A QUALITATIVE CASE STUDY OF

MULTICULTURAL EDUCATION IN TURKEY

Yahya Han Erbas

Submitted to the faculty of the University Graduate School

in partial fulfillment of the requirements

for the degree

Doctor of Philosophy

in the School of Education,

Indiana University

December, 2017

ProQuest Number: 10685212

ProQuest 10685212

Accepted by the School of Education Faculty, Indiana University, in partial fulfillment of

the requirements for the degree of Doctor of Philosophy.

Doctoral Committee

_____

Serafin M. Coronel-Molina, Ph.D., Chairperson

_____

Beth Lewis Samuelson, PhD.

_____

Martha Nyikos, Ph.D.

_____

Oner Ozcelik, Ph.D.

Date of Dissertation Defense – November 13, 2017

ii
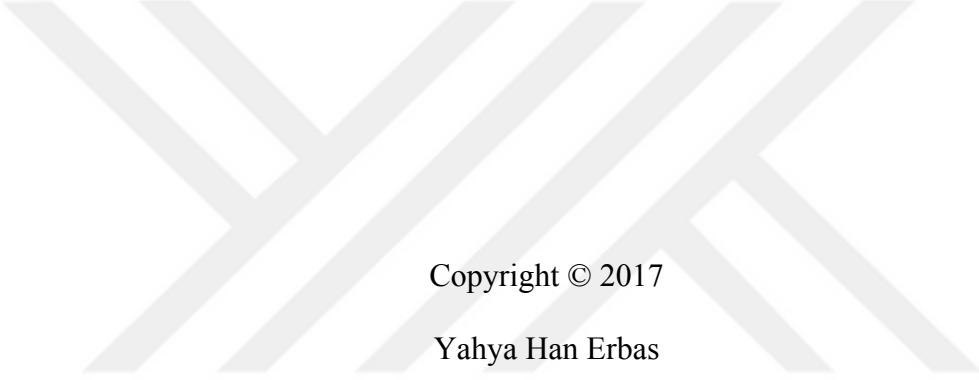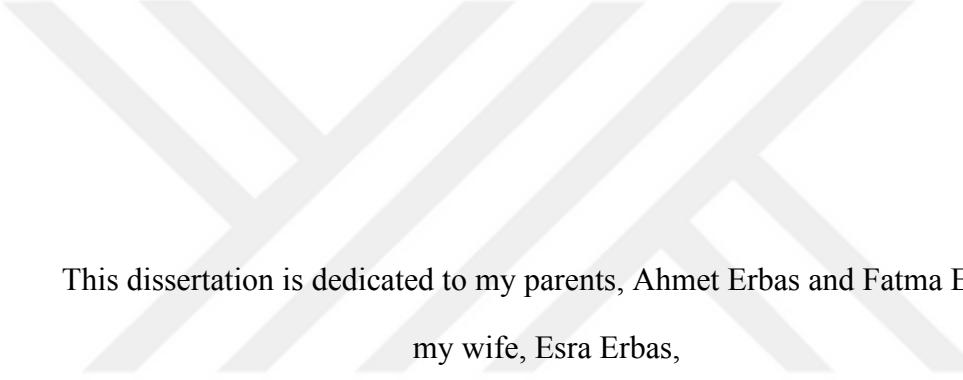
This dissertation is dedicated to my parents, Ahmet Erbas and Fatma Erbas,

my wife, Esra Erbas,

and my son, Bilge Han Erbas

ACKNOWLEDGEMENTS

Members of my committee made this research opportunity a learning experience. I would like to thank my entire dissertation committee for the time, energy, and support they contributed in order to make this study possible. First of all, my deepest gratitude goes to Dr. Serafín M. Coronel-Molina, the chair and director of my dissertation, for his continued support, insightful feedback, and constant motivation to ensure that this dissertation was conducted in a quality manner. Without his support, flexibility, patience and feedback, I would have been unable to accomplish this work.

I would also like to thank Dr. Beth L. Samuelson, Dr. Martha Nyikos, and Dr. Oner Ozcelik for their time and commitment to this dissertation. I appreciate their willingness to be on my committee and their excellent advice, which helped to strengthen my research findings and arguments.

I owe a special debt of gratitude to my wife, Esra, for her love and support, and my son, Bilge Han, for giving his dad time to work on this research. My gratitude also goes to my parents, my siblings, and my wife's family.

I also acknowledge the support of my dear friends, Fatih Ergulec, Funda Ergulec, Olgun Sadik, and Ozlem Sadik, who provided consultations, sincere advice, and warm greetings. They filled my heart with warmth along this journey.

I would like to thank Tabitha L. Finley for editing my dissertation, and Heidi J. Torres, who read the drafts of the chapters of this study, for providing me her valuable feedback.

I wish to extend my appreciation and gratitude to the nine teachers and teacher candidates, as well as the course instructor, who generously shared their experiences and provided rich data for this dissertation. I am forever grateful to them.

Finally, I am deeply grateful to the Turkish Ministry of National Education for sponsoring me during my master's and doctoral studies in the United States.

Yahya Han Erbas

A QUALITATIVE CASE STUDY OF MULTICULTURAL EDUCATION IN TURKEY

The Republic of Turkey became more diverse than ever in its history. Multiculturalism and multicultural education, as part of Turkey's globalization efforts, may be the most appropriate approach for the Turkish educational system to form a synthesis of cultures and to help diverse groups build an interactive dialog with others regardless of local, national, transnational or international status (Cirik, 2008). Although some research recommended that new educational concepts, projects, programs teacher education models, instructional materials and new techniques related to education should be developed to address the needs of these diverse groups of people, a few university professors offer courses related to the foundations of multicultural education and dimensions of multicultural education in teacher education programs in Turkey.

This qualitative case study aimed to examine Turkish teachers' and teacher candidates' views on and perceptions of multiculturalism and multicultural education in the Turkish context. For this study, data were gathered and investigated the perceptions and results of a stand-alone graduate course referred to as MULT-500 Multicultural Education and its effects on teachers' and teacher candidates' thoughts, beliefs, understandings, and perceptions. This course is offered at an institution located in the Marmara Region. When referring to this university, the pseudonym Alpha University was used. Through the research, ideas, opinions and beliefs held by teachers and teacher candidates with regard to multiculturalism and multicultural education, and if and how multicultural education might be useful in the Turkish context were explored. The data were collected from semi-structured interviews, written documents, focus group interview, classroom observation and fieldnotes.

According to the findings, all study participants had an idea of what multiculturalism and multicultural education were before the course. During the course, they improved upon and enhanced their understandings and thoughts; however, they still need to extend their perspectives so as to more fully understand what those concepts mean. In addition, the results of the study indicated that some of the study participants' expectations of this course were satisfactorily met, but it is worth noting that not all of their expectations were met.

<div style="text-align: right;">

_____
Serafin M. Coronel-Molina, Ph.D., Chairperson

_____
Beth Lewis Samuelson, PhD.

_____
Martha Nyikos, Ph.D.

_____
Oner Ozcelik, Ph.D.

</div>

TABLE OF CONTENTS

LIST OF ABBREVIATIONS

AACTE = The American Association of Colleges for Teacher Education

CoHE = Constitutional Council of Higher Education

CoNE = Council of National Education

MoNE = Ministry of National Education

MPQ = Multicultural Personality Questionnaire

NCATE = National Council for Accreditation of Teacher Education

TMAS = Teacher Multicultural Attitude Survey

TTK = The Board of Education and Discipline

LIST OF TABLES

LIST OF FIGURES

CHAPTER I: INTRODUCTION

Today, nearly all societies include different cultures, ethnicities, religions and languages, and the differences associated with each of these needs to be explored in schools via a newly designed curriculum (Gorski, 2001; Maylor, Read, Mendick, Ross & Rollock, 2007). In modern countries, schools are an important part of socialization, and all schools need to be properly prepared to facilitate learning through the necessary components of institutional education – teachers, administrators and relevant course content – in order to address modern countries' complex societal structures (Chisholm, 1994; Chou, 2007). When schools and all components necessary to education are properly prepared and readily available, students will be able to discover the diverse society in which they live. Even when a society is not particularly diverse in its makeup, the children of that society should still be exposed to multiculturalism through school such that they have the ability to become part of more diverse societies and to become global citizens. Learning about different cultures, lifestyles, ethnicities and all other forms of diversity allow students a more comprehensive view of the world than they previously held and a more appropriate lens through which to examine others (Terry & Irving, 2010).

Turkey's population comprised of diverse ethnic groups has increased rapidly over the years, and integration regarding the backgrounds of these ethnic groups into the curriculum has become an increasingly important issue for the Turkish educational system. Recent growth of ethnic groups in Turkey, with regard to population, has demonstrated the need for increased awareness pertaining to future teachers' abilities to teach issues regarding diversity in diverse classroom settings and teaching multiculturalism via teacher education programs (Aydin, 2013). The perceptions of Turkish teachers and teacher candidates regarding multiculturalism and multicultural education have gained importance in recent years; however, there have been

relatively few studies published on teaching multiculturalism in teacher education programs. Although a significant number of survey studies have documented the positive and negative perceptions of teachers and teacher candidates, relatively few qualitative studies regarding teaching multiculturalism and multicultural education to these target groups have been conducted. Until now, researchers in Turkey have looked only slightly at teaching multiculturalism by way of teacher education programs.

Statement of the Problem

Today's societal systems all over the world have undergone significant changes, and many eastern and western countries have developed their educational systems such that they parallel or reflect these changes. Problem-solving and decision-making skills, academic programs, accessing information through new technologies, addressing issues of diversity through teaching have been adapted to new approaches for students' benefits. Now, many countries, including Turkey, place students at the center of their respective education systems and design those systems based on student needs and differences.

Developing educational systems are not limited such that they only offer opportunities to students. Teacher education programs need to adapt to societal changes as well. Teachers must closely follow the rapid development of educational systems, and these systems necessitate that the teachers be open-minded and modern or progressive in their approaches to teaching, interact with children and their families, and bring all students, regardless of background, etc., into the class to provide the appropriate learning environment to address all students' needs. As such, teachers are also granted opportunities through developing educational systems; they are given more opportunity to advance as teachers and to employ the skills necessary to address society's ever-changing issues regarding diversity.

2

According to Gay (1995), examining the effectiveness of teacher education programs and the readiness of future teachers with regard to diversity has become more important than ever due to the diverse populations that comprise current classrooms. This examination may be required for all countries, including Turkey. Some current research recommends that Turkey and teacher education programs in Turkey should be ready to educate capable teachers and teacher candidates to work with populations that are ethnically, linguistically, and religiously diverse (Aydin, 2013; Kaya & Aydin, 2014).

Having diverse ethnic structure caused having a gap about the integrating that ethnic diversity into educational system. According to results of survey that gathered from a research and consultancy company KONDA (2006), ethnic structure of Turkish Republic is shown in Figure 1.
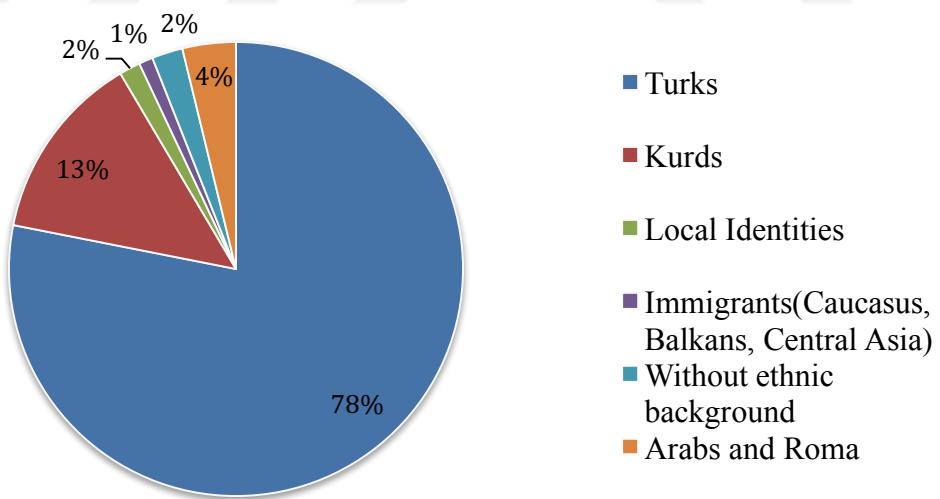
Figure 1. Ethnic structure of Turkish Republic

As seen in Figure 1, 78.1% of people in Turkey defined themselves as Turks, 13.4% are Kurds, 1.5% assume local identities, 1% are immigrants (people from the Caucasus, the Balkans, and Central Asia), 3.8% of people defined themselves as citizens of Turkish Republic without

indicating any ethnic background, and around 2.2% of people assume different identities such as Arabs, Roma, and a small minority of others. In addition to these differences affecting Turkey, migration movements that take place throughout the world influence the country. According to United Nations International Immigration Reports (2015), around 20 million people immigrated to other countries in 2014, and Turkey was "the largest refugee-hosting country worldwide, with 1.6 million refugees" (p. 2).

Additionally, Figure 2 indicates the mother tongues of people in Turkey. As seen in the figure, 2, 85% of those people identified Turkish as their mother tongue and 12% identified Kurdish as their mother tongue. These results show that substantial numbers of different ethnic cultures exist in Turkey and they need to be depicted in schools with their culture, history, language and religion (KONDA, 2006).
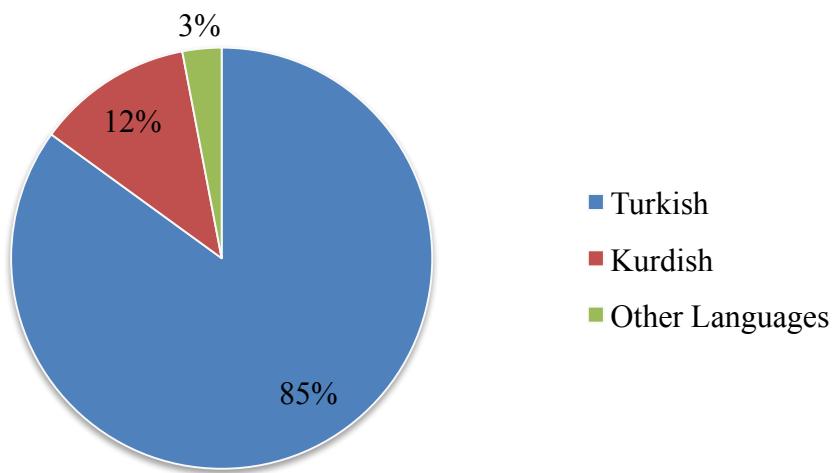
Figure 2. Mother tongues of people in Turkey

As Coskun (2006) mentioned, new educational concepts, projects, programs teacher education models, instructional materials and new techniques related to education should be developed to address the needs of these diverse groups. Further, effective learning environments need to be created in Turkish schools for all of the diverse groups (as cited in Cirik, 2008).

4

Multiculturalism and multicultural education, as part of Turkey's globalization efforts, may be the most appropriate approach for the Turkish educational system to form a synthesis of cultures and to help diverse groups build an interactive dialog with others regardless of local, national, transnational or international status (Cirik, 2008).

However, multicultural education has not yet found a valuable place among teacher education programs in Turkey, and universities remain skeptical about how to appropriately integrate multicultural education into the curriculum of teacher education programs (Demircioglu & Ozdemir, 2014; Tortop, 2014; Unlu & Orten, 2013). According to Aydin (2013), upon comparing Turkish teacher education programs to western countries' programs, it becomes apparent that Turkish teacher education programs are not sufficient to address the needs of diverse students in current schools. After graduating from teacher education programs, teachers and teacher candidates need to fill this gap with their knowledge and skills with regard to how to teach diversity and how to adapt their curricula based on diverse students' needs. Through their education, teachers and teacher candidates should learn how to integrate classroom content related to issues of diversity, provide equal educational opportunities to diverse populations, employ appropriate activities to increase academic achievement among diverse students, and increase students' levels of understanding with regard to the importance of pluralism in society (Aydin, 2013).

In rare cases, a few university professors offer courses, as electives, related to the foundations of multicultural education and dimensions of multicultural education in teacher education programs in Turkey. In addition to a lack of integration of multiculturalism into teacher education programs, there are also serious gaps with regard to the examinations administered to indicate what teachers and teacher candidates have learned after taking a course

related to multicultural education (Polat & Kilic, 2013). Based on my detailed research, an examination of teachers' and teacher candidates' initial perceptions and the outputs of these scarcely offered courses (i.e., the new perspectives or attitudes these target groups have developed after completing the course) is rarely conducted. Generally, researchers have preferred to make use of surveys and questionnaires in order to analyze teachers' and teacher candidates' perceptions, etc.

For this study, I gathered data and investigate the initial perceptions and results of a stand-alone course called *MULT 500: Multicultural Education* (*pseudonym*) and its effects on teachers' and teacher candidates' thoughts, beliefs, understanding and perceptions. This course is offered at an institution located in the Marmara Region. When referring to this university, I used the pseudonym *Alpha University*. This university is one of the biggest educational institutions in Marmara Region, Turkey, and it has more than 82,000 students enrolled in 14 schools that offer programs leading to bachelor's, master's, doctoral, state conservatory and associate degrees in a variety of disciplines. Further, the university employs a staff comprised of 4,000 academic and administrative employees. More specifically, the school of education in this university has 2,400 students in eight departments that include 10 undergraduate majors, six Master of Arts and Ph.D. programs. Many students from other regions and countries are accepted each year, which permits the university a very diverse student population. During the 2015-2016 academic year, nearly 250 foreign students from 23 different countries were registered to the programs.

Research Questions

The following research questions were created for this study and answered:

1. How do teachers and teacher candidates define multiculturalism and multicultural education before and after taking a graduate course in multicultural education in a public

university in Turkey? In other words, what are their understandings of these concepts?

2. How do their experiences in the graduate course intersect and overlap with their perceptions, beliefs, knowledge, understanding, and practices regarding multicultural education?

3. In what ways will these understandings of multicultural education help teachers and teacher candidates in Turkey in their pedagogical practices in classrooms?

4. What rationales do teachers and teacher candidates use to justify their perceptions of multicultural education?

Significance of the Study

Although teachers and teacher candidates may interact with many people from diverse backgrounds, teacher education programs at Turkish universities do not really support the discussion of issues of diversity in university level courses. The country's nation-based curricula designed for teacher education programs do not allow for a wide range a vision that might demonstrate to teachers how best to teach in environments rich with culture or how to teach students with diverse backgrounds who may or may not speak Turkish. I graduated from a university in the Central Anatolia Region of Turkey and worked in a combined classroom (of students in grade one through grade five) in a small Kurdish village in Southeastern Anatolia Region. My primary challenge was that he had no real knowledge with regard to Kurdish culture, the Kurdish language, or aspects of social life common to that part of Turkey. Additionally, that part of Turkey is home to a huge population living in poverty. Without being familiar with the culture, I really struggled to connect with students and their parents. In particular, I had some problems that stemmed from a limited knowledge regarding how to support a learning environment comprised of students with diverse backgrounds, how to adapt curriculum based on

those difference, and how to facilitate the academic achievement of diverse students and provide them with the same opportunities presented to their peers attending larger schools.

This study hopes to create a framework through which teachers and teacher candidates in Turkey will be better prepared to not only discuss issues of diversity but to also teach students from diverse backgrounds and culture. The primary purpose of this research is to become familiar with teachers' and teacher candidates' perceptions and true and false notions regarding multiculturalism, multicultural education and issues of diversity, and to examine their knowledge regarding how to adapt their curricula such that they address issues of diversity; this study seeks to assess teachers' and teacher candidates' perceptions, knowledge, etc. once they have completed a graduate-level multicultural education course. This was facilitated via in class discussions, interviews, written documents and focus group interview, which provided the teachers and teacher candidates with opportunities to both share their own experiences and listen as others – perhaps from unfamiliar cultures or backgrounds – share theirs; the discussions also helped the teachers and teacher candidates to gain insight and perspective that will enable them to better address issues regarding diversity.

Through the research, teachers and teacher candidates examined what they have learned after taking a master's-level multicultural education course, and they discussed multiculturalism and its dimensions, which will be pertinent to their future classrooms. Further, they learned how this course would help them to build an understanding with regard to multiculturalism, multicultural education and diversity, and they learned how to successfully survive amidst cultural diversity. Additionally, this study will provide the participants with a vision, and it will encourage them to learn new teaching methods that will be useful in their diverse classrooms. Ideally, as participants engage in discussion with one another and with me, and as they become

more exposed to others' experiences, they will undergo transformations with regard to their thoughts pertaining to multiculturalism and multicultural education and its dimensions. As mentioned previously, this study is of great value in that it will address teaching multiculturalism and issues of diversity via Turkish teacher education programs; and hopefully, it will serve as a milestone that will shift the perspective of the teacher candidates in the study as well as those who will benefit in the future from new teacher education programs curricula.

Purpose of the Study

This study aimed to examine Turkish teachers' and teacher candidates' views on and perceptions of multiculturalism and multicultural education in the Turkish context. For this study, I gathered data and investigate the perceptions and results of a stand-alone graduate course referred to as *MULT- 500 Multicultural Education* and its effects on teachers' and teacher candidates' thoughts, beliefs, understanding and perceptions. Through the research, I explored ideas, opinions and beliefs held by teachers and teacher candidates with regard to multiculturalism and multicultural education, and if and how multicultural education might be useful in the Turkish context.

CHAPTER II: LITERATURE REVIEW

Definitions of Multicultural Education

The main purpose of this literature review is to examine a number of scholarly works that define, exemplify and connect the themes of multiculturalism and multicultural education within the context of teacher education. Additionally, studies regarding multiculturalism and teacher education in Turkey are examined so as to demonstrate their significance with regard to current research on multiculturalism in Turkey.

A considerable amount of literature has been published with regard to the goals or functions of multicultural education. For instance, Banks (1993a) identifies two major goals of multicultural education; these include making any necessary adjustments to schools such that they provide a more supportive education environment as well as high-quality educational experiences for all students regardless of their ethnicities, racial groups and social classes, and providing similar educational opportunities for both genders. In addition, along a similar line, Bieger (1995) mentions that multicultural education is an opportunity for students to experience a variety of cultural influences within the educational system regardless of social class and gender differences.

It has been shown conclusively that multicultural education has gained increased importance since the last 50 years. According to Banks and Banks (2005), multicultural education was born as a result of the 1960s Civil Rights Movement; until now, many scholars have emphasized the importance of multicultural education and have defined it so as allow others to more clearly understand what multicultural education entails. Many researchers have agreed that multicultural education is important in its ability to represent the structure of a given society. There are additional definitions of multicultural education put forth by other well-known

researchers as well. For example, Banks (1997) states that multicultural education serves as the attempt to try to analyze all education systems so as to avoid racism. Hourihan and Chapin (1976) define multicultural education as "making educational institutions congruent with the cultural backgrounds of the students and, perhaps more importantly, [giving] the students an appreciation and positive valuation of their own cultural heritage" (p. 24). Sleeter and Grant (1994) claim that multicultural education serves to educate the children who come from diverse backgrounds in order to help them adapt into education systems. Nieto (1999) defines multicultural education as the means by which educators can foster academic perfection for all students. Further, Gay (2004) refers to multicultural education as "integral to improving the academic success of students of color and preparing all youths for democratic citizenship in a pluralistic society" (p. 30).

Finally, one of the latest definitions of multicultural education comes from the National Council for Accreditation of Teacher Education (2006), and it states that multicultural perspective is "an understanding of the social, political, economic, academic, and historical constructs of ethnicity, race, socioeconomic status, gender, exceptionalities, language, religion, sexual orientation and geographical area" (National Council for Accreditation of Teacher Education [NCATE], 2006, p54). In its own definition, the National Association of Multicultural Education (2003) places more emphasis on the importance of knowing diverse groups' histories and cultures when it defines what multicultural education is and what role it serves. This association defines multicultural education as a process that helps students to perceive others with regard to others' histories and cultures.

In addition to understanding what multicultural education is, in terms of its functions and goals, it is important to take note of the sorts of misconceptions that exist regarding this type of

education. First, it is important not to confuse multicultural education with ethnic studies. The focus of ethnic studies is generally gathered around historical and social components of diverse groups; multicultural education, however, is interested in determining the best teaching methods to teach all components as they pertain to culture and cultural groups. Multicultural education does not suggest either protecting or destroying a particular ethnicity; it does not make use of any approaches intended to divide the people into separate groups by stressing ethnic loyalty over national adherence. Rather, it advocates the teaching of all components associated with cultural groups so as to build a nationwide or a global society. Multicultural education does not intend simply to criticize the political, educational or economic systems of a country; however, it does analyze these sociocultural factors, as this plays an important role in both determining and addressing social conditions and increasing students' school achievements (Birkel, 2000).

Research definition of multicultural education. For this study, the definition of multicultural education has been taken from Nieto's (2004) definition. After conducting a detailed examination and comparing other scholars' definitions, it was concluded that Nieto's definition addresses all possible aspects of multicultural education. According to Nieto, multicultural education is as follows.

> [It is a] process of comprehensive school reform and basic education for all students. It challenges and reject racism and other forms of discrimination in schools and society and accepts and affirms the pluralism (ethnic, racial, linguistic, religious, economic and gender, among others) that students, their communities, and teachers reflect. It permeates the schools' curriculum and instructional strategies, as well as the interactions among teachers, students, and families, and the very way that schools conceptualize the nature of teaching and learning… Multicultural education promotes democratic principles of social justice. (Nieto, 2004, p. 346)

Approaches to Multicultural Education

Previous studies indicate that multicultural education aims to educate students such that they might develop self-confidence with the ability to communicate and interact with others

without prejudice. The multicultural approach encourages students to familiarize themselves with other perspectives and cultures, because all individuals possess their own unique perspectives regarding the world (Parrish & Linder-VanBerschot, 2010). Teaching others' perspectives regarding the world and teaching others' cultures are essential to education systems, and teachers need to be armed with the necessary information and with the ability to teach others' values and beliefs in order to help students to develop the ability to think critically (Cole, 2008).

Gibson (1976) closely examined the United States' approaches to multicultural education; there are five approaches, which include: "(a) education of the culturally different or benevolent multiculturalism, (b) education pertinent to cultural differences or cultural understanding, (c) education for cultural pluralism, which serves to extend cultural pluralism in the United States, (d) bicultural education, which refers to those who possess the ability to address the needs of two different cultures, and (e) multicultural education as the normal human experience" (pp. 7-15). Additionally, in the literature, several theories have been proposed to explain multicultural education. At this point, it is imperative to discuss about two other major studies that were completed by James A. Banks (1995) and Sleeter & Grant (1987). To help represent the major approaches used to realize the goals of multicultural education, Sleeter & Grant (1987) developed a taxonomic system for existing approaches in order to categorize multicultural education and its goals. The authors collected all of the definitions and categorized the via the following five approaches: "a) teaching the culturally different, b) human relations, c) single group studies, d) multicultural education, and e) education that is multicultural and social reconstructionist" (Sleeter & Grant, 1987, p. 422). According to their examination, *multicultural education* is the most popular term used among researchers. The researchers who are in

agreement regarding what multicultural education is included similar definition in 47 of 89

published articles and 19 of 38 books between the years 1973 and 1984 (p. 429). Sleeter and

Grant (1987) have noted that these researchers are also in agreement with regard to the goals

related to multicultural education; the researchers have agreed that giving the same opportunities

to all students regardless of their diverse backgrounds and gender differences is the primary goal

of multicultural education.

Banks (1993a), however, has identified five dimensions of multicultural education, and

these dimensions include "(a) content integration, (b) the knowledge construction process, (c)

prejudice reduction, (d) an equity pedagogy and (e) empowering school culture and social

structure" (Banks, 1993a, p. 4). Content integration helps teachers by allowing them to make use

of samples and information from students' diverse backgrounds to explain their topics and to

teach the key components of their disciplines. Knowledge construction refers to helping students

to find the knowledge and to discern "how it is influenced by racial, ethnic, and social class

positions of individuals and groups" (Banks, 1993a, p4). Prejudice reduction suggests unique

techniques designed to help students so that they may take on more democratic perspectives and

values. Prejudice reduction encourages more positive attitudes toward differences in classrooms.

Equal pedagogy addresses helping diverse socioeconomic, racial and ethnic populations to

increase their academic achievements through more effective strategies developed by teachers.

Designing particular methods based on students' diverse backgrounds would help those students

to achieve more academic success. Empowering school culture aims to increase students'

academic achievements by encouraging them to take more active roles that would enable them to

restructure the culture of schools. Restructuring the school culture together would help students

from diverse racial, socioeconomic and ethnic backgrounds to have greater access to equal

educational experiences. Moreover, restructuring the school culture by way of integrating all components of schools (administrators, teachers, curriculum, parents, etc.) is important, and this integration has always resulted in increases with regard to students' academic achievements (Banks, 1993a).

Multicultural Teacher Education Programs in the US

Researchers within the fields of multiculturalism and teacher education recommend that teachers should change their perspectives in order to take on critical points of view that will enable them to better understand the differences in their classrooms. Teachers are among the most significant people in pupils' lives and they should be familiar with the diversity that is part of the classroom makeup by way of the students (Baker, 1981). According to Gay (1994), teachers believe that students who come from diverse backgrounds will have low achievement, and this prejudice encourages teachers to possess negative attitudes toward cultural diversity in the classroom setting (as cited in Hopkins-Gillispie, 2008). However, Hidalgo (1993) mentions that teachers should start changing themselves first so that they can better understand others and, therefore, learn more about diversity in their classrooms. According to same researcher, teachers should ask themselves two essential questions: "What framework do we bring into the classroom?" and "How does our cultural perspective color our view of the world?" (p. 99). When teachers bring students' experiences and culture into the class and the overall learning environment, it is possible to provide students with more information regarding diversity.

In decades past, researchers have described the needs associated with teacher education programs. According to Gay (1997), preparation of teacher education programs to support multicultural understanding has always been sophisticated and demanding. In order to realize new directions for society that both encourage and necessitate a more responsible citizenry,

teacher education programs need to address the pluralism that exist within society. Before

notions regarding multicultural teacher education existed, teacher educators thought that teachers

could simply teach everyone; however, variables emerged within societies and teacher educators

began talking about differentiating teacher education programs (Gay, 1983). Then, teacher

education programs needed the enrichment that was associated with the different teaching

methods designed to address cultural diversity in classrooms and to establish positive attitudes

toward multiculturalism (Ghost & Tarrow, 1993).

Right after the Civil Rights Movement, researchers began discussing the importance of

educating teachers with regard to the United States' diverse groups, as well as the diverse

backgrounds and cultures one might encounter in life at schools (Arnez, 1968; Washburn, 1975).

According to Arnez (1968), teachers must understand the complex cultural structure of United

States, and they must find an appropriate means of teaching in order to convey American culture

to subsequent generations of the diverse American population. Like Arnez (1968), Washburn

(1975) mentions that, "In-service training in multicultural education [enables teachers to be

better prepared] to reach students whose cultural backgrounds may differ from their own, as well

as to teach intelligently about the varying cultures in the U.S" (p. 636). As can be seen in

previous research, providing teachers with information regarding diverse backgrounds and

designing multicultural programs for teachers became necessary in recent decades.

Researchers have suggested and designed several improvements for the increased quality

of teacher education programs. Burke (1975) has suggested one such improvement intended to

help educators avoid or address some major concerns. The first major concern of educators and

parents entailed issues regarding the backgrounds associated with the students assumed to be the

targets of teacher education programs; the educators and parents believed that students taught by

way of teacher education programs would generally come from middle-class or poor families and that teacher education programs would be incapable of educating future teachers to become well prepared to aid the needs and concerns students have who come from diverse backgrounds. The second major concern is related to some defective teacher education programs. Those programs designed their own sub-programs in order to adapt culturally diverse students into society's major group. This idea was, of course, inappropriate because it suggested that there was something wrong with students' own diverse cultures, families or home environments, and that the students should be integrated into the dominant culture. Burke (1975) has suggested two essential characteristics that should be associated with teacher education programs including teacher candidates should be experts in particular disciplines, and they should have enough knowledge about the many different variables that exist within in a diverse society. Complimenting this, Burke recommends that as a teacher, having more human interaction is a key factor in education, as it means that teachers will have more active roles in shaping or positively influencing students' worlds. Teachers should examine children's worlds and be well informed regarding the children's particular cultures.

Teacher education programs continued developing curriculum in order to educate more culturally sensitive teachers among U.S. institutions, and these programs produced teachers who were educated with "cultural knowledge" (Davidman, 1990, p. 40). These programs were expected to educate future teachers such that they could build a culturally respective knowledge and effectively exchange their knowledge with their students. In addition, teacher candidates among U.S. institutions were also willing to acquire more knowledge pertinent to diversity and multicultural issues in order to be more effective teachers (Barry & Lechner, 1995). According to Berger and Luckman (1966), teachers should believe that all students are capable of learning

regardless of their diverse backgrounds (as cited in Banks, 1992, p. 24).

Multiculturalism or multicultural education, as a term, started appearing in research in the early 1970s and in teacher education curricula (Ladson-Billings, 1995). According to Ladson-Billings (1995), the American Association of Colleges for Teacher Education (AACTE) designed a survey in 1977 and sent it to 786 member institutions in order to analyze their teacher education curricula. The results indicated that 440 institutions had courses related to multicultural and bilingual education, and they at least included some sort of methodology and foundation courses related to these two topics. However, these results do not say anything about the quality of teacher education programs. According to Ladson-Billings (1995), right after AACTE published the report regarding the multicultural and bilingual content of the teacher education programs, the National Council for Accreditation of Teacher Education (NCATE), in 1979, required all institutions to provide information as to their future curriculum plans and with regard to how they intended to incorporate multicultural issues into the teacher education programs. Additionally, Kaplan (1978) mentions that identifying new standards, by way of NCATE, for multicultural education was essential in encouraging teacher education programs and teachers to become more aware of the diverse societies of both the United States and the world. NCATE wanted institutions to consider the following multicultural education standards: "(a) promote analytical and evaluative abilities to confront issues such as participatory democracy, racism and sexism, and the parity of power; (b) develop skills for values clarification, including the study of the manifest and latent transmission of values; (c) examine the dynamics of diverse cultures and the implications for developing teaching strategies; and (d) examine linguistics variations and diverse learning styles as a basis for the development of appropriate teaching strategies" (National Council for Accreditation of Teacher Education

[NCATE], 1982, p. 14).

Baptiste and Baptiste's (1980) early detailed research indicates that there could be three classifications with regard to multiculturalism in teacher education programs. These three classifications are also the result of the development of multicultural teacher education that took place in the 1960s and 1970s. These classifications are *product level*, *process/product level* and *process/philosophical orientation level*. *Product level* refers to the fact that some teacher education programs create basic level courses in order to satisfy multicultural education requirements in their programs. These programs generally include a single culture or ethnic course such as "Psychology of Black Children, Education of Minority Students or Sexism in the Classroom" (p. 51). However, *product level* is usually created via "a faulty theoretical base exemplified by the haphazard development and arrangement of its courses and related experiences" (p. 51). *Process product level* refers to the creation of a multicultural teacher education program with both theoretical courses and experiences. On this level, "generic components of multicultural education are identified along with strategies for incorporating them into the entire training program" (p. 52). The most sophisticated teacher education programs were on the *process/philosophical orientation level*. On this level, teacher education programs are designed such that they adhere to NCATE standards, and they integrate ethnic and cultural diversity into the general and professional studies. Additionally, at this level, teacher education programs embrace a philosophy that is based on the principle of equality in their programs.

According to Baker (1981), most teachers received their all-professional development from institutions, and they paid insufficient attention to professional training in ethnically and culturally diverse classrooms. However, when multiculturalism became an important component of teacher education programs in the U.S. (Washburn, 1982), universities began offering

different kinds of multicultural teacher education programs in order to support a culturally

pluralistic society and the use of community resources. Initially, these programs were grouped

under two types of teacher education programs, bilingual/bicultural teacher education programs

and multicultural teacher education programs. According to researchers, multicultural and

bilingual teacher education programs were usually initially designed to teach Hispanic, African,

Asian and Native American cultures and languages. According to Washburn (1982), establishing

multicultural and/or bilingual/bicultural teacher education programs was essential to the teaching

of those specific human groups and to the creation of a theory and methods to teach regarding

those cultures and languages. Additionally, Washburn (1982) believes that children of the time

were capable of adapting to this sort of diversity once teachers were in the position to share their

knowledge regarding these cultures and languages. Those teacher education programs were

willing to cooperate with the pertinent communities such that they could share resources that

became part of the programs. According to Hayes (1980), using community resources is essential

if the populations are "culturally and ethnically" diverse (p. 94). At that time, there were only a

few schools that offered a multicultural program intended to teach other cultures in addition to

the aforementioned major cultures and languages.

In early 1990s, many researchers and theorists from different disciplines, such as

curriculum theory, sociology and philosophy, developed different models of multicultural

education in order to address the components of a pluralistic society and the major changes

taking place with regard to the ethnic and cultural structure of the society. These developments

appeared in teacher education programs, and many of them required multicultural education

courses in order to educate future teachers so that they would be prepared to meet the needs of

children (Davis, 1995). Some major societal realities emerged, such as the number of teachers of

color and segregation along racial lines and social classes, and they required future teachers to understand the following:

> More contemporary discussions of which multicultural components should be included in teacher preparation reinforce the need for teachers to have culturally sensitive educational ideology, ethnic and cultural literacy, and skills in culturally centered pedagogy… teachers need to understand (a) different theoretical conceptions of multicultural education and their implications for classroom practice; (b) various assumptions and beliefs about the values and benefits of cultural diversity for learning, individual development, and the renewal of society; (c) cultural characteristics, heritages, contributions, and sociopolitical experiences of different ethnic groups; and (d) materials and techniques for doing culturally pluralistic teaching. (Gay, 1997, p. 163)

To add to the aforementioned characteristics of multicultural teacher education programs, Garcia and Pugh (1992) developed a set of guidelines in order to further develop multicultural teacher education programs. According to the authors, the United States' current demographic profiles, the proper matching of community resources with institutions, the needs of the teacher candidates, accepting global perspectives, and recognizing the importance of issues of diversity in education must all be considered if appropriate multicultural teacher education programs are to be developed. Cobellas-Vega (1992), however, emphasizes that teacher candidates should take at least one course in multicultural education and learn new teaching techniques for students with limited English proficiency. She also suggests that having field experiences with students from diverse backgrounds could further support teachers' awareness with regard to cultural diversity.

Teacher candidates have become more homogenous, white and middle class; however, the populations of diverse students have grown rapidly in United States (Causey, Thomas, & Armento, 2000; Gay & Howard, 2000). Disproportional changes regarding teachers' backgrounds and student diversity required researchers to reconsider how best to educate teachers to be culturally sensitive. Causey, Thomas, and Armento's (2000) longitudinal case study on a teacher education program aimed to examine the reversal of opinions on teacher

beliefs. Causey Thomas, and Armento (2000) said, "teacher education programs should address the career needs of teachers as they face the joys and challenges of diverse classrooms" (p. 43). Another finding indicates that universities should offer more follow-up programs to support their graduated teachers' future careers among diverse classroom settings.

Gay and Howard (2000) mention that they became more suspicious with regard to whether teacher education programs could cover all diverse issues and prepare future teachers such that they would be more aware of diversity in their classrooms. The authors strongly recommended that if future teachers want to address diverse issues and be more adequately prepared regarding multicultural education, then they should completely internalize the foundations of multicultural education such as "appropriateness of learning theories for use with ethnically diverse students" (p. 10). Additionally, they recommended that teacher candidates should have sufficient knowledge about cultural diversity, develop multicultural communication, increase multicultural pedagogical skills and use multicultural performance assessment, which refers to "measures and procedures used to determine achievement should be matched to the performance and learning styles of students from different ethnic groups" (p. 13). According to the researchers, these kinds of improvement will be helpful to support culturally diverse learning environments.

According to Jennings (2007), teacher education programs have increased the awareness of future teachers with regard to multiculturalism and diversity issues in the last 25 years. At the same time, numerous studies done in recent decades indicate that pre-service teachers have more respect for diversity and assume more responsibility in diverse classrooms (Larke, 1990; Milner et al., 2003; Ambe 2006). However, Milner et al. (2003) and Ambe (2006) agree that teacher education programs still need to become more comfortable regarding issues of diversity, and

they need to better reflect multicultural awareness and appreciation. Additionally, Jennings (2007) believes that increasing the quality of programs intended to prepare future multicultural teachers is possible and perhaps more likely if educators first develop a better understanding of teachers' beliefs regarding multiculturalism.

The contents of multicultural teacher education courses are essential as well as examination of which philosophies, theories and approaches are taught in multicultural courses, in order to support teachers' awareness regarding pluralism. In order to assess the major philosophies and theories underlying course designs, Gorski (2009) examined 45 multicultural teacher education courses' syllabi that were collected from universities across the country. For this study, Gorski (2009) examined the syllabi from undergraduate (30 out of 45) and graduate-level (15 out of 45) multicultural teacher education courses. The examination of multicultural teacher education courses' goals and contents took place with the following typology: "(a) develop sensitivity to and understanding of the values, beliefs, lifestyles, and attitudes of individuals and groups, (b) be aware of and understand the various values, lifestyles, history and contributions of various subgroups, (c) relate effectively to other individuals and various subgroups other than one's own" (p. 312). According to the author's findings, 15.6% of the syllabi were designed to teach "others," 57.8% of the syllabi were designed to teach "cultural sensitivity and tolerance," and 28.9% of the syllabi focused on increasing "personal awareness" toward diversity. Gorski (2009) mentions that these findings indicate that multicultural teacher education courses are designed to meet the criteria outlined by NCATE; however, they are not preparing future teachers to practice "authentic multicultural education" (p. 317). As can be seen in previous studies, multicultural teacher education programs have achieved some important milestones prior to now, and they have undergone notable changes throughout their history.

However, developing appropriate multicultural teacher education programs and educating future teachers such that they possess adequate multicultural knowledge are ongoing processes that are based on the needs of a society, teachers and students' readiness, and the curriculum associated with teacher education programs.

Multicultural teacher education courses. While some researchers have conceptualized how the teacher education programs should be shaped, other researchers have assessed the effectiveness of multicultural education courses on teachers' and teacher candidates' perceptions, attitudes, knowledge and beliefs in teacher education programs. Research finds that a stand-alone multicultural education course results in primarily positive attitudes, beliefs and knowledge regarding classroom diversity (Cho & Ambrosetti, 2005; Ndemanu, 2012; Zygmunt-Fillwalk & Leitze, 2006). However, sometimes those courses may not be particularly effective at changing teachers' attitudes, beliefs and knowledge (Johson, 2006). In this part of literature review, I examined the findings of these studies and looks at how the types of courses being discussed here affect their participants' understandings of multiculturalism and multicultural education.

Cho and Ambrosetti (2005) designed a study to examine the effectiveness of multicultural education courses on pre-service teachers' attitudes toward working with linguistically and culturally diverse students. To those pre-service teachers, researchers provided pre- and posttests during a stand-alone multicultural education course, and then they examined the results. Results indicate that most pre-service teachers' initial attitudes are positively changed after completing the course. According to researchers, these kinds of courses provide pre-service teachers with new perspectives that better enable them to work successfully in multicultural classroom settings.

In another study, Zygmunt-Fillwalk and Leitze (2006) conducted research via the Ball State University Urban Semester Program to examine the level of improvement in teacher candidates' attitudes regarding multicultural education in urban settings; the researchers conducted their study by employing the Teacher Multicultural Attitude Survey (TMAS). This Urban Semester Program requires students to take some multicultural education courses and to complete some specific tasks in urban area schools. The authors noted that most research mentions that schools in urban areas are more diverse than small town schools, and most pre-service teachers have negative feelings about working in those schools. This study provides teacher candidates with experience in an urban school setting, and the research findings show that those candidates develop positive post-experience attitudes.

Similar to previous studies, Ndemanu (2012) conducted a study to explore "the ways in which pre-service teacher interpret and come to understand a variety of issues related to human diversity in education in the U.S. upon taking a multicultural education course" (p. 1). To explore pre-service teachers' beliefs and perspectives regarding classroom diversity, the researcher collected data from interviews, document reviews, observation and focus group interviews. His findings indicate that those pre-service teachers' attitudes toward human diversity in the classroom are shifted; further, it is noted that pre-service teachers mentioned that they came to have more respect for diversity after taking a multicultural education course.

However, some researchers believe that sometimes stand-alone multicultural education courses may not be sufficiently effective to change attitudes, beliefs and knowledge. Johnson (2006) purposed to examine "how a multicultural course [affected] changes in pre-service teachers' knowledge, skills, and dispositions toward teaching ethnically and racially diverse students" (p. 6). In her ethnographic case study, the researcher gathered data from 47 mostly

white students in a teacher education program. Her findings indicated that, "the pre-service teachers in this study [possessed] naive and limited understandings about other cultures despite their participation in a multicultural education course" (p. 106). In her view, sometimes courses can offer very limited diverse perspectives and should be redesigned to enhance participants' dispositions regarding working in diverse classrooms.

