EXPLORING THE RELATIONSHIP BETWEEN IN-SERVICE EFL TEACHERS' CULTURAL INTELLIGENCE AND THEIR ATTITUDES TOWARD MULTICULTURAL EDUCATION

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ABSTRACT

EXPLORING THE RELATIONSHIP BETWEEN EFL TEACHERS' CULTURAL INTELLIGENCE AND THEIR ATTITUDES TOWARD MULTICULTURAL EDUCATION

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The main purpose of the current study is to research the relationship between in-service EFL teachers' cultural intelligence and their attitude toward multicultural education. Also, it is tried to investigate whether age, current education degree, years of experience of the in-service EFL teachers have an important impact on their cultural intelligence levels and attitudes toward multicultural education. The study was conducted with 320 in-service EFL teachers working in different educational institutions in Turkey. In this study, the data were collected quantitatively by using the correlational research design through two scales, namely "Cultural Intelligence Scale" and "Teacher Multicultural Attitude Scale". The results revealed that in-service EFL teachers have a high level of cultural intelligence and relatively positive attitudes toward multicultural education in general. In order to determine the relationship between the sub-dimensions in the first and second scale, structural equation model was used and the correlations between sub-dimensions were analyzed in detail. There is a significant relationship between in-service English teachers' metacognitive, motivational and behavioral cultural intelligence, excluding cognitive cultural intelligence, and their attitudes toward the contribution of multicultural education. Likewise, there is a significant relationship in the same

direction between the sub-dimensions of in-service English teachers' cultural intelligence levels except the cognition and their attitudes towards multicultural education awareness. In addition, there is an inverse relationship between the sub-dimensions of EFL teachers' cultural intelligence levels except the cognition and their ethnocentric attitudes towards multicultural education. Moreover, two research variables were analyzed in terms of in-service EFL teachers' age, current education level, and years of experience. While their metacognitive CQ scores vary according to their age and years of experience; their motivational CQ scores differentiate according to their experience, their attitude scores toward multicultural education differ according to their education level.

Keywords: Cultural Intelligence, Attitude toward Multicultural Education, In-service EFL Teachers.

ÖZ

HİZMET İÇİ İNGİLİZCE ÖĞRETMENLERİNİN KÜLTÜREL ZEKALARI İLE ÇOKKÜLTÜRLÜ EĞİTİME YÖNELİK TUTUMLARI ARASINDAKİ İLİŞKİNİN İNCELENMESİ

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Bu çalışmanın temel amacı, hizmet içi İngilizce öğretmenlerinin kültürel zekâları ile çokkültürlü eğitime yönelik tutumları arasındaki ilişkiyi araştırmaktır. Ayrıca, hizmet içi İngilizce öğretmenlerinin yaşlarının, mevcut eğitim durumlarının ve deneyim sürelerinin onların kültürel zekâ düzeyleri ve çokkültürlü eğitime yönelik tutumları üzerinde önemli bir etkisinin olup olmadığı araştırılmaya çalışılmıştır. Bu çalışma, Türkiye'de farklı eğitim kurumlarında görev yapan 320 hizmet içi İngilizce öğretmeni ile gerçekleştirilmiştir. Bu çalışmada, veriler "Kültürel Zekâ Ölçeği" ve "Çokkültürlü Eğitime Yönelik Öğretmen Tutum Ölçeği" olmak üzere iki ölçek aracılığıyla ilişkisel araştırma deseninden yararlanarak nicel olarak toplanmıştır. Sonuçlar, genel olarak, hizmet içi İngilizce öğretmenlerinin yüksek düzeyde kültürel zekâya ve çokkültürlü eğitime karşı nispeten olumlu tutumlara sahip olduklarını ortaya koymuştur. Birinci ve ikinci ölçekteki alt boyutlar arasındaki ilişkiyi belirlemek için yapısal eşitlik modeli kullanılmıştır ve alt boyutlar arasındaki korelasyonlar detaylı olarak analiz edilmiştir. Hizmet içi İngilizce öğretmenlerinin bilişsel kültürel zekâları hariç üst bilişsel, motivasyonel ve davranışsal kültürel zekâları ile çokkültürlü eğitimin katkısına yönelik tutumları arasında anlamlı bir ilişki vardır. Aynı şekilde, hizmet içi İngilizce öğretmenlerinin biliş dışındaki

kültürel zekâ düzeylerinin alt boyutları ile çokkültürlü eğitim farkındalığına yönelik tutumları arasında da aynı yönde anlamlı bir ilişki vardır. Ayrıca, İngilizce öğretmenlerinin biliş dışındaki kültürel zekâ düzeylerinin alt boyutları ile çokkültürlü eğitime yönelik etnosentrik tutumları arasında ters bir ilişki vardır. Ayrıca, iki araştırma değişkeni hizmet içi İngilizce öğretmenlerinin yaşları, mevcut eğitim durumları ve deneyim süreleri açısından analiz edilmiştir. İngilizce öğretmenlerinin üstbilişsel kültürel zekâ seviyeleri yaşlarına ve deneyim sürelerine göre farklılık gösterirken; motivasyonel kültürel zekâ seviyeleri deneyimlerine göre farklılaşmaktadır, çokkültürlü eğitim tutum puanları ise eğitim düzeylerine göre farklılık göstermektedir.

Anahtar Kelimeler: Kültürel Zekâ, Çokkültürlü Eğitim Tutumu, Hizmet İçi İngilizce Öğretmenleri.

To my beloved family

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LIST OF ABBREVIATIONS

Awa.	Teachers' Attitude toward Multicultural Education Awareness
BA	Bachelor of Arts
Beh.	Behaviour
Cog.	Cognition
Cont.	Teachers' Attitude towards the Contribution of Multicultural Education
CQ	Cultural Intelligence
CQS	Cultural Intelligence Scale
EFL	English as a Foreign Language
ELT	English Language Teaching
Eth.	Teachers' Ethnocentric Attitude toward Multicultural Education
GFI	Goodness of Fit Index
GOF	Goodness of Fit
MA	Master of Arts
Mcog.	Metacognition
Mot.	Motivation
PHD	Doctor of Philosophy
TMAS	Teachers Multicultural Attitude Scale

Chapter 1

Introduction

1.1 Overview

The purpose of this chapter is to provide an overview of the current research and it begins with an overview of multicultural education. In the following section, the purpose of the study, research questions, and the significance of the study are presented in detail. Lastly, some terms that are mentioned in the study will be defined.

1.2 Theoretical Framework

According to Banks (1989), culture is mostly made up of unique and symbolic elements of societies and the most important aspect of culture is not just its specific viewpoints, but also how the society perceives and deals with them.

The term multiculturalism can be defined as a social or educational approach that promotes interest in a society's diverse cultures rather than just one dominant culture (Gingrich, 2003). Also, it has been used to refer to a type of structure that aims to preserve social inequalities and as well as describing cultural diversity in a society (Tarman, 2011).

Multicultural education rests on the idea of providing equal education opportunities to students regardless of language, religion, race, origin, culture or social class. Likewise, multicultural education is closely associated with the concept of the right to education. The concept of the right to education is a political demand to transform the current purpose, structure and functioning of education in line with the needs of non-dominant segments in society and their demands for equality and freedom. In multicultural nations, education systems should respond to the needs of everyone living in these nations, including all minorities or people of different cultural backgrounds, and should provide equal opportunities in education for everyone. McFadden et al. (1997) state that multicultural education should be able to meet the educational expectations of immigrant students from different socio-economic, ethnic, racial backgrounds.

1.3 Statement of the Problem

As the world has become more interconnected, mobility has risen across geographical distances, resulting in varied patterns of migration (Portera, 2011). It is clear that these movements caused cultural diversities in various societies. The structure of all societies which is formed when different cultures come together is examined within the perspective of multiculturalism. Besides, living in peace and harmony without discrimination or assimilation is called as multiculturalism (Brenman, 2013). Providing educational environments free of discrimination and inequities is a major goal of multiculturalism (Ghosh& Abdi, 2004). Furthermore, multiculturalism pervades all aspects of education, having a tremendous impact on it and initiating the adoption of democratic ideology in education, transforming educational systems in a variety of ways, and fostering the growth of multicultural education (Shi-jihan, 2006).

Cogan and Morris (2001) state that education programs need to be restructured in line with multicultural education in today's societies. Likewise, in multicultural societies, education systems should be arranged accordingly as students' profiles got diversified in terms of their cultural backgrounds. This new profile brings with it studies on teacher competencies that will prepare an effective educational environment for students from different cultures. To set an example, The National Council for Accreditation of Teacher Education (NCATE) (2008) draws attention to teacher competencies in multicultural education environments and emphasizes the importance of "working experiences with different students". The competencies that teachers should have in creating a multicultural education environment draw attention to the concept of cultural intelligence, which is a new concept. As a consequence, it is thought that this concept, which is related to the ability to understand and respect students' different cultural values, and manage multicultural relations in the most effective way, may affect attitudes towards multicultural education.

A limited number of studies (Altınsoy et al., 2018; Demircioğlu& Özdemir, 2014; Özdemir and Dil, 2013; Ponterotto et al.,1998; Yazıcı et al., 2009) focusing on the thoughts and attitudes of teachers and teacher candidates towards multicultural education have been found in the literature in Turkey. Therefore, it was considered important to examine the relationships between the concept of cultural intelligence

including the readiness to exhibit appropriate behaviors in multicultural environments, and the attitude towards multicultural education.

1.4 Purpose of the Study

The main purpose of this study is to examine the cultural intelligence levels of in-service EFL teachers and their attitudes towards multicultural education. Also, the relationship between their cultural intelligence level and attitude towards multicultural education is aimed to investigate by determining if there is an effect of the cultural intelligence level of EFL teachers on their attitude towards multicultural education. Furthermore, it is aimed to reveal that whether their cultural intelligence and attitude toward multicultural education differ according to the variables, such as age, current education degree, and years of teaching experience.

1.5 Research Questions

The present study aims at investigating the answers to the following research questions:

1. What are the cultural intelligence levels of the in-service EFL teachers in Turkey?
2. What are the attitudes of the in-service EFL teachers toward multicultural education?
3. Is there a significant relationship between the cultural intelligence levels of the in-service EFL teachers and their attitudes toward multicultural education?
4. Do the in-service EFL teachers' cultural intelligence levels and their attitude toward multicultural education differ according to the variables, such as age, current education degree, and years of teaching experience?

1.6 Significance of the Study

This study aims to promote the literature with more information about how the cultural intelligence of EFL teachers may influence their attitudes towards multicultural education by investigating the relationship between their cultural intelligence and attitude toward multicultural education. There are various studies conducted regarding either cultural intelligence or attitude toward multicultural education of teachers in literature. In these studies, participants are either pre-school

teachers or social studies teachers or pre-service teachers studying in different departments. However, there is no other study examining both specifically EFL teachers' cultural intelligence level and their attitudes towards multicultural education in terms of various variables. Therefore, it is thought that this study may contribute a lot to the literature. In this context, it is likely that the results of the research will contribute primarily to students, program developers, pre-service and in-service EFL teachers and faculty members. Furthermore, the study can provide an insight about what adjustments regarding multicultural education should be made in teacher training programmes in education faculties.

1.7 Definitions

The terms that are defined below are significant concepts that are mentioned throughout this research:

Culture: The term "culture" is defined as the collection of people's behaviors, traditions, conventions, viewpoints, and styles on how to do or not do things, as well as other notions that are associated with the society they live in (Brown, 1987).

Also, culture is defined as the relationship between core beliefs and values, behavioral patterns, art and interactions, which a group has and arranges on a regular basis (Corbett, 2003).

Cultural Intelligence (CQ): The term "cultural intelligence (CQ)" is defined as the ability to adapt one's behavior to the needs of the cultures with whom one encounters, to communicate effectively with people from various cultures, and to be used to cultural differences (Ang et al., 2008). Also, cultural intelligence is a term that describes a person's ability to adapt to new cultural situations based on a variety of factors such as cognitive, motivational, and behavioral characteristics (Earley, 2002).

Multiculturalism: The term "multiculturalism" is defined as "a system of beliefs and behaviors that recognizes and respects the existence of all diverse groups in a system or community, accepts and appreciates their sociocultural differences, and supports and keeps contributing in an inclusive cultural framework while also empowering everyone in the organization or society as a whole (Rosaldo, 1997).

Multicultural Education: The term “multicultural education” is characterized as an ideology, a reform movement in education, and a process in which students from various racial, ethnic, linguistic, and cultural groups are expected to have an equal chance to thrive academically. (Banks& Banks, 2001).

Attitude: Attitude is described as "a psychological inclination exhibited by appraising a certain entity with varying degrees of approval and disapproval." (Eagly & Chaiken, 1993). Besides, attitude is commonly identified as an inclination or proclivity to respond positively or negatively to a particular circumstance, such as an idea, object, person, or situation (Hosseini & Pourmandnia, 2013).

Chapter 2
Literature Review

2.1 The Definition of Culture

Every human being's life is grounded on culture. Each person is born into a distinct cultural environment that influences his or her life in a variety of ways. Therefore, the term “culture” has been described by various researchers from different perspectives. According to New World Encyclopedia (2020), culture is described as a set of characteristics shared by a social group, which can be as small as a family or a tribe, or as vast as a racial or ethnic group, a nation, or, in the era of globalization, individuals from all over the world. Similarly, Merriam-Webster (2021) defines culture as the traditional belief system, lifestyle, and material attributes of a race, religion, and/or social group, as well as the characteristic features of life produced by people in a place or time.

Sapir (1949) states that the concept of culture is indispensable, and it is seen as a corresponding word to civilization before the 1960s and then the notion of culture evolves from merely describing the physical aspects to also assigning components. From the 1960s forward, the notion of culture has been regarded as a dynamic process that could be shaped by the conditions of the relationship.

According to Geertz (1973), culture is considered as embodied and historically transferred interpretations of knowledge and attitudes that people learn from life, transferring, accumulating and developing. Banks (1989) asserts that culture is made up of the distinctive and symbolic elements of a community. He also believes that cultural views held by a community are not important, but how a society perceives and deals with them is very important. It is clear that individuals differ from one another when it comes to values, characteristics, commentary, and points of view and individuals with similar social morals are said to perceive symbolic highlights, events, or behaviors in similar or identical ways. According to Bates and Plog (1990), culture is a community of common beliefs, attitudes, traditions, values and works that a society associates with its own life and moral elements, acquired through education and transferred from generation to generation. Accordingly, each community has its own cultural characteristics. For this reason, societies are aware of

the social teachings inherited from past generations and which they will pass on to future generations in order to create their own cultural profiles.

Earlier views of culture regarded it as a phenomenon that could be collected, classified, observed, and thus easily taught and learned (Lange & Paige, 2003). More contemporary cultural theories, on the other hand, see it as a dynamic and ever-changing system. Likewise, according to Sapir (2002), culture is a collection of inherited traditions, beliefs, and rules which signifies lives of people in a community. In addition, Corbett (2003) defines culture as the relationship between a group's underlying beliefs and values and the patterns of behavior, art, and communication it generates. He states that it is something that is constructed rather than something that exists in a static state. Hence, it is always shifting and changing. Byram (2003) also addresses culture as a dynamic extension, and sees people of the culture changeable and defines the cultural learning process functioning through people who interconnect with one another.

Kachru and Smith (2008) see culture as an idea that is a part of both the past and the present. In other words, it shapes how we speak and act, and it is shaped by them as well. It differs from a rigid, fixed, and stable system in that it is a living system that changes. Kramsch (2011) described culture as belonging to a group of society with a shared social space and background. Lately, Yamada & Marsella (2013) thinks the environment in which people were raised shapes their identity. In other words, individuals and societies differ based on their cultural backgrounds. In conclusion, culture can be described as the common understandings and practices among people in groups (Phillips, 2003). In a sense, culture is the set of values that people living in a certain geography have and pass on to next generations.

2.2 The Notion of Intelligence

Intelligence is defined as a person's ability to think, reason, perceive objective facts, judge and draw conclusions, foresight, and understanding (https://sozluk.gov.tr/, 2021). The interpretations, thoughts and attitudes developed by each individual in the face of events are different from each other. For this reason, it is seen that intelligence is an important factor in separating individuals from each other. Until today, many different definitions of the concept of intelligence have been made by researchers. According to these definitions, intelligence;

- According to Spearman (1904), it is energy, general and common aspect affecting mental functions and cognitive powers;
- According to Binet (Binet & Simon, 1905), it is the capacity to reason well, to judge and to surpass oneself;
- According to Henmon (1921), it is the capacity to have knowledge and to learn;
- According to Wechsler (1958), it is the capacity to act in line with a purpose, to think rationally and to communicate effectively with the environment;
- According to Gardner (1993), it is the ability to solve problems and create products in one or more cultural settings;
- According to Anderson (2006), it is the capacity to think, solve problems, reason and learn information.

In the literature, many researchers have defined the term “intelligence” in different ways. It is clear that every person has a certain level of intelligence. In addition, in order to measure intelligence level of people, there are various types of intelligence tests. Intelligence tests are used to measure a person's intelligence capacity or potential. The first intelligence measurement tool known as the "Binet-Simon Scale" to test intelligence was developed by Binet and Simon in 1904. The Binet intelligence test was standardized by Terman in 1916 and named as “Standford-Binet Intelligence Scale” (Özdemir, 2019). Many studies on intelligence theories have been put forward. Among these studies, Sternberg's Triarchic Theory of Intelligence, which forms the basis of cultural intelligence theory, and Gardner's Multiple Intelligences theory have initiated significant developments in the field of intelligence (Aksoy, 2015). In brief, intelligence is a concept that can both be developed and measured; therefore, some intelligence measurement tools have been developed since 1904 in the literature.

