INVESTIGATION OF MULTICULTURAL PERCEPTIONS AND MULTICULTURAL SELF-EFFICACY OF PRE-SERVICE PRESCHOOL TEACHERS

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I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

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ABSTRACT

INVESTIGATION OF MULTICULTURAL PERCEPTIONS AND MULTICULTURAL SELF-EFFICACY OF PRE-SERVICE PRESCHOOL TEACHERS

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This study aimed to explore the pre-service preschool teachers' level of perception, multicultural self-efficacy, and the relationship between these factors. With this aim, variations based on demographic variables like grade level, birthplace cultural diversity, and current residence cultural diversity were investigated. Accordingly, an explanatory correlational research design was employed. The data were collected from 592 pre-service preschool teachers from 22 universities in Türkiye, including at least two universities from each region. Two instruments were involved in the data collection: the Multicultural Perception Scale and the Multicultural Efficacy Scale. Descriptive analyses were conducted to examine differences and correlations among the variables. Results indicated that multicultural perceptions and self-efficacy levels are connected. Moreover, results showed that cultural diversity within birthplace and current residence influences perception. On the other hand, grade levels and completing a course on multicultural education indicated no significant relationship between perception and self-efficacy levels.

Keywords: Multiculturalism, Multicultural Education, Perception, Self-Efficacy, Preschool Pre-service Teachers

ÖZ

ERKEN ÇOCUKLUK DÖNEMİ ÖĞRETMEN ADAYLARININ ÇOKKÜLTÜRLÜLÜK ALGI VE ÖZYETERLİLİK DÜZEYLERİNİN İNCELENMESİ

BİNGÖL, Arjin
Yüksek Lisans, Temel Eğitim, Okul Öncesi Eğitimi Bölümü
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Bu çalışmanın amacı erken çocukluk dönemi öğretmen adaylarının çokkültürlülük algı düzeyini ve özyeterliliklerini, bunlar arasındaki ilişkiyi çeşitli demografik değişkenler açısından incelemektir. Bu amaçla sınıf düzeyi, doğduğu ve yaşadığı şehirdeki kültürel çeşitlilik gibi demografik değişkenlere dayalı varyasyonlar araştırılmıştır. Bu doğrultuda açıklayıcı ilişkisel araştırma deseni kullanılmıştır. Veriler, Türkiye'deki 22 üniversiteden, her bölgeden en az iki üniversiteyi içeren 592 erken çocukluk dönemi öğretmen adayından toplanmıştır. Veri toplama sürecinde iki ölçme aracı Çokkültürlülük Algı Ölçeği ve Çokkültürlülük Yeterlik Ölçeği kullanılmıştır. Değişkenler arasındaki farkları ve ilişkileri incelemek için betimsel analizler yapılmıştır. Sonuçlar, erken çocukluk dönemi öğretmen adaylarının çokkültürlülük algı ve öz-yeterlilik düzeylerinin bağlantılı olduğunu göstermiştir. Ayrıca, doğduğu ve yaşadığı şehirdeki kültürel çeşitliğin çokkültürlülük algılarını etkilediği ancak öz-yeterlilik düzeylerini etkilemediği bulunmuştur. Bununla birlikte, sınıf düzeyleri ve çokkültürlü eğitim hakkında ders almalarının algı ve öz-yeterlilik değerleri bakımından incelendiğinde anlamlı bir ilişki saptanamamıştır.

Anahtar Kelimeler: Çokkültürlülük, Çokkültürlü Eğitim, Algı, Öz-Yeterlilik, Erken Çocukluk Dönemi Öğretmen Adayları

For my father, Eşref BİNGÖL
I will carry you in my heart

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LIST OF ABBREVIATIONS

KPSS	Public Personnel Selection Examination
MCE	Multicultural Education
MES	Multicultural Efficacy Scale
MoNE	The Ministry of National Education
NAEYC	The National Association for the Education of Young Children
NCATE	The National Accreditation Council for Teacher Education
YÖK	The Council of Higher Education

CHAPTER 1

INTRODUCTION

Globalization strengths the integration into today's global systems that promote cultural communication through modern means of transportation and media (Raikhan et al., 2013) by involving organized social interactions across geography. As a result, globalization becomes a layered process that changes shape rather than being characterized as a specific situation (James, 2005). Globalization leads to the flow of information, technology, and economic activities across borders and the blending and disseminating cultural elements. Moreover, globalization is an incredibly enriching process that introduces minds to new experiences, eliminates cultural boundaries, increases the spread of human rights and democracy, and accelerates cultural change (Chiu and Cheng, 2007).

Culture encompasses the beliefs, values, traditions, practices, and way of life shared by a group of people (Hofstede et al., 2010). In this context, since culture is a multifaceted concept, it does not have a universally accepted definition in the literature (Tian et al., 2018). Given the complexity of the notion in this context, there are only a few widely accepted definitions of culture in the literature (Tian et al., 2018). This difficulty affects all fields of study that deal with culture, and it is challenging to understand in cross-cultural studies since writers employ the exact words and sentences in different ways (Gannon, 2008). Because, like globalization, culture evolves and adapts over time.

House et al. (2002) defined culture precisely in this context as a set of guidelines relating to the stereotypical ways of feeling, thinking, and acting that make up a particular group of people's characteristic way of life. In other words, culture is a shared phenomenon that affects all persons who reside in the same social setting or have previously resided there (Hofstede et al., 2010). The globalizing structure of

society has created a multicultural environment by giving rise to a mobile population that carries its cultural influences on different regions while continuing to facilitate the exchange of cultures, ideas, and values across borders. In other words, globalization has brought together the symbols of different cultures and provided ample opportunities for simultaneously activating two or more cultures (Chiu & Cheng, 2007). This dynamic interaction between cultures profoundly impacts social experiences and traditions, especially in the development of the youngest members of society, children. Since culture plays a crucial role in shaping children's learning and development, it becomes imperative at this stage to recognize the importance of multiculturalism (Bronfenbrenner, 1979; Trawick-Smith, 2014).

Multiculturalism is mainly used for "nation-state" countries in the West that gained their independence and national identity during the 18th and 19th centuries (Zarate et al., 2011). As a condition for an appropriate definition, multiculturalism is described as the inclusion of race, ethnicity, religion, educational background, social status, disability, language, gender, and sexual orientation, along with other cultural dimensions (APA, 2002). One well-known example of such a country is the United States, which is exceptionally rich in racial, ethnic, and religious diversity. Similar to the United States, Türkiye, a country that is affected by cultural immersion and influence, can be described as a multicultural society. It is a meeting point between two different cultural centers, Asia and Europe. Furthermore, the Republic of Türkiye's history and heritage must be considered, as this explanation for multiculturalism within Türkiye is not considered enough.

The Ottoman Empire, the predecessor of the Turkish Republic, was structured around both a multinational and multicultural environment. The Ottoman Empire included people from different religions, such as Christians, Jews, Muslims, and Alevi tribes and various nationalities, including but not limited to Kurds, Albanians, Arabs, Bosnians, Laz, and Armenians (Kieser, 2019). To exemplify just one section of diversity in Türkiye, one can look at the study conducted by Saglam (2012), which showed that over ten languages are spoken in Türkiye. The study provided language-based differences before the Syrian refugee crisis in 2015. The refugee crisis increased the population by over 3.6 million people, according to the UN High

Commissioner for Refugees Report; since 2019, Türkiye has held a significant amount of the world's refugee population for six years (2021, September p.4). The dimension of the diverse language and ethnicity inclusion has likely increased. Therefore, Türkiye fits the given definition of multiculturalism in almost every aspect. As highlighted, especially in ethnicity, religion, and language.

Nevertheless, diversifying language, religion, and ethnicity cannot be the only dimensions considered in multiculturalism. Aldridge et al. (2000) remind us that people who share some elements, such as nationality, region, religion, and language, still may have different cultures. This can be due to the mentioned concepts, including educational background and social status. Considering the opening observation and the short insight into the specific multicultural dimensions of modern Türkiye, it is easy to see that Türkiye's previous, current, and possible future conditions include a multicultural setting. Therefore, it has become necessary to emphasize and support diversity through multicultural education to cope with the variety within society, as shown.

This multicultural setting is not just an academic concept or positioned on a higher "society level"; it can be experienced daily. To give some idea, it is helpful to look at the role of multicultural influences in the development of children. Children perceive and imitate the behavior of others around them (Bandura, 1971). They may adopt views on race, gender roles and identity, language, economic class, family structure, and ability. For this paper, three main theories are considered crucial regarding the role of multicultural influences in the development of children. The first is Vygotsky's constructivist approach and zone of proximal development theory, which apply learning methodologies to integrate multicultural education based on cultural values to provide a relevant learning environment (Sure & Chandra, 2021). According to Vygotsky (1978), the mental process is significantly impacted by the surroundings in which children grow up. While Vygotsky took a constructivist approach, Bronfenbrenner used a more ecological approach and backed up Vygotsky's premises (Bronfenbrenner, 1979). Bronfenbrenner (1979) states that culture shapes each child's development and learning. Thus, his ecological theory, which was created within this framework, refers to the role of cultural and social

frameworks in education. In addition to Vygotsky and Bronfenbrenner, Albert Bandura's (1971) sociocultural theory states that people learn new beliefs, perspectives, and emotions from observing others and frequently start acting in these ways. All three approaches have one subject in common: the multicultural environment influences children's development similarly to what education aims to do.

Now that the importance of the multicultural environment for development is mentioned, it allows us to understand how it translates into educational ground, which is crucial for understanding and explaining societal differences in a multicultural environment. As an effect of globalization, multiculturalism and multicultural education have become a significant topic in research (Ndura & Dogbevia, 2013). Blackwell et al. (2003) emphasize that the 21st century brings greater cultural diversity and challenges for the education system, with many immigrants. Multicultural education emerges as a solution for these challenges. Multicultural education provides equal opportunities to all children without being exposed to race, religion, ethnicity, social class, or gender discrimination (Açıkalın, 2010; Banks, 2008). In a sense, multicultural education aims to change the environment to reflect the diversity within the society. However, multicultural education theory must be coherent with practice in line with real-life experiences.

The mentioned theories and the concept of multicultural education need to be translated into a practical approach. At this point, teachers need to be competent in any educational environment (Ladson-Billings, 1991), know the characteristics of different cultures, and respect children's identities by being facilitators in participating in everyday society (Banks, 1991). It is stated that university education and real-world experience are essential in improving pre-service teachers' professional skills and forming opinions about their competencies as teachers (Sevimel & Subaşı, 2018). Thus, this study focuses on pre-service teachers, who must acquire the necessary knowledge, skills, and dispositions to collaborate with all their potential students (Başbay & Bektaş, 2010; Jones & Fuller, 2003).

Teacher training programs should help pre-service teachers embrace multiculturalism by expanding their learning experiences to increase and change their awareness of

multicultural education (Fırat, 2010; Ünlü & Örten, 2013). Thus, qualified education is needed in teacher training programs, considering today's rapid changes (Kalkan, 2021). When considering teacher training programs, increasing self-efficacy and perceptions is a critical factor in the success of multicultural education. In this context, focusing on practices to strengthen teachers' self-efficacy can contribute to developing effective teaching strategies in multicultural classrooms. Pre-and in-service training programs and state-sponsored courses can significantly enhance educators' efficacy and perception levels (Çiftçi & Aydın, 2014; Djonko-Moore et al., 2015).

Self-efficacy, especially for multicultural educational practices, has emerged as a research area that needs further examination as the academic atmosphere becomes increasingly diverse (Buzzai et al., 2023). Those educational practices rely on multicultural competencies, which can be seen as the most critical skills of today's educators to cope with multicultural challenges (Polat & Kılıç, 2013). This necessary competence, in combination with self-efficacy, leads to a new concept: multicultural self-efficacy. Multicultural competence is considered one of the most critical skills of today's educators (Polat & Kılıç, 2013). This multicultural competence is directly related to multicultural self-efficacy, which refers to teachers' beliefs in their ability to be effective in multicultural environments (Guyton & Wesche, 2005). Research suggests that teachers' perceptions of multicultural competence are shaped by their specific life conditions and professional experiences. Teachers' perceptions of multicultural self-efficacy can be affected by various variables, including gender, place of residence, seniority, and education level (Bulut & Başbay, 2014). Moreover, Tezera and Bekele (2021) and Malinen (2013) suggested that teachers' self-efficacy affects their perceptions of multicultural education and training practices. Savolainen et al. (2020) also showed that perceptions positively affect self-efficacy. Both views indicate that perception and self-efficacy are intercorrelated. As a result, to strengthen teachers' perceptions and self-efficacy about multicultural education, training programs, and curricula must focus on adopting multicultural perspectives and preparing tomorrow's teachers.

This adoption is even more critical for a specific group of tomorrow's teachers: the preschool teachers. Possible reasons for this emphasis on pre-service preschool

teachers include recognizing their essential role in a child's educational journey. Türkiye as a multicultural country is one of the places where multicultural education is needed at each stage of education (Aydın, 2013). Especially during the preschool period, implementing a multicultural curriculum is considered a "necessity" (Banks, 1993). Similarly, Alridge et al. (2020), from an academic standpoint, stated that multiculturalism is a situation that should be addressed at an early age. Preschool education is a process that directs all children's development in line with society's cultural values and characteristics (Şahin et al., 2013). Children are with their families until school starts, and they likely have seen only one example of the culture until that point. Preschool institutions and teachers constitute the first educational step that brings this awareness to children and supports them socially. The most valuable and critical years of human life coexist with the preschool period (Dalbudak, 2006). The importance of the preschool education period cannot be denied in forming children's perceptions of themselves and others. The most critical concrete steps to be taken starting from the preschool period will be enabling children to an environment where inequality, discrimination, and prejudice do not occur, where all individuals are valued for their differences, and filled with positive experiences of cultural diversity and equality (Ateş et al., 2020). Children need to see differences and gain awareness and knowledge starting from preschool. Consequently, preschool teachers' role becomes vital; their education becomes a key to establishing a nurturing environment for the development of each child. That is the reason why this study focuses on pre-service preschool teachers.

1.1. Statement of the Problem

Children's academic success, learning styles, and language skills are highly affected by the understanding of the culture (Ogbu, 1992). If the culture is overlooked, the interpretation of behavior becomes immoral. According to Ortiz (2012), being oblivion to diverse cultures disfavors children. To exemplify, having a loud voice and an assertive personality might be a part of one's culture. For culturally competent eyes, this would indicate a regular behavior pattern, whereas, for the opposite, it might be misunderstood as inappropriate or even disrespectful. These misinterpretations of the situation and behavior might create prejudices and

stereotypes. As a result of the decline in success and the concept of "being misunderstood," dropout rates among children might increase. A report based in Türkiye proves this point by stating that more than fifty percent of children who dropped school at the primary level had a different language spoken at home (Türkiye'de İlköğretim Okullarında Okulu Bırakma, İzleme ve Önleme Politikaları, 2013). Kaya (2013) emphasized that children under these conditions cannot equally benefit from the right to education compared to other children whose native language is Turkish. According to Delpit (1995), similar problems in multicultural settings arose from having cultural incompatibility between the values within offered dominant education and the values of the children's cultural backgrounds. Gay (2000) highlights the need for multicultural education practices and content that aligns with cultural norms, experiences, and learning preferences. The absence of a flexible curriculum that embraces understanding of different cultures may be one of the issues in multicultural education, as Türkiye's centrally planned and standardized curriculum lacks the adaptability needed for educators to incorporate multicultural perspectives (Sarı & Yüce, 2020).