Barksdale, Richards, Fisher, Wuthrick, Hammons, Grisham, and Richmond (2002) completed a study that related to that of Causey, Thomas, and Armento (2000); this second study had to do with the preparedness of pre-service teachers with regard to multiculturalism. The results of this study indicate that even after employing many different approaches and new techniques in teacher education programs designed to support teachers' beliefs and attitudes regarding multiculturalism, universities and faculties occasionally need to offer more opportunities for well preparedness. Barksdale et al. (2002) compared master's program students' knowledge and pre-service teachers' knowledge of multicultural education in a variety of colleges and universities. By way of their open-ended questionnaire, the authors asked 223 pre-service teachers and master's students to evaluate their feelings pertaining to working in diverse classrooms. The study findings indicate that 57% of pre-service teachers felt "they were not prepared to teach children with linguistic and cultural differences" (p. 31); however, 80% of students in master's programs felt that they were well prepared. Based on his findings, graduate-level multicultural education courses can sometimes be more effective than undergraduate-level courses in helping teachers and teacher candidates to gain new perspectives regarding diversity and change their beliefs, knowledge and attitudes.

Development of Teacher Education in Turkey

In this part of this literature review, I first provided a brief historical background of Turkish teacher education programs; this history began with the programs' inception in the early 1980s. Next, I examined academic articles and dissertations in effort to determine what types of studies have been done on multiculturalism and teacher education in Turkey. To perform a meaningful analysis of the current situation as it relates to multiculturalism, I collected the articles and dissertations based on their target groups. Researchers have focused on the perceptions of the people who play important roles within the Turkish education system. These target groups include pre-service teachers, teachers and school administrators, and university professors. In fact, my detailed research has led me to the conclusion that previous research conducted in this area only considered these very specific target groups and their perspectives regarding multicultural education.

The quality of education and socio-economic development play important roles when the authorities need to describe and assess the development of a country. When sustainable development and high-quality education were discussed at the same time, all countries agree on the importance of high-quality teacher education programs. Additionally, developing new trends in education policies and splitting up a substantial education budget are evidence to support the notion that teacher education is important (Sozen & Cabuk, 2013). Turkey occasionally fails to follow up with these improvements, and misapplication of or issues regarding regulations relevant to teacher education can show up in Turkish education systems. Occasionally, authorities set up appropriate rules, but inadequate teacher education policies sometimes are unseen (Celikten, Sanal, &Yeni, 2005). Now, I provide a brief history of teacher education programs after they were conveyed to the Constitutional Council of Higher Education (CoHE).

Before the CoHE was founded, the Ministry of National Education (MoNE) was responsible for establishing teacher education programs and for educating future teachers (Celikten, Sanal, &Yeni, 2005). Right after the CoHE was founded in 1982, teacher-training institutions were connected to the universities by way of regulations enforced by the CoHE. Then, faculties started designing new curricula for these programs, and they focused on creating nation-wide teacher education programs (Akdemir, 2013). During this transformation, which took place until the late 1980s, two year teacher education programs were converted into four year teacher education programs (Baskan, Aydin, & Madden, 2006). Between 1982 and the early 1990s, schools providing teacher education contributed significantly so as to help meet the needs of the Turkish education system; however, these institutions also gave more weight to the promotion of high school teaching fields rather than primary teaching fields, which caused a decrease in the number of primary school teachers.

The problems associated with fulfilling the needs of primary schools' teachers have raised the upper limits when the MoNE decided to pass 8-year-compulsory education. The MoNE also decided to fill this gap with people who graduated from universities with no eligibility or certificates that would otherwise enable them to work in elementary and middle schools. This problematic situation prompted the CoHE to redesign teacher education programs at the national level (Adiguzel, 2008). Additionally, between 1982 and 1988, the Council of National Education (CoNE) organized meetings to discuss current issues in education and to suggest some important developments for teacher education. Although uncertified people were being hired as teachers, the council made recommendations and decisions regarding teacher education programs in order to support pluralism. For example, the council suggested that teacher education programs should be developed by taking into account the individual

differences of each student with regard to his or her abilities and development, and in effort to encourage students to be more democratically minded, but these suggestions were never applied to the teacher education programs.

In 1996, the CoHE initiated the reorganization of faculties of education teacher education programs in order to train the country's much-needed teachers. Per this transformation, the council made a number of changes in schools' undergraduate- and graduate-level content and programs. To successfully create new programs, new regulations related to the location of courses and content in teacher education programs were implemented. There were major ongoing problems for many years, with regard to teacher education programs and basic needs of teachers' candidates, as revealed by modern developments and trends pertaining to teacher education, which have indicated that regulation was necessary to re-development of this program. Analysis of the results from various studies and the examination of implemented teacher education programs indicate that first there was no certain standard in the programs such as content, number of courses and credits, or applications. Next, they believe that there were inconsistencies between the content of the courses in the programs and the teaching of the relevant school level. Third, there was no complementary logical relationship between the content of courses and target stages. Then, theoretical courses were given more weight and the application was neglected. They also believe that the courses in the programs led teacher candidates to become experts in their fields, but the courses related to teaching methods were insufficient. Additionally, electives or mandatory courses were not designed based on the candidates' needs. Finally, the council believes that there were inconsistencies between the programs' implementations and the curricula.

All of these problems demonstrated that teachers who graduated from teacher education programs were identified as those who were not adequately prepared in their teaching professions in the past. During different meetings and conferences, the primary problems associated with the teacher education programs were revealed, and the council expressed that the way teacher education was approached should be reconsidered and redeveloped. All of these changes in teacher education programs were applied during the 1998-1999 academic year. As can be seen via the major changes in the teacher education programs, even though the council took action and determined the problems associated with the programs, no significant regulation was implemented that would allow these programs to more fully support pluralism and cultural diversity. While teacher candidates were able to increase their professional expertise in their fields, taking longer to complete their educational requirements meant that some high academic achievement students or low-income students to avoid enrolling in teacher education programs (Mustan, 2002; Dogan, 2005).

Accession of Turkey to the European Union necessitated that the country realizes some important developments in a number of areas. By way of these developments, Turkey has made some additional noteworthy changes to its educational system. First, Turkey assessed its current approaches and how they fit into the changes that needed to be made. Between 2005 and 2006, the country made the decision to reform its educational system, and the MoNE changed all curricula such that they reflected a constructivist approach (Ozar, 2012). The constructivist approach meant that students could learn easily as long as they were active learners; in other words, they could learn more readily when they were able to put into practice what they were learning. With this approach, the Turkish MoNE intended to shift from an educational system that was teacher-centered to one that was student-centered. Teachers also found themselves

serving a new function; they began to serve as guides for students, which helped students to find their own learning styles. Rather than merely receive information directly from the teachers, students could determine – with the teachers' help – how they learned best. This necessitated another change in teacher education programs in order to synchronize curricula with teachers' proficiencies (Ozar, 2012).

Curriculum reform in 2005 focused on changing entire curricula from primary education to university level. The Board of Education and Discipline (TTK) defined the main objectives of the curriculum reform. Per these objectives, new curricula should take into account the student-centered constructivist model and consider students' "needs, interests and wants" (Aksit, 2007, p.134). Additionally, the MoNE (2003) redefined teacher competencies as "to support the direction of philosophical change, these core competencies implicitly suggest that teachers are not only responsible for the personal and academic achievement of students but also for establishing a democratic social environment, and promoting tolerance and diversity" (as cited in Aksit, 2007, p. 134).

During the seventeenth meeting of the CoNE (2006), new roles for teachers were assigned in order to support cultural diversity. According to CoNE (2006), teachers should be aware of their own cultural values, should perceive the presence of different cultures, should be capable of living together with those of different cultures, and should have no problems establishing intercultural communication. The council determined that, in order to improve the quality of students, school administrators and teachers should also take into account the social, economic and cultural differences between the regions. The council also suggested that several orientation programs be developed so teachers working in new environments – with those environments' unique social, cultural and economic situations – could become more familiar

31

with these new environments. In 2010, CoNE emphasized the importance of supporting school culture. Per CoNE (2010), humanistic, moral, social, cultural and democratic values should be given more attention with regard to development-oriented applications, and teachers should develop sensitivity to cultural differences in order to create a democratic school culture and classroom environment.

As can be seen in the historical development of teacher education, sometimes authorities have strongly recommended the establishment of teacher education programs in order to support cultural pluralism in Turkey. However, these recommendations have not entirely been reflected in the curricula of Turkish teacher education programs, and authorities have occasionally missed opportunities to take serious action in order to integrate the components of multicultural education into teacher education. Teacher candidates, during their education, are educated such that they are permitted to believe that all students have similar if not the same profiles and that all school districts have homogenous students profile. Unfortunately, most of these teacher candidates must face the truth once they start teaching at different locations throughout the country, and they use trial-and-error methods until they find the right way to teach according to students' needs and cultural backgrounds (Aydin, 2013).

Research on Multicultural Education in Turkey

In this part of this literature review, I will examine the research that has been done with regard to the perceptions of people who have an important role in Turkish education (teacher candidates, teachers, school administrators and university professors) toward multicultural education.

Perceptions of teachers and teacher candidates in Turkey. Educating future teachers is an important part of improving awareness as it pertains to diversity; further, positive attitudes

toward multiculturalism are important components of multicultural education (Chou, 2004). It has been suggested that teacher education programs in Turkey need to be revised such that they encourage teachers to become more sensitive to cultural differences (Coban, Karaman, & Dogan, 2010; Yavuz & Anil, 2010; Unlu & Orten, 2013; Tortop, 2014). Unlu and Orten (2013) investigated the perceptions of teacher candidates regarding multiculturalism and multicultural education. Their findings indicated that teacher candidates possess both true notion and false notion with regard to multiculturalism. Twenty-two teacher candidates out of 33 believed that multiculturalism has to do with cultural, language, religion, race and lifestyle differences and that these differences reflect individuals' strengths; however, eleven of the teacher candidates in the study believed that multiculturalism, as a project, serves to divide their country into several parts based on ethnic differences. According to the researchers, eliminating the false information may be possible via the integration of the instructional components of multiculturalism into teacher education programs.

Demirsoy (2013), and Demircioglu and Ozdemir (2014) completed their studies to determine pre-service teachers' perceptions; to complete their work, the authors of the studies gathered data from Marmara and Ege Universities, located in western Turkey. Demirsoy (2013) analyzed the opinions of pre-service social studies teachers regarding multiculturalism; the author also assessed how these teacher candidates approached this multiculturalism. Demirsoy (2013) conducted interviews with twelve candidates and reported major findings in his studies. All teacher candidates in this study agree that teaching students about different cultures and offering equal-quality educational opportunities are important components of multicultural education. However, all pre-service teachers believe that neither their programs nor their associated curricula had prepared them to teach multiculturalism; instead, the pre-service

33

teachers improved their perceptions regarding multiculturalism by way of the media. Additionally, half of the teachers in this study believe that they are not ready to teach in multicultural environments or to teach multiculturalism. The other half believes that they have only a slight amount of information regarding multicultural education. In addition, Demircioglu and Ozdemir (2014) analyzed the perceptions of pedagogical formation students with regard to multicultural education. The authors take into account a number of variables (gender, age, specification and settlement) in order to analyze 156 pedagogical formation students' thoughts. Their findings indicate that 156 participants have positive attitudes toward multicultural education regardless of their ages, genders, settlements and specifications. Based on these findings, regardless of gender, teacher candidates are willing to learn more about multicultural education.

Similarly, Coban and colleagues (2010) examined teacher candidates' perceptions in terms of various demographic variables. Their findings are similar to those of the previously mentioned study: teacher candidates have positive attitudes toward multiculturalism. An interesting finding from this research indicates that female teacher candidates have more positive attitudes than male candidates with regard to people's different political views. Additionally, the study has found that teacher candidates who grew up in urban areas have more positive attitudes than candidates who grew up in rural area with regard to different sexual preferences as a multicultural issue.

Tortop (2014) proposed another interesting approach to multicultural education, in order to examine the perceptions of teacher candidates regarding multiculturalism and education of gifted students. The author's findings indicate that teacher candidates tend to build a correlation between gifted education and multicultural education. This finding indicates that teacher

candidates understand that multiculturalism is not only related to ethnic, language and religious issues, but it is also related to other diverse issues such as being gifted.

However, Polat's (2009) study aimed to examine the teacher candidates' level of inclination toward multiculturalism. For this study, the researcher employed the Multicultural Personality Questionnaire (MPQ) designed by Van Der Zee and Van Oudenhoven (2000). According to Van Der Zee and Van Oudenhoven (2000), the Multicultural Personality Questionnaire is "an on-line personality assessment questionnaire that was constructed specifically to describe behavior when one is interacting with people from different cultures" (p. 291). The MPQ examines five personality factors: "(a) cultural empathy, (b) open-mindedness, (c) social initiative, (d) emotional stability and (e) flexibility" (p. 291). By way of the MPQ, Polat's study confirmed that Turkish teacher candidates possess high-level inclination toward multicultural education; however, teacher candidates' emotional stability ranked at the lowest level of inclination toward multiculturalism. This result indicates that teacher candidates might struggle to cope with emotional and psychological problems when working in culturally diverse environments. Polat (2009) notes that this problem could potentially be solved if teacher candidates were to receive more training in diverse classrooms and counseling services that would enable them to better manage their emotions when working within a pluralistic society.

Similar to teacher candidates, teachers in Turkish schools have positive attitudes towards multicultural education (Yazici, Basol, & Toprak, 2009; Kaya, 2013; Ozdemir & Dil, 2013; Basarir, Sari, &Cetin, 2014). The first systematic study of multicultural education via the Teacher Multicultural Attitude Survey (TMAS), designed by Ponterotto, Baluch, Greig, & Rivera in 1998, was reported by Yazici, Basol and Toprak (2009) in order to assess Turkish teachers' attitudes toward multicultural education. Yazici and colleagues (2009) analyzed their

findings based on teachers' genders, majors, years of teaching experience and educational levels. Their study has two significant points: first, this study is important in that it permits researchers to assess teachers' readiness to teach in a pluralist society; second, examination of teachers' knowledge regarding multiculturalism provides information that serves to increase teachers' awareness and determine perhaps what they do not know regarding pluralism and multiculturalism in Turkey. Data was gathered from 415 teachers in a city, located on the mid-Black Sea region of Anatolia. The study found that 78% of teachers possess positive attitudes with regard to working with diverse groups in their classrooms; however, teachers also have some prejudices or lack of knowledge pertaining to multicultural education. Of the respondents, 20% believe that multicultural education refers to ethnic differentiation and that it is only associated with ethnic problems. Fortunately, nearly 74% of teachers believe that teachers should be educated about multiculturalism and that teacher education programs should include content relevant to multiculturalism so that they can teach issues of diversity pertinent to Turkey. Yazici and colleagues' results show that teacher education programs are in need of a significant change that would allow for the integration of multiculturalism into the Turkish programs' curricula.

Similarly, Ozdemir and colleague (2013) applied the same survey to 204 teachers working in public high schools in a city, located on the Central Anatolia Region in order to examine their attitudes regarding multiculturalism. The authors narrowed their study to include only high school teachers; however, this study confirmed previous findings and indicated specifically that high school teachers also have positive attitudes toward multiculturalism in Turkey. Additionally, this study found that teachers' attitudes were influenced by where they received their degrees. According to the findings, teachers who graduated from schools of

36

education and schools of arts and sciences possess more positive attitudes than teachers who graduated from vocational schools.

Kaya (2013) completed a study in a city, located in Southeastern Anatolia Region of Turkey. The author gathered data from classrooms (311) – from Turkish language (65) and social studies (50) teachers, specifically – in order to analyze their points of view regarding multiculturalism, multicultural education and bilingual education. This study is essential, as it permits us to look at the perceptions of teachers who teach in that city, one of biggest and most ethnically diverse cities in Turkey. Unlike the study conducted by Yazici and colleagues, Kaya (2013) added the ethnic backgrounds of teachers to her analysis, and this enabled her to assess their perspectives based on ethnic structures. One of her findings indicates that 78.2% of teachers believe that students whose first language is not Turkish should be educated in their own language.

Basarir, Sari and Cetin (2014) have completed another relevant study; the authors' qualitative study examined the perceptions of teachers regarding multicultural education. For their study, the researchers conducted interviews with twelve teachers in the Central Anatolia Region of Turkey in order to analyze the meaning of multicultural education, multicultural practices of teachers, problems encountered in multicultural education, and advantages and disadvantages of multicultural education. According to the authors' findings, teachers defined multicultural education primarily as teaching different cultures, offering equal opportunities and using diverse materials. Seven of the interviewees mentioned that they tried to build a culturally sensitive environment in the classroom; however, they identified three major problems (student-centered, teacher-centered and parent-centered) when they tried to create culturally diverse environments. According to the researchers' findings, teachers struggle to communicate with

students when their classrooms become more diverse. All teachers agreed that they possess little knowledge about the management of culturally diverse classrooms, and they all agreed that theoretical and practical foundations of multicultural education needs to be integrated into teacher education programs.

There have also been studies conducted to examine both teachers' and teacher candidates' understandings of multicultural education. For example, when we examine the results of the research conducted by the Oksuz, Demir and Ici (2016), we see that the teachers and teacher candidates view multicultural education as a model of diversity, a wealth of education, and a means of helping people to understand others and to become more familiar with and knowledgeable regarding differences. However, there is also a small group of participants that sees multicultural education as a model for dividing unity via differences.

Perceptions of school administrators in Turkey. In addition to perceptions of teacher candidates and teachers, Demircelik (2012) and Polat (2012) added the perceptions of school administrators regarding multiculturalism and multicultural education. Demircelik (2012) designed his study to examine school administrators' and teachers' perceptions of multiculturalism, school readiness with regard to multicultural education and what kinds of problems teachers and administrators face in multicultural school environments. His study indicates that 100% of teachers and administrators have not undergone any formal education pertinent to multicultural education; further, all respondents mentioned that they are willing to become educated regarding multiculturalism. Per this study, 87% of school administrators and teachers indicate that having students from diverse backgrounds would have both positive and negative effects; of the respondents, 13% think that diversity in the class environment would have only negative effects. Teachers and administrators who think that diversity is important

agree that depictions of different cultures in a class is meaningful, but they also believe that integrating diverse students could take longer than integrating students of similar backgrounds. Teachers and administrators whose points of view are negative with regard to multiculturalism in the classrooms believe that multicultural environments can be more chaotic and that teachers might struggle when trying to deal with diverse students; these respondents believed, especially, that language differences could be a serious problem. All participants agree that everyone in the Turkish educational system should be properly prepared in order to integrate diversity – in the form of culture, language and race differences – into the classrooms. Additionally, an essential part of these findings indicates that 63% of teachers and administrators do not feel comfortable enough to teach and manage a multicultural environment.

By only examining school principals' attitudes toward multicultural education, Polat (2012) limited his study. The author gathered data from 203 school administrators in a city, located in the Marmara region of Turkey, by using the Multicultural Attitude Scale. Interestingly, this study indicates that the school administrators who have worked longer than 20 years have less positive attitudes than those who have worked for shorter periods. This is significant, as it demonstrates that younger school administrators are more interested in issues of diversity in the school environment and that they are more willing to create a diverse learning environment for students' benefits.

School districts and locations can also play an important role in teachers' and administrators' attitudes regarding diversity and multiculturalism. For example, when they work in more diverse environments, teachers and administrators may possess more low-level positive attitudes when it comes to multiculturalism and diversity. Balyer and Gunduz (2010) completed their study in Turkey's most culturally diverse city, Istanbul, and their study indicates that

teachers and school administrators have more low-level positive attitudes than their colleagues who work in smaller cities. According to the authors' findings, teachers and school administrators who work in bigger cities need to improve their positive attitudes and perceptions regarding multiculturalism and diversity. The researchers recommend that teachers and school administrators who work in big cities periodically pursue in-service education to improve their multicultural perspectives.

The current studies demonstrate that the Turkish teacher candidates and teachers have positive attitudes regarding multiculturalism. However, some studies indicate that teachers and teacher candidates possess limited knowledge or have misconceptions about multiculturalism and multicultural education (Basbay & Bektas, 2009; Demirsoy, 2013; Basarir, Sari, & Cetin, 2014; Unlu & Orten, 2013). Some studies recommend both developing teacher education programs that take into account or more strongly consider diverse issues and integrating multiculturalism into teacher education programs (Demircioglu & Ozdemir, 2014; Demirsoy, 2013; Gurel, 2013; Kaya, 2013; Polat, 2009; Polat & Kilic, 2013; Tortop, 2014). An important finding to emerge by way of this review indicates that few studies have been done with regard to what results from multicultural education intended to teach multiculturalism in teacher education programs.

Perceptions of university professors in Turkey. Researchers do not restrict their studies by only working with teachers, teacher candidates and administrators; they also worked with university professors so that they may also ascertain their points of view on multiculturalism. University professors and lecturers in schools of education maintain positive attitudes toward multicultural education (Demir, 2012; Damgaci & Aydin, 2013). Because it sheds light on the perceptions of teacher educators regarding multicultural education, the work of Damgaci and

colleague (2013) plays an important role in the literature. The authors examined faculty members' perceptions regarding multicultural education in 83 different education departments among Turkish universities; 520 study participants completed the Multicultural Education Attitude Scale. The findings of this work indicate that 92% of those among the studied education departments agree that multicultural education is a necessary form of education in the Turkish educational system; however, they also agree that this form of education should be offered via experts who have worked in the field of multiculturalism and multicultural education. Additionally, the study participants believe that the integration of multicultural education and multiculturalism into undergraduate education curricula is important, and teacher candidates should be provided with adequate training in diverse classrooms. Perhaps the most important takeaway from this study, however, is that educators themselves feel that they should be more respectful of differences among students and that proper training would permit them to more readily teach students from all backgrounds and address any related issues that may arise within the classroom environment.

Demir (2012) gathered data from professors who work at schools of education; she also included other departments at a public university in her study in order to assess the perceptions of university professors who teach outside of the field of education. Her study is essential in that it compares professors in teacher education programs and professors in other departments. Per her findings, university professors in Turkish universities have positive attitudes toward multicultural education. The findings of this study are similar to those of previous studies, which indicate that professors who teach different majors hold have positive attitudes toward multicultural education. They believe that equal opportunities should be available to all groups,

regardless of ethnicity, background, etc., and that the differences associated with these groups should be reflected in the curriculum.

Summary

Multicultural teaching practices require that teachers approach their work by way of multidimensional perspectives and make use of materials and methods that will appeal to students of different cultures; this also requires rearrangement of learning environments for students coming from different cultures such that those learning environments become more conducive to successful learning and become more innovative. Although the number of studies on this issue has increased rapidly in recent years so as to make up for the relative deficiency in the area, some research indicates that there is still a lack of understanding regarding the concept of multicultural education by teachers in the teaching-learning process (Demircioglu & Ozdemir, 2014). Previous studies, via surveys, have focused primarily on the perceptions of teachers, administrators, university professors and teacher candidates; however, researchers have missed opportunities to teach these individuals what multiculturalism is and about its dimensions. Most of the researchers recommend completing more qualitative studies, as they believe that this is necessary to conduct a deeper analysis of existing target groups (Aydin & Tombuloglu, 2014; Karatas, 2015). Gay (2010), one of the most renowned researchers in the field of multiculturalism and teacher education, suggests that examining teachers' or teacher candidates' perceptions regarding multiculturalism is possible, as is "developing cognitive knowledge and pedagogical skills" (151). According to Gay (2010), professional preparation of teachers and classroom practice together may provide appropriate changes in teachers' beliefs and attitudes toward cultural diversity, pluralism, and ethnic variances. Even if there is an abundance of research to support the integration of multicultural education into the programs, there is still a big

gap with regard to research pertaining to teaching multiculturalism in teacher education programs. In order to better equip teachers and teacher candidates and allow them to become more familiar with and capable of addressing issues of diversity they may face in Turkish schools, there should be a greater examination of professional preparation in teacher education programs.

For this examination, James Banks' (1993) "dimensions of multicultural education," Sonia Nieto's (1994) "levels of multicultural understanding," and Christine E. Sleeter and Carl A. Grant's (2007) "goals of multicultural education" are framing the research because they cover the many facets of multicultural education. As can be seen in the literature, most researchers focus on teachers' or teacher candidates' increased perceptions regarding multiculturalism and multicultural education with regard to the integration of diverse contents into the curricula, the reduction of students' biases regarding diversity, the empowerment of diverse school culture, and the teachers' abilities to learn how to provide equal opportunities to students regardless of gender or racial differences as well as their abilities to build appropriate knowledge-bases pertinent to issues of diversity. These focused topics fit into James Banks' multicultural dimensions, Sonia Nieto's levels of multicultural understanding, and Christine E. Sleeter and Carl A. Grant's goals of multicultural education; I examined teachers' and teacher candidates' perceptions, knowledge and opinions vie these studies. *Alpha University* designed *MULT- 500 Multicultural Education* to teach teachers and teacher candidates new approaches in evaluating current Turkish classrooms' issues related to culture from a multicultural perspective. The course also aims to instruct teachers how to best develop educational programs and activities that are suitable for the multicultural structure of both the classroom and society. Finally, this course provided

opportunities for me to examine teachers' and teacher candidates' perceptions regarding

multicultural education.

CHAPTER III: METHODOLOGY

Conceptual Framework

Conceptualizing multicultural education and conveying the pertinent concepts to the rest of the world are the primary purposes of many scholars within multiculturalism and multicultural education. In addition to James Banks, other scholars, such as Carl A. Grant, Christine Sleeter and Sonia Nieto, have been working in order to "globalize multicultural education understandings and scholarship" (Jones, 2010, p. 57). James Banks is a primary scholar of those theories, and his dimensions of multicultural education are highly respected concepts in the field all around the world (Jones, 2010).

In order to derive the conceptualization of teachers' and teacher candidates' perceptions, understandings, beliefs and experiences regarding multiculturalism and multicultural education, Banks' (1993) "dimensions of multicultural education," Nieto's (1994) "levels of multicultural understanding," and Sleeter and Grant's (2007) "goals of multicultural education" are used to frame this study. Most researchers focus on the following common factors in teachers' or teacher candidates' increased perceptions regarding multiculturalism and multicultural education with regard to (1) the integration of diverse contents into the curricula, (2) the reduction of students' biases regarding diversity, (3) the empowerment of diverse school culture, and (4) the teachers' abilities to learn how to provide equal opportunities to students regardless of gender or racial differences as well as their (5) abilities to build appropriate knowledge-bases pertinent to issues of diversity. These factors are found in Banks', Nieto's, and Sleeter and Glant's multicultural education models.

Dimensions of multicultural education. According to Banks (2002), teachers must agree with and apply those multicultural dimensions if they want to enable adequate

multicultural education. Within these dimensions, teachers will be considered capable of

teaching multiculturalism if they maximize,

> [Using] content from diverse groups when teaching concepts and skills; helping
> students to understand how knowledge in the various disciplines is constructed;
> helping students to develop positive intergroup attitudes and behaviors; and
> modifying their teaching strategies so that students from different racial, cultural,
> language, and social-class groups will experience equal educational
> opportunities" (Banks, 2002, p. viii).

As many researchers agree, James Banks is one of the best-known researchers within the

field of multiculturalism and multicultural education, and his five categories of multicultural

dimensions are shown in Figure 1.
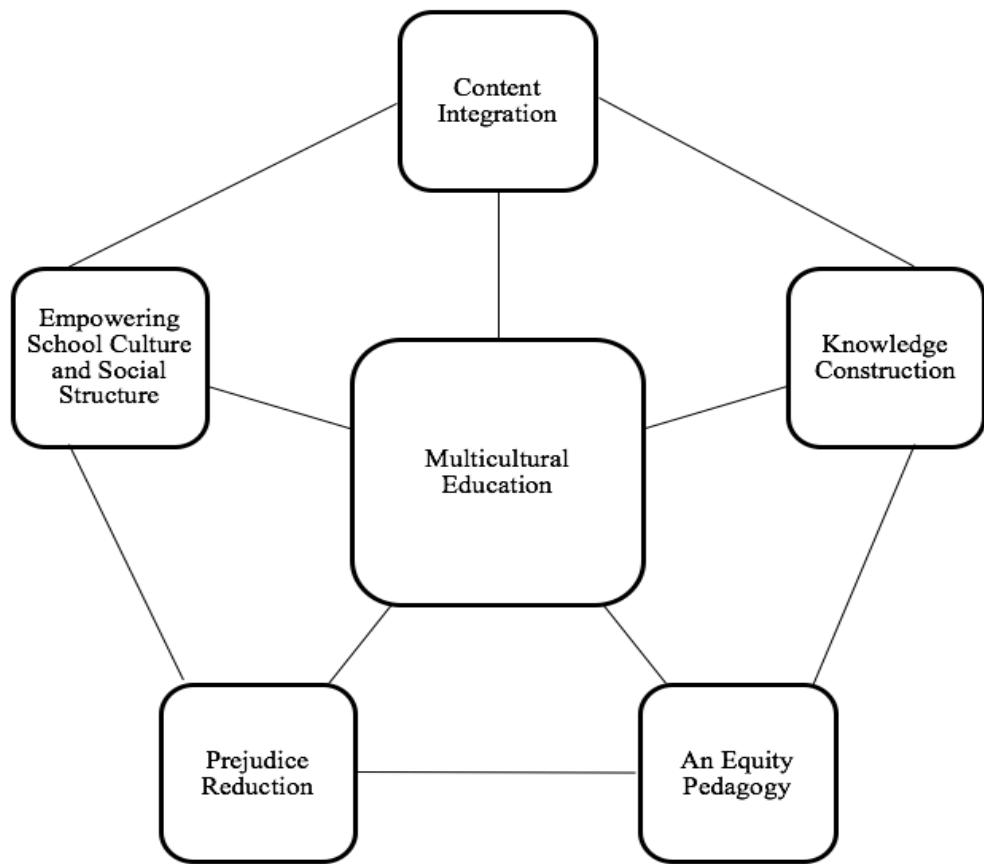
Figure 3. James Banks' five dimensions of multicultural education.

Banks' (2008) observations and experiences indicate that teachers should not only

understand that multicultural education is an integration of diverse issues to the curriculum, they

46

should also know, understand and perceive that multicultural education is as multidimensional concept. Banks (1993a) states that dimensions of multicultural education must be clearly defined and practiced so that teachers can respond to multicultural education in appropriate ways and so that biases can be reduced. I used this framework as part of my dissertation because I want to find out how teachers and teacher candidates in his study connected with their experiences, knowledge, understandings, positive or negative feelings and thoughts in terms of sharing information about multiculturalism and multicultural education as well as their perceptions regarding others' experiences and understandings. This framework was chosen for my research as it relates to the dimensions of multicultural education and will help to identify teachers' and teacher candidates' perceptions with regard to diversity, differences and multiculturalism.

Banks and Banks (2010) defined multicultural education as,

[An idea] stating that all students, regardless of the groups to which they belong, such as those related to gender, ethnicity, race culture, language, social class, religion, or exceptionality, should experience educational equity in the schools…Multicultural education is also a reform movement designed to bring about a transformation of the school so that students from both genders and from diverse cultural, language and ethnic groups will have an equal chance to experience school success. (p. 25)

After a deeper analysis of previous research regarding multicultural education, Banks (1993a) identified five major dimensions of multicultural education. These dimensions include "(1) content integration, (2) the knowledge construction process, (3) prejudice reduction, (4) empowering school culture and social structure, and (5) an equal pedagogy" (Banks, 1993a, p. 4). Each of these dimensions are described below.

Content integration. Banks (1993a) stated that content integration deals with "the extent to which teachers use examples and content from a variety of cultures and groups to illustrate key concepts, principles, generalizations, and theories in their subject area or discipline" (p. 5). According to Banks (1993a), the integration of diverse issues into the content should support the

47

worldviews of all of the students in the classroom and should avoid encouraging students to be

tied to sub-groups based on their gender, social class or differences in ethnicity. Gay (2010)

mentions that teachers should be capable of generating their own curriculum and educated how

to use various sources in order to support diversity in the classrooms and academic achievement.

"What content should be included in the curriculum to support diversity in the classroom?" and

"How should classroom curriculum be designed in order to support intergroup relations between

students?" are the key questions that should be considered when educating teachers and future

teachers with regard to how to integrate different groups and diverse backgrounds that exist

within the classroom; this will also help teachers to learn how to establish positive relations

among students. These positive improvements will make it possible for teachers to learn how to

create class content that supports diversity.

According to Banks (2008), content integration into the school and university curriculum

can be approached in different ways. He identified four approaches for content integration: (a)

the contributions approach, (b) the additive approach, (c) the transformation approach, and (d)

the social action approach.

The contributions approach notes that "content about ethnic and cultural groups is

limited primarily to holidays and celebrations." When using the contributions approach, teachers

generally use heroes, holiday celebrations, and discrete cultural components. *The additive*

approach allows for "cultural content, concepts, and themes [to be] added to curriculum without

changing its basic structure, purposes and characteristics." The primary purpose of this approach

is to permit ethnic and cultural content to take place amidst the curriculum without changing the

curriculum. *The transformation approach* deals with changing "the canon, paradigms, and basic

assumptions of the curriculum and enables students to view concepts, issues, themes, and

problems from different perspectives and points of view." According to Banks (2008), this approach is intended to help teachers to design their curricula to help students to internalize people's actions from diverse backgrounds. Applying this approach to the curriculum provides an opportunity for students to become more critical thinkers and to develop skills that will confirm what they have learned from the course. *The social action approach* helps teacher "to enable students to pursue projects and activities that allow them to make decisions and to take personal, social, and civic actions related to the concepts, problems, and issues they have studied" (pp. 47-49). Within this approach, teachers allow students to be more thoughtful with regard to social change and to become more reflective.

   An equity pedagogy. According to Banks (1993a), "an equity pedagogy exists when teachers modify their teaching in ways that will facilitate the academic achievement of students from diverse racial, cultural, and social-class groups" (p. 6). This dimension includes "using a variety of teaching styles and approaches that are consistent with the wide range of learning styles within various cultural and ethnic groups" (Banks & Banks, 2010, p. 22). According to Tucker (1998), in this dimension, James Banks meant that, "teachers change their methods to enable kids from different racial groups and both genders to achieve" (p. 2). This change would be possible if current and future teachers were educated about how to adapt their methods based on students' differences in order to create an environment where equal educational opportunities are supported. Additionally, effective implementation of equal pedagogy provides the following opportunities:

   Teachers who are skilled in equity pedagogy are able to use diversity to enrich
   instruction instead of fearing or ignoring it. They are able to use diversity
   successfully because they understand its meaning in both their own and their
   students' lives. They are able to analyze, clarify, and state their personal values
   related to cultural diversity and to act in ways consistent with their belief. (Banks
   & Banks, 1995, p. 157)

In the classroom, regardless of students' gender, race, religion or ethnic differences, teachers should provide similar opportunities for all students such that the students are all granted equal rights within the class. Teaching multiculturalism to teachers and teacher candidates can allow them to better understand how to create an environment, which supports equality, and they can develop these skills prior to taking action in their own classrooms.

Empowering school culture and social structure. Banks (1993a) identified this dimension as "the process of restructuring the culture and organization of the school so that students from diverse racial, ethnic, and social groups will experience educational equality and cultural empowerment" (p. 7). Increasing teaching or educational quality requires more than simply adapting the school curriculum such that it addresses classroom diversity. According to Banks (1993a), all or the interrelated parts of a school system, such as the curriculum, instructional materials, school counseling service and teaching strategies, need to be reformed based on students' diverse backgrounds in order to increase academic achievement. Each student may have different attitudes, learning styles, and behaviors, and those components might affect their levels of academic achievement. Teachers should be aware of and familiar with their students' differences and should design the components of school culture and class social structure such that they take diversity into account. Adaptation of those components will be possible if teachers are educated about how to maximize academic achievement in diverse classrooms, and this can be achieved through multicultural education courses in teacher education programs.

Prejudice reduction. This dimension focuses on "the characteristics of children's racial attitudes and strategies that can be used to help students develop more democratic attitudes and values" (Banks, 1993a, p. 6). According to Camicia (2007), increasing students' levels of

understanding with regard to issues of diversity is possible through the application of different

activities that teach that all people are equal, should have equal rights, and are deserving of

respect; these activities will serve to foster prejudice reduction. The researcher continues to

explain the importance of multicultural education and how to establish prejudice reduction in the

classroom:

> Multicultural education enables students to critically examine traditional
> mainstream and hegemonic narratives across subject areas. In doing so, students
> develop the critical faculties necessary to challenge the hierarchies that serve as
> tools for prejudice construction and social injustice. (p. 225)

It is impossible to succeed without knowing what types of activities teachers should

develop and how this understanding and this knowledge can be built through multicultural

education. Multicultural education will provide opportunities to teachers to help their students to

reduce their respective misunderstandings and inaccurate information or knowledge regarding

"*other*" (Chisholm, 1994).

The knowledge construction process. "The knowledge construction process describes the

procedures by which social, behavioral, and natural scientists create knowledge and how the

implicit cultural assumptions, frames of references, perspectives, and biases within a discipline

influence the ways that knowledge is constructed within it" (Banks, 1993a, p. 5). According to

Zeichner (1993) and Zirkel (2008), increasing the success levels of students who come from

diverse backgrounds is possible if teachers develop their teaching skills and knowledge regarding

diverse issues.

To increase teachers' teaching skills and knowledge regarding diversity, Banks' five

dimensions of multicultural education should be considered by professors and scholars to design

courses' contents in order to educate future teachers who are capable of working with diverse

populations (as cited in Finch, 2008). There is no doubt that teachers should help students to

understand and investigate hidden sides of their own backgrounds so that they may think

critically and read about their respective cultures (Banks, 1993b; Tucker, 1998). Banks (1993b)

states that to increase the level of students' motivation, and to build a more democratic

environment, teachers can share their own cultural experiences and perspectives and allow

students to share theirs as well. Providing these opportunities will enable students to:

> Acquire the skills and abilities they need to examine conflicting knowledge
> claims and perspectives. Students must become critical consumers of knowledge
> as well as knowledge producers if they are to acquire the understandings and
> skills needed to function in the complex and diverse world of tomorrow. Only a
> broad and liberal multicultural education can prepare them for that world. (p. 12)

This will be possible if teachers are educated with regard to multiculturalism and if their

awareness regarding diversity is improved. First, teachers should examine their own knowledge

with regard to what they know about racially, ethnically, religiously and linguistically diverse

groups and how to build a democratic classroom; then, they can help students to gain more

knowledge and to become more culturally aware with regard to diverse groups. In the researcher

opinion, building a stronger knowledge base at is pertains to cultural differences will better

inform future teachers and enable them to succeed in diverse classrooms (Banks, 1993b).

Levels of multicultural understanding. Nieto (1994) developed four levels of

multicultural understanding that serve to embrace all students in the classroom. According to the

author, tolerance, acceptance, respect, and affirmation solidarity and critique are the levels of

understanding associated with multiculturalism. While tolerance is the lowest level of

multicultural understanding, affirmation solidarity and critique is the highest level.

Tolerance. Nieto (1994, 2008) claimed that tolerance is the first level of supporting

pluralism; at this level, differences are endured. According to the author, "this level of support

for multicultural education stands on shaky ground because what is tolerated today can too easily

be rejected tomorrow" (p. 3). She claimed that if teachers were at this level, they would

acknowledge students' differences, but they would be unable to fully notice "why some students are more successful than others" (p. 4).

Acceptance. The second level of multicultural understanding is "acceptance." According to Nieto (1994), the acceptance level of multicultural education "implies that differences are acknowledged and their importance is neither denied nor belittled" (p. 4). At this level, school administrators and teachers make students' diverse backgrounds "visible" if they are allowed (Nieto, 2008).

Respect. The third level of multicultural education support is respect. At this level, teachers should hold differences in high esteem, and students' diverse backgrounds do not serve exclusively as bridges to the mainstream culture of the class; rather, at this stage, teachers should support students and their education by understanding and relating to the students' diverse backgrounds. This level requires more interaction among parents, teachers, and schools, and students' experiences are used more frequently to enhance their schooling (Nieto, 1994; Nieto, 2004).

Affirmation, solidarity, and critique. According to Nieto (1994, 2004), this level of multicultural education provides the highest level of support for diversity. At this level, "conflict" is an important part of learning. In addition, at this level, multicultural education is concerned with "equity and social justice" (Nieto, 1994, p. 5). According to the author, students' diverse backgrounds and families are "embraced and accepted as legitimate vehicles for learning" (Nieto, 1994, p. 5). Further, at this level of multicultural education, teachers are responsible for supporting students' efforts to critique their own cultures and others' cultures in order to understand the differences.

Goals of multicultural education. According to Sleeter and Grant (2007), goals of multicultural education have two major components, which are cultural pluralism and equal opportunity.

Cultural pluralism. According to Sleeter and Grant (2007), cultural pluralism entails "balancing diverse culture and identities within one nation, encouraging a 'both-and' stance toward difference and unity" (p. 152). The researchers claimed that the pluralist point of view allows people to be proud of their diverse backgrounds, and it advocates that diversities in society are not a problem that needs to be overcome. Global immigration of people increases each year and this has made countries more diverse than ever. The idea of cultural pluralism will prepare people "to work constructively with, communicate with, and respect diverse people of the world" (p. 154).

Equal opportunity. Sleeeter and Grant (2007) claimed that equal educational opportunity should mean that,

> Classrooms accommodate a wide enough spectrum of human diversity so that students do not find themselves disabled by factors such as teaching processes that ignore what they know, use of a language they do not understand, or adaption of teaching strategies that do not work well for them. Nor would students feel ostracized or unwelcome because of their color, religious affiliation, sexual orientation, or physical characteristics. Classrooms would enable all students to choose and strive for a personally fulfilling future, and develop self-respect, in a way that builds on their home culture and language. (p. 155).

According to the researchers, these two major components of multicultural education have the following goals: "(a) promoting and understanding cultural diversity, (b) promoting alternative choices for people without negation of their own race, gender, disability, language, religion, sexual orientation, and social class background, (c) helping children to achieve academic success, and (d) promoting awareness of social issues involving unequal distribution of power and privilege that limits the opportunity of those not in the dominant group" (p. 178).

These five major dimensions of multicultural education, levels of multicultural understanding, and goals of multicultural education help in this study to examine teachers' and teacher candidates' attitudes, beliefs, understandings and knowledge about multiculturalism and multicultural education. By examining teachers' and teacher candidates' knowledge about how to support multicultural classroom environments, this study serves to assess what multicultural knowledge teachers and teacher candidates have gained. Through these multicultural dimensions, goals of multicultural education, and levels of multicultural understanding, recommendations were developed for teacher education programs that help teachers, university professors, and teacher candidates to promote multicultural education in their classrooms and either design new courses or redesign old courses with Turkey's current issues of diversity in mind. Figure 4 shows the relationships between these three major theories conceptualize multicultural education.
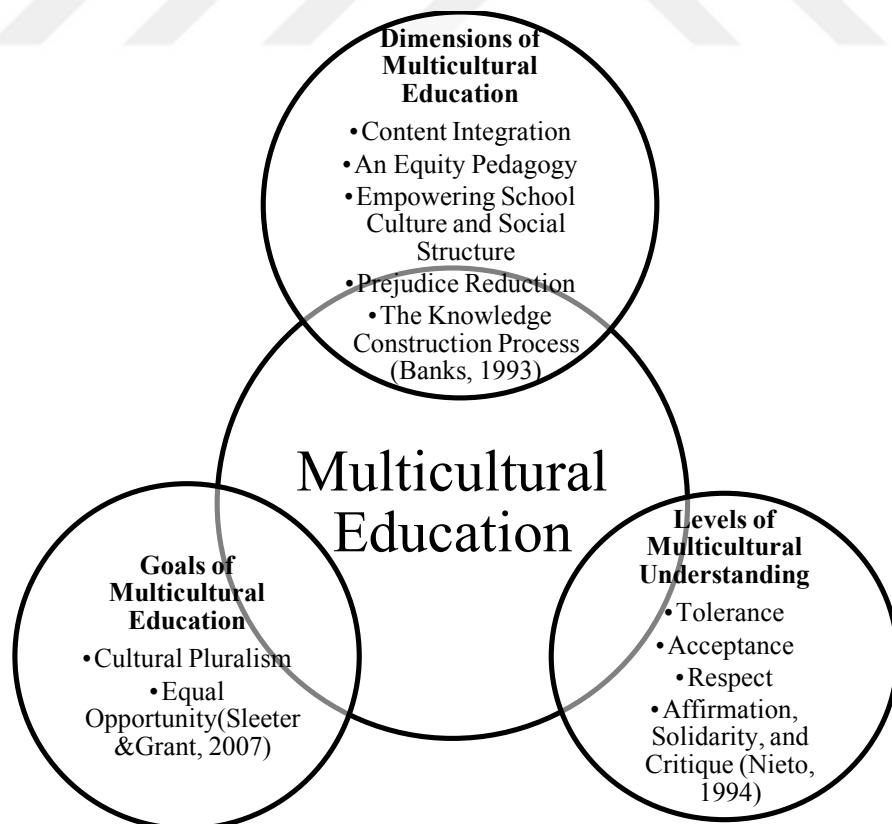
Figure 4. Conceptualization of multicultural education

Methods

  An appropriate selection of research methods is essential to any research. This qualitative inquiry used qualitative case study model designed to examine beliefs, opinions and perceptions of teachers and teacher candidates with regard to multiculturalism, multicultural education and its dimensions, and to investigate the effects of obtaining knowledge regarding multiculturalism and multicultural education in a Turkish public university teacher education program. A qualitative case study model provided in-depth opportunity to gather data via events that occur within a bounded system as a natural setting for the study.