2.2.1 Types of intelligence. Gardner opposed the concept of one-sided intelligence with the Theory of Multiple Intelligences and evaluated intelligence as a whole consisting of different components (Gardner, 2004). In his work titled "Frames of Mind" published in 1983, he stated that human intelligence has many abilities. According to Gardner's Theory of Multiple Intelligences, intelligence is divided into eight parts. Their general characteristics can be explained as follows (Altan, 1999; Bümen, 2002; Gürel& Tat, 2010; İbiş, 2018; Köse, 2016; Oral, 2004).

- Verbal (Linguistic) Intelligence: It is the ability to use words in written and oral form. It is seen that individuals with strong linguistic intelligence have the ability to write, name memories, learn by listening, learn foreign languages and verbal communication skills more easily.
- Logical (Mathematical) Intelligence: It is the ability to use numbers and concepts well and to establish cause and effect relationships. It is the ability to understand abstract values, to relate and calculate between two events with inductive and deductive methods.
- Musical Intelligence: It is the ability to perceive and express musical forms. It is seen that the ability to distinguish musical tones, to play a musical instrument, to be extremely sensitive to sounds and to sing beautifully becomes easier.
- Visual (Spatial) Intelligence: It is the ability to think and create visually, to imagine the image of a three-dimensional object and to perceive the seen objects correctly. It gives active imagination, visualization, the ability to establish relationships between objects in space.
- Kinesthetic (Bodily Movement) Intelligence: It is the ability to use the body well in solving problems and to express thoughts and feelings using the body. It includes the ability to control body movements and to establish a strong connection between mind and body.
- Natural Intelligence: It is the capacity to identify and classify a wide range of species in flora and fauna in nature. This type of intelligence is strong in individuals who like to play with the soil and tend to natural events, and are sensitive to issues related to nature, the environment and living things.

- Social (Interpersonal) Intelligence: It is the ability to achieve the interpersonal communication process, to express oneself, to analyze other people's feelings and thoughts, and to empathize. It is seen that individuals with strong social intelligence have the ability to empathize, be successful in group work, and read the emotions of the other person more easily.
- Personal/Individual (Internal) Intelligence: It is the ability to analyze oneself and take control of one's life. It includes awareness of self and emotions, recognition and self-worth, high-level thinking skills and reasoning.

In Sternberg's Triple Intelligence Theory (1985); intelligence is identified as the ability of a person to distinguish, shape and adapt to his life environment. According to Sternberg (1985), the cognitive processes of human intelligence are universal and may differ from culture to culture. These intelligence types can be explained as follows (Aksoy, 2015; İbiş, 2018);

- Analytical (Componential) Intelligence: It is the ability to analyze, think analytically and evaluate. It is seen that it is easier to examine comparative events with analytical intelligence.
- Creative (Experiential) Intelligence: Creative thinking is the ability to produce new ideas. It is seen that individuals with strong creative intelligence have easier imagination and realization skills.
- Practical (Contextual) Intelligence: It is the ability to think and apply practical. Individuals with strong practical intelligence can find the solution more easily in times of crisis or unexpected situations.

In addition to these theories, Thorndike (1920) divides intelligence into three, arguing that intelligence does not consist of a single factor and that many different factors affect the solution of problems. These can be explained as follows (Bümen, 2015; İbiş, 2018; Köse, 2016; Özdemir, 2019; Titrek, 2011);

- Abstract Intelligence: It is the ability to understand and use numbers, words and symbols. It is associated with the success of making sense of and using invisible symbols.

- Social Intelligence: It is the ability to understand and manage people and to establish successful relationships with them. There is a strong relationship between social intelligence and emotional intelligence.
- Mechanical (Concrete) Intelligence: It is the ability to make sense of and use various tools and machines. Individuals with strong mechanical intelligence are closely related to tools.

In addition to these developments, some types of intelligence were later identified and shed light on the studies on intelligence. These can be listed as follows;

- Emotional Intelligence: It is identified as the capability of a person to make sense of and interpret the feelings of himself and the people around him, and to use his emotions as a guide (Salovey & Mayer, 1990). It is seen that individuals with strong emotional intelligence can express their emotions more easily. As emotional intelligence is a mental ability, it can be changed and developed. In the studies conducted, it is evaluated under the headings of being aware of one's emotions, coping, motivating oneself, recognizing the feelings of others, and managing relationships. In addition, it is understood that emotional intelligence and social intelligence are related to each other (Acar, 2001; İbiş, 2018; Yan, 2008).
- Social Intelligence: It is the ability to get along with people, manage and maintain their relations in a healthy way. Social intelligence is a field of intelligence related to cultural intelligence. It is the ability of individuals to use their knowledge and experiences about social life in order to adapt to society (Crowne, 2009; Gardner, 2004; İbiş, 2018; Thomas et al., 2008; Thorndike, 1920). It is seen that people with strong social intelligence realize their ability to adapt to society and communicate more easily.
- Cultural Intelligence: It is the ability of an individual to live effectively and gain experience in multicultural environments (Ang et al., 2007). Cultural intelligence is a phenomenon created by multicultural environments, and multicultural environments need individuals with high cultural intelligence. Thanks to cultural intelligence, people can understand and empathize with the behavior of people belonging to different cultures.

2.3 Cultural Intelligence

The level of cultural intelligence (CQ) determines how successful each individual is in dealing with other cultures. It enables to be better than others in managing multicultural situations (Villagran, 2018). Many researchers have defined Cultural intelligence (CQ) in literature. Cultural intelligence, according to Earley and Ang (2003), is an individual's ability to operate effectively despite cultural distinctions. According to Early and Mosakowski (2004), it is the apparently natural capacity of an outsider to commentate and even imitate someone's unfamiliar and confusing gestures in the same manner that their fellow citizens would do. Likewise, it is a necessary component of successful participation in every social situation or environment (Ang, et al., 2007). Thomas et al. (2008) state that it is a collection of cognition and capabilities which are associated with each other by cultural metacognition that enables people to settle on and alter the cultural features of their surroundings. Furthermore, cultural intelligence is defined as the capacity of an individual to gain awareness about cultural changes, to have a strategy, and to also evaluate the thoughts of others along with oneself comprehensively (Tuguz et al., 2015).

2.3.1 Cultural intelligence as a multidimensional structure. The concept of cultural intelligence has been influenced by studies on intelligence. According to Sternberg and Detterman (1986), intelligence is divided into the categories of biology, motivation, cognition (including metacognition) and behaviors in an individual. The cultural intelligence paradigm was first developed by Earley and Ang (2003), who identified three features or factors: cognition, motivation, and behavior. Then, depending on Sternberg and Detterman's (1986) multisite intelligence theory, Earley and Ang (2003) classified CQ as a multifaceted concept consisting of metacognitive, motivational, cognitive and behavioral elements (Earley& Ang, 2003). Similarly, Ang and Van Dyne (2015) defined CQ as a structure consisting of four factors with metacognitive, motivational, cognitive and behavioral components.

The metacognitive dimension describes how a person obtains knowledge about other cultures and then regulates and adjusts that information as needed (Ang & Van Dyne, 2015). Similarly, metacognitive CQ is the ability to think about our own world of thought and use our cultural knowledge to apprehend different cultural contexts

and solve related problems (Van Dyne et al., 2009). In other words, having and examining a plan to get prepared for multicultural interactions are key points in metacognitive CQ.

Cognitive CQ comprises a person's understanding of cultures. It is especially related to the conception of other cultures' manners, system of rules. The cognitive dimension enables people to be acquainted with comparable and distinct features of other cultures. It entails cultural values, social interaction norms, religious beliefs and behaviors as well as economic and legal systems.

The motivation dimension includes the desire to communicate and learn from people from different cultures. It is the sign of the energy of intercultural learning and realization (Ang et al., 2006). Likewise, Livermore (2009) supports the idea that motivational CQ comprises a person's level of liking and curiosity in various environments as well as their level of confidence in their potential to socialize in cross-cultural contexts.

The behavioral dimension is related to action. It involves both verbal and nonverbal actions as well as people's responses in culturally different communities. According to Ang and Van Dyne (2008), the four elements of CQ should be regarded as stepping stones toward attaining a higher CQ. It is thought that individuals with high CQ have the necessary qualifications to analyze, perceive, relate and guide effectively in cross-cultural situations (Van Dyne et al., 2009). In addition, Ang et al. (2007) indicate that individuals with high CQ spend time and effort in planning, questioning cultural assumptions and paying attention to cultural preferences, as well as analyzing mental models based on their interactions with other people when faced with cultural norms.

The Cultural Intelligence Center (2017) exemplified the cultural intelligence model involving four aspects. The first factor is "drive". One's personal motivation and confidence to achieve success in unknown multicultural conditions is referred to as drive. One may be ineffective in dealings with those who have different opinions than him or her if s/he lacks this motivation. Knowledge, the second factor, is the cognitive component that involves cultural cognition. It is not only about one's culture but also about other cultures. The third aspect, strategy, is concerned with one's comprehension of his/her own common sense. It is also about how one makes plans and develops a strategy taking into account his/her judgements which is called

a metacognitive component. The last element is related to behaviour in line with that plan. It is based on how one acts when s/he experiences a cross-cultural happening. The cycle continues as successful action strengthens motivation. According to the findings of Cultural Intelligence Center, high cultural intelligence has been shown to have good outcomes, involving improved cross-cultural adaptability and dedication, outstanding personal healthiness, and satisfactory work performance.

2.3.2 The sub-dimensions of CQ. With the addition of eleven sub-dimensions under the four-factor model, the sub-dimensions were listed under the main components, resulting in a 5 model. The new framework of this model, defined as the Expanded Scale of Cultural Intelligence (E-CQS), consists of eleven sub-dimensions: three metacognitive CQs, two cognitive CQs, three motivational CQs, and three behavioral CQs.

2.3.2.1 Sub-dimensions of metacognitive CQ. There are three sub-dimensions under the category metacognitive CQ: planning, awareness, checking. Bell and Kozlowski (2008) defined planning as strategizing prior to a culturally varied interaction. As planning relies on considering cultures thoroughly and envisaging what has to be done before the intercommunication, there has to be both short-term and long-term goals during it (Van Dyne et al., 2012). According to Triandis (2006), people who have a high metacognitive CQ are more aware of how their own culture affects their behaviour and how they interpret intercultural settings. They are also conscious of the significance of having distinctive various multicultural experiences. Van Dyne et al. (2012) supports the idea that awareness, the second sub-dimension of metacognitive CQ, relies on the current consciousness of the people while planning is about prospective consciousness of the people about cultures. In other words, it involves the consciousness of the people about their own psychological processes and behaviors; others' cognitive processes and behaviours in cross-cultural interactions; the cross-cultural period itself. Furthermore, it encompasses the ability to make sense of oneself, others, and the situation. The third is the act of examining assumptions and reviewing mental maps, called control, when real experiences can be discerned (Bell & Kozlowski, 2008). In this process, existing events and assumptions are compared. As part of the adaptation process, one's own cultural

biases are reviewed, assumptions are made about people from different cultures, and comments are checked after interaction.

Metacognitive CQ consists of three sub-dimensions that reveal the dynamic character of CQ. Awareness must always be present; before the interaction, planning should be done, and after the interaction, control should be done. Three sub-dimensions of metacognitive CQ were revealed in the Expanded Scale of Cultural Intelligence (E-CQS). In short, people with a high level of metacognitive CQ are aware of how their experiences with other cultures are affected by their own cultures and how important it is to have a variety of multicultural experiences in order to be prepared for multicultural encounters.

2.3.2.2 Sub-dimensions of cognitive CQ. Cognitive CQ of a person is identified as their knowledge of cultural experience, rules, practices, and customs in different cultural contexts. Cultural-general knowledge and context-specific knowledge are sub-categories of cognitive CQ. According to Van Dyne et al. (2012), cultural-general knowledge is clear understanding of the major factors that make up the cultural environment whereas context specific knowledge is indicative cognition of how cultural values are presented in a specific area, as well as understanding about how to be productive in that field. It is described as the general understanding of the aspects that make up a cultural context. Having cultural-general knowledge is consequential as it enables people to consider whether cultures are similar or distinct. Also, being aware of cultural elements helps people understand how cultural systems impact and produce patterns of norms and interactions and the reason why interactions and norms are interpreted divergently (Ang & Van Dyne, 2008).

Context-specific knowledge is treated as both declarative and procedural knowledge in a given field. The domain in the definition can mean any part of the world (Triandis, 1994). Occupational groups, such as educators, corporate executives and demographic subgroups formed in terms of education, age, gender are regarded as domains (Fine & Fields, 2008). In short, people with high cognitive CQ need cultural-general knowledge to reach the capacity to understand and interpret a wide range of cultures, and contextual knowledge to perform effectively and appropriately within a particular group.

2.3.2.3 Sub-dimensions of motivational CQ. In motivational CQ, there are three sub-dimensions such as intrinsic interest, extrinsic interest and self-efficacy to adjust. Appreciating culturally various experiences by their very nature is described as intrinsic interest as it is intrinsically fulfilling (Deci, 1975). It includes satisfaction and willingness to work in interaction with different cultural groups (Van Dyne et al., 2012). Extrinsic interest is specified as focusing on personal gain that can be derived from culturally diverse interactions (Ryan & Deci, 2000). Working laboriously at an international company to acquire fame or to get promoted can be regarded as extrinsic interest. Self-efficacy to adjust is the ability to perform a task with confidence in culturally varied environments (Eccles & Wigfield, 2002). It is also about dealing with stress while interacting with individuals from different cultures. As people decide to take part in any activities when they feel confident and capable, confidence and intrinsic motivation are inseparable (Vancouver et al., 2008). To sum up, people with a high level of motivational CQ are generally eager to communicate with people with different cultural backgrounds and as they feel intrinsically and extrinsically motivated to interact with various cultural groups. Also, these people have an ability to adjust to multicultural settings.

2.3.2.4 Sub-dimensions of behavioral CQ. The ability to conduct a wide range of verbal and nonverbal behaviors during multicultural contacts is referred to as behavioral CQ (Ang & Van Dyne, 2008). As a result, behavioral CQ is a key component that helps people enhance their social connections by focusing on how they will adjust their behaviour to cultural differences. Likewise, people who have high behavioral CQ exhibit behaviours both verbally and nonverbally to fulfill the expectancy of other people, and they also know how to use culturally acceptable words, tones, gestures, and facial expressions (Ang et al., 2007).

In behavioral CQ, there are three sub-categories: verbal behavior, nonverbal behavior and speaking actions. Verbal behavior is defined as flexibility in the process of producing sound with the voices. In addition, verbal behavior is pauses and flexibility in using silence due to cultural differences in the degree to which people act and move away from quietness (Beamer & Varner, 2001). Non-verbal behavior is communication that takes place through a nonverbal platform such as eye contact, gesture, posture, facial expression and body language (Knapp et al., 2013). In other words, body language, posture, facial expression and gestures have different

meanings and interpretations in different cultures. For example, nodding the head means "no", while shaking the head up and down means "yes" in the US. However, tilting the head to the left and then to the right signifies "yes," while tilting the head up and back means "no" in Greece. Speech Acts is described as the ability to communicate particular sorts of messages including apologizing, congratulating, complaining, inviting, requesting, refusing in a variety of ways tailored to meet local requirements (Bowe et al., 2014). For example, in Germany, only "no" can be answered when rejecting a request. However, this is not appropriate in Indonesia as people have to say "no" using the sentence "I will try" (Van Dyne et al., 2012). As a result, people with a high level of behavioral CQ engage in both appropriate verbal and nonverbal behaviour to meet the expectations of other cultures.

2.3.2.5 Studies on cultural intelligence of EFL teachers. Earley and Ang (2003) defined cultural intelligence in their study as the ability of an individual to get used to new cultural contexts based on the values of a society and culture. As Livermore (2010) stated, cultural intelligence (CQ) is supported by sub-dimensions as motivational, cognitive, metacognitive and behavioral. The rise of multicultural communication has made it possible to understand that language and culture are a whole. In order for a language to gain meaning, it must have cultural characteristics. Hence, it is consequential that especially foreign language teachers value education for transferring culture. Multicultural communication comes first among the basic elements that embody learning culture (Bennett, 1998). Bustamante et al. (2016) suggested in their study that culture should be included in pre-service education programs in order to develop teachers' multicultural competencies.

The ability to establish effective relationships between cultures and to work efficiently has shown the importance of cultural intelligence. This situation requires foreign language teachers to communicate well in a foreign language and to know language knowledge and culture well. The main focus of the CQ concept is that it is based on the information learned through education and experience, and that the individual understands that the reason for the behavior of the people around him is his own behavior (Şenel, 2020). The ability of teachers to raise individuals with advanced cultural intelligence (CQ) primarily depends on the development of their

own cultural intelligence levels. At the same time, it requires them to increase their sensitivity and awareness towards cultural development.

Studies have shown that teaching cultural norms as well as grammatical structures in foreign language classes; it shows that by increasing cultural knowledge development, competence and awareness, it provides communicative competence, empathy, better understanding of target language culture and others, and has a positive effect on individual development (Han, 2016; Saluveer, 2004). Cultural intelligence is an important component in understanding and interpreting cultural differences and effectively managing cultural differences (Vedadi et al., 2010). In this context, it can be said that cultural intelligence and attitudes towards multicultural education are closely related to each other (Yaşar Ekici, 2017). In general, teachers have a critical responsibility for raising the awareness of individuals about intercultural sensitivity. These qualities of language teachers support the concretization of intercultural sensitivity in line with social expectations and individual developments (Arcagok & Yılmaz, 2020; Meyer et al.,2004;). Not many studies have been done on the cultural intelligence of English teachers. Studies are mostly focused on the relationship between teachers' intercultural sensitivity, their cultural intelligence levels and their attitudes towards multicultural education.