Teachers in Türkiye are appointed to work in various places depending on the scores they get from a national test called Kamu Personeli Seçme Sınavı (KPSS). The probability of being assigned to work in another location of their current residency and culture is high. Cultural shifts can be observed among schools, cities, and regions within Türkiye. Each neighborhood contains and reflects its culture. Thus, acquiring knowledge, skills, and attitudes regarding multicultural education before being appointed to the teaching profession is extremely important for teachers to overcome the problems arising from cultural diversity in the early periods of their professional lives (Ambe, 2006; Polat & Kılıç, 2013). Teachers' view is ignored in teacher training, and multicultural teacher competencies lack definition (Polat & Kılıç, 2013), even though their cultural competence is essential for a deeper understanding of a "pluralistic society" (Leighton et al., 2010). Thus, it is vital to equip pre-service teachers with multicultural education during their training (Başarır et al., 2014).

Teachers' anticipations of children affect their success (Aydın & Tonbuloğlu, 2014). Therefore, pre-service teachers' perceptions of diversity become crucial for

multicultural education (Banks, 2014). At this stage, teacher training programs are essential in developing positive views about cultural differences (Arsal, 2019). Despite the importance of equipping teachers with multicultural education strategies, most programs fail to prepare teachers for diversity in society due to factors such as one-sided pedagogy and curriculum methods (Ladson-Billings, 2000; Smith, 1998). In his study, Gorski (2009) stated that pre-service teachers fail to respond to expectations of multicultural education with the current education they receive from their training. It is claimed that Türkiye's existing teacher preparation programs are inadequate for multicultural teaching and poorly account for the diverse nature of society (Çiftçi & Aydın, 2014). It is impossible to say that teacher training programs curricula are organized to bring multicultural teacher competencies to pre-service teachers (Basbay et al., 2011). In a study conducted by Sahin et al. (2013), pre-service preschool teachers stated that the teacher training program lacks application, and the theoretical content is excessive. They believe there are deficiencies in the course content, the field courses are insufficient, and the relevant department determines the elective courses. When the relevant literature is examined, even though the development of policies and teachers' understanding of multicultural education are among the underlined needs in the Turkish education system (Sıddık, 2020), the education and training programs in Türkiye are not sufficient in terms of multicultural education (Polat & Kılıç, 2013). Hence, more grounded investigations and interventions were needed to include multiculturalism in teacher training.

1.2. Purpose of the Study

It has been stated that having favorable multicultural perceptions and competence to overcome the rapidly changing demographic structure of learning environments would benefit pre-service teachers (Ambe, 2006). Teachers should know the characteristics of other cultures and ensure that these different cultures are learned from a critical perspective (Hoffman, 1996, pp. 564-565). Teachers who start their first appointments working in a culture different from the one they studied or lived in show the necessity of equal and progressive development in education (Nayir & Sarıdaş, 2020). It is argued by Başbay et al. (2013) that instructors need to be informed about how to establish a multicultural learning atmosphere and create a

classroom setting in a way that embraces multiple perspectives. Özdoğru (2018) states that the successful implementation of multicultural education is based on reflecting teachers' perceptions and actions on children. A positive perception from pre-service teachers will ease the implementation of a new multicultural education program. This study aims to highlight the current state of pre-service teachers by providing policymakers with relevant and essential information about the perceptions and efficacy levels of pre-service preschool teachers in multicultural education.

Darling-Hammond (2000) links the success of children to teacher efficacy and states that teachers who received inadequate preparation during teaching training face trouble meeting the educational requirements of children. Even though the development of policies and teachers' understanding of multicultural education are among the underlying needs in the Turkish education system (Sıddık, 2020), as the problem statement claims, Türkiye's existing teacher preparation programs need further development for teaching multiculturalism. Thus, policymakers and administrators should pay greater attention to multicultural education to present respectful curricula to all.

The current study looks for variations in pre-service teachers' perspectives and competencies based on factors like grade level, the cultural diversity of the cities they were born and raised, and whether they have attended courses in multicultural education. The goal is to create more knowledgeable and efficient educational practices that support cultural competency and an appreciation of diversity in preschool settings by offering helpful information about the elements that affect pre-service teachers' engagement in multicultural education.

To better understand the effects of multicultural education and enhance its implementation in classrooms, it is crucial to expand research efforts in the training field with a particular focus on multicultural education (Tonbuoğlu et al., 2016). In this context, the overall purpose is to shed light on the perceptions and efficacy of pre-service teachers who will work in the preschool field in fostering multicultural education environments, specifically focusing on the influences of their grade level, residency, and curriculum.

1.3. Research Questions

The current research will focus on the following research questions:

RQ.1. What is the level of pre-service preschool teachers' perception of multicultural education?

R.Q.2. What is the level of pre-service preschool teachers' multicultural self-efficacy?

RQ.3. What is the relationship between pre-service preschool teachers' perception of multicultural education and multicultural self-efficacy?

RQ.4. Do pre-service preschool teachers' perceptions and self-efficacy in multicultural education differ according to some major demographic variables?

a. Do pre-service preschool teachers' perceptions and self-efficacy in multicultural education differ significantly according to the grade level they attend?

b. Do pre-service preschool teachers' perceptions and self-efficacy in multicultural education differ significantly according to the cultural diversity of the cities where they were born?

c. Do pre-service preschool teachers' perceptions and self-efficacy in multicultural education differ significantly according to the cultural diversity of the cities where they live?

d. Do pre-service preschool teachers' perceptions and self-efficacy in multicultural education differ significantly based on taking a course on multicultural education?

1.4. Significance of the Study

A multicultural teacher of other cultures establishes a comprehensive classroom practice by including many perspectives and adapting cultural values into the

curriculum (Krasnoff, 2016). As Başbay et al. (2011) state, designing such practice is an essential professional skill a teacher should have. Banks (2014) states a relationship exists between pre-service teachers' knowledge and practices about diversity and perceptions of cultural diversity. The perception of behavior changes by recognizing that "behavior is socially constructed (Ford et al., 2009), so gaining knowledge regarding pre-service teachers' perspectives to enhance training programs and promote favorable educational experiences is significant. In other words, as perception is interchangeable by understanding the reasoning behind an act, it is crucial to comprehend pre-service teachers' perspectives to create more tailored training programs that allow interaction and understanding of different cultures. Moreover, gaining insight into how pre-service teachers perceive multiculturalism could be helpful for educators to create instructional tactics and ensure that their instruction is apparent. Teachers with a firmer grasp of multicultural education might benefit society more broadly by fostering tolerance, eliminating misconceptions, and fostering positive interactions between cultures from an early age.

Teachers' perceptions and behaviors are influenced by their self-efficacy levels (Brownell & Pajares, 1999). Thus, understanding pre-service teachers' multicultural self-efficacy levels is essential to help them function well in various cultural contexts. This study provides valuable information on the self-efficacy levels of pre-service teachers concerning multiculturalism. As Buzzai et al. (2023) emphasized, there is a need for more research concerning teachers' self-efficacy for multicultural education practices regardless of many types of research on teachers' self-efficacy as the diversity of the educational environment increases each day.

A vital component of the research is examining the connection between the multicultural competencies of pre-service preschool teachers and their opinions of multicultural education. In addition to painting a complete picture of whether or not students are prepared to participate in and carry out multicultural education in reality, this study can offer a nuanced understanding of how students' beliefs and confidence levels overlap. As Kasalak and Dağyar (2020) argued, teacher perceptions play a significant role in how people are educated. This understanding is essential for creating focused interventions that improve efficacy and perception. This correlation

implies that pre-service teachers become more confident and effective in implementing multicultural education as they get a deeper grasp of it. Moreover, the assessment of perceptions and efficacy within this study serves as a basis for enhancing multicultural educational practices in programs, guaranteeing the continued relevance of academic approaches to accommodate students' understandings better. This way, curriculum designers can also benefit from the study's identification of multicultural education topics that should be stressed.

The current study is limited to 1st and 4th graders with the idea that it would provide more detailed information on possible differences between 1st and 4th graders in a way that might shed light on comparing their perceptions and self-efficacy levels. This study is significant as it provides valuable information to ongoing studies preparing teachers for multicultural education. Similar studies that compare the perception and self-efficacy levels of pre-service teachers result in no or little significance based on various grade levels (Akkaya et al., 2018; Bekir & Bayraktar, 2018; Göküş, 2020; Güngör et al., 2018; Nadelson et al., 2012; Peköz & Gürşimşek, 2018). Some studies find a significant difference between grade levels in teacher training programs in favor of the fourth graders (Akın, 2016; Çalışkan & Gençer, 2016) and some in favor of first graders (Bakır, 2020; Şahin & Kılınç, 2016). This situation highlights the flaws in training programs and reflects the need for more significant multicultural education developments.

Moreover, preschool education and teaching have a shorter history compared to other educational levels and teaching specializations. As a result, less research has been done in this area than in other areas of training and education (Aktemur Gürler & Tekmen, 2020). This study was necessary due to the restricted number of studies and variable numbers of study groups in different faculties. As a result, examining the teacher efficacy perceptions of the 1st- and 4th-grade preschool pre-service teachers in the research sample reveals how these perceptions and self-efficacy change in this journey from first grade to graduation. These effects can be managed by examining the demographic characteristics that affect teacher self-efficacy and revealing the effective ones. Achieving more successful learning outcomes depends on understanding how perceptions and skills vary across grade levels. Wahyudiati et al.

(2020) claimed that variations in pre-service teachers' self-efficacy, which also varies based on grade levels, influence their perspectives and experiences in learning about Multicultural Education (MCE). Understanding how perceptions and skills vary across grade levels enables teachers to modify their teaching strategies better to fit their students' developmental stages and learning capacities, leading to more successful learning outcomes. Thus, the research findings provide insight into how teacher preparation influences multicultural education practices by comparing the perspectives and levels of self-efficacy of first and fourth-grade pre-service teachers.

In the European Union, teacher training programs aim to train pre-service teachers to prepare each student for the future, regardless of cultural background, ethnicity, and gender (Karslı et al., 2011). Similarly, some universities in the USA aim to equip pre-service teachers with multicultural skills by obligating them to take at least one course related to multicultural education (as cited in Demir, 2012; Diaz, 1994). Training teachers with multicultural subjects will improve their perception and self-efficacy. Various examples show progress in teachers' approaches to multicultural education courses (Djonko-Moore et al., 2015; Walker-Dalhouse & Dalhouse, 2006). Similarly, Nayir and Sarıdaş stated the importance of having at least one compulsory course instead of elective courses in multiculturalism, which will improve the teacher's skills. If needed, teachers will continue to improve their skills through in-service training.

Analyzing disparities in perception and competency based on completing a multicultural education course can demonstrate how well formal education shapes pre-service preschool teachers' knowledge and self-assurance. Examining how taking a multicultural education course affects pre-service teachers' attitudes and self-efficacy sheds light on how successful teacher preparation programs are. It may be helpful to know whether the perceptions and self-efficacy of pre-service preschool teachers in multicultural education differ depending on the courses taken. The information provided might help create programs specifically tailored to pre-service teachers' needs in teacher training programs. This information can help guarantee that future educators have the knowledge and skills necessary to promote multicultural understanding in preschool education and help enhance the design and implementation of such courses.

Identifying potential differences in attitudes about multicultural education based on students' cultural backgrounds and examining the effects of cultural diversity in both birthplace and current residence on pre-service teachers' perceptions and self-efficacy shed light on the potential influence of geographic and cultural contexts. When creating ways to advance inclusivity, consider the opportunities and problems of working in varied cultural situations. In this regard, research has shown that educators who grew up in diverse communities have a more favorable opinion of multicultural education (Bryan & Sprague, 1997; Özözen Danacı et al., 2016; Yazıcı et al., 2009). In addition, Göküş (2020) found that pre-service teachers' perception of multiculturalism differs depending on the region they were born in but does not differ depending on the place they currently live. Göküş evaluated this situation as evidence that the provided teacher training was successful. As for pre-service teachers from areas with limited cultural diversity, such as villages, adapting to cultural diversity on university campuses and in the regions where they remain to study necessitates some exposure to diverse cultures. So, the society's culture is impactful and needs to be underlined when dealing with multicultural education. Examining how cultural diversity in one's birthplace and present residency affects perceptions and competency gives educators essential insights into identifying and resolving possible gaps in cultural knowledge. Moreover, understanding how pre-service teachers perceive, reflect, and engage with multicultural components in their neighborhoods provides valuable feedback for curriculum developers. The findings would be significant in informing policy to meet the diverse needs of pre-service teachers in today's multicultural classrooms.

According to Karaca (2018), multiculturalism is a concept that has yet to be included in the Turkish Language Association Dictionary (TDK). There will still be no results if someone checks the word through TDK. Therefore, this situation indicates that the country has yet to agree on a solid meaning for the concept. Moreover, Işıkçı Başkaya et al. (2020) stated that teachers have limited knowledge about the elements that constitute multiculturalism. Multiculturalism needs a more precise and coherent definition in literature as different meanings are used in settings. The limitation of in-service and pre-service programs, along with in-depth research on multiculturalism, is one of the sources of the need for information on multiculturalism. The studies

regarding the conceptualization of multiculturalism and multicultural education become significant.

Moreover, as Aydın (2021) stated, preschools are the best settings for laying the groundwork for multicultural education (Aydın, 2021). Teachers play a crucial role in this situation since their policies build the environments necessary for recognizing and embracing existing diversity and gaps (Dameron et al., 2020). The fundamental significance of this research is improving teacher training programs, fostering cultural sensitivity, and contributing helpful knowledge to current discussions on multicultural education and multicultural education practices by focusing on pre-service preschool teachers' perceptions and self-efficacy, explicitly on the influences of grade level, residency, and course selection.

1.5. Definition of terms

Globalization: It refers to the situation where “existing goods and services, as well as social and cultural influences,” are becoming increasingly similar around the globe (Cambridge Dictionary, 2023).

Culture: It is a set of guidelines relating to the stereotypical ways of feeling, thinking, and acting that make up a particular group of people's characteristic way of life (House et al., 2002).

Multiculturalism: It is the inclusion of race, ethnicity, religion, educational background, social status, disability, language, gender, and sexual orientation, along with other cultural dimensions (APA, 2002).

Multicultural Education: It is an educational reform aiming to restructure the curriculum to have equal opportunities for students from diverse social classes, races, genders, and ethnic groups (Banks, 2008, p.135).

Perception: One of the definitions presented by the Cambridge Dictionary states that perception is "a thought, belief, or opinion, often held by many people and based on appearances" (Cambridge Dictionary, 2023).

Self-efficacy: It is a dynamic and lifelong qualification (Atiles et al., 2017) of an individual's adequate view of a particular situation, which affects their capacity to cope with a scenario (Peköz & Gürşimşek, 2018)

Teacher Self-efficacy: Teacher self-efficacy is defined as teachers' ideas about their capacity to create and carry out an action plan to accomplish particular goals in Bandura's (1977) self-efficacy paradigm. Teacher self-efficacy in this study relates to educators' perceptions of their capacity to modify instructional strategies in multicultural settings.

