creswell & Plano-Clark, 2011). For the purposes of breadth and an in-depth comprehension, a mixed method approach was used to collect, analyze, and “mix” both quantitative and qualitative methods. Both data reflected parallel information. The researcher addressed a brief narrative of each research question as following:

What are the perceived benefits of a bilingual education program in Turkey?

Both quantitative and qualitative data reflected the benefits of a bilingual education program. First, minority students who are taught by means of a bilingual education program can protect their linguistic knowledge, cultural heritage, ethnic, and

religious identity. Second, they can increase their understanding of linguistic and cultural diversity. Third, school attendance at the primary school level could be increased.

Fourth, a bilingual program could contribute to the reduction of inequalities.

What would be the impact of bilingual education on the cultural heritage, ethnic and religious identity, and peace and social harmony in Turkey?

Both types of data analysis indicated that a bilingual education system was necessary for minority people. Both quantitative and qualitative data reflected respondents' belief that a bilingual education program could promote peace among the members of society, increase the educational success of students, and contribute to social justice including equal educational rights. Such as system might also increase brotherhood between different ethnic groups in Turkish society and perhaps resolve the conflicts among them. Bilingual education also fosters interpersonal communication with its ability to bring individuals from diverse cultural backgrounds together.

Would education in a second language in Turkey contribute to general bilingual educational objectives?

Both quantitative and qualitative data reflected that a bilingual education program in Turkey might increase the fluency and confidence of students in a second language for everyday communication and academic learning. Building bridges between two languages in education benefits students by helping to build confidence and fluency in using written and oral versions of the second language for academic accomplishment and for daily communication (UNESCO, 2003). .

How does education in a mother language benefit students who come from diverse ethnic backgrounds?

Speaking the mother tongue in school increases self-confidence and thinking skills, and conveys freedom of speech. This also increases academic accomplishment for minority students. Participants in the study believed that everyone has the right to learn his or her mother language at school. Languages should not be forbidden to taught or learned. A common idea of both quantitative and qualitative data was the right of mother tongue as a human right for minority people. Destroying a language means destroying an identity. UNESCO (2003) also affirmed that minority people could learn their mother tongue without being under any pressure because this is a human right. Restrictions on language rights can impede minority groups indirectly (Gersten, 1985). When students receive education in their mother tongue, they can express their thoughts, ideas and feelings better in their classes.

Both quantitative and qualitative data analysis indicated that the eastern and southeastern parts of Turkey are not well educated, and these regions have fallen way behind when compared with the western part of Turkey. Most local people in these regions are not going to school or university. Even if they attend school, most fail in their first year of elementary education, and they do not want to continue the school. Hence, very few people are educated in these regions. The education system in the country should be renewed to consider the educational rights of the minorities.

What objectives should be articulated in a bilingual educational model in Turkey?

A common idea articulated in both quantitative and qualitative data was that minority students suffer from many challenges such as language, culture, identity, and among others. Students who have poor Turkish have a significantly lower performance in class than their peers who are native Turkish speakers. Non-native speakers should not be discriminated against because of their lower performance because their language abilities cause this problem. Schools should have a clear prohibition against discriminatory treatment including harassment based on the background and beliefs of minorities students. Educational rights that are embodied in international standards should be considered as essential goals to resolve the many problems in the education system in Turkey.

What curricula should be provided for a bilingual educational model in Turkey?

According to both quantitative and qualitative data analysis, the structure of bilingual education models of other countries should be considered in developing a bilingual education program in Turkey. Lessons learned from the development and implementations of these models could help Turkey to avoid the problematic issues that other bilingual countries have faced. This study mentioned the cases of Spain and France, which are two countries having bilingual education programs. The study discussed the challenges and benefits of these bilingual education programs and compared them with the potential development of a bilingual education program in

Turkey. The experts in the field of bilingual education should also examine the pros and cons of establishing a bilingual education program in Turkey.