Cubukcu (2013) examined the intercultural sensitivity perceptions of Turkish English teacher candidates in his study aiming to determine the role of culture in foreign language teaching. It was seen that the language teaching aims of the English language teacher candidates integrated with the culture teaching over time, and they had tolerance and sympathy towards individuals from other cultures at the end of the study. Altan (2018) investigated the effect of intercultural sensitivity on the professional development of prospective English language teachers in Turkey. As a result of the study, it was determined that pre-service teachers have high intercultural sensitivity and respect for cultural differences. In addition, the high level of satisfaction from interaction indicates that participants enjoy interacting with strangers. In addition, it was revealed that gender did not affect the intercultural sensitivity of ELT teacher candidates.

In quantitative study by Huff (2013) with regard to the connection of foreign language knowledge and cultural intelligence, according to the results obtained on students whose mother tongue is English living and studying in Japan, successful

results were obtained in terms of intercultural harmony, foreign satisfaction and interpretation on future foreign plans in line with certain variables between foreign language knowledge and cultural intelligence level. Inan (2017), in his study in which he examined Turkish teacher candidates according to various variables of cultural intelligence, concluded that the cultural intelligence of the participants was above the middle. Within the dimensions of cultural intelligence, he ranked them as metacognition, motivation, behavior and cognition, respectively. In the study, participants were examined in terms of cultural intelligence according to variables such as gender, class, high school graduated, academic performance, region of residence and residence, but no significant difference was observed.

In his doctoral thesis study, Hüseyinoğlu (2020) examined the cultural intelligence levels of Turkish EFL teacher candidates compared within the scope of university categories. In view of the study, it is seen that the cultural intelligence levels of the EFL teacher candidates are high, the metacognitive, motivational and behavioral cultural intelligences of the participants are high, and their cognitive cultural intelligence is moderate.

It is important for university students and teachers to be knowledgeable in terms of intercultural competence. For this reason, the early start of students' social sciences and language studies enables their cultural intelligence to be high (Atan, 2020). In the research implemented by Collins et al. (2016), the effect of the cultural intelligence levels of the principals and teachers on the success and CQ levels of the students was investigated. It has been observed that there is a relationship between the mathematics and language achievement scores of Latin students and the fact that teachers are multilingual and visit multicultural countries very often.

Khodadady and Ghahari (2011) studied the validity of the cultural intelligence scale among undergraduate and graduate students. As a result of his research on the relationship between gender, education, travel abroad, and place of life with cultural intelligence, it is seen that the CQs of female participants differ significantly from men, and the effect of education level differs between graduate participants and undergraduate students.

2.4 The Concept of Multiculturalism

Multiculturalism refers to a set of attitudes and behaviors that acknowledges the existence of all various groups within an organization or community, values them, respects and strengthens their socio-cultural characteristics, encourages and produces an inclusive cultural context (Rosado, 1996). Multiculturalism is the situation where individuals from different cultures, consisting of distinctive races, languages, religions and traditions, can be equal no matter what social structure they come from. It can be defined as recognizing different cultures and creating their components in the field of language teaching (Korkmaz, 2009).

The term "multiculturalism" and its many variations, such as "multicultural society" and "policy of multiculturalism," entered the academic lexicon in Canada in the 1960s. Multiculturalism, as a concept, adopts unique logics and develops as a tool for inter-group collaboration aimed at preserving a distinctive culture and enabling individuals and groups to participate equally in all aspects of social life, from politics to culture (Grishaeva, 2012).

Although the term multiculturalism entered our vocabulary in ancient times, its roots go back to Greek, Germanic, Roman and other historical sources. However, it has a different understanding in terms of techniques development, degrees and distinctive features (Gražulis & Mockiene, 2017). In the broadest sense, the concept of multiculturalism is multicultural diversity in the living environment of a person or group, which has a social nature and includes race, language, tradition, and other characteristics of different ethnic communities. In the new historical age, countries with a high degree of economic growth, especially those with a significant influx of immigrants, such as the USA, Australia, Canada, Great Britain, and Sweden, are among the first to encounter the concept of multiculturalism.

Multiculturalism first emerged in the USA with the immigration of people from many different cultures and a multicultural society came up. According to Munley et al. (2004), as a result of the intensification of social diversity, human rights movements, women's rights and the claims of ethnic minorities in the USA, and the awareness of racism, sexism and oppression against these groups, multiculturalism and diversity began to be discussed in various scientific studies in the 1970s. According to Kaya (2007), a uniform understanding of people and culture is not an acceptable phenomenon in a modern society; multiculturalism perspective

and discourse is an important approach in terms of ensuring social peace in societies composed of different ethnic, religious and cultural groups. Multiculturalism will evolve from respect for individual rights to respect for collective rights, bringing along the process of democratic realization of different ethnic groups and cultural life styles with equal subjective rights (Habermas, 2002). With multiculturalism, existing education policies were questioned and new education policies began to be implemented. The logic of the nation-state is moving out of the uniform educational activities and towards multicultural arrangements in education, which includes different cultural elements on the axis of diversity (Ünal, 2004). The rapid globalization in the world and the existence of international student and educator exchange programs pave the way for people from distinctive cultural backgrounds to interact in the same educational environment and to raise individuals who are sensitive and tolerant to cultural differences. In addition, studies on cultural differences, intercultural interaction and communication reveal the importance of the concept of multicultural education.

Considering the theoretical background of multiculturalism, it can be applied to understand multicultural education. In the USA, courses that include multicultural education programs are taught as compulsory courses. Because multicultural education gives the opportunity to take the student to the focal point, to know and understand different cultures, to search for cultural heritage, experiences and knowledge, to enrich the content of education, to approach intercultural dialogue and tolerance, and to learn cooperation (Tay & Baş, 2015). Multicultural education also deals with the elements of tangible and intangible heritage with a holistic approach, thanks to its perspectives containing different ethnic elements (Gay, 2014; Tertemiz & Aslantaş, 2016; Kırışoğlu, 2009;). In this sense, it can frequently take place in foreign language education programs (Ağıldere & Tertemiz, 2013).

2.5 Multicultural Education

Multicultural education has been studied and practiced since the late 1800s, but its importance grew in the 1960s. During that decade, multicultural education was known as the Early Ethnic Studies Movement, which advocated for African Americans' rights and equality (Banks, 1994). To alleviate racial, national, and religious tensions, a multicultural education movement began in the mid-1930s to the

mid-1940s. The need for ethnic courses integrated into university curricula has fueled the growth of multicultural education. In 1960, the Civil Rights Movement and Women's Rights reached their strongest position when they moved towards eliminating discrimination in mass housing practices, business, housing and educational institutions (Banks & Banks, 2004).

Multiculturalism is a conception that generalizes the acceptance of cultural differences and the blending of civilizations as well as cultural diversity. Multiculturalism refers to a situation in which people from many races, ethnicities, age, gender, sexual orientation, a walk of a life, spiritual tendencies, education, and other cultural values are welcomed (APA, 2017).

According to Garcia (2009), multicultural educational environments are seen as areas where intercultural understanding and awareness, as well as critical thinking and democratic lifestyles are supported. Multicultural education can be defined as an approach that aims to offer equal opportunities in education to students from different backgrounds in terms of race, ethnicity, religion, social class, language and cultural group (Bennett, 2003). Likewise, according to Gay (1994), multicultural education is a learning arrangement that examines individuals who are free to express their ethnic and social differences, implying equitable educational possibilities. In today's ethnically polarized and unstable world, multicultural education is a crucial component of education for freedom (Parekh, 2006).

Multicultural education relates to how both facets and dimensions of learning meet the desires and skills of culturally disparate communities in order to promote diversity and social justice for all students. Multicultural education is a philosophy as well as a process. It is based on the values of equality, social justice, fairness, and the affirmation of individual diversity as a philosophical notion. Also, it is a complex mechanism that is constantly modified to accommodate the desires and demands of an ever-changing world (Grant, 2008).

Multicultural education is the process of bringing people together from many cultures in order to equip students to work toward common goals, learn, and collaborate (Sönmez, 2011). Similarly, multicultural education is called as a process of rebuilding of school environment in which people from distinctive groups get education equivalent in almost same conditions (Dogan, 2012). Multicultural education is thought to represent a fundamental shift in the educational system, as

well (Gay, 2004). According to Aydin (2013), multicultural education is an educational reform in which it is intended to bring about long-term changes in students' roles and positions within the educational system.

Multicultural education is a concept that was designed to address the challenges and disadvantages that arise as a result of cultural differences by allowing pupils to benefit from equal chances and chances in a democratic setting (Alanay & Aydin, 2016). According to Banks (1995), the foundation of multicultural education is the development of views that all students have the right to learn, that all students should be given the same chance to study, and that these goals may be achieved via continuous process of reform and change.

Multicultural education is highly motivating as it offers language learners the opportunity to get to know different cultural worlds. Intercultural education raises students' awareness of their own selves, understanding different cultures and interacting with others (Newton, 2016). According to Parekh (2002), multicultural people are interested in being able to make decisions and evaluate information and evidence, and individuals with different ways of thinking and life. Multicultural education is based on the principles of pluralism and justice (Hidalgo et al., 1996). The emphasis on equality and pluralism has also shown the concept of multiculturalism in the education sector. Multicultural education can be defined as an education policy that respects the cultural differences of each individual, offers equal development opportunities, and defends cultural sensitivity, without being tied to a uniform individual and culture. In general, multicultural education considers the individual as valuable with all her or his differences and accepts differences as wealth (Ergil, 1995). However, monocultural education distances students from social integration, presents a discriminatory education system according to ethnic, religious and other characteristics, leads them to isolation or causes the assimilation of different students (Kostova, 2005). There are five basic approaches to the development of multicultural education. These;

- Approach that focuses on equalizing educational opportunities for students from different cultures;
- Approach that focuses on understanding cultural differences;
- Approach that focuses on preserving cultural richness;
- An approach that focuses on making students live in different cultures;

- It is approach that focuses on gaining competence in multicultural systems (Demir, 2012; Gezi, 1981; Polat & Kılıç, 2013).

In today's classrooms, it is very important for teachers to include these mentioned approaches in their lessons.

2.5.1 Studies on the attitude of EFL teachers towards multicultural education. Multicultural education examines how students and teachers learn about differences, such as ethnicity, race, gender, religion, class, language, exceptionality, sexual orientation, and the behaviors emerging because of these differences. In this sense, all these variables affect the behavior of students and educators alone and/or in interaction (Banks, 2014; Grant & Sleeter, 1986; Grant & Zwier, 2012). Multicultural education not only minimizes diversity issues, but also increases educational opportunities which is the main purpose of multicultural education. For this reason, teachers and administrators need a creative and effective understanding of the concepts, principles and practices in multicultural education. Multicultural education also requires them to study and teach their own and other cultures. Teachers play an important role in teaching concepts and behaviors brought by multicultural education such as equality, reconciliation, tolerance, and respect for cultural differences by providing the same academic success to all students. In this sense, the multicultural education paradigm is an approach that supports cultural diversity and diversity in education (Başbay & Kağnıcı, 2011; Gezer & Şahin, 2017; Roux, 2000).

According to Chlopek (2008), if EFL learners are to become competent intercultural communicators, they must get complete and systematic intercultural training that includes more than just the culture of the major English-speaking nations. EFL teachers help students acquire the knowledge and skills necessary to be culturally sensitive while achieving high levels of academic success (Sleeter, 2005). The language and learning skills of students from various cultures are frequently the subject of many studies on cultural differences. Philologists, such as Alim and Baugh (2012) and Hudley and Mallinson (2011) have found that English is very effective in promoting a sense of unity among cultural differences. They argue that students should be helped to learn standard English as an alternative dialect. It is seen that students in schools that implement multicultural education benefit positively from

English language learning in psychological, social and academic terms (Dias, 2019). Expected behaviors from teacher training programs and candidates (especially English language teaching) are to teach students the ability to use the concepts and principles of their culture (NCATE, 2008). There are no studies on the attitudes of in-service EFL teachers towards multicultural education. However, in general, there are many studies on teachers' attitudes towards multicultural education.

In the study of Tore (2020), attitudes towards multiculturalism were examined on 280 teachers working in 7 different regions of Turkey with the descriptive survey model. As a result of the research, it is seen that teachers' attitudes towards multiculturalism are very high, but there appears to be variability in teachers' attitudes towards multiculturalism according to speaking a foreign language, geographical region of the school, religious beliefs, travels abroad, ethnic origins, communication with disabled people, education level and the place where they grew up. In addition, Arslan and Çalmaşur (2017) conducted their study with 238 primary and secondary school teachers with regard to their multicultural education and democratic. As a result of the research, it was observed that there was a very low negative correlation between teachers' attitude toward multicultural education and their democratic attitudes.

In the qualitative research of Yılmaz (2016), which he obtained from semi-structured interviews with 12 pre-service teachers, the perceptions of pre-service teachers towards multiculturalism and multicultural education were evaluated. The results of the research showed that teachers have great responsibilities especially in the transition to multicultural education, in order to be able to live together in peace and respectfully, and to understand that it is necessary to accept all different identities without fearing division. According to Altinsoy et al. (2018), awareness and attitudes of ELT pre-service teachers towards multicultural education were investigated by questionnaire method. In the study conducted with the multicultural teaching and learning scale, the participants who are teacher candidates are generally aware of multicultural issues. However, it is seen that students and teachers avoid facing cultural diversity, but are willing to receive multicultural education.

Gürel (2013) examined attitude toward multicultural education and multicultural personality traits of teachers working in primary schools in his master's thesis. Primary school teachers in the city center of Erzincan were analyzed using the

Teacher Multicultural Attitude Scale and the Multicultural Personality Scale. The analysis data were evaluated with the descriptive statistics method and it was seen that the attitudes of primary school teachers towards multicultural education were at moderate levels. In addition, it was observed that the multicultural characteristics of primary school teachers were at high levels. In addition, as a result of the multiple regression analysis, it was understood that there was no significant relationship between the multicultural personality traits of the teachers, but the attitude toward multicultural education was a significant determinant on the multicultural personality traits of the teachers.

According to Yazıcı et al. (2009), in the research conducted with 415 teachers from different branches in the province of Tokat, it was seen that the theoretical one-dimensionality of teachers' attitude scale toward multicultural education was not supported. When their attitudes toward multicultural education are examined according to the variables of gender, graduated school, branch, seniority, cultural structure of the previous education place and the location of the school they work; it was found that there was no difference in teacher attitudes towards multicultural education according to the gender variable. In addition, differences were observed among attitude toward multicultural education due to seniority, the school they graduated from, whether the school they work in is a province or district, and the primary education level they work at.

2.6 The Relationship Between Cultural Intelligence and Attitude Towards Multicultural Education

Cultural differences, religion, culture, language, ethnicity, etc. depend on affiliations. The existence of a good education system is necessary for individuals to obtain and arrange the cognition, attainments and attitudes essential for learning these cultural differences and communicating with other cultures. The multicultural education paradigm that emerged in this context is an approach that covers all cultural diversity equally and ensures that these differences take place in education (Gay, 2000). The aim of multicultural education is to gain knowledge and skills about the individual's ability to see herself or himself through the eyes of those from other cultures, to know herself or himself better in this way, and to respect others. In this context, in the development of multicultural perceptions; individuals, teachers,

school administrators, society and family have important responsibilities. Especially teachers have great responsibilities in this regard. Because the educational environment is gradually turning into places where interaction with different cultures is inevitable. In this context, teachers should have knowledge about creating and organizing a learning environment that supports multiculturalism (Banks, 2014; Geel & Vedder, 2011).

Teachers must have the essential knowledge and abilities to adapt to cultural variations in order to foster good attitudes toward multicultural education. In this sense, cultural intelligence, which refers to being successful in adapting to intercultural differences (Earley & Ang, 2003), can pave the way for teachers to develop positive attitudes towards multicultural education. If teachers have a developed cultural intelligence, they are aware of the behaviors, values and attitudes that shape their students' cultures and can take action more easily in knowing the social and cultural contexts of learning (Banks, 1994). Cultural intelligence is the ability of individuals to regulate their behaviors and attitudes in interacting with other cultures and to adjust to cultural diversity (Earley & Ang, 2003). In this context, the focus of cultural intelligence is the awareness and abilities that enable the individual to be effective, productive and successful in a multicultural environment (Yoğurtcu, 2015). The fact that teachers have a developed cultural intelligence enables different cultures to be analyzed and transferred from different perspectives. Teachers can offer students equal opportunities in this way. In this case, teachers can also change their attitudes towards multicultural education by having a developed cultural intelligence.

Depending on this phenomenon, teachers raising future generations should not only know but also internalize themes such as multiculturalism (Kahraman & Sezer, 2016). It is expected that educational environments and programs should be arranged in a way to provide multicultural education, and educators' attitudes towards multicultural education should be realized with awareness and sensitivity in a way that is not prejudiced and marginalized in the context of the concepts of difference and inequality (Davidman & Davidman, 2001; Ghosh & Abdi, 2004; Peköz, 2018; Ponterotto et al., 1998). In this context, it is important that teachers who will teach in multicultural education environments have cultural intelligence, which is one of the most important theories of intercultural competence (Goh, 2012; Mushi, 2004;

Peköz, 2018; Vavrus, 2002). In this sense, it is expected that teachers who have a high level of cultural intelligence will exhibit more positive attitudes towards multicultural education.