1.6. Summary

The first chapter started with the background, including the study of multiculturalism and multiculturalism in Türkiye, followed by a discussion of multicultural education. Then, the problem was expressed, and the aim of the study was investigated, which led to the research questions and significance. Finally, a few definitions were explained explicitly. The subsequent chapters offer a more extensive explanation of each domain of the study with a literature review.

CHAPTER 2

LITERATURE REVIEW

The present chapter begins with presenting the theoretical background underpinning the current study. Subsequently, the definitions and conceptualization of multiculturalism, multicultural education, and self-efficacy in teaching are explained. Following this, the review shifts to the teacher training programs. Lastly, in accordance with the study's primary purpose, the relationship between multicultural perceptions and self-efficacy levels is included.

2.1. The Theoretical Background of The Study

2.1.1. Sociocultural Theory

Lev Semenovich Vygotsky (1896–1934) was a teacher, literary critic, tutor, and cultural psychologist. He grew up in a discriminated, scorned cultural group, excluded from mainstream society. He responded to this harsh treatment by providing work to help educators become more inclusive and appreciative of their students who belonged to norms outside society (Smagorinsky, 2022). His legacy explains the impact of culture and social communication on development rather than biological stages (Smagorinsky, 2022). Vygotsky's theories provide a frame for teaching people from diverse cultures (Kozulin et al.,2003). He proposed the theory of mediated human development to emphasize the role of cultural tools, such as language and symbolic systems, in cognitive development. Vygotsky's work, which is both a theory of education and cultural transmission, states that human development is attached to social and cultural activities (Treppte, 1993). His work is influential for multicultural educators because it explains why people come to school with different forms of socialization and redesigns their teaching to implement pluralistic orientations in education (Smagorinsky, 2022).

Vygotsky (1978) places heavy weight on the impact of culture, stating that the environment children grow up in influences how they think and what they think about, stressing the importance of children's development. This emphasis on culture-related development makes Vygotsky relevant to current multicultural education theory. Vygotsky's sociocultural learning theory suggests that children's development is shaped by the social and cultural environment (Ormrod, 2009). Vygotsky (1978) argues that the environment in which children are raised is affected significantly by their thought processes. Differences in cultures and changing values may cause what is appropriate in one culture to be inappropriate in another. To this extent, the sociocultural perspective focuses on how knowledge is structured in personal and social relations.

Moreover, the environment in which children live shapes their thought patterns, so it can be concluded that children who are exposed to common prejudices such as racism and sexism will develop ideologies that reflect this environment. Similarly, Bigler and Liben (2007) stated that current research provides evidence on how learning processes predispose children to prejudices and stereotypes based on society. In that case, it can be assumed that children surrounded by concepts that include prejudices and stereotypes, such as racism and genderism, will develop ideologies reflective of that environment. Conversely, children surrounded by concepts that include educational environments and exposed to alternative perspectives will create a mindset that respects cultural values to challenge prejudices.

Vygotsky's Sociocultural Theory accepts development as a "socially mediated process," which anticipates the idea that children learn through elements within society by more knowledgeable, skillful tutors (Mcleod, 2022). Sociocultural theory draws attention to children's education through cultural means (Vygotsky, 1978). The sociocultural perspective focuses on how knowledge is structured within individual and social relationships. As Glassman (2001) contributed, teachers participate in this process as knowledgeable mentors who can boost students' performance as they reach their full potential. Vygotsky's theory also supports multicultural educators in reframing their teaching to consider heterogeneous

educational approaches and explaining why students enter school with various descriptions of socialization (Kozulin et al., 2003). He contributes to the argument that schools can only integrate multiple cultures by radically altering their organization and management. The curriculum, assessment and other structural factors that organize the Vygotskyian tools for understanding mediated human development may help educators recognize the inequities of traditional schooling (Kozulin et al., 2003).

The core elements of the abovementioned theory can be summarized again in the following words. Vygotsky's (1978) theory states that human development cannot be separated from social interaction and cultural activities. According to Vygotsky, children's development processes involve learning to use society's inventions, namely the tools of culture such as language and mathematics, through the guidance of others who are more skilled at using them. Language, symbols, and concepts support the individual's mental development and the acquisition of cultural experiences (Cırık, 2008; Arievitch & Stetsenko, 2000). Thus, Vygotsky argues that while children actively develop an understanding of their world, they also benefit from guided interactions with more capable partners, whether adults or peers (Rogoff & Morelli,1989). A further vital concept of the theory, the "zone of proximal development, " will be explained in detail.

Vygotsky (1978) called the range between what children can do when they move on their own and what they can achieve with the help of help or scaffolding as the "zone of proximal development." The zone of proximal development, a concept developed later in Vygotsky's life in Sociocultural Theory, is the area between the assisted and independent performance levels. During the educational and social processes, the child's unconscious interactions with the educator guide learning experiences by strengthening the bond between the child and the educator. This concept is essential to understand the significant impact of a teacher–child relationship and the created environment. The same goes for their relationship with adults and peers.

Vygotsky's constructivist approach and zone of proximal development theory help to form a creative and meaningful learning environment by using learning strategies to

implement multicultural education based on cultural values (Suri & Chandra, 2021). This concept, learning through symbols and signs within social contact, provides a ground for teaching in a multicultural environment. Multicultural education is consistent with this perspective, especially recognizing that cultural and social factors influence learning. Acknowledging and respecting students' diverse backgrounds and experiences with multicultural education can help educators identify and support each student's unique zone of proximal development.

Vygotsky's theory covers the "classroom" subsystem and provides valuable insights into the design of the learning environment and social interaction. His theory goes beyond this and concludes that schools can only accommodate different cultures by radically altering their organization and management (Kozulin et al., 2003) because he saw the school system as not reflecting the necessary structure to fit his approach. Since the structure is incapable of doing so, the teacher's role becomes more crucial when a school's culture mismatches with the students' culture. Teachers use language, modeling, and examples from students' lives to bridge what students know and what they are learning. In this process, teachers serve as knowledgeable mentors who help the students achieve their potential (Glassman, 2001). Vygotsky's theory recommends that teachers think about and create ways to structure connections around their students' lived experiences to match their backgrounds and social realities. Teachers can use many local examples from their students' lives, cultural models, and student knowledge to help them connect the known and the unknown (Tharp & Gallimore, 1988). The importance of teacher-student interaction in the child's learning and development (Vygotsky, 1978) is undeniably present in Vygotsky's work.

Moreover, incorporating Vygotsky's work into any curriculum aims to help teachers understand social interactions as one of the foundations of cognitive development. Curricula reflecting on students' experiences can effectively use multicultural education, from science to preschool education. Language, cultural models, and real-world examples from children's lives could all be used by teacher trainers as tools to help pre-service teachers make the connection between what they already know and what they are learning (Glassman, 2001).

In conclusion, although Vygotsky's work does not explicitly address multicultural education, his approach and the definition of cultural diversity in education provide a theoretical basis. Multicultural education aims to create a learning environment that reflects the sociocultural context of students, and Vygotsky's emphasis on social interaction, cultural mediation, and contextual factors is consistent with these goals.

2.1.2. Ecological Theory

Urie Bronfenbrenner's (1917- 2005) ecological theory enhances Vygotsky's theory as a nuanced Differentiation of the environment concept. This differentiation gives a deeper insight into the complexity of the environment that influences childhood, education, and development. How this more nuanced theory can be used for the foundation of multicultural education is shown step by step along the five subsystems of the ecosystem.

Bronfenbrenner is known for developing a contextual framework to explain human development (Ceci, 2006), which occurs in an environment defined as intertwined systems, with an individual at the center (Bronfenbrenner, 1979). Due to the assumption of interdependence between different subsystems, i.e., environments, the previously relatively rigid and non-specific concept of the "environment" becomes an ecosystem with interaction. "environment" is therefore much more complex and a "living" system. This needs to be kept in mind when further using the environment.

He thought that children's development aligns with what they learned from their environment. Thus, he analyzed the effects of various variables such as family, school, living and working environment, individual interaction, and economic policies on different layers. The analysis that starts from the social environment closest to the development of the individual is called Ecological Systems Theory.

The primary purpose of this Ecological Theory is to explain the impact of the intertwining environment on the development of individuals (Bronfenbrenner, 1993, 1994). To accomplish this, the ecological environment includes one's immediate environment ("home, school, and work") and the interactions between that

environment and broader social environments ("formal and informal social institutions"), which may include the principles and views of a particular culture (Fu, 1993). These systems span the social and cultural framework from the local (Microsystem) to the broader (Macrosystem). What other systems are included in the span and how they intertwine will be explained system after system now.

Bronfenbrenner (1979) stated that children first encounter thoughts and beliefs about people different from themselves in their microsystems (family and environment). The Microsystem depicts local environments and interactions directly impacting individuals (Bronfenbrenner, 1979; Neal & Neal, 2013). Direct contact with people affects an individual's development as development is affected by the interactions of parents, peers, and school (Bronfenbrenner & Morris, 2006). These interactions can be understood in the same way as Vygotsky's. While parents instill their values and ideals in their children, teachers can share their perceptions with their students. Therefore, Bronfenbrenner believes that the Microsystem is the system that has the most influence among other systems because it includes both parents and teachers. Those can be seen as the more capable partners that take on the most share of the "guided interactions," as Vygotsky stated.

In combination with multicultural education, fostering an inclusive microsystem where people from different cultural backgrounds are respected and embraced has to be a primary goal (Banks, 2008). The characteristics of microsystems greatly influence the formation of an individual's identity by contributing to developing a multicultural identity as individuals navigate and integrate different cultural influences. Understanding these dynamics is crucial to fostering inclusive development, encouraging positive identity formation, and creating educational environments that embrace and celebrate cultural differences. In other words, the Microsystem must focus intensely on guided interactions with diversity. Interactions also play a role between the subsystems.

The interaction between the systems, or sub-environments, plays a significant role and is the natural upgrade to the former theory. The Mesosystem is uniquely located between the Microsystem and the Exosystem. It, therefore, has a "bridging function". It also integrates the Macrosystem, which will also be explained later.

More specifically, the Mesosystem emphasizes the importance of collaboration between schools and communities to create a more inclusive and multicultural educational experience. Multicultural education, in this sense, means ensuring that cultural values and perspectives are consistent across diverse settings to provide students with a consistent and supportive environment (Gay, 2000). This can be achieved by effective communication between microsystems within the Mesosystem because open communication ensures that culture is understood and integrated into educational practices. More theoretically, multiculturalism needs to be aware of the intertwining characteristics of the different systems and be active in these conjunction points.

In the present case, an understanding that promotes multicultural education may be promoted by working with families, communities, and schools to support students from diverse backgrounds. Schools should concentrate on establishing the interaction within this system, as it is the "gatekeeper" that influences the development of children in a holistic way. In summary, while the mesosystem emphasizes the importance of interactions and collaborations between various microsystems, multicultural education aims to create an environment that values cultural diversity and integrates it into those systems. As the mesosystem, as shown, is a system of connections, we now move on to the third level, which is directly connected to the system described above.

This further system is the Exosystem. The Exosystem consists of external conditions that indirectly impact the individual's development (Bronfenbrenner, 1979). Parents' financial, emotional, or physical situations are examples of environments that impact children. For example, unemployment or extended working hours may negatively affect the emotional and financial stability of the family, which will indirectly affect the children (Taşğın, 2015). What gives the system the prefix "Exo" is that the individual (the children) cannot influence it directly and is not even aware of it. Therefore, this system needs actors who advocate for the children's educational needs, are aware of this system, and can influence it.

Therefore, it needs teachers and other factors that influence the Exosystem in a Multicultural education way by promoting methods and regulations that support

equality and diversity in the classroom, creating an educational system that is more inclusive and sensitive to cultural differences. While teachers can influence the Exosystem, the same system influences them. Teachers' decision-making ability is controlled by the "particular curriculum" and "teaching practices." The Exosystem is, therefore, affecting the influence of the teachers. This situation may lead to a decline in constructivist, child-centered practices supporting multiculturalism, especially in teaching and learning. An example of such a negative influence from the Exosystem is traditional school curricula that ignore the role of teachers. In such environments, teachers may be unable to create a child-centered, multicultural classroom environment as they should (Fu, 1993). Another significant influence of the teaching practices can be seen in the following system, the Macrosystem.

The Macrosystem ensures coherence between the lower-level systems (micro-, meso- and exo-level) at the subcultural level of these systems. It does this by feeding cultural beliefs, context, norms, laws, and gender role models into the lower systems (Bronfenbrenner, 1979). Those cultural or subcultural values, philosophies, and ideas also influence how mesosystems and Exosystems interact. Berns (2013) defines the word "macrosystem" as a more comprehensive framework that includes children's social interaction patterns, lifestyles, sociocultural perspectives, and meaningful life events. Bronfenbrenner (1979) sees macrosystems as blueprints for the ecology of human growth but recognizes that these blueprints may be flawed and must be evaluated and critiqued for their ability to promote human progress. As a result, the Macrosystem represents a widespread belief among people about "how things can be done" (Garbarino, 1982, p. 24). In a sense, it influences the zone of proximal influence of teachers and other acteurs.

As explained, the Macrosystem also influences the lower systems and encompasses the broader historical, social, and cultural environment, including a group's prevailing cultural norms, ideas, and philosophies. The prejudices, stereotypes, and structural injustices it contains must, therefore, be part of the content in the classroom. Multicultural education must, accordingly, deal with the macro level and impart the necessary skills. (Fu, 1993). While the previous systems are like circles around the individual in the middle, the last system can be imagined as a timeline.

Bronfenbrenner (1986) calls the last system, which focuses mainly on life changes, the Chronosystem. Chronosystems include historical events as well as changes over time. These changes show how people adapt to the situation. An example of a Chronosystem would be how young children adjust to school, and the work preschool teachers do to facilitate an effortless transition (Hayes et al., 2017). Multicultural education responds to changes in society and the education system to adapt to the changing chronosystem. It does this by consistently pursuing more inclusive and equitable educational practices, which may include changing perceptions about social diversity and educational arrangements.

What challenges the theory highlights for multicultural education can be stated briefly on the easy and fast spread of negative stereotypes. To start, parents convey their opinions about people to their children. Teachers often express their views about certain people. The environmental culture defined in the Macrosystem can, in various ways, propagate negative prejudices about people who are different from them. Students' interactions with teachers and parents have the power to spread negative stereotypes about individuals, too. Stereotypes and learned biases can be supported or refuted by mesosystems. Experiences can confirm or refute ingrained prejudices and stereotypes (Bronfenbrenner, 1979). It presents both positive and negative perspectives on the subject.

Politics, media, and technology all impact how children view other people. The systems showed by Bronfenbrenner give insight into how classmates, school, family, and the media influence children's social perceptions and development. The basic idea of Bronfenbrenner's philosophy is the formation of a mutual harmony between the developing individual and his environment. (Fu, 1993).

By demonstrating the interwinding systems and their interaction within the chronosystem, the ecological theory explains the effects of the causes of change and their consequences on the development process (Paat, 2013). Bronfenbrenner’s theory also delivers an understanding of change and, thus, provides an understanding of how multicultural education operates across many domains, from face-to-face interactions in the classroom to the broader social and historical background (Fu,

1993). Thus, by applying Bronfenbrenner's theory, this research aims to understand how and at what level culture affects learning and the role of the environment and teacher culture in children's development.

These final thoughts conclude the discussion of the second of the three theories. The last theory to follow is provided by Albert Bandura.