5.6 Implications of This Study

A bilingual education program in Turkey might create a peaceful environment in the country by promoting peace among the various members of the Turkish society. Because language is a key issue for minority people in Turkey, a bilingual education might help to resolve social conflicts and provide better communication between and among ethnic groups. Experts in the field of bilingual education have emphasized that bilingual education provides language skills that aid in employment, increase the academic success of minority students, bring peace to society, promote equality in educational settings, help to resolve social conflicts among ethnic groups and benefit students from ethnic minorities, among other assistance to society.

This study might be the first step towards creating a bilingual education curriculum for minority people in Turkey who have language issues in schooling. Minority students, when they become adults, encounter serious issues in finding a job, and, even if they find a job they cannot successfully continue in their content field because of their poor language skills. Therefore, building a bridge between two languages with a bilingual education model might help to solve these social and educational issues. Students who gain an efficient and growing education can gain intercultural communication skills and, as a result, perhaps peace will be created within

the Turkish society because they can conduct an advanced dialogue with other cultures and languages (Cummins, 1991).

This study implies that a bilingual education program would provide equality for minority students in education. Every student should be fundamentally equal when he or she enters schools or educational environments; however, today students who cannot speak Turkish are placed at an unfair disadvantage in educational system in Turkey. Therefore, this study implies that a bilingual education program might solve this equality issue and bring tranquility to society.

Lastly, this study also implies that a bilingual education might provide many benefits for minority people in Turkey. Bilingual education is key for a child to gain equal access to education and receive benefits from education as do other children. This study found that the benefits of a bilingual education program would include, among others, preserving the cultural heritage, linguistic knowledge, religious and ethnic identity of minority groups.

5.7 Recommendations for Future Study

The main target of the study was to illustrate the need for a language curriculum to build a base that acknowledges the developmental process of bilingual education, to indicate how the minority languages could be placed in a new curriculum at government schools, and to investigate what parameters would influence the development of a bilingual education curriculum in Turkey. This study sought to identify the obstacles and opportunities involved in setting up a bilingual education system and to identify the

challenges and benefits associated with the daily experience of maintaining a bilingual education program. This study discussed the benefits of bilingual education programs in Turkey and what they could offer regarding concerns related to the minority people's lives.

In further studies, researchers should focus on the socio-economic factors related to a bilingual education and how they might affect the future of minority peoples. They should detect the socio-economic status of minority people and focus on how that status influences their education. They could also determine whether these students discontinued their education because of their socio-economic issues. Researchers might also focus on the bilingual education programs of countries either than Spain or Canada. For example, they could focus on bilingual education programs in the United States, Korea, Finland, and Norway to investigate their pros and cons.

In the future, the researcher can create local bilingual education curricula for specific minority groups in Turkey. Data will be collected from non-academics, parents - both Turkish and non-Turkish, and governmental agents - national and regional, Ministry of Education, school stakeholders, and various political parties. While working on such projects, they should consider the current and future needs of minorities. They could also investigate several countries bilingual education programs that have cultural and historical backgrounds like those of Turkey. To do that, they might need to work with a team and should conduct a needs analysis for a bilingual education in the Turkey. This project might take several years to complete and present to the government.

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APPENDIX A

SURVEY INSTRUMENT

The Development Of A Bilingual Education Curriculum In Turkey: A Mixed Method Study

My name is Burhan Ozfidan. I am a doctoral student at Texas A&M University. The purpose of this survey is to understand the perceptions of bilingual education in Turkey. Your responses are completely voluntary and will be confidential. Individuals will not be identifiable by their responses. All responses will be compiled together and analyzed as a group. Survey instruments will be kept in a locked cabinet in my office in College Station, Texas for a year. This survey should take 15 minutes to complete. Thank you for participating in this survey.