2.6.1 Some research about the relationship between cultural intelligence and attitude towards multicultural education. Teachers should be knowledgeable on how to create and organize a multicultural learning environment, which is related to cultural intelligence. Also, it is vital for them to have the knowledge and skills necessary to adapt to cultural differences in developing positive attitudes towards multicultural education. When the studies regarding these two terms are examined, it is seen that cultural intelligence have an impact on attitude toward multicultural education of teachers.

Van Dyne et al. (2012) defines cultural intelligence as an individual's ability to interact well with others in different cultures and cultural diversity. A high level of cultural intelligence positively affects intercultural sensitivity. Therefore, it ensures that the individual is sensitive and adaptable to different cultures (Özdemir, 2019). According to Holm et al. (2009), intercultural education serves to improve the cognitive, sensory and behavioral skills of the person. Learning and teaching new languages improves cultural intelligence positively because language and culture develop interdependently. In this context, equality, reconciliation, tolerance, respect for cultural differences etc. provided by multicultural education for the development of cultural intelligence, it can be predicted that concepts and behaviors will positively affect intercultural sensitivity and attitude. Therefore, it can be thought that there is a positive and significant relationship between cultural intelligence and attitudes towards multicultural education. Studies show the attitude towards multicultural education; political opinion, ethnic origin, religious belief, mother tongue, sexual orientation, gender, marital status, disability, education levels of parents and socio-economic status of the family. Few studies have been found in the literature examining the relationship between multicultural education and cultural intelligence. Considering the studies carried out, it is expected that the research will contribute to the literature.

Gezer and Şahin (2017) conducted a study with 283 pre-service teachers studying in Faculty of Education at Dicle University with regard to the relationship between pre-service teachers' attitude toward multicultural education and their cultural intelligence. As a result of the research, it has been determined that teachers' attitudes towards multicultural education have a positive and moderately significant relationship with the behavior, motivation and metacognition sub-dimensions of cultural intelligence. It was deduced that there is a positive and low-level relationship between the cognition sub-dimension of cultural intelligence and the attitude towards multicultural education. In addition, motivation, metacognition and behavior dimensions predict the attitude towards multicultural education positively and significantly. The cognitive dimension of cultural intelligence predicts the attitude towards multicultural education with the behavioral dimension.

Özdemir (2019) investigated the effect of cultural intelligence on intercultural sensitivity in his thesis. The data obtained by conducting a survey with 544 people living in Hatay, Gaziantep and Kielce / Poland were evaluated by statistical analysis method. In the results of the study, it was seen that the dimensions of cultural intelligence and the sub-dimensions of intercultural sensitivity showed the effects of responsibility, self-confidence, tolerance and attentiveness in communication. In addition, it was determined that gender and educational status did not affect the dimensions of cultural intelligence and sensitivity.

In his thesis study, Koçak (2020) examined the relationship between the attitude toward multicultural education of social studies teacher candidates and their cultural intelligence. 140 pre-service teachers who study in the Faculty of Social Studies Education at Nevşehir Hacı Bektaş Veli University were screened in terms of gender, class, mother and father profession, monthly income levels, with the relational survey model. In the study, in which cultural intelligence scale and attitude scale toward multicultural education were used, there was no significant difference between pre-service teachers' attitude toward multicultural education and gender variable, while a significant difference was found between cultural intelligence levels in women. It is seen that cultural intelligence and attitude toward multicultural education do not change according to class level and there is no significant distinction between monthly income levels and cultural intelligence. It was examined

that cultural intelligence does not have much effect on attitude toward multicultural education as a conclusion.

Yaşar Ekici (2017) examined the relationship between preschool teachers' cultural intelligence levels and their attitudes towards multicultural education, and found a significant correlation between their cultural intelligence levels and attitudes. The study was implemented with 245 pre-school teacher candidates studying in the education faculties of two universities in Istanbul. The results indicated that teachers paid attention to multicultural education and according to their upbringing in the country and the type of university, their cultural intelligence levels differed significantly.

Koçak and Özdemir (2015) investigated the relationship between pre-service teachers' cultural intelligence level and their attitude toward multicultural education with the participation of 485 prospective teachers studying in Faculty of Education at Hacettepe University. Pre-service teachers' attitude scale towards multicultural education was used to determine their attitudes towards multicultural education, and cultural intelligence scale was used to measure their cultural intelligence levels. It was specified that the attitudes and cultural intelligence of the participants towards multicultural education are high. In this sense, there is a significant, positive and moderate relationship between cultural intelligence and their attitude toward multicultural education. In addition, demographic variables and three dimensions of cultural intelligence (metacognition, motivation and behavior) are important determinants of attitudes towards multicultural education.

Goh (2012) examined the harmony between the theory and practice of cultural intelligence and conducted research on multicultural education and citizenship education and how teachers teach. He emphasized the importance of raising students with strong cultural intelligence along with multicultural education. In the globalizing world of the 21st century, he presented ideas about how teachers, school administrators and education policy makers work, conduct research, provide feedback, become creative and critical, produce ideas, to try, research and evaluate teaching to develop cultural intelligence, emphasizing the importance of cultural intelligence for education and citizenship. In his study, Petrovic (2011) investigated which variables are the determinants of cultural intelligence and determined that the important determinants of cultural intelligence of teachers are intercultural

communication, experiencing multicultural classrooms, cultural learning and communication with people from other cultures.

Sousa et al. (2016) conducted a study with 313 Portuguese participants of different genders to examine the impact of different intercultural contact on multicultural personality levels and cultural intelligence. The result of the study indicated that the relationship between the cultural intelligence and multicultural personality levels and the type of contact with individuals from different nationalities is significant. It was also revealed that multicultural personality traits and cultural intelligence are increasingly being characterized by cultural diversity.

Chapter 3
Methodology

3.1 Overview

The aim of this chapter is to provide information with regard to the methodology of the current study beginning with research design. The chapter provides readers an opportunity to apprehend the study in detail by describing the setting and the participants of the study. Subsequently, procedures including data collection and data analysis are represented. Lastly, the limitations of the study are mentioned in the chapter.

3.2 Research Paradigm

Specifying the research paradigm is essential for a researcher. The term "paradigm" has been defined by many researchers from past to present. A paradigm is a set of scientific viewpoints and hypotheses regarding how matters can be investigated (Kuhn, 1962). According to Guba and Lincoln (2005), a paradigm is a basic set of convictions or mindset that governs a research action or study. Also, Mills (2003) represents paradigm as the consensus set of convictions and exercises guiding an area. Similarly, the term paradigm may be defined as the agreed-upon set of ideas and practices that direct a field (Morgan, 2007).

A research paradigm comprises four components: ontology, epistemology, methodology, and methods. The character of our views regarding reality is defined as ontology (Richards, 2003). Ontology is related to the assumptions of a researcher about how reality exists, and what can be recognized about it (Rehman & Alharthi, 2016). It is essential to a paradigm because it facilitates the comprehension of the elements that comprise the world as it is viewed (Scott & Usher, 2004). Epistemology is a philosophical field that investigates the nature of apprehension as well as the process of acquiring and justifying knowing. (Gall et al., 2003). Schwandt (1997) also describes it as the study of the nature of cognition and reasoning. As it assists the researcher in establishing the conviction in the data, uncovering knowledge in the social context, and specifying what type of data is required for a study, and which data collection instruments will be most appropriate for the study aim, it is essential (Rehman & Alharthi, 2016). Methodology, a broad term, refers to the study design, techniques, approaches, and procedures that are used in a well-

planned inquiry in order to explore something new (Keeves, 1997). Also, Crotty (1998) defines the methodology as the “strategy, plan of action, procedure, or design” that guides the selection of research methodologies. Lastly, methods include some specific ways such as surveys and open-ended interviews to gather and analyze data (Rehman and Alharthi, 2016).

When all the studies about the research paradigm are taken into account in the literature, the three most common paradigms are listed as positivism, constructivism, and pragmatism. The word positivism refers to a field of philosophy that gained popularity in the early nineteenth century as a result of the writings of French philosopher Auguste Comte (Richards, 2003). Auguste Comte invented the term "positivism" to describe a strict experimental approach in which assertions about data mostly hinge on experience (Bogdan & Biklen, 2003). In other words, positivism supports the idea that there is only one reality, which can be understood using quantitative approaches. Second, constructivism is also called interpretivism and these two terms are related philosophies. The constructivist paradigm's core goal is to comprehend the subjective sphere of human experience (Guba & Lincoln, 1989). Besides, the constructivist paradigm aims various realities to be socially formulated. According to constructivists, there is no single reality and qualitative methods should be used to interpret various realities. Pragmatist paradigm emerged among philosophers thinking that it was not achievable to obtain "truth" regarding the actual world only by a single scientific approach, as supported by the positivist paradigm, nor was it possible to identify social reality, as set up by the interpretivist paradigm (Kivunja & Kuyini, 2017). In other words, the most appropriate approach should be the one that addresses the challenge of understanding reality in pragmatism.

In education, there are various types of research plans including quantitative method, qualitative method, and mixed method that are appropriate for various types of research initiatives. Each method includes a unique set of research techniques that may be utilized to collect and assess data. An effective study design is required to be chosen depending on a research paradigm that is in parallel with the researchers’ ideas about the nature of reality (Mills et al., 2006). Also, the nature of the research topic and the questions that will be addressed play an important role in choosing which method to apply in a study. The base of quantitative research method is the positivist paradigm whereas constructivist paradigm is that of the qualitative method.

Creswell (2003) defines quantitative research as the detailed investigation of phenomena by the collection of quantifiable data and the implementation of measurable, scientific, or computational methods. It collects data from existing samples of online surveys and questionnaires and uses testing procedures to provide numerical findings. The outcomes obtained using this method, according to Dörnyei (2007), are logical, factual and justifiable. Quantitative data generally provides a 'macro' perspective due to large samples which are utilized.

3.3. Research Design

The main aims of the study are (a) to specify the cultural intelligence levels of the in-service EFL teachers, (b) to identify their attitudes towards multicultural education, (c) to determine the relationship between EFL teachers' cultural intelligence levels and their attitudes towards multicultural education, and (d) to reveal whether the cultural intelligence levels of and the attitudes of the in-service EFL teachers toward multicultural education differ according to the variables such as their age, current education degree, and years of teaching experience or not.

Quantitative method was chosen to be carried out in the current study. Quantitative research, according to Creswell (2003), is the collecting of data so that data may be quantified and statistically investigated in order to support or deny "alternative knowledge assertions." Also, he asserts that this method uses inquiry techniques such as experiments and surveys, and collects data on specified instruments that generate statistical data. He also claims that this method employs inquiry techniques like experiments and surveys, as well as collecting data on specific equipment that provide statistical data. Researchers implementing quantitative methodology attempt to look for explanations and forecasts that can be applied to different people and situations. The goal is to create, confirm, or validate correlations, as well as to build generalizations that will help to advance theory (Leedy & Ormrod, 2001). Similarly, Creswell and Clark (2017) states that the researcher decides what to examine about a research problem before asking precise and limited inquiries; acquires numerical data from people and then analyzes it using statistics; examines these figures and provides objective interpretations for patterns and relationships between variables in quantitative study. Furthermore, Creswell (2002) emphasizes that there is a need to specify research design after determining

the research method to implement. Leedy and Ormrod (2001) asserts that there are three classifications in quantitative research such as descriptive, experimental, and causal comparative. In descriptive research, correlational, developmental design, observational studies, and survey research are all utilized (Williams, 2007). In order to correspond to research questions in the study, correlational research design is applied as the relationship between cultural intelligence level of and attitude of the participants toward multicultural education is tried to investigate. Likewise, correlational design is interpreted by Creswell (2002) as forecasting scores, specifying the relationship between two or more variables. Bold (2001) states that the goal of a correlational study is to determine whether two or more variables are connected. Besides, it is crucial, according to Leedy and Ormrod (2001), to highlight the extent to which a researcher identifies statistical association between two variables. In this study, it is aimed to examine the relationship between two variables including the cultural intelligence of EFL teachers and their attitudes towards multicultural education.

3.4. Setting and Participants

The first stage in the quantitative data collection procedure is to identify the individuals and locations that the researcher intends to examine. According to Creswell (2002), when the researcher selects people or organizations, the type of people or organizations to investigate, as well as the number of people required for the study, must be determined. Hence, the overall analysis, the group and individuals to be researched, the procedure for choosing individuals, and the number of persons required for data analysis are all decided by the researcher.

The in-service EFL teachers who work in various educational institutions in Turkey are chosen as the target group in the study. The target group was selected using the convenience sampling approach, which is a type of non-probability sampling. According to Battaglia (2008), individuals are chosen as it is easy to access them and to obtain convenient data sources for researchers in convenience sampling, the type of nonprobability sampling. Similarly, according to Creswell (2002), participants should be picked through convenience sampling as they are willing and convenient to participate in the research. Hence, the researcher had contact with the EFL teachers who were readily available to take part in the study

and willing to contribute to the study and she administered the scales to these EFL teachers on an online platform using Google Forms.

A total of 320 voluntary in-service EFL teachers working in various institutions such as state schools, private schools and language schools; state universities and private universities around Turkey, took part in the study. While 74.4% of these teachers are female, 25.6% are male. Also, 8.8% of the teachers were between the ages of 21-25, and 14.1% were between the ages of 31-35. While the rate of teachers whose age range is between 36-40 was determined as 11.9%, the rate of teachers who were older than 40 years was determined as 24.1%. In addition, the percentage of teachers with a bachelor's degree in English as a foreign language teaching is 73.1% whereas 18.4 % had a BA degree in English language literature. The rate of teachers with a bachelor's degree in other fields such as translation and interpretation (4.7%), American culture and literature (2,8%), and linguistics (0,9%) was calculated as 8.4%. Besides, the percentage of teachers with a bachelor's degree is 51.9% while the percentage of teachers with a master's degree is 33.4 %. The rate of teachers with a doctor of philosophy (PhD) degree is 13.4 percent while the percentage of teachers with a postdoctoral degree is 1.3%. It was indicated that 46.3% of the teachers had 1-5 years of teaching experience while 14.1% of teachers had 6-10 years of experience. The rate of teachers with 11-15 years of teaching experience was determined as 10.6%. The percentage of teachers who had 16-20 years of experience is 9.4% whereas 19.7 percent had 20 years or more experience.

Table 1

Various Characteristics and Distributions of In-service EFL Teachers

Variable	Feature	Frequency	Percent
Gender	Female	238	74,4
	Male	82	25,6
Age	21-25	28	8,8
	26-30	132	41,3
	31-35	45	14,1
	36-40	38	11,9
	41 +	77	24,1
Bachelor's Degree	Teaching English as a Foreign Language	234	73,1
	English Language and Literature	59	18,4
	Translation and Interpretation	15	4,7
	American Culture and Literature	9	2,8
	Linguistics	3	0,9
Current Education	BA	166	51,9
	MA	107	33,4
	PhD	43	13,4
	Post-doctoral Period	4	1,3

Table 1 (cont.)

Variable	Feature	Frequency	Percent
Institution	State University	133	41,6
	State School	121	37,8
	Private School (College)	36	11,3
	Private University	14	4,4
	Language School	8	2,5
	Not working	8	2,5
Teaching Experience	1-5 years	148	46,3
	6-10 years	45	14,1
	11-15 years	34	10,6
	16-20 years	30	9,4
	21+ years	63	19,7

3.5 Procedures

This section of the research involves an elaborate description about the data collection instruments, data collection procedures, data analysis procedures, reliability and validity of the study.

3.5.1 Data collection instruments. In the current study, the quantitative data was collected through a survey comprising three parts. The first part is regarding the participants' demographic characteristics (gender, age, BA degree, current degree, educational institution, teaching experience). The second section of the survey includes the "Cultural Intelligence Scale". "Teachers Multicultural Attitude Scale" is utilized as the last section in the survey.

3.5.1.1 Demographic characteristics. In the study, data were also collected on the demographic and educational features of the participants. In this section, there are questions about in-service EFL teachers' age, gender, bachelor's degree, current degree, educational institution and teaching experience.

3.5.1.2 Cultural intelligence scale. Cultural Intelligence scale (CQS) which was originally developed by Ang et al. (2007) is used in this study. It is a five-point likert scale consisting of 20 items and four sub-dimensions. The first sub-dimension which is called "metacognition" consists of four items 1,2,3,4; the second sub-dimension which is "cognition" involves six items 5,6,7,8,9,10; the third sub-dimension which is "motivation" comprises five items 11,12,13,14,15; and the last one which is "behaviour" encompasses five items 16,17,18,19,20. There is no reverse item in the scale. A high score represents individuals to have a high level of

cultural intelligence while a low score indicates that they have a low level of cultural intelligence on the scale. Cronbach Alpha internal consistency coefficients; 0.72 for metacognition sub-dimension, 0.86 for cognition sub-dimension, 0.76 for motivation sub-dimension and 0.83 for behavior sub-dimension.