  Denzin and Lincoln (2008) define qualitative research as "a situated activity that locates the observer in the world" (p. 4). According to Creswell (2007), case studies are explorations of an issue within "a bounded system." Those boundaries may be "an individual, several individuals, a program, an event or an activity" (pp. 73-74). For this study, the bounded system was the *MULT- 500 Multicultural Education* course, and it included teachers, teacher candidates, course instructor and course curriculum and materials. Moreover, qualitative case studies are really common in the field of education (Merriam, 2009). According to Yin (1994), a case study is defined as "an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries of phenomenon and context are not clearly evident" (as cited in Merriam, 2009, p. 40). Creswell (2007) elaborated on the necessary steps that a researcher must undertake in order to conduct successful qualitative case study research. These steps include (a) identifying whether or not qualitative case study is the right method of research for the given study, (b) identifying the case or cases, (c) identifying what types of data (i.e. interviews, observation, documents) will be appropriate for the research, (d) identifying type of analysis, and (e) reporting the meaning of the case.

For this study, I employed multiple data collection tools such as semi-structured interviews, written documents, focus group interview, classroom observation and fieldnotes for my research so as to allow teachers and future teachers to discuss, identify and understand multiculturalism and multicultural education and issues of diversity. According to Creswell (2007), those data collection tools – interviews, written documents and observations – are the necessary components of qualitative case studies.

The Site

This study was conducted at the *Alpha University*, located in the Marmara Region of Turkey. For this site selection, *convenience sampling* was used. According to Merriam (2009), convenience sampling depends on "money, location, availability of sites and respondents" (p. 79). My detailed research indicates that *Alpha University* is one among relatively few universities that offers courses related to multicultural education. This university is one of the biggest educational institutions in Marmara, Turkey, and it has more than 82,000 students enrolled in 14 schools that offer programs leading to bachelor's, master's, doctoral, state conservatory and associate degrees in a variety of disciplines. Further, the university employs a staff comprised of 4,000 academic and administrative employees. More specifically, the school of education in this university has 2,400 students in eight departments that include 10 undergraduate majors, six Master of Arts and Ph.D. programs. This university is located in the Marmara Region; so many students from other regions and countries are accepted each year, which permits the university a very diverse student population. During the 2015-2016 academic year, nearly 250 foreign students from 23 different countries were registered in the programs.

University master's degree program in education. M.A. programs are offered via the Institute of Social Sciences at *Alpha University*, and the programs are designed to help

administrators, teachers and researchers to enhance their knowledge and experience in the field. Most students completing these programs are already working in schools or universities; however, sometimes teacher candidates who have already finished programs in teacher education but who have not yet started working in a school are accepted to the program so that it might expose the teacher candidate to more issues of diversity and new perspectives. Students are responsible for completing at least 21 credit hours via in-class or online courses before they may begin writing their M.A. theses; after they complete their theses, they are awarded an M.A. in education.

MULT- 500 Multicultural education course. The *Alpha University* has offered *MULT- 500: Multicultural Education* as an elective to graduate students since the 2014 fall semester. Up to this point, the course has been offered twice in an educational science master's program, and around 30 students have taken it. Both teachers and teacher candidates may take this course as an elective to complete their master's degrees in education science. The course has been offered by an instructor interested in cultural diversity, multicultural education, cultural integration and assimilation, ethnic identity, multiculturalism, and democracy and pluralism in society; the course instructor has completed a number of studies in these fields. This course was created to guide students as they explore educational reforms in relation to race, ethnicity, culture, gender, and diversity within a democratic framework. According to the course instructor, this course was also designed,

> [This course] equips teachers and teachers' candidates with in-depth knowledge on emergence of multicultural societies, globalization, migration and changing educational paradigm, social institutions of multicultural societies and evolution in their educational policies; relationship between education and law, politic and economic institution in the process of migration; multiculturalism, education and science; changing educational concept in multicultural societies; multiculturalism and bilingualism in educational contexts; problems regarding the practices in multicultural education contexts.(Course Syllabus, Spring 2016, p. 1)

According to the course instructor, this course aims to change teachers' and teacher candidates' perceptions with regard to multiculturalism, and it hopes to achieve this by aiding teachers and candidate teacher with "(1) integration of multicultural themes in curricula, (2) developing approaches to the knowledge construction process, (3) enacting equity pedagogies, (4) actively working to reduce prejudice among students, and (5) creating an empowering school culture for all students" (Course syllabus, Spring 2016, p. 2)(Appendix J).

Course objectives are identified primarily based on the changes that take place with respect to teachers' and teacher candidates' understandings regarding multiculturalism and multicultural education; these changes are measured once teachers and teacher candidates have been better exposed to issues of diversity via course assignments, readings and discussions.

This class makes use of books written by famous researchers in the field of multicultural education such as *An Introduction to Multicultural Education 4th Edition* by James Banks (2008) and *Culturally Responsive Teaching 2nd Edition* by Geneva Gay (2010). Turkish translated versions of the books are assigned weekly for the assignments, class discussions, exams and final papers. Each week, based on the reading material, participants are expected to come to the class to discuss globalization, social change, culture and education; cultural diversity and multiculturalism; dimensions of multicultural education; racism and prejudice; multiculturalism in the world and Turkey; culture, identity and diversity discussions in Turkey; cultural differences in education and multicultural education in the world (Course Syllabus, 2016).

Participants

According to the course instructor, around 30 students have taken this class since it was initially offered (Mehmet, first interview, March 7, 2016). In the spring of 2016, nine teachers and teacher candidates were registered to the course. Previously, teachers in public and private

schools, as well as teacher candidates who had already graduated from teacher programs but had

not yet started working in schools, took this class to complete their elective requirements for

their master's degree in education. Further, previous students who took MULT-500 were often

teachers with various years' worth of teaching experience, of different ethnic and cultural

backgrounds, and teacher candidates who came from culturally and ethnically diverse

backgrounds. During the spring semester 2016, similar types of students – with their respective

diverse backgrounds –enrolled in the course (Table 1).

Table 1

Participants of the Study n=10

Participants (*pseudonyms*)	Gender	Ethnicity	Educational Background	Years of Experiences	Region of Origin
Mete	Male	Turkish	BA in Elementary Education	1 year in a special education class (*temporary appointment*)	Marmara Region
Ayse	Female	Turkish	BA in Elementary Education	1 year in a public school (*permanent position*)	Central Anatolia Region
Fatma	Female	Kosovo-Turkish	BA in Early-Childhood Education	Candidate (Not working yet)	Kosovo (Europe)
Harun	Male	Turkish	BA in Turkish Language Education	2 years in a public school (*permanent position*)	Black Sea Region
Zeliha	Female	Circassian	BA in Elementary Education	1 year in a public school (Candidate-*temporary appointment*)	Marmara Region

Nalan	Female	Turkish	BA in Elementary Education	2 years in a special education class (*temporary appointmen*t) 4 months in a public school (*permanent position*)	Black Sea Region
Olcay	Female	Turkish	BA in Elementary Education	1 year in a public school (Candidate-*temporary appointment)*	Black Sea Region
Rana	Female	Kurdish	BA in Elementary Education	3 years in a public school (*permanent position*)	Southeastern Anatolia Region
Gokhan	Male	Turkish	BA in ESL	4 years in a Military School	Marmara Region
Mehmet (the course instructor)	Male	Turkish	Ph.D in Educational Leadership	5 years in a public school 15 years in a public university	Central Anatolia Region

I sought the necessary permission from the university and the instructor before meeting with the participants, and I explained the purposes of the study during the first day of the MULT-500 Multicultural Education course. After completing the necessary steps, I provided the Study Information Sheet (Appendix F) to the students who volunteered to be a part of this study. Students who wanted to participate in the study signed and returned the Study Information Sheet during the first day of the course. All of the students who took the course (nine teachers and teacher candidates), as well as the course instructor, volunteered to participate in the study. In order to conceal the identities of the participants, pseudonyms were used instead of their original names.

Data Collection

According to Creswell (2007), qualitative case studies generally require different types of data collection methods that lend themselves to more meaningful data. Before collecting the data from the site, exemptions were granted from the Indiana University Institutional Review Board (IRB), and necessary permissions were obtained from the Alpha University (Appendix I). For this qualitative case study, data was collected from semi-structured interviews, participants' written documents, classroom observation notes, transcriptions of audio and video recordings created via the discussions in class and focus group interview, and fieldnotes. Additionally, in class discussions, interviews and focus group interview were in Turkish; Turkish responses were translated into English.

Semi-structured interviews. Patton (2002) mentions that interviews permit researchers to become privy to others' perspectives. According to Creswell (2012), interview is one of the most popular data-gathering tools in qualitative research. Before conducting semi-structured interviews, I provided an interview protocol to all participants and course instructor to inform them about the interview and their rights. Two interviews were conducted with each participant and the course instructor. During the first and second weeks of class, I conducted interviews with all participants in order to become familiar with their diverse backgrounds and initial perceptions and understandings of multiculturalism and multicultural education. Additionally, I asked the participants to define multicultural education, discuss how one's personal background shapes a person's definitions, and assess positive and negative effects of multicultural education in the Turkish educational context. Appendix A indicates how to conduct an initial semi-structured interview with participants.

The second interviews were completed when the MULT-500 course over. During these interviews, I asked questions about participants' new perceptions, understandings, and beliefs regarding multiculturalism, multicultural education and its dimensions. Appendix B indicates how the second interview was conducted. In addition to the participants' interviews, I conducted two interviews with the course instructor. The first interview was conducted at the beginning of the course so that I assessed the instructor's perspective with regard to multiculturalism, multicultural education and its dimensions, and to understand why the instructor believe that this course is important. Appendix C indicates how to conduct the initial interview with the course instructor. The final interview was conducted at the end of the course so that I determined whether and how effectively the instructor was able to achieve his objectives and whether the course outputs served to accommodate the instructor's goals. Appendix D indicates how to conduct the final interview with the course instructor. As can be seen in appendices A, B, C and D interview questions consist of questions having to do with "opinion and values, feeling, knowledge and background/demographics" (Patton, 2002, p. 350).

Table 2

Interviews

Participants	Pre-Interview	Interview Type	Duration	Post-Interview	Interview Type	Duration
Fatma	March 1, 2016	Face-to-face	44 minutes	June 17, 2016	Online	50 minutes
Harun	March 5, 2016	Face-to-face	42 minutes	August 2, 2016	Online	50 minutes
Gokhan	March 7, 2016	Face-to-face	56 minutes	August 15, 2016	Online	55 minutes
Olcay	March 9, 2016	Face-to-face	1 hour 5 minutes	July 9, 2016	Online	1 hour
Rana	March 10, 2016	Face-to-face	1 hour 8 minutes	June 23, 2016	Online	55 minutes

Zeliha	March 4, 2016	Face-to-face	1 hour 5 minutes	July 13, 2016	Online	1 hour 15 minutes
Nalan	March 3, 2016	Face-to-face	55 minutes	July 2, 2016	Online	1 hour 10 minutes
Mete	March 9, 2016	Face-to-face	55 minutes	August 13, 2016	Online	1 hour
Ayse	March 10, 2016	Face-to-face	1 hour 20 minutes	June 22, 2016	Online	1 hour 10 minutes
Mehmet	March 7, 2016	Face-to-face	1 hour 25 minutes	June 1, 2016	Face-to-face	1 hour

Table 3 indicates the dates of the participant interviews. The first interviews were conducted during the second and third weeks of the courses, and due to participant availability, the second interviews were conducted over a longer period so as to accommodate the study participants. While all of the initial interviews were conducted face-to-face, almost all of the second interviews were conducted online.

In the initial face-to-face interviews, a total of 10 hours and 15 minutes worth of data was obtained. In the second interviews, which were conducted primarily online, a similar total of 10 hours and 20 minutes worth of data was obtained. Thus, a total of 20 hours and 25 minutes of interviews were made. Once these data were transcribed, a total of 105 single-spaced pages of interview data were generated.

Written documents. During the *MULT- 500 Multicultural Education* course, students completed one take-home exam as course requirements. According to Creswell (2012), gathering some written documents is "a valuable source of information in qualitative research" (p. 223). The exam included questions regarding aspects of multiculturalism and multicultural education. The participants were also asked to answer questions related to their experiences with regard to differences, and related to their thoughts about how they might solve societal social issues.

Appendix G shows the exam questions the participants were asked. For this examination, I sought participants' permission such that I could use the related data from their exams in this dissertation. The students composed exam papers totaling 57 single-spaced pages, and the relevant sections of their papers were analyzed for the thesis. Examining these exams were beneficial for this study to see, analyze and compare teachers' and teacher candidates' life experiences, views, positions and practices that affect their understandings of multicultural education.

Focus group interview. At the end of the course, I also gathered further data from a focus group interview comprised of teachers and teacher candidates so that they may learn their perceptions, opinions, beliefs and attitudes toward multiculturalism, pluralism, diversity and multicultural education. According to Stewart and Shamdasani (2015), focus group interviews have some important advantages in qualitative research. First, researchers can gather data from a group of people more quickly than they can if they must conduct separate interviews with each participant. Second, researchers have opportunities to interact directly with participants and they can easily clarify their responses if needed. Researchers can continue with follow-up questions, and if necessary, participants can be directed to think differently via these questions. Additionally, researchers have opportunities to observe participants' body language, such as gestures and smiles, and these observations carry more supplemental information. Next, participants create a *synergistic* in-group interaction. Focus group interviews allow participants to establish their responses based on other members' responses, and they can learn from each other by using their experiences. In individual interviews, researchers might not have the opportunity to address all of the necessary or intended ideas or topics, but in focus group interviews, group members' opinions can help researchers to determine how and why each

participant accepts or denies specific ideas, communications and products. *Flexibility* is another important component of focus group interviews. According to Jarrel (2000), "flexibility of the focus group has made it adaptable to the academic setting" (p. 3). Different kinds of topics can be examined with a variety of individuals in different settings.

For this study, I conducted one focus group interview with teachers and teacher candidates at the end of the course. For the focus group interview, I adapted the questions from Finch's (2008) focus group interview questions. Per my examination, these questions were well structured so as to analyze the contents of a multicultural education course and to examine teachers' perceptions regarding multicultural education (Appendix E). Additionally, I obtained the necessary permission from Finch (2008). In this focus group interview, I had a chance to examine together the understandings, beliefs and perceptions of teachers and teacher candidates with regard to course concepts pertinent to multicultural education. During the focus group interview, all discussions were videotaped, and these records were transcribed after the session has been completed. I completed the focus group session in 60 minutes.

While the focus group participants may meet at any of the possible locations, those locations that are close to participants' homes or that are more comfortable and accommodating are more appropriate, as they increase the quality of group discussions. Fortunately, the university provided a room, and group meeting was held in that room. The participants and I decided to have our focus group interview in this comfortable classroom at the School of Education building. The meeting room was supported with some necessary technological tools, which are a camera and a microphone. I was responsible for providing refreshments, and these were placed in the room before the focus group interviews started.

According to Vaughn, Schumm, and Sinagub (1996), the researcher has a number of important roles to play in focus group interviews. The researcher should fully understand the desirable results and how they may be achieved. In the focus group interviews, I was also an active participant. In this interview, the number of directives that come from me depended on how readily the participants remain on topic. The research went naturally if the participants' focus on the subject; if they did not remain on topic, however, I directed them. As the focus group interviews require, I arrived at the meeting room earlier than the participants and introduced the participants to the topic once they arrived. I did not use any title, and discussions were held in a friendly-environment. As Vaughn and colleagues (1996) mention, "if the participants believe that the moderator is in a one-up position, their responses may not be as free as if the moderator was viewed as an equal" (p.77). That equal status was afforded to all participants. Finally, I was responsible for recording the focus group interview and for collecting, transcribing and securely storing the collected data in addition to structuring, guiding and asking the interview questions to the participants.

To make the discussion more efficient, I asked one of my colleagues to participate in the discussions as a co-facilitator. He was also taking notes during the discussions and always checking to ensure that the devices were recording and not experiencing any difficulties. After finishing the discussions, he was asked to share the notes he took during the focus group interview. His notes were also used during data analysis and compared with my notes if something were missing or having any problems or misunderstanding.

Classroom observations. During the Spring 2016 semester, I observed the weekly course meetings associated with MULT-500. According to Creswell (2012), observation is "the process of gathering open-ended, firsthand information by observing people at a research site"

(p. 213). Observation is a more frequently used data collection method in qualitative studies (Creswell, 2007). For this research, "*participant observational role*" (Creswell, 2012, p. 215) was considered, and I became involved in the discussions and activities on the research site as *participant observer* in order to collect data from the *inside*. Table 4 indicates the observations made by the researcher during the fieldwork.

Table 3

Classroom Observations

Type of Participation	Meeting Time	Duration
Online participation	1st week of the course (02.22.2016)	2:30 hours
In class participation	2nd week of the course (02.29.2016)	2:30 hours
In class participation	3rd week of the course (03.07.2016)	2:20 hours
In class participation	4th week of the course (03.14.2016)	2:40 hours
In class participation	5th week of the course (03.21.2016)	2:30 hours
Online Participation	6th week of the course (03.28.2016)	2:20 hours
In class participation	7th week of the course (04.04.2016)	2:30 hours
Take-home exam week (04.11.2016) (No class - No participation)		
Online participation	9th week of the course (04.18.2016)	2:00 hours
Online participation	10th week of the course (04.25.2016)	2:30 hours
In class participation	11th week of the course (05.02.2016)	2:45 hours
In class participation	12th week of the course (05.09.2016)	2:30 hours
In class participation	13th week of the course (05.16.2016)	2:45 hours
In class participation	14th week of the course (05.23.2016)	2:45 hours
In class participation	15th week of the course (05.30.2016)	2:45 hours

Focus group interview	15th week of the course (05.30.2016)	1:05 hours
Final Week of the course (06.06.2016) (No class- No participation)		
	Total observation hours	36:05 hours

As can be seen in Table 3.4, I actively participated in the 14 course meetings, both in class and online. Due to inclement weather, my flight was canceled during the sixth week of the course, when a meeting was scheduled, so I participated via Skype. Other online participation occurred when I needed to return to the United States during the ninth and tenth weeks of the course. With the exceptions, as well as exam and final weeks, I attended all of the meetings during the MULT-500 course. A total of 36 hours of in-class observations were made. And, a total of approximately 95 single-spaced pages worth of notes were taken during the classroom observations.

Fieldnotes. According to Creswell (2007), recording participants' verbal and behavioral data is an important component of qualitative case studies. I was not capable of observing all of these components at the same time, and recording tools, such as cameras and voice recorders, were required for this case study. After classroom observations, interviews and focus group interviews were completed, I had the opportunity to watch or listen to the discussions again. Additionally, transcription is an important part of data analysis, and it was not possible for me to write down the content of the verbal discussions while they are taking place. These recordings were transcribed later, and that helped me to code and identify any themes that emerge from the discussions. However, the recordings might also permit one to overlook all nonverbal behaviors. According to Carey and her colleague (2012), the researcher should also focus on emotional context when he or she takes fieldnotes. Creswell (2012) defines fieldnotes as "a text (words) recorded by the researcher during an observation in a qualitative study" (p.216). The main

functions of fieldnotes in qualitative studies are noting interactions between participants, writing

nonverbal behaviors such as gestures and body language, and helping researchers to oversee that

the discussion questions and topics are addressed. Those fieldnotes were also taken and

examined during the data analysis part of the research.

Data Analysis

During coding and while finding emerging themes and categories, I mainly followed the

following steps:

a. Coding the data and finding themes,

b. Collecting similar themes under a single category,

c. Determining how the results of the coding relate to the initial research questions.

The data analysis of a qualitative study must be systematic and verifiable (Kruger, 1994).

Before beginning data analysis, demographic questions of interviews were analyzed and reported

in order to indicate participants' demographic structures and diverse backgrounds. All video

records were saved on the computer and on a flash drive to protect them and allow for a backup

of the data, which ensured that they are securely protected. Then, after the necessary tools, such

as a headset, are procured, I listened to all of the responses multiple times so that they can be

transcribed. As mentioned previously, the interviews, in class discussions and focus group

interview were in Turkish.

I transcribed all of the records that are gathered from the interviews, in class discussions

and focus group interviews. However, transcription alone didn't provide all of the information or

a complete picture regarding the discussion participants. As such, I used additional observational

data and written documents that have been gathered during the classroom observations and

assignments to supplement the transcription. Group members' interactions, shifts in opinion, and

thoughts were analyzed via both video records and fieldnotes. To assess these collaborations and

construct meaning from interviews, written documents, in class discussions and focus group interview, Morgan (1997) recommended using codes and coding the transcription to describe the information compiled during the research. According to Miles, Huberman and Saldana (2014), coding is analysis; these authors believe that "coding is a deep reflection about and, thus, deep analysis and interpretation of the data's meanings" (p. 72).

An analysis of the transcriptions and written documents were done through a series of steps. First, all transcriptions and written documents were uploaded using computer software, *QSR NVivo*. To make the data more meaningful, it was organized and divided into groups. Figure 5 shows how I divided the data into groups.
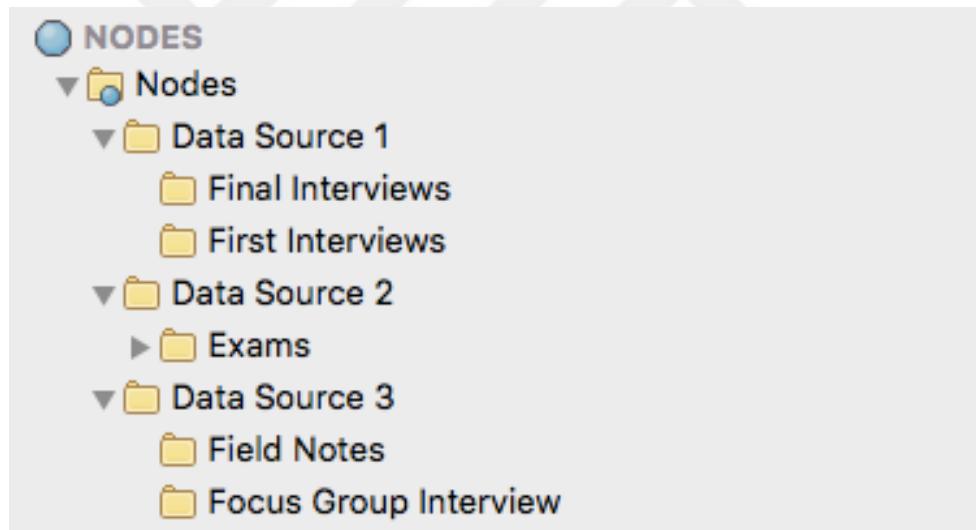
Figure 5. Data divided into groups

By using QSR Nvivo, I created three types of data collected for the research. The first part of the data consisted of the first and the final interviews, the second part of the data consisted of exams, and the third part of the data consisted of fieldnotes, classroom discussions and the transcription of the focus group interview.

I examined both significant comments made during the interviews, exams, records of in-class discussions, focus group interview and identified major ideas shared by the teachers and

teacher candidates who were part of the study. Code mapping was used to divide data into categories. First, transcriptions were read multiple times, and data were coded such that they reflect major topics. According to Merriam (2009), coding is "assigning some sort of shorthand designation to various aspects of your data" (p. 173). Then, I determined the main themes in order to get a general view of what has been discussed. For this determination, I used QSR Nvivo to create word clouds. For instance, Figure 6 shows one of the word clouds created from those codes. I identified the main themes by using these codes and received visual support from the word clouds. In Figures 6 and 7, I created the word cloud to identify the initial definitions of multiculturalism and multicultural education, and the most frequent codes were depicted in the word clouds. Then, I named the themes from one of the codes that existed in the word clouds.

Figure 6. Sample of word clouds 1
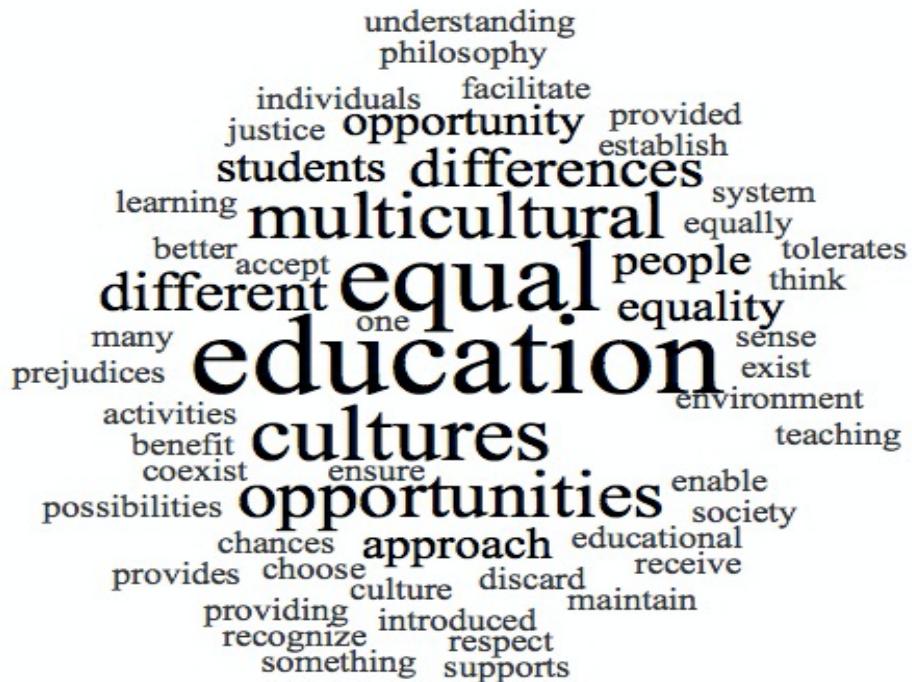
Figure 7. Sample of word clouds 2

When the QSR Nvivo program creates a word cloud from the generated codes, it distributes the more frequently generated codes to the center of the cloud and represents them using a larger font size, while the less frequently generated codes are displayed along the edges of the cloud. Thus, while the themes are created after the encoding process is complete, the names given to the themes related to the multiplicity of codes at the cloud's center are similar to the names of these codes.

After emerging themes were identified, they were classified the responses. Additionally, all emerging themes from participants' responses were categorized based on their similarities and differences. Finally, when responses were organized, they were organized with regard to their relationships to the research questions. For instance, Figure 8 shows the themes that emerged from the first interviews.

Name	Sources
○ Characteristics features of the participants	10
○ Family information	10
▼ ○ First definition of multiculturalism	10
○ Coexistance of cultures	6
○ Acceptance	2
○ Respect	2
▼ ○ The reasons for being a teacher	10
○ Personal interests	4
○ Scores taken in the national-based placement test	3
○ Conditions of the country	2
○ high school course selection	1
▼ ○ First Definition of Multicultural Education	10
○ Integration of differences	6
▶ ○ Equality of opportunity	3
▼ ○ The reasons affecting the definition of multicultural education	8
○ Multicultural Experiences	3
○ Wrong Attitudes	2
○ Awareness of the family	1
○ Local Special Situations	1

Figure 8. Emerged themes

In Figure 8, I coded the findings from the word clouds of the first interviews and categorized the themes based on their relationships to each other. From the first interviews, the major categories include characteristic features of the participants, family information, first definitions of multiculturalism, the reasons the participants gave for choosing to become teachers, first definitions of multicultural education, and the reasons affecting the definitions of multicultural education. As a part of the first research question, those categories consisted of the themes seen in Figure 8. For instance, the definition of multiculturalism and the definition of multicultural education categories were used as findings for the first questions, and the participant responses were coded themes under these categories. Under the category of the definition of multiculturalism, participant responses were collected within "coexistence of cultures, acceptance, and respect."

As stated above, after each classroom session and interview, I transcribed the class discussions and interviews, at which point the transcriptions were reviewed several times, and I highlighted the main topics to identify themes. I also identified a number of themes, and those were categorized. These categories helped to theorize the current research.

Trustworthiness of the Findings

To validate the accuracy of the findings, Creswell (2012) identified three approaches generally used by qualitative researchers. These approaches include "triangulation, member checking, and auditing" (p. 259). These three techniques were used to establish the trustworthiness of this study.

Triangulation. According to Creswell (2012), "qualitative researchers triangulate among different data sources to enhance the accuracy of a study" (p.259). This research employed multiple sources, such as interviews, focus group interview pertaining to multicultural education, written exams, fieldnotes, and in-class observations which served as sources of data and which were used to triangulate findings. The process of triangulation allowed me to construct a comprehensive understanding of the perceptions, ideas and beliefs of the participants with regard to multiculturalism and multicultural education. For this qualitative case study, data was collected from semi-structured interviews, participants written exams, classroom observation notes, transcriptions of audio and video recordings created via the discussions in class and focus group interview, and fieldnotes. Having so many different data sources helped me to make comparisons by seeing how the participants' perceptions and developments changed over time. In particular, the interviews and exams I did with the participants enabled me to see how their ideas and perceptions about multiculturalism, multicultural education and practices were consistent. With the triangulation, I saw that there were considerable similarities between the statements the teachers provided during the interviews and the exams they took.

Member checking. Member checking requires asking questions of either a single study participant or several participants about the research findings to determine whether the findings are accurate (Creswell, 2012). This technique is useful in increasing the accuracy of the study. I asked a participant to evaluate whether "description is complete, themes are accurate, and interpretations are fair and representative" (p. 259). In some instances, I contacted participants in order to seek further clarification regarding the thoughts they expressed during the interviews. In addition, and as mentioned earlier, all of the discussions, interviews and written exams were completed in Turkish and the necessary parts of those data were translated into English by the researcher. To ensure the highest possible accuracy, a participant who works as an ESL teacher at a public school read the data and provided some feedback regarding possible translation-related changes.

External Auditing. According to Creswell (2012), the researcher may ask another person to review the study. This outsider may see the blind spots that can be easily missed by the author of the study. If the researcher hires an outsider, this outsider may more readily notice the strengths and weaknesses of the study. For this study, I hired another person "to review different aspects of the research" (Creswell, 2012, p. 260). This person is an expert in teacher education and multiculturalism topics and currently works in a public university in United States. Based on her recommendation and several face-to-face discussions, findings were revisited.

CHAPTER IV: FINDINGS

Definitions of Multiculturalism and Multicultural Education

Research question 1. How do teachers and teacher candidates define multiculturalism and multicultural education before and after taking the graduate course in a public university in Turkey? In other words, what are their understandings of these concepts?

This question focused primarily on determining what the course instructor and nine participants believed multiculturalism and multicultural education, as concepts, meant; the question also aimed to determine whether and how these participants' understandings of the concepts changed by the end of the course.

All class sessions were held during the 2016 spring semester. Further, the course instructor provided most of the course instruction, making the course instruction teacher-centered rather than being the result of class discussion among participants. There were, however, student presentations held near the end of the semester. Generally, the course instructor would ask students short-answer questions that would enable him to briefly hear their definitions or thoughts regarding the concepts being discussed. Because the instructor provided most of the instruction and did not allow for much discussion among class participants, it was sometimes difficult to gather satisfactory data with regard to participants' thoughts and comments about the topics being discussed (fieldnotes).

In order to enrich the data and generate meaningful responses to the first research question, I employed multiple data sources (i.e., fieldnotes, reflective notes, and the first and final interviews). For the first research question, I divided the findings into four categories: (1) the initial definitions of multiculturalism, (2) the initial definitions of multicultural education, (3) the final definitions of multiculturalism, and (4) the final definitions of multicultural education. I

then created a data Table 5 to better articulate the findings associated with the initial research question.

Table 4
Overview of the Findings for the First Research Question

Research question 1	Pre-interview		Observation
1. How do teachers and teacher candidates define multiculturalism and multicultural education before and after taking a graduate course in multicultural education in a public university in Turkey? In other words, what are their understandings of these concepts?	*Pre-definitions of multiculturalism*	*Pre-definitions of multicultural education*	*Definitions of multiculturalism*
	Theme(s) • Acceptance • Respect • Coexistence of sub-cultures	**Theme(s)** • Equality of opportunity • Integration of differences	**Theme(s)** • Acceptance of differences • Living together • Cultural pluralism
	Post-interview		
	Post-definitions of multiculturalism	*Post-definitions of multicultural education*	
	Theme(s) • Cultural pluralism • Unity in diversity • Creating a mainstream culture	**Theme(s)** • Equal access to educational opportunities • Beyond multilingualism and ethnic structure • Explanation of cultural differences	

The Initial Definitions of Multiculturalism

Fieldnotes and the initial interviews served as the primary sources for answers to the first part of the research question, which examined the definition of multiculturalism.

Findings regarding multiculturalism, as defined in class. During the second week of class sessions, the course instructor and the participants sometimes tried to create a common

definition for both multiculturalism and multicultural education. The findings related to the first part of the research question were generated via the fieldnotes made during this time.

When the course instructor asked students to draw on the readings and provide their own definitions of multiculturalism, only a couple students were able to come up with unique definitions. Based on the participants' responses, the definitions of multicultural education were placed into three themes: (1) acceptance of differences, (2) living together, and (3) cultural pluralism. For instance, one participant defined the theme by saying; "*Bunu, birden fazla alt kültüre veya birden fazla alt kültürün var olduğu bir çevreye sahip bir kişi olarak tarif edebilirim*" ("I can describe it as a person who has more than one sub-culture or an environment where more than one sub-culture exists") (*cultural pluralism*) (Gokhan, fieldnotes, February 29, 2016). Then, the instructor asked another student for her definition of multiculturalism, and after the student hesitated and thought about it, she said that she would define the term in the same way that the prior student had. She described multiculturalism as "*Farklı etnik yapılar ve farklı kültürler de dahil olmak üzere farklı sosyal sınıfların varlığı*" ("the presence of different social classes, including different ethnic structures and different cultures") (*cultural pluralism*) (Zeliha, fieldnotes, February 29, 2016). In defining the concept, another participant stated, "*çokkültürlülük asimilasyonu reddetmek ve bunun yerine çeşitliliği desteklemek için bir araç olarak tanımlanabilir*" ("multiculturalism can be defined as a means of refusing to assimilate and instead supporting diversity") (*acceptance of differences*) (Harun, fieldnotes, February 29, 2016).

The results of my analysis of fieldnotes showed that the participants were mostly in agreement with regard to the following instructor-generated definitions of multiculturalism:

- Multiculturalism means that everyone lives according to his or her own sub-culture. (*Acceptance of differences* and *living together*)
- Multiculturalism is the acceptance of differences in the natural coexistence of sub-cultures. (*Acceptance of differences*)

- Multiculturalism is an opportunity to allow people of different religions, languages, races, and sects to live together. (*Acceptance of differences and cultural pluralism*)
- The idea of multiculturalism suggests that everyone can live or express his or her own culture as desired (*living together*). (fieldnotes, February 29, 2016)

These definitions indicate that the study participants already had some ideas about diversity issues, differences, and multiculturalism. They knew that multiculturalism had to do with, for example, religion, language, racial differences, and the concepts of sub-cultures and mainstream cultures. Following are the results from the interviews, which are required for the detailed examination of the study participants' understandings of the meaning of the concept of *multicultural*.

Findings regarding multiculturalism, as defined in interviews. Although the study participants came up with different definitions of multiculturalism during their first semi-structured interviews, was able to categorize the definitions as the following three themes: (1) coexistence of cultures, (2) acceptance, (3) and respect. Within these themes, the definitions gathered primarily around the first theme of multicultural understanding, which is "coexistence of sub-cultures." Including the course instructor, five participants' defined multiculturalism such that their definitions were placed in this group.

Coexistence of sub-cultures. I began by examining the course instructor's definition of multiculturalism. In his first interview, the course instructor, Dr. Mehmet, mentioned that he had been teaching the course once a year since 2009, and he had around 15 years of experience teaching courses related to issues of diversity. During this teaching period, he said that he always thought about the definition of multiculturalism and multicultural education, and year-by-year, his definition evolved based on his teaching experiences at the university and social development that had taken place in Turkey and the world. Dr. Mehmet said that his initial understanding of multiculturalism was influenced by experiences he had in his family. He noted that these various

80

experiences were fundamental elements in his formation of the definition of multiculturalism. This was largely due to a large gap in age between Dr. Mehmet and his eldest brother as well as the fact that he was the only person studying at the university on a very limited budget. In his definition, Dr. Mehmet focused primarily on how mainstream cultures can be shaped by sub-cultures. He thought that using communication-based tools and traveling around the world had served as means of increasing awareness regarding diversity and have helped to establish a multicultural society. He said;

> *Çokkültürlülük toplumda var olan farklı alt kültürlerin bileşimidir. Alt kimlikleri benzer olan insanlar zamanla bir kültür yaratır. Bu alt kültürlerin bileşiminden bir üst kültür oluşur. Bu alt kültürler biraraya gelirse ki bu kaçınılmazdır, o zaman dünyada tek bir kültürün varlığından konuşmak imkansız hale gelir. Bu farklı kültürlerin farkındalığı, ulaşım olanaklarının ve teknolojinin artan kullanımı ve göç artışıyla birlikte artmaktadır.* (Mehmet, first interview, March 7, 2016)

> ("Multiculturalism is a combination of different sub-cultures in societies. People whose subordinate identities are similar create a culture over time. A mainstream culture is formed from the composition of these sub-cultures. If these sub-cultures come together and build a diverse society, which is inevitable, then it becomes impossible to talk about just one culture existing in the world. The awareness of these different cultures has increased with the increased use of transportation facilities and technology, and the increase in migration.')

Adding to this definition, most of the other participants in this group focused on the coexistence of diverse communities within a society. For instance, one participant defined multiculturalism as "*farklı etnik grupların bir arada yaşaması.*" ("the coexistence of different ethnic groups") (Fatma, first interview, March 1, 2016). Coming from a different country that is home to many ethnicities shaped Fatma's understanding of how diversity among ethnic identities constitutes a big part of multiculturalism. When Fatma was four years old, the Kosovo War was underway, and she said that this enabled her to become aware of, for the first time, concepts or terms related to other people's ethnicities, which included *Albanian*, *Turkish*, and *Serbian*. She believed that such distinctions existed before the war began, but she was unaware of them. Fatma

81

also stated that, during elementary school, secondary school, high school, and even in college, she became friends with classmates who came from every ethnic group in her country and who had very different religious backgrounds.

Another participant, Harun, offered a definition for the concept of multiculturalism that was very similar to the one that Fatma provided. The only difference is, while Fatma specifically mentioned different ethnic groups in her definition, Harun focused primarily on the "*bir arada yaşama*" ('coexistence') of different cultures without specifying what might define those cultures. Harun mentioned that the graduate program he had completed before beginning the current program had shaped his ideas about multiculturalism. He talked about his previous education in the language and literature department, which involved studying and debating many foreign authors' works and the subjects about which they wrote. Harun said that since these books focus primarily on the existence of multilingual issues in society, multilingualism is, in his mind, central to the definition of multiculturalism. He also stated that he has often heard the terms "*çokkültürlülük*" ('multiculturalism') and "*çokdillilik*" ('multilingualism'), but he said that he had never distinguished between these two terms. According to Harun, multiculturalism is the coexistence of "different cultures" (Harun, first interview, March 5, 2016).

Gokhan and Olcay both considered the concept of multiculturalism a little differently than the aforementioned participants. These participants suggested that differences in people's characteristics account for multiculturalism within society. Gokhan, for example, defined multiculturalism as "*birden fazla kültürü olan insanların bir arada yaşadığı ortam*" ("the environment in which people who have more than one culture coexist") (Gokhan, first interview, March 7, 2016). Gokhan works in a military school where everyone looks the same thanks to the fact that they all wear the same uniform. Because of this, he did not initially consider people's

individual differences. Over time, however, he realized that the students at the school all had different socioeconomic status. It eventually occurred to Gokhan that, despite the level of equality that the school uniforms afforded the students, the students were different in terms of the regions from which they came, their socioeconomic status, their ethnic structures, and their sects. This led Gokhan to the idea that school is a multicultural environment.

In offering her definition, another participant said,

Çokkültürlülük, bir toplumda farklı özelliklere sahip kişilerin birarada bulunmasıdır. Etnik köken, dil, din, cilt rengi, göz rengi, farklı olan her şey olabilir. Çeşitlilik benim için çokkültürlülüktür." (Olcay, first interview, March 9, 2016).

("Multiculturalism is the coexistence of people who have different characteristics within a society. It can be ethnicity, language, religion, skin color, eye color, anything that is different. Diversity is multiculturalism for me.")

Olcay was the first person to specify people's personal characteristics as a means of establishing diversity in society. Before taking the course, Olcay understood that she was an individual from the dominant culture in Turkey, but she also began thinking about multiculturalism and individual differences. During her interview, she talked about her experience with conflicts between two different students' groups, one group of children from a community whose members are only slightly represented in Turkey and a group of other students whose members are well represented in the country. According to Olcay, very serious problems emerged as students did not want to approach the minority students and felt prejudice toward them. She said that she began to focus on these issues for the first time when she noticed that the students from the different groups refused to work on school activities together. She believed that spending time letting the students know that there is beauty in differences and that differences do not make people bad would prompt her students to begin to view differences via a more positive lens. While Gokhan's and Olcay's definitions seem similar to those of Fatma and

Harun, they are more evolved perhaps in that they take into account the personalities of the people who make a society and that shape the multicultural environment.

One participant, Rana, came from an especially diverse family and had more diverse experiences throughout her life. She concluded that her diverse background helped her to come up with a more appropriate definition of multiculturalism. She defined it as the

> *Farklı düşünme biçimlerinin, farklı etnik geçmişlerin, farklı sosyo-ekonomik durumların ve cinsiyetlerin bir arada yaşamasıdır. Tanımlamalarımda, ailemin beni nasıl yetiştirdiğinin etkisi olabilir. Her zaman bana farklılıklara saygı göstermeyi ve insanları sadece insan oldukları için sevmeyi öğretmişlerdir.* (Rana, first interview, March 10, 2016).

> ("Coexistence of different ways of thinking, different ethnic backgrounds, different socio-economic situations, and gender. My definitions might be affected by how my parents raised me. They have always taught me to respect differences and to love people simply because they are human beings.")

Rana said she always noticed that when she left the region of Turkey where she lived, people tended to behave differently toward her because of her ethnic background. She first experienced this when she was in the 5th grade and one of her friends said that she had a different sectarian background. Rana did not understand why her friend noted the difference between them, and this was because Rana's family "*insanlar arasındaki farklılıkları asla tartışmadılar, saygıyı öğretiler*" ("never discussed the differences among people but taught respect") (Rana, first interview, March 10, 2016).

Acceptance. Some participants' initial definitions of multiculturalism were grouped together within the acceptance theme. Two study participants suggested that respectfully accepting differences is the important element of internalizing the diversity in Turkey. For instance, one participant stated, "*Çokkültürlülük, çeşitli insan gruplarının varlığının saygılı bir şekilde kabul edilmesidir*" ("Multiculturalism is the respectful acceptance of the existence of various groups of people") (Zeliha, first interview, March 4, 2016). She said that she first

became aware of people's differences when she was in the 2nd grade. Having moved to a new city after the earthquake of 1999, Zeliha had the opportunity to get to know people who were very diverse culturally and who were from different socioeconomic backgrounds.

According to Zeliha, a family who emigrated from Iran to Turkey made the biggest impression on her. She was very surprised by their lifestyle and their clothing styles, which were unlike any she had seen before. Zeliha believed that the development of her view regarding multiculturalism has been greatly influenced by her education at a private university in Istanbul. She mentioned that having many friends from different countries, from east and west of Turkey, allowed her the opportunity to get together with people associated with different orientations and different cultures. Further, she stated that talking to these people and becoming familiar with them and their ways of life helped her to both recognize them for who they are and find commonalities among them. She mentioned that her 4-year university education helped her to assume an even more positive outlook with regard to people's differences. Zeliha also said that she learned to become more tolerant of her family. Finally, she noted that she has not had any difficulty in accepting people's differences because she grew up in an environment where no one was alienated.