2.1.3. Social Learning Theory

While the two previous theories focused on the environment, the following theory will now concentrate on the individual.

Albert Bandura (1925-2021) is known for developing a social learning theory and the included construct of self-efficacy. Bandura's (1977) social learning theory, which states that people acquire new perceptions and behaviors through observation, has made significant contributions to the field of education. Although Bandura's work does not explicitly address multicultural education, his theories have implications for understanding how people acquire and internalize beliefs, attitudes, and behaviors in different cultural situations. Similarly, multicultural education theory claims that children can learn cultural diversity by seeing (observing) and interacting with individuals from diverse backgrounds (Banks, 2004; Gay, 2000). Thus, it can also be efficient in furthering multicultural education theory.

According to Bandura's (1977) social learning model, children cope with actions from trustworthy role models and internalize them from a very young age. Teachers, local authorities, and peers can all be strong role models in this context. Consequently, the attitudes, perceptions, and actions of educators working with young children, especially in preschool and primary school, are crucial in role modeling. Therefore, respectful and positive role models of different ethnicities can significantly influence children's perspectives on diversity in a multicultural classroom. When children see that the teachers honor and integrate their cultural heritage, they are more likely to believe in their capacity to succeed academically. This means that proper representation can strengthen children's self-confidence. In

addition, children who think they can communicate across cultural boundaries may be more willing to interact with others and absorb new information. Therefore, even changing educators' attitudes and behaviors can give children a more satisfying educational experience when accepting teachers as role models. Being a role model is not the only feature affecting children's development. Teachers' self-efficacy influences children's achievement and problem-solving skills (Tschannen-Moran & Hoy, 2001).

Self-efficacy theory states that an individual's adequate view of a particular situation affects their capacity to cope with a specific scenario (Peköz & Gürşimşek, 2018) because when faced with complex conditions, people who are confident in their skills put more effort, while those who are not confident in their abilities put less effort (Bıkmaz, 2002). Tschannen-Moran et al. (1998) put it in the teacher's perspective and claim that teachers' views on their ability to organize and carry out the steps required to complete an instructional activity in a particular environment are called self-efficacy (Tschannen-Moran et al., 1998). Teachers with high self-efficacy significantly impact children's development and success (Everett, 2020).

According to Bandura (1997), educators with high self-efficacy set ambitious goals, exude confidence and motivation, are adept at dealing with stress and negative thoughts, and are ready to teach under challenging conditions. Numerous studies have been conducted on teachers' general self-efficacy (Buzzai et al., 2023), and the results show that teacher efficacy is a critical assumption affecting teachers' professional behavior and classroom management techniques (Zee & Koomen, 2016). Moreover, various studies have shown that self-efficacy affects teachers and reveal that there is a relationship between behaviors, motivation, and student success (Akyıldız, 2017; Atiles et al., 2017; Bargsted et al., 2019; Brownell and Pajares, 1999; Buluç & Demir, 2015; Caprara et al., 2006; Ciyer et al., 2022; Guskey & Passaro, 1994; Mulder, 2010; Turan & Demirtaş, 2023). For example, Caprara et al. (2006) found that children's academic achievement is influenced by their "sense of teaching self-efficacy." Similarly, according to Brownell and Pajares (1999), teacher efficacy beliefs affect a wide range of actions and perceptions among educators and moderate the impact of other self-perceptions. Thus, Bandura perceived self-efficacy

as a dynamic and lifelong qualification (Atiles et al., 2017). So, improving teachers' self-efficacy in dealing with different perspectives and understanding many cultures is essential in multicultural education.

Teachers' self-efficacy beliefs are often examined through Bandura's (1997) social learning theory. Furthermore, professional learning experiences show that teacher self-efficacy can support teachers' development and confidence in multicultural teaching practices. Bandura's self-efficacy theory was used in this study because teachers' willingness and capacity to use multicultural teaching methodologies are believed to be influenced by their sense of self-efficacy in implementing multicultural education.

Teachers' judgments of their competence also influence children's motivation, capacity to overcome challenges, and stress management (Bandura, 1994). Therefore, considering the impact of self-efficacy in education and role modeling the child in the context of sociocultural theory is essential in paving the way to multicultural education.

Now that the three theories have been sufficiently explained and the connection with multicultural education has been shown, multicultural education will be explained in more detail in the next chapter.

2.2. The Conceptual Background of The Study

2.2.1. Multicultural Education

Globalization has started a cultural transition in education, and multicultural education has grown in importance as a topic for discussion and study in the literature (Kimzan & Arıkan, 2018). In a continuously changing and distinguishing world, multicultural education was believed to be vital to teaching and understanding the "other" to acquire full democratic maturity (Banks, 2008). Eventually, the question "What is multicultural education?" will appear. The best way to answer it is by explaining it in line with the historical development and the leading countries on the concept.

Globalization led to cultural variations in society, which generated challenges, bringing multicultural education to the forefront of the agenda. Following World War II, nations like the USA experienced constant immigration and cultural fusion. Thus, the civil rights movement emerged multicultural education a national movement in the 60s in the USA (Kaltsounis, 1997). Ethnic and cultural divergence expanded drastically in nations due to prolonged periods of high immigration, inevitably leading to a rise in cultural variety (Banks, 2004). Many countries felt compelled to make significant advancements in multiculturalism and education (Arslan, 2016). According to Banks (2008) and Gay (1994), multicultural education can be described as valuing cultural variety, acknowledging variations in cultural values, and fostering tolerance, love, and respect for differences. In other words, it suits educational concepts to cope with the rise in cultural variety.

Therefore, in nations like the USA, Australia, and Canada, multiculturalism is a thoroughly studied subject and included in curricula (Vatandaş, 2002). In the USA, multicultural education is viewed as a unifying policy that aims to give people self-awareness, self-esteem, intergroup communication, harmony, and equality of opportunity. This means multicultural education is an idea, an educational reform, and a process. In contrast to monocultural education, which promotes exclusion, marginalization, and confrontational perceptions (Arslan, 2016), it strives to create equal educational opportunities for all children from different races, ethnicities, and social groups. Moreover, rather than just promoting confrontational perspectives, multicultural education discusses cultural concerns in all subject areas and classrooms, going beyond the "tourist" perspective of cultures (Pederson, 2000).

Since every school had a variety of people, it was decided that maintaining the integrity of each culture required protecting it (Aydın, 2013). It does so by advocating a method that provides equal chances to people of diverse cultures living in the same society and recognizes student's potential by appreciating everyone (Göküş, 2020). Because fostering interpersonal relationships and promoting tolerance and understanding of children from diverse cultural backgrounds can strengthen relationships and reduce or resolve social conflicts (Kaya & Aydın, 2014). Multicultural education does so by generally trying to increase children's potential

for support of cultural sensitivity, reducing prejudices regarding cultural differences, and enabling individuals to live in harmony and equality in a multicultural environment (Coşkun, 2006).

As shown, when the definitions of multicultural education are evaluated holistically, it is seen that the aim is to create a system that respects human rights, embraces cultural differences, provides equal opportunities in education, reflects cultural diversity, and analyzes different perspectives and ideas. It seeks to alter and reconstruct the entire educational setting to create a more equal one (Banks et al., 2001).

Still, one of the primary issues is the lack of focus in talks about multiculturalism and multicultural education, which include answers to issues like "how to achieve unity within differences" and "how to preserve differences within unity" (Keyman, 2007). The answer to these questions is to have teachers with positive perceptions about multicultural education and subject knowledge so that children can adopt the cultural values of the society in which they live (Bulut & Sarçam, 2016). The successful implementation of the multicultural education model depends on instructors' perspectives and behavioral models being reflected in children (ÖzDoğru, 2018). However, providing insight into multicultural education within Türkiye is crucial before giving information on teacher training programs.

2.2.2. Multicultural Education in Türkiye

Türkiye as a country includes a wide range of distinctions in terms of socioeconomic class, religious affiliation, age, gender, sexual orientation, race, ethnicity, and linguistics. Spoken languages in Türkiye include Turkish, Kurdish, Arabic, Albanian, Circassian, Armenian, Georgian, Laz, Greek, Assyrian, Tatar, and Hebrew (Ünal, 2004). Examining the research data from Konda (2006) allows us to see Turkish society's heterogeneous structure in numbers. 84.54% of Turkish people speak Turkish, 12.98% speak Kurdish, 1.38% speak Arabic, and 1.11% speak other languages, indicating the country's linguistic variety. This further demonstrates the diversity of ethnic backgrounds and leads to approaching Türkiye as a multicultural

society, which is described as comprising two or more cultural groups (Parekh, 2002).

Language-related issues can make it difficult for children, parents, and instructors to communicate with one another, and communication issues can lead to other issues with perceptions and prejudices. For years, linguistic obstacles have made it extremely difficult for teachers in Türkiye to instruct children who speak minority languages, such as Zazaki, Kurdish, etc., as their home tongue (Coşkun et al., 2010). Moreover, after the law permitting Syrian refugees to enroll in Turkish public schools, most Syrian refugees relocated to urban areas and enrolled their children in Turkish public schools (Cirit-Karaağaç & Güvenç, 2019). Not only does this make it difficult for foreign parents to help their children academically, but it also leads to communication issues and linguistic obstacles between teachers and children.

Yılmaz (2022) underlines that a comprehensive method of education will improve the standard of education given to Turkish nationals who are deficient in the Turkish language, in addition to refugees from other countries. Not only may Turkish children and children from minority groups benefit from this concept, but refugees from other countries may also receive a more practical education.

When we examine multicultural education through the lens of Türkiye, there are specific issues that need to be taken into consideration. The Turkish education system is insufficient to allow children to express themselves better in their ways (Akyüz, 2008). Wrong impressions in society (Polat & Kılıç, 2013) and misperceptions about multicultural education in Türkiye (Cırık, 2008) are the main reasons for this situation. The monocultural curriculum and textbook approach of the Ministry of Education can be seen as another significant example. The monocultural curriculum ignored other cultures and provided a foundation to support these false impressions about multiculturalism (Ünal, 2004, p.148) Because revealing the identities of various segments within the state was seen as harmful throughout the history of the Republic of Türkiye (Çapar, 2006). Therefore, one of the most critical steps in Türkiye, where academic and practical understanding of multiculturalism needs improvement, is to teach multiculturalism and multicultural education correctly (Erdil, 1995).

In this context, children's social and cultural differences are also included in the general teaching profession competencies list. Human rights, diversity, multiculturalism, cultural sensitivity, and rapidly advancing technology were among the notable issues in the 2005–2006 academic year in Türkiye (Demircioğlu & Özdemir, 2014). It is envisaged that the programs will be developed considering gender, ethnicity, religion, and cultural differences (Kaya & Aydın, 2014). Primary education programs implemented between 2005 and 2006 were designed to instill ideals such as tolerance, cooperation, and respect for human rights in children (Özdemir, 2011). Similarly, in light of the debate surrounding certification requirements, regulations, and qualifications in the teaching profession, the Ministry of National Education (MoNE) has published a report that includes the following requirements for teachers: "The teacher must be able to understand physical, mental, emotional, social and cultural differences, encourage, and promote learning." "It should fulfill different tasks. It is to recognize the socioeconomic and cultural characteristics of households" (MEB, 2006). However, it is claimed that the primary school program implemented in the 2005-2006 academic year still does not include sufficient multicultural education despite these developments (Cırık, 2008; Arslan, 2016).

The transition to globalization in education requires the creation of universal values and the promotion of constructive intercultural dialogue (Cırık, 2008). Although very little research has been done on multicultural education in Türkiye, it is possible to discuss a certain level of knowledge on the subject (Basarir et al., 2014). A radical attempt must be made to restructure many aspects of the school's functioning to create a multicultural perspective (Gutiérrez, 2008). This effort requires speaking and listening to opposing perspectives from various cultural backgrounds (Smagorinsky, 2022). As Villages and Lucas (2002) point out, educators' perceptions greatly influence how they behave with children and what they understand. Since teachers and pre-service teachers often deal with the challenges of multicultural education, it is essential to develop an educational approach that is "sensitive to global problems and looks at society from a broad perspective" locally and internationally (Tortop, 2014). The National Accreditation Council for Teacher Education (NCATE, 2002) also emphasizes cultural sensitivity in teacher training. In addition, pre-service

teachers are tasked with creating a democratic learning environment by respecting cultural diversity to influence professional behavioral changes in cognitive, emotional, and psychomotor areas (Ünlü & Örten, 2013). The perception of education in Türkiye has changed over time, especially since adopting a multicultural education approach (Arslan, 2016). Recent research on teacher training has emphasized that pre-service teachers should acquire cultural sensitivity and educate cultural diversity to maximize student benefit in the learning-teaching environment. In today's conditions, teaching cultural sensitivity to pre-service teachers is a priority issue in teacher training programs.

2.3. Teacher Training

2.3.1. Preschool Teacher Training

The knowledge, skills, and values that teachers should have to vary depending on the conditions of the time (Akarsu et al., 2020). Teachers need constant refresh and grow professionally. They also require training that equips them with the knowledge and skills necessary to meet the demands of the modern classroom and the flexibility to successfully assess the day's challenges (Bozpolat & Tanrıverdioğlu, 2020). As a result, developing curricula and updating them to reflect current developments and demands from society has become essential in training programs for teachers (Işık & Soran, 2005). Since pre-service teachers access to high-quality education is directly correlated with the efficacy of teacher preparation programs (Musset, 2010), it is becoming increasingly vital to assess and reform teacher training methods to align with current changes (Bozpolat & Tanrıverdioğlu, 2020).

Countries are implementing various policies and changes in teacher training to achieve developed country status by ensuring that the educational system satisfies societal demands (Kara et al., 2018). In Türkiye, teacher training programs are considered to reach international standards, 21st-century skills, and societal values (Çalışıcı, 2019). In this regard, it is critical to periodically update the course materials provided in teacher training programs and ensure they continue to address the needs of future teachers. The Council of Higher Education in Türkiye (YÖK,

2018) proposes changes to teacher training programs to address potential issues and provide solutions for skilled teachers. These changes occurred in 1997, 2006, and 2018 after teacher training institutions were transferred to universities in 1982 (Sağdıç, 2018; Zelyurt, 2021). The latest change in 2018 was necessary to reflect current needs and more up-to-date problems because a great deal of time has passed since the last change in 2006 (Bozpolat & Tanrıverdioğlu, 2020). It is intended to modify teacher training programs to meet these needs and cover the gap by considering the new demands introduced by the constantly developing educational system (YÖK, 2018). These modifications can be interpreted as a response to social demands and the structural changes introduced to the Turkish education system (YÖK, 2018). Yet, it is still essential to underline the changes made concerning the early childhood period to deepen the context of pre-service teacher training.

Early childhood development is a multifaceted process that is not just dependent on age (Kamişli et al., 2020). The significance of early childhood, or the formative years of children's lives, has been highlighted, and significant efforts have been made to raise the standard of education at this time. For example, The National Association for the Education of Young Children (NAEYC) argues that preschool teachers must exhibit basic knowledge, skills, beliefs, and dispositions to effectively support children's development, learning, and well-being (2019). Moreover, the credentials of the preschool teacher have been identified as one of the leading indicators of quality in preschool education and the child's overall development (Bozpolat & Tanrıverdioğlu, 2020). Nonetheless, the terminology of early childhood, along with its age range, is more widely accepted; as the preschool training curriculum, the skills and credentials required to work with young children differ from nation to nation (Zelyurt, 2021).