3.5.1.3 Teachers multicultural attitude scale. Joseph G. Ponterotto et al. (1998) developed Teachers Multicultural Attitude Scale (TMAS) in order to quantify teachers' attitudes towards multicultural education. In this study, it is also used to evaluate in-service EFL teachers' attitudes towards multicultural education. It is originally a five-point likert and one-dimensional scale with 20 items. The Cronbach Alpha reliability coefficient of the scale was 0.86 in the original study. In order to determine common factor structures and classify different datasets based on a common variable in the teachers multicultural attitude scale, exploratory factor analysis was used in the current study. Three sub-dimensions were obtained and five items (6,9,15,16,17) were excluded from the scale by exploratory factor analysis. Also, two items (5,7) were excluded from the scale by confirmatory factor analysis. The obtained scale was utilized as a three-dimensional scale with 13 items in this study. The sub-dimensions of the scale are "teachers' attitude toward the contribution of multicultural education", "teachers' ethnocentric attitude toward multicultural education", "teachers' attitude toward multicultural education awareness".

3.5.2 Data collection procedures. In the study, the effect of in-service EFL teachers' cultural intelligence levels on their attitudes towards multicultural education was investigated. Data was collected via survey technique. The survey involving three parts (demographic characteristics, cultural intelligence scale, and teachers multicultural attitude scale) was composed on Google Forms by the researcher. Later, the surveys were delivered to the participants' e-mail addresses due to the convenience of application. Also, a commitment has been made to the participants that the data obtained will not be used for other purposes rather than academical purposes and all the information of the participants is confidential in the survey. The data collection process took almost four weeks.

3.5.3. Data analysis procedures. In the present study, quantitative data methodology was implemented in order to answer research questions. It was used to specify the in-service EFL teachers' cultural intelligence level and their attitude toward multicultural education in the first and second research questions, indicate if

their cultural intelligence level affects their attitude towards multicultural education in the third research question. Also, it was implemented to determine whether the in-service EFL teachers' cultural intelligence level and attitude toward multicultural education differ according to the demographic characteristics in the last research question.

In the study, the quantitative data collected through Google Forms was imported to IBM SPSS 26 and was analyzed. For the data analysis procedure, descriptive statistics, such as mean, frequency, standard deviation were used. Two scales involving Cultural Intelligence Scale and Teachers Multicultural Attitude Scale were utilized. The Cultural Intelligence scale has four sub-dimensions such as "cognitive", "metacognitive", "motivation", and "behaviour"; however, the Teachers Multicultural Attitude Scale was one-dimensional. Hence, the researcher applied both factor analysis to discover sub-dimensions of the scale and confirmatory analysis to confirm the statements in the factors. According to exploratory factor analysis, the Attitude Scale involved three sub-dimensions which are "teachers' attitude towards the contribution of multicultural education", "teachers' ethnocentric attitude towards multicultural education", and "teachers' attitude towards multicultural education awareness".

For the first and second research questions, descriptive statistics were used to specify the participants' cultural intelligence level and attitude toward multicultural education. For the third research question, the relationships between the sub-dimensions of the Cultural Intelligence scale and those of the Teachers Multicultural Attitude Scale were analyzed through structural equation modeling. When compared to first generation statistical techniques like regression, structural equation modeling tries to systematically and fully solve a complicated research question in a single process by modeling the interactions between many dependent and independent variables (Anderson & Gerbing, 1988). In order to analyze the data through structural equation modeling (SEM), SmartPLS ready-made software was used. It is a software that uses the partial least squares (PLS) route modeling approach to do variance-based structural equation modeling (SEM). Partial Least Squares (PLS) is a method for analyzing relationships in Structural Equation Models (SEM) that enables researchers to examine several relationships at once (Ramli et al., 2018). The data analyzed through path modeling methods are shown in path diagrams in the study.

According to Fornell and Larcher (1981), the convergent validity in the PLS model is made up of three tests: item reliability, composite reliability, and average variance extracted (AVE). The standardized factor loads of each observed variable belonging to a latent variable should be greater than 0.50 and be statistically significant as the first criterion. Also, the Composite Reliability-CR and Cronbach Alpha (CA) values should be greater than 0.70 for each construct (Hair et al., 1998). Moreover, the Average Variance Extracted (AVE) value of each latent variable should be higher than 0.50 (Fornell& Larcker, 1981).

Furthermore, it was explored if there was a statistically significant difference in the responses of in-service EFL teachers to the research variables according to their various characteristics for the fourth research question. First of all, it was checked if the variables showed normal distribution or not with the Anderson-Darling normality test. In order to determine whether there was a statistically significant difference between the research variables according to the age, the current education level, and teaching experience of the teachers, the Kruskal-Wallis H test was used. When the Kruskal-Wallis H test showed that there was a statistically significant difference between groups, the Bonferroni multiple comparison test was utilized to determine in which groups the difference was viewed.

3.5.4. Reliability and validity. According to the literature, the factor structure of the cultural intelligence scale was discovered and its reliability and validity were determined in previous studies. Therefore, the items in the four-sub-dimensions were only confirmed by confirmatory factor analysis. Goodness of fit index (GFI), which is one of the preferred goodness of fit (GOF) statistics in the study for confirmatory factor analysis, showed acceptable fit, while other measures of fit showed good fit. Therefore, it shows that the model of measurement according to the GOF statistics is a suitable model and that the scale is appropriate to be used in community surveys. The values obtained for GOF statistics are given in Table 2.

Table 2
The GOF Statistics of Cultural Intelligence Scale

Model	χ^2/fd	RMSEA	SRMR	NNFI	NFI	CFI	IFI	GFI
Model of Measurement	1,79	,050	,05	,98	,96	,98	,98	,92
Theoretical Value	≤ 3*	≤ ,06*	≤ ,08*	≥ ,95*	≥ ,95*	≥ ,95*	≥ ,95*	≥ ,90**

*Good fit. **Acceptable fit

In order to calculate the reliability of the scale, the internal consistency of the sub-dimensions was calculated. Cronbach's alpha reliability coefficient of metacognition was .790, of cognition was .839, of motivation was .846, of behaviour was .849. The Cronbach alpha reliability coefficient of the sub-dimensions in the scale is given in Table 3.

Table 3
Cronbach's Alpha Reliability Coefficient of CQS

Sub-dimension	Number of items	Cronbach's Alpha
Metacognition	4	.790
Cognition	6	.839
Motivation	5	.846
Behaviour	5	.849

The Teachers Multicultural Attitude Scale was developed and used as a one-dimensional scale in previous studies. In order to determine common factor structures and classify different datasets based on a common variable in the attitude scale toward multicultural education, exploratory factor analysis was used. As a result of exploratory factor analysis, three factors with eigenvalues greater than 1 were obtained. It was found that the obtained factors explained 53,083% of the total variance. Also, five items (6,9,15,16,17) were excluded from the scale as they were not accumulated in any factor by the factor analysis. After the exploratory factor analysis, confirmatory factor analysis was applied to confirm the factors and two items (5,7) were excluded from the scale since the factor loads of them were less than 0.40. Exploratory factor analysis was repeated with the confirmed items, and three factors with an eigenvalue greater than 1 were obtained, as in the first analysis. The three factors obtained explain 56.95% of the total variance. The first factor (Cont.) explaining 15,80 % of the total variance was named as "teachers' attitude towards the contribution of multicultural education". The second factor (Eth.) explains 18.20% of the total variance and this factor was named as "teachers' ethnocentric attitude towards multicultural education". The last factor (Awa.) explaining 22,94% of the total variance was named as "teachers' attitude towards multicultural education awareness". Whether the sample size was sufficient for factor analysis of the attitude scale toward multicultural education was measured with the Kaiser-Meyer-Olkin Measure of Sampling Adequacy and it was determined that the

sample size was sufficient. Whether the correlation matrix used to obtain the factor loads is a unit matrix or not was examined by Bartlett' test of sphericity and it was found to be significant (Approx. Chi-Square=1236,225 p=.000). Also, the GOF statistics preferred in the study for confirmatory factor analysis show good fit. Therefore, it shows that the measurement model according to the GOF statistics is a suitable model and that the scale is appropriate to be used in community surveys. The values obtained for GOF are given in Table 4.

Table 4
The GOS of the Confirmatory Factor Analysis of the Teachers Multicultural Attitude Scale

Model	χ^2/fd	RMSEA	SRMR	NNFI	NFI	CFI	IFI	GFI
Model of Measurement	2,05	,057	,053	,96	,95	,97	,97	,95
Theoretical Value	≤ 3*	≤ ,06*	≤ ,08*	≥ ,95*	≥ ,95*	≥ ,95*	≥ ,95*	≥ ,95*

*Good fit. **Acceptable fit

The reliability of the scales obtained by factor analysis was examined with the Cronbach Alpha statistic and it was determined that the Cronbach Alpha coefficient was between ,711 and ,797. The Cronbach Alpha coefficient of the first factor (Cont.) was .711, of the second factor (Eth) was .734, of the third factor (Awa.) was .797. In exploratory factor analysis, Principal Component Analysis was used as a method and Varimax with the Kaiser normalization technique is preferred for rotation.

Table 5
Cronbach's Alpha Reliability Coefficient of the Teachers Multicultural Attitude Scale

Sub-dimension	Number of items	Cronbach's Alpha
Contribution	4	.711
Ethnocentric	4	.734
Awareness	4	.797

Exploratory Factor Analysis Results of the Teachers Multicultural Attitude Scale is given in Table 6.

Table 6
The Exploratory Factor Analysis Results of the Teachers Multicultural Attitude Scale

	Item Extraction		Component		
			1	2	3
V1	I find teaching a culturally diverse student group rewarding.	0,635	0,767		
V10	As classrooms become more culturally diverse, the teacher's job becomes increasingly rewarding.	0,612	0,755		
V11	I can learn a great deal from students with culturally different backgrounds.	0,571	0,613		
V18	Regardless of the makeup of my class, it is important for students to be aware of multicultural diversity.	0,469	0,463		
V20	Teaching students about cultural diversity will only create conflict in the classroom.	0,657		0,803	
V12	Multicultural training for teachers is not necessary.	0,636		0,75	
V3	Sometimes I think that there is too much emphasis placed on multicultural awareness and training for teachers.	0,504		0,701	
V19	Being multiculturally aware is not relevant for the subject I teach.	0,508		0,669	
V8	I believe that the teacher's role needs to be redefined to address the needs of students from culturally diverse backgrounds.	0,569			0,748
V13	To be an effective teacher, one needs to be aware of cultural differences present in the classroom.	0,601			0,734
V4	Teachers have the responsibility to be aware of their students' cultural backgrounds.	0,567			0,732
V14	Multicultural awareness training can help me to work more effectively with a diverse student population.	0,531			0,65
V2	Teaching methods need to be adapted to meet the needs of a culturally diverse student group.	0,543			0,646
	Eigenvalues		2,982	2,367	2,055
	Explained Variance		22,94	18,205	15,807
	Cumulative Variance		22,94	41,145	56,951
	Factor Average		4,393	2,199	4,27

3.6 Limitations

As with all research, this study has some restrictions. First, the study has a single research method. In the future studies, qualitative research methods could be also used via data collection tools such as interviews and observations in order to

strengthen the quantitative data results. The second limitation of the present study is that there are only two variables included in the study. Some other independent variables can be added to the following studies as there could be other factors affecting in-service EFL teachers' attitude toward multicultural education rather than their cultural intelligence level. Last, the study was conducted with in-service EFL teachers working in various institutions. In order to analyze participants in a more detailed way, a study can be conducted with a group of specified participants and the scope of the study can be narrowed down. Thus, the more elaborate and precise results will be obtained.

Chapter 4

Findings

4.1 Findings on the In-service EFL Teachers' Cultural Intelligence Levels.

The findings for the first research question of the study which aimed to introduce in-service EFL teachers' cultural intelligence level are given in this part. The answers given to the Cultural Intelligence scale consisting of four sub-dimensions were gathered and divided into the number of the items. As mentioned earlier in the methodology chapter, there were 20 items in the scale. The average score values were between 1-5 as the Cultural Intelligence Scale is a five-likert scale. The findings of the first research question "What are the cultural intelligence levels of the in-service EFL teachers in Turkey?" are presented in table 7.

Table 7

The Means and Standard Deviations of the In-service EFL Teachers' CQS

Sub-dimensions	Mean	Std. Deviation
Metacognition	4,2445	0,67403
Cognition	3,3724	0,74579
Motivation	4,2825	0,66394
Behaviour	3,975	0,72181
General Cultural Intelligence	3.9250	0,528885

As shown in Table 7, the mean score of the whole cultural intelligence scale is calculated as 3.9250 on a 5 likert scale. This result demonstrates that in-service EFL teachers have a high level of cultural intelligence. When sub-dimensions are examined, the results indicate that the sub-dimension with the highest average in the scale is "motivation" while the sub-dimension with the lowest average is "cognition". While the mean score of "motivation" is 4,2825, the average score of cognition is 3,3724.

4.2 Findings on the In-service EFL Teachers' Attitudes toward Multicultural Education

The findings for the second research question of the study which aimed to introduce in-service EFL teachers' attitude toward multicultural education are given in this part. The answers given to the Attitude Scale towards Multicultural Education are collected and divided into the number of the items. As it is mentioned in the methodology part, the obtained scale with three dimensions involves 13 items after exploratory and confirmatory factor analysis. The average score values were between 1-5 as the Teachers Multicultural Attitude Scale is a five-likert scale. The findings of the second research question "What are the attitudes of in-service EFL teachers toward multicultural education?" are summarized in Table 8.

Table 8

The Means and Standard Deviations of the In-service EFL Teachers' Attitude toward Multicultural Education

Sub-dimensions	Mean	Std. Deviation
Contribution	4,2695	0,60869
Ethnocentric	2,1992	0,87344
Awareness	4,3925	0,56652
General Attitude Toward Multicultural Education	3,6798	0,37327

As shown in Table 8, the total mean score of the TMAS is calculated as 3,6798 on a 5 likert scale. This result demonstrates that in-service EFL teachers have positive attitudes toward multicultural education in a general sense. When sub-dimensions are examined, the results indicate that the sub-dimension with the highest average in the scale is "teachers' attitude toward multicultural education awareness" while the sub-dimension with the lowest average is "teachers' ethnocentric attitude toward multicultural education". While the mean score of "Cont." is 4,3925, the average score of "ethnocentric" is 2,1992.

4.3 Findings on the Relationship between the Cultural Intelligence Levels of the In-service EFL teachers and Their Attitude toward Multicultural Education

In order to answer the third research question, the effect of in-service EFL teachers' cultural intelligence levels on their attitude towards multicultural education was investigated. The possible impacts were examined through the analysis of sub-dimensions of cultural intelligence scale which are metacognition, cognition, motivation, behaviour in relation to the sub-dimensions of TMAS. The structural equation modelling was used in the analysis procedure.

4.3.1 Findings on the effect of in-service EFL teachers' cultural intelligence levels on their attitudes toward the contribution of multicultural education to them. First of all, the effect of in-service EFL teachers' cultural intelligence levels on teachers' attitudes toward the contribution of multicultural education to them (Contribution = Cont.) was investigated. The following hypotheses will be tested with the structural equation model:

H_1: While in-service EFL teachers' metacognition regarding cultural intelligence increases, their "attitudes toward the contribution of multicultural education to them" increase.

H_2: Whereas in-service EFL teachers' cognition regarding cultural intelligence increases, their "attitudes toward the contribution of multicultural education to them" decrease.

H_3: While in-service EFL teachers' motivation regarding cultural intelligence increases, their "attitudes toward the contribution of multicultural education to them" increase.

H_4: As in-service EFL teachers' behaviour regarding cultural intelligence increases, their "attitudes toward the contribution of multicultural education to them" increase.

The structural equation model for the effect of English teachers' cultural intelligence levels on their attitudes towards the contribution of multicultural education is given in Figure 1. In Figure 1, all the paths between latent variables were found to be significant. Factor loadings between latent variables and observed variables were statistically significant, as well.

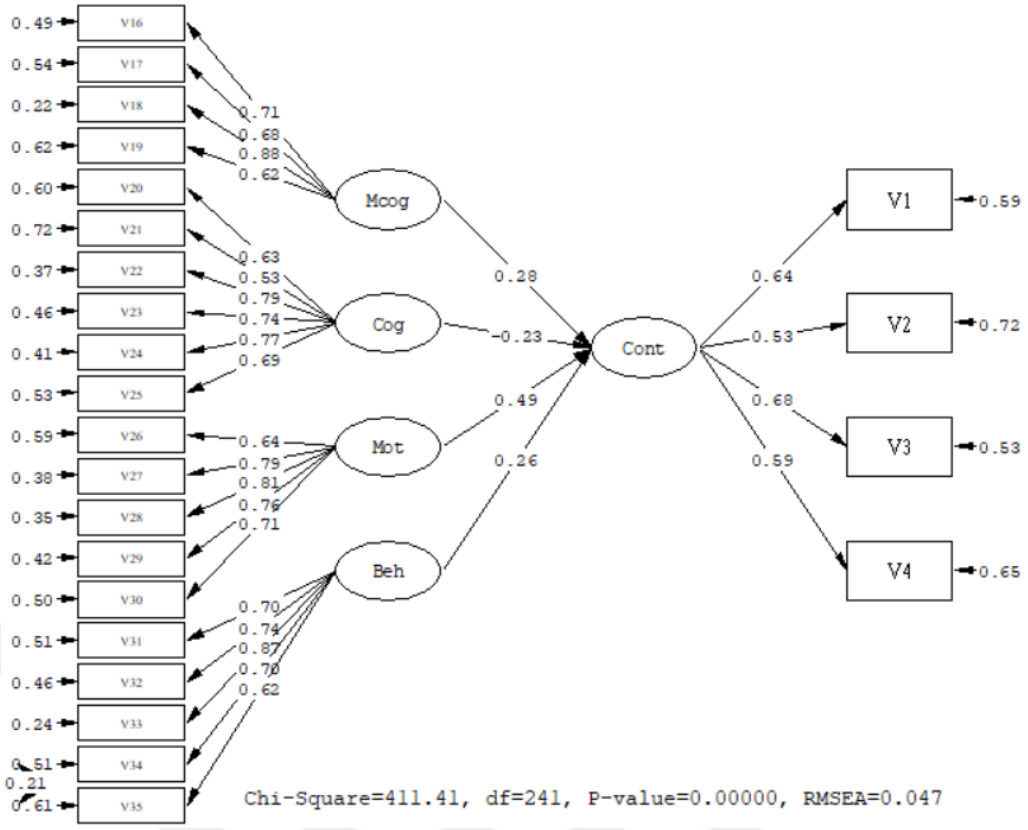

Figure 1. Path Figure for the Effect of the Sub-dimensions of CQS on the Contribution of Multicultural Education and Correlations

According to Figure 1:

- A statistically significant correlation of β=0,28 units was found in the same direction between in-service EFL teachers' metacognition regarding cultural intelligence and their "attitudes toward the contribution of multicultural education to them". According to this correlation, as in-service EFL teachers' metacognition regarding cultural intelligence increases, their "attitudes toward the contribution of multicultural education to them" increase, as well (t=3,40 p<0,01). Hence, H1 was supported.
- A statistically significant correlation of β=0.23 was found in the inverse direction between in-service EFL teachers' cognition regarding cultural intelligence and their "attitudes toward the contribution of multicultural education to them". According to this correlation, whereas in-service EFL teachers' cognition regarding cultural intelligence increases, their "attitudes toward the contribution of multicultural education to them" decrease (t=-3,21 p<0,01). Therefore, H2 was supported.