Similarly, Nalan, another participant stated, "*Eğer kültür bir insanın yaptığı her şeyse, çokkültürlülük, bu farklı insanların hepsini kabul etmenin ve onlara saygı duymanın sonucudur*" ("If culture is everything a person does, multiculturalism is the result of accepting and respecting all of these different people") (Nalan, first interview, March 3, 2016). She said that she really began to understand differences among people when she was a first grader and noticed that boys and girls were often separated because of gender. Nalan noted that her societal observations are central to her definition of multiculturalism. She believed that Turkey is a country where some

ideas dominate other ideas. She believed that she might have enough information about the differences in Turkey. In addition to being aware of people's differences, Nalan said that she spent a lot of time thinking about how differences should be integrated into life in general.

 Respect. Under this theme, two students focused primarily on respecting differences in their definitions. One participant, Mete, defined it as "*farklı kültürlere saygı göstermek, ayrımcı olmamak, tüm farklılıkları kabul etmek ve tüm kültürlerle eşit şekilde davranmak*" ("having respect for different cultures, being non-discriminatory, accepting all differences, and behaving equally with regard to all cultures") (Mete, first interview, March 9, 2016). Mete stated that, since his childhood, his family advised him to not discriminate against people. For example, when there were students from different ethnic and religious backgrounds in a classroom, they usually had only small groups of friends, but no one in Mete's family discussed the differences. They were, however, discussed in friends' homes because those friends were aware of these distinctions. Mete believed that having his family to provide this sort of education helped to shape his understanding of multiculturalism.

 In addition, another participant, Ayse, combined ideas about having respect and living together such that she was able to offer a more advanced definition of multiculturalism. She said, "*Çokkültürlülük benim icin farklılıklara saygı göstermek demektir. İnsanlar dış görünüşleri, ruhları vb. bakımından tamamen farklı olabilir, ancak insanlar farklılıklarından bağımsız olarak birlikte yaşayabilmeli ve birbirlerine saygı duyabilmelidirler.*" ("Multiculturalism means to me to respect differences. People can be completely different with regard to their outer appearances, their spirits, etc., but people should be able to live together and respect one another regardless of their differences") (Ayse, first interview, March 10, 2016). Ayse stated that she found it unfortunate that she had learned about the existence of differences in Turkey thanks to bad

experiences in elementary school. Especially in primary school, Ayse had a number of friends who came from the east part of Turkey, and they felt that their teachers behaved differently toward them than they did toward their peers; they believed that their teachers mostly ignored them. This caused other students to begin to ignore them, and Ayse eventually noticed this and saw that it was wrong. According to Ayse, one of the reasons behind why the students adopted these attitudes had to do with the teachers' attitudes. Ayse stated that she grew up in a place where most of the people were the same and there were few differences.

The Initial Definitions of Multicultural Education

Based on the participants' responses, the definitions of multicultural education were placed into two themes: (1) integration of differences and (2) equality of opportunity. The results indicate that, within these groups, the definitions of multicultural education were mostly aggregated within the theme of integration of differences.

Integration of differences. Ayse believed that teachers should be capable of integrating students' diverse backgrounds into the education system. She said, "*Çokkültürlü eğitim, eğitimde farklılıkların kullanılmasıdır. Bu farklılıklara eğilmek ve onlara daha fazla dikkat ederek öğrencilerin eğitimini kasteder.*" ("Multicultural education is the use of differences in education. It refers to the education of students by tending to these differences and paying more attention to them") (Ayse, first interview, March 10, 2016). Although another participant, Harun, stated that schools need to provide equal opportunities for all individuals within sub-cultures, he believed that the first role of the school must be to properly integrate those differences into the education system. He said, "*Okul ortamı, çokkültürlü eğitimin gerçekleşebileceği şekilde düzenlenmelidir. Çokkültürlü eğitim, farklı kültürleri tanımayı, onlara saygı göstermeyi ve onları bütünleştirmeyi hedeflemektedir.*" ("The school environment must be organized accordingly such that multicultural education can take place. Multicultural education aims to recognize different

cultures, respect them and integrate them") (Harun, first interview, March 5, 2016). According to Harun, this integration helps to create a mainstream culture that makes for a multicultural country where sub-cultures are represented on equal footing and there is no one sub-culture that dominates others.

Nalan also believed that integration of differences would positively affect students' behaviors. When diverse groups begin to interact, and get to know one another, they are more likely to decrease their levels of prejudice. In her definition, Nalan said,

> *Farklı geçmişlerden gelen insanlar diğerleriyle eğitim alabilir. Ben çokkültürlü eğitimi, kültür değişimi, etkileşim ve başkalarının kültürleri hakkında öğrenme olarak tanımlarım. Öğrenciler tek bir konuda eğitilmemelidir; farklı yönlerde eğitilmeleri gerekir.* (Nalan, first interview, March 3, 2016)

> ("People who come from diverse backgrounds can be educated with others. I define multicultural education as cultural exchanges, interactions, and learning about the cultures of others. Students should not be educated on a single line; they should be educated in different directions.")

Rana's definition, however, was largely centered on the integration of students who come from different races, cultures and socio-economic classes. According to Rana, multicultural education can be defined as "*öğrencilerin özelliklerini birbirlerine tanıtmak, bu özelliklerini eğitime entegre etmek ve öğrencilere farklı ırklardan, kültürlerden ve sosyo-ekonomik çevrelerden fırsatlar sunmak*" ("introducing the characteristics of students to each other, integrating these characteristics into education, and offering opportunities for students from different races, cultures, and socio-economic environments") (Rana, first interview, March 10, 2016). According to Mete, eliminating inequity from all educational institutions might be the main purpose of multicultural education. He said,

> *Çokkültürlü eğitim, ayrımcılığı ortadan kaldırmayı ve kültür anlayışını desteklemeyi, farklı gruplar arasındaki iletişimi kolaylaştırmayı, kişilerin kendine güvenmesini sağlamak, ortak bir kültür içinde yaşamak ve bu çeşitli kültürleri bütünleştirerek ortak bir kültür yaratmayı amaçlamaktadır.* (Mete, first interview, March 9, 2016)

("Multicultural education aims to eliminate discrimination and support the understanding of the culture, to facilitate communication among different groups, to ensure that individuals are self-confident, to live within a common culture, and to create a common culture by integrating these various cultures.")

This response indicates that a connection among all minor groups of people is important to the creation of a national-wide culture in Turkey.

Equality of opportunity. According to Dr. Mehmet, the main purpose of multicultural education is to design curriculum for all people in order to offer equal access to educational opportunities and their benefits. He said, "*Çokkültürlü eğitim, farklı kültürlerin anlaşılmasını ve herkese adil ve eşit öğrenim fırsatları sağlayan eğitim felsefesidir. Bence öğretim faaliyetlerini daha da kolaylaştıran bir yaklaşımdır.*" ("Multicultural education is an educational philosophy that supports understanding different cultures and providing justice and equal learning opportunities for all. I think it is an approach to better facilitate teaching activities") (Dr. Mehmet, first interview, March 7, 2016). Olcay and Gokhan provided definitions similar to that of Dr. Mehmet. They defined multicultural education as a means of providing equality for all students. Olcay stated, "*Çokkültürlü eğitim, birçok kültürün bir arada yaşadığı bir toplumda farklı kültürlerden bireylerin eğitilmesidir. Çokkültürlü eğitimde, tüm kültürler için eşit fırsatlar sağlanır ve öğrenciler diğer kültürlere tanıtılır.*" ("Multicultural education is the education of individuals from different cultures in a society where many cultures coexist. In multicultural education, equal opportunities are provided for all cultures, and students are introduced to other cultures") (Olcay, first interview, March 9, 2016). In addition, Gokhan defined multicultural education as "*çokkültürlü eğitim, öğrencilerin birden fazla kültüre sahip kişilerin var olduğu tüm ortamlarda fırsatlardan eşit olarak yararlanmasını sağlayacak bir eğitimdir.*" ("[multicultural education is] an education that will enable students to benefit equally from all possibilities in an environment where people with more than one culture exist") (Gokhan, first interview, March 7,

2016). Although Fatma briefly made note of several aspects of multicultural education, such as having respect and reducing prejudice, she essentially focused on the equality of diversity in the classroom. According to Fatma, multicultural education is

> *çokkültürlü eğitim, eğitim sistemindeki farklılıkları tolere eden ve eşit fırsatlar sağlayan bir yaklaşımdır. Çokkültürlü eğitim, eğitim görenlerin farklılıklarına saygı duymayı, önyargılarından kurtulmayı, farklı olanları kabul etmeyi ve bu farklılıkların insanların seçebileceği bir şey olmadığını kabul etmelerini sağlamalıdır.* (Fatma, first interview, March 1, 2016)

> ("[multicultural education is] an approach that tolerates differences in the education system and provides equal opportunities. Multicultural education should ensure that those who receive education establish and maintain a sense of respect for differences, discard their prejudices, accept those who are different, and recognize that these differences are not something people can choose.")

Final Definitions of Multiculturalism

At the end of the course, I conducted another semi-structured interview with each participant to learn his or her final thoughts about multiculturalism and multicultural education. Though there may be some similarities between the participants' initial definitions and their final definitions, some participants came up with slightly different definitions or expanded on their earlier definitions of multiculturalism. Based on these definitions, I created three themes: (1) tolerance, (2) cultural pluralism, and (3) creating a mainstream culture.

Unity in diversity. One participant, Fatma, defined multiculturalism as the "*birden fazla kültürün ve birden fazla kültüre sahip kişilerin barış içinde birlikte yaşaması ve etkileşimidir.*" ("interactions of more than one culture and people from more than one culture living together peacefully") (Fatma, final interview, June 17, 2016). Unlike her earlier definition, Fatma's final definition of multicultural understanding is rooted in unity. In addition, Fatma, referring only to the unity of differences in her first definition, refers to the importance of living in peace in her final definition. Another participant, Olcay, emphasized the importance of accepting differences as a normal thing. She defined the concept as "*Bir veya daha fazla kültürün birlikte yaşadığı ve*

birbirinin farklılıklarını normal insan farklılıkları olarak kabul ettiği bir yerdir." ("a place where one or more cultures live together and accept one another's differences as normal human differences") (Olcay, final interview, July 9, 2016). As she did in her first definition, Olcay based her final definition on the concept of unity. In her first definition, however, Olcay suggested specific differences, but in her second definition, she generalized by referring to humanity as a whole.

To create a strong definition, one participant, Rana, named many possible sub-cultures when making reference to differences. According to Rana, multiculturalism is

> *farklı ırklardan, dinlerden, dillerden ve kültürel gruplardan insanlar yaşamak, çalışmak, ticaret yapmak, siyasi hayata katılmak ve kültürel etkileşimde bulunmak için bir araya geldiğinde ortaya çıkan toplumsal çeşitlilik. Başka bir deyişle, farklı yaş, cinsel yönelim, engellilik, sosyal sınıf, etnik, din, dil ve kültürel özelliklere sahip kişilerin birlikte yaşadığı bir toplumdur.* (Rana, final interview, June 23, 2016)

> ("the societal diversity that occurs when people from different races, religions, languages and cultural groups come together to live, work, trade, participate in political life and engage in cultural interaction. In other words, it is a society in which individuals of different ages, sexual orientations, disabilities, social classes, ethnicities, religions, languages, and cultural characteristics live together.")

Rana was the only person who adhered to her first definition when providing her final definition. Both definitions suggest very similar understandings and are rooted in concepts such as respecting differences and living together.

Gokhan noted the importance of equality between two or more cultural groups, and he also made an important distinction between *creating a monotype* and *creating a mainstream culture*. Gokhan stated, "*Çokkültürlülük, kültürel çeşitliliğin olumlu, eşit memnuniyet ve övülmesi anlamına gelir. Çokkültürcülüğün savunucuları, farklı grupların asimilasyonuna ve tek tip bir topluma karşı olmalıdır.*" ("Multiculturalism refers to the positive, equal-gratification and glorification of cultural diversity. Advocates of multiculturalism should be opposed to the

assimilation of different groups and of a monotype society") (Gokhan, final interview, August 15, 2016). It is obvious that Gokhan expanded on his understanding of multiculturalism and thus expanded on his earlier definition. In his first definition, he referred to the coexistence of different cultures, and his later definition referred to multiculturalism as the equality of differences and being against assimilation politics.

Cultural pluralism. The second theme in this section is cultural pluralism. Two participants defined multiculturalism such that their definitions were categorized into this theme. One participant, Mete, mentioned that multiculturalism should not serve as a means of dividing the country. According to Mete, multiculturalism involves "*Çokkültürlülük, farklılıkların varlığını bir gerginlik konusu olmaktan çıkarıp, hepimizin ufkunu genişleten bir zenginlik duygusuna çevirmenin adıdır ve çoğulcu bir ortamda, birlikte yaşamanın hukukunu oluşturmaya çalışmaktır*" ("differences are not a sort of tension; it is the idea of considering all people in terms of cultural and moral richness such that our horizons are broadened and laws are formed via the pluralistic environment in which we live") (Mete, final interview, August 13, 2016). In his first interview, Mete's definition mostly had to do with respect for differences. However, at the end of the course, he added some new notions and understandings to his definition of multiculturalism, and he made it accountable for a pluralistic society.

In her definition, another participant, Ayse, focused primarily on resistance to assimilation. According to Ayse, multiculturalism means that

> *Farklı etnikler, diller, ırklar, dinler, ekonomik düzeyler, cinsel yönelimler gibi farklılıklar toplumun alt kültürleri olarak kabul edilir ve toplum onlara karşı duyarlı olur. Yani çokkültürlü olma durumunun sıfatlaşmış hali diyebiliriz. Asimilasyon politikalarına karşı ortaya çıkmıştır. Temel amacımız ise kültürel çeşitliliklerin yaşamasına ve güçlenmesine fırsat vermektir.*" (Ayse, final interview, June 22, 2016)

> ("Sub-cultures in society, such as those related to different ethnicities, languages, races, religions, economic levels, sexual orientations, are accepted and that

society is sensitized to them. We can say that it is a state of being multicultural. It has emerged against assimilation policies. Our main goal is to give cultural diversity the opportunity to grow strong and to thrive.")

Compared to her first definition, Ayse's final definition could be considered more controversial in terms of the topics it addresses such as sexual orientation and religion. She expanded on her definition of multiculturalism such that it came to be more than simply having respect. In her final definition, she noted that assimilation policies would not be helpful to Turkey; rather, accepting differences would help to make the country more culturally rich.

Creating a mainstream culture. In the final theme, two participants defined multiculturalism related to creating a mainstream culture within society. One participant, Harun, wrote that people could create a multicultural society without interactions between social and cultural groups. According to Harun, "*Alt kültürler (örneğin, ırk, cinsiyet, sosyo-ekonomik durum, yaşla ilgili olanlar) birbirleriyle iletişim kurmasalar bile, bir üst kültür yaratarak birlikte yaşayabilirler*" ("Even if sub-cultures (e.g., those related to race, gender, socio-economic status, age) do not communicate with each other, they can live together by creating a mainstream culture") (Harun, final interview, August 2, 2016). In his final definition, Harun thought that people should be gathered around a generally accepted mainstream culture regardless of their diverse backgrounds. According to the participant, communication is not necessary to create a common mainstream culture. His first definition noted primarily the importance of living together; however, he added to this the idea that, beyond living together, people should create a mainstream culture.

Another participant, Zeliha, believed that recognizing cultural differences is the best way to go about creating a mainstream culture within society. She defined multiculturalism as follows:

Birden fazla kültür kabul edilmelidir. Çokkültürlülük, ırk, dil, cinsel yönelim, cinsiyet, yaş, sosyal sınıf, eğitim, dini yönelim ve farklı kültür özelliklerine sahip bireylerin bir arada yaşamını sürdürmesidir. Diğer bir deyişle çokkültürlülük, toplumsal olguyu teşkil eden her bir mikro kültür unsurunun temsil edildiği ve aralarındaki ortak noktaların oluşturduğu bir karışıma denilmektedir. (Zeliha, final interview, July 13, 2016)

("More than one culture should be accepted. Multiculturalism is the recognition of various cultural elements, such as race, language, sexual orientation, gender, age, social class, education, religious orientation, and the continuity of the lives of individuals with different cultural characteristics. In other words, multiculturalism is a mixture of cultural elements that constitute a social phenomenon and is formed via the common values they share.")

Although Zeliha grounded both her first and final definitions of multiculturalism in the acceptance of existing groups of people in society, she was more specific regarding the different groups, such as those related to race, language, gender, and age, in her final definition. According to Zeliha, multicultural education is a concept that goes beyond "accepting differences in people; it is also a social phenomenon created by these diverse groups of people" (Zeliha, final interview, July 13, 2016).

Final Definitions of Multicultural Education

The findings related to final definitions of multiculturalism and multicultural education has been divided into three themes.

Beyond multilingualism and ethnic structure. One participant, Mete, noted that whether or not students come from the dominant culture in a society, they should have access to equal opportunities. According to Mete,

Çokkültürlü eğitim, eşit eğitim fırsatları yaratmak, okul ortamını öğrencilere göre organize etmek, kültürel özelliklere dayalı farklılıkları tanımak, farklılıkları normal kabul etmek ve saygı duymak ve bu farklılıklara hoşgörü göstererek farklı ırksal, etnik ve sosyal gruplardan gelen tüm öğrencilere verilen eğitimdir. (Mete, final interview, August 13, 2016).

("[Multicultural education is] an education given to all students from different racial, ethnic and social groups to create equal educational opportunities, to organize the school environment according to the students, to recognize

differences based on cultural characteristics, to accept differences as normal, and to respect and tolerate these differences.")

Mete stated that multicultural education calls for policies that enrich cultural awareness in schools. In both of his definitions, he mentioned the importance of diverse groups of people being able to live together.

Harun believed that this course provided him with an opportunity to see that multiculturalism and multicultural education do not only mean educating people who know more than one language. He said,

> *Derse başlamadan önce, çokkültürlülük ve çokdillilik benim için aynıydı. Artık farklılıkların bunlardan fazlası olduğunu ve daha önce farklılıklar olarak düşünmediğim bazı şeylerin gerçekten farklı olduğunu anlıyorum ve insanların farklarından bağımsız olarak birlikte eğitilmesini düşünüyorum.* (Harun, final interview, August 2, 2016).

> ("Before the course, multiculturalism and multilingualism were one and the same to me. I now understand that differences are more than this, and some things that I did not previously think of as differences are indeed differences, and people should be educated together regardless of their differences.")

As Harun mentioned, his new definition goes beyond the concept of "multilingualism," and he began to recognize that multicultural education is not only a means of bilingual education; rather, it also encompasses the many different aspects of diversity as it exists in society.

"*Çokkültürlü eğitim kavramının sadece etnik farklılıklara bağlı olmadığını; birçok şeye bağlı olabildiğini anladım.*" ("I understood that the concept of multicultural education is not only rooted in ethnic differences; it can depend on many things") said Olcay. She believed,

> *Belli bir toplumda gerçeği şekillendiren tek bir kültür yoktur. Ve çokkültürlü eğitim, öğrencileri kültürel farklılıkları anlamayı ve dolayısıyla bu farklılıklara ilişkin yanlış bilgilendirmeyi ortadan kaldırabilir.* (Olcay, final interview, July 9, 2016

> ("[There is] no single culture that can or should shape the truth in a given society. And multicultural education can effectively lead students to understand cultural differences and thus eliminate misinformation regarding those differences.")

95

Instead of defining multicultural education, Olcay talked about the possible functions of multicultural education in society. Thought she defined it in her first definition as providing equal opportunities for people associated with different cultures, her final definition consisted primarily of discussion regarding the elimination of misunderstandings regarding differences as a function of multicultural education.

Another participant, Zeliha, talked about how the structure of schools should change and how new policies should be made in order to support diversity in schools. She said:

> *Çokkültürlü eğitim yalnızca farklılıklara saygı göstermekle kalmaz aynı zamanda eğitim hizmetlerinde ve politikalarında bu farklılıkları hesaba katarak herkese hitap eden bir sistem oluşturmasını da içerir. Eğitim sistemini, okulun fiziksel yapısı, insanların fikirleri, kullanılan müfredat ve eğitim içeriğinden başlayarak farklılıkları göz önüne alan ve yeniden yapılandıran bir eğitimdir.* (Zeliha, second interview, July 13, 2016)

> ("Multicultural education not only has to do with respect for differences, but it also involves transforming educational services and policies so that they account for these differences and produce a system that appeals to everyone. It is an education that considers the differences and restructures the education system starting from the physical structure of the school, the ideas of the people, the curriculum used, and the content of the education.")

According to one participant, Rana, multicultural education has to do with more than racial and language differences. She said,

> *Bu kavram, yalnızca ırk veya dil farklılıklarını düşünmeme neden oluyordu. Yalnızca ırk, dil veya din ile ilgili farklılıkları öğretmekle değil, bunlarla birlikte, çokkültürlü eğitimin farklı bölümleri olduğunu öğrendim. Görüyorum ki, yaş grupları, cinsiyet ve cinsiyet yönelimi de çokkültürlü eğitimle ilgilidir.* (Rana, final interview, June 23, 2016)

> ("This concept used to make me think only of racial or language differences. I have learned, however, that there are different parts of multicultural education, not just teaching differences as they pertain to race, language or religion. I see that age groups, sex, and gender orientation are also related to multicultural education.")

She added new categories to her final definition. She said that multicultural education is not only for the people from diverse racial and language backgrounds; rather, she believed that

other differences, such as those related to age, gender, sex orientation, should be a part of education. However, she mentioned only what issues might be related to multicultural education; she did not fully define what the function of multicultural education is or how it would be implemented.

Explanation of cultural differences. Nalan believed multicultural education to be the best means of incorporating differences into the education system in order to create an environment conducive to teaching about cultural differences. According to Nalan, "*Çokkültürlü eğitim farklılıkları merak etmek ve onları eğitime uyarlamaktır*" ("Multicultural education is to wonder about the differences and to adapt them to education") (Nalan, final interview, July 2, 2016). Nalan's pre-course and post-course definitions are similar, but her final definition places greater emphasis on the importance of creating culturally diverse environments.

Gokhan made a distinction in his knowledge between the theoretical and practical foundations of multicultural education. He said:

> *Dersten önce, farklı kültürlere saygı, kültürler arası anlayış, hoşgörü gibi kavramları teoride ve pratikte bir miktar hakim olduğumu düşünsemde, bu dersten sonra bu kavramların ne kadar önemli olduğunu, özellikle eğitim noktasından baktığım zaman, ne kadar faydalı ne kadar gerekli olduklarını görme imkanı yakaladım. Tabi bu bakış açısı ile baktığımızda, Turkiye'de yaşanan bir çok soruna da, gerek siyasi gerek toplumsal, farklı bir bakış açısı da kazandırıyor size. Kültürlerarası çatışma yaşıyoruz, onların sebeplerini öğrenme açısından ve mümkün çözüm yollarını üretme açısından bu dersin bir temel oluşturacağını düşünüyorum.* (Gokhan, final interview, August 15, 2016)

> ("I thought I had some ideas about these concepts in theory and in practice in terms of respect for different cultures, intercultural understanding and tolerance, but since completing this course, I can see how useful and necessary these concepts are, especially when I look at the dimensions of education. Of course, when we assess this through this lens, we are able to better see the various political and social perspectives regarding the many problems that exist in Turkey. We are experiencing intercultural conflict, and I think that this lesson will serve as a good foundation upon which to learn the causes of the conflict and to generate possible solutions.")

Gokhan's more in-depth, post-course explanation of multicultural education referred back to some components of his previous definition. In addition, he believed that multicultural education might also be the best way to find solutions for social problems and intercultural conflicts that exist in Turkey.

Equal access to educational opportunities. The definitions of multicultural education have also been separated into a theme referred to as "equal access to educational opportunities". Ayse suggested that schooling components (e.g., curricula, teachers) should be arranged based on students' cultural differences such that all students are privy to the same educational opportunities. She said:

> *Uygulamalı bir kavram olan çokkültürlü eğitimin, okul müfredatları, eğitim stratejileri, hatta öğretmenler, öğrenciler ve ebeveynlerin birbirleriyle olan ilişkileri üzerinde olumlu bir etkisi olması beklenmektedir ve bu da eleştirel pedagoji ve adaletin demokratik temellerini desteklemektedir. Bu fikri benimseyen bir eğitimcinin ana hedefleri, kültürel farklılıklardan kaynaklanan eşitsizlikleri ortadan kaldırmak ve öğrencilerin kültürle arası olumlu davranışlar, perspektifler ve tutumlar geliştirmelerinde yardımcı olmaktır. Çeşitliliğe saygıya dayalı, toplumdaki çeşitlilik için daha fazla empati gerektiren bir felsefe.* (Ayse, final interview, June 22, 2016)

> ("Multicultural education, as an applied concept, is expected to have a positive impact on school curricula, educational strategies, even teachers', students' and parents' relations with each other, supporting critical pedagogy and democratic bases of justice. The main objectives of an educator adopting this idea are to remove the inequalities that stem from cultural differences and help the students to develop positive intercultural behaviors, perspectives and attitudes. It is a philosophy based on respect for diversity that requires more empathy for diversity in society.")

According to Ayse, multicultural education is a concept that involves encouraging students to assume positive attitudes with regard to diversity. Although her previous definition focused on the utilization of differences in education, her final definition included additional elements such as establishing intercultural understandings, empathy development, and promoting equality in education.

Finally, another participant, Fatma, notes that multicultural education is comprised of multiple dimensions that allow for equal educational opportunities. She defined multicultural education as a means of promoting "*hoşgörü ve eşitliği arttırmak, adalet ve empatiyi arttırmak, önyargı ve ayrımcılığı azaltmak için bireylere saygı duymaktır*" ("respect for individuals in order to increase tolerance and equality, improving justice and empathy, and reducing prejudice and discrimination") (Fatma, final interview, June 17, 2016). Fatma was the only participant who defined multicultural education very similarly before and after the course. However, her first definition centered on providing equal opportunities for diverse groups of people, while her final definition centered on reducing prejudice and creating empathy for diversity.

Expectations vs. Acquisitions

Research question 2. How have their experiences in the graduate course intersected and overlapped with their perceptions, beliefs, knowledge, understanding, and practices regarding multicultural education?

In this part of the research, I analyzed the data under the following categories: (1) views regarding the course content and (2) participants' expectations. For this part of the study, a focus group interview, fieldnotes, the course syllabus, and transcriptions of the final interviews serve as the sources for the findings. I then created a data Table 6 to better articulate the findings associated with the initial research question.

Table 5

Overview of the Findings for the Second Research Question

Research Question 2		Views regarding the course content		Expectations of the participants			
How do their experiences in the graduate course intersect and overlap with their perceptions, beliefs, knowledge, understanding, and practices regarding multicultural education?	**Theme(s)**	- Course materials		*Intersected Expectations*		*Differentiated Expectations*	
				Theme(s)	- New terms with regard to multiculturalism - Knowledge of multicultural foundations	**Theme(s)**	- Lack of experiences - Effectiveness of the course

Views Regarding the Course Content

For the second research question, participant views regarding the course content are addressed in the first part of the question. Here, the findings are gathered under one theme: (1) course materials. The course materials theme examines the articles and books the participants were required to read and discuss in the classroom as well as what the participants thought about those readings.

Before discussing the participants' thoughts regarding the course content, I would like to share how and why the course content was shaped as it was. According the course syllabus, the course content was chosen or designed so that it could serve the following purposes:

> [This course] equips candidates with in-depth knowledge on the emergence of multicultural societies and educational phenomena, globalization, social institutions of multicultural societies, and evolution in their educational policies; relationships between education and the law, multiculturalism, multiculturalism and education in the European Union; changing educational concepts among multicultural European societies during the process of European citizenship; multiculturalism and bilingualism in educational contexts; problems of bilingualism in education systems; and problems regarding the practices in multicultural education contexts. (course syllabus, Spring 2016)

As such, in accordance with the course syllabus, the course readings covered many aspects of multiculturalism and multicultural education. Table 7 shows the required course materials for the course.

Table 6

Required Course Materials

Material	Title	Original language of the material	Author
Book	*Culturally Responsive Teaching 2nd Edition*	English	Geneva Gay
Book	*Introduction to Multicultural Education*	English	James Banks
Book	*Debates and applications of multicultural education in the World and Turkey*	Turkish	Hasan Aydin
Book	*Les Identités meurtrières (In the Name of Identity: Violence and the Need to Belong)*	French	Amin Maalouf
Book	*Intercultural Education – Examples of Turkey and Germany*	Turkish	Hasan Coskun

Course materials. The instructor of the course required the aforementioned books as course readings. All of the course materials were written in Turkish or translated into Turkish. While foreign authors or scholars wrote two of the books, Turkish scholars wrote the other three. However, most of the course reading assignments came from the translated version of James Banks' *Introduction to Multicultural Education*. In addition, the course instructor provided some of his own articles and conferences' proceedings as course reading materials. According to the

participants, the most memorable readings came from Banks' book and an article written by Bennett related to intercultural sensitivity (focus group interview, May 30, 2016).

Based on the readings, some participants mentioned that the translated version of *Introduction to Multicultural Education* is the best source to teach the foundation of multicultural education and learn some applications of multicultural education in other countries. For instance, one participant stated, "*Bu kitabın çevirisi literatüre çok büyük katkılar sağlamıştır.*" ("The translation of this book has made a huge contribution to the literature") (Nalan, focus group interview, May 30, 2016). Another participant agreed with her and noted, "*Okuduğumda okulda ne yapılması gerektiği konusunda çok sayıda örnek verildiğini düşünüyorum. Kitapta, ülkemiz için uygulayabilecğimiz, bu ders boyunca tartıştığımızdan daha fazla örnek daha vardı.*" ("I think there were many examples in that book about what to do at school. There were more examples that could be applied in our country than we discussed throughout this lesson") (Olcay, focus group interview, May 30, 2016). Olcay believed that the course provided fewer examples of the possible applications of multicultural education in Turkey. She said that the information was always presented as theory, and that posed a problem for her, as she understands that if she was unable to determine how to implement it in practice, she might have a problem in the future. However, another participant, Harun, disagreed with Olcay; he thought that the course offered sufficient examples of how to put multicultural education into practice in the classroom. According to Harun, course discussions, the instructor, and the readings provided an abundance of examples about "what we should do when we encounter a situation related to issues of diversity" in a classroom environment (focus group interview, May 30, 2016).

In addition, some participants believed that course readings helped them to learn a number of important concepts and theories related to multicultural education. For instance, Ayse thought that she learned more conceptually; she knew some concepts related to multicultural education before the course, but she was able to learn new concepts from the course with which she was no familiar in detail (focus group interview, May 30, 2016). Another participant, Fatma, was more specific about what exactly she learned throughout the course. She stated, "*En çok öğrendiğim iki şey, maruz bırakma ve iletişim yollarıydı. Çocuğu farklılıklara maruz bırakacağım ve onlarla başkalarıyla iletişim kurmaya yardımcı olacağım. Bunlar öğrendiğim en temel stratejilerdi.*" ("Increasing exposure and communication ways were the two things I learned most. I will expose the child to differences, and I will help them to communicate with others. These were the most basic strategies I learned") (Fatma, focus group interview, May 30, 2016). Most participants agreed with Fatma and said that the course materials help them primarily to learn new concepts related to multiculturalism and multicultural education.

Expectations of the Course

Examining participants' expectations of the course, it is necessary to again state the purposes of the course or what the course expected to achieve. The course aimed to help participants to achieve the following learning outcomes:

- Explain the aims, foundations, and reasons for multicultural education
- Explain multicultural education paradigms
- Explain the components and dimensions of multicultural education
- Explain the content organization approaches of multicultural education
- Express the personal qualities of people who will conduct multicultural education
- Explain the characteristics of appropriate learning contexts for multicultural education
- Critique curriculum in terms of multicultural education
- Propose suggestions regarding the problems of multicultural education. (Course syllabus, Spring 2016)

Even if some of the course goals seem too general or include too-general concepts related to multiculturalism and multicultural education, some of the participants' expectations regarding the course were satisfied. However, there were times when participants' expectations did not correspond to the course goals; and at the end of the course, participants noted that some of their expectations were not met.

Expectations that intersected with the course goals. I examined participants' expectations that intersected with the course goals as well as possible outputs at the end of the course. Participants' expectations that intersected with course goals were divided into the following two themes: (1) new terms related to multiculturalism and (2) knowledge of multicultural foundations.

New terms with regard to multiculturalism. According to Olcay, this course has been of value to her in accordance with its purpose. She stated,

> *Dersi almadan önce benzer bir ders almadım. Çokkültürlü eğitim dersinin bölümde önerildiğini duyduğumda, farklı sınıfların aynı sınıfta nasıl birlikte yönetileceğini düşündüm. Benzer şekilde, çokkültürlülüğü sadece ırk açısından düşündüm, bu yüzden kursun farklı ırklardan oluşan bir sınıfın nasıl yönetileceği ile ilgili bilgi sağlayacağını düşündüm. Ancak bu ders sayesinde çokkültürlü eğitim ile ilgili farklı kavram ve terimleri tanıdım.* (Olcay, focus group interview, May 30, 2016)

> ("Before I took the lesson, I have not taken such a course. When I heard that the multicultural education course was being offered in the department, I thought about how the different classes would be managed together within the same classroom. Similarly, I thought of multiculturalism in terms of just race, so I thought the course would provide information regarding how to manage a class full of students of different races. Through this course, however, I became familiar with different concepts and terms related to multicultural education.")

Similarly, Zeliha claimed that the course provided some necessary information about multiculturalism and differences in education; however, she believed that the course still needed to better enable students to increase their knowledge regarding the issues discussed. Zeliha continued,

104

Öğrenmek istediğim şeylerden bahsediyorduk. Kültürel boyutlar, bir kişinin kültürlerinin etkisi, kültürün kişiliğe etkisi ve bir toplumun kültür üzerindeki etkisi gibi konular ayrı ayrı incelendi. Elbette, bu konularla ilgili biraz daha derinlemesine bilgi sahibiyiz, ancak bu, ders boyunca tamamen konuları öğrenebildiğimiz anlamına gelmiyor. Toplumdaki farklılıkların mevcut durumu ve eğitimin kültürel farklılıklara göre yeniden tasarımı gibi konularda dersin eksik olduğunu düşünüyorum ve bunu zamanla ya da tecrübe ederek çözebileceğiz. (Zeliha, focus group interview, May 30, 2016)

("We were talking about things that I wanted to learn. Cultural dimensions, such as the influence of a person's cultures, the influence of a cultural personality, and the influence of a society on culture, were examined separately. Of course, we have a little more in-depth knowledge regarding these topics, but that does not mean that we were able to learn about the topics completely over the duration of the course. I also think that the course was lacking with regard to issues such as the current status of differences in society and the redesign of education according to cultural differences, and we will be able to address this by reading about it over time or by gaining experience while in the teaching profession.")

In our final interview, Zeliha also said that the multicultural education course was helpful in that it suggested the idea of implementing a new structure in education. Before the course, she had considered multiculturalism only in terms of differences, but now, after the course, multiculturalism meant more to her. Further, she stated that she believed that the Turkish educational system is in need of new structuring with regard to its educational policies and services if it is to provide multicultural education. She said,

Üniversitelerden ilköğretim okullarına, fiziksel yapıdan anlayışa kadar yeniden yapılanma olmalıdır ve kullanılan müfredatta içerik kadar değiştirilmelidir. Buna ek olarak, son zamanlarda inançlarımdan bazılarının kaymış olduğunu ve ters yönde ilerlediğini fark ettim. Çokkültürlü eğitimin dikkate alınması gerektiğine inanıyorum. İnsanlar hakkında önyargılarım olmadı. Zaten iyi bir eğitim almak, ülkenin tüm fırsatlarından yararlanmak ve birlikte yaşamak gibi konuları düşündüm. Fakat ülkemizdeki son üzücü olaylar göz önüne alındığında ve bu olayları belli gruptaki insanların yaptıklarını düşündüğümüzde bazı milliyetçi duygular arttı. Elbette, çokkültürlülüğe olan inancım, ders nedeniyle değil, bu olaylar yüzünden azalmıştır; inançlarım, ülkedeki sertliklerin bir sonucudur. (Zeliha, final interview, July 13, 2016)

("There must be restructuring from universities to primary schools, from physical construction to understanding, and the curriculum used should be changed as much as the content. Additionally, I have noticed recently that some of my beliefs

have shifted and have gone in the opposite direction. I believed that multicultural education should be considered. I did not have prejudices about people. I already thought about issues such as getting a good education, benefiting from all the opportunities of the country, and living together. But considering the recent sad events in our country, some nationalist feelings have increased as we think about what some groups of people have done. My belief in multiculturalism has diminished, of course, because of this decline, not due to the course; my beliefs are a result of the hardness of the country.")

Rana believed that learning, evaluation, and discussion of concepts related to multiculturalism and multicultural education contributed tremendously to her knowledge; she also credits the course readings for enhancing her knowledge. She stated that this course allowed her to understand racial, linguistic and religious matters more so than she had been able to previously. However, Rana said that she was still suspicious regarding some issues such as those involving sexual preferences. *"Cinsel yönelim konularının okullarda öğretilmesinin gerekli olduğu konusunda çeşitli şüphelerim var. Öğretmenlerin bu konuları öğrettiklerinde hata yapabileceklerine inanıyorum çünkü bu konular çok hassas ve ayrıntılı bir inceleme gerektiriyor"* ("I have various suspicions that the issues of sexual orientation should be necessary to teach in schools. I believe that teachers can make mistakes when they teach these topics because these subjects require very precise and detailed study") (final interview, June 23, 2016). Rana believed that teachers much approach topics such as those involving issues of sexual preference with caution, and as such, she believed that teachers must become familiar with these topics in detail before attempting to teach them.

Knowledge of multicultural foundations. According to Mete, the graduate course provided a theoretical foundation of multiculturalism and multicultural education. He stated,

> *Ders öncesi çokkültürlülük ve çokkültürlü eğitim açısından aklıma gelen şeyler vardı. Görüşlerim tersine çevrilmedi, aksine teorik bilgi kazandım. Dersi aldığımdan beri empatimin arttığını düşünüyorum. Bu teorik bilgilerin gelecekteki uygulamalarımıza katkıda bulunacağını düşünüyorum. Profesör, bu dersin teorik açıdan lisansüstü seviyede öğretilmesi gerektiğini ve pratik kısmı almayacağımızı söyledi. Bununla birlikte, uygulama ile ilgili biraz daha detaylı olabilirdi. Bence*

bu önemli, çünkü bunu öğretimde nasıl uyguladığım giderek daha önemli hale gelmektedir. (Mete, final interview, August 13, 2016)

("There were things that came to my mind in terms of multiculturalism and multicultural education before the course. My views were not reversed, but I did gain theoretical knowledge. I feel that my level empathy has increased since the course. I think that theoretical knowledge will contribute to my future practice. The professor said that this course should be taught at the graduate level via the theoretical perspective and that we should not take the practical part. Nevertheless, there could have been some more detail regarding practice. I think that this is important because how I apply this to my teaching is becoming increasingly important.")

Another participant, Fatma, claimed that this course contributed greatly to the theoretical foundation of multiculturalism. She said that she learned more about the concepts she had heard previously, but this course forced her to make sense of them and to examine more closely how they were related to multiculturalism. According to Fatma, another advantage of this course was the readings. She thought that the vast majority of the articles and books recommended by the course teacher were not oriented toward practice, but they made a great contribution to her knowledge base as they provided theoretical information. She said,

Arkadaşlar bunun nasıl uygulanacağına pek fazla şey öğrenmediğimizi söyleyebilirler, ancak akademik olarak düşünmeliyiz çünkü eğitim yönetimi bölümündeyim. Sınıf öğretmenlerinin bunu nasıl uygulayacakları konusunda bir çok örnek göremediğimiz kötüydü, ancak yönetim bölümünden gelen öğretmenlere iyi geldi. (Fatma, final interview, June 17, 2016)

("Friends might say that we did not learn much about how to put this into practice, but think more academically because I am in the educational management department. It was bad that we did not see many examples of how classroom teachers would put this into practice, but it was good for those coming from the management department.")

Harun is also another student who was a part of the educational management department, and he agreed with Fatma. According to Harun, this course was more of an academic proficiency, and it was sufficient enough. Because the books read had been translated, Harun

believed that they were a bit lacking. He also thought that the lesson could have been more interesting, but it was productive nonetheless. He stated,

> *Öğretmenin bakış açısıyla, derslerimizi her bir çocuğun farklı, her birinin benzersiz olduğuna inanarak hazırlamaya çalıştık. Bu dersten önce, çocuklar arasındaki farklılıkların farkındaydık, ancak bu ders bize okullarda ve toplumda genel olarak var olan farklılıkları öğrenmemizi sağladı.* (Harun, final interview, August 2, 2016)

> ("From the teacher's point of view, we have tried to prepare our lessons based on the belief that each child is different, each is unique. We were aware of differences among children before this class, but this course allowed us to learn about differences that exist in schools and in society in general.")

Nalan believed that the course gave her the support she needed to make her classroom instruction more efficient for the children who speak a language other than Turkish. She argued that this was useful for her, as it allowed her better to understand how to teach children with different language skills in order to get them more interested in the classroom. According to Nalan, teachers should be aware of students' language differences so that they can teach with those differences in mind. She said, "*Bir çocuğun Türkçe dışındaki bir dilde konuşması durumunda, en azından o dili bilen başka bir sınıftan birisini bulmanın ve bu çocuğun katılımını en üst düzeye çıkarmak için tercüme ettirmenin gerekli olduğuna inanıyorum.*" ("When a child speaks a language other than Turkish, I believe it is necessary to at least find someone from another class who knows that language and to translate for that child in order to maximize his or her participation") (Nalan, final interview, July 2, 2016). She said that this kind of thinking would greatly affect her class in the future. In addition, she sees this course as important in that has enabled her to recognize that the concept of gender is also a separate culture. Moreover, she noted that this course was important in terms of gaining different perspectives and increasing her capacity for empathy.

Gokhan is another participant who claimed that the multicultural readings in the class had a positive effect on him. According to Gokhan, course participants also served as major sources of learning, and they were of great value to him. He stated,

> *Farklı branşlardan, şehirlerden, sosyo-ekonomik durumlardan gelen arkadaşlardan sınıf içi tartışmalardaki fikirleri çokkültürlülük öğrenmede çok yararlıydı. Yapılan sunumlar sayesinde, her katılımcı kendi konusunu ayrıntılı olarak keşfedebildi ve bulgularını her boyutta sınıfta açıklayabildi. Katılımcıların çokkültürlülüğe ilişkin konularda çok ayrıntılı bilgi sunduğuna inanıyorum.* (Gokhan, final interview, August 15, 2016)

> ("Ideas that come from friends from different branches, from cities, from socioeconomic situations, in classroom discussions were of great benefit in terms of learning multiculturalism. Thanks to the presentations presented, each participant was able to explore his or her own subject in detail and explain their findings in class with regard to every dimension; I believe that the participants contributed very detailed information regarding issues related to multiculturalism.")

Ayse noted that she enjoyed taking this course and was always interested in issues of multiculturalism and peace education, but she is not sure that these concepts were taught in a detailed or profound way. She stated that she is always lacking in knowledge regarding practices related to multicultural education and intercultural education, and she acknowledged that her background information was inadequate. Ayse gave more detailed information about the achievements of this course, and she summarized her thoughts as follows:

> *Çokkültürlülük ile ilgili terimlerin çoğunun anlamını bilmiyordum. Ulusal ve uluslararası literatüre giren eserlerin çoğunu bilmiyordum. Özellikle Türkiye'de çokdillilik - bu kavram eğitimde nasıl uygulanır? Bir öğretmen olarak çokkültürlülük, çokdillilik ve çokkültürlü eğitim kavramları sorulduğunda cevap veremezdim. Dürüst olmak gerekirse, kendi fikirlerim, yanılgılarım yüzünden bu düşüncelere tamamen karşı durumdaydım. Şimdi bu kavramların temellerinin ne kadar önemli olduğunu gördüm ve şu anda onlara tam destek veriyorum.* (Ayse, final interview, June 22, 2016)

> "(I did not know the meaning of many of the terms related to multiculturalism. I did not know about most of the work that had gone into the national and international literature. Especially multilingualism in Turkey – how is this concept applied to education? I would have been unable to respond if, as a teacher, I were asked about the concepts of multiculturalism, multilingualism, and

multicultural education. Honestly, I totally disagreed with these ideas because of my own misconceptions. I have now seen how important the foundations of these concepts are, and I fully support them now.")