- 1- What region are you from in Turkey?
 - Marmara Region
 - Aegean Region
 - Mediterranean Region
 - Central Anatolia Region
 - Black Sea Region
 - Eastern Anatolia Region
 - Southeastern Anatolia Region

- 2- What is your ethnic group in Turkey? Check all that apply.
 - Turkish
 - Kurdish
 - The Laz
 - Greeks
 - Armenians
 - Assyrians
 - The Alevi
 - Circassians
 - Jewish
 - The Zaza
 - Other

- 3- I am currently a/an:
- Graduate Student
 - Faculty Member
 - K-12 Teacher
 - Other (Please explain):
- 4- What is the language most often spoken in your home?
- Turkish
 - Kurdish
 - The Zaza
 - Other:
- 5- What is your gender?
- Male
 - Female

For the purposes of this survey, Bilingual Education is defined as follows:

Bilingual education is a form of education in which information is presented to students in two (or more) languages one of which is their native language. The goal of bilingual education is to foster one or more of the following: academic achievement; assist immigrant acculturation to a new society; preserve a minority group's linguistic and cultural heritage; enable native speakers to learn a second language; and developing national language resources.

1- Beliefs about bilingual education.					
In Turkey, I believe bilingual education:	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
preserves minority groups' linguistic knowledge.					
preserves cultural heritage.					
assists immigrant acculturation to a new society.					
helps to assimilate individuals or groups into mainstream society.					
helps socialize people for full participation in the community.					
preserves ethnic identity.					
preserves religious identity.					
increases understanding of					

languages.					
increases understanding of cultural variety.					
helps to reduce a ethnic conflict.					
Increases attendance school at the primary school level.					
bring balance among the ethnic structures by overseeing the linguistic diversity.					
bring balance among the ethnic structures by overseeing the cultural diversity.					

2- Benefits of bilingual education.					
In your opinion,	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Bilingual education adequately provides language skills, which aid in gaining employment.					
Bilingual education improves employment skills.					
Students who complete their schooling in bilingual education can more easily learn a third language.					
Bilingual education increases the educational success of students.					
Bilingual education promotes peace among the members of a society.					
Bilingual education contributes to social justice such as equal educational rights.					
Bilingual education strengthens democracy					
Bilingual education promotes tolerance among students.					
Bilingual education promotes equality of opportunity for students.					
Bilingual education promotes acceptance of cultural diversity.					
Bilingual education helps to resolve social conflicts among ethnic groups.					
Bilingual education psychologically benefits students from ethnic minorities.					
The Turkish government should					

financially support bilingual education.					
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3- Academic value of bilingual education.					
In my opinion,	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Language minority children who start school with poor Turkish language skills often do not continue their education.					
Integrating different ethnic groups' language courses in schools will help them be successful in their education.					
Integrating different ethnic groups' language courses in schools will help them reinforce their ethnic identity.					
Different ethnic groups' children may lose fluency in their native language unless courses are not offered in their native language.					
Children who do not speak their mother tongue may face communication problems with their parents.					
Bilingual education increases students' <i>fluency</i> in L2 for everyday communication and academic learning.					
Bilingual education increases students' <i>confidence</i> in L2 for everyday communication and academic learning.					
Bilingual education builds strong relationship between different ethnic groups					
Access to bilingual education will have a positive effect on all students' academic achievement.					
Bilingual education will contribute to the reduction of socio-economic inequalities.					
Bilingual education is an opportunity for equal access to education on part of the students having a different					

mother tongue than the majority of students.					
Bilingual education will foster interpersonal communication with its ability to bring individuals from different cultural backgrounds together.					
Bilingual education will enable minority students to be more psychologically comfortable.					

4- Right of knowing and using mother tongue.					
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
No languages should be forbidden to be taught or learned.					
One's mother language is an inseparable element of one's culture.					
Everyone has the right to learn his or her mother language at school.					
Children starting their education with a language that they do not know are at a disadvantage when compared to other students.					
Speaking the mother tongue in school increases self-confidence.					
Speaking the mother tongue develops thinking skills.					
Speaking the mother tongue gives speech freedom.					

5- Curriculum related issues					
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
A curriculum should be designed for a bilingual education model in Turkey.					
Bilingual education programs should focus on speaking.					
Bilingual education programs should focus on listening.					
Bilingual education programs should focus on writing.					
Bilingual education programs should focus on reading.					