- A statistically significant correlation of β=0,49 units was found in the same direction between in-service EFL teachers' motivation regarding cultural intelligence and their "attitudes toward the contribution of multicultural education to them". According to the correlation, while in-service EFL teachers' motivation regarding cultural intelligence increases, their "attitudes toward the contribution of multicultural education to them" increase (t=5,84 p<0,01). Thus, H3 was supported.
- A statistically significant correlation of β=0,26 units was found in the same direction between in-service EFL teachers' behaviour regarding cultural intelligence and their "attitudes toward the contribution of multicultural education to them". While in-service EFL teachers' behaviour regarding cultural intelligence increases, their "attitudes toward the contribution of multicultural education to them" increase, as well (t=3,02 p<0,01). Therefore, H4 was supported.

The structural equation regression model for the effect of in-service EFL teachers' cultural intelligence levels on their "attitudes toward the contribution of multicultural education to them is as follows. According to the regression model, it was determined that the variables for cultural intelligence levels explained 62% (R2=0.62) of the variable "Cont" (0.28*Mcog. -0.23*Cog. +0.49*Mot. + 0.26*Beh.). Also, the (GOF) for the structural equation model created for the effect of the cultural intelligence levels of EFL teachers on their attitude toward the contribution of multicultural education are given in Table 9. According to Table 9, while the GFI value shows acceptable fit, other measures of fit show good fit. Therefore, the obtained structural model explains the covariance structure that is tried to be explained.

Table 9

The GOF Statistics of the Relationship between EFL Teachers' CQS and their Attitude toward the Contribution of Multicultural Education

Model	χ^2/fd	RMSEA	SRMR	NNFI	NFI	CFI	IFI	GFI
Structural Model	1,71	,047	,051	,98	,95	,98	,98	,90
Theoretical Model	≤ 3*	≤ ,06*	≤ ,08*	≥ ,95*	≥ ,95*	≥ ,95*	≥ ,95*	≥ ,90**

*Good fit. **Acceptable fit

4.3.2 Findings on the effect of in-service EFL teachers' cultural intelligence levels on their ethnocentric attitude toward multicultural education. In the second model tested in the study, the effect of in-service EFL teachers' cultural intelligence levels on teachers' ethnocentric attitude towards multicultural education was investigated. In the second model tested, some hypotheses were set up as follows:

H_5: Whereas in-service EFL teachers' metacognition regarding cultural intelligence increases, "their ethnocentric attitude toward multicultural education" decreases.

H_6: While in-service EFL teachers' cognition regarding cultural intelligence increases, "their ethnocentric attitude toward multicultural education" increases.

H_7: While in-service EFL teachers' motivation regarding cultural intelligence increases, "their ethnocentric attitude toward multicultural education" decreases.

H_8: As in-service EFL teachers' behaviour regarding cultural intelligence increases, "their ethnocentric attitude toward multicultural education" decreases.

The structural equation model for determining in-service EFL teachers' cultural intelligence levels on teachers' ethnocentric attitude towards multicultural education is given in Figure 2. Figure 2 indicates the standard solution. All paths between latent variables in the model were found to be statistically significant. Factor loadings between latent variables and observed variables were statistically significant, as well.

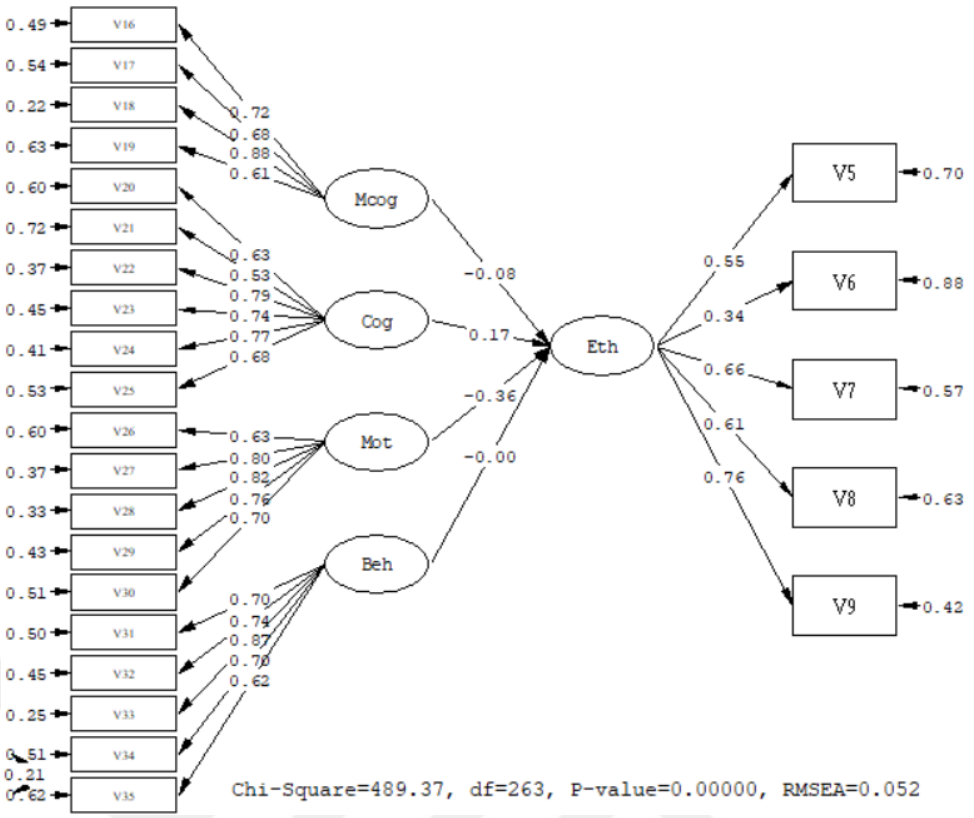

Figure 2. Path Figure for the Effect of the Sub-dimensions of Cultural Intelligence on the Ethnocentric Attitude toward Multicultural Education and Correlations

According to Figure 2:

- An inverse effect of β=0.08 was found between in-service EFL teachers' metacognition regarding cultural intelligence and "their ethnocentric attitudes toward multicultural education". However, this determined relationship was not found statistically significant (t=-0,82 p>0,05). Therefore, H_5 was not supported.
- A statistically significant correlation of β=0,17 units was found in the same direction between in-service EFL teachers' cognition regarding cultural intelligence and "their ethnocentric attitudes toward multicultural education" (t=2,00 p<0,05). According to this correlation, while in-service EFL teachers' cognition regarding cultural intelligence increases, "their ethnocentric attitudes toward multicultural education" increase, as well. Hence, H_6 was supported.

- A statistically significant correlation of β=0,36 was found in the inverse direction between in-service EFL teachers' motivation regarding cultural intelligence and "their ethnocentric attitudes toward multicultural education" (t=-3,76 p<0,01). According to this correlation, while in-service EFL teachers' motivation regarding cultural intelligence increases, "their ethnocentric attitudes toward multicultural education" increase, as well. Thus, H_7 was supported.
- An inverse effect of β=-0,001 was found between in-service EFL teachers' behaviour regarding cultural intelligence and "their ethnocentric attitudes toward multicultural education". However, this determined relationship was not found statistically significant (t=-0,01 p>0,05). Therefore, H_8 was not supported.

The structural equation regression model for the effect of in-service EFL teachers' cultural intelligence levels on their ethnocentric attitudes toward multicultural education" is as follows. According to the regression model, it was determined that the variables for cultural intelligence levels explained 14% (R2=0.14) of the variable "Eth" (-0.078*Mcog. +0.17*Cog. -0.36*Mot. -0.0011*Beh.). Additionally, the (GOF) for the structural equation model created for the effect of the cultural intelligence levels of EFL teachers on their ethnocentric attitude toward multicultural education are given in Table 10. According to Table 10, while the NFI and GFI value shows acceptable fit, other measures of fit show good fit. Therefore, the obtained structural model explains the covariance structure that is tried to be explained.

Table 10

The GOF Statistics of the Relationship between EFL Teachers' CQS and their Ethnocentric Attitude toward Multicultural Education

Model	χ^2/fd	RMSEA	SRMR	NNFI	NFI	CFI	IFI	GFI
Structural Model	1,94	,054	,063	,96	,94	,97	,97	,90
Theoretical Model	≤ 3*	≤ ,06*	≤ ,08*	≥ ,95*	≥ ,90**	≥ ,95*	≥ ,95*	≥ ,90**

*Good fit. **Acceptable fit

4.3.3 Findings on the effect of in-service EFL teachers' cultural intelligence levels on their attitude toward multicultural education awareness. In the last model tested in the study, the effect of cultural intelligence levels of in-service EFL teachers on their attitude toward multicultural education awareness was investigated. The hypotheses for the research were established as given below.

H_9: While in-service EFL teachers' metacognition regarding cultural intelligence increases, their attitude toward multicultural education awareness increases.

H_{10}: Whereas in-service EFL teachers' cognition regarding cultural intelligence increases, their attitude toward multicultural education awareness decreases.

H_{11}: While in-service EFL teachers' motivation regarding cultural intelligence increases, their attitude toward multicultural education awareness increases.

H_{12}: As in-service EFL teachers' behaviour regarding cultural intelligence increases, their attitude toward multicultural education awareness increases.

The structural equation model for determining in-service EFL teachers' cultural intelligence levels on their attitude toward multicultural education awareness is given in Graph 5. Graph 5 shows the standard solution.

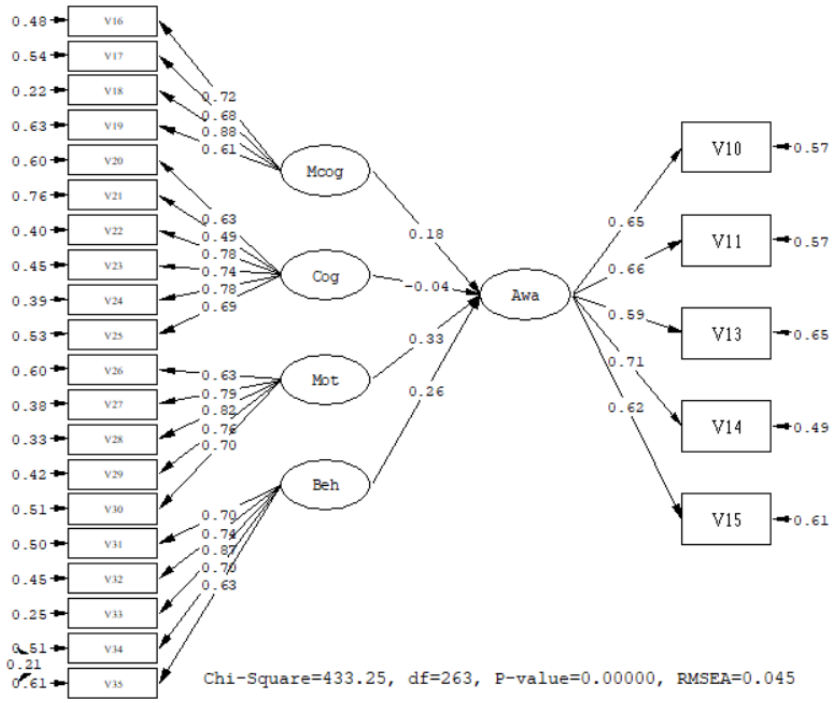

Figure 3. Path Figure for the Effect of the Sub-dimensions of CQS on the Attitude toward Multicultural Education Awareness and Correlations

According to Figure 3:

- A statistically significant correlation of β=0,18 was found in the same direction between in-service EFL teachers' metacognition regarding cultural intelligence and their attitude toward multicultural education awareness. According to this determined relationship, while in-service EFL teachers' metacognition regarding cultural intelligence increases, their attitude toward multicultural education awareness increases (t=2,17 p<0,01). Therefore, H_9 was supported.
- An inverse effect of β=0,04 was determined between in-service EFL teachers' cognition regarding cultural intelligence and their attitude toward multicultural education awareness. However, this determined relationship was not found statistically significant (t=-0,55 p>0,05). Therefore, H_{10} was not supported.
- A statistically significant correlation of β=0,18 was found in the same direction between in-service EFL teachers' motivation regarding cultural intelligence and their attitude toward multicultural education awareness. According to this determined relationship, while in-service EFL teachers' motivation regarding cultural intelligence increases, their attitude toward multicultural education awareness increases (t=4,08 p<0,01). Therefore, H_{11} was supported.
- A statistically significant correlation of β=0,26 was found in the same direction between in-service EFL teachers' behaviour regarding cultural intelligence and their attitude toward multicultural education awareness. According to this determined relationship, while in-service EFL teachers' behaviour regarding cultural intelligence increases, their attitude toward multicultural education awareness increases (t=2,89 p<0,01). Therefore, H_{12} was supported.

The structural equation regression model for the effect of in-service EFL teachers' cultural intelligence levels on their attitude toward multicultural education awareness" is as follows. According to the regression model, it was determined that the variables for cultural intelligence levels explained 40 % (R2=0,40) of the variable "Awa" (0.18*Mcog. -0.040*Cog. + 0.33*Mot. + 0.26*Beh.). In addition, the (GOF) for the structural equation model created for the effect of the cultural intelligence

levels of EFL teachers on their attitude toward multicultural education awareness are given in Table 11. According to Table 11, while the GFI value shows acceptable fit, other measures of fit show good fit. Therefore, the obtained structural model explains the covariance structure that is tried to be explained.

Table 11

The GOF Statistics of the Relationship between EFL Teachers' CQS and their Attitude toward Multicultural Education Awareness

Model	χ^2/fd	RMSEA	SRMR	NNFI	NFI	CFI	IFI	GFI
Structural Model	1,65	,045	,051	,98	,95	,98	,98	,90
Theoretical Model	≤ 3*	≤ ,06*	≤ ,08*	≥ ,95*	≥ ,95*	≥ ,95*	≥ ,95*	≥ ,90**

*Good fit. **Acceptable fit

4.4 Findings on the Impact of Various Variables

In the study, it was also investigated whether there was a statistically significant difference between the answers given by the teachers to the research variables according to their various characteristics in order to answer the fourth research question. First of all, it was checked whether the variables showed normal distribution or not with the Anderson-Darling normality test. Before the normality test, the number of the items for 7 dimensions in both scales were collected and divided by the number of items to obtain average scores between 1 and 5. The average score for each teacher shows the teacher's attitude towards the scale.

Among the research variables, the ethnocentric variable was found skewed to the right compared to the normal distribution, while other variables were found to be skewed to the left. While the cognition variable was found to be flattened compared to the normal distribution, other variables were found to be sharp. In the variables, the highest mean was 4,3925 ± ,56652 in the awareness variable, while the smallest mean was 2,1992± ,87344 in the ethnocentric variable. According to the Anderson Darling test of normality, not all of the research variables show normal distribution.

4.4.1 Findings on the impact of the EFL teachers' age. The Kruskal-Wallis H test was used to determine whether there was a statistically significant difference between the scores given to the research variables according to the age distribution of the EFL teachers. According to Kruskal-Wallis H test:

4.4.1.1 Findings on the impact of the EFL teachers' age on their cultural intelligence level.

- It was determined that there was a statistically significant difference between EFL teachers' metacognitive cultural intelligence according to the age distribution (χ^2 = 19,208 p = ,001).
- The Bonferroni multiple comparison test was used to see among which groups this difference was. According to the Bonferroni multiple comparison test, it was determined that the metacognitive intelligence levels of the EFL teachers whose age distribution was 41+ were higher than those of the EFL teachers whose age distribution was between 26-30 (Std. Test Statistics = 4,308, p= ,000).
- It was determined that there was no statistically significant difference between the cognitive intelligence levels of the teachers according to the age distribution (χ^2 = 2.711 p = .607).
- It was determined that there was no statistically significant difference between the motivational intelligence levels of the teachers according to age distribution (χ^2 = 8.229 p = .084).
- There was no statistically significant difference between teachers' behavioral intelligence levels according to age distribution (χ^2 = 2.890 p = .576). The results obtained are given in Table 12.