Expectations that differentiated from the course objectives. In this part of the research, I examined participants' expectations that differentiated from the course aims. Participants' differentiated expectations were divided into the following two themes: (1) lack of experience and (2) effectiveness of the course.

Lack of experience. Some participants commented that the course did not fully met their expectations, and the participants made some recommendations regarding how the course might have better served them. For instance, Rana predicted that this course would provide some sort of activities in the field in order to support children's and parents' understanding of diversity, or that would affect or shift those target groups misunderstandings of multicultural issues. However, the lack of practices in the field prompted her to think about the effectiveness of the course. She said,

> *Dersin ilk kuramsal safhasını tamamladıktan sonra öğrenmeyi öğrencilere nasıl uygulayabileceğimi, öğrencilerime nasıl destek olacağımı ve çokkültürlü bakış açıları kazanmalarına nasıl yardımcı olacağımı ya da kendi ev ortamlarından kaynaklanan görüşlerini nasıl değiştirebileceğimi anlamayı bekliyordum. Bununla birlikte, sınıfta çokkültürlülüğü nasıl uygulayabileceğim sorusu hala geçerli: bu tür aktiviteleri, teorik kısımdan sonra yapsaydım çok daha etkili olurdu.* (Rana, focus group interview, May 30, 2016)

> ("After I completed the first theoretical phase of the course, I was expecting to understand how I would be able to apply my learning to students, how I would be able to support my students and to help them to gain multicultural perspectives, or how I would be able to change their views that stem from their home environments. However, the question of how I can practice multiculturalism in the classroom is still staying in the place… such activities would be much more effective after the theoretical part if I did these activities.")

Mete and Nalan also claimed that this course did not really support them in terms of teaching them how to teach diversity in the classroom or how to educate people who come from minority groups in Turkey. Mete said,

Çokkültürlü insanların empati ve açıklık gibi kişisel özelliklerini göz önüne aldık; öğrendik, ancak içeriği nasıl oluşturmamız gerektiği veya içeriğin nasıl aktarılacağını hala tamamen bilmiyoruz. İnsanları bu konularda nasıl açacağımızı veya sosyal olarak geliştireceğimizi bilmiyoruz. Buna ek olarak, farklı geçmişlerine sahip olan diğer insanlarla iletişime geçerek, dersin belirtilen amacına daha iyi hizmet etmesini sağlardı. (Mete, focus group interview, May 30, 2016)

("We took into account the personal qualities of multicultural people such as empathy and openness; we learned them, but we still don't know entirely how we are supposed to create content or how to transfer that content. We do not know how to make people open to these issues or to social development. Additionally, we should have communicated with other people whose diverse backgrounds would have helped the course to better serve its stated purpose.")

In addition, Nalan specified the target groups that should be contacted during the class sessions in order to enhance course outcomes. According to Nalan, instead of only interacting with or learning from participants in the classroom, we should have contacted individuals associated with different languages, religions, age groups, races, and sexual orientations, if possible. She advocated that if this opportunity was provided as a course purpose, the participants in the classroom might have developed more empathy with regard to what it means to be different in the society (Nalan, focus group interview, May 30, 2016).

Without interacting with members of all groups in a given society, Fatma said that there were only a few examples of how to apply multicultural education that stuck with her. According to Fatma,

Çokkültürlülük hakkında duyduğumuz birkaç örnek sadece akıllarda kalmıştır. 'Dersimde ne kullanabilirim?', 'Nerede kullanabilirim?', 'Bu yöntem nerede çalışabilir?', 'Çokkültürlülük konusunda ne yapabilirim?', ' Ne çeşit etkinlik oluşturabilirim?' gibi konulara örnekler daha akılda kalıcı olurdu. (Fatma, focus group interview, May 30, 2016)

("A few examples we have heard about multiculturalism have remained unforgettable so far. If there had been more examples, such as 'What can I use in the course?', 'Where can I use it?', 'Where can this method work?', 'What can I do about multiculturalism?', 'What event do I create?' the examples would have been more memorable.")

Effectiveness of the course. Other participants also question the effectiveness of the course. Ayse mentioned that the target of the course structure was not clear and that students in the class might not be able to clearly state the purpose of the course. Ayse stated,

> *Örneğin, geçen haftanın konusu kültürlerarası öğrenmeydi ve öğrenme denince öğretmenler ya da okul aklıma gelir. Bu noktada yöntem teknik üzerine hiç konuşmayıp hadi geçelim dendi ki, benim kültürlerarası öğrenmeden kastım oydu, informal öğrenmeler zaten kendiliğinden gerçekleşiyor, biz onlara müdahalede bulunamıyoruz. Zaten kendi başına informal öğrenme ile uğraştık, ancak formal öğrenme ile daha çok etkileşime girmeliydik. Öğretmenlerin dersliklerinde kullanabilecekleri daha pratik uygulamalar görmek isterdim. Konu net değil - Bu dersin amacı nedir? Ders, öğretmenler için mi veriliyor, çocukları eğitsin diye, yoksa sosyoloğa mı veriliyor konuya hakim olsun diye. Orda bir sorun vardı bence.* (Ayse, focus group interview, May 30, 2016)

> ("For instance, last week's topic was intercultural learning, and when we say learning, teachers or the school directly come to mind for me. At this point, I did not talk about the technique at all, so I thought I'd go through it, and I was intending to put into practice intercultural learning. We are already engaged in informal learning on our own, but we needed to engage more with formal learning. I wanted to see more practical applications that teachers can employ in their classrooms. The subject is not clear – what is the purpose of this course? Is the course taught so that teachers can better teach children, or is it taught so that teachers can become sociologist, or so that they can master the subject?")

Harun expected that this course would provide sufficient examples regarding instructional strategies that support diverse students in the classrooms. Instead, he claimed that they learned about the characteristics of multiculturalism and diverse people.

Participants' Multicultural Practices

Research question 3. In what ways will these understandings of multicultural education help teachers and teacher candidates in Turkey in their pedagogical practices in classrooms?

For this examination, the findings' themes are associated with Banks' dimensions of multicultural education. These themes are: (1) equal pedagogy, (2) content integration, (3) empowering school culture and social structure, (4) knowledge construction, and (5) prejudice reduction. For this part of the study, exams and fieldnotes serve as the sources of the findings.

The following Table 8 shows the findings structure of the second research question.

Table 7

Overview of the Findings for the Third Research Question

Research questions 3		Dimensions of Multicultural Education	
In what ways will these understandings of multicultural education help teachers and teacher candidates in Turkey in their pedagogical practices in their classrooms?	**Theme(s)**	Content Integration	**Sub-theme(s)** - Contribution approach - Additive approach - Transformation approach - Social action approach
		Knowledge Construction	
		An Equity Pedagogy	
		Prejudice Reduction	
		Empowering school culture and social structure	

According to James Banks, using these dimensions in classroom practices helps teachers to unify the classroom culture. Examination of the participants' understandings of multicultural education through these dimensions is the best way to see how teachers and teacher candidates currently support or will support instructions in their culturally diverse classrooms and schools.

Dimensions of Multicultural Education

Content integration. The first dimension of multicultural education is content integration. During class discussions, participants came up with some possible means of integrating into the curriculum diverse issues. The majority of participants agreed that the practice of multicultural education in Turkey should include content integration that begins by integrating global values and then moves toward integrating more localized values. Especially with regard to mathematics and science courses, the participants thought that it was better to introduce scientists who are universally accepted in order to start teaching *acceptance of other*

cultures. The participants also thought that it was easy for Turkish schools to establish multicultural education through the teaching of universal values. It was emphasized that it may be easier to do this in courses such as science, mathematics, physics, chemistry, and biology; however, it was noted that there might be some problems trying to incorporate this means of teaching in social studies and similar courses. Further, participants stated that there would be no problems integrating global or universal values and moving toward local values, but beginning with local values would create problems (fieldnotes, March 14, 2016).

In addition to the classroom discussions, the course instructor asked a question in the exam to assess the application of dimensions of multicultural education and the knowledge of participants about these dimensions. This question asked participants to describe what they think about these dimensions, what they have done, or what they can do in their classrooms and school settings. As a result of the analysis, the participants' definitions and samples of each dimension were examined and findings of each participant were obtained. Table 9 shows the summary of their understandings of content integration as the first dimension of multicultural education, and it also shows how this approach has been applied in some of their classrooms or curricula.

Table 8
Summaries of Participants' Understandings of Content Integration

| Participants | Content Integration | |
	Definitions & Aims	*Examples from curricula and their classrooms*
Ayse	• Exemplifying of different cultures • Combination of cultural elements into curriculum	Lives of world-known scientists, art products
Mete	• Adding names of cultures into curricula • Using cultural diversity	Using refugees' cultural background in the class
Nalan	Integration of art products • Recognizing differences and accepting	Art products, cultural melodies

	them	
Gokhan	• Using different languages • Describing a subject within two languages	Integration of different languages into curriculum
Rana	• Providing examples from various cultures and groups • Increasing the understanding of differences	Dramas about eating habits
Zeliha	• Using hidden curriculum with cultural elements • Using data and samples of various cultures	Creating classroom rules within two languages for the integration of refugees
Fatma	• Providing cultural samples • Explanation of cultural differences by using cultural elements	Preparing visual materials
Olcay	• Integrating civic heroes of different cultures • Increasing the level of learning with enjoyable way	Talking about heroes in Turkish and other cultures
Harun	• Preparing cultural elements • Presentation cultural differences	Providing foods from different cultures

According to Mete, content integration is "*öğretim sürecinde öğretmenin kullanacağı kültürel çeşitlilikle ilgili içerik ve örneklerle ilgilenir. Öğretmenin dersin içeriğine farklı kültürler adına yaptığı eklemeleri içerir.*" ("interested in content and examples of cultural diversity that the teacher will use in the teaching process. This involves teachers adding content to their courses on behalf of the different cultures") (Mete, exam question #3). Mete believed that because Turkey has accepted roughly 4 million Syrian refugees, it is more important than ever for teachers to consider this dimension of multicultural education. He recommended that teachers who have Syrian students might use some examples that come from the refugees' own culture. For instance, in art classes, while teachers are talking about Turkish designers or painters, they might also provide the names of some famous artists and designers from Syria.

Another participant defined this dimension as "*Öğretmenlerin farkı kültürler hakkında örnek bilgi ve becerileri, günlük ders anlatma süreçleri ile birleştirilmesini ifade eden boyuttur.*"

("a dimension expressing the fact that teachers are exemplifying knowledge and skills from different cultures and combining them in the classroom") (Ayse, exam question #3). Ayse believed that, as a classroom teacher, application of this dimension would be possible if the instructor provided appropriate samples from different cultures. For example, in mathematics or in science classes, this might involve sharing interesting information about the life of a scientist from a different culture. It could also involve providing students with interesting information about life in different cultures such as how people who are a part of other cultures dress. In music lessons, Ayse thought that she could make students aware of cultural differences by having them listen to different cultural melodies and by asking if and how the melodies are similar to melodies that are a part of their own culture. Further, Ayse stated that by integrating content via an interdisciplinary approach, students might be better able to approach life and life events using a holistic approach. She also noted that she had the ability to introduce carefully considered content by introducing different cultures in Turkish language classes. Similarly, Nalan also believed that integrating art products and different melodies into the curriculum, especially in elementary classrooms, would help children to easily recognize the differences and accept those differences as normal. Nalan defined content integration as "*Türkiye'deki kültürlerin bir derste öğretimi ve bu kültürleri açıklamak için sanat ürünlerinin kullanılmasıdır.*" ("teaching cultures in Turkey in a course and using examples of art products in order to explain these cultures") (Nalan, exam #3).

Fatma and Harun had parallel definitions of content integration. While Fatma defined it as "*Konunun açıklaması sırasında farklı kültürlerden örnek sunumudur*" ("the presentation of examples from different cultures during the explanation of the subject"), Harun described it as "*Öğretmenlerin konuları açıklarken içeriği farklı kültürlerden örneklerle sunmasıdır*" ("teachers

explain the topics, as they prepare to present new content with examples from different cultures") (exam #3). As seen in both definitions, the participants defined content integration as instructing students in part by providing or teaching them cultural examples associated with various different cultures.

Zeliha had different thoughts about the content integration dimension of multicultural education. According to the Zeliha, teachers must create a hidden curriculum. She wrote that content integration is "*Öğretmenin kendi konu alanının içerdiği ilke ve genellemeleri sunması için, çeşitli kültür ve grupların verileri ile örneklerini kullanmasıdır*" ("the teacher's use of the data and samples from various cultures and groups in order to present the principles and generalizations pertinent to his or her subject area") (Zeliha, exam #3). She went on to say, "*Yani, içeriğin alana gizil şekilde entegre edilmesi boyutudur*" ("I mean, it's the dimension of being integrated into the curriculum in a subtler, hidden way") (Zeliha, exam #3). Zeliha stated that there are students from Syria in her classroom, and after she asked these students about their cultural characteristics and behaviors, she reorganized the content of her class. She said that she sought to create and teach intercultural lessons, which involved Zeliha providing her class with examples of her own as well as examples given by Syrian students. She discovered that it is beneficial to include the knowledge she gained from her Syrian students, and finds it helpful to share or include one of their cultural examples for each of her own cultural examples she shares in class. For instance, during the first weeks of school, Zeliha created a list of classroom rules and turned them into a presentation, which she shared via the computer screen. When making her list of rules, she was sure to include, to the side, Arabic equivalents for each rule. She said that she also added pictures of Syrian children next to the students' pictures in the presentation in order to be sure to address or include all of the students in the class. Since the multicultural

education course, she received during Spring 2016 has increased her sensitivity to diversity, Zeliha has begun to consider more cultural differences when putting together presentations or choosing poems that are displayed on the computer screen. Zeliha was delighted to see that diversity in the classroom added to the richness of the classroom, and she was pleased that her students developed positive attitudes toward their Syrian classmates. She pointed out that this outcome is dependent on the instructor's ability to create the right atmosphere in the classroom and to integrate the cultural objects into class content.

As an English language teacher, Gokhan associated the definition of content integration to the teaching of different languages by using children's own languages and other foreign languages to introduce subjects or describe a topic. He asserted that by integrating different languages into the content, children would learn that there are other languages, and children accept these differences by saying, "*Başka diller de vardır*." ("There are other languages"), instead of saying, "*Benim dilim en iyisidir*" ("My language is the best") (Gokhan, exam #3). Another participant, Rana, defined content integration by stating, "*içerik entegrasyonu, çeşitli kültür ve gruplardan örnekler vererek temel ilke ve teorileri açıklar*" ("content integration explains basic principles and theories by providing examples from various cultures and groups") (Rana, exam #3). Rana suggested that a teacher might achieve content integration by introducing students to stories about the eating habits of people from different cultures or by bringing to class traditional foods from different regions or different cultures. In this way, she believed that children would learn by watching one another.

Finally, Olcay described content integration as "*farklı kültürlerin sivil kahramanlarını eldeki konuyla uygun bir şekilde bütünleştirmektir*" ("integrating civic heroes of different cultures appropriately into the subject at hand") (Olcay, exam #3). She believed that it is

essential to introduce these heroes to the students in order to make learning more enjoyable and thus to increase their level of learning. Olcay pointed out that she always talked about the heroes in the Turkish stories she shared in her class, but she was also sure to talk about the heroes from stories that originated in other countries. Olcay discovered that teaching her students about different folk heroes enabled them to valuable knowledge regarding other cultures. According to Olcay, implementing content integration is straightforward in Turkey because Turkey is a country that is comprised of many cultures, and there are many heroes that are a part of these cultures.

At this point, defining only the dimension of content integration was insufficient to demonstrate how the teachers would go about implementing this dimension in their teaching. For this reason, students were asked to explain how a teacher might integrate content and how they could apply this concept in their own classes and in their schools. They were asked to provide examples and explanations. These examples have been reviewed through a lens shaped by James Banks' "approaches to content integration," and I noted the examples in the report. First, these approaches include: (a) additive approach, (b) contribution approach, (c) social action approach, and (d) transformation approach. The definitions of these approaches have been provided in the literature review part of this study, but they are provided here as well. The *contribution approach* notes that "content about ethnic and cultural groups is limited primarily to holidays and celebrations." When using the contributions approach, teachers generally use heroes, holiday celebrations, and discrete cultural components. The *transformation approach* deals with changing "the canon, paradigms, and basic assumptions of the curriculum and enables students to view concepts, issues, themes, and problems from different perspectives and points of view." According to Banks (2008), this approach is intended to help teachers to design their curricula to

119

help students to internalize the actions of people from diverse backgrounds. Applying this approach to the curriculum provides an opportunity for students to become more critical thinkers and to develop skills that will confirm what they have learned from the course. The *social action approach* helps the teacher "to enable students to pursue projects and activities that allow them to make decisions and to take personal, social, and civic actions related to the concepts, problems, and issues they have studied" (pp. 47-49). Within this approach, teachers allow students to be more thoughtful with regard to social change and to become more reflective.

The contribution approach. This approach, which Banks described as the first step, was first discussed during the fourth week of class, and this gave participants the opportunity to share their ideas regarding it. The students agreed that the practices in Turkey regarding this approach were applied primarily in Turkish and life sciences courses textbooks. It is stated that the implementation of this approach is generally most recognizable as short texts describing any cultural concept, historical event or geographical information; these short texts are placed between the main larger texts that make up the bulk of the textbook. However, according to the participants, most of these texts are not read or are given only a cursory look such that applications of this dimension are limited to the examples given by the teacher. When the teacher does not inform the students about a given culture's most common features while discussing the culture, then, as the participants noted, there is really no application of this approach occurring (fieldnotes, March 14, 2016).

Six participants provided examples to explain how this approach can be applied to the curriculum or how they apply it in their classrooms. The following examination results will indicate participants' understandings of this approach. Table 10 shows the summary of their

120

understandings of the contribution approach as the first approach of content integration, and it also shows how this approach may be applied in some of their classrooms or curricula.

Table 9

Summaries of Participants' Understandings of the Contribution Approach

	The Contribution Approach	
Participants	*Definitions& Aims*	*Examples from curricula and their classrooms*
Mete	• The first attempts at placing multicultural content in the dominant cultural education programs	Religious Culture and Moral Knowledge course
Nalan	• Adaptation of the content of different cultures, the cultural events, holidays and celebrations	_____
Gokhan	• Adding cultural related texts to the curricula	Short reading texts that introduce cultures by adding to the existing program
Rana	• Adding historical texts	Using historical events in social science courses
Zeliha	• Reorganizing content to give students a general knowledge of cultures	Listening to music and melodies that have traditional or universal motives of foreign cultures
Harun	•Giving information about cultures, such as important heroes, cultural events, specific days	Adding contents related to world-known people

First, Mete referred to the contribution approach as "*baskın kültürün eğitim programlarına, çokkültürlü içeriğin yerleştirilmesindeki ilk girişimlerdir*" ("the first attempts at placing multicultural content in the dominant cultural education programs") (Mete, exam #4). This approach takes the form of placing ethnic cultural heroes and cultural works within educational programs. Ethnic content is primarily limited to special days, weeks or months, and ethnic events and celebrations. According to Mete, one of the most important features of the approach has to do with the fact that "*yaklaşımın en önemli özelliklerinden biri, baskın kültürün*

eğitim programının temel yapısı ve özellikleri değiştirilmez ve öğretmenin uygulaması zorunlu değildir" ("the basic structure and features of the dominant culture in education programs remain unchanged, which means that the teacher does not have to implement this approach") (Mete, exam #4). Mete applies this approach in his own classroom when he teaches his students about different sects in Turkey in the "*Din Kültürü ve Ahlak Bilgisi*" ("Religious Culture and Moral Knowledge") course. Additionally, he noted that there are many Romani children in his hometown, so he would organize events related to Romani holidays.

Similarly, Harun defined the contribution approach as "*bir programın uygulaması devam ederken aralarda kültürlerle ilgili bilgilerin (önemli kahramanlar, kültürel olaylar, belirli gün ve haftalar gibi) verilmesidir*" ("giving information about cultures, such as important heroes, cultural events, and specific days, while the application of a program continues") (Harun, exam #4). Harun stated that educators are not always obliged to apply this content; however, the introduction of people with universal fame is more appropriate for the implementation of this approach. He recalled an example given during class discussion, and he advocated that the addition of a lesson that taught content regarding famous people or cultures, such as *Euclid* or *Einstein*, would allow for a better application of this approach (Harun, exam, #4).

Another participant defined the contribution approach as "*daha çok öğrencilere genel kültür kazandırmak için içeriğin yeniden düzenlenmesidir*" ("reorganizing content to give students a general knowledge of cultures") (Zeliha, exam #4). Zeliha asserted that this approach is the most superficial approach compared to other approaches. According to the participant, the introduction of limited information such as that having to do with festivals, cultural events and heroes, gives children a certain amount of information, but it does not lead to the recognition of those cultures and to the development of an in-depth examination of differences. Zeliha recalled

122

the example given earlier in the class discussions and wrote, "*tatiller ve kültürler hakkında bu tür bilgileri paylaşan metinlerle bu yaklaşım etkili bir şekilde uygulanmaktadır*" ("Texts that share this sort of information about holidays and cultures are effectively applying this approach") (Zeliha, exam #4). She stated that there might be problems in practice because these texts are only optional, and the teacher is under no obligation to teach them. Instead, Zeliha suggested that this approach might be better applied if a teacher were to describe different cultures in a way that appeals more to students; this might include listening to culturally diverse music and melodies that have traditional or universal motives. Similarly, Gokhan affirmed that this approach aims to teach the differences at a lower level than other approaches. According to Gokhan, while adopting this approach to the curricula, it wouldn't be necessary to adhered to all of the requirements generally associated with this approach. When this approach is applied, Gokhan noticed that it provided the students with very limited information. Gokhan noted that this approach had been attempted in Turkey via short texts that introduced cultures; these texts served as additions existing programs (Gokhan, exam, #4).

Unlike the other participants, Rana believed that using historical events as a means of implementing this approach would have a significant impact on students. Through the narration of historical events and a good curriculum planning, she said that the teacher could teach moral goodness of the societies. For example, while teaching the *Canakkale War* in World War I, the teacher would explain how the Anzacs and the Turks helped one another, and this would contribute to students learning and encourage them to learn more about a culture that is foreign to them.

Finally, Nalan claimed that she couldn't come up with any examples of how to implement the contribution approach. She did offer to define this approach, however. She stated

that her definition for this approach overlaps with the definitions provided by other participants. Nalan defined the approach as "*öğretmenin farklı kültürlerin etkinliklerinin, bayramlarının ve kutlamalarının içeriklerine uyarlanmasıdır*" ("the teacher's adaptation of the content of different cultures, the cultural events, holidays and celebrations") (Nalan, exam #4).

  Additive approach. Participants all agreed that this approach requires the most of teachers, and necessitates that they assume a great responsibility. The participants also agreed that this approach adds to the curriculum (e.g., by adding a unit of study) without changing the course or content structure (fieldnotes, March 14, 2016). I examined the participants' individual definitions for the additive approach, and while there were some slight differences, most participants' definitions were similar. Table 11 shows the summary of the participants' understandings, and it also shows possible applications of this approach in Turkish all educational levels of curricula.

Table 10

Summaries of Participants' Understandings of Additive Approach

Participants	Definitions & Aims	Examples from curricula and their classrooms
	Additive Approach	
Ayse	• Including different culture in the curriculum • Connecting students' background to the curricula	——————
Mete	• Adding new content without changing the structure • Increasing the number of acquisitions about respect to individual differences	Life sciences course
Nalan	• Teaching of new topics without changing at the basis of the teaching program	Teaching traditional motives of cultures in Art courses
Gokhan	• Adding cultural elements to curricula	Life science course

Rana	• Adding a room after finishing the house	_____
Zeliha	• Adding a piece to a "*torn dress*"	Life sciences and social sciences courses
Harun	• Adding an additional unit for different cultures without changing the course and structure of the content	_____

Mete described the additive approach as "*baskın kültürün eğitim programının temel yapısı, amaç ve özellikleri değiştirilmeden; etnik içeriğe yönelik kavram, tema ve bakış açılarının eğitim programına eklenmesidir*" ("the introduction of concepts, themes and outlooks on ethnic content into the educational program without changing the program's purpose or features, or the basic structure of the dominant culture as presented via the education program") (Mete, exam #4). Mete claimed that this approach imposes responsibilities on both the teacher and the school administrator, and he believed that the teacher must put forth considerable effort in order to properly implement this approach. Emphasizing the various shortcomings of this approach, the participant noted that the most important deficiencies are the inclusion of ethnical content from the dominant cultural viewpoint, and the content, material and subject matter often remain extensions of the dominant educational program. According to Mete, application of this approach would be possible in a "*Hayat Bilgisi*" ("Life Science") course in elementary classrooms. Adding new units to the program of a life sciences course, would serve as an example of the additive approach being applied in multicultural education (Mete, exam #4).

Ayse wrote, "*Ekleme yaklaşımında, kültürel farklılıklara dair içeriğin resmi olarak müfredata eklenmesi gerekmektedir*" ("The content related to cultural differences should be included in a formal curriculum while adopting the additive approach in the programs") (Ayse, exam #4). She mentioned that both the teacher and the administrators are responsible for the inclusion of the relevant content and the acquisition of it. According to Ayse, those who do not

125

fulfill their program-related responsibilities with regard to the additive approach should be subject to administrative punishment. However, Ayşe also emphasized that it should not be overlooked that there might be a glitch in program continuity after these additions are made to the curriculum (Ayse, exam #4). Similarly, Harun believed that because of the way this program is formed, it is not right to look for continuity. According to Harun, the additive approach is intended "*programın uygulaması devam ederken dersin ve içeriğin yapısını değiştirmeden farklı kültürlerle ilgili ona ek bir ünite eklenmesidir*" ("to add some additional units that address different cultures without changing the course or structure of the content, and all of this has to be done while the program is progress") (Harun, exam #4). Beyond its goals and acquisitions, Harun believed that managers and teachers assume advanced responsibilities because of the pre-determined methods and techniques.

Zeliha suggested that we could think of the additive approach as adding a piece to a "*yırtılan bir elbiseye parça eklemek*" ("torn dress") (Zeliha, exam #4). She claimed that this added piece would not be obvious in the overall appearance of the dress. In this approach, contents, themes, and different views are added to existing units and subjects without changing the structure of the existing program. According to Zeliha, cultural celebrations, regional information, celebrations of different religions, and different historical views are added as if they were originally part of the programs. Zeliha did not give a specific example, but she did discuss the existence of the added units and achievements in the textbooks used in social studies and life sciences courses in primary education (Zeliha, exam #4). Rana also described the additive approach with metaphors; she wrote that this approach might be like "*bir evi yapıp bitirdikten sonra bir oda eklemek gibi düşünülebilir*" ("adding a room after finishing the house") (Rana, exam #4). Rana was aware of the responsibility that this approach imposes on the teacher, and

126

she thought that it is imperative the teacher work hard for students to acquire the acquisitions in appropriate ways.

Moreover, Nalan, who called this approach the teaching of new topics without changing the basis of the teaching program, thought that this approach would be more applicable mostly through *art classes*. According to Nalan, through art activities, motor skills often develop, and while this is happening, the teacher can introduce to the students' cultural motives and art created by different cultures (Nalan, exam #4). On the contrary, Gokhan mentioned that investigation of the application of additive approach is more important than "how it is treated" (Gokhan, exam #4). According to Gokhan, it would be helpful if the supervisory authorities examined the teacher as the teacher applies the approach to a given program (exam#4).

Transformation approach. Participants all agreed that via reform classroom programs have undergone major reforms in Turkey. The participants thought that Turkey had already begun to transform the programs by going one step further than applying just the additive approach, especially considering that many units of the *life sciences* course are designed according to this approach. The existence of multicultural educational activities with many acquisitions, and the existence of predictions about how to perform these activities in a detailed way, gives hope to participants that they will see program transformations that will result in multicultural sensitivity. The new program now claims the existence of a transformed structure by raising multicultural people and values, which should permit people to more easily live together, but participants noted that there remains a lack of practice with regard to multicultural education. Participants said that authorities know what they need to do; however, participants also noted that authorities are reluctant to take action. The course instructor mentioned one of his works in the classroom discussion, and he said the results show that school administrators and

teachers in Turkey wanted to transform religious and moral education programs. However, it was mentioned that teachers and administrators have not allowed the conversation, as they are against religious and moral education programs in some cases. Authorities have stated that they are especially not sensitive to issues related to sexual preference and ethnic issues, and do not permit the transformation approach to be applied to these issues. Rather, the current situation in Turkey has been debated, and participants agreed that many authorities believed that the program should be designed and transformed according to the country's own sensitivities instead of designing it with regard to the many controversial topics that are of particular concern in other countries (fieldnotes, March 14, 2016).

Apart from classroom discussions, participants also explained with specific examples, the function of the transformational approach and how this approach optimally changes the curriculum. Table 12 shows the summary of participants' understandings, and it also shows some possible applications of this approach in Turkish curricula.

Table 11

Summaries of Participants' Understandings of Transformation Approach

	Transformation Approach	
Participants	*Definitions &* *Aims*	*Examples from curricula* *and their classrooms*
Ayse	• Reformist structure • Radical changes • Establishing a new curriculum	Life sciences course
Mete	• Eliminating dominant culture • Synthesis of different cultural elements • Understanding the concepts from different cultural perspectives	Life sciences and Turkish language courses
Nalan	• Radical transformation of contents in the curriculum structure • Increase respect for different cultures	Life science course

	• Teaching differences are normal	
Gokhan	• Reformist transformation of curriculum • Educating people within multicultural perspective	Life science course
Rana	• Helping acquisitions of problem solving skills • Designing programs to cause people to earn different perspectives	Topics related to values education
Zeliha	• Support critical thinking • Integration of multicultural perspectives	Life sciences and social sciences courses
Harun	• Reformist structure • Critical thinking • Problem solving • Educating people from different perspective	Life sciences and social studies courses

As seen in the table, seven participants expressed their opinions related to the transformation approach. First, Ayse claimed that the transformational approach is "*bir reform algısı vardır*" ("a reformist structure"), and she pointed out that "*müfredatların radikal olarak değişmesi ve böylece yeni müfredatın oluşturulması gerekmektedir*" ("while this approach is adopted, it is necessary for curricula to change radically such that new curricula are established") (Ayse, exam #4). Harun is also convinced that the transformation approach is a reformist structure, and he believed, within this approach, "*öğrenciler kavramların, sorunların ve temaların anlaşılmasını farklı kültürel görüşlerle dönüştürmüşlerdir*" ("students have transformed the understandings of concepts, problems, and themes from different cultural views") (Harun, exam #4). Emphasizing that the main purpose of the program is to educate people from multicultural perspectives, Harun also asserted that another important goal of the program is "*hedefi eleştirel düşünceyi ve problem çözme becerilerini geliştirmektir*" ("to encourage students to develop critical thinking and problem-solving skills") (Harun, exam #4). Harun argued that some programs in Turkey, such as *life sciences* and *social studies* courses, are good examples of how this approach can be applied (Harun, exam #4).

Gokhan was another participant who advocated that this approach is reformist, and he identified the main purpose of the transformation approach as educating people via multicultural perspectives. Like other participants, Gokhan mentioned that the content of the *life sciences* course is designed according to this approach. In addition to these considerations, he claimed that in the implementation of the transformation approach, rather than adopting other cultures' programs through adaptation, it is necessary to create a new program that is unique to Turkey.

Zeliha asserted that, if this approach were adopted, then the multicultural perspective would be fully integrated into the programs. According to Zeliha, with regard to programs in Turkey, multicultural perspectives are integrated according to this approach. She thought that "*bu yaklaşıma göre tasarlanan programlar, çokkültürlü eğitim merkezinde, sınıf faaliyetlerini destekler ve programlar ayrıca dönüşüm yaklaşımı ile eleştirel düşünme becerilerini kazandırmayı amaçlar*" ("the programs designed according to this approach would support the activities of classrooms through the lens of multicultural education, and the programs also aim to provide critical thinking skills via the transformation approach") (Zeliha, exam #4). On the other hand, Nalan stated that the transformation approach is an approach "*daha önce bahsedilen diğer iki yaklaşımdan daha yüksek bir seviyededir*" ("on a higher level than the other two mentioned earlier") (Nalan, exam #4). Nalan defined this approach as the radical transformation of concepts, contents and themes in the curriculum structure in order to increase respect for different cultures and different perspectives, and to see these differences as normal.

According to Mete, it is improper to only express the values of the dominant culture and community in a society. To correct this mistake, he believed that changing the curriculum through the transformation approach would change the structure of the educational program in order to "*yaşadıkları toplumda öğrencileri farklı etnik ve kültürel perspektiflerden kavramları,*

olayları ve insanları anlamalarını sağlamaktır" ("make students understand the concepts, events and people from different ethnic and cultural perspectives in various communities in which they live") (Mete, exam #4). Within this approach, the emphasis is placed on how the whole culture of a society in the educational program emerged through the interaction and synthesis of different cultural elements. Based on this, Mete concluded that Turkish language courses demonstrated continuous transformation and development via this approach. By adopting this approach, he believed that the content of all lessons would be more sensitive to the preparation of each child, taking into account the specific and unique nature of each child (Mete, exam #4).

Finally, Rana thought that in addition to the concepts of multiculturalism, "*değerler eğitimiyle ilgili konular bu yaklaşımın Türkiye'de uyarlanması için uygun olarak tasarlanmıştır*" ("issues related to values education are designed in accordance with the adoption of this approach in Turkey") (Rana, exam #4). According to Rana, programs, their principles, assumptions, and the problem-solving skills of students from different perspectives are key to this approach. She claimed that the program has been transformed and the acquisitions have been identified in Turkey; however, acquisitions are difficult to turn into behaviors even if this approach is implemented (Rana, exam #4).

Social action approach. The social action approach, which the participants believe is the best approach by which to teach multicultural content, has been described in class discussions as an approach that assumes a student-centered philosophy and completely transforms programs. Participants agreed that this approach would be of great value to the students, as it would enable the students to learn through activities. Participants believed that, via this approach, students would feel free to express their differences and would feel more comfortable in general, which would lead to an increase in communication among students. Further, participants believed that

131

instead of the government directing the curricula, the internal bodies could develop the curricula according to the characteristics of the district where the schools are located. Participants said that every place has its own priorities and that there are special circumstances that need to be respected in each place; they also said that the social action approach is a superior structure because it considers these special circumstances. Participants identified another aim of this approach, which is to remove obstacles and prejudices among people in given societies so that those people might live together; further, this approach helps to create a sense of common citizenship through program organization. (fieldnotes, March 14, 2016). Table 13 shows the summaries of the participants' understandings and possible applications of this approach in Turkish curricula.

Table 12

Summaries of Participants' Understandings of Social Action Approach

	Social Action Approach	
Participants	*Definitions & Aims*	*Examples from curricula and their classrooms*
Ayse	• Student can have decisions and help solve the social issues that exist in the society	Project-based activities
Mete	• Changing the curriculum to allow students make decisions about important social issues • Take actions to solve problems	Various projects to keep students' active in society
Nalan	• Teaching "being respectful"	Supporting problem solving skills in various courses
Gokhan	• Learning of differences through activities	Designing activities to teach religions an sects
Rana	• Supporting active participation of students in order to learn differences	Working together with NPOs
Zeliha	• Supporting children to express their differences in confidence	Working together with NPOs

Harun	• Creating common citizenship by lifting obstacles related to differences in order to live together	Giving responsibilities to students

As for the participants' views regarding this approach, according to Mete, the social action approach is intended "*öğrencilerin önemli sosyal konularda kararlar almalarını ve sosyal değişimin desteklenmesi de dahil olmak üzere sorunları çözmek için harekete geçmelerini sağlamak için müfredatın değiştirilmesidir*" ("to change the curriculum to allow students to make decisions about important social issues and take actions to solve problems, including supporting social change") (Mete, exam #4). With the adoption of this approach, Mete believed that teachers in Turkey would encourage students to create awareness and to produce ideas and projects in order to address or resolve the various tensions created by the sense of "*farklı olmak*" ("being different"). According to Ayşe, via programs to which this approach has been applied, schools are fully transformed such that they become important environments where in students can make decisions and help to address social issues (Ayse, exam #4).

Harun stated that this approach aims to create a program for common citizenship by lifting obstacles related to differences, thus this approach encourages people to live together more easily. According to Harun, teachers should be able to learn from the differences that exist in their classes, and they should pass some of the responsibility on to the students. Further, Harun stated that the contribution and additive approaches were used in content forming activities before the constructive approach was adopted in Turkey. Through the program, the teachers were able to teach students about the differences because they added an additional unit that discussed different cultures. Harun wrote,

> *Dönüşüm yaklaşımı, yapılandırmacı yaklaşımı takiben içerik oluşturma sürecinde kullanılır ve bu da sosyal eylem yaklaşımı ile iç içe geçmiş olarak uygulanır. Bu iki yaklaşımla, insanlar çokkültürlü meselelere ilişkin daha iyi eğitim alırlar ve*

öğrencilere farklılıkları öğrenmeleri, onlara saygı duymaları ve farklılıklar hakkında olumlu tutum geliştirmeleri öğretilir. (Harun, exam #4)

("The transformation approach is used in content forming after the constructivist approach, which is also interwoven with the social action approach, has already been applied. With these two approaches, people are better educated regarding multicultural issues, and students are taught to know differences, to respect them, and to develop positive attitudes about differences.")

Zeliha alleged that the programs that have adopted this approach would encourage

children to express their differences in confidence. According to Zeliha, via this approach,

Öğrencilere, çokkültürlülüğü etkileyen cinsiyetçilik ve ırkçılık gibi önemli konular hakkında bilgi verilir ve öğretmenler öğrencileri, bu konularla ilgili sorunları çözmeye yönelik olası önerileri oluşturmaya teşvik eder. (Zeliha, exam #4)

("Students are informed about the issues such as sexism and racism that affect multiculturalism, and teachers encourage the students to suggest possible suggestions aimed at solving problems related to these issues.")

The participant stated that some non-profit organizations in Turkey, such as "*Toplum*

Gönüllüleri Vakfı" ("Community Volunteers Foundation")"(TOG) and "*Türkiye Eğitim*

Gönüllüleri Vakfı" ("Educational Volunteers Foundations of Turkey") (TEGV), have undertaken

projects aimed at achieving educational equality for all students in the best way possible by

adopting the social action approach. However, Zeliha pointed out that this approach should be

adopted not only by mainstream organizations; rather, all individuals in the schools should

actively participate in the process of keeping informed and maintaining attitudes such that they

positively affect multicultural understanding (Zeliha, exam #4). Similarly, Rana believed that the

application of the social action approach should be the aim of more than "*kâr amacı gütmeyen*

kuruluşlar ve hükümet öğrencilerin aktif katılımını desteklemek için ciddi bir adım atmalıdır,

böylece öğrenciler kültürel farklılıklar hakkında bilgi sahibi olabilirler" ("non-profit

organizations, as the government should also take serious action to support active participation of

students so that those students can learn about cultural differences") (Rana, exam #4).

Nalan shared another point of view, and suggested that teaching students to "*saygılı davranmak*" ("behave respectfully") and "*saygılı olmak*" ("to be respectful") are important to the implementation of this approach (Nalan, exam #4). She pointed out that programs to which the social action approach has been applied would help students to transform their knowledge into behaviors after various core values, including respect, has been correctly taught. According to Nalan, through this approach, teachers should expect students to use the knowledge, skills and creativity they have acquired or developed in order to determine and solve problems and take responsibility for their responses to cultural differences. In Turkey's educational environment, problem-solving skills are considered important, and it is within this environment that students are asked to develop possible solutions to address difficulties experienced in the schools. Nalan believed that, as the social action approach is being applied, the importance of respect has to be emphasized both in the classroom and in the social activities (Nalan, exam #4).

Finally, Gokhan defined the social action approach as the learning of differences through activities, and within this approach, he stated that the class is "*life itself*" and learning is promoted by giving responsibility to the students. Gokhan, whose ideas were not dissimilar to those of other participants, thought that it is important to organize the program according to the characteristics of the school. He stressed that if this approach is used in Turkey, activities should be especially organized in order to teach religions or sects. Thus, he argued that there would be a movement to establish generally accepted citizenship by removing the obstacles that prevent people from living together, and this movement would also effectively eliminate the lack of information regarding differences (exam, #4).

Knowledge construction. The second dimension of multicultural education is knowledge construction. The dimension of knowledge construction has been recognized as a

process by which the information existing in a student's past has been reactivated in order to produce new information and to acquire new knowledge. According to participants, knowledge construction refers to a constructivist learning process. They said that via multicultural education, the students' experiences and the employment of their previous knowledge were the primary sources of the new knowledge. With regard to this dimension, the participants think that the teachers' primary roles are to become familiar with students' experiences and to gather information about them. In particular, the participants believed that teacher must constantly construct information for students who are from different backgrounds. Participants argued that teachers would need to think about how student differences will transform into advantages for the students once they are given new information. In accordance with the objectives of the course, the participants agreed that student differences should be seen as opportunities for students. The participants believe that once the teachers become familiar with the students' differences, they will be able to better connect past and new information and teach the students accordingly (fieldnotes, March 21, 2016). Table 14 shows the summary of their understandings of knowledge construction as the second dimension of multicultural education, and it also shows how this approach has been applied in some of their classrooms or curricula.

Table 13

Summaries of Participants' Understandings of Knowledge Construction

	Knowledge Construction	
Participants	*Definitions and Aims*	*Examples from curricula and their classrooms*
Ayse	• Explaining how to express cultural differences • Understanding that prejudices are effective in this knowledge construction process	Asking any cultural event in Turkey to support children thinking deeply

Mete	• Identifying the existing prejudices and cultural assumptions • Helping students to use correct research paths while learning new knowledge	Using "*mind maps*"
Gokhan	• Moving beyond what students know to what they do not know	Using students' differences in a positive way in the courses
Rana	• Getting some benefits from students' diverse background and adopt them into classroom	Teaching common words in both Turkish and Arabic languages
Zeliha	• The process of existing knowledge of the learners is actuated, from what they know to what they don't know	_____
Fatma	• Identifying students' readiness, thoughts and ideas about the subject to be taught, then educate them	Encouraging students to learn about cultures out of country
Olcay	• Constructing knowledge with students' experiences	Using the information related to students' socio-economic situation, gender and cultural background
Harun	• Achieving "what people do not know" from "what people know"	_____

According to Mete, with regard to the knowledge construction process, the teacher should identify "*Öğretmenler öğrencilere bilginin oluşmasını etkileyen önyargıları, bakış acılarını, kaynakları, saklı kültürel varsayımları belirleme, araştırma ve anlama konusunda yardımcı olmalıdır.*" ("the existing prejudices and cultural assumptions in the students beforehand and help them to use correct research paths while learning new knowledge") (Mete, exam #3). Mete thought that, according to this approach, the most appropriate techniques that can be used are "*zihin haritası*" ("mind maps"). Using this technique, he said that the teacher can share a concept with the student, and then the student can create a map of the meanings and discuss why the answers are different or identical to other students' answers. Mete suggested that it is really useful to determine the factors affecting the formation of new knowledge (Mete, exam #3).

Ayse directly associated this dimension with "teaching differences" and thought that the teacher should be able to explain "*öğrencilere kültürel farklılığı nasıl anlatacağı ve hangi*

faktörlerin kültürler üzerinde etkili olduğunu" ("how to express cultural differences to students and what factors influence cultures thorough this dimension") (Ayse, exam #3). Ayse argued that the adoption of this approach helps children to understand that the knowledge they gained previously often serves to influence their prejudices, but the students' past experiences are important. Further, Ayse thought that she had to be more sensitive in her class and observe what kind of knowledge her students have with regard to cultures; she also believed that she had to give them a chance to share their previous life experiences. For example, if she asks a question related to a cultural event in Turkey, then she wants to give students the chance to answer the question. Ayse claimed that children would think deeply about their answers and would ask questions of themselves such as "*acaba benim böyle düşünmeme neden olan şey nedir?*" ("What causes me to think differently?") She believed that students would use the responses regarding the differences to establish new information (Ayse, exam #3).

Fatma thought that this approach first requires teachers to identify students' readiness, thoughts and ideas about the subjects to be taught, and then the teachers should educate them accordingly (Fatma, exam #3). As the only international student in the class, Fatma provided an example out of Turkey. She predicted that, while teaching about cultures around the world, she would ask questions about a specific culture. For instance, if she is teaching about American Indians, she would ask, "*Amerikan Yerlileri'ni duydunuz mu?", "Nerede yaşıyorlar?", "Ne yiyorlar" ve "Ne giyiyorlar?*" ("Have you ever heard of American Indians?", "Where do they live?", "What do they eat?", and "What do they wear?") And she would encourage students to conduct searches on the topic and share their findings (Fatma, exam #3).