Türkiye, as one of those nations, has made significant differences in training teachers for the preschool period in short periods (Zelyurt, 2021) with substantial changes in the 2018 YÖK program. The 2018 program includes 46% field education, 19% general culture, and 35% vocational knowledge courses. When the 2018 program is evaluated, there is a large number and variety of elective courses in the Vocational Knowledge, General Culture, and Field Education categories. Although in earlier

programs, the faculties of education were responsible for selecting elective courses, in the redesigned 2018 teacher training program, YÖK recommends elective courses along with faculty members (Yurdakal, 2018). Another significant adjustment was giving field knowledge and professional knowledge courses greater weight (Bozpolat & Tanrıverdioğlu, 2020). At the same time, there has been a decline in the overall number of course hours required for field education in preschool teacher training programs. The overall number of theoretical course hours and required occupational knowledge courses grew between 1997 and 2018, with the 2018 program having the most total number of theoretical course hours. It was underlined that this scenario was viewed as a practical enhancement for KPSS and may result in memory-based practices (Zelyurt, 2021). This might make it difficult for pre-service teachers to integrate the theoretical information they were given before entering the teaching profession. Pre-service teachers may need more field experience when field education course hours are reduced (Zelyurt, 2021). It could also result in pre-service teachers worrying about how they would put their theoretical knowledge into practice once they start working and graduating without being exposed to field-specific methods enough. Thus, research was conducted to evaluate the views of pre-service preschool teachers on teacher training programs.

In research, pre-service preschool teachers were asked about the preschool teacher training curriculum, and they said that more applicable courses should be included (Şahin et al., 2013). Similarly, opinions of the preschool teaching program's "teaching practice" course were compared in a different study. According to the results, giving teachers extra practice hours in all their courses—not just this—might help them become more prepared for professional life (Yıldız Altan et al., 2018). In other words, field experiences can help preschool instructors develop their abilities to recognize and meet the needs of children with varying potentials.

Children can succeed if inequality is recognized and ceased, and their uniqueness is encouraged and respected (Nieto, 2003). In this diverse framework, there is a need for adaptable and well-equipped instructors who can recognize children's potential and meet their requirements (Kamişli et al., 2020). Regarding teacher criteria, NAEYC (2019) believes that teachers should apply a diverse range of

developmentally, culturally, and linguistically appropriate, anti-bias, and evidence-based teaching practices that reflect universal design principles for learning. It also claims that educators must comprehend the various settings in which child development and learning occur, including the family, neighborhood, language, culture, early learning environment, and the larger social environment encompassing structural gaps. Thus, multicultural education was expected to be included in training programs.

2.3.2. Multicultural Teacher Training

Teaching is a complex profession that requires specific knowledge and skills (Gül, 2016) shaped by student interactions, perception, professional subject knowledge, general culture, and experience (Aytaç & Er, 2018). Children's personal and cultural experiences form the basis of the learning process. Teachers' ignoring this source means rejecting the student's knowledge construction process (Başbay & Kağnıcı, 2009). Teachers' lack of knowledge and experience may cause them to be unable to teach in a way that suits the learning needs of children from different cultures, which may create a cultural gap between teachers and children (Gay, 2010). This cultural gap may also limit teachers' ability to choose effective teaching practices (Orosco & Connor, 2014). Therefore, incorporating courses like Multicultural Education into teacher training programs may be crucial. These courses can favorably improve educational processes by considering variations like age, skill, language, culture, and socioeconomic position (Kamişli et al., 2020). In this context, teachers need to adopt the principles of multicultural education and provide the necessary interest and support in the individual's knowledge construction process to avoid mistakes in the education process.

The teacher-student relationship involves not only education but also interaction. If the teacher misunderstands student behavior, the interaction may fail, and instructional failure often follows (Smith, 2009). Therefore, teachers must expand their multicultural knowledge, skills, and tendencies (Çalışkan & Gençer, 2016), accept that children from other cultures have valuable knowledge, and ensure that this information is shared enthusiastically in the classroom (Taylor & Fox, 1996). In

addition, teachers need to master the characteristics of different cultures and provide students with a critical perspective (Hoffman, 1996). This requires teachers to implement strategies to reduce prejudice among children and treat different cultural backgrounds respectfully (Banks, 1987). Teachers should be culturally competent and recognize that students may have different religious beliefs, dialects, ethnicities, genders, places of residence, life experiences, sexual preferences, social norms, and political perspectives (Çoban et al., 2010).

Teacher preparation programs can be developed with variables that can be examined to help teachers build their multicultural competencies. Today, technology, culture, and language concepts, which have increased the responsibilities of educators and brought new meanings to education and training, require qualified education for pre-service teachers (Kalkan & Dağlı, 2021). The increasing diversity of ethnicities has led many educators to recognize the need to learn more about multicultural education in public schools (Nieto, 2004). In this case, teachers must guide cultural diversity in the classroom and implement multicultural education (Roux, 2000). In this context, it is recommended that multiculturalism be considered in teacher training programs and that model development studies be carried out. Training pre-service teachers to be multicultural educators complies with national and international teacher training standards (NCATE, 2002). Training programs that include sensitivity to changes such as language, religion, sect, and gender discrimination can be created (Polat & Kılıç, 2013). These programs can provide teachers with the tools to proactively solve problems that may arise from multiculturalism (Cluster, 2008).

Multicultural education offers a three-stage teacher training framework to promote a multicultural learning environment by being incorporated into teacher training programs. In addition to a course on multicultural teacher training, this framework offers pre-service teachers the opportunity to practice and gain field experience in multicultural environments (Rao, 2005). Multicultural education is prominent as a teaching subject in universities and colleges worldwide. Some colleges even require pre-service teachers to take one or more multicultural education courses (Diaz, 1994). Research conducted by Valentin (2006) and Middleton (2002) shows that taking multicultural education courses for pre-service teachers positively changes

their perceptions, beliefs, and discourses regarding cultural diversity. Nowadays, in the USA, teachers must take courses on multicultural education to receive a credential (Kelm et al., 2021). However, in Türkiye, it is difficult to discuss the issue of multicultural education during the teacher training process (Polat & Kılıç, 2013). It is emphasized that this situation is due to the lack of appropriate pre-service and in-service teacher competencies and multicultural education courses (Ünlü & Örten, 2013). The standards of education programs can be raised by examining the factors affecting the multicultural competencies of educators and eliminating these deficiencies through in-service training.

However, although teacher training programs see multicultural education as vital (Okojie-Boulder, 2010), it has also been stated that more efforts should be made to implement this practice (Ezera et al., 2006). Başbay and Bektaş's (2009) study showed that many educators do not have the necessary resources and are ill-equipped to create a conducive learning environment for children from different cultural backgrounds. Neuharth-Pritchett et al. (2001) stated that pre-service teachers lack understanding of multicultural education, race, and ethnicity. Esen's (2009) research shows that teachers must improve their knowledge and understanding of diversity in Türkiye. According to Karaçam and Koca (2012), pre-service teachers exhibited negative views towards specific identities and a lack of multicultural knowledge. Again, Sultana's (1994) study revealed that university students' knowledge and understanding of diversity should be improved.

Additionally, Basarir et al. (2014) and Arslan (2016) revealed that faculty members only define multicultural education narrowly, need to address the multiculturalism of course materials adequately, and have various views on the benefits and disadvantages of multicultural environments and practices. These results show that additional data are needed to reveal and expand perspectives on multicultural education in Türkiye.

Pre- and in-service training are vital in teaching staff multicultural awareness, knowledge, and skills (Ünlü & Örten, 2013). It is thought that raising inclusive and multicultural education standards across Türkiye may enable newly hired educators

to be better prepared to teach all children. In this context, it is essential to raise educators who internalize the principles of the culture and act consciously and effectively from their prejudices (Yılmaz, 2022). In Türkiye's education system, there should be more emphasis on multicultural education, and more support should be provided to teachers.

The Ministry of National Education (MoNE) has seen the difficulties experienced by teachers while working with children from different cultural backgrounds, and in-service training programs were implemented for the education of refugee children. However, as Yılmaz (2022) stated, these trainings have been reported to be insufficient and not long-term. In order to provide equal opportunities to refugee children, Yılmaz (2022) proposed an inclusion model for education faculties. This model includes a framework enabling teachers to differentiate their teaching according to the student's language proficiency and adopt an inclusive approach. He also emphasized the necessity for public school teachers to specialize in different teaching pedagogies so that Türkiye can compete with global trends in teacher training (Yılmaz, 2022).

Teacher training programs should prepare pre-service teachers to teach in a manner sensitive to various cultures (Hermans, 2002) and provide skills in multicultural education to improve their capacity to interact with and educate diverse student populations (Jones & Fuller, 2003). These programs should provide teachers with the necessary skills to develop teaching strategies sensitive to cultural diversity (Başbay & Bektaş, 2010). However, given existing cultural inequalities, teacher preparation programs face challenges in helping pre-service teachers develop sensitivity to cultural differences and develop skills in interacting with diverse groups of students (Ford, 2010). Even though pre-service teachers have not received training on multicultural education, it is seen that they have positive perceptions on this subject and professional views on different children (Çoban et al., 2012). However, while these pre-service teachers are excited to learn about diversity, they may lack the expertise to engage with children more effectively. Therefore, teacher training should focus on educating pre-service teachers as sensitive and reflective professionals who promote equality and cultural pluralism in a multicultural society (Xu, 2000).

Teacher training programs should improve teachers' perceptions and competencies regarding multiculturalism to close the cultural gap. It is emphasized that profound knowledge, perception, and belief changes can occur if a person is exposed to perspectives that contradict his prejudices. However, research shows that it is difficult to change the perceptions and beliefs of young educators (Moule & Waldschmidt, 2003; Merryfield, 2000).

For this reason, it would be helpful to learn the perspectives of teachers and pre-service teachers on multicultural education.

2.4. Pre-service Teachers' Perception and Self-Efficacy

Most teachers view their experiences, attitudes, and opinions as standard guides and believe these values are compatible with what is taught in the classroom (Gay, 1994). The educator may discount children's experiences from cultural minority groups because of their perspectives and backgrounds. So, if teachers are not aware of the racial, social, and linguistic diversity among their students, they may use ineffective teaching methods. Approaching children from different psycho-social backgrounds insensitively may cause their creative abilities to decrease and prevent them from achieving their goals. Göküş (2020) reveals that teachers' perceptions about their students can affect their school performance. In this context, it has been emphasized that a teacher who values individual differences and includes them in the classroom can help children become more aware of themselves and their culture while encouraging academic success and pluralistic conversations in a multicultural environment (Akkaya et al., 2018). Thus, educational processes that comply with cultural norms, life experiences, and learning preferences will significantly increase student success and be compatible with teachers' perspectives. This success will become visible in learning environments where the instructor's perceptions, expectations, and teaching strategies are integrated.

ÖzDoğru et al. (2021) show that teachers with high multicultural education (MCE) attitudes feel competent, know the value of communication with refugee children, and try to communicate well with them. For Özdoğru et al. (2018), the effective

implementation of the multicultural education model depends closely on the reflection of the attitudes and perceptions of the instructors. Manning et al. (2017) suggest that teachers' awareness of individual differences and cultural backgrounds can increase children's willingness to be motivated to learn. Children who see their teachers respect similarities and differences are more likely to adopt the same mindset. The relationship between educator and child includes not only education but also communication. When an encounter fails because the teacher misinterpreted the child's behavior, this often manifests as a teaching failure. (Smith, 2009). Research shows that refugee children who receive education from teachers who cannot help them learn their native language and, as a result, cannot adequately explain the material perform poorly academically and are more likely to drop out of school (Harper & de Jong, 2009).

In this context, it has been emphasized that teachers should have positive perceptions of multicultural education and subject expertise so that children can adopt the cultural values of their society and develop a positive perception and understanding of different cultures (Bulut & Sarıçam, 2016). Research conducted in Türkiye has revealed that faculty members, teachers, and pre-service teachers generally have positive views on multiculturalism (Coşkun, 2012; Demir & Başarır, 2013; Çoban et al., 2010; Yavuz & Anıl, 2010; Polat, 2009; Yazıcı et al., 2009; Başbay et al., 2013; Demir, 2012).

In a related study, Herron et al. (1995) examined teachers' views on multicultural education strategies. The research findings revealed that teachers were open to implementing multicultural education and defended its necessity and advantages. Similarly, Başbay and Kağnıcı (2011) found that university professors' perceptions, knowledge, and skills regarding multicultural education were good. According to Demircioğlu and Özdemir (2014), pre-service teachers have a positive consensus regarding their attitudes towards MCE. Similarly, in many studies conducted on pre-service teachers, it has been revealed that they have a positive perception even though they have not received multiculturalism training in vocational training programs (Ünlü & Örten, 2013; Coşkun, 2012; Demir & Başkar, 2013; Çoban et al., 2010; Yavuz & Anıl, 2010; Polat, 2009). However, some studies show that pre-

service teachers lack knowledge about identities and may have opposing views (Karacam & Koca, 2012).

Teachers' lack of understanding stems from the need for more multicultural education. According to Polat and Kılıç (2013), the incomplete perspective of teachers and individuals in general towards multicultural education hinders their professional development. Pre-service teachers' perceptions of multicultural education are affected by professional and personal experiences; therefore, some recommendations have been made to understand multicultural education. For example, classroom and teaching environments should be organized, considering multiculturalism. It is also essential to provide courses on multicultural education.

DeCastro-Ambrosetti and Cho (2005) examined teachers' perceptions of children and their parents from various cultural backgrounds. The study participants consisted of pre-service and in-service educators who took courses on cultural diversity within the scope of the teacher qualification program. Research results show pre-service teachers' views on diversity are positively affected by taking courses emphasizing cultural diversity. However, despite findings in the literature supporting the relationship between teacher training and teaching practices, courses incorporated into teacher training must be developed to contribute to teachers' cultural competence and ability to provide high-quality education to diverse children. In a similar scenario, Nadelson et al. (2012) found no evidence in their study of a significant relationship between multicultural courses and multicultural perceptions or competencies. However, when Sheets and Chew (2000) examine how Chinese pre-service teachers feel about multicultural education courses in teacher training programs, they show that pre-service teachers internalize multicultural education, are willing to organize and improve their learning environments using multicultural education principles, and understand how multicultural education can improve the education system. This situation emphasizes the need to review teacher training programs in more detail and effectively and to increase the possibility of pre-service teachers gaining real-world experience. It has also been revealed that the suggested answer is to change teacher preparation programs by prioritizing field experiences and university courses (DeCastro-Ambrosetti & Cho, 2005).

Aydın and Tonbuoğlu (2014) examined graduate students' perspectives on multicultural education. A multicultural education course was given to doctoral students, and three themes emerged most frequently in students' responses: justice, equality, and democracy. Although the participants later expressed their concerns about the indivisible unity of the country through multicultural education, the same concept was presented as a unifying educational design rather than a controversial tool, and it was observed that the participants who believed that multicultural education was necessary for the development of every student expressed favorable opinions.

Göküş (2020) showed in his study that pre-service teachers' perceptions of multiculturalism do not differ depending on where they live, but they do differ depending on where they were born. He evaluated this situation as an effect of university education and being in contact with new cultures.