Table 12

Differences in the Sub-dimensions of the EFL Teacher's CQS Depending on Their Age

Variable	Age	N	Mean	SD	χ^2	p
Metacognition	21-25	28	4,2143	0,55575	19,208	0,001
	26-30	132	4,0985	0,69469		
	31-35	45	4,2778	0,72147		
	36-40	38	4,2303	0,72453		
	41 +	77	4,4935	0,55455		
Cognition	21-25	28	3,3095	0,64743	2,711	0,607
	26-30	132	3,4066	0,79738		
	31-35	45	3,3296	0,78776		
	36-40	38	3,2149	0,67773		
	41 +	77	3,4394	0,69664		
Motivation	21-25	28	4,1214	0,79319	8,229	0,084
	26-30	132	4,2106	0,66965		
	31-35	45	4,3022	0,63335		
	36-40	38	4,2474	0,77311		
	41 +	77	4,4701	0,52492		
Behaviour	21-25	28	4,05	0,66805	2,89	0,576
	26-30	132	3,897	0,7836		
	31-35	45	4,0667	0,73978		
	36-40	38	3,9368	0,70382		
	41 +	77	4,0468	0,62315		

4.4.1.2 Findings on the impact of EFL teachers' age on their attitude toward multicultural education.

- A statistically significant difference was determined between "the EFL teachers' attitude toward the contribution of multicultural education to them" according to age distribution (χ^2 = 4,805 p = ,308).
- A statistically significant difference was determined between "the EFL teachers' ethnocentric attitude toward multicultural education" according to age distribution (χ^2 = 6,409 p = ,171).

- It was determined that there was no significant difference between "the EFL teachers' attitude toward multicultural education awareness" according to age distribution (χ^2 = 2,394 p = ,664). The results obtained are given in Table 13.

Table 13

Differences in the Sub-dimensions of Teachers Multicultural Attitude Scale Depending on the EFL Teachers' Age

Variable	Age	N	Mean	Std. Deviation	χ^2	p
Contribution	21-25	28	4,2232	0,65383	4,805	0,308
	26-30	132	4,1932	0,64396		
	31-35	45	4,3556	0,53696		
	36-40	38	4,3487	0,76789		
	41 +	77	4,3279	0,46108		
Ethnocentric	21-25	28	2,3482	1,0054	6,409	0,171
	26-30	132	2,2936	0,89767		
	31-35	45	1,9667	0,79344		
	36-40	38	2,125	0,9739		
	41 +	77	2,1558	0,75332		
Awareness	21-25	28	4,3071	0,59	2,394	0,664
	26-30	132	4,3909	0,5842		
	31-35	45	4,3867	0,40091		
	36-40	38	4,3737	0,78798		
	41 +	77	4,439	0,48454		

4.4.2 Findings on the impact of the EFL teachers' current education degree. In order to examine if there was a statistically significant difference in the scores given to research variables according to the current education level of the EFL teachers, the Kruskal Wallis H test was utilized. In the study, it was determined that four teachers have post-doctoral degree. These four teachers were assigned to the doctoral group in order not to exclude them from the analysis. According to Kruskal-Wallis H test:

4.4.2.1 Findings on the impact of the EFL teachers' current education degree on their cultural intelligence level.

- There was no statistically significant difference between the metacognitive intelligence levels of the EFL teachers according to their current education level (χ^2 = 5,406 p = ,067).
- There was no statistically significant difference between the cognitive intelligence levels of the teachers according to their current education level (χ^2 = ,460 p = ,795).
- There was no statistically significant difference between the motivational intelligence levels of the teachers according to their current education level (χ^2 = 3,386 p = ,184).
- There was no statistically significant difference between the behavioral intelligence levels of the teachers according to their current education level (Z= 2,087 p = ,352). The results obtained are given in Table 14.

Table 14

Differences in the Sub-dimensions of CQS Depending on the EFL Teachers' Current Education Degree

Variable	Current Education Level	N	Mean	Std. Deviation	χ^2	p
Metacognition	BA	166	4,1747	0,69275	5,406	0,067
	MA	107	4,2804	0,67092		
	PhD	47	4,4096	0,58613		
	Total	320	4,2445	0,67403		
Cognition	BA	166	3,3926	0,77503	0,46	0,795
	MA	107	3,3567	0,71354		
	PhD	47	3,3369	0,72523		
	Total	320	3,3724	0,74579		
Motivation	BA	166	4,212	0,71646	3,386	0,184
	MA	107	4,3159	0,63664		
	PhD	47	4,4553	0,4804		
	Total	320	4,2825	0,66394		
Behaviour	BA	166	3,941	0,69256	2,087	0,352
	MA	107	4,0206	0,78761		
	PhD	47	3,9915	0,67368		
	Total	320	3,975	0,72181		

4.4.2.2 Findings on the impact of the EFL teachers' current education degree on their attitude toward multicultural education.

- A statistically significant difference was determined between "EFL teachers' attitude toward the contribution of multicultural education to them" (χ^2 = 12,490 p = ,002).
- Bonferroni multiple comparison test was used to determine between which groups the difference was. According to the Bonferroni multiple comparison test, it was determined that the attitude score toward the contribution of multicultural education of the EFL teachers with PhD is higher than the attitude score toward the contribution of multicultural education of the EFL teachers with undergraduate education (Std. Test Statistic =3,239 p=0,004).
- A statistically significant difference was determined between "the EFL teachers' ethnocentric attitude toward multicultural education" according to their current education level (χ^2 = 19,330 p = ,000).
- Bonferroni multiple comparison test was used to examine between which groups the difference was. According to the Bonferroni multiple comparison test, it was determined that the ethnocentric attitude toward multicultural education of the EFL teachers with undergraduate education is higher than the ethnocentric attitude toward multicultural education of the EFL teachers with PhD (Std. Test Statistic = 3,930 p=0,000).
- Also, it was determined that the ethnocentric attitude toward multicultural education of the EFL teachers with undergraduate education is higher than the ethnocentric attitude toward multicultural education of the EFL teachers with master's degrees (Std. Test Statistic = 3,040 p=0,007).
- There was no statistically significant difference between "the EFL teachers' attitude toward multicultural education awareness". The results obtained are given in Table 15.

Table 15

Differences in the Sub-dimensions of Teachers Multicultural Attitude Scale Depending on the EFL Teachers' Current Education Degree

Variable	Current Education Degree	N	Mean	SD	χ^2	p
Contribution	BA	166	4,1762	0,60819	12,49	0,002
	MA	107	4,3178	0,63559		
	PhD	47	4,4894	0,47479		
	Total	320	4,2695	0,60869		
Ethnocentric	BA	166	2,3690	0,85666	19,33	0
	MA	107	2,0771	0,81583		
	PhD	47	1,8777	0,93813		
	Total	320	2,1992	0,87344		
Awareness	BA	166	4,3988	0,55726	0,176	0,916
	MA	107	4,3738	0,59942		
	PhD	47	4,4128	0,53145		
	Total	320	4,3925	0,56652		

4.4.3 Findings on the impact of the EFL teachers' years of teaching experience. In order to determine whether there was a statistically significant difference between the scores given to the research variables according to the years of teaching experience, the Kruskal Wallis H test was used. According to Kruskal-Wallis H test:

4.4.3.1 Findings on the impact of the EFL teachers' years of teaching experience on their cultural intelligence level.

- A statistically significant difference was determined between the metacognitive intelligence levels of the EFL teachers according to years of experience (χ^2 = 19,872 p = ,001).
- Bonferroni multiple comparison test was used to determine between which groups the difference was. According to the Bonferroni multiple comparison test, it was determined that the metacognitive intelligence levels of the EFL teachers with 21+ years of experience were higher than

those of teachers with 1-5 years of experience (Std. Test Statistic=4,189 p=,000).

- There was no statistically significant difference between the cognitive intelligence levels of the EFL teachers according to the years of experience (χ^2 = 6,701 p = ,153).
- A statistically significant difference was determined between the motivational intelligence levels of the EFL teachers according to the years of experience (χ^2 = 11,610 p = ,021).
- Bonferroni multiple comparison test was used to determine between which groups the difference was. According to the Bonferroni multiple comparison test, it was determined that the motivational intelligence levels of the EFL teachers with 21+ years of experience were higher than the motivational intelligence levels of the EFL teachers with 1-5 years of experience (Std. Test Statistic=3,118 p=,018).
- There was no statistically significant difference between the behavioral intelligence levels of the EFL teachers according to years of experience (χ^2 = 5,156 p = ,272). The results obtained are given in Table 16.

Table 16

Differences in the Sub-dimensions of CQS Depending on the EFL Teachers' Years of Experience

Variable	Years of Experience	N	Mean	Std. Deviation	χ^2	p
Metacognition	1-5	148	4,1351	0,63579	19,872	0,001
	6-10	45	4,2778	0,85815		
	11-15	34	4,2279	0,72134		
	16-20	30	4,1917	0,53612		
	21+	63	4,5119	0,58446		
Cognition	1-5	148	3,4099	0,77746	6,701	0,153
	6-10	45	3,3333	0,79772		
	11-15	34	3,1912	0,58479		
	16-20	30	3,1944	0,70722		
	21+	63	3,4947	0,71277		
Motivation	1-5	148	4,1689	0,70594	11,61	0,021
	6-10	45	4,4044	0,61863		
	11-15	34	4,2471	0,72205		
	16-20	30	4,2533	0,63666		
	21+	63	4,4952	0,50909		

Table 16 (cont.)

Variable	Years of Experience	N	Mean	Std. Deviation	$\chi 2$	p
Behaviour	1-5	148	3,927	0,7374	5,156	0,272
	6-10	45	4,0533	0,88769		
	11-15	34	3,9647	0,68485		
	16-20	30	3,8533	0,58235		
	21+	63	4,0952	0,62616		

4.4.3.2 Findings on the impact of the EFL teachers' years of teaching experience on their attitude toward multicultural education.

- There was no statistically significant difference between "the EFL teachers' attitude toward the contribution of multicultural education to them" according to years of experience (χ^2 = 2,072 p = ,722).
- There was no statistically significant difference between "the EFL teachers' ethnocentric attitude toward multicultural education" according to years of experience (χ^2 = 2,072 p = ,722).
- There was no statistically significant difference between "the EFL teachers' attitude toward multicultural education awareness" according to years of experience (χ^2 = ,680 p = ,954). The obtained results are given in Table 17.

Table 17

Differences in the Sub-dimensions of Teachers Multicultural Attitude Scale Depending on the EFL Teachers' Years of Experience

Variable	Years of Teaching Experience	N	Mean	Std. Deviation	χ^2	p
Contribution	1-5	148	4,2162	0,63597	2,072	0,722
	6-10	45	4,3222	0,60213		
	11-15	34	4,2574	0,7965		
	16-20	30	4,3000	0,50172		
	21+	63	4,3492	0,46779		
Ethnocentric	1-5	148	2,2669	0,90804	2,143	0,71
	6-10	45	2,1389	0,90854		
	11-15	34	2,1029	0,96161		
	16-20	30	2,0750	0,71363		
	21+	63	2,1944	0,79241		
Awareness	1-5	148	4,3838	0,56449	0,68	0,954
	6-10	45	4,4178	0,52884		
	11-15	34	4,2882	0,77724		
	16-20	30	4,3733	0,58894		
	21+	63	4,4603	0,44957		

Chapter 5
Discussion and Conclusion

5.1 Overview

In this thesis, it was aimed to investigate the relationship between the cultural intelligence levels of the in-service EFL teachers and their attitudes toward multicultural education.

5.2 Discussion of the Findings for the Research Questions

The findings of each research question are discussed in respect to earlier studies in the literature.

5.2.1 Discussion of the findings for the first research question. The findings for the following research question are discussed in this part: What are the cultural intelligence levels of the in-service EFL teachers?

The findings for the first research question were gathered using Cultural Intelligence Scale as it is mentioned in Chapter 3. The findings of the research question indicated that the in-service EFL teachers' general cultural intelligence level was 3,9250 out of 5. The results revealed that the in-service EFL teachers have a high level of cultural intelligence. When the sub-dimensions in the scale were examined separately, it is clear that "motivation" has the highest average score (4,2825) while the sub-dimension with the lowest average score (3,3724) is "cognition". In the study, the mean scores of cultural intelligence sub-dimensions were ranked in descending order as motivation, metacognition, behavior, cognition.

In a similar way, Koçak and Özdemir (2015) investigated the relationship between pre-service teachers' cultural intelligence and their attitudes towards multicultural education. The findings of their study showed that the mean scores of pre-service teachers' cultural intelligence levels are relatively high. Also, the results showed that the mean scores of cultural intelligence's dimensions were ranked in descending order as metacognition, motivation, behavior and cognition.

Likewise, Gezer and Şahin (2017) examined the relationships between pre-service teachers' cultural intelligence and their attitudes towards multi-cultural education using structural equation model in their study. The findings of their study revealed that the mean score of metacognitive cultural intelligence was the highest

whereas the cognitive cultural intelligence had the lowest mean score in the cultural intelligence scale. Accordingly, it is clear that pre-service teachers had high mean scores in all sub-dimensions other than the cognition dimension of cultural intelligence.

Inan (2017) also examined Turkish teacher candidates according to various variables of cultural intelligence and determined that the cultural intelligence of the participants was above the middle. Among the dimensions of cultural intelligence, he ranked them as metacognition, motivation, behavior and cognition, respectively.

Additionally, Hüseyinoğlu (2020) examined the cultural intelligence levels of Turkish EFL teacher candidates within the context of university categories in his doctoral thesis study. As a result of the study, it was determined that the cultural intelligence levels of the EFL teacher candidates are high, and the metacognitive, motivational and behavioral cultural intelligences of the participants are high, and their cognitive cultural intelligence is moderate.

Furthermore, Atan (2020) aimed to investigate the cultural intelligence levels of pre-service teachers continuing their education at a state university. The results of the study demonstrated that the average cultural intelligence level of the participating pre-service teachers was 99 out of 140 which can be regarded as average.

The cultural intelligence levels of the participants are generally high in earlier studies mentioned as it is in the current study. It is inferred that in-service EFL teachers generally have a high level of cultural intelligence. Besides, not only was the mean score of cognition the least but also the mean score of motivation and metacognition are highest among all the dimensions in the current study similar to previous studies. This situation can be considered as an indication of the inadequacy of in-service EFL teachers in knowing the characteristics of different cultures and having knowledge of traditions, customs and lifestyles in general. The fact that the level of cognition is much lower than the other dimensions can be evaluated because education programs do not give enough importance to multicultural education (Başbay & Kağnıcı, 2011).

5.2.2. Discussion of the findings for the second research question. The findings for the following research question are discussed in this part: What are the attitudes of the in-service EFL teachers toward multicultural education?

The findings for the second research question were collected using the Teachers Multicultural Attitude Scale as it is mentioned in Chapter 3. The findings of the research question demonstrated that the in-service EFL teachers' total mean score of the attitude scale is calculated as 3,6798 out of 5. The results showed that the in-service EFL teachers have positive attitudes in the general sense. Yazıcı et al. (2009), in their interviews with teachers, stated that the most important prejudice or lack of knowledge in this field is that they see multicultural education as a subject related only to ethnic problems. At this point, the fact that in-service EFL teachers' attitudes towards multicultural education are above the medium level shows that such a perception is not vital for them. When the sub-dimensions in the scale were examined singly, it was seen that "teachers' attitude towards multicultural education awareness" has the highest average score (4,3925) and the sub-dimension which was in second place (4,2695) is "teachers' attitude towards the contribution of multicultural education to them". Last, the sub-dimension with the lowest average score (2,1992) is "teachers' ethnocentric attitude towards multicultural education". In the present study, the general mean scores of the multicultural attitude scale were ranked in descending order as awareness, contribution, and ethnocentric.

When the related studies in the literature are examined, there are many studies which investigated multicultural attitudes of various types of participants. However, there are no studies which exactly examined EFL teachers' attitude toward multicultural education. First, Ponterotto et al. (1998) who developed the TMAS, found in their study that the teachers' attitude toward multicultural education were positive. Similarly, Yazıcı et al. (2009) did research with 415 teachers regarding adapting the multicultural attitude scale to Turkish culture and the reliability and validity of the attitude scale. In the research, it was seen that the reliability of the scale was sufficient in measuring teachers' attitudes towards multicultural education, but there was a problem in its validity in terms of its unidimensionality. As a result of the factor analysis, it was seen that the theoretically predicted unidimensionality of the scale was not supported. Likewise, in the current study, when the researcher applied factor analysis to discover sub-dimensions of the scale, the scale was not

unidimensional. Hence, sub-dimensions were discovered and confirmed during the data analysis. They found that the teachers' attitudes toward multicultural education were positive in their study.

Özdemir and Dil (2013) also examined 102 high school teachers' attitudes toward multicultural education in a city in Turkey. They concluded that the high school teachers have positive attitudes toward multicultural education. Demircioğlu and Özdemir (2014) examined pedagogical formation students' attitude toward multicultural education in terms of some variables. In their study, it was concluded that pedagogical formation students studying in a university have relatively positive attitudes towards multicultural education. Likewise, Koçak and Özdemir (2015), in their study conducted with 485 pre-service teachers studying in a university, had a result that the mean scores of pre-service teachers' attitude toward multicultural education were relatively high. Furthermore, Gezer and Şahin (2017) investigated the relationships between attitudes towards multicultural education and cultural intelligence of 283 teacher candidates studying in the Faculty of Education at Dicle University. In the study, the prospective teachers' attitude score is quite high which means they have positive attitudes toward multicultural education.