Bilingual education programs should focus on the development of vocabulary.					
Universities should open language teacher training departments for teachers who are going to teach in two languages.					
Teachers should demonstrate their proficiency in both languages before they are allowed to teach in bilingual classrooms.					
Materials used in schools should be available in both languages.					
The government should finance the preparation of school materials.					
Different countries bilingual education models should be considered as a bilingual education model in Turkey.					

The researcher would like to interview a group of individuals about the topic of this research. If you would like to be considered for an interview, please send an email with the following information to b.ozfidan@tamu.edu

Name _____
 Phone Number _____ or
 Skype address _____
 Best time to contact _____

APPENDIX B
INTERVIEW INSTRUMENT

Interview Questions for Examining Bilingual Education in Turkey

My name is Burhan Ozfidan. I am a doctoral student at Texas A&M University. The purpose of this interview is to understand the perceptions of bilingual education in Turkey. The researcher will record the whole interview while you are answering the questions. Your responses throughout the interview are completely voluntary and will be confidential. This interview should take 30 minutes to complete. Thank you for participating in this interview.

Interview Questions:

- 1- What is your opinion regarding an anticipated bilingual education program in Turkey?
- 2- How do you think Bilingual Education contributes to general educational objectives in Turkey?
- 3- How do you think education in mother language can contribute to students' achievement? Please think about advantages and disadvantages.
- 4- Do you think anticipated bilingual education in Turkey preserves cultural heritage, ethnic and religious identity, help socialize people for full participation in the community and reduce the conflict of ethnical issues present in Turkey? Please explain.
5. Can considering a bilingual education from other bilingual countries help to set a bilingual education program in Turkey?

APPENDIX C

IRB OUTCOME LETTER

DIVISION OF RESEARCH



DATE: September 21, 2016

MEMORANDUM

TO: Lynn M Burlbaw
TAMU - College Of Education & Human Dev - Teaching, Learning And Culture

FROM: Dr. David Martin
Chair, TAMU IRB

SUBJECT: Expedited Approval – Reference #043138

Study Number: IRB2016-0601

Title: Investigation of Parameters Affecting the Development of a Bilingual Education Curriculum in Turkey

Date of Determination:

Approval Date: 09/21/2016

Continuing Review Due: 08/15/2017

Expiration Date: 09/15/2017

Documents Reviewed and Approved:

Only IRB-stamped approved versions of study materials (e.g., consent forms, recruitment materials, and questionnaires) can be distributed to human participants. Please log into IRIS to download the stamped, approved version of all study materials. If you are unable to locate the stamped version in IRIS, please contact the IRIS Support Team at 979.845.4969 or the IRB liaison assigned to your area.

Submission Components			
Study Document			
Title	Version Number	Version Date	Outcome
Survey Questions	Version 1.1	08/17/2016	Approved
Interview Questions	Version 1.1	08/17/2016	Approved
Study Consent Form			
Title	Version Number	Version Date	Outcome
consent form for interview	Version 1.2	08/17/2016	Approved
consent form for survey instrument	Version 1.3	08/17/2016	Approved

Document of Consent: Written consent in accordance with 45 CF 46.116/ 21 CFR 50.27
Waiver approved under 45 CFR 46.117 (c) 1 or 2/ 21 CFR 56.109 (c)1

Waiver of Consent:

750 Agronomy Road, Suite 2701
1186 TAMU
College Station, TX 77843-1186
Tel. 979.458.1467 Fax. 979.862.3176
<http://rcb.tamu.edu>

- Comments:**
- This study has been approved for 200 participants.
 - This IRB study application has been reviewed and approved by the IRB. Research may begin on the approval date stated above.
 - Research is to be conducted according to the study application approved by the IRB prior to implementation.
 - Any future correspondence should include the IRB study number and the study title.
-

Investigators assume the following responsibilities:

1. **Continuing Review:** The study must be renewed by the expiration date in order to continue with the research. A Continuing Review application along with required documents must be submitted by the continuing review deadline. Failure to do so may result in processing delays, study expiration, and/or loss of funding.
2. **Completion Report:** Upon completion of the research study (including data collection and analysis), a Completion Report must be submitted to the IRB.
3. **Unanticipated Problems and Adverse Events:** Unanticipated problems and adverse events must be reported to the IRB immediately.
4. **Reports of Potential Non-compliance:** Potential non-compliance, including deviations from protocol and violations, must be reported to the IRB office immediately.
5. **Amendments:** Changes to the protocol and/or study documents must be requested by submitting an Amendment to the IRB for review. The Amendment must be approved by the IRB before being implemented.
6. **Consent Forms:** When using a consent form or information sheet, the IRB stamped approved version must be used. Please log into iRIS to download the stamped approved version of the consenting instruments. If you are unable to locate the stamped version in iRIS, please contact the iRIS Support Team at 979.845.4969 or the IRB liaison assigned to your area. Human participants are to receive a copy of the consent document, if appropriate.
7. **Post Approval Monitoring:** Expedited and full board studies may be subject to post approval monitoring. During the life of the study, please review and document study progress using the PI self-assessment found on the RCB website as a method of preparation for the potential review. Investigators are responsible for maintaining complete and accurate study records and making them available for post approval monitoring. Investigators are encouraged to request a pre-initiation site visit with the Post Approval Monitor. These visits are designed to help ensure that all necessary documents are approved and in order prior to initiating the study and to help investigators maintain compliance.
8. **Recruitment:** All approved recruitment materials will be stamped electronically by the HRPP staff and available for download from iRIS. These IRB-stamped approved documents from iRIS must be used for recruitment. For materials that are distributed to potential participants electronically and for which you can only feasibly use the approved text rather than the stamped document, the study's IRB Study Number, approval date, and expiration dates must be included in the following format: TAMU IRB#20XX-XXXX Approved: XX/XX/XXXX Expiration Date: XX/XX/XXXX.
9. **FERPA and PPRA:** Investigators conducting research with students must have appropriate approvals from the FERPA administrator at the institution where the research will be conducted in accordance with the Family Education Rights and Privacy Act (FERPA). The Protection of Pupil Rights Amendment (PPRA) protects the rights of parents in students ensuring that written parental consent is required for participation in surveys, analysis, or evaluation that ask questions falling into categories of protected information.
10. **Food:** Any use of food in the conduct of human research must follow Texas A&M University Standard Administrative Procedure 24.01.01.M4.02.
11. **Payments:** Any use of payments to human research participants must follow Texas A&M University Standard Administrative Procedure 21.01.99.MD.03.
12. **Records Retention:** Federal Regulations require records be retained for at least 3 years. Records of a study that collects protected health information are required to be retained for at least 6 years. Some sponsors require extended records retention. Texas A&M University rule 15.99.03.M1.03 Responsible Stewardship of Research Data requires that research records be retained on Texas A&M property.

APPENDIX D

COMPONENT SCORE COEFFICIENT MATRIX

	Component				
	1	2	3	4	5
1	-.111	.105	.263	-.017	-.185
2	-.008	.021	.252	-.061	-.155
3	-.030	-.105	.147	.135	-.090
4	.037	-.205	.082	.034	.105
5	-.042	-.065	.173	-.010	.003
6	-.010	-.005	.176	-.192	.087
7	.042	-.068	.169	-.108	.021
8	.039	-.019	.143	-.039	-.075
9	-.039	.005	.122	.148	-.190
10	-.112	-.034	.073	.069	.079
11	-.166	.002	.082	.032	.136
12	-.080	.028	.102	-.090	.116
13	-.044	-.006	.091	-.113	.144
14	.021	.100	-.054	-.065	.048
15	-.010	.102	.015	-.030	-.019
16	-.147	.166	.035	.097	-.085
17	-.132	.109	.015	.104	-.026
18	.098	-.053	-.012	.042	-.031
19	-.002	-.024	-.059	-.055	.210
20	-.053	.075	-.037	-.030	.112
21	-.041	.030	.015	.040	.020
22	-.011	.025	-.073	.020	.105
23	.034	.089	.016	-.086	-.001
24	.190	-.083	-.036	-.034	-.006
25	.127	-.012	.013	-.005	-.082
26	.097	-.041	-.002	.075	-.091
27	.218	-.121	.011	-.084	.004
28	.174	-.029	-.005	-.089	-.017
29	.080	.004	.006	-.046	.004
30	.026	-.102	.006	.014	.119
31	.065	-.198	-.006	.000	.194
32	-.082	.009	-.038	.032	.154
33	-.171	.114	-.111	.000	.251
34	.024	.033	.007	-.125	.126
35	.073	.004	-.016	-.016	.005