Özdoğru et al. (2021) found that people who live most of their lives in a big city have more positive views on multicultural education than those in a town, district, or other small city. Peköz et al. (2018) found that preschool pre-service teachers who grew up in the village had more positive views on multicultural education than those who grew up in the city. According to Bulut and Başbay's (2014) research, teachers who spent most of their lives in districts, cities, and metropolitan cities had much more positive evaluations of their multicultural competence than teachers who mostly grew up in towns and villages. In this context, research has shown that educators who grew up in different communities have more positive views on multicultural education (Özözen Danacı et al., 2016; Yazıcı et al., 2009). However, Arslan and Çalmasur (2017) and Taştekin et al. (2016) discovered that where they lived did not significantly affect teachers' perceptions of multicultural education. The different results obtained depending on the location-based variable in teachers' views on multicultural education point to the effect of the characteristics of the sample groups included in the research and other variables in this context (Özdoğru et al., 2021).

While the perception is regarded as a valuable concept in research and the self-efficacy of experienced and novice teachers has been the subject of numerous

studies, teachers' self-efficacy for multicultural education practices is an area of research that needs to be focused more as the educational atmosphere diversifies day by day (Buzzai et al., 2023).

Self-efficacy beliefs affect an individual's behavior, motivation, thoughts, and feelings about himself (Bandura, 1995), and it is a concept used to explain why some people in a particular industry perform below their true potential while others perform well (Bandura, 1997). Research reveals that people with high self-efficacy are more determined than people with low self-efficacy (Bandura, 2006). Accordingly, previous research has shown that people with high self-efficacy make more efforts to achieve their professional goals and can cope with challenges at work (Bandura, 2000; Judge et al., 2007). So, a teacher's belief in their ability to plan and carry out the actions required to complete a particular lesson is known as teaching self-efficacy (Strickland, 2018). Teacher efficacy beliefs significantly affect teaching processes (Knoblauch & Woolfolk-Hoy, 2008). Research reveals that the degree of support teachers provide to their students and the quality of instruction is related to their sense of self-efficacy (Guo et al., 2014).

Additionally, teachers with high self-efficacy use a variety of challenging teaching strategies to increase student learning (Deemer, 2014). They embrace the latest developments in education, set high standards for themselves as teachers, work hard to overcome obstacles, and encourage successful peer collaboration (Betoret, 2006). Teachers with high professional competence are also equipped to take responsibility for their students' successes and shortcomings (Sela-Shayovitz, 2009; Sela-Shayovitzhayovitz & Finkelstein, 2019).

A teacher's self-efficacy is linked to many elements. For example, Caprara et al. (2006) found that students' academic success was affected by their personal self-efficacy views. At the same time, Brownell and Pajares (1999) state that views on teaching competencies affect behaviors and perceptions.

In the research conducted by Bulut and Başbay (2014), teachers' perceptions of multicultural competence were determined according to various variables. Research

findings determined that teachers' multicultural competencies and that they perceived themselves as "sufficient" in the dimensions of awareness, knowledge, and skills that constitute this competence. According to the research results, it was determined that teachers' perceptions of competence differ according to the variables of place of residence, seniority, and education level. Moreover, Akçaoğlu and Kayiş (2021) found a significant relationship between faculty members' perceptions of competence and their views on multicultural education. According to Tezera and Bekele (2021) and Malinen (2013), teachers' self-efficacy affects their perceptions of multicultural education and training practices. Both suggested that perspectives may mediate the effect of self-efficacy on behavior. In addition, while numerous studies have revealed that there is a positive relationship between educators' views on multicultural education and their self-efficacy levels (Akçaoğlu & Kayiş, 2021; Tezera & Bekele, 2021), they have not been able to explain the exact nature of this relationship (Buzzai, 2023).

Despite the lack of research on teachers' competence in inclusive practices (Buzzai et al., 2023; Loreman et al., 2014), studies have shown a positive relationship between teachers' perspectives (Arslan, 2016) and their beliefs.

Research suggests that teachers' perceptions of multicultural competence are shaped by their specific life conditions and professional experiences. As Sevimel and Subaşı (2018) stated, university education and real-world experience are critical to improving the professional skills of pre-service teachers, especially in forming an opinion about their self-efficacy levels as teachers. Thus, the findings can be considered in creating teacher training and multicultural education policies and can be used to develop strategies to strengthen teachers' perceptions and self-efficacy.

2.5. Summary

This research examines the relationship between pre-service teachers' multicultural education perceptions and self-efficacy with different variables. This part of the literature attempts to explain educational theories created based on cultural and social frameworks. Vygotsky's sociocultural theory and Bronfenbrenner's ecological

systems theory are mentioned, considering preschool education theories and culture. Bandura's socio-cultural and self-efficacy theories are discussed thoroughly. Multicultural education, Türkiye's position regarding MCE, and studies on competencies and perceptions of pre-and in-service teachers are included in the conceptual framework. The impact of the undergraduate preschool teaching program on the perceptions and efficacies of multicultural education is also considered in this research, indicating that professionals in education anticipate the lack of training in MCE and need more research on behalf of MCE perceptions and competency.

CHAPTER 3

METHODOLOGY

This chapter establishes the study design and the population under scrutiny within the preschool education department in Türkiye. Data collection tools, procedures, and the validity and reliability of the analysis are discussed with an explanation of each measurement scale used in the study.

3.1. The Study Design

As Creswell (2015) defined, quantitative research tests the relationship between different variables with measured data. It explores the data either in an experimental way, where one can manipulate it, or in a nonexperimental way, where surveys provide numerical data about the participants. Quantitative research typically employs hypotheses to compare groups, aiming to establish relationships between variables, which are represented numerically and require statistical processing (Creswell, 2015).

Correlational studies, a nonexperimental quantitative research method primarily explained by Fraenkel et al. (2012), predict and explain the relationships between variables. In correlational studies, researchers do not manipulate variables; instead, they employ statistical analysis to examine the connections between two or more scores for each participant. Correlational designs encompass two subcategories: prediction and explanatory designs (Creswell, 2015). In this study, an explanatory type of correlational design was employed, as the objective is to comprehend the association between two variables for all the research questions. The aim is to understand the impact of demographic factors, such as grade level, enrollment in related courses, and cultural background, on participants' perceptions and self-efficacy levels.

In the current study, the relationship between two variables is investigated. Data provided familiar figures between this study and the explanatory correlational design. For example, both focus on examining the relationships between two variables. Data was collected at a single point in time from a single group of participants. Consequently, each participant has two separate scores, one from each scale. As the research questions suggest, the primary aim is to understand students' perceptions and self-efficacy levels concerning multicultural education. Secondly, the relationship between both scales, pre-service teachers' perceptions, and efficacies are examined, and then the demographic effects on these subjects are analyzed. The main parts of the study also include the investigation of Multicultural Education Perceptions and Multicultural Self-efficacy concerning the impact of grade levels, cultural dominance, and taking a multicultural course. In this regard, research questions are listed below.

RQ.1. What is the level of pre-service preschool teachers' perception of multicultural education?

R.Q.2. What is the level of pre-service preschool teachers' multicultural self-efficacy?

RQ.3. What is the relationship between pre-service preschool teachers' perception of multicultural education and multicultural self-efficacy?

RQ.4. Do pre-service preschool teachers' perceptions and self-efficacy in multicultural education differ according to some major demographic variables?

a. Do pre-service preschool teachers' perceptions and self-efficacy in multicultural education differ significantly according to the grade level they attend?

b. Do pre-service preschool teachers' perceptions and self-efficacy in multicultural education differ significantly according to the cultural diversity of the cities where they were born?

c. Do pre-service preschool teachers' perceptions and self-efficacy in multicultural education differ significantly according to the cultural diversity of the cities where they currently live?

d. Do pre-service preschool teachers' perceptions and self-efficacy in multicultural education differ significantly based on taking a course on multicultural education?

3.2. Population and Sample

The population for this research included pre-service preschool teachers enrolled in a public university in Türkiye. According to the Council of Higher Education, there are a total of 67 public universities in Türkiye that offer preschool education programs. The aim was to reach all first and final-year pre-service teachers in each university. The grade selection decision was made concerning the effect of 4-year university training on pre-service teachers' perceptions and self-efficacy levels. An official document was sent through METU to all 67 universities in seven regions of Türkiye, requesting permission to implement the survey to reach all pre-service teachers. Additionally, personal and professional connections were utilized to access the selected population. Since the study seeks to examine the relationship between pre-service teachers' perception levels of multicultural education and self-efficacy in teaching diverse pre-service teachers, with consideration for their grade level, the cultural environment of their surroundings, and enrollment in related courses, the population needed to encompass a diverse range of first-year pre-service teachers and fourth-year pre-service teachers from various regions in Türkiye.

Convenience sampling, which depends on researchers' judgment regarding the accessibility of participants (Fraenkel et al., 2012), was employed in this study. Convenience sampling aligns with the study's purpose and ensures that the sample conveniently serves the research objectives (Gall et al., 2007). Participation in the study was voluntary, resulting in 592 first-year pre-service teachers and fourth-year pre-service teachers from the Preschool Education department participating. The demographic information of the participants is presented in Table 3.1.

Table 3. 1. Participant Characteristics

Gender	***f***	***%***
Male	72	12.16
Female	520	87.84
Grade	***f***	***%***
1st	388	65.54
4th	204	34.46
Regions of Universities	***f***	***%***
Aegean Region	3	13.64
Black Sea Region	4	18.18
Eastern Anatolia Region	2	9.09
Marmara Region	6	27.27
Mediterranean Region	2	9.09
Central Anatolia Region	3	13.64
Southeastern Anatolia Region	2	9.09
Did you take a course on multicultural education?	***f***	***%***
Yes	124	%20,94
No	468	%79,05
Opinion on taking a course on multicultural education	***f***	***%***
Agree	546	92.23
Disagree	16	2.70
Unsure	30	5.07
Would you feel efficient in a multicultural class setting?	***f***	***%***
Yes	232	39.19
No	58	9.80
Unsure	302	51.01

Table 3.1 presents the participants' characteristics and a description of the variables. The sample consisted of ECE pre-service teachers, 12.16% men and 87.84% women. The overall number of male pre-service preschool teachers equals 15.81% of those who settled, according to the gender distribution report of the higher education institution's students placed in suitable departments of universities in 2022. As a result, the fact that the statistical data produced is close to the determined universe might be considered as a favorable outcome. 65.54% of the participants were attending 1st, while 34.46% were attending 4th years at university.

Among 22 universities that provided data, 13.64% of them are in the Aegean Region, 18.18% in the Black Sea Region, 9.09% in the Eastern Anatolia Region, 27.27% in the Marmara Region, 9.09% in the Mediterranean Region, 13.64% in Central Anatolia Region and 9.09% in Southeastern Anatolia Region. Per the 2021 report

released by the General Directorate of Population and Citizenship Affairs, Eastern Anatolia has the lowest population density in Turkey, while Marmara has the highest population density. Consequently, a favorable analysis outcome is the high degree of agreement between the generated statistical data and the supposed universe. Ethnic diversity has occurred in the living spaces of the provinces located on the border of the Eastern Anatolia region, as they interact with the neighboring countries Iran, Iraq, Armenia, and Georgia (Göküş, 2020). In the Southeastern Anatolia region, Muslim, Christian, Assyrian, and Yazidi people of Turkish, Kurdish, Arab, and Zaza origins have lived together throughout history and preserved their values (Yılmaz, 2009). The Central Anatolia region is where differences are less common due to its generally more homogeneous settlement structure (Göküş, 2020). Unlike Central Anatolia, the Mediterranean region receives intense immigration due to climate conditions and job opportunities (Kaya, 2012). Schmitz (2012) notes that culture is dynamic and ever-evolving, undergoing subtle and noticeable changes. This makes it challenging to identify the specific cultural processes at work at any given moment and, hence, separate cultures according to their respective regions. Because cultural variations exist not just between countries or regions but also in cities, educational institutions, and families, questions concerning the participants' birthplace and place of residence focused more on the cultural framework than the actual geography.

Among 592 participants, %20,94 stated that they have taken a course related to multicultural education, while %79,05 said they have not. Since the courses were elective, it was an expected result that the number of students taking the course was lower than those who did not. According to the demographic questions, when asked whether they agree with having a course on multicultural education or not, most of the participants (92.23%) said yes, while 2.70% said no, and 5.07% were unsure. Lastly, almost forty percent (39.19%) of the participants stated that they would feel efficient in a multicultural class setting, while more than half (51.01%) were unsure, and the rest (9.80%) stated they would not feel efficient.

3.3. Instrumentations

Two scales were used for this study to understand the relationship between perception levels and the efficacy of pre-service preschool teachers within a selected

frame. The first scale was a translated version of the "Multicultural Efficacy Scale" (Akçaoğlu, 2018), and the second scale was prepared by Ayaz (2016) to determine pre-service teachers' perceptions of multiculturalism and multicultural education. Surveys are accompanied by an ethical consent form (appendices A) and a demographic information form prepared by the researcher. The demographic form includes information on their gender, grade level, university, the choice of having a multicultural education course at the university level, and views on their efficacy in multicultural classrooms.

3.3.1. The Multicultural Efficacy Scale (MES)

This instrument was designed by Guyton and Wesche (2005) to assess educators' confidence in implementing multicultural education practices. Guyton and Wesche's (2005) Multicultural Efficacy Scale (MES) is a self-report scale that measures a teacher's assessment of their multicultural self-efficacy. It has 35 items Likert-type with an overall 0.89 Cronbach Alpha value and three subcategories. The subcategories respectfully consist of experience with diversity, views in teaching multicultural environments, and self-efficacy in implementing multicultural education (Guyton & Wesche, 2005). The adaptation of this survey to the Turkish language and culture was made by Akcaoğlu (2018). Translating the scale into Turkish has been completed with 26 items, and linguistic equivalence has been achieved between the items in both languages (Akcaoğlu, 2018). The translated MES includes 25 Likert types and one multiple-choice question. The last multiple-choice question indicates teachers' conception of multiculturalism and is calculated separately. There were four sections in the revised and translated scale. The "Experiences with Diversity" section assesses and compares each participant's experiences. This section contains no calculations. The confirmatory and explanatory factor analyses led to the reduction of the "Multicultural Attitudes" section to 4 items, with the scoring ranges being low (0–8), medium (9–13), and high (14–16). Confirmatory and explanatory component analyses led to the reduction of the "Multicultural Efficacy" sections to 16 items: 0-43 was classified as low, 44-53 as medium, and 54-64 as high. The final item, "part E," was not included in the factor analysis. The question encourages participants to choose the statement most closely

reflects their strongest beliefs about multiculturalism and seeks to ascertain the participants' attitudes about multicultural education. Even though the results were not included in the design, more than 50% of pre-service teachers rated their teaching beliefs as Pluralism. Additionally, 35,47% of the population agreed with the statement regarding Multiculturalism.

The existing scale was sent to expert lecturers working in multicultural education, and feedback was sought on the items and dimensions. The scale's internal consistency was .89 in its final form, with reliability coefficients of .78 for the experience sub-dimension, .72 for the attitude sub-dimension, and .93 for the efficacy sub-dimension (Akcaoğlu, 2018). The reliability of the scale was determined by ensuring the Cronbach Alpha Coefficient (see Table 3.2). The findings of the original scale (Nadelson et al., 2012) and the Turkish version of MES (Akcaoğlu, 2018) showed that it could be termed as a reliable instrument. Similarly, current work demonstrates the MES scale as a reliable source material with a .89 Cronbach Alpha score.