Altınsoy et al. (2018) conducted a qualitative study with 120 Turkish pre-service EFL teachers with regard to their awareness of and attitudes towards multicultural teaching and learning. The findings of this study revealed that the preservice ELT teachers are commonly aware of multicultural issues in schools and eager to receive further education on multicultural issues. It is inferred that they also have positive attitudes toward multicultural education and are eager to be more knowledgeable about multicultural education.

In the study, the relatively high scores on the teachers multicultural attitude scale are consistent with similar studies (Altınsoy et al., 2018; Demircioğlu & Özdemir, 2014; Özdemir & Dil, 2013; Ponterotto et al., 1998; Yazıcı et al., 2009). All the studies mentioned above were generally conducted with high school teachers or pre-service teachers, and pedagogical formation students; however, there are no studies related to multicultural attitudes of in-service EFL teachers. Therefore, it is concluded that teachers generally have positive attitudes toward multicultural education. Besides, there is no study in which the attitude scale was utilized with

sub-dimensions in the literature. Therefore, it is not probable to compare the mean scores of the sub-dimensions with the other studies.

5.2.3 Discussion of the findings for the third research question. The findings for the following research question are discussed in this part: Is there a significant relationship between the cultural intelligence levels of the in-service EFL teachers and their attitudes toward multicultural education?

In order to answer the third research question, the relationship between the sub-dimensions of cultural intelligence level of in-service EFL teachers which are metacognition, cognition, motivation, behaviour and the sub-dimensions of their attitude toward multicultural education were analyzed through structural equation model.

The relationship between the sub-dimensions of cultural intelligence of the participants and the first sub-dimension of their attitudes toward multicultural education was discussed. First, as there was a statistically significant correlation between in-service EFL teachers' metacognition and their "attitudes toward the contribution of multicultural education to them" in the same direction, it is deduced that while in-service EFL teachers' metacognition regarding cultural intelligence increases, their "attitudes toward the contribution of multicultural education to them" increase, as well. Second, there was a statistically significant correlation between in-service EFL teachers' cognition and their "attitudes toward the contribution of multicultural education to them" in the inverse direction. Therefore, it is inferred that in-service EFL teachers' cognition regarding cultural intelligence increases whereas their "attitudes toward the contribution of multicultural education to them" decrease. Next, there was a statistically significant correlation between in-service EFL teachers' motivation regarding cultural intelligence and their "attitudes toward the contribution of multicultural education to them" in the same direction. To put it another way, while in-service EFL teachers' motivation regarding cultural intelligence increases, their "attitudes toward the contribution of multicultural education to them" increase. Last, there is a statistically significant correlation between in-service EFL teachers' behaviour regarding cultural intelligence and their "attitudes toward the contribution of multicultural education to them" in the same direction. As in-service EFL teachers' behaviour regarding cultural intelligence

increases, their “attitudes toward the contribution of multicultural education to them” increase. In brief, metacognition, motivation, behaviour has a positive effect on in-service EFL teachers’ “attitudes toward the contribution of multicultural education to them”. However, there was an inverse correlation between cognition and “attitudes toward the contribution of multicultural education to them”. Ultimately, the sub-dimensions of cultural intelligence levels of in-service EFL teachers explained 62% of their attitudes toward the contribution of multicultural education to them.

Thereafter, the relationship between the sub-dimensions of cultural intelligence of the participants and the second sub-dimension of their attitudes toward multicultural education was reviewed. At first, although there is an inverse correlation between in-service EFL teachers’ metacognition regarding cultural intelligence and “their ethnocentric attitudes toward multicultural education”, it is not statistically significant. Next, there is a statistically significant correlation in the same direction between in-service EFL teachers’ cognition regarding cultural intelligence and “their ethnocentric attitudes toward multicultural education” in the same direction. It means that while in-service EFL teachers’ cognition regarding cultural intelligence increases, “their ethnocentric attitudes toward multicultural education” increase. Afterward, there was a statistically significant correlation between in-service EFL teachers’ motivation regarding cultural intelligence and “their ethnocentric attitudes toward multicultural education” in the inverse direction. It is obvious that while in-service EFL teachers’ motivation regarding cultural intelligence increases, “their ethnocentric attitudes toward multicultural education” increase, as well. Last, though there is an inverse correlation between in-service EFL teachers’ behavior regarding cultural intelligence and “their ethnocentric attitudes toward multicultural education”, it is not statistically significant. Consequently, the sub-dimensions of cultural intelligence levels of in-service EFL teachers explained 14% of their ethnocentric attitudes toward multicultural education.

Finally, the relationship between the sub-dimensions of cultural intelligence of the participants and the third sub-dimension of their attitudes toward multicultural education was examined. Initially, there is a statistically significant correlation in the same direction between in-service EFL teachers’ metacognition regarding cultural intelligence and “their attitude toward multicultural education awareness”. Thus, it is apparent that while in-service EFL teachers’ metacognition regarding cultural

intelligence increases, “their attitude toward multicultural education awareness” increases. Second, despite the fact that there is an inverse correlation between in-service EFL teachers’ cognition regarding cultural intelligence and their attitude toward multicultural education awareness, it is not statistically significant. Then, there was a statistically significant correlation in the same direction between in-service EFL teachers’ motivation regarding cultural intelligence and their attitude toward multicultural education awareness. It is deduced that in-service EFL teachers’ motivation regarding cultural intelligence increases, their attitude toward multicultural education awareness increases. Eventually, there is a statistically significant correlation in the same direction between in-service EFL teachers’ behaviour regarding cultural intelligence and their attitude toward multicultural education awareness. It is inferred that while in-service EFL teachers’ behaviour regarding cultural intelligence increases, their attitude toward multicultural education awareness increases. Eventually, the sub-dimensions of cultural intelligence levels of in-service EFL teachers explained 40% of their attitude toward multicultural education awareness.

When the literature is scrutinized, there is no study directly investigating the relationship between in-service EFL teachers’ cultural intelligence level and their attitude toward multicultural education. However, there are some studies conducted with pre-service teachers regarding the topic of the study. In these studies, as the attitude scale was utilized as a one-dimensional scale, it is not possible to compare and discuss the relationship between the sub-dimensions of the cultural intelligence scale and those of the attitude scale. Therefore, the result of the third research question is discussed generally with the existing studies in this part and it is supposed to enrich the literature for the following studies.

Koçak and Özdemir (2015) analyzed the relationships between cultural intelligence and attitudes towards multicultural education in their study and they found that there was a moderate, significant and positive relationship between pre-service teachers' cultural intelligence and attitudes towards multicultural education. Also, it was found that there was a moderately positive and significant relationship between three sub- dimensions including metacognition, motivation and behavior and attitudes towards multicultural education, and a low-level significant positive relationship with cognition.

Likewise, Gezer and Şahin (2017) conducted a study aiming to investigate the relationships between pre-service teachers' cultural intelligence and their attitudes towards multicultural education. In their study, it was determined that there is a positive, moderate and significant relationship between the three sub dimensions of cultural intelligence, except cognition, and the attitude towards multicultural education.

In addition, Ekici (2017) examined the relationship between cultural intelligence levels of pre-service pre-school teachers and their attitudes towards multicultural education in the study. It was deduced that there is no significant relationship between the cognition-dimension of the cultural intelligence level and attitudes of pre-service pre-school teachers on multicultural education. However, there is a weak, positive and significant relationship between metacognition, motivation and behavior dimensions of the cultural intelligence levels and attitudes of pre-service pre-school teachers towards multicultural education.

Moreover, Peköz and Gürşimşek (2020) investigated cultural intelligence and multicultural attitudes of preschool teachers and concluded that there is a significant relationship between the teachers' cultural intelligence and their attitudes towards multicultural education.

As a consequence, when the studies conducted with teachers regarding the current study are overviewed, it is obvious that the current study has consistent results with the previous ones all in all. There is a significant correlation between in-service EFL teachers' metacognition, motivation, behaviour and their attitudes toward the contribution of multicultural education. However, there is an inverse correlation between their cognition and attitudes toward the contribution of multicultural education. This finding has consistency with the mentioned studies. Also, while there is an inverse correlation between the participants' metacognition, motivation, behaviour and "their ethnocentric attitudes toward multicultural education", there is a significant correlation in the same direction between their cognition and "their ethnocentric attitudes toward multicultural education". It is consistent with other the mentioned studies. Furthermore, the correlation between the teachers' metacognition, motivation, and behaviour has significant correlations in the same direction with their attitudes toward multicultural education awareness. Nevertheless, there is an inverse correlation between their cognition and their

attitudes toward multicultural education awareness. It is compatible with the earlier studies mentioned, as well. Therefore, a conclusion is made that in-service EFL teachers' cultural intelligence level affects their attitudes toward multicultural attitudes as it is mentioned.

5.2.4 Discussion of the findings for the fourth research question. The findings for the following research question are discussed in this part: Do the cultural levels and the attitudes of the in-service EFL teachers toward multicultural education differ according to their age, current education degree, and years of teaching experience?

When the impact of in-service EFL teachers' age on their cultural intelligence level is examined, there is no statistically significant difference in their cognitive, motivational, behavioral cultural intelligence according to their age while there is a statistically significant difference in their metacognitive cultural intelligence in terms of their age. The metacognitive intelligence levels of the EFL teachers whose age distribution was 41+ were higher than those of the EFL teachers whose age distribution was between 26-30. Besides, Atan (2020) concluded that there is a weak positive correlation between cultural intelligence levels and the age of the pre-service teachers in the study. Also, the impact of in-service EFL teachers' age on their attitude toward multicultural education was examined. It is concluded that there is a weak significant difference in the EFL teachers' attitude toward the contribution of multicultural education and their ethnocentric attitude toward multicultural education according to their age distribution. On the other hand, there is no significant difference in their attitude toward multicultural education awareness in terms of age.

As for the impact of the participants' current education degree on their cultural intelligence, there was no statistically significant difference in their metacognitive, cognitive, motivational, behavioral intelligence of the EFL teachers in terms of their current education level. However, Khodadady and Ghahari (2011) conducted a study with 854 graduate and undergraduate students and explored the validity of Cultural Intelligence Scale (CQS) and its relationship with gender, education, travelling abroad and place of living in Iran. They deduced that the cultural intelligence level of graduate students is higher than those of undergraduate students. The current study is not consistent with the study applied in Iran. It can result from different cultural

backgrounds and different types of participants. Additionally, the impact of the participants' current education degree on their attitudes toward multicultural education is analyzed, it is seen that there is a statistically significant difference in EFL teachers' attitude toward the contribution of multicultural education in regard to current education degree. The attitude scores of the contribution of multicultural education of the EFL teachers with PhD is higher than the attitude toward the contribution of multicultural education of the EFL teachers with undergraduate education. Likewise, the ethnocentric attitude toward multicultural education of the EFL teachers with undergraduate education is higher than the ethnocentric attitude toward multicultural education of the EFL teachers with PhD. However, there is no significant difference in the EFL teachers' attitude toward multicultural education awareness.

There is a significant difference in the metacognitive intelligence levels of the EFL teachers in regard to their years of experience. The metacognitive intelligence levels of the EFL teachers with 21+ years of experience were higher than those of teachers with 1-5 years of experience. Likewise, the motivational intelligence levels of the EFL teachers with 21+ years of experience were higher than those of the EFL teachers with 1-5 years of experience. But there is no significant difference in the cognitive and behavioral intelligence levels of the EFL teachers with regard to years of experience. Besides, the impact of their years of experience on their attitude toward multicultural education is reviewed and concluded that there is no difference in their attitude toward multicultural educations in terms of their experience. Likewise, Özdemir and Dil (2013) analyzed high school teachers' attitudes toward multicultural education in terms of some variables. They deduced that the participants' attitudes toward multicultural education did not differ according to the seniority variable. However, according to Yazıcı et al., 2009, the multicultural attitudes of different branch teachers with 1-5 years of experience are more positive than teachers with 26 or more years.

5.3 Pedagogical Implications

The results of this study offer implications for teachers, researchers, teacher education programmers. In the study, the EFL teachers have low scores in cognitive cultural intelligence. Therefore, the courses on cultural intelligence and multicultural

education in teacher training programs will help English teachers have a higher cultural intelligence level and positive attitudes toward multicultural education as cultural intelligence is a type of intelligence that is possible to be developed. In addition, teacher education programmers who are experts on the field can conduct studies to designate the content of pre-service and in-service training programmes. These training programmes are supposed to increase both pre-service and in-service teachers' willingness to teach in a multicultural class and encourage them to respect other cultures and teach them some methods specific to use in multicultural classes.

5.4 Conclusion

The present study intends to contribute to the literature by investigating the relationship between the cultural intelligence levels of in-service EFL teachers and their attitudes towards multicultural education and analyzing their cultural intelligence and attitudes toward multicultural education in terms of age, current education level, and years of experience.

The results revealed that in-service EFL teachers have a high level of cultural intelligence. However, among the sub-dimensions of their cultural intelligence level, they have the least score in the cognition. In other words, the in-service EFL teachers don't have enough cultural-general knowledge and context-specific knowledge with regard to other cultures. Also, they have relatively positive attitudes towards multicultural education. In this sense, it can be concluded that they find teaching culturally diverse students rewarding and they believe that an effective teacher should be aware of cultural differences present in a classroom. Some of them have ethnocentric attitude, a positive attitude toward one's own cultural group with a negative attitude toward the other, towards multicultural education however, most of them don't have such an attitude.

The relationship between the sub-dimensions of these two variables was analyzed through structural equation modelling and the correlations between the sub-dimensions were analyzed in detail. There is a significant correlation between metacognitional, motivational, behavioral cultural intelligence of in-service EFL teachers except cognitional cultural intelligence and their attitudes toward the contribution of multicultural education. Likewise, there is a significant correlation in the same direction between the sub- dimensions of cultural intelligence levels of the

in-service EFL teachers and their attitude toward multicultural education awareness except the cognition. It is clear that the EFL teachers' metacognitional, motivational and behavioral cultural intelligence affects their attitude toward the contribution of multicultural education and multicultural education awareness positively. Additionally, there is an inverse correlation between the sub-dimensions of cultural intelligence levels of the participants and their ethnocentric attitudes toward multicultural education except the cognition. In this sense, when the EFL teachers have high level of metacognitional, motivational, and behavioral intelligence, they will have positive attitudes towards other cultures.

Moreover, two variables are analyzed in terms of the variables such as age, current education degree, and years of experience. First, the metacognitive intelligence levels of the EFL teachers whose age distribution was 41+ were higher than those of the EFL teachers whose age distribution was between 26-30. There is no significant difference in their attitude toward multicultural education awareness in terms of age. It is obvious that the EFL teachers over 41 are more conscious of their cultural knowledge and the importance of having different multicultural experiences. Second, the in-service EFL teachers with a PhD have more positive attitudes toward the contribution of multicultural education compared to the EFL teachers with an undergraduate education. The ethnocentric attitude toward multicultural education of the EFL teachers with undergraduate education is higher than the ethnocentric attitude toward multicultural education of the EFL teachers with PhD. In other words, the EFL teachers with PhD believe that they benefit from multicultural education experiences and appreciate them. However, there is no significant difference in the EFL teachers' attitude toward multicultural education awareness regarding their current education degree. Last, the metacognitive and motivational intelligence levels of the EFL teachers with 21+ years of experience were higher compared to those of the EFL teachers with 1-5 years of experience. But there is no significant difference in the cognitive and behavioral intelligence levels of the EFL teachers with regard to years of experience. Besides, there is no difference in their attitudes toward multicultural education in terms of their experience.

In conclusion, there is a positive correlation between the cultural intelligence of the in-service EFL teachers and their attitude toward multicultural education. As Thomas and Inkson (2005) stated, individuals with high cultural intelligence have the

competence to understand a culture, have cognitive equipment related to different cultures, adjust their verbal and nonverbal behaviors in communicating with people from other cultures, restructuring their attitudes in terms of showing respect to different cultures. The current study is thought to contribute primarily to the literature and to provide recommendation for the further studies as there is no study conducted with the in-service EFL teachers with regard to cultural intelligence and attitude toward multicultural education.

5.5 Recommendations

The present study has some recommendations for further studies. First, in the current study, only quantitative methodology was used to collect the data. In the future studies, qualitative research methods could be also utilized via data collection tools such as interviews and observations in order to strengthen the quantitative data results. Since multicultural education is a sensitive subject, an in-depth analysis of the views of the participants with qualitative approaches can make important contributions to the field.

Second, in the study, there are only two variables which are cultural intelligence and attitude toward multicultural education. Some other independent variables can be added to the following studies as there could be other factors affecting in-service EFL teachers' attitude toward multicultural education rather than their cultural intelligence level. Multicultural personality traits or abroad experience can be exemplified as independent variables for following studies.

Also, a similar study can be conducted with in-service EFL teachers working in higher education as universities are educational environments involving various students from different cultures. Therefore, the relationship between cultural intelligence and multicultural attitudes of EFL instructors is to be investigated and contribute the literature.

Last, in further studies, the relationship between cultural intelligence and attitudes towards multicultural education can be analyzed in terms of different groups of teachers. Thus, the results regarding the attitudes of pre-service and in-service teachers towards multicultural education can be compared. These recommendations are expected to be effacious for further studies.

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