36	.020	-.055	-.055	.055	.095
37	.099	-.138	-.052	.176	-.045
38	-.020	-.006	-.073	.105	.051
39	.056	-.027	-.061	-.060	.145
40	-.076	.247	.044	-.056	-.108
41	-.069	.213	-.018	-.055	-.013
42	-.082	.131	.025	.084	-.106
43	.080	.030	-.052	-.007	-.004
44	-.095	.046	-.094	.179	.025
45	.073	-.108	-.038	.074	.053
46	.057	-.014	-.059	.003	.069
47	.171	.070	-.026	-.158	-.023
48	.119	.014	-.054	-.004	-.032
49	.072	-.073	-.069	.171	-.059
50	-.068	-.053	-.047	.269	-.043
51	-.126	-.010	-.059	.212	.056
52	-.170	.099	-.059	.174	.030
53	-.024	.205	-.050	-.028	-.055
54	.057	.180	-.051	-.098	-.046
55	.214	.018	-.010	-.079	-.120
56	.168	.027	.006	-.028	-.142
57	.045	.007	.032	.072	-.115

APPENDIX E

TOTAL VARIANCE EXPLAINED

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance		Total	% of Variance		Total	% of Variance	
		Cumulative %			Cumulative %			Cumulative %	
1	29.69	52.099	52.099	29.696	52.099	52.099	8.411	14.756	14.756
2	2.314	4.059	56.158	2.314	4.059	56.158	7.280	12.771	27.527
3	1.665	2.921	59.079	1.665	2.921	59.079	7.233	12.690	40.217
4	1.420	2.491	61.570	1.420	2.491	61.570	7.160	12.562	52.779
5	1.283	2.252	63.821	1.283	2.252	63.821	6.294	11.042	63.821
6	1.219	2.138	65.960						
7	1.074	1.883	67.843						
8	1.027	1.802	69.645						
9	.999	1.752	71.397						
10	.962	1.688	73.085						
11	.889	1.560	74.646						
12	.843	1.478	76.124						
13	.826	1.449	77.573						
14	.778	1.365	78.938						
15	.721	1.265	80.202						
16	.683	1.197	81.400						
17	.639	1.121	82.521						
18	.614	1.076	83.597						
19	.593	1.040	84.637						
20	.580	1.017	85.654						
21	.567	.995	86.649						
22	.496	.871	87.520						
23	.480	.842	88.363						
24	.448	.786	89.148						
25	.426	.748	89.896						

26	.414	.727	90.623
27	.384	.674	91.297
28	.375	.657	91.955
29	.355	.624	92.578
30	.319	.559	93.138
31	.298	.522	93.660
32	.276	.484	94.144
33	.266	.467	94.611
34	.239	.420	95.031
35	.236	.415	95.446
36	.231	.405	95.851
37	.219	.384	96.235
38	.208	.365	96.600
39	.186	.327	96.927
40	.171	.301	97.228
41	.160	.281	97.508
42	.149	.261	97.770
43	.145	.254	98.024
44	.139	.243	98.267
45	.126	.222	98.489
46	.113	.199	98.688
47	.107	.187	98.875
48	.094	.165	99.041
49	.091	.160	99.201
50	.079	.139	99.340
51	.073	.129	99.469
52	.069	.121	99.590
53	.065	.115	99.704
54	.055	.097	99.801
55	.042	.074	99.875
56	.039	.069	99.944
57	.032	.056	100.000