Three study participants directly associated the knowledge construction dimension of multicultural education with the constructivist approach. First, Harun claimed that the

138

constructivist approach is related to this dimension of multiculturalism, and he considered that

the aim of this approach is "*insanların bilmediklerini, bildikleriyle ilişkilendirmek*" ("to link

what people do not know to what they do know") (Harun, exam #3). According to Harun, the

teacher would become familiar with the students' backgrounds, and then use the students'

experiences to plan lessons that will expose the students to new knowledge. Essentially, the old

knowledge and experiences will serve as the sources of the new knowledge. He thought that

producing the new information would not be independent of the students' values (Harun, exam

#3). Similarly, Zeliha established a connection between constructivism and the knowledge

construction approach. Zeliha defined this approach by saying that "*Öğrencilerin var olan ön*

bilgilerinin harekete geçirilmesiyle, bildiklerinden bilmediklerine doğru bir süreci; yani, bilginin

nasıl yapılandırıldığı göz önüne alınmasıyla, bilgilerin ilişkilendirilmesi sürecidir" ("the

learners' existing knowledge, as well as the knowledge they do not yet have, can serve as the

basis that enables them to construct new information") (Zeliha, exam #3). She also believed that

this process involves helping to understand how various cultures and groups influence

knowledge. According to Zeliha, in this process, "*Bu süreçte yanlış ve eksik öğrenilmiş bilgiler,*

doğru bilgiye dönüştürülmelidir" ("the wrong and incompletely learned information should be

transformed into the right knowledge") (Zeliha, exam #3). In addition, Gokhan believed that the

constructivist approach is the basis of the knowledge construction dimension of multicultural

education. He wrote, "*Bilgi inşası, öğrencilerin bildiklerinin ötesine geçerek bilmediklerine*

ilerlemektir. Bu noktada, öğrencilerin deneyimleri, yeni bilginin şekillendirilmesi için gerçekten

önemlidir" ("Knowledge construction is moving beyond what students know to what they do not

know. At that point, the experiences of students are really important to the shaping of new

knowledge") (Gokhan, exam #3). According to Gokhan, teachers should record students' differences, and they should positively convert these differences into advantages.

Olcay identified two important features of the knowledge construction dimension. First, she stated, "*Bilgi verici tarafından, okul ortamında genellikle öğretmenden, etkilenebilir*" ("Knowledge can be influenced by the transmitter, which is generally the teacher in a school setting"). She also stated that the "new knowledge can be constructed by the receiver, which is generally the student in a school setting." Further, she wrote, "*Bilgi, öğrencilerin sosyo-ekonomik durumlarına, cinsiyetlerine ve kültürel geçmişlerine bağlı olarak oluşturulur*" ("Knowledge is constructed depending on students' socio-economic situations, genders and cultural backgrounds") (Olcay, exam #3). According to Olcay, teachers should be aware of students' experiences and should be familiar with information that pertains to them. She believed that this would be beneficial for teachers who intend to transfer positive knowledge to their students.

On the other hand, having taught refugee students shaped Rana's understanding of dimension of knowledge construction. In her school, Rana had a couple of Syrian students in her class and wrote that "*öğrencilerin farklı geçmişlerinden birtakım faydalar elde etmek adına ve bunları sınıfta benimsemek ve öğrencilerin Türkçede yeni kelimeler öğrenmelerine yardımcı olduğu için her zaman ortak sözcükleri Türkçe ve Arapça dillerinde öğretmeyi tercih ediyorum*" ("to get some benefits from students' diverse backgrounds and to adopt them into the classroom, I always prefer teaching common words in both Turkish and Arabic languages, as it helps the students to learn some new words in Turkish") (Rana, exam #3). Rana claimed that starting from those common words has helped her to take advantage of students' experiences.

Prejudice reduction. The third dimension of multicultural education is prejudice reduction. According to participants, the most important task associated with the dimension of prejudice reduction of multicultural education is to reveal the biased that exist within each individual. It has been thought individuals' previous experiences serve to influence their judgments and their generalizations. It has been argued that the biases consist of two structures, positive and negative. Positive and negative stereotypes have been identified within the classroom. For example, participants say that sentences such as "*Erkek öğrenciler matematik derslerinde daha başarılıdırlar ve kız öğrenciler sanat derslerinde daha başarılıdır*" ("Male students are more successful in mathematics lessons, and girl students are more successful in art lessons") are positive biases, and sentences such as "*Erkek öğrenciler sosyal bilimler alanında daha az başarılıdır ve kız öğrenciler sporda daha az başarılıdır*" ("Male students are less successful in social sciences and female students are less successful in sports") are negative biases. Prejudice is the result of negative judgments, and the ways to avoid prejudices have been discussed within the classroom (fieldnotes, March 21, 2016).

Beyond these classroom discussions, the participants were asked what they thought about the prejudice reduction dimension of multicultural education, and they were asked what kind of arrangements, activities and curricula were formed in the classroom to reduce and eliminate these prejudices. Table 15 shows the summary of their understandings of prejudice reduction as the third dimension of multicultural education, and it also shows how this approach has been applied in some of their classrooms or curricula.

Table 14

Summaries of Participants' Understandings of Prejudice Reduction

Prejudice Reduction

Participants	Definitions & Aims	Examples from curricula and their classrooms
Ayse	• The qualities of teachers' feature in order to be able to reduce discrimination in student behaviors	Science lessons
Mete	• Determining how to modify teaching materials and methods that can help students develop more positive racial and ethnic attitudes	Sentence completion exercises
Nalan	• Integration of art products • Recognizing differences and accepting them	Art products, cultural melodies
Gokhan	• Applying different contact and exposure ways to decrease lack of communication between students	Teaching universal values and well-known people
Rana	• Using different ways of exposure and contact to reduce prejudice in students	Providing the highest level of communication and interaction among students
Zeliha	• Improving students' democratic attitudes towards various ethnic, religious and cultural groups	Showing the films about the devoted life of male scientists, Reading news about female athletes who won medals in Olympics' Games
Fatma	• Interacting with different cultures and reducing prejudices in students with communication	Exposing students to different kinds of meals, clothing styles and behaviors
Olcay	• Making students more positive in their judgments and attitudes that they do not experience	Presentation about each other's cultural traditions, dances, and important people
Harun	• Ensuring the students look more positive towards the differences	Exposing students to different languages

According to Mete, the prejudice reduction dimension of multicultural education deals with "*öğrencilerin daha pozitif ırksal ve etnik tutum geliştirmelerine yardımcı olabilecek öğretim materyallerinin ve yöntemlerinin nasıl değiştirileceğini belirlemektir*" ("determining how to modify teaching materials and methods that can help students develop more positive racial and ethnic attitudes") (Mete, exam #3). When discussing an example of how he had already implemented this dimension, Mete said that he wrote the following sentence on the class board:

"......... milleti, dini, mezhebi hakkında ....düşünüyorum, çünkü ...." ("I am thinking about …………-nation-religion-sect- because ………………"), and he wanted students to complete the sentence. He later read what the students had written so as to discuss it amongst the class. He said that he employed this method to help reduce prejudices among his students (Mete, exam #3).

Ayse indicated that this dimension emphasizes of "*öğrencilerin davranışlarından kaynaklanabilecek ayrımcılıkları azaltmalarını ve bu davranışların kaynaklarını daha iyi anlamalarını sağlayan öğretmenlerin nitelikleridir*" ("teachers' qualities that enable them to reduce discrimination that may be demonstrated via student behaviors and to better understand the sources of these behaviors") (Ayse, exam #3). According to Ayse, this dimension aims to provide teachers with the basic products expected from multicultural education. The generalizations that individuals make based on their past experiences serve to shape their biases, and Ayse believed that the teacher, at this point, should ask him- or herself- "How can I change these prejudices in the students?" Further, Ayse claimed that, to effect change, teachers might consider exposing their students to certain situations or to different cultures, developing materials related to these situations or cultures, and differentiating the teaching methods. Ayse further argued that she could reduce prejudice simply by applying science lessons in ethnic or racial contexts. For example, she declared that she would be able to speak to her students – in accordance with their abilities to understand – about the biological foundations of skin color. She believed that after they learned that biological factors served as a basis for those differences, her students would no longer be prejudiced individuals in regard to different skin colors (Ayse, exam #3).

Fatma made similar comments. She wrote that this dimension aims "*farklı kültürlerle etkileşim kurmak, öğrencilerdeki önyargıları iletişim yoluyla azaltmak ve mümkünse onları ortadan kaldırmaktır*" ("to interact with different cultures, reduce prejudices in students via communication, and, if possible, eliminate them") (Fatma, exam #3). According to Fatma, the most effective way to reduce prejudice is to expose the students to other cultures during education. Fatma provided an example from her classroom. She claimed that exposing students to the differences among them in pre-school education by teaching the them about different cultures' meals, clothing styles and behaviors would reduce the students' prejudices (Fatma, exam #3).

Another participant, Harun, stated that this dimension is important "*öğrencilerin farklılıklara daha pozitif bir ışıkta bakmasını sağlamaktır*" ("to ensure that the students look at differences in a more positive light" (Harun, exam #3). Harun believed that students should be exposed to other cultures at the point of application of this dimension, and he stated that it would be helpful to reduce prejudices in relation to language differences by exposing students to different tongues. He thought that in order to eliminate prejudiced notions, such as "*Kürtçe kelime dağarcığı azdır*" ("Kurdish is a lack of vocabulary language") in some people in Turkey, it is necessary to teach students that there is no lack of communication between Kurdish people when they speak Kurdish and that every language is valuable. According to Harun, it is possible for these prejudices get out of hand when people are not "exposed to or do not contact or interact" with other cultures (Harun, exam #3).

Zeliha stated that generalizing people's experiences forms negative prejudices. She noted, "*Önyargının azaltılması boyutu, öğrencilerin çeşitli etnik, dini ve kültürel gruplara yönelik demokratik tutumlarını geliştirmeyi amaçlamaktadır*" ("The dimension of prejudice reduction

aims to improve students' democratic attitudes toward various ethnic, religious and cultural groups") (Zeliha, exam #3). According to Zeliha, teachers can create and assign activities to eliminate sexist discourse, such as "*erkek çocuklar çok tembel*" ("boys are too lazy") or "*kızlar beden eğitimi dersinde başarılı olamıyor*" ("girls are not successful in physical education class"). For example, the teacher can put boys and girls together in groups and give them equal responsibilities, or they can have the students carry out physical activities at which girls are good or more successful than their male peers. She claimed that teachers can further reduce prejudices by showing films about the devoted lives of male scientists or by having the class read news about female athletes who have won Olympic medals (Zeliha, exam #3). Another participant, Nalan, also advocated the importance of using materials in reducing prejudice. According to Nalan, the development of educational materials and learning tools to lessen or prevent students' prejudices against different cultures is a necessary contribution to the learning environment. For instance, a library full of materials, such as heroes of different cultures, talking about people who make informed contributions, and showing that women are very influential, will affect the students in positive ways (Nalan, exam #3).

Olcay also believed that experiencing different cultures and lifestyles is crucial to reducing prejudices. She wrote, "*Önyargının azaltılması boyutu, öğrencileri, kararlarında ve tutumlarında daha olumlu olmaya teşvik etmeyi amaçlamaktadı*r" ("The prejudice reduction dimension aims at encouraging students to be more positive in their judgments and attitudes") (Olcay, exam #3). According to Olcay, if students have opportunities to know and experience different ethnic cultures, they may have assumed more positive attitudes toward people from different cultures. She also stated that the introduction of different cultures and ethnicities in the classroom, and giving students opportunities to experience "others' lives" could help students to

145

develop positive attitudes toward different cultures. Assigning group work to students from different cultures will also help them to get to know one another better. For example, students from different ethnic backgrounds in a class might be asked to make a presentation about each other's cultural traditions, dances, and important people in that culture, and this will contribute to the development of positive attitudes (Olcay, exam #3).

According to Rana, the role of the teacher in reducing students' prejudices is very crucial. She wrote, "*Öğretmen öğrencilere daha pozitif ırksal ve etnik tutum geliştirmelerinde yardımcı olmalıdır. Öğretmenlerin, öğrencilerin önyargılarını azaltmak için maruz kalmayı kullanmaları ve çeşitli yollarla iletişim kurmayı öğretmesi gerekir*" ("The teacher should help students to develop more positive racial and ethnic attitudes. Teachers need to use exposure and contact ways to reduce prejudice in students") (Rana, exam #3). She also argued that teachers could reduce prejudices by providing the highest level of communication and interaction among students in the class. Similarly, Tolga believed that different ways of contact and exposure should be applied in the classroom if teachers want to increase communication among students. According to Tolga, to reduce levels of prejudice among students toward "*strangers*," teachers first must start by teaching universal values. He wrote, "*Einstein kim? Öklid ne yaptı? Bu tür sorular öğrencilere yabancı bilim insanlarını öğrenmeleri için ilham verir ve bulguları yabancı insanlara karşı önyargılarını azaltmalarına yardımcı olur*" ("Who is Einstein? What did Euclid do? These sorts of questions will inspire students to learn about foreign scientists, and their findings help them to reduce their prejudices toward foreign people") (Tolga, exam #3). He further stated that if students are not exposed to things they do not know, then it would be hard for them to communicate with people from other cultures.

An equity pedagogy. The fourth dimension of multicultural education is "an equal pedagogy." According to participants, regardless of students' cultural backgrounds, they all have the right to equal access to the same educational opportunities. The participants argued that gender equality and regional differences should be considered first in Turkey, and while providing equal educational opportunities, the government should make create special arrangements and create policies depending on those differences. Participants shared their experiences regarding inequity in their classrooms. Most of the participants agreed that, unfortunately, students seem to accept gender-related stereotypes. In schools, students, and sometimes teachers, behave differently toward one another based on gender differences. Further, the participants agreed that special needs students are part of the most disadvantaged group in schools. According to the participants, the second most disadvantaged group is generally comprised of female students. However, since Turkish schools have begun accepting and trying to integrate refugees into the Turkish educational environment, they have become the second most disadvantaged group of students (fieldnotes, March 21, 2016). Table 16 shows the summary of the participants' understandings of equal pedagogy as the fourth dimension of multicultural education, and it also shows how this approach has been applied in some of their classrooms or curricula.

Table 15

Summaries of Participants' Understandings of an Equity Pedagogy

	Equity Pedagogy	
Participants	*Definitions & Aims*	*Examples from curricula and their classrooms*
Ayse	• Changing teaching methods for the students coming from different groups	Using collaborative teaching methods in courses

		Preparing posters to introduce students' culture, asking cultural games during the lesson, asking students to provide and make some basic food samples from their cultures
Mete	• Increasing the academic achievement of students with different cultural backgrounds such as race, gender and social class	
Nalan	• Using learning methods that include different cultures in teaching with the awareness that each individual can learn	Changing attitudes toward special need people
Gokhan	• Everybody should be given equal opportunities	Avoiding content that include stereotypes
Rana	• Awareness of everybody has right to learn and this opportunity should be provided to everyone	——————
Zeliha	• Emphasizing the formation of teaching activity that equally affects the academic achievement of the students	Creating the content of the course to appeal to various intelligence areas
Fatma	• A way, which uses new, and understandable teaching techniques for the students from different cultures	Using all kinds of visual and auditory materials
Olcay	• Making students more positive in their judgments and attitudes that they do not experience	Presentation about each other's cultural traditions, dances, and important people
Harun	• Having information about students' background and transforming them into learning material	Eating habits of students

According to Mete, equal pedagogy is "*Farklı kültürel yapıları olan ırk, cinsiyet, sosyal sınıf ayrılıkları bulunan öğrencilerin akademik başarılarını öğretmenlerin öğretimi modifiye ederek arttırmalarıyla ilgilidir*" ("to increase the academic achievement of students from different cultural backgrounds, such as race, gender and social class differences, by modifying the instructions") (Mete, exam #3). Mete stated that effective teachers are aware of the cultural characteristics of their students, know how to use them in teaching, and plan their lessons such that they are accessible equally to all cultures. Further, he wrote that life sciences courses in elementary classrooms should be designed to provide the integration of multicultural items by

making various activities such as preparing posters to introduce students' cultures to other students, playing cultural games during the lesson, and asking students to share and create some basic examples of foods from their respective cultures. Mete believed that student motivation and academic achievement can increase via these sorts of activities (Mete, exam #3).

Ayse thought that equal pedagogy had to do with information about how to adapt education programs such that they allow teachers to teach to students from different backgrounds. Ayse described equal pedagogy as "*Kendi öğretme yöntemimi farklı gruplardan gelen öğrencilerim için değiştirerek, birçok öğrenme yöntemi ile uyacak öğretme yöntemleri kullanabilmemdir*" ("changing my teaching method for the students coming from different groups and using the teaching methods that will fit with many learning methods") (Ayse, exam #3). In equal pedagogy, the goal should involve students being able to increase their learning opportunities and teachers being able to change their explanations according to the cultural characteristics of the students. With regard to this dimension, Ayse thought it is best to use collaborative teaching methods in courses and collaborative works in schools.

Harun believed that the most important steps in the equal pedagogy dimension of multiculturalism include "*öğrencilerin geçmişleri hakkında bilgi sahibi olma ve bunları öğrenme materyaline dönüştürme*" ("having information about students' backgrounds and transforming that into learning material") (Harun, exam #3). For this transformation, Harun, like Mete, mentioned that asking students from different backgrounds or regions to share their eating habits, and to determine similarities and differences among the students' eating habits, would be the most appropriate starting point and would provide useful material for the equal pedagogy approach.

According to Fatma, equal pedagogy is "*Farklı kültürlerden öğrencilerin akranlarıyla aynı derecede dersi anlamalarına yardımcı olmayı amaçlayan yeni ve anlaşılır öğretim tekniklerini kullanmanın bir yolu*" ("a way to use new and understandable teaching techniques aimed at helping students from different cultures to understand the lesson as much as their peers do") (Fatma, exam #3). Fatma claimed that this dimension should also provide teaching methods based on the level of intelligence of the students, and that the lecture process should be in accordance with the students' interests as well as their abilities to understand the lessons. She believed that in order to equate learning with the lesson, the teacher must use all kinds of visual and auditory materials (Fatma, exam #3).

Another participant, Zeliha, described equal pedagogy as "*tüm öğrencilerin akademik başarıya eşit derecede erişebilmelerini sağlayan öğretim faaliyetlerinin oluşumuna vurgu yapılması*" ("an emphasis on the formation of teaching activities that permit all students to have equal access to academic achievement") (Zeliha, exam #3). According to Zeliha, this dimension includes principles such as giving every student a chance "to learn" and "being fair." She agreed with Banks's ideas and stated that her thoughts are dependent on her experiences as a teacher; the students with the prevailing cultural characteristics in Turkey have the advantage regarding education compared to the students of different ethnical and cultural backgrounds. For this reason, she argued that the teaching environment should be designed more equitably in order to prevent diversity from becoming an obstructive element among the students. To support her ideas, she provided an example of equality in the classroom and school. She stated,

> *Öğretmen ilk önce ders içeriğini oluşturmalıdır, böylece sınıftaki tüm öğrencilerin konuyu öğrenebilmelerine ve çeşitli zeka düzeylerindeki öğrencilerine hitap eder. Bunun yanında, öğretmen de bireysel farklılıklara göre uyarlanmış test ve yöntemleri değerlendirme boyutuyla kullanabilir... Okul kültüründe, yöneticilerin ve öğretmenlerin disipline ilişkin tutumları bazı standartları içermeli ve bu normlar tüm öğrencileri kapsamalıdır.* (Zeliha, exam #3)

150

("The teacher should first create the course content so that it appeals to students of various levels of intelligence so that all students in the class can learn the subject. Then, the teacher should also be able to use tests and methods tailored to individual differences via the dimension of assessment…In school culture, the attitudes of administrators and teachers with regard to discipline should include certain standards, and these norms should be inclusive of all students.")

Similarly, Nalan described this dimension as "*farklı kültürleri göz önüne alarak öğrenme yöntemlerini kullanan öğretmenler, her bireyin fırsat verildiğinde öğrenebileceklerini ve farklı kültürlerden öğrencilerin öğrenme stillerine göre öğrenme yöntemlerinin organize edilebileceğini anlar*" ("teachers using learning methods that take into account different cultures, recognizing that each individual can learn when given the opportunity, and understanding that learning methods can be organized according to the learning styles of students from different cultures") (Nalan, exam #3). Nalan thought that teachers should be attentive at the point of special education, and teachers should have good control over their students' attitudes towards their classmates with special needs. For example, Nalan emphasized that it is important for classroom teachers to help students to adjust their attitudes regarding special education students. For example, instead of thinking, "*öğrenemiyorlar!*" ("they cannot learn!") they should think, "*Herkes doğru eğitim ve fırsatla öğrenebilir*" ("*Everybody can learn with the right education and opportunity*") or "*hiç kimse eğitimini feda etmemeli*" ("No one should have to sacrifice his or her education") (Nalan, exam #3).

Rana thought, however, that equal pedagogy first requires "awareness of differences" in the classroom. According to Rana, equal pedagogy is "*herkesin öğrenme hakkına sahip olduğunun farkında olması ve herkese öğrenme fırsatı sağlanmasıdır*" ("being aware of the fact that everybody has a right to learn and everyone should be provided the opportunity to learn") (Rana, exam #3). According to Rana, this dimension of multicultural education involves the use

of teaching methods that are compatible with many learning methods in different cultural and ethnic groups, and teachers use different methods to address differences.

Finally, Gokhan claimed that the idea that everybody can learn is the first rule of equal pedagogy. In this dimension, he thought, "*Çıkış noktası herkes öğrenebilirdir. Öğretmen olarak herkese eşit ve adaletli fırsat verilmesi esastır. Öğrenci öncelikle kendi kültürünü tanıyacak ve birikimlerini yeni şeyler için kullanacak*" ("teachers should be fair and equal, and everybody should be given equal opportunities, then the students will first know their own culture and use their experiences to learn new things" (Gokhan, exam #3). According to Gokhan, the social experiences that vary according to regional differences can serve as examples of how to apply this dimension. Gokhan believed that this dimension comes into play once teachers become aware of differences and subsequently turn these differences into positive learning materials. He emphasized that the content depicted in the books, such as mothers in the kitchen and fathers watching TV, as well as other sorts of negative depictions, are not compatible with equal pedagogy (Gokhan, exam #3).

Empowering school culture and social structure. The fifth and final dimension of multicultural education involves "empowering school culture and social structure." Table 17 shows the summary of the participants' understandings of empowering school culture and social structure as the fifth dimension of multicultural education, and it also shows how this approach has been applied in some of their schools.

Table 16

Summaries of Participants' Understandings of Empowering School Culture and Social Structure

Empowering school culture and social structure

Participants	Definitions & Aims	Possible application in Turkish schools
Ayse	• Emphasizing justice by eliminating discrimination	Election of the individuals for administrator offices who are sensitive to diverse issue
Mete	• Changing the school environment to ensure that students from different racial and ethnic lines can have equal opportunities with other students	Teaching students' mother tongue
Nalan	• Converting all components of the schools, which become a structure that can appeal to students from different cultures	Promoting folkloric features of different ethnic groups in school activities
Gokhan	• Creating multicultural environment	Getting support from NGOs
Rana	• Ensuring multicultural education in which individuals who believe and respect to multicultural education, such as teachers, parents, and school administrators	Getting support from NGOs
Zeliha	• Social structural revision of the school throughout schools' managers' multicultural supportive standards and attitudes	Providing equal participation to the activities
Fatma	• Exemplifying different cultural structures and to strengthen both school culture and social structure by setting activities	Teaching the folkloric dances and games of the different cultures
Olcay	• Offering equal opportunities for students from different cultures can benefit from an equal educational opportunity	Avoiding discriminatory attitude, supporting integrative attitude
Harun	• Organizing school cultures for pupils belonging to the differences can receive an equal and fair education	Getting support from NGOs

There are some similarities and differences in their individual understandings of this dimension and how this dimension can be applied in Turkish schools. For instance, Mete claimed that empowering school culture and the social structure dimension of multicultural education involves "*Farklı ırksal ve etnik çizgilere mensup öğrencilerin diğer öğrencilerle eşit fırsatlara sahip olabilmesini sağlamak adına okul ortamında yapılan değişikliklerle ilgilidir*" ("changes in

the school environment to ensure that students from different racial and ethnic lines can access equal opportunities") (Mete, exam #3). According to Mete, there are many children in Turkey who are beginning their academic careers without knowing or knowing very little Turkish, and this puts these students at a disadvantage. Mete believed that, in order to ensure equal opportunities in education, these students will be given the opportunity to learn in their own language or to at least take some lessons in their own language, especially in regions where there are large numbers of these students (Mete, exam, #3).

Ayse suggested that school administration has a responsibility to support a multicultural education system and, for this reason, she claimed that this dimension is "*okul yöneticilerinin rollerini belirlemek için çokkültürlü eğitimin en temel boyutudur*" ("the most foundational dimension for multicultural education in order to identify school administrators' roles") (Ayse, exam, #3). She believed that this dimension emphasizes justice by eliminating discrimination that arises from the environment in which the school is located. She emphasized that the most fundamental problem in Turkish schools is that school administrators do not adequately support teachers. According to Ayse, multicultural education sensitivity should be included among the criteria when school administrators in Turkey are being selected. Further, she thought that, in order to make this dimension more functional, there should not be a mandatory sanction from the ministry of education for multicultural education; rather, it is more ethical if those who are selected to serve as administrators are individuals who are sensitive to other cultures and multicultural contexts, and are people who support the philosophies that address the need for multicultural education (Ayse, exam #3).

Fatma defined the main function of this dimension as "*farklı kültürel yapıları örneklendirmek ve öğrenciler arasındaki sosyal iletişim ve etkileşimi güçlendirmek üzere*

etkinlikler düzenleyerek okul kültürü ve toplumsal yapıyı güçlendirmektir" ("exemplifying different cultural structures and strengthening both school culture and social structure by establishing activities designed to strengthen social communication and interaction between students") (Fatma, exam #3). Fatma claimed that the inclusion of folkloric dances and culturally diverse games in the physical education class is one of the best examples of the application of this dimension. She believed that students would become more open to differences by becoming more socially active and more connected through these activities (Fatma, exam #3).

Harun stated that this dimension is guided by concepts such as "equality" and "fairness." According to Harun, this dimension seeks "*farklı kültürlere mensup öğrencilerin eşit ve adil bir eğitim alabilmesi için okul kültürünü organize etmektir*" ("to organize school cultures such that students belonging to different cultures can receive an equal and fair education") (Harun, exam #3). Harun thought that this dimension is a precondition for the realization of other dimensions, and he stated that managers, teachers and other stakeholders should support it. Empowering the social structure is dependent primarily on the receipt of support from external entities such as NGOs, associations and foundations; moreover, Harun said that the Ministry of National Education needs to create more comprehensive programs related to multicultural education so that multicultural education can be realized more efficiently in schools. In addition, Harun believed that school administrators should interact with foundations and non-governmental organizations for the purpose of encouraging these entities to support the schools' social structures (Harun, exam #3).

Similarly, Zeliha more specifically identified "fairness" as a key element of this dimension. She claimed that this dimension refers to "*okul yöneticilerinin adil değerlendirme yöntemleri de dahil olmak üzere çokkültürlülüğü destekleyici standartlar ve tutumlar ile tüm*

155

sosyal yapıda revizyon yapmasıdır" ("a whole social structural revision of the school throughout schools' managers' multicultural supportive standards and attitudes, including fair assessment methods") (Zeliha, exam #3). According to Zeliha, cultural and supportive activities in the school are opportunities to enable cross-cultural communication between or among different students. She said,

> *Güçlendirici okul kültürlerini benimseyen okullar, tüm öğrencileri destekleyen ve aktif katılımı teşvik eden faaliyetler yaratabilir. Böylece öğrenciler, fırsatlara ve okul kültürünün bir parçası olan güçlendirme faaliyetleri yoluyla eşit erişimleri gerçekleştirebileceklerdir.* (Zeliha, exam #3)

("Schools, which adopt empowering school cultures, may create activities that support all students and encourage active participation. Thus, students would be able to realize equal access to opportunities and to via the empowering activities that are a part of the school culture.")

Another participant, Rana, also believed that "*okul dışı dernekler ve sivil toplum örgütleri, okulların çokkültürlü toplumsal yapısına gerekli desteği sağlamalıdır*" ("out-of-school associations and non-governmental organizations should provide the necessary support for the multicultural social structure of schools") (Rana, exam #3). Rana argued that this dimension is one of the more important ones, as she believed that it is important for teachers, parents, school administrators, and NGOs to work together to realize multicultural education. According to Rana, upon realizing this dimension, it will be easier for teachers and administrators to support other dimensions of multicultural education, especially if they receive enough support from the types of organizations most able to empower school culture and social structure (Rana, exam #3).

According to Olcay, this dimension advocates "*okul, farklı kültürlerden öğrencilerin eşit eğitim fırsatlarından yararlanabilmesi için eşit fırsatlar sunmak için yapılandırılmalıdır*" ("the school structuring itself to offer equal opportunities so that students from different cultures can benefit from equal educational opportunities") (Olcay, exam #3). She believed that this regulation and re-structuring should be a part of all aspects of education, including the

156

curriculum, instructors' teaching methodologies and perspective, the cultural population of the school, and the school management. Olcay claimed that it would be useless to try to provide multicultural education to students in a school whose teachers and/or management have not themselves adopted multicultural education in the curriculum. She stated changes must occur if this situation is to be corrected. First, teachers should avoid discriminatory attitudes in schools and should support integrative attitudes. Second, the introduction of other world cultures should be included in the curriculum. Third, there should be an equalization of cultures in the schools, and students should not be made to to feel isolated. Lastly, there is a need for curriculum and instructional materials that teach that different cultures are normal (Olcay, exam #3).

Like the other participants, Gokhan argued that this dimension is a prerequisite for the application of other dimensions. According to Gokhan, the dimension of empowering school culture and social structure has to be applied first if the other dimensions of multicultural education are to be supported. It is a necessity for the school stakeholders to support the teaching as a whole; otherwise, he believed it would be difficult to create a multicultural environment. Gokhan argued that the Ministry of National Education should put forth regulation that will ensure that this dimension is fully realized such that schools establish strong multicultural social structures. In addition, he suggested that cooperating with non-governmental organizations could help schools to better realize this dimension. Even if they are few in number, cooperation with foundations such as Community Volunteers Foundation or Turkish-German Foundation contributes positively to the process (Gokhan, exam #3).

Finally, Nalan noted that this dimension relates to "*özel ihtiyaçları olan öğrencilere destek olanakları*" ("the possibilities associated with supporting special needs students") (Nalan, exam #3). According to Nalan, it is clear that this dimension seeks to convert all aspects of the

157

schools, which then allows the schools to establish structures that appeal to students from different cultures as well as special needs students. Nalan believed that, as well as facilitating the construction of physical structures in schools for students in need of special education, this dimension calls for holding seminars for school staff that promote the acceptance of the characteristics of different cultures, calls for school activities that promote folkloric features of different ethnic groups, encourages students to play games associated with different cultures. (Nalan, exam #3).

Pros, Cons, and the Necessity of Multicultural Education

Research question 4. What rationales do teachers and teacher candidates use to justify their perceptions of multicultural education?

Based on the participants' responses, findings relating to the fourth research question are divided into three parts: (1) pros of multicultural education, (2) cons of multicultural education, and (3) the necessity of multicultural education in Turkey. The final findings section is presented under three themes: (a) current sociopolitical situations, (b) developing democratic view, and (c) empathy development. The following Table 18 shows the findings structure of the fourth research question.

Table 17

Overview of the Findings for the Fourth Research Question

Research question 4	Pros of multicultural education	Cons of multicultural education	The necessity of multicultural education

| What rationales do teachers and teacher candidates use to justify their perceptions of multicultural education? | **Theme(s)** | - Respect for diversity

- High quality teaching | **Theme(s)** | - Exaggeration of diversity | **Theme(s)** | - Current sociopolitical situation

- Developing democratic view

- Empathy development |

Pros of Multicultural Education

In the first part of the findings, I examined participants comments related to how multicultural education can be beneficial for Turkish teacher education programs. Five participants identified the pros of multicultural education in teacher education programs. Based on the responses, the advantages of multicultural education have been gathered into two themes: (1) respect for diversity and (2) high-quality teacher education.

Respect for diversity. According to Mete, designing the programs via a multicultural perspective is essential in order to educate the next generations with respect to diversity. He stated,

> *Bu dersin en az ilköğretim ve okul öncesi bölümleri için öğretmen eğitiminde verilmesi gerektiğini düşünüyorum. Öğretmenlerin çokkültürlü bir perspektiften eğitilmesi, öğrencilerini bireylere saygılı eğitmeleri için çok önemlidir. Gelecekte, çokkültürlü bir perspektiften yetişen öğretmenler, muhtemelen farklılıklara daha fazla saygı gösterecek ve böylece öğrencilere farklılıklara saygıyı teşvik edecek iyi rol modelleri olacaklardır.* (Mete, final interview, August 13, 2016)
>
> ("I think that this course should be given at least in the department of primary education and pre-school sections in the teacher education. It is very important for the teachers to be educated from a multicultural perspective to educate students with respect to individuals. In the future, those teachers who educate from a multicultural perspective will likely show more respect regarding differences, and this will allow students good role models that will encourage this respect for differences.")

159

Similarly, Rana believed that multicultural education is the only means of teaching or education that can encourage people to accept others. She said,

> *Türkiye'de yaşıyoruz ve özellikle bugünlerde farklılıklara açık değiliz. Farklı bir kişiyi gördüğümüzde, düşüncelerimiz olumsuz olabilir. Çokkültürlü eğitim yoluyla, farklılıkları tamamen kabul etmeye başlayabiliriz. Bence çokkültürlü eğitim öğrencilerin farklı insanları ve farklı kültürleri kabul edebilmesi aynı ülkede birlikte yaşama imkânı bulmaları adına pozitif olacaktır.* (Rana, final interview, June 23, 2016)

> ("We live in our country and, especially today, we are not open to differences. When we see a person who is different, our thoughts can be negative. Through multicultural education, we can begin to fully accept differences. I think that this means of education will definitely be positive for students to be able to accept different people and different cultures, and it will better enable them to live together in the same country.")

High-quality teaching. Ayse believed that there are many unnecessary required courses in the teacher education programs, and she proposed that, instead of these unnecessary courses, courses related to multiculturalism and multicultural education should be made available to teacher candidates. Ayse also believed that multicultural education should not be limited to college education alone. She also supported the notion that this perspective must reflect on the programs at every level of education. She said,

> *Bu tür bir eğitimin sadece üniversite öğrencileri için değil, aynı zamanda her seviyedeki öğrencilerin velileri tarafından kullanılabileceğine inanıyorum. İlkokulda bir öğretmen iseniz, öğrencileri bu bilinçle eğitmeniz gerekir ve sonra üniversiteye ulaştıklarında bu tür derslere ihtiyaç duymayacaklardır. 18 yaşına kadar genç yaşta böyle eğitimi almış olursa, bu konulara zaten yeterince duyarlı olabilir.* (Ayse, final interview, June 22, 2016)

> ("I believe that this sort of education should be made available not only to university students but also to parents of students at every level. If you are a teacher in primary school, you have to educate the students with this consciousness, and then maybe they will not need this sort of course once they reach college. A person who grows up to the age of 18 might already have sufficient sensitivity to these issues if they were educated in this way at a young age.")

Nalan believed that multicultural education is necessary in teacher education, but in her opinion, the issue that needs to be discussed first is the quality of education in universities.

160

According to Nalan, who provided examples from her own experiences, after many students complete high school and go on to college, they find several other people in their dormitories who have the same goals and who talk to them, so they are less likely to be exposed to different types of people. She believed, however, that being exposed to differences is as important as getting a formal education related to multicultural education at the university. Nalan stated,

> *Örneğin üniversitede, aynı ideolojik görüşlere sahip öğrencilerin ödevlerini birlikte yaptıklarını, farklı fikirlerin varlığını fark etmeden üniversiteden mezun olduklarını çok iyi biliyorum. Her şeyden önce, çokkültürlü eğitimin benimsenmesiyle, kültürel farklılıklar ve farklı kültürlerin ortasında yaşamak konulu proje temelli ödevlerim olmalıdır. Bence bu derslerin kazanımlarından biri, başkasının fikrine aşina olmak ve ona saygı göstermeyi öğrenmek olmalıdır. Bu anlamda, eğitimde, özellikle de öğretmen yetiştirmede, bu bakış açısı net olmalıdır. Özellikle, öğretmenlerimiz ülke çapında eğitim hizmetleri sunmak için çalışıyorlar. Başkalarının kültürlerini tanımazlarsa, bu bir problem haline gelir.* (Nalan, final interview, July 2, 2016)

> ("For example, I know very well in college that students with the same ideological views are doing their homework together, graduating from college without becoming aware that different ideas exist. First of all, with the adoption of multicultural education, I have to have project-based homework about cultural differences and living in the middle of different cultures. I think that one of the achievements of these courses should be to become familiar with someone else's idea and to learn how to respect it. In that sense, this perspective must be clear in education, especially in teacher education. In particular, our teachers are working to provide educational services throughout the country. If they do not recognize others' cultures, they create a problem.")

Finally, according to Olcay, applying the lens of multicultural education through teacher education programs would increase the quality of educated people in educational fields. She said that this perspective would increase both sensitivity and respect regarding differences. She also believed that being exposed to this formal education would definitely cause a shift in one's way of thinking about differences or diversity, even if that shift is slight. She stated,

> *İnsanlar dar görüş acısına sahip olabilir, bu dersi tamamladıktan sonra bu bakış açılarında çok küçük veya büyük değişiklikler olacağından emin olamayız. Bununla birlikte, bu tıp bir insanın - sınırlı bir bakış açısına sahip bir kişinin - böyle bir dersi (Çokkültürlü eğitim dersi) tamamlaması hala önemlidir. Çokkültürlü eğitimle ilgili bir ders almayan bir öğretmen muhtemelen kendisini*

değiştiremez ve bu konulara saygı göstermez. Çokkültürlü meselelere ilişkin ders almak, kişinin kabullenme düzeyini yükseltmesine neden olmayabilir, ancak kişinin farkındalığını arttırır. (Olcay, final interview, July 9, 2016).

("People might have narrow points of view, but we won't be sure that there would be very small or big changes to those points of view once they complete this course. However, it is still more important for this type of person – a person with a limited point of view – to complete that kind of course. A teacher who does not take a course related to multicultural education would not likely be able to change him- or herself, and would not likely gain a new appreciation or respect for these issues. Taking course related to multicultural issues may not cause one's level of acceptance to increase, but it will surely heighten one's awareness.")

Cons of Multicultural Education

In this part of the research question, two participants identified possible disadvantages of multicultural education. These two possible disadvantages focus primarily on the notion that people should stop exaggerating or over-emphasizing diversity. The participants' responses have been presented via the theme exaggeration of diversity.

Exaggeration of diversity. Fatma said that she is generally optimistic regarding most things; however, she believed that exaggeration or over-emphasis of differences might cause some serious problems. She stated,

Genellikle her şeye iyimser bakarım. Bununla birlikte, ülkemizde çok görünür bir sorun var ve belki de çoğunluğa verilen ayrıcalıklar nedeniyle azınlıkların çektiği acılardan kaynaklanıyor. Bunun tersi de bir sorun olabilir; bazen çoğunluk azınlıklara uyum sağlamak için fedakarlıklar yapmaktadırlar. İster bir öğretmen veya siyasetçi, dengeyi korumak çok önemlidir. Bu dengeyi sağlamak için çeşitlilik konularında doğru bir şekilde eğitim almalıyız. Başka ne olumsuz olabilir? Kutuplaşma oluşabilir. Öğretmenler, bu olumsuzlukları boşa çıkaran veya en azından etkilerini hafifletecek kişilerdir. (Fatma, final interview, June 17, 2016)

("I usually look at everything optimistically. However, there is a very visible problem in our country, and it results from minorities suffering perhaps because of the privileges given to the majority. The opposite can be a problem as well; sometimes the majority must make sacrifices in order to accommodate minorities. Whether a teacher or politician, it is very important to maintain balance. In order to achieve that balance, we have to be properly educated regarding issues of diversity. What else could be negative? Polarization may occur. Teachers are the people who will negate those negativities or at least mitigate their effects.")

Similarly, Gokhan said that over-emphasizing differences could lead to some unnecessary subliminal messages. According to Gokhan, over-emphasizing the "difference, difference, and difference" can harm the idea of "coexistence." He said,

> *Farklılıkları tanıyalım ve insanların etnik kökenlerini seçemediklerini anlayalım. Buna saygı göstermeliyiz, ancak sürekli olarak çeşitliliği vurgulamak, artık birbirlerini önemsemeyen insanlara yol açabilir. Elbette, çokkültürlü eğitim bunu savunmaz, ancak olumsuz sonuçlara neden olabilecek şekilde farklılıkların öğretimini yanlış anlayabiliriz. Bu üzerinde düşünülmesi gereken bir şey.* (Gokhan, final interview, August 15, 2016)

> ("Let's recognize the differences and understand that people do not choose their ethnicities. We have to respect this, but constantly emphasizing diversity can lead to people no longer caring about one another. Of course, multicultural education does not advocate this, but we can misunderstand teaching differences, which can have negative consequences. This is something that should be considered.")

The Necessity of Multicultural Education in Turkey

Current socio-political situation. Under this theme, three participants have linked the necessity of multicultural education to sociopolitical issues that take place in the country. For instance, Mete thought that the terrorist incidents in the country and the clashes between the communities and other illegal groups demonstrate how multicultural education is necessary in our country. He said that it is known that the educational systems of each country vary depending on the political systems adopted by the countries. According to Mete, any reform that takes place in education must be scientifically objective and contemporary, and it must be morally beneficial (Mete, final interview, August 13, 2016).

Rana stated that Turkey has a history where different cultures, nations, and religions have lived together for years. According to Rana, some rule makers, or the hands behind them, are trying to put into place a system of thought that prevents people from accepting those who are from other cultures and backgrounds. She said,

> *Toplum kendi içinde yabancılaşmaya doğru ilerlemekte ve farklılıkları kabul etmemektedir. Ne yazık ki, bu düşünme sistemi halihazırda yürürlüğe girmeye*

başlamıştır. Ülkemizdeki son zamanlardaki olumsuz vakaların çoğunluğunda amaç, toplumdaki bireyler arasındaki bağları koparmak, yabancılaşmayı artırmak veya insanları birbirlerine benzetme girişimleridir. Çokkültürlü eğitim, toplumun bu olumsuz durumlardan etkilenmesini önlemek, kişilerin başkalarının farklılıklarına tolerans göstermesini sağlamak için önemlidir. (Rana, final interview, June 23, 2016)

("It is progressing toward alienation within society and not accepting differences. Unfortunately, this system of thinking is already beginning to take effect. In the majority of the negative cases in our country, in recent times, the purpose has been to break the bond between the societies, to increase the alienation among the individuals, or to attempt to make people more similar. Multicultural education is important to prevent society from being affected by these negative situations, to help ensure that individuals tolerate others' differences.")

Gokhan agreed with other participants and thought that multicultural education is important for Turkey. He stated, however, that multicultural education policies must be carried out very carefully in Turkey so as to prevent mishaps. Further, he said that the government should avoid defining such concepts as *subculture* and *superior culture*, and no one cultural should dominate another. He pointed out the importance of proceeding carefully in order to realize the goals associated with multicultural education. He emphasized that rule makers must pay attention to racial conflicts, social class conflicts, and sectarian conflicts, which exist in Turkey (Gokhan, final interview, August 15, 2016).

Developing a democratic view. Under this theme, three participants have linked the necessity of multicultural education with the development of a democratic view among the people. According to Zeliha, Turkey has a heterogeneous structure in terms of language, religion, ethnic origin, race, and social norms. She believed that Turkish people have adequate knowledge that would enable them to create cultural awareness in our country, develop a multidimensional perspective, adopt a democratic society structure, provide critical thinking about prejudices, and reject any discrimination via a humanist approach. She said,

...Çokkültürlü eğitim uygulamaları yoluyla elde edilebilir; çünkü ülkemizdeki pek çok sosyal problem eğitim sistemi için de bir problem oluşturmaktadır.

Ülkemizde, birçok gelişmiş ülkede olduğu gibi, etnik kökenleri ve dini kökenleri ne olursa olsun, bizler bireylerin eşit eğitim fırsatlarına erişme haklarını devam ettirmeliyiz. (Zeliha, final interview, July 13, 2016)

("… It can be achieved through multicultural education practices because many social problems in our country are also problems for the education system. It is also important in our country, as it is in many developed countries, that we uphold individuals' rights to access equal educational opportunities regardless of their ethnicities or religious backgrounds.")