Table 3. 2. Cronbach Alpha Values for Multicultural Efficacy Scale

Scale	Nadelson et al. (2012)	Akcaoğlu (2018)	Pilot Study	Current Study
Multicultural Efficacy	.89	.87	.91	,89

3.3.2. The Multicultural Perception Scale

The "Multicultural Perception Scale" developed by Ayaz (2016) was used to determine pre-service teachers' perceptions of multiculturalism and multicultural education. It was also a crucial asset in this study as the pre-service teachers were the main population during the scale preparation (Ayaz, 2016). The scale is a 5-point Likert type (1=I strongly disagree and 5=I strongly agree) and one-dimensional measurement tool consisting of 25 items with factor loadings between .389 and .809. The scale does not have any reverse item. The Cronbach Alpha coefficient of the scale was determined as .94, and the best score that can be obtained stated as 175, whereas the lowest was 25 (Ayaz, 2016). A high score on the Multicultural

Perception Scale indicates that pre-service teachers positively perceive multiculturalism and multicultural education.

The reliability of the scale was determined by ensuring the Cronbach Alpha Coefficient (see Table 3.3). The findings of the Perception Scale's reliability score across varios studies showed that it could be termed as a reliable instrument with Cronbach Alpha Coefficient scores over .70 (Akkaya, 2018; .92 and Göküş, 2020; .87). In light of these findings, it has been seen that the Multicultural Perception Scale is a valid, meaningful, and reliable measurement tool that can be used in this research. As the current study presents the Cronbach Alpha value as .92.

Table 3. 3. Cronbach Alpha Values for Multicultural Perception Scale

Scale	Akkaya (2018)	Göküs (2020)	Pilot Study	Current Study
Multicultural Perception	.92	.87	.92	.92

3.4. Data Collection

Ethical permission was taken from the Applied Ethics Research Center at METU (see Appendices A). Then, permission was asked from the board of 67 public universities, which has a preschool education department. Among 67 universities, 37 of them responded, and 35 of them approved the data collection. Research assistants of respective universities were reached through professional accounts to reach as many participants as possible. Emails are resent with periodical times. All participants were informed through a consent form. The final data included 592 participants from 22 universities among 67 public universities in Türkiye. The sample includes pre-service teachers from at least two universities in each region of Türkiye.

The pilot study was conducted online at the end of the fall semester of 2022-2023 with 81 pre-service teachers. As the pilot study resulted in a high-reliability score for both scales ($\alpha = 0.920$; $\alpha = 0.911$) and participants were within the selection criteria of the population, those scores were also added to the main study. The primary study

was conducted in the following spring semester. The first goal was to gather answers face-to-face. However, due to an earthquake on 6th February that affected eleven cities and almost fifteen million people (Strateji ve Bütçe Başkanlığı, 2023; Türker, 2023), the data gathering method stayed online. The data-gathering process ended at the end of the 2023 spring semester.

3.5. Data Analysis

The data gathered from pre-service preschool teachers was then converted to IBM-SPSS21. Total scores were calculated for each variable for the grade, cultural dominance of surroundings, and taking a multicultural education course. Firstly, to test the reliability, Cronbach Alpha values were checked for both scales, which were found reliable, as mentioned above. Then, normality checks are controlled to decide whether to use parametric or nonparametric tests. For this reason, the histograms, plots, and tests like Kolmogorov Smirnov and Shapiro-Wilk were examined. The primary purpose of choosing more than one method for normality is to provide a holistic approach to the results. The results failed to meet normality. In situations where the assumption of normal distribution cannot be met, it is advisable to opt for nonparametric counterparts such as the Mann-Whitney U Test and Kruskal-Wallis Test instead of parametric tests like the unrelated samples t-test and ANOVA (Büyüköztürk, 2016). Consequently, the Mann-Whitney U Test was employed for comparisons in the present study.

3.6. Threats to Validity

Correlational research, as stated by Creswell (2009), does not include the manipulation of the data. Thus, results would mirror the real world compared to the experimental research and show strong validity in some domains. Fraenkel et al. (2012) define internal validity as a clear and direct relationship between two or more variables that should be attributed to the independent variable rather than being influenced by other variables like subject characteristics, mortality rate, location, or implication of instrumentation in survey-based research. In their view, the dependent variable needs to be directly linked to the independent variable and not susceptible to

the influence of extraneous factors. Moreover, they caution that non-random participant selection can introduce bias and potentially compromise the representativeness of the study's findings. The sampling included pre-service teachers from various regions across Türkiye to address this potential issue in the current research. After carefully considering differences concerning class levels and geographic locations, the validity was ensured at certain levels. Furthermore, since data were collected during a single period from a single group, concerns about historical changes and maturation, which involve changes over time impacting participants' responses, do not apply to the study.

Additionally, Fraenkel et al. (2012) highlight the impact of the researcher's characteristics on study results and the possibility of data collector bias when data are consciously or unconsciously manipulated. In our case, this concern was eliminated by administering questions online without direct contact with the researcher, and there were no open-ended questions. Consequently, data were entered directly into SPSS, eliminating researcher bias. This approach ensured the accuracy of our data interpretations and the conclusions drawn from them (Creswell, 2013).

External validity, as defined by Fraenkel et al. (2012), refers to the degree to which the results of a study can be applied or generalized to various groups and settings beyond the specific context of the study. The aim was to reach pre-service teachers nationwide to ensure external validity. However, only 22 universities were able to connect. Nonetheless, since these universities represent various regions, they can be seen as a partial reflection of the broader population. Another note on the external validity regards the equal distribution of independent variables. It is essential to acknowledge that reaching senior pre-service teachers proved more challenging than reaching freshmen.

Furthermore, some universities lack multicultural education courses in their curriculums. The lack of courses about multicultural education resulted in fewer participants in one section of the correlation. Consequently, although the sample size for each group aligns with population criteria, the imbalanced demographic outcomes could potentially threaten the validity of the findings.

3.7. Assumptions and Limitations

The current study includes various assumptions and limitations for the study. Firstly, all participants were assumed to answer each question honestly. This assumption was also included at the end of the survey as a question, and all participants said yes. However, participants may refrain from providing truthful responses due to contemporary political and teacher preparation norms, and teachers may choose to respond in a manner that aligns with cultural sensitivity, potentially deviating from complete accuracy. This tendency could exist even when anonymity is guaranteed. Before conducting this study, it is also essential to clarify that there was no assumption on the effectiveness of teacher preparation faculty in multicultural education.

Consequently, any presented data should not automatically be interpreted as representative of a framework for a multicultural education course. Moreover, the ethnicity of pre-service teachers and personal experiences with multicultural education should have been considered. This study was limited to first- and fourth-year undergraduate pre-service teachers at public universities in Türkiye in the 2022-2023 educational year. Private universities with concerning departments only existed in İstanbul, Ankara, and Cyprus. As they required private permission from the respective boards, excluding them from the study also stands out as a limitation. Moreover, due to the earthquake in the eastern and southeastern regions of Türkiye, all universities across the country switched to online education, and universities offered all students a chance to freeze the semester. Thus, the number of pre-service teachers that can be reached dropped. Reaching 4th-grade pre-service teachers was also challenging due upcoming graduation, so obtaining equal numbers in two variables was unmanageable.

3.8. Summary

The third chapter involved explaining the nature of a correlational study, outlining a purposeful sampling strategy, and providing insights into the participants who took part in the research. The specific instruments selected for data collection and

elaborated on the data collection process are also discussed. Furthermore, a comprehensive examination of the potential threats to the study's validity was included. Elaborate details about the measures implemented to ensure the validity and reliability of the research included, along with the assumptions and limitations.

The subsequent chapters offer a summary of findings and implications, including a discussion on how these findings can be explained.

CHAPTER 4

RESULTS

In this chapter, the preliminary data analysis and descriptive statistics are mentioned. In-depth analyses were conducted to ensure the assumptions were met. The final scores in perception and efficacy scales were calculated, and the Spearmen correlation test was presented to show the relation between the two scales. Finally, Mann Whitley U tests were checked to show the relation between demographic variables and scores obtained from scales.

4.1. Preliminary Data Analysis

Preliminary data analysis was conducted to check data entry errors, missing data, and outliers via SPSS 21. In this context, outliers, errors, and missing values were scanned. The assessment of normality was tested to determine which statistical analysis technique to use. Sample size and assumptions were also evaluated. It was examined whether the collected data met the assumptions regarding parametric statistical techniques or not. When looking at the scores obtained from the scale, Kolmogorov-Smirnov value (Büyüköztürk, 2016), Skewness and Kurtosis coefficients were calculated as both signified different results; the histogram, the Q-Q Plot graph, and the box-line graph were examined. The investigations showed that the data obtained was not normally distributed and that nonparametric techniques could be used.

The arithmetic means, and standard deviation of the total scores were calculated in line with the research purposes. It was decided to analyze independent variables such as grade, place of residence, place of birth, and taking a relevant course with Mann-Whitley U, one of the nonparametric tests. Finally, it was also decided to use the Spearman-Brown Rank Difference Correlation to reveal the relationships between

perception and competence scale dimensions. The significance level was accepted as .05 in all relevant statistical procedures.

4.1.1. Missing Data Analysis

Missing data can limit the study's results, as Tabachnick and Fidell (2019) expressed that traditional statistical methods used in data analysis assume no missing data in the dataset. Thus, they conclude that if less than 5% of the data is missing in the large samples, then the study possesses less critical results. So, it is important to avoid and address the situation before the analysis. In this study, there are no missing data. To ensure that all questions were mandatory to fill out to complete the survey online. Participants who did not answer all questions could not send their results.

4.1.2. Outliers

According to Tabachnick and Fidell (2019), outliers are cases with unusually high or low values in a single variable, distorting the statistical analysis. Similarly, Cousineau and his colleagues (2010) defined outliers as observations or measurements that are suspicious because they are much smaller or much larger than the majority of observations. These observations are problematic because a few outliers can sometimes be enough to skew the results. There are particular ways to describe and present these outliers. Firstly, box plots can identify outliers by marking extreme values that lie beyond three box lengths from the edge of the box (Pallant, 2016). Then, scatter plots, two graphical techniques, can also be applied to detect outliers. After these values are determined, how the researcher positions these values is examined. All mentioned analytical procedures were applied to detect outliers in this study. However, one of the challenges in dealing with outliers is that there is no unanimously accepted theoretical framework for presenting these outliers (Cousineau et al., 2010). At this point, the current study's non-normal distribution prevented outliers from being ignored. Ranks represent the relative position of an individual compared to others but are not affected by outliers (whereas the mean is sensitive to outliers). Ranks and medians are more "robust" to outliers (Cousineau et al., 2010). Therefore, non-normal distribution reduces the importance of outliers. Because

nonparametric hypothesis tests are robust to outliers and outliers, they do not necessarily violate their assumptions or skew their results. In addition, sample size is one of the factors that reduces the effect of outliers. The sample mean is a moderately robust estimate of the central tendency of the population, so the impact of any outliers in a large sample would be limited (as noted in (Cousineau et al., 2010; Daszykowksi et al., 2007). It was decided that a few outliers identified in this study were non-significant and would have a limited impact on statistics, so they were included in the study.

4.1.3. Normality

Normality tests are applied as a requirement of statistical procedures to control assumptions. Data obtained from studies follow unknown statistical distributions, and these data are commonly assumed to follow a normal distribution. However, in practice, it is optional for the available data to always comply with a normal distribution. Therefore, statisticians have designed various tests to evaluate whether the data under study fits a particular distribution. Skewness and Kurtosis values and visual inspections of histograms and graphs, especially with large sample sizes, are also considered when assessing the normality of a study.

Table 4. 1. Descriptive Statistics

Scale	Skewness		Kurtosis	
	Statistics	Std Error	Statistics	Std Error
Perception	-.500	.100	-.095	.201
Experiences with Diversity	-.042	.100	-.783	.201
Multicultural Attitudes	-1.206	.100	2.776	.201
Multicultural Efficacy	-.446	.100	.501	.201

To assess the normality in the current study, firstly, Skewness and Kurtosis values were examined. A skewed distribution suggests that the average value of a variable is different from the distribution's midpoint. In correlation, the kurtosis value can provide insights into whether the distribution is either sharply peaked or relatively flat. As per the findings of Pallant (2016), Skewness and Kurtosis values falling

within the range of -1 to +1 are a strong indication of excellent conformity to normality, and the range of -2 to +2 states an almost normality. The values in the current study, as shown in Table 4.1, Skewness and Kurtosis values for all scales except MES "Multicultural Attitudes" range between -1 and +1. However, further testing needed to be observed for the final decision.

Kolmogorov-Smirnov test, an alternative non-parametric test that uses the cumulative distribution to make decisions about the specific distribution of the data, was employed. The Kolmogorov-Smirnov test within the scope of classical statistics is applied when all observations in the data are determined, precise, and confident. In this study, Kolmogorov Smirnov emerges as a logical method in normality tests because the data are precise data that can be represented statistically (Cardoso & Galeno, 2023).

Table 4. 2. Tests of Normality

Scale	**Kolmogorov-Smirnov[a]**		**Shapiro-Wilk**	
	Statistics	Sig.	Statistics	Sig.
Perception	.085	<.05	-.095	<.05
Experiences with Diversity	.069	<.05	-.783	<.05
Multicultural Attitudes	.124	<.05	2.776	<.05
Multicultural Efficacy	.055	<.05	.501	<.05

The testing method also depends on the number of data sets. If it is over 35, the Kolmogorov-Smirnov test needs to be observed (McKillup, 2012). If the results of the Kolmogorov-Smirnov test fail to show significance, it suggests that the data adheres to a normal distribution (Pallant, 2016). Specifically, a significance value exceeding 0.05 implies a normal distribution, while a value below 0.05 indicates a departure from normality. The Kolmogorov-Smirnov test results in this study indicated a violation of the normality assumption, as all values are below .05.

Moreover, to determine whether the data exhibited a normal distribution, Pallant (2016) also recommended supplementing normality tests with visual inspections of

histograms and graphs, especially when with large sample sizes that often deviate from normality. Indicators of a normal distribution include:

- a bell-shaped pattern in histograms,
- a linear trend in Normal Q-Q plots, and
- scores that closely align with a straight line.

This study evaluated histograms, Normal Q-Q plots, and Trendless Normal Q-Q plots to confirm that all variables failed to satisfy the normality assumption.

4.1.4. Sample Size

Sample size is a statistical concept that determines the number of data that should be included in an academic study. Sample sizes represent portions of a population selected for any study or experiment (Singh et al., 2014). The size of the sample obtained for statistical analysis is a factor that affects even the tools to be used in the analysis. Determining the appropriate sample size for these analyses is a frequently discussed issue among researchers. For example, according to Fraenkel et al. (2012), at least 30 participants are needed for a correlational study. In contrast, Kline (2016) recommends at least 200 cases for some educational and psychological studies. There is no definitive information regarding the minimum sample size needed, but it is generally considered advantageous to have a larger sample size.

4.2. Multicultural Perception

To present a relationship between the perceptions and self-efficacy levels of participants both scales need to be explained thoroughly. Table 4.3 presents the total scores of participants obtained from the perception scale.