In addition, Ayse believed that the world's technological developments have increased communication among societies, and it has become necessary for the states to become more global. She stated,

İç yapıya gelince, ortak değerlerin üzerinde durulduğu ve farklılıkların hükümet tarafından etiğe uygun bir sekilde gözlemlendiği bir eğitim sistemi oluşturmak önemlidir. Bu ortak hedefler ve değerler hiçbir zaman tek bir egemen sınıfı yüceltmemelidir; aksine, demokratik toplumların özellikleri kadar eşit kapsamlı olmalılardır. (Ayse, final interview, June 22, 2016)

("With regard to the internal structure, it is important to create an education system in which common values are emphasized and the differences are observed ethically by the government. These common goals and values must never exalt a single ruling class; on the contrary, they are equally inclusive as the characteristics of democratic societies.")

Olcay said that when people look at the negativities in today's world, it is possible to think, "*Benim gibi olmayan birini yok etmeliyim; sadece ben var olmalıyım*" ("I must destroy the one that is not like me; only I must exist"). She believed that this sentiment tried to find a place among our people. According to Olcay,

İnsanlara neye inandığına bakılmaksızın hoşgörülü olma, etnik kimliğe bakılmaksızın farklılıklara saygı gösterme, siyasi düşünceye bakılmaksızın insana saygı duyma ya da farklılığı ne olursa olsun birlikte yaşamayı öğrenme gibi gerçek değerler etrafında birlik oluşturmalıyız. (Olcay, final interview, July 9, 2016)

("It is necessary to achieve unity around the real values such as being tolerant of people no matter their beliefs, respecting differences regardless of ethnic identity, respecting people regardless of political thought or learning to live together whatever the differences...")

She thought that people would be able to acquire such information and experiences by applying multicultural education in Turkey.

Finally, Nalan said that, through multicultural education, individuals would understand that their own cultures are not the only important cultures; other cultures are also important. Within this education system, people will have chances to recognize themselves, introduce themselves, and recognize others. She said,

> *İnsanlar "Bizim gibi olmayanlar yanlıştır" diye düşünmemelidir. Eğitim bilimcileri, okullar, STK'lar, yöneticiler ve kamusal rol modelleri, çeşitliliğin kötü bir şey olmadığının öğretilmesinden sorumlu olmalıdır. Çünkü bu toplumsal bir ihtiyaç ... Okullarda şimdi değerler öğretiyor, ancak daha önce sadece Türk dili ve matematik gibi dersler üzerinde durulurdu ya da bunlara dikkat edilirdi. Yetkililer çokkültürlü eğitim felsefesini benimserlerse, toplum erdem, saygı ve sevginin önemini fark eder, bunların gerekli olduğunun farkına varır ve bu da gecikmeden harekete geçmelerini sağlar.* (Nalan, final interview, July 2, 2016)
>
> ("People shouldn't think, "Those who are not like us are wrong." Educational scientists, schools, NGOs, managers, and public role models should be responsible for teaching that diversity is not a bad thing. Because this is a social need… Schools now teach values, however, they taught or cared more about teaching only the Turkish language and mathematics before… If authorities adopt the philosophy of multicultural education, society would realize more the importance of virtue, respect, and love, and they would recognize that these are needed, which might prompt them to act.")

Empathy development. Fatma thought that multicultural education should be a priority in every country. A way to mitigate the ignorant brutality of humanity is through multicultural education, empathic thinking, and sensitivity lessons. She hoped that authorities would have similar thoughts regarding this and would support the application of things such as multicultural education. She focused especially on the word "applied," as she believed that the Turkish education system places too much emphasis on memorization and not enough emphasis on practice. She stated,

> *Sözlü veya fiziksel olmasına bakılmaksızın, insanlar kültür, ulusal, etnik ve ırksal farklılıklar gibi farklılıklar nedeniyle birbirlerine karşı şiddet uyguluyorlardı. Ve dünyada şiddette bir düşüş göstermiyor gibi görünüyor. İnsanlar farklılıkların*

olumlu yönlerini görürse, farklılıkları zenginlik olarak görürse, birbirlerini anlarsa ve empati geliştirirse sonrasında her şey farklı olabilir. Çokkültürlü eğitim - resmi bir şekilde - sadece Türkiye'de değil, her ülkede 15 ila 22 yaşları arasındaki bireylere uygulanmalıdır. İnsanlar belli bir eğitim eksikliği yüzünden farklılıklara olumsuz bir bakış açısıyla bakmaktadırlar. Halk çeşitlilikler konusunda eğitim alırsa, sorunlar daha az olurdu... Çokkültürlü eğitim bireylerin daha aydınlanmasına ve daha aydınlanmış bir topluma yol açacaktır. (Fatma, final interview, June 17, 2016)

("Whether it is verbal or physical, people have been violent to each other because of differences such as culture, national, ethnic, and racial differences. And the world does not appear to be showing a decline in violence. If people see that there are positive aspects of difference, see differences as richness, understand each other, and develop empathy, then everything could be different. Multicultural education-in a formal way- should be applied to individuals aged 15 to 22 in every country, not just in Turkey. People are obviously looking at things from a negative point of view because of a lack of education. If the people become educated with regard to diversity, then problems would likely be less serious...Multicultural education would result in a future in which individuals are more enlightened, which would lead to a more enlightened society.")

According to Harun, the latest developments in Turkey indicate that an abundance of different ideas and different beliefs exists. He said that more tolerance regarding differences might be possible if differences are taught more accurately. He said,

İnsanın kendilerini farklılıklara karşı şişirdikleri ve olumsuz yönde hareket ettikleri, onların farklılıklarını anlamamayı tercih etmesinden kaynaklanmaktadır. En azından benim görüşüm. Gördüğüm kadarıyla, insanlar arasındaki iletişim öncelikle bir şiddet aracı olarak (örn., acımasız, alaycı, utanç verici) yürütülür. maalesef, özellikle kadınlara şiddet uygulayan bir eğilim vardır. İnsanlar kültürel farklılıklara da özellikle olumlu bakmazlar. Yunus Emre ve Mevlana gibi alimler bu ülkede yaşamışlardır ve her zaman çeşitliliği desteklemişlerdir ve "Ne olursan ol, yine gel!" demişlerdir. İnsanlar bu söze, bu düşünceye aşina olsa bile hiç kimsenin farklılıklara karşı yeterince hoşgörüsü yoktur. (Harun, final interview, August 2, 2016)

("The fact that people are blowing themselves up and acting out in negative ways is due to the fact that they prefer not to understand their differences. At least that's my opinion. As far as I can see, communication between people is carried out primarily as a means of violence (e.g., heartbreaking, mocking, humiliating). Unfortunately, there is especially a tendency to act violently toward women. People do not look at cultural differences as being particularly positive. However, scholars such as Yunus Emre and Mevlana lived in this country and they always supported diversity, and said, "Whoever you are, come again!" Even if people are familiar with this sentiment, no one has enough tolerance for differences.")

Lastly, as an expert, Dr. Mehmet said that multicultural education and intercultural education should be in all educational programs. According to his studies, it already existed as a hidden curriculum, but it has not been defined. For example, he said that he taught a developmental psychology class that mentioned children's differences. Further, sociology makes use of multicultural education when it discusses macro-culture and micro-culture. He believed, however, that this could be clearer, more customizable. We need to know how to use this in programs. It is necessary to demonstrate that the primary role of the teacher is not only to teach in a high school or in a primary school, but also to be able to carry out multicultural education implicitly, sometimes explicitly. He said that it is absolutely necessary that it be made a part of every course. It is also necessary to teach candidates in teacher education schools. He said,

> *Öğretmenler kesinlikle Türkiye'nin her tarafında farklılıklarla karşılaşacaklardır. Örneğin, İngilizce öğretmenleri bazen anaokulundan üniversiteye kadar İngilizce öğretmeye başlarlar. En azından yaş farkları buna dahil edilmelidir. Farklı cinsiyetler veya farklı sosyo-ekonomik düzeylerden insanlarla karşılaşırlar, ancak çoğu öğretmen nasıl davranacağını bilmemektedir. Bir başka örnek, her sınıfta dezavantajlı öğrenci grupları vardır ve öğretmenler bu grupları başkalarıyla bütünleştirmelidirler. Üniversiteler bu eğitimi - çokkültürlü eğitimi - adaylara vermezlerse, öğretmenler farklılıklara nasıl yaklaşacaklarını bilemezler.* (Dr. Mehmet, final interview, June 1, 2016)

> ("Teachers will absolutely encounter differences all around Turkey. For instance, English language teachers sometimes start teaching English from preschool to university level. At least, the age differences should be included in it. They encounter different genders or people from different socio-economic levels, but most teachers don't know how to behave. Another example is there are disadvantaged student groups in every class, and teachers need to integrate these groups with others. If universities don't give teacher candidates this education – multicultural education-, teachers will not know how to approach differences.")

He also believed that the ways in which teachers are selected is very important. When choosing teachers, he recommended that universities accept more people from different cultures as well as more people who are flexible in their views regarding cultures other than their own. He said that it is necessary to choose people who recognize and respect different cultures. After

168

colleges acquire these teachers, the teachers have to be exposed to pupils from different cultures. With regard to how to educate future teachers, he stated,

> *Örneğin, eğitim fakültesi öğrencilerini farklılıklara maruz bırakmak için Hakkari'ye (nüfusun% 90'ından fazlasının Kürtlerden oluşan Türkiye'nin güneydoğu bölgesinde yer alan bir yerleşim bölgesi) götürmek gerekir. Öğretmenleri bir köye götürüp, "burada çalışırsanız ne yapacaksınız?" diye sormanız gerekir. Öğretmen adaylarının dezavantajlarını avantajlara dönüştüren bir öğretmen-eğitim programı tasarlamalı ve uygulamalıyız.* (Dr. Mehmet, final interview, June 1, 2016)

> ("For example, it is necessary to take the school of education students to Hakkari (*a place located in the very southeastern part of Turkey, where more than 90% of the population is comprised of Kurds*) in order to expose them to differences. If you present the teachers with a village, then you need to ask, 'What are you going to do if you work here?' We need to design and implement a teacher-training program that will transform the disadvantages of teacher candidates into the advantages.")

Summary of the Chapter

The results of the examination were presented in this chapter. A brief summary of those findings in relation to the research questions are included in this section.

Research Question 1

How do teachers and teacher candidates define multiculturalism and multicultural education before and after taking the MULT-500: Multicultural Education graduate course at a public university in Turkey? In other words, what are their understandings of these concepts? Through class discussions, exams, and presentations, the course instructor sought to increase the teachers' and teacher candidates' knowledge and understanding. Early in the course, I conducted an interview with each participant in order to learn what he or she knew about multiculturalism and multicultural education. The participants came up with several similar and different definitions of multiculturalism and multicultural education. These definitions indicate that the study participants already had some ideas about diversity issues, differences, and multiculturalism. They knew that multiculturalism had to do with, for example, religion,

169

language, racial differences, and concepts related to sub-cultures and mainstream cultures. At the end of the course, I conducted additional interviews with each participant to see whether his or her definitions of these two terms changed. Some participants' knowledge and understanding of these concepts was enhanced during the course, but some participants' post-course definitions were similar to their earlier definitions.

Research Question 2

How have participants' experiences in the EBSE-514: Multiculturalism in Education graduate course intersected and overlapped with their perceptions, beliefs, knowledge, understanding, and practices regarding multicultural education? For this question, participants' views of the course content, intersected expectations, and differentiated expectations were examined. Most participants said that the course materials helped them to learn new concepts related to multiculturalism and multicultural education. On the other hand, participants' expectations differed sometimes from the course goals, and at the end of the course, participants mentioned that some of their expectations were unmet.

Research Question 3

In what ways will these understandings of multicultural education help teachers and teacher candidates in Turkey in their pedagogical practices in their classrooms? For this examination, the findings' themes are associated with Banks' dimensions of multicultural education. These themes are: (1) equal pedagogy, (2) content integration, (3) empowering school culture and social structure, (4) knowledge construction, and (5) prejudice reduction. Participants defined each dimension and provided some examples for the application of these dimensions. Findings indicated that participants have some knowledge and practical experience regarding these dimensions, and they provided some information about the approaches that serve to support

170

the application of multiculturalism to the curricula.

Research question 4

What rationales do teachers and teacher candidates use to justify their perceptions of multicultural education? Based on the participants' responses, findings relating to the fourth research question were divided into three parts: (1) pros of multicultural education, (2) cons of multicultural education, and (3) the necessity of multicultural education in Turkey. According to participants, multicultural education would increase respect for diversity and provide higher quality teacher education. However, exaggeration of diversity might cause some problems regarding integrity. It was found, though, that multicultural education is necessary based on the current sociopolitical situation, to develop democratic views, and to develop empathy with regard to diversity in society.

CHAPTER V: DISCUSSION AND CONCLUSION

In decades past, researchers have worked to describe the needs associated with teacher education programs. According to Gay (1997), preparation of teacher education programs to support multicultural understanding has always been sophisticated and demanding. In order to realize new directions for society that both encourage and necessitate a more responsible citizenry, teacher education programs need to address the pluralism that exists within society. Additionally, according to Ambe (2006), teacher education programs should be redesigned with classroom diversity in mind. Some institutions that are aware of how necessary this is have begun to create courses at the undergraduate and graduate levels for teachers and teacher candidates in order to provide those students with a multicultural education. This study aimed to examine Turkish teachers' and teacher candidates' views on and perceptions of multiculturalism and multicultural education in the Turkish context. For this study, I gathered data and investigated the perceptions and results of a stand-alone graduate course referred to as MULT-500 Multicultural Education and its effects on teachers' and teacher candidates' thoughts, beliefs, understandings, and perceptions. Through the research, I explored ideas, opinions and beliefs held by teachers and teacher candidates with regard to multiculturalism and multicultural education, and if and how multicultural education might be useful in the Turkish context.

The following research questions were created for this purpose:

2. How do teachers and teacher candidates define multiculturalism and multicultural education before and after taking a graduate course in multicultural education in a public university in Turkey? In other words, what are their understandings of these concepts?

3. How do their experiences in the graduate course intersect and overlap with their perceptions, beliefs, knowledge, understanding, and practices regarding multicultural education?

4. In what ways will these understandings of multicultural education help teachers and teacher candidates in Turkey in their pedagogical practices in classrooms?

5. What rationales do teachers and teacher candidates use to justify their perceptions of multicultural education?

Discussion

In this chapter, findings are summarized and their implications for teaching multiculturalism and multicultural education in the Turkish teacher education system are discussed. After summarizing the findings, the chapter suggests implications of the study, limitations, and recommendations for future studies.

Understandings of multiculturalism and multicultural education. The first research question was created to examine teachers' and teacher candidates' understandings of multiculturalism and multicultural education before and after taking the MULT-500 graduate-level course. According to the findings, all study participants had an idea of what multiculturalism and multicultural education were before the course. During the course, they improved upon and enhanced their understandings and thoughts; however, they still need to extend their perspectives so as to more fully understand what those concepts mean.

According to Nieto (1994), individuals may understand the concepts of multiculturalism at four levels: tolerance, acceptance, respect, and affirmation, solidarity and critique. While they did not seem to fully understand the concept of multiculturalism via the first and final levels, the study participants did seem to understand the concept per Nieto's other two levels. Nieto (1994) claimed that if teachers are in the first level of multicultural understanding, the tolerance level, then they can acknowledge students' differences, but they are not yet able to fully notice "why some students are more successful than others" (p. 4). If the teachers are in the second level of multicultural understanding, the acceptance level, then they can acknowledge students'

differences, and their differences would thus never be denied nor belittled. In the third level of multicultural understanding, the respect level, teachers should hold in high esteem the differences and diverse backgrounds of the students, and not just try to help the students to adapt to the mainstream culture in the classroom; it should also support the teachers throughout their education. It requires more interaction between parents, teachers, and schools, and students' experiences (Nieto, 1994; Nieto & Bode, 2008). Finally, the last level of multicultural understanding, the affirmation, solidarity and critique level, requires teachers to assume responsibility and support students in critiquing their own cultures as well as those of others in order to understand the differences.

When participants' definitions of multiculturalism were examined, it was concluded that their understandings of the concept were most aligned with Nieto's acceptance and respect levels. Further, findings indicate that study participants are more aware of their students' diverse backgrounds and that they are beyond the tolerance level of multicultural understanding even though, prior to this course, they never took any formal education courses related to multiculturalism or multicultural education.

At the end of the course, however, it appeared that the participants' understandings of multiculturalism had not reached the affirmation, solidarity and critique level, which is the last level they must reach in order to fully understand and apply the concept of multiculturalism. Without reaching this level, Nieto (1994) claimed that one's understanding of multiculturalism would remain at the romantic stage, which does not allow teachers to criticize their own or others' cultures. As the findings indicated, participants focused primarily on surface components of culture such as food, stories, and celebrations. Bennett (2011) noted that these aspects do not allow students to become critical of society. And, according to Bennett (2011), students should

be encouraged to criticize society and "to get into unspoken and unconscious rules of deep culture, such as concepts of courtesy, time, beauty, cleanliness, past and future, and so forth when studying other cultures at home and around the world" (p. 34).

Nevertheless, when we examine participants' definitions of multicultural education, we see that their definitions included concepts associated with Nieto's (2004) definition of multicultural education, which was used for this research. According to Nieto's (2004), multicultural education is to redesign the school to appeal to all students, to ignore all racist ideas in school culture, and to develop a pluralist thought system in students. Further, per Nieto, starting from this pluralist system of thinking, multicultural education is also defined as the reconstruction of the curriculum that will be strengthened by the connection among teachers, schools, students, and families. When we look at the definitions participants provided at the beginning of the study, we could see that the first perceptions of multicultural education were primarily shaped by the integration of differences into the education system and the reorganization of educational opportunities to offer equal opportunities to all kinds of differences in schools. Despite the fact some participants' definitions of multicultural education included some concepts introduced by scholars, it was observed that at the beginning of the study, there were still deficiencies in participants' abilities to explain this concept.

In addition, with regard to the definitions of multicultural education that the participants shared at the end of the study, we can see that the participants further elaborated on their definitions; that is, they provided more specific examples that served to strengthen their definitions and make them increasingly similar to Nieto's definition of the concept. While explaining their latest perceptions of multicultural education, participants were found to have broadened their definitions beyond those they shared earlier in the study. According to a number

175

of participants, their definitions of multicultural education were reshaped, and this kind of educational system is not merely a necessity of multilingualism and ethnic difference, but it is the integration of every kind of difference that is considered to exist in society in within the educational environment. There are also participants who think that this concept is a way to teach to others the range of cultural structures that exist within and among individuals. Lastly, the issue of equal access of all individuals to educational opportunities, which is an issue that participants noted during their first interviews, was discussed again in the final interviews; in their final interviews, participants suggested that multicultural education is a way to equalize access to these opportunities.

Further, when we assess participants' final definitions of multiculturalism and multicultural education, we can say that the teachers and teacher candidates who participated in the study have also developed similar understandings regarding the aims of multicultural education created by Sleeter and Grant (2007). According to Sleeter and Grant, allowing for cultural pluralism and providing equal access to opportunities are the primary components of the goals of multicultural education. Most of the participants mentioned that multiculturalism is an indispensable system of thought for a society designed according to the concept of pluralism. Thus, after establishing a society in which the idea of pluralism has been established, they argued that it is inevitable that the education system should become a structure that provides individuals with equal access to equal opportunities. Additionally, with regard to the provision rooted in pluralism that ensures equal access to opportunities for all regardless of background, nearly all of the participants believed that society will create a mainstream culture and protect the structure of unity. It is evident that these ideas broadly overlap with the goals of multicultural education set out by scholars such as Sleeter and Grant, and Nieto, who have had a say in multicultural

education and have framed this study.

Expectations vs. Acquisitions. The second research question was created to examine how participants' experiences in the MULT-500 Multicultural Education graduate course intersected and overlapped with their perceptions, beliefs, knowledge, understandings, and practices regarding multicultural education. The results of the study indicated that some of their expectations of this course were satisfactorily met, but it is worth noting that not all of their expectations were met.

According to several studies, teachers who have been taught the basics of multicultural education or who have taken courses intended to teach the basics of multicultural education are now at a level where they can successfully take part in their profession in multicultural classroom environments (Cho & Ambrosetti, 2005; Ndemanu 2012; Sleeter, 2001). Further, the results of some research indicate that sometimes stand-alone multicultural education courses may not be sufficiently effective to change attitudes, beliefs and knowledge (Johnson, 2006; Larke,1990). However, some research indicates that graduate-level multicultural education courses can sometimes be more effective than undergraduate-level courses in helping teachers and teacher candidates to gain new perspectives regarding diversity and to change their beliefs, knowledge and attitudes (Barksdale et al., 2002). Of course, similar situations have been observed in this study, and at certain points, the expectations and achievements of teachers and teacher candidates have intersected with the aims and outcomes of the course, and at other points these acquisitions and expectations have differed. These results indicate that while some of the course content was sufficient to change participants' perspectives regarding diverse students, some content and assignments were insufficient to satisfy participants' expectations.

There were participants who stated that their expectations intersected with the course goals. According to their understandings, this graduate course helped them first to learn new terms related to multiculturalism. The course also helped them to acquire and apply new knowledge regarding multiculturalism and multicultural education. Earlier studies' findings support the participants' intersected expectations. For instance, according to Gay and Howard (2000), if future teachers want to address diverse issues and be more adequately prepared regarding multicultural education, then they should completely internalize the foundations of multicultural education such as the "learning theories for use with ethnically diverse students" (p. 10). Participants in this study, however, are not only seeking to learn the foundations of multicultural education for ethnically diverse students; they are also considering the possible differences that exist among current classrooms.

However, some participants believed that without any fieldwork requirements, the course did not permit them to effectively learn the concepts related to multicultural education. Some participants also indicated that a lack of experience in the field, and a lack of opportunities to conduct research related to course objectives would cause course outcomes to change such that they would likely no longer be beneficial in the same way. Participants frequently requested that the course requirements should amended such that they include experimental application of what they learned from the course.

The findings related to this research question are supported by prior research that indicates that teachers should establish practical knowledge through field experience while taking a course related to teaching multiculturalism, multicultural issues, or multicultural education. According to Hollins and Guzman (2005), field experience is "the key component of preparation where prospective teachers learn to bridge theory and practice, work with colleagues

and families, and develop pedagogical and curricular strategies for meeting the learning needs of a diverse population" (p. 493). Additionally, Cobellas-Vega (1992) noted that teacher candidates should take at least one course in multicultural education and learn new teaching techniques. The author also suggested that having field experience that involves students from diverse backgrounds could further support teachers' awareness with regard to cultural diversity. This practical knowledge helps teachers to more fully understand all possible diversities in the current classrooms in Turkey and help their students based on their differences. Even though all participants stated that their understandings and perceptions of differences in the classrooms improved, they still suspected that perhaps it would difficult to apply these to their classroom environments. the application of this improvement in their classrooms. Participants also suggested that there should be another course after foundations of multicultural education that facilitates and requires more practical experience. Field researchers also recommend this. Gay and Howard (2000), for example, claimed that teaching teachers how to transfer information to pedagogical practice after they have enough information on cultural differences is the responsibility of each institution adopting a multicultural approach to teacher education.

Understandings of pedagogical practices. The third research question was created to examine how participants' understandings of multicultural education can help them to apply their pedagogical practices in classrooms in Turkey. For this examination, the dimensions of multicultural education that were created by James Banks have shaped the students' possible multicultural practices related to their classrooms, curricula and schools.

According to Banks (2002), teachers must agree with and apply those multicultural dimensions if they want to enable adequate multicultural education. Within these dimensions, teachers will be considered capable of teaching multiculturalism if they maximize the use of

179

"content from diverse groups when teaching concepts and skills; helping students to understand how knowledge in the various disciplines is constructed; helping students to develop positive intergroup attitudes and behaviors; and modifying their teaching strategies so that students from different racial, cultural, language, and social-class groups will experience equal educational opportunities" (Banks, 2002, p. viii). As such, participants' understandings of multicultural education through the lenses of multicultural dimensions were examined.

Content integration. The first category associated with participants' pedagogical practices is content integration, and under this category, participants came up with some ideas regarding how four types of content integration (i.e., contribution, additive, transformation, and social action) might be used in the Turkish educational system. According to Banks (1993a), content integration is "the extent to which teachers use examples and content from a variety of cultures and groups to illustrate key concepts, principles, generalizations, and theories in their subject area or discipline" (p. 5). Participants' perceptions of content integration are often the same genres and are usually described as the inclusion of cultural differences that exist among the students in the curricula, or the presentation of samples from these cultures within the classroom. Participants agreed that it would be possible to use visual materials in order to apply this dimension to the classroom context, since they knew that they would be unable to otherwise alter the already established curricula. With regard to the application of the content integration dimension of multicultural education, the majority of participants also concluded that social studies and life science lessons taught in primary education contexts were most appropriate.

Although the participants had an idea regarding how this dimension would work and how different approaches to this dimension could be used in the school, they also expressed notions about how this dimension is suited to social sciences and life sciences courses in general. This

180

finding indicates that there are very few examples of how this dimension can be applied in other courses (e.g., mathematics, science, technology) in the curricula, and that teacher and teacher candidates may have problems coming up with examples of issues of diversity when teaching most courses beyond those mentioned above.

Knowledge construction. The second category in these pedagogical practices is the knowledge construction dimension of multicultural education. According to Gay (2010), teachers should address controversial issues in the classroom and correct students who have incorrect ideas regarding societal differences. However, some of the participants had difficulty in expressing their opinions regarding the application of this dimension to establish knowledge related to cultural diversity among the students. Although the participants expressed their views regarding the function of this dimension, some were unable to provide an example of how to apply it in the classroom. Nonetheless, other participants expressed a correct understanding of the dimension, and they shared a common opinion that the greatest feature of knowledge construction has to do with student experience and students' abilities to build upon prior knowledge and acquire new knowledge.

Prejudice reduction. Third among these pedagogical practices is the prejudice reduction dimension of multicultural education. The findings regarding this dimension indicate that study participants developed positive attitudes toward diverse groups and also came up with some useful methods to reduce their students' prejudices against differences. According to Banks (1993a), this dimension focuses on "the characteristics of children's racial attitudes and strategies that can be used to help students develop more democratic attitudes and values" (Banks, 1993a, p. 6). Camicia (2007) claimed that increasing students' levels of understanding with regard to issues of diversity is possible through the application of different activities that

teach that all people are equal, should have equal rights, and are deserving of respect; these activities will serve to foster prejudice reduction. The most reasonable method posed by the participants and the teacher involved "exposing the students to something they do not know." The participants acknowledge that exposure to things they do not know will help reduce or even eliminate prejudice. Interaction with unfamiliar cultures is considered one of the most valuable means of reducing prejudice. The participants noted that individuals in Turkey have a lot of prejudices about gender, religious belief and ethnic identities, in particular, and they believed that neither individuals within society nor the government take sufficient action to reduce people's levels of prejudice. It has been said that introducing people to new cultures through education is one of the most important steps that can be taken to reduce people's levels of prejudice.

An equity pedagogy. Fourth among these pedagogical practices is equity pedagogy. According to Banks (1993a), "an equity pedagogy exists when teachers modify their teaching in ways that will facilitate the academic achievement of students from diverse racial, cultural, and social-class groups" (p. 6). This dimension includes the use of "a variety of teaching styles and approaches that are consistent with the wide range of learning styles within various cultural and ethnic groups" (Banks & Banks, 2010, p. 22). The results of the study show that participants are very clear about this dimension of multicultural education and are already disposed to providing equal pedagogy in their classrooms. Further, participants came up with some creative methods to support this. According to Banks and Banks (1997), if teachers want to successfully implement equity pedagogy, they should possess "in-depth knowledge of an academic discipline, pedagogical knowledge, and knowledge of their students' cultures" (p. 80). Some of the

participants' creative methods for the implementing equal pedagogy suggest that they are aware of their students' cultural differences.

All participants agreed that all people currently among Turkey's classrooms deserve to have access to equal rights and opportunities to be well educated. Participants agreed that each student might have different ways in which they learn best, and teachers should employ teaching methods aimed at successfully reaching each student. However, thought participants believe that the role of the teacher is very important in the application of this dimension, they also believe that school administrators play roles as well and that equality in the classroom can be achieved when teachers and school administrators cooperate in accordance with their respective roles. It has also been noted in the literature that establishing cooperation between teachers and administrators is important if equal educational opportunities are to be provided to every student (Katz, 1999; Riehl, 2008). According to previous studies, one of the major roles of school administrators is to encourage teachers to examine their teaching strategies in effort to rid themselves of all possible biases regarding diversity in the classroom.

Empowering school culture. The final pedagogical practice is related to empowering school culture and the social structure dimension of multicultural education. According to the participants, this dimension is key to multicultural education because it effectively supports the others and is essential to the creation of an educational environment for all. The participants believed that if authorities, such as the government and Ministry of National Education, support the schools, then the other dimensions outlined above would be more functional. The participants also claimed that others beyond these authoritative bodies should take action to support diverse school environments; for example, according to the participants, school administrators, teachers and parents should also assume the responsibility of fostering culturally diverse school

183

environments. The participants agreed that if these individuals do not assume this responsibility, then multiculturalism would not become a part of the schools. Further, according to participants, an unfortunate lack of collaboration among parents, school administrators, teachers, and the government and Ministry of National Education have caused Turkish schools to be less empowered with regard to school culture and social structure.

In addition, participants mentioned that the Turkish education system operates primarily by following orders that come from the central government, and they stated that this might be useful to education. According to the participants, if the government hands down meaningful orders related to its support of multiculturalism and its aim to empower culturally diverse school environments, then school administrators would be likely to take on more responsibility to enhance the diverse social structures in the schools. However, the participants were somewhat self-critical, as they claimed that it was unlikely that teachers in Turkey would take the initiative and carry out the difficult tasks that are necessary in order to achieve these goals. The participants believed, though, that if the government directly assigns these tasks or duties to teachers, then the teachers would likely work harder to support culturally diverse students and make school environments more culturally diverse. Participants also saw collaboration between non-profit organizations and schools as a potential means of empowering school culture. The participants noted that some schools have created projects and have involved non-profit organizations in these projects, which has helped schools to make their respective environments better places for students from diverse backgrounds.

When we look at the ideas that the participants revealed, we see that they are touching on all of the features that Banks identified with regard to what constitutes an effective multicultural school. The participants talked about the fact that the students need to see something of

themselves in the materials. They also stated that there should be changes in education policies that allow for multicultural schooling to be designed properly, changes with regard to teachers' and other employees' attitudes toward differences, reorganization of the curricula according to differences, and use of modern and all-encompassing teaching methods. These features are in line with the literature, which is in line with the effective multicultural school criteria established by Banks. According to Banks (2008), there are indications that suggest that a school is teaching in accordance with a curriculum rooted in multiculturalism:

- A multicultural education policy statement sanctions and supports diversity;

- Staff attitudes and expectations toward diverse students are positive;

- The school staff reflects ethnic and cultural diversity;

- The curriculum is transformative and action-focused;

- Parent participation provides a cultural context for teaching and a link with student personal/cultural knowledge;

- Teaching strategies are constructivist, personalized, empowering, and participatory;

- Teaching materials present diverse racial, ethnic, and cultural perspectives on events, concepts, and issues;

- Each program is monitored on a continuing basis. (p.112)

The Pros, cons, and necessity of multicultural education. The final research question was created to examine what rationales teachers and teacher candidates use to justify their perceptions of multicultural education. At the end of the course, when we examined participants' opinions, we were able to see that they had various positive and negative thoughts about multiculturalism and multicultural education. In addition, ideas on why multicultural education is necessary in Turkey are also examined in this section.

Respect for diversity. According to participants, multicultural education is a good way to develop respect for diversity. The participants believe that multicultural education is useful for the development of this respect, regardless of the source of the diversity (e.g., culture, religion, race). According to Nieto (2004), and Sleeter and Grant (2007), one of the major goals of multicultural education is to teach respect for diverse people, and respect for and affirmation of cultural differences would be possible if teachers plan activities that encourage their students to assume this sort of respect. Although participants of the study believed that multicultural education would help them to support their students in their efforts to be respectful of diversity in the classroom, they sometimes struggled to come up with unique activities they had already planned and implemented or carried out. This indicates that even though the participants know the goals of multicultural education, and understand that encouraging respect for diversity is one of them, the lack of relevant experience with the issues of diversity has left them in a difficult position, as they are unable to provide examples of how to teach respect for differences in the classrooms.

High-quality teaching. Participants also noted that another advantage of multicultural education in teacher education is that it would increase the overall quality of the teaching. According to the participants, the word "quality" refers to being sensitive and respecting diversity. In addition to participants' remarks regarding high-quality teaching, the literature (e.g., Cochran-Smith, 2003) suggests that educating future teachers via teacher preparation programs designed to address diverse issues in the classrooms and schools would yield high-quality teaching skills.

Exaggeration of diversity. While the study participants have voiced the ways in which they expect multicultural education can be positive, they also believe that it is possible that it

186

could be negative in some ways. For example, they believe that it is possible that multicultural education could lead to polarization within society. This finding is consistent with the literature; however, researchers have noted additional potential negative effects. For example, Bennett (2011) mentioned that misconceptions regarding what multicultural education looks like are among the biggest challenges related to multicultural education. According to the author, this misunderstanding comes primarily from the fact that multicultural education emerged from the notion of divisiveness. As such, individuals view multicultural education as a model capable of harming national unity. Another researcher, Birkel (2000) also identified some potential misconceptions regarding what multicultural education is, and the researcher clearly identified what multicultural education is not. According to Birkel (2000), multicultural education does not suggest either protecting or destroying a particular ethnicity; it does not make use of any approaches intended to divide the people into separate groups by stressing ethnic loyalty over national adherence. Rather, it advocates the teaching of all components associated with cultural groups so as to build a nationwide or a global society. Multicultural education does not intend simply to criticize the political, educational or economic systems of a country; however, it does analyze these sociocultural factors, as this plays an important role in both determining and addressing social conditions and increasing students' school achievements.

The possible negative aspects of multicultural education identified by the participants are similar to those identifies in the literature. According to the participants, there may be people who will perceive it as a means of dividing the people according to, for example, ethnic, religious and linguistic differences. These negative considerations are in line with the thoughts of researchers working in this field. For instance, Oksuz, Demir, and Ici (2016) conducted a study to examine teachers' and teacher candidates' thoughts regarding multicultural education. The

results of the research show that %10 of the participants believed that multicultural education is a harmful idea meant to divide social union in Turkey. For this reason, the study participants believe that in order to mitigate these misunderstandings and possible negative effects, the differences in the country should not be emphasized or underscored in the most exaggerated way; instead, authorities might work on how the differences can best be adapted to the educational system.

Current socio-political situation. The Republic of Turkey has become more diverse than ever in its history. According to United Nations International Immigration Reports (2015), around 20 million of people immigrated to other countries in 2014 and Turkey was "the largest refugee-hosting country worldwide, with 1.6 million refugees" (p. 2). In recent years, however, Turkey has experienced several events or situations in addition to the influx of diverse Syrian citizens. Over the last five years, especially, Turkey has struggled with a number of sociopolitical issues. Street protests, terrorist bomb attacks, a military coup attempt, fighting against illegal organizations, etc. have served to shape participants' ideas regarding the need for multiculturalism and multicultural education and how it might possibly solve Turkey's social problems. The government has been advised to stand against these events; while the government determines its educational policies, it has been suggested that governing bodies keep in mind the fact that Turkey is now home to many people of different origins and backgrounds. The idea here is that education policies developed in the future can prevent or mitigate possible problems that might occur among these different groups, and none of the groups will be inclined to take the initiative in claiming superiority over other people.

Developing a democratic view. Some participants have linked the necessity of multicultural education with the development of a democratic view among the people. When we

compare this participant approach with the literature, we can see that there a number of researchers who share in their opinion or view regarding the features of multicultural education. For instance, Kymlicka (2012) states that multiculturalism is "first and foremost about developing new models of democratic citizenship, grounded in human-rights ideals, to replace earlier uncivil and undemocratic relations of hierarchy and exclusion" (p. 8). Further, Gay (2004) refers to multicultural education as being "integral to improving the academic success of students of color and preparing all youths for democratic citizenship in a pluralistic society" (p. 30).

   Empathy development. Although participants stated that multicultural education would help future teachers to develop empathy toward those who are different, they did not come up with any useful ideas about how this might occur. Primarily, they created a general framework with regard to multiculturalism in the Turkish educational system; they struggled to specify the possible ways in which this could be applied. Further, though the participants' ideas regarding the ability of multicultural education to encourage empathy for people who are different aligned with the literature, but they were unable to example of this or to point to examples suggested in their MULT-500 course. However, in the literature, Cruz and Patterson (2005) identified ways in which multicultural education can help future teachers to develop empathy and understanding. According to their research, cross-cultural simulations "provide meaningful opportunities for developing cultural awareness and understanding" (p. 40). As an instructional strategy, cross-cultural simulations refer to creating "certain aspects of reality for the purpose of gaining information and understanding other cultures" (p. 43) and promoting awareness and appreciation of other cultures. Through this powerful technique, in addition to developing empathy, future teachers can internalize fully the differences and similarities.

Conclusion

The findings of the study revealed the following conclusions. First, it can be concluded that although the participants of this study were able to explain their understandings and gained knowledge of multiculturalism and multicultural education according to various theoretical perspectives at the beginning and end of the graduate course, these understandings and knowledge should be further developed. This study also supports the conclusion that although participants agreed on the appropriateness of the topics taught in this course, which is designed to teach new concepts of multiculturalism and multicultural education and the theoretical bases of these concepts, they also stated that the materials used in the course (i.e., books and articles) should be more relevant to Turkey. They also stated that the course should examine and teach theoretical and practical knowledge regarding multiculturalism and multicultural education in both Turkish and global contexts.

The third conclusion revealed participants' possible pedagogical practices through multicultural education. The participants gave various examples of how their pedagogical practices related to dimensions of multicultural education could be applied to schools. While some of these dimensions can be found in the participants' understandings in a straightforward manner and can be explained via useful practical examples, it is evident that some dimensions are lacking with regard to practical applications. However, especially with regard to teachers and teacher candidates who have graduated from elementary education programs, the examples they provide are similar and generally come from the same courses. They had problems providing more detailed examples of issues related to multiculturalism and diversity relevant to the content of different courses.

The final conclusion is related to the participants' opinions about possible pros and cons of multicultural education in a Turkish context. At the end of the course, teachers and teacher

candidates participating in the study still possessed biases regarding multiculturalism and were hesitant with regard to its appropriateness for the education system. According to some of the participants, multicultural education should be designed carefully so that it allows for balance among cultural differences. However, there are also participants who think that current multicultural education models are appropriate for Turkey and the country's current sociopolitical climate; they believe that it will contribute to the development of democratic views and empathy toward individuals who are different.

Implications of the Study

The findings of this research have implications regarding the creation of multiculturalism- and multicultural-education-related courses for teacher education programs and graduate-level programs. The first implication indicates that teacher training programs and graduate-level programs in educational fields need to do a better job of preparing future teachers.

According to the results of the research, it is evident that even though teachers and teacher candidates have improved their understandings of multiculturalism and multicultural education by the end of the course, they were not at the top level or at a level that permits them to fully internalize and criticize cultural differences. In order to reach the top level, it has become necessary to re-examine the course content and procedures. During this re-examination, as Nieto has explained, the course has to include "critics" and "action" elements that will be given to teachers in order to enable them to more fully understand multicultural education and to apply it at the highest level.

The findings also indicate that the MULT-500 course did not provide enough opportunities for diverse classroom experiences. Similar findings can be seen in the research done by Johnson (2006) and Larke (1990). This course was not fully effective in its ability to change attitudes, beliefs and knowledge. To accomplish all of these, teacher education programs

should design courses intended to provide future teachers with multicultural training, and the courses should also be designed such that they teach theoretical foundations and practical knowledge separately.

Participants' understandings of pedagogical practices related to multicultural education are satisfactory in some areas; however, it is necessary to enhance these understandings and examples in other areas. In order to examine them, participant understandings were evaluated according to dimensions of multicultural education practices created by James Banks. The resultant findings may prove useful for teacher education programs to design courses according to Banks' multicultural education dimensions so that teachers and teacher candidates can practice more and enhance their understandings such that they reach a higher level.

At the end of the course, which the participants completed during Spring 2016, participants expressed the possible positive and negative aspects of multicultural education. The results of this study should be investigated via evaluation of the possible side effects and positive effects associated with multiculturalism and multicultural education.

Recommendations for Future Research

This study specifically examined the understandings of multiculturalism and multicultural education among teachers and teacher candidates enrolled in a MULT-500 graduate level course. The research findings suggest that teachers' and teacher candidates' understandings of multiculturalism and multicultural education have been shaped via their previous experiences related to diversity, their classroom experiences, and the MULT-500 course instruction. Future studies can examine these two target groups separately and compare the findings with those from this study.

The research findings also indicate that participants' understandings did not reach the highest level of multicultural understanding. Having less teaching experience and being new

graduates not assigned to a classroom could affect their understanding. It would be worthwhile to conduct a study with experienced teachers in Turkey. Their rich experiences and the challenges they face may add deeper perspectives to the literature.

Future studies should also examine the multicultural practices of teachers in their own classrooms. Accepting more than 4 million refugees from Syria changed the demographic structures of the classrooms throughout most of Turkey, especially the southeastern part of the country where thousands of students are registered. If researchers spend more time with the teachers who work in that part of Turkey, they could have more opportunities to see the possible applications of dimensions of multicultural education. It is also recommended that future research examine multicultural education courses at the undergraduate level of the school of education as well as the instructional strategies teachers have developed to support differences.

In addition, a comparative study would be useful in terms of assessing the contents and effects of multicultural education courses. There are courses related to multicultural education that are taught at schools of education located in two or more geographical regions in Turkey, and it may be possible to compare data collected from the participants who completed these courses in order to determine what the curricula did and did not teach them.

Limitations of the Study

There are some limitations to this study. As I have previously mentioned, qualitative research results will not generalize to the larger population. Additionally, the study will be limited to the examination of teachers and teacher candidates' perceptions, beliefs, and opinions with respect to issues associated with multiculturalism and multicultural education at Alpha University, Turkey. The third limitation is associated with the issue of subjectivity. I collected data and interpreted them alone, and, as a result, the findings may be considered subjective or manipulated, which will in turn perhaps lead to results that do not appear to correspond

accurately to real-world situations. Finally, the findings of the research are participants' own

opinions and they may not feel comfortable voicing their true opinions in class discussions and

interviews. However, I tried in earnest to be supportive while conducting the individual

interviews in an effort to make the participants feel more comfortable.

REFERENCES

Adıgüzel, A. (2008). Eğitim fakültelerinde öğretmen eğitimi program standartlarının gerçekleşme düzeyi [Achievement level of teacher education program standards in faculties of education]. *Unpublished Doctoral Dissertations, Anadolu Üniversitesi, Eskişehir*, *15*(01), 2010.

Aksit, N. (2007). Educational reform in Turkey. *International Journal of Educational Development*, *27*(2), 129-137.

Ambe, E. B. (2006). Fostering multicultural appreciation in pre-service teachers through multicultural curricular transformation. *Teaching and Teacher Education*, *22*(6), 690-699.

Arnez, N. L. (1968). A Unique Teacher Education Program. *Improving College and University Teaching*, *16*(2), 150-152.

Aydemir, A. (2013). Türkiye'de öğretmen yetiştirme programlarının tarihçesi ve sorunları [A history of teacher training programs and their problems in Turkey]. *Turkish Studies-International Periodical for the Languages, Literature and History of Turkish or Turkic, (Sosyal Bilimler)*, *8*(12), 15-28.

Aydin, H. (2013). *Dunya'da ve Turkiye'de cokkulturlu egitim tartismalari ve uygulamalari [Debates and applications of multicultural education in the World and Turkey]*. Ankara: Nobel Yayincilik.

Aydin, H. & Tonbuloğlu, B. (2014). Graduate students' perceptions on multicultural education: a qualitative case study. *Eurasian Journal of Educational Research*, 57, 29-50.

Baker, G.C., (1981). The teacher and multiethnic education. In J.A. Banks & B.J. Shin (Eds.), *Education in the 80's:Multiethnic Education*. A National Education Association Publication.

Balyer, A., Gunduz, Y. (2010). Yonetici ogretmenlerin okullarinda farkliliklarin yonetimine iliskin algilarinin incelenmesi [Examining the perceptions of administrators and teachers related to diversity management in their their schools]. *Ataturk Egitim Fakultesi Egitim Bilimleri Dergisi, 32,* 25-43.

Banks, J.A. (1992). Multicultural education: Nature, challenges, and opportunities. In C. Diaz (Ed.), *Multicultural education for the 21st century* (23-37). Washington, DC.: National Education Association.

Banks, J. A. (1993a). Multicultural education: Historical development, dimensions, and practice. *Review of Research in Education*, *19*, 3-49.

Banks, J. A. (1993b). The canon debate, knowledge construction, and multicultural education. *Educational researcher*, *22*(5), 4-14.

Banks, J. A. (1997). *Educating citizens in a multicultural society.* New York: Teachers College Press.

Banks, J.A. (2002). Series foreword. In M. Vavrus (Ed.), *Transforming the multicultural education of teachers: Theory, research and practice* (pp.vii-ix). New York, NY: Teachers College Press.

Banks, J. A. (2008). *An introduction to multicultural education.* 4th ed. Boston: Pearson/Allyn and Bacon.

Banks, J. A, & Banks, C. A. McGee. (2010). *Multicultural education: issues and perspectives.* 7th ed. Hoboken, N.J.: Wiley.

Baptiste, H., & Baptiste, M. (1980). Competencies toward multiculturalism. In H. Baptiste, M. Baptiste & D. Gollnick (Eds.), *Multicultural teacher education: Preparing teacher educators to provide educational equity* (Vol. 1). Washington, DC: AACTE.

Barksdale, M. A., Richards, J., Fisher, P., Wuthrick, M., Hammons, J., Grisham, D., & Richmond, H. (2002). Perceptions of preservice elementary teachers on multicultural issues. *Reading Horizons*, *43*(1), 27-48.

Barry, N. H., & Lechner, J. V. (1995). Preservice teachers' attitudes about and awareness of multicultural teaching and learning. *Teaching and Teacher Education*, *11*(2), 149-161.

Basarir, F., Sari, M. & Çetin, A. (2014). Öğretmenlerin çokkültürlü eğitim algılarının incelenmesi [Examination of Teachers' Perceptions of Multicultural Education]. *Pegem Eğitim ve Öğretim Dergisi*, *4*(2), 91-110.

Baskan, G. A., Aydın, A., & Madden, T. (2006). Türkiye'deki öğretmen yetiştirme sistemine karşılaştırmalı bir bakış [The comparison of the teacher-training model in Turkey and other models in different countries.]. *Çukurova Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, *15*(1), 35-42.

Bieger, E. M. (1995). Promoting multicultural education through a literature-based approach. *The Reading Teacher*, *49*(4), 308-312.

Birkel, L. F. (2000). Multicultural education: It is education first of all. *The Teacher Educator*, *36*(1), 22-28.

Brett, T.G. (n.d.). *Autobiography in multicultural education: Reading, writing, and video production*. Retrieved from Lecture Notes Online Website: http://www.ibiblio.org/ism/articles/umich1.html

Camicia, S. P. (2007). Prejudice reduction through multicultural education: Connecting multiple literatures. *Social Studies Research and Practice*, *2*(2), 219-227.

Carey, M. Ann, & Asbury, J. (2012). *Focus group research.* Walnut Creek, CA: Left Coast Press.

Causey, V. E., Thomas, C. D., & J Armento, B. (2000). Cultural diversity is basically a foreign term to me: The challenges of diversity for preservice teacher education. *Teaching and Teacher Education, 16*(1), 33-45.

Chisholm, I. M. (1994). Preparing teachers for multicultural classrooms. *The Journal of Educational Issues of Language Minority Students, 14*(1), 43-68.

Cho, G., & DeCastro-Ambrosetti, D. (2006). Is ignorance bliss? Pre-Service teachers' attitudes toward multicultural education. *High School Journal, 89*(2), 24-28.

Chou, H. M. (2007). Multicultural teacher education: Toward a culturally responsible pedagogy. *Essays in Education*, *21*(1), 139-162.

Cirik, I. (2008). Çok kültürlü eğitim ve yansımaları [Multicultural education and its reflections]. *Hacettepe Üniversitesi Eğitim Fakültesi Dergisi*, *34*(34), 27-40.

Coballes-Vega, C., & ERIC Clearinghouse on Teacher Education, W. D. (1992). Considerations in teaching culturally diverse children. ERIC Digest.

Cochran-Smith, M. (2003). The multiple meanings of multicultural teacher education: A conceptual framework. *Teacher Education Quarterly, 30*(2), 7-26.

Cole, R.W. (2008). *Educating everybody's children: Diverse teaching strategies for diverse learners*. Alexandria, VA: Association for Supervision and Curriculum Development.

Çelikten, M., Şanal, M., & Yeni, Y. (2005). Öğretmenlik mesleği ve özellikleri [Characteristics of Teacher Profession].*Erciyes Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, *19*(2), 207-237.

Çoban, A. E., Karaman, N. G., & Doğan, T. (2010). Öğretmen adaylarının kültürel farklılıklara yönelik bakış açılarının çeşitli demografik değişkenlere göre incelenmesi [Investigations of preservice teachers' perspectives on cultural diversity in terms of various demographic variables]. *Abant İzzet Baysal Üniversitesi Eğitim Fakültesi Dergisi*, *10*(1), 125-131.

Creswell, J. W. (2007). *Qualitative inquiry & research design: choosing among five approaches.* 2nd ed. Thousand Oaks: Sage Publications.

Creswell, J. W. (2012). *Educational research : planning, conducting, and evaluating quantitative and qualitative research.* 4th ed. Boston: Pearson.

Cruz, B.C., & Patterson, J.M. (2005). Cross-cultural simulations in teacher education: Developing empathy and understanding. *Multicultural Perspectives, 7*(2), 40-47.

Damgaci, F. & Aydin, H. (2013). Türkiye'deki eğitim fakültelerinde görev yapan akademisyenlerin çokkültürlü eğitime ilişkin görüşleri [Perceptions of higher education faculty members on multicultural education in Turkey]. *Dicle Üniversitesi Ziya Gökalp Eğitim Fakültesi Dergisi, 21,* 314-331.

Davidman, P. T. (1990). Multicultural teacher education and supervision: A new approach to professional development. *Teacher Education Quarterly*, *17*(3), 37-52.

Davis, K. A. (1995). Multicultural classrooms and cultural communities of teachers. *Teaching and Teacher Education*, *11*(6), 553-563.

Demir, S. (2012). Çok kültürlü eğitimin Erciyes Üniversitesi öğretim elemanları için önem derecesi [Importance degree of multicultural education according to Erciyes University faculty members]. *Turkish Studies*,*7*(4),1453-1475.

Demircelik, E. (2012). Çok kültürlü ortaöğretim okulu yönetici ve öğretmenlerinin yönetim sürecinde karşılaştığı güçlüklerin incelenmesi [The investigation of the difficulties that multicultural secondary education managers and teachers confront during the management process] (Master's thesis). Erciyes Üniversitesi Eğitim Bilimleri Enstitüsü

Demircioğlu, E., & Özdemir, M. (2014). Pedagojik formasyon öğrencilerinin çok kültürlü eğitime yönelik tutumlarının bazı değişkenlere göre incelenmesi [Analysis of pedagogical formation students' attitudes toward multicultural education]. *Ege Eğitim Dergisi*, *15*(1), 211-232.

Demirsoy, M. (2013). Sosyal bilgiler öğretmen adaylarinin çokkültürlülüğe ilişkin görüşleri ve çokkültürlü eğitime yaklaşimlari [Views and approaches of social studies teacher candidates on multiculturalism and multicultural education] (Master's thesis). Marmara Üniversitesi Eğitim Bilimleri Enstitüsü.

Denzin, N. K, & Lincoln, Y. S. (2008). *The landscape of qualitative research.* (3rd ed.). Los Angeles, CA: Sage Publications.

Doğan, C. (2005). Türkiyede sınıf öğretmeni yetiştirme politikaları ve sorunları [The policies on training elementary school teachers and the problem of teachers in service]. *Bilig: Journal of social sciences of the Turkish world*, (35), 133-147.

Estupinan, M. (2010). *Preparation in multicultural teacher education: Perceptions of pre-service teachers and their professor in a teacher-credentialing program* (Order No. 3442074). Available from ProQuest Dissertations & Theses A&I. (853271181).

Retrieved from

http://ezproxy.lib.indiana.edu/login?url=http://search.proquest.com/docview/853271181?
accountid=11620

Finch, J. T. (2008). *Perceptions of preservice and in-service teachers working toward culturally*
responsive teaching: A study of a multicultural education graduate course at an urban
university (Order No. 3308343). Available from ProQuest Dissertations & Theses Global.
(304564280). Retrieved from

http://ezproxy.lib.indiana.edu/login?url=http://search.proquest.com/docview/304564280?
accountid=11620

Fraenkel, J. R., & Wallen, N. E. (2006). *How to design and evaluate research in education.* (6th
ed.). Boston, MA: McGraw-Hill.

Garcia, J., & Pugh, S. L. (1992). Multicultural education in teacher preparation programs: A
political or an educational concept?. *Phi Delta Kappan*, 214-219.

Gay, G. (1983). Why multicultural education in teacher education programs. *Contemporary*
Education, 54 (2), 79-85.

Gay, G. (1995). Mirror images on common issues: Parallels between multicultural education and
critical pedagogy in Multicultural education, critical pedagogy, and the politics o f
difference. In Sleeter, C. E., & McLaren, P. (Eds.), *Multicultural education, critical*
pedagogy, and the politics of difference (155-190). Albany, NY: State University of New
York Press.

Gay, G. (1997). Multicultural infusion in teacher education: Foundations and
applications. *Peabody Journal of Education*, *72*(1), 150-177.

Gay, G., & Howard, T.C. (2000). Multicultural teacher education for the 21st century. *Teacher Educator, 36* (1), 1-16.

Gay, G. (2004). The importance of multicultural education. *Educational Leadership*, *61*(4), 30-35.

Gay, G. (2010). *Culturally responsive teaching: theory, research, and practice.* 2nd ed. New York: Teachers College Press.

Ghosh, R., & Tarrow, N. (1993). Multiculturalism and teacher educators: Views from Canada and the USA. *Comparative Education*, *29*(1), 81-92.

Gibson, M. A. (1976). Approaches to multicultural education in the United States: Some concepts and assumptions. *Council on Anthropology and Education Quarterly*, *7*(4), 7-18.

Gorski, P.C. (2001). Multicultural curriculum and the web: Transformation and integration. *Multicultural Perspectives,3*(1), 43-50.

Gorski, P. C. (2009). What we're teaching teachers: An analysis of multicultural teacher education coursework syllabi. *Teaching and Teacher Education*, *25*(2), 309-318.

Hayes, S. (1980). The community and teacher education. In H. Baptiste, M. Baptiste & D. Gollnick (Eds.), *Multicultural teacher education: Preparing teacher educators to provide educational equity* (Vol. 1). Washington, DC: AACTE.

Hidalgo, N. (1993). Multicultural teacher introspection. *Freedom's plow: Teaching in the multicultural classroom*, 99-106.

Hollins, R.E., & Guzman, M.T. (2005). Research on preparing teachers for diverse populations. In Cochran-Smith, M. & Zeichner, K.M. (Eds.), Studying teacher education: *The report*

of the AERA panel on research and teacher education (pp. 477-548). Washington, DC: Lawrence Erlbaum Associates, Inc.

Hopkins-Gillispie, D. (2008). *Cultural diversity: Development of preservice teachers' learning and understanding of multiculturalism in a teacher education program* (Order No. 3330249). Available from ProQuest Dissertations & Theses A&I. (304500761). Retrieved from http://ezproxy.lib.indiana.edu/login?url=http://search.proquest.com/docview/304500761?accountid=11620

Hourihan, J. J. (1976). Multicultural education in a pluralistic society. *Council on Anthropology and Education Quarterly*, *7*(4), 23-26.

Jarrell, M.G. (2000). Focusing on focus group use in educational research. Presentation at the MERA Annual Meeting Bowling Green, KY. (ERIC Reproduction Document Services Number ED448167)

Jennings, T. (2007). Addressing diversity in US teacher preparation programs: A survey of elementary and secondary programs' priorities and challenges from across the United States of America. *Teaching and Teacher Education*, *23*(8), 1258-1271.

Jones, A. H. (2010). Globalizing multicultural education: a review of James A. Banks' the Routledge International Companion to Multicultural Education.*Multicultural Education*, *17*(3), 57.

Kaplan, L. (1978). Survival talk for educators: Multicultural education standards. *Journal of Teacher Education*, *29*(1), 45-6.

Karatas, S. (2015). Teachers' views on multicultural education: Sample of Antalya. *Anthropologist*, *19*(2), 373-380.

Katz, A. (1999). Keepin' it real: Personalizing school experiences for diverse learners to create harmony and minimize interethnic conflict. *The Journal of Negro Education, 68*(4), 496-510.

Kaya, I.,&Aydin, H. (2014). *Cogulculuk, cokkulturlu ve cokdilli egitim [Pluralism, multicultural and multilingual education]*. Ankara: Ani Yayincilik.

Kaya, Y. (2013). Öğretmenlerin çok kültürlülük ve çokkültürlü eğitim hakkındaki görüşlerinin belirlenmesi Diyarbakır ili örneği [Perceptions of teachers on multiculturalism and multicultural education in Diyarbakir city] (Master's thesis). Dicle Üniversitesi Eğitim Bilimleri Enstitüsü.

KONDA Research and Consultancy (2006). A Research of Social Structure. Retrieved from http://www.konda.com.tr/tr/raporlar/2006_09_KONDA_Toplumsal_Yapi.pdf

Krueger, R. A. (1994). *Focus groups: A practical guide for applied research* (2nd ed.). Thousand Oaks, Califomia: Sage Publications.

Ladson-Billings, G. (1995). Multicultural teacher education: Research, practice, and policy. *Handbook of research on multicultural education*, 747-759.

Larke, P. J. (1990). Cultural diversity awareness inventory: Assessing the sensitivity of preservice teachers. *Action in Teacher Education*, *12*(3), 23-30.

Maylor, U., Read, B., Mendick, H., Ross, A. & Rollock, N. (2007). Diversity and Citizenship in the Curriculum: Research Review. *Research Report Number 819* [Report commissioned by DfES] , London: DfES & London Metropolitan University.

Merriam, S. B. (2009). *Qualitative research: a guide to design and implementation.* San Francisco: Jossey-Bass.

Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook*. SAGE Publications, Incorporated.

Milner, H. R., Flowers, L. A., Moore, E., Moore, J. L., & Flowers, T. A. (2003). Preservice teachers' awareness of multiculturalism and diversity. *The High School Journal*, *87*(1), 63-70.

Morgan, D. L. (1997). *Focus groups as qualitative research.* 2nd ed. Thousand Oaks, Calif.: Sage Publications.

Mustan, T. (2002). Dünyada ve Türkiyede öğretmen yetiştirmede yeni yaklaşımlar [The new approaches of teacher training systems in the World and Turkey]. *Kuram ve Uygulamada Eğitim Yönetimi Dergisi*, *8*(1), 115-127.

National Council for Accreditation of Teacher Education. (2006). *Professional standards for the accreditation of schools, colleges, and departments of education*. NCATE.

National Council for the Accreditation of Teacher Education, (1982). *NCATE standards for the accreditation of teacher education*. Washington: DC.

Ndemanu, M. T. (2012). *Exploring preservice teachers' perspectives about human diversity: Experiences in multicultural education courses* (Order No. 3517112). Available from ProQuest Dissertations & Theses Global. (1030969648). Retrieved from http://ezproxy.lib.indiana.edu/login?url=http://search.proquest.com/docview/1030969648?accountid=11620

Nieto, S. (1994). Affirmation, solidarity, and critique: Moving beyond tolerance in multicultural education. *Multicultural Education, 1*(4), 9-12,35-38.

Nieto, S. (1999). *The light in their eyes: Creating multicultural learning communities*. New York: Teachers College Press.

Nieto, S. (2004). *Affirming diversity: The sociopolitical context of multicultural education* (4th ed.). New York: Longman.

Oksuz, Y., Demir, E.G., & Ici, A. (2016). Ogretmen ve ogretmen adaylarinin cokkulturlu egitim kavramina iliskin metaforlarinin incelenmesi [Examining metaphors of teachers and teacher candidates towards concept of multicultural education]. Electronic Journal of Social Sciences. 15 (59), 1263-1278.

Ozar, M. (2012). Turkish curriculum: Claimed to be based on constructivism. *International Journal of Business and Social Science*, *3*(18), 122-130.

Ozdemir, M., Dil, K. (2013). Ogretmenlerin cok kulturlu egitime yonelik tutumlari: Cankiri ili ornegi [Teachers' attitudes toward multicultural education: Case of Cankiri province]. *Ankara University Journal of Faculty of Educational Sciences, 46*(2), 215-232.

Parrish P., & Linder-VanBerschot J. A. (2010). Cultural dimensions of learning: Addressing the challenges of multicultural instruction. *The International Review of Research in Open and Distance Learning*, *11* (2). Retrieved from http://www.irrodl.org/index.php/irrodl/article/view/809/1497

Patton, M. Quinn. (2002). *Qualitative research and evaluation methods*. 3 ed. Thousand Oaks, Calif.: Sage Publications.

Polat, S. (2009). Öğretmen adaylarinin çok kültürlü eğitime yönelik kişilik özellikleri [Probationary teachers' level of inclination to multicultural education]. *International Online Journal of Educational Sciences, 1*(1), 154-164.

Polat, S. (2012). Okul müdürlerinin çok kültürlülüğe ilişkin tutumları [Attitudes of school principals towards multiculturalism].*Hacettepe Üniversitesi Eğitim Fakültesi Dergisi*, *42*, 334-343.

Ponterotto, J. G., Baluch, S., Greig, T., & Rivera, L. (1998). Development and initial score

validation of the teacher multicultural attitude survey. *Educational and Psychological
Measurement*, *58*(6), 1002-1016.

Riehl, C. (2008). The principal's role in creating inclusive schools for diverse students: A review

of normative, empirical, and critical literature on the practice of educational

administration. *The Journal of Education, 189*(1/2), 183-197.

Sleeter, C. E., & Grant, C. A. (1987). An analysis of multicultural education in the United

States. *Harvard Educational Review*, *57*(4), 421-445.

Sleeter, C.E., & Grant, C. (1994). *Making choices for multicultural education: Five approaches
to race, class and gender*. Englewood Cliffs, NJ: Prentice Hall.

Sleeter, C. E. (2001). Preparing teachers for culturally diverse schools: Research and the

overwhelming presence of whiteness. *Journal of Teacher Education, 52*(2), 94-106.

Sleeter, C., & Grant, C. (2007). *Making choices for multicultural education: Five approaches to
race, class, and gender* (5th ed.). New York: John Wiley and Sons.

Sözen, S., & Çabuk, A. (2013). Türkiye, Avusturya ve Almanya Öğretmen Yetiştirme

Sistemlerinin İncelenmesi [An analysis of Turkish, German and Austrian teacher

education system]. *Uşak Üniversitesi Sosyal Bilimler Dergisi*, (14), 213-230.

Stewart, D. W., & Shamdasani, P. N. (2015). *Focus groups: Theory and practice* (Vol. 20). Sage

Publications.

Terry, N.P., & Irving, M.A. (2010). *Cultural and linguistic diversity: Issues in education*.

Kendall Hunt Publishing Co. Retrieved from

https://www.kendallhunt.com/uploadedFiles/Kendall_Hunt/Content/Higher_Education/U

ploads/Colarusso_CH04_5e.pdf

The Council of Higher Education (1998). Undergraduate programs of teacher education in

    schools of education. Retrieved from

    https://www.yok.gov.tr/documents/10279/30217/Egitim_fakultesi_ogretmen_yetistirme_l

    isans_programlari_mart_98.pdf/5e166018-b806-48d5-ae13-6afd5dac511c

The Council of National Education (1982). The decisions of eleventh The Council of National

    Education. Retrieved from

    http://ttkb.meb.gov.tr/meb_iys_dosyalar/2014_10/02113508_11_sura.pdf

The Council of National Education (1988). The decisions of twelfth The Council of National

    Education. Retrieved from

    http://ttkb.meb.gov.tr/meb_iys_dosyalar/2014_10/02113522_12_sura.pdf

The Council of National Education (2006). The decisions of seventeenth The Council of

    National Education. Retrieved from

    http://ttkb.meb.gov.tr/meb_iys_dosyalar/2014_10/02113631_17_sura.pdf

The Council of National Education (2010). The decisions of eighteenth The Council of National

    Education. Retrieved from

    http://ttkb.meb.gov.tr/meb_iys_dosyalar/2014_10/02113646_18_sura.pdf

The National Association for Multicultural Education (2003). Definition of multicultural

    education. Retrieved from http://www.nameorg.org/2003_name_position_statements.php

Tortop, H. S. (2014). Öğretmen adaylarının üstün yetenekli ve çok kültürlü eğitime ilişkin

    tutumları [Attitudes of candidate teachers towards multicultural and gifted

    education]. *Üstün Yetenekliler Eğitimi Araştırmaları Dergisi-Journal of Gifted Education*

    Research, *2*(2).

Tucker, G. R. (1998). A global perspective on multilingualism and multilingual education. *Multilingual Matters*, 3-15.

United Nations. (2016). *International Migration Report 2015*. Retrieved from http://www.un.org/en/development/desa/population/migration/publications/migrationrepo rt/docs/MigrationReport2015_Highlights.pdf

Ünlü, İ., & Örten, H. (2013). Öğretmen adaylarinin çokkültürlülük ve çokkültürlü eğitime yönelik algilarinin incelenmesi [Investigation the perception of teacher candidates about multiculturalism and multicultural education]. *Dicle University Journal of Ziya Gokalp Education Faculty, 21*.

Van der Zee K.I. & Van Oudenhoven J.P., (2000). The multicultural personality questionnaire: A multidimensional instrument for multicultural effectiveness. *European Journal of Personality, 14*(4), 291–309.

Vaughn, S., Schumm, J. Shay, & Sinagub, J. M. (1996). *Focus group interviews in education and psychology.* Thousand Oaks, Ca.: Sage Publications.

Washburn, D.E. (1975). Multicultural education in the United States. *The Phi Delta Kappan, 56*(9), 636.

Washburn, D.E. (1982). Cultural pluralism: Are teachers prepared? *The Phi Delta Kappan, 63*(7), 493-395.

Will, K. (2012). Multiculturalism: success, Failure, and the Future. Washington, DC: Migration Policy Institute.

Yavuz, G., & Anıl, D. (2010, November). Öğretmen adayları için çok kültürlü eğitime yönelik tutum ölçeği: Güvenirlik ve geçerlik çalışması. In *International Conference on New Trends in Education and Their Implications' da sunulan bildiri, Antalya, Türkiye.*

Yazici, S., Basol, G., & Toprak, G. (2009). Öğretmenlerin çokkültürlü eğitim tutumları: bir güvenirlik ve geçerlik çalışması [Teachers' attitudes toward multicultural education: A study of reliability and validity]. *Hacettepe Üniversitesi Eğitim Fakültesi Dergisi*, *37*, 229-242.

Zeichner, K.M., &National Center for Research on Teacher Learning, E.M. (1993). *Educating Teachers for Cultural Diversity. NCRTL Special Report.*

Zirkel, S. (2008). The influence of multicultural educational practices on student outcomes and intergroup relations. *The Teachers College Record*, *110*(6), 1147-1181.

Zygmunt-Fillwalk, E. M., & Leitze, A. (2006). Promising practices in pre-service teacher preparation: The Ball State University Urban Semester. *Childhood Education*, *82*(5), 283-288.

APPENDICES

Appendix A. Sample First Interview Questions

Beginning of the interview (Personal Background)

1. Name

2. Age

3. Race/Ethnicity

4. Gender

5. Major

6. (If he or she works) years of experience as a teacher

Second part of the interview

7. Can you give me some background information about yourself and your family?

8. Describe how and why you chose to become a teacher.

9. Describe and explain what you think your strengths and challenges are as a teacher.

10. Describe in what ways, if any, your family experiences have influenced your thinking about diversity.

11. Explain your understanding of multiculturalism and multicultural education.

12. How have your personal background and experiences shape your definitions of multicultural education?

13. Have you ever attended any professional seminar, course or workshop related to multicultural education? If so, what was the purpose of it/them?

14. How do you support your classroom environment with regard to diversity in your classroom? Please give me a specific example.

15. How do you support your instruction with regard to diversity in your classroom? Please give

me a specific example.

16. What kinds of changes in your school or classroom do you think would better serve the needs of diverse populations of students?

17. As a future teacher or current teacher, do you feel it is important to receive instruction that focuses on multicultural education? Why? Explain

18. Do you feel that multicultural education can increase or decrease educational quality in Turkey? Why and how?

19. What kinds of positive or negative effects do you anticipate if multicultural education becomes a part of teacher education programs?

Third part of the interview

20. How do you feel this course will help you prepare for instruction in a classroom with a diverse student population? Explain.

21. How do you feel this class will help you to prepare a school environment that will support diversity in the school? Explain.

22. How do you feel this class will help you to learn how to provide or facilitate equality in your classroom? Explain.

23. How do you feel this class will help you to support a reduction in levels of prejudice among your students? Explain.

24. How do you feel this class will help to enhance or increase your teaching skills and knowledge regarding diversity? Explain.

25. How do you feel this course will prepare you for the implementation of multicultural education? Explain.

Appendix B. Sample Second Interview Questions

First Part of Interview

1. What is it like to take MULT-500? (Readings, assignments, classroom discussions and presentations)

2. After completing MULT-500, please explain your new understanding of multiculturalism and multicultural education.

3. How your MULT-500 experiences shape your definitions of multicultural education?

4. Now that you have taken this class, what do you think about teaching in a culturally diverse classroom? Do you feel ready to teach anywhere in Turkey? Why?

5. How will you support your classroom environment with regard to diversity in your classroom? Please give me a specific example.

6. How will you support your instruction with regard to diversity in your classroom? Please give me a specific example.

7. After taking MULT-500, what kinds of changes in your school or classroom do you think would better server the needs of diverse populations of students?

8. As a future teacher or current teacher, do you still feel it is important to receive instruction that focuses on multicultural education?

9. Do you still feel that multicultural education can increase or decrease the education quality in Turkey? Why and how?

10. What kinds of positive or negative effects do you anticipate if multicultural education becomes a part of teacher education program?

Second part of the interview

11. How did you feel this course would help you prepare for the instruction in a classroom with a

diverse student population? Explain.

12. How did you feel this course would help you to prepare a school environment that will support diversity in the school? Explain.

13. How did you feel this course would help you to learn how to provide or facilitate equality in your classroom? Explain.

14. How did you feel this course would help you to support reduction in levels of prejudice among your students? Explain.

15. How did you feel this course would help you to enhance or increase your teaching skills and knowledge regarding diversity? Explain.

16. How did you feel this course would prepare you for the implementation of multicultural education? Explain.

17. What would you do differently in your classroom after taking MULT-500?

18. How did MULT-500 change your perceptions toward multicultural education?

19. How did MULT-500 change your beliefs toward multicultural education?

20. How did MULT-500 change your knowledge toward multicultural education?

21. How did MULT-500 change your understanding toward multicultural education?

Appendix C. Sample First Interview Questions (Instructor)

Beginning of the interview (Personal Background)

    1. Name

    2. Age

    3. Race/Ethnicity

    4. Gender

    5. Major

    6. Years of experience as an academician

Second part of interview

7. Can you give me some background information about yourself and your family?

8. Describe why you chose to become an academician.

9. Describe and explain what you think your strengths and challenges are as an academician.

10. Explain your understanding of multiculturalism and multicultural education.

11. How have your personal background and experiences shape your definitions of multicultural education?

12. What makes you qualified to teach a course related to multicultural education? What kinds of professional development have you had that has prompted you to teach MULT-500?

13. How do you decide your goals for MULT-500? Which of Turkey's current developments has helped to your thoughts?

14. As an academician, do you feel it is important to give instruction that focuses on multicultural education?

15. Do you feel that multicultural education can increase or decrease educational quality in Turkey? Why and how?

16. What kinds of positive or negative effects do you anticipate if multicultural education becomes a part of teacher education programs?

Third part of the interview

17. How do you feel this course will help your students to prepare for instruction in a classroom with a diverse student population? Explain.

18. How do you feel this class will help your students to prepare a school environment that will support diversity in the school? Explain.

19. How do you feel this class will help your students to learn how to provide or facilitate equality in your classroom? Explain.

20. How do you feel this class will help your students to support a reduction in levels of prejudice among their students? Explain.

21. How do you feel this class will help your students to enhance or increase their teaching skills and knowledge regarding diversity? Explain.

22. How do you feel this course will prepare your students for the implementation of multicultural education? Explain.

Appendix D. Sample Second Interview Questions (Instructor)

Beginning of the interview

1. What is it liking to teach MULT-500? (Instructions, exams, students' readiness, etc.)

2. After completing MULT-500, what do you think about your performance?

3. Did you successfully reach your goals? How? If not, what will you change in the future? Explain.

4. Now that you have taught this class, what do you think about teaching multiculturalism and multicultural education at the university? Do you feel that teaching other areas of Turkey would allow you to better achieve your goals?? Why? Explain.

5. After teaching MULT-500, what kinds of changes in your instruction and materials do you think would better serve the needs of teachers and teacher candidates as they prepare to teach in diverse classrooms?

6. After teaching MULT-500, do you still feel that multicultural education can positively or negatively affect the quality of education in Turkey? Why and how?

7. In addition to offering a stand-alone multicultural education course, how else can multicultural education be integrated into teacher education programs?

Second part of the interview

8. How did you feel this course would help your students to prepare a school environment that will support diversity in the school? How? Explain.

9. How did you feel this course would help your students to learn how to provide or facilitate equality in your classroom? How? Explain.

10. How did you feel this course would help your students to support a reduction in levels of prejudice among their students? How? Explain.

11. How did you feel this course would help your students to enhance or increase their teaching skills and knowledge regarding diversity? How? Explain.

12. How did you feel this course would prepare you for the implementation of multicultural education? How? Explain.

13. What would you do differently in your classroom after teaching MULT-500?

14. How did MULT-500 change your students' perceptions regarding multicultural education?

15. How did MULT-500 change your students' beliefs regarding multicultural education?

16. How did MULT-500 change your students' knowledge regarding multicultural education?

17. How did MULT-500 change your students understanding of multicultural education?

Appendix E. Sample Focus Group Interview Questions

1. Prior to taking MULT-500 what were your perceptions regarding multiculturalism and multicultural education?

2. What were your expectations of MULT-500 and its contents?

3. To what extent did the contents of MULT-500 meet your expectations?

4. What author(s), readings, diverse issues, research studies, or in-class discussions had the most impact on your thinking about multicultural education?

5. What author(s), readings, diverse issues, research studies, or in-class discussions had the least impact on your thinking about multicultural education?

6. With what multicultural education teaching content, concepts or multicultural dimensions did you struggle the most? What influenced your understanding of that content, concept or dimensions?

7. What has helped or hindered your dealing with the issues of multicultural education?

8. What instructional strategies observed, discussed, or read about in the course had the largest impact on your future teaching?

9. What issues regarding multiculturalism or diversity do you still have questions about that could be addressed in your professional development activities or another course?

10. Has this course changed your thinking about multicultural education? If so, how? If not, explain.

11. Should a course like MULT-500 be required for all teacher education programs or graduate programs? Why?

12. What suggestions do you have for changes to the content, concepts, texts, activities, or assignments of MULT-500 that would improve students' knowledge as it relates to multicultural

education?

13. Is there anything you would like to add regarding your perceptions of multicultural education or the course that was not already discussed in this interview?

Appendix F. Study Information Sheet

Hello,

My name is Yahya Han Erbas and I am a PhD Student at Indiana University School of Education.

You are asked to participate twice to interviews, which should take about two hours of your time. During first interview, your demographic information and expectations of MULT 500 course will be asked. At the end of the course, I will conduct another interview with you in order to learn your final thoughts about your students, your class, your material, and future plans about your course. I will then analyze the responses, and prepare my dissertation. You can skip any question at any time while answering the interviews.

Every effort will be made to keep your information confidential. All interviews, and demographic information, will be kept on a secure hard drive, which can only be accessed by the researcher. No demographic information will be used, instead of your name, I will use pseudonym. Following analysis of the data, all files will be destroyed using an electronic overwriting program. In the dissertation, no identifying information will be included.

I, _____, agree to participate in the study.
_____ ____/____/_____
Signature of Participant   Date

Thank you for your helps!
Yahya Han Erbas

ÇALIŞMA BILGILENDIRME SAYFASI (TURKISH)

Merhaba,

Ben Yahya Han Erbas ve Indiana Universitesi Egitim Fakultesi'nde doktora ogrencisiyim. Sizleri ogretmen ve ogretmen adaylarinin cokkulturluluk, cokkulturlu egitim ve ona bagli boyutlari hakkindaki tutum, inanis ve algilari hakkinda yapacagim calismaya katilmaniz icin davet ediyorum.

Sizinle oncelikle iki kere yapilacak olan ve toplamda iki saatinizi alacak olan bir gorusmeye davet ediyorum. Ilk gorusmemizde, sizin demografik bilgileri ve dersi almadan onceki gorusleriniz sorulacaktir. Ders bitiminde, sizinle bir kez daha bireysel gorusme yapmak uzere davet edip ogrencileriniz, dersiniz, materyalleriniz ve gelecek planlariniz hakkinda sorular soracagim. Daha sonrasinda sizlerin verdigi cevaplari, gozlem notlarini, kayitlari analiz edip tezimi hazirlayacagim. Size sorulan sorulardan istediginizi istediginiz zaman atlayabilirsiniz.

Yapilan butun kayitlar titizlikle tutulup saklanacaktir. Butun gorusmeler, demografik bilgiler, yazili odevler ve odak grup tartismasi benim tarafimdan bir harddiskte saklanacak, sadece ben o bilgilere ulasabilecegim. Herhangi bir demografik bilgi kullanilmadigi gibi, isimleriniz yerine

221

takma isim kullanilacaktir. Verilerin analizinden sonra, butun dosyalar elektronik ortamda yokedilecektir. Sizi tanimlayan hicbir bilgi tezde kullanilmayacaktir.

Ben, _____, "calismaya katilmayi kabul ediyorum.

_____   ___/___/_____

Katilimcinin imzasi   Tarih

Yardimlariniz icin tesekkur ederim.

Yahya Han Erbas

Appendix G. Exam Questions

1. Explain the concepts of multiculturalism and multicultural education. Describe the dimensions of multicultural education developed by James Banks by explaining how these dimensions can be implemented within the Turkish education system and provide examples from the classroom or school where you were teaching or training.

2. What are the approaches applied to integrate the cultural content implemented by educators into schools? Give examples of practices in your country by explaining these approaches.

3. Describe the steps of the "Intercultural Sensitivity" model developed by Bennett. For each step in this model involving reactions that people have shown against cultural differences, explain what kind of reactions you can show against cultural differences by giving an example from yourself.

4. Make definitions of mainstream and sub-culture concepts and give examples of current mainstream and sub-cultures in Turkey. Explain your cultural status in our country by evaluating yourself according to your sub- cultures.

5. Each of the questions in this question belonging to differences and social problems. They can be answered individually, or you can reply by combining the questions and writing them in composition.

    A) When did you first notice in your life that a friend, your neighbor, or your student is different from you?

    B) In your opinion, this person is different because of a different ethnic structure, socio-economic class, belief etc?

    C) How did this affect your feelings about your differences?

D) Are in your school where your work and in the schools that you studied, the student structures formed from different beliefs, language, ethnic structure, socio-economic etc.? Explain.

E) What kinds of experiences did these differences or similarities give you?

F) Which social issue is the most important problem that is related to differences in today's schools (language, religion, belief, ethnic structure, socio-economic, etc.)? How should you approach such social issues as a teacher or teacher candidate?

G) What measures should be taken to solve these problems?

Appendix H. Approval Form from Alpha University

T.C.
ALPHA UNIVERSITY (PSEUDONYM)
INSTITUTE OF SOCIAL SCIENCE
MEETING OF THE BOARD OF DIRECTORS

MEETING TIME   **MEETING NO 24.02.2016**
2016/5

45- On the request for data collection for the thesis of Yahya Han Erbas

I read the request dated 20.02.2016 of Yahya Han Erbaş. In order to participate in the "MULT 500" (pseudonym) course, data collection, observation, interviews and focus group work, which is opened in the spring semester of the 2015-2016 academic year in the graduate program of the Department of Educational Sciences Primary School Teacher Education, taking into account the positive opinion of the relevant faculty member

T.C.
ALPHA UNIVERSITY (PSEUDONYM)
SOSYAL BİLİMLER ENSTİTÜSÜ
YÖNETİM KURULU TOPLANTI TUTANAĞI

TOPLANTI TARİHİ   **TOPLANTI NO 24.02.2016**
2016/5

45- Yahya Han Erbaş'ın tez için veri toplama talebi hk.

Yahya Han Erbaş'ın 20.02.2016 tarihli dilekçesi okundu. Yapılan incelemede, dilekçe sahibinin, Eğitim Bilimleri Anabilim Dalı Sınıf Öğretmenliği yüksek lisans programında 2015-2016 eğitim-öğretim yılı Bahar döneminde açılan "MULT 500"(pseudonym) dersine, veri toplama, gözlem yapma ve odak grup çalışmaları konusunda kendisini geliştirmek için katılma talebinin, ilgili öğretim üyesinin olumlu görüşü dikkate alınarak uygun olduğuna,

Appendix I. Course Syllabus

ALPHA UNIVERSITY
MULT 500 MULTICULTURAL EDUCATION
SPRING 2016 COURSE SYLLABUS

Course Instructor: Dr. Mehmet (*Pseudonym*)
Office: XXXXX
Office Hours: XXXXX
Contact Information: XXXXX
Class Schedule: Monday, 3:00-6:00 pm.
Location: XXXXX

Learning Outcomes of the Course Unit

1) Explain the aims and the reasons for multicultural education.
2) Explain multicultural education paradigms.
3) Explain the components and dimensions of multicultural education.
4) Explain the content organization approaches of multicultural education.
5) Express the personal qualities of people who will conduct multicultural education.
6) Explain the characteristics of appropriate learning context for multicultural education.
7) Criticize curriculum in terms of multicultural education.
8) Propose suggestions regarding the problems of multicultural education.
9) Integration of multicultural themes in curricula.
10) Developing approaches to the knowledge construction process.
11) Enacting equity pedagogies.
12) Actively working to reduce prejudice among students.
13) Creating an empowering school culture for all students

Mode of Delivery

Face to Face

Course Objectives

1. Possess basic knowledge and skills in terms of content and pedagogical domains of multicultural education.
2. As scientifically literate teachers, know how to access knowledge, follow and evaluate new research related to multiculturalism and multicultural education.
3. Design a classroom environment supportive of cultural pluralism and develop and implement an anti-bias curriculum.
4. Know and respect the different cultures.
5. Organize the classroom environment and apply educational activities in accordance with multicultural perspective.
6. Gain acceptance into different socio-cultural environments as teachers, and plan and apply social responsibility projects and activities to help develop culture, social life, and environmental awareness.

Course Contents

This course equips candidates with in-depth knowledge on emergence of multicultural societies and educational phenomenon, globalization, migration and changing educational paradigm, social institutions of multicultural societies and evolution in their educational policies: relationship between education and law, politic and economic institution in the process of migration; multiculturalism, education and science, multiculturalism and education in the process

of European Union: changing educational concept in multicultural European societies suring the process of European citizenship: multiculturalism and bilingualism in educational contexts: problems of bilingualism in education systems; problems regarding the practices in multicultural education contexts.

Course Readings

1. Culturally Responsive Teaching 2nd Edition
2. Introduction to Multicultural Education
3. Debates and applications of multicultural education in the World and Turkey
4. Les Identités meurtrières *(In the Name of Identity: Violence and the Need to Belong)*
5. Intercultural Education – Examples of Turkey and Germany

Weekly Schedule

1) Multiculturalism and Concepts of Multicultural Education

2) Reasons for Multicultural Education

3) Aims of Multicultural Education

4) Content Organization Approaches of Multicultural Education

5) Qualities of Teachers Conducting Multicultural Education

6) Multicultural Education Paradigms

7) Teaching Materials Used in Multicultural Education

8) Midterm Examination/Assessment

9) Classroom Management in Multicultural Education

10) Dimensions of Multicultural Education

11) Criticism against Multicultural Education

12) Evaluation of Curriculum in Terms of Multicultural Education

13) Evaluation of Curriculum in Terms of Multicultural Education

14) Problems of Multicultural Education and Suggested Solutions

15) Problems of Multicultural Education and Suggested Solutions

16) Final Examination

Planned Learning Activities and Teaching Methods

1) Lecture
2) Question-Answer
3) Discussion
4) Demonstration
5) Group Study

<div align="center">

CURRICULUM VITAE

Yahya Han Erbas

</div>

<div align="center">

Education

</div>

Indiana University, Bloomington

    Ph.D. in Literacy, Culture, and Language Education

    Ph.D. Minor in Library and Information Science   2017

Indiana University, Bloomington

    M.S.Ed. in Elementary Education (Curriculum and Instruction)   2011

Cumhuriyet University, Sivas-Turkey

    B.S. in Elementary Education (Classroom Teacher Education)   2005

<div align="center">

Professional Experiences

</div>

Teaching Experiences

- **Elementary School Teacher (*Second Grade*),**
  - Gumusdere Elementary School, Sivas   2007-2008
- **Elementary School Teacher (*First to fifth grade, Multi-level class*),**
  - Yenikoy Elementary School, Sirnak   2005-2006
- **Teaching Assistant**
  - Indiana University, provided technical support and feedback to undergraduate and graduate students in X470/L502 (taught by Dr. Serafin Coronel-Molina)   Fall 2014

Working Experiences

- **Digital Scanning Technician**, Digital Collections Services Library Technologies Herman B Wells Library W501   2013-Current

<div align="center">

Proceeding

</div>

- Erbas, Y. (2015, May). Perceptions of Teachers Toward Multiculturalism. In *Proceedings of the Seventh International Congress of Educational Research* (pp. 638-651).

<div align="center">

Conference Presentations

</div>

- Erbas, Y. (May, 2017). An Ethnographic Case Study of Multicultural Teacher Education in Turkey. Paper Presented at *13th International Congress of Qualitative Inquiry* (ICQI 2017). University of Urbana-Champaign-Illinois, USA.
- Erbas, Y. (May, 2017). Cultural Diversity Awareness of Turkish Teachers in Classrooms. Paper Presented at *Global Conference on Education and Research* (GLOCER 2017), Sarasota-Florida, USA.
- Erbas, Y., & Yildirim, B. (May, 2017). An Explanation of the Disability Concept in Multicultural Children's Books: A Study of the Schneider Family Book Award Winners. Paper Presented at *the Ninth International Congress of Educational Research*, Ordu, Turkey.
- Karakas, H., & Erbas, Y. (May, 2017). Perceptions of Teacher Candidates Toward Multicultural Experiences and Multiculturalism. Paper Presented at *International Berlin Conference* (IARSP), Berlin, Germany.

- Erbas, Y. (June, 2015). Teacher Candidates' Views on Multicultural Children's Books. Paper Presented at *the Third EJER Congress*, Ankara, Turkey.
- Erbas, Y. (May, 2015). Perceptions of Teachers Toward Multiculturalism. Paper presented at *the Seventh International Congress of Educational Research*, Mugla, Turkey.

Guest Lectures/Invited Talks

- Erbas, Y. (2016). Teachers and teaching profession in the United States. Sivas Science and Art Center (BILSEM), Sivas, (March 24).

Services

Journal Peer-Reviewer: Multicultural Perspectives	2017
Journal Peer-Reviewer: International Journal of Multicultural Education	2017
Conference Proposal Reviewer: AERA (San Antonio, TX)	2017
Conference Proposal Reviewer: AERA (New York, NY)	2018
Conference Proposal Reviewer: GLOCER 2018 (Las Vegas, NV)	2018
Representative of Turkish Educational Research Association: USA	2015
Organization Committee Member: 27th SLED	2014
Treasurer: Turkish Student Association at IUB	2010-2011
Coordinator: Turkish Sessions at the First International Conference of Literacy, Culture, and Language Education (ICLCLE)	2018

Scholarships& Awards

Turkish Ministry of National Education Scholarship for Master's and Ph.D.	2008-2017
Prime Minister of Turkish Republic Educational Scholarship	2001-2005

Memberships

AERA (American Educational Research Association)
ANAHEI (Association of North America Higher Education International)
NAME (National Association of Multicultural Education)
TSA (Turkish Student Association) – Indiana University

Certificates

Boston University Center for English Language and Orientation Programs (CELOP)
Indiana University Intensive English Program (IEP)

Academic Interests

Culturally Responsive Teaching
Ethnographic Studies
Multicultural Education
Children's Literature
Qualitative Research
Teacher Education