Table 4. 3. The Perception Scores of Participants

Multicultural Perception Scores	**N**	**%**
Low perception	104	17,6
Medium perception	382	64,5
High perception	106	17,9
Total	592	100,0

(<94.02: Low, 94.02-118.26: Medium, >118.26 High)

The findings regarding the perceptions of pre-service teachers on multicultural education were graded and analyzed. The results showed among 592 participants 104 of them presented low (<94.02), 382 of them medium (94.02-118.26) and 106 of them high (>118.26), taking distribution average into account. In this context, it was revealed that pre-service teachers' perceptions of multicultural education were at a medium level (Table 4.3).

4.3. Multicultural Self-efficacy

MES provides two sections available for calculations which are “Multicultural Attitudes” and “Multicultural Efficacy” (Akcaoğlu, 2018). The Multicultural Attitudes scores are presented below (Table 4.4).

Table 4. 4. The Multicultural Attitudes Scores of Participants

Multicultural Attitudes Scores	**N**	**%**
Low	20	3,4
Medium	290	49,0
High	282	47,6
Total	592	100,0

(0-8: Low, 9-13: Medium, 14-16: High)

The findings regarding the attitudes of pre-service teachers on multicultural education were graded and analyzed.

The results showed among 592 participants 20 of them presented low (3,4%), 290 of them medium (49%) and 182 of them high (47,6%). In this context, results indicate that the attitudes of pre-service teachers were medium to high.

Multicultural efficacy scores were also calculated. The results indicated that the self-efficacy of pre-service Pre-service preschool teachers were medium according to the table below.

Table 4. 5. The Multicultural Efficacy Scores of Participants

Multicultural Efficacy Scores	**N**	**%**
Low	130	22,0
Medium	326	55,1
High	136	23,0
Total	592	100,0

(0-43: Low, 44-53: Medium, 54-64: High)

The findings illustrate the self-efficacy scores of pre-service Pre-service preschool teachers on multicultural education. The results showed among 592 participants 132 of them presented low (322%), 326 of them medium (55.1%) and 136 of them high (23%). In this context, results indicate that the self-efficacy levels of pre-service teachers were medium. This result mostly compatible with the answers regarding whether they feel efficient in a multicultural classroom setting or not. According to the answers, more than half (51.01%) stated that they are unsure of their self-efficacy levels, while forty percent (39.19%) of the participants stated they would feel efficient, and the rest (9.80%) stated they would not feel efficient.

4.4. The relationship between Multicultural Perception and Self-efficacy

To sum up, as it can be seen from the mean levels of each study perception, the MES Multicultural efficacy scales presents a fall in the average while MES Multicultural attitudes show a high score.

Table 4. 6. Scores of Multicultural Perception and Self-Efficacy Scales

Scale	**N**	**Minimum**	**Maximum**	**Mean**
Perception	592	63,0	125,0	106,14
Multicultural Attitudes	592	4,0	16,0	13,24
Multicultural Efficacy	592	18,0	60,00	48,17

Based on the table above, it can be said pre-service Pre-service preschool teachers have a 'medium level' of multicultural perception, a 'high level' of positive attitudes

toward multicultural education, and their proficiency in teaching skills in multicultural classes is at a 'medium level'.

Table 4. 7. Spearman Correlation Test

Scale		Experiences with Diversity	Multicultural Attitudes	Multicultural Efficacy
Perception	r	,234	,568	,415
	p	,001*	,001*	,001*

Finally, when the correlation coefficients are observed, it is seen that there is a significant relationship between the scores of pre-service Pre-service preschool teachers' perception of multicultural education and their multicultural efficacy. (*p<.05)

4.5. Grade - Multicultural Perception and Multicultural Efficacy

When the values related to grade levels are examined; 1st year pre-service teachers (n = 388; for perception $\bar{x}$ = 106,06 and σ = 12,14; for MES "Experiences with Diversity" $\bar{x}$ = 13,52 and σ = 3,68; for MES "Multicultural Attitudes" $\bar{x}$ = 13,20 and σ = 2,40; for MES "Multicultural Efficacy" $\bar{x}$ = 48,01 and σ = 6,99) and 4th year pre-service teachers (n = 204; for perception $\bar{x}$ = 106,31 and σ = 12,12; for MES "Experiences with Diversity" $\bar{x}$ = 13,65 and σ = 3,56; for MES "Multicultural Attitudes" $\bar{x}$ = 13,32 and σ = 2,18; for MES "Multicultural Efficacy" $\bar{x}$ = 48,01 and σ = 6,99) pre-service teachers show no significant difference.

Table 4. 8. Mann Whitney U Test Regarding Grade Levels

Scale	**Grade**	**N**	**Mean**	**Std**	**U**	**Z**	**p**
Perception	1st	388	106,06	12,14	39310,0	-0,134	0,892
	4th	204	106,31	12,12			
Experiences with Diversity	1st	388	13,52	3,68	38810,0	-0,388	0,697
	4th	204	13,65	3,56			

Table 4.8. (continued)

Multicultural Attitudes	1st	388	13,20	2,40	38997,0	-0,296	0,766
	4th	204	13,32	2,18			
Multicultural Efficacy	1st	388	48,01	6,99	38077,0	-0,758	0,447
	4th	204	48,50	6,91			

*p<.05

In other words, the analysis does not show a significant relation between pre-service teachers' grade levels and their results on multicultural perception and efficacy scores. Even though results are not statistically significant, 4th-grade pre-service teachers' scores in all domains of the multicultural efficacy scale and perception scale are higher than first graders.

4.6. Hometown - Multicultural Perception and Multicultural Efficacy

The table below presents the values related to the cultural structure of the participants' hometowns. According to the findings, participants who said their hometown had one dominant culture (n = 186; for perception $\bar{x}$ = 107,46 and σ = 12,44; for MES "Experiences with Diversity" $\bar{x}$ = 13,74 and σ = 3,58; for MES "Multicultural Attitudes" $\bar{x}$ = 13,29 and σ = 2,44; for MES "Multicultural Efficacy" $\bar{x}$ = 48,44 and σ = 7,47) had higher scores in all surveys than the participants who said their hometown included two or more dominant culture (n = 406; for perception $\bar{x}$ = 105,54 and σ = 11,94; for MES "Experiences with Diversity" $\bar{x}$ = 13,48 and σ = 3,66; for MES "Multicultural Attitudes" $\bar{x}$ = 13,21 and σ = 2,27; for MES "Multicultural Efficacy" $\bar{x}$ = 48,05 and σ = 6,71).

Table 4. 9. Mann Whitney U Test Regarding Hometown

Scale	Hometown	N	Mean	Std	U	Z	p
Perception	One dominant culture	186	107,46	12,44	33622,000	-2,14	0,032*
	Two or more dominant culture	406	105,54	11,94			

Table 4.9. (continued)

Experiences with Diversity	One dominant culture	186	13,74	3,58	36162 ,000	-0,82	0,407
	Two or more dominant culture	406	13,48	3,66			
Multicultural Attitudes	One dominant culture	186	13,29	2,44	36456 ,000	-0,68	0,494
	Two or more dominant culture	406	13,21	2,27			
Multicultural Efficacy	One dominant culture	186	48,44	7,47	36104 ,000	-0,85	0,391
	Two or more dominant culture	406	48,05	6,71			

*p<.05

In addition, the difference obtained from the perception scale indicates a statistical significance as the p-value is lower than .05. On the other hand, the difference on the MES scale does not show a significant difference.

4.7. Residency - Multicultural Perception and Multicultural Efficacy

Table 4.10 displays the values related to the cultural structure of participants' current residency. Almost similarly, according to the table participants who said they were surrounded by one dominant culture (n = 150; for perception $\bar{x}$ = 107,77 and σ = 13,11; for MES "Experiences with Diversity" $\bar{x}$ = 13,50 and σ = 3,61; for MES "Multicultural Attitudes" $\bar{x}$ = 13,28 and σ = 2,60; for MES "Multicultural Efficacy" $\bar{x}$ = 48,68 and σ = 7,37) had higher scores in all sections except with "Experiences with Diversity".

Compared with the participants who said they were surrounded by two or more dominant culture (n = 406; for perception $\bar{x}$ = 105,59 and σ = 11,73; for MES "Experiences with Diversity" $\bar{x}$ = 13,58 and σ = 3,65 for MES "Multicultural Attitudes" $\bar{x}$ = 13,23 and σ = 2,22; for MES "Multicultural Efficacy" $\bar{x}$ = 48,00 and σ = 6,81).

Table 4. 10. Mann Whitney U Test Regarding Current Residency

Scale	Residency	N	Mean	Std	U	Z	p
Perception	One dominant culture	150	107, 77	13,11	28950 ,000	-2,32	0,020*
	Two or more dominant culture	442	105, 59	11,73			
Experiences with Diversity	One dominant culture	150	13,50	3,61	32713 ,000	-0,24	0,808
	Two or more dominant culture	442	13,58	3,65			
Multicultural Attitudes	One dominant culture	150	13,28	2,60	31524 ,000	-0,91	0,362
	Two or more dominant culture	442	13,23	2,22			
Multicultural Efficacy	One dominant culture	150	48,68	7,37	31089 ,000	-1,14	0,254
	Two or more dominant culture	442	48,00	6,81			

*p<.05

Moreover, the difference obtained from the perception scale indicates a statistical significance between residents of a city with one dominant culture and residents of a city with two or more dominant cultures (p = 0,020). There is no significant difference regarding the MES scale between the two groups.

4.8. MCE Course - Multicultural Perception and Multicultural Efficacy

Participants' answers on whether they took a multicultural education course are analyzed. Table 11 shows the results and presents no significance between pre-service teachers who took the course and pre-service teachers who did not. The number of participants who took a multicultural education course (n = 124) is a lot lower than the participants who did not (n = 468).

According the table above, the scores of pre-service teachers who took a MCE course are slightly higher when it comes to "Experience with Diversity" (taking the course $\bar{x}$ = 13,71 and σ = 3,78; than pre-service teachers who did not take a MCE course $\bar{x}$ = 13,53 and σ = 3,60).

Table 4. 11. Mann Whitney U Test Regarding Taking MCE Course.

Scale	Taking Course	N	Mean	Std	U	Z	p
Perception	Yes	124	105,17	13,29	39310 ,00	27800 ,000	-0,71
	No	468	106,40	11,80			
Experiences with Diversity	Yes	124	13,71	3,78	38810 ,00	28189 ,000	-0,48
	No	468	13,53	3,60			
Multicultural Attitudes	Yes	124	13,22	2,36	38997 ,00	28809 ,000	-0,12
	No	468	13,25	2,32			
Multicultural Efficacy	Yes	124	47,90	7,89	38077 ,00	28652 ,0000	-0,21
	No	468	48,95	6,70			

$^{*}p<.05$

Yet the above mentioned results are lower in all other domains (Perception $\bar{x}$ = 105,17 and σ = 13,29; MES "Multicultural Attitudes" $\bar{x}$ = 13,22 and σ = 2,36; MES "Multicultural Efficacy" $\bar{x}$ = 47,90 and σ = 7,89; Perception $\bar{x}$ = 106,40 and σ = 11,80; MES "Multicultural Attitudes" $\bar{x}$ = 13,25 and σ = 2,32; for MES "Multicultural Efficacy" $\bar{x}$ = 48,95 and σ = 6,70).

4.9. Summary

The fourth chapter included a visualization of the results. First, preliminary data analysis was explained, and it was accepted that the data had a non-normal distribution and no missing data. The scales were then detailed into four subcategories: grade level, hometown, residence, and attending a multicultural course. There were slight differences in all sections, but only in two; a statistically significant difference was highlighted in the perception scale regarding hometown and place of residence. Finally, the relationship between the two scales was calculated, and a correlational significant statistical difference emerged. In addition, the results regarding the multiple-choice question were examined and shown in a table.

The following section presents a discussion of how these findings can be explained.

CHAPTER 5

DISCUSSION, LIMITATIONS, IMPLICATIONS AND RECOMMENDATIONS

In this research, the multicultural perceptions and self-efficacies of preschool pre-service teachers, the relationship between these two concepts, as well as the effect of various demographic variables on these phenomena are examined. In this section, the results are presented and interpreted in the context of the existing literature. Then, possible applications are suggested with the study's limitations. Finally, both general and specific recommendations for the future are offered.

5.1. Discussion

5.1.1. Multicultural Perception and Self-Efficacy Levels of Pre-service Teachers and Relationship Between Perception and Self-efficacy

The study provides insight into pre-service preschool teachers' perceptions regarding multicultural education and presents a medium level of Multicultural perception. The findings regarding pre-service teachers' perceptions of multicultural education were graded, and over 6o% of the participants showed moderate perception levels regarding MCE.

The results presented in this study can be compared to many studies, which included the comparison of multicultural perception with participant demographics. In other words several studies have demonstrated the relationship between the perspectives of educators regarding multicultural education and their characteristics, including gender, age, marital status, seniority, place of residence, and degree of education (Akkaya et al., 2018; Arsal et al., 2018; Aslan & Kozikoğlu, 2017; Başar, 2019; Bulut & Başbay, 2014; Göküş, 2020; Kervan, 2017; Konak RAM, 2018; Muniz et

al., 2010; Özdemir & Dil, 2013; Taştekin et al., 2016; Yazıcı et al., 2009). Despite a recent surge in research, multicultural education perspectives typically need more research. Studies carried out in Türkiye have revealed that, overall, faculty members, teachers, and pre-service teachers have a favorable view of multiculturalism (Coşkun, 2012; Demir, 2012; Demir & Başarır, 2013; Başbay et al., 2013; Çoban et al., 2010; Yavuz & Anıl, 2010; Polat, 2009; Yazıcı et al., 2009). According to Demircioğlu and Özdemir (2014), pre-service teachers have a confident consensus on their perceptions about MCE. Comparably, the research by Ünlü and Örten (2013) revealed that pre-service teachers had a favorable perception about multiculturalism despite not receiving training on multicultural education.

The study by Bekir and Bayraktar (2018) examining the multiculturalism perceptions of preschool pre-service teachers revealed that the pre-service teachers had a positive perception. Arslan (2016) stated that perceptions regarding MCE are high among pre-and in-service teachers and faculty members, even though multicultural education is not directly reflected in the programs in Türkiye. Yet, many studies conducted in this direction have shown that teachers' perceptions significantly support multicultural education (Arslan & Çalmaşur, 2017; Çoban et al., 2010; Coşkun, 2012; Demir & Başarır, 2013; Göküş, 2020; Polat, 2009; Yavuz & Anıl, 2010). However, contrary to these results, other studies have stated that teachers may be prejudiced against differences (Esen, 2009; Karaçam & Koca, 2012). Some research indicates that pre-service teachers may not know enough and hold unfavorable opinions on identities (Karacam & Koca, 2012). The leading cause of the lack of understanding could be inadequate in-service and pre-service multicultural education.

Among the fundamental concepts emphasized in the study, it is stated that culture offers a perspective consisting of assumptions to understand other people; these assumptions often need to be noticed, and behaviors are not culturally defined. The findings show that pre-service teachers generally have a moderate perception of multicultural education, which contradicts most of the research mentioned above (Arslan, 2016; Bekir and Bayraktar, 2018; Demircioğlu & Özdemir, 2014; Ünlü & Örten; 2013) as they stated high levels of perceptions. Reasons such as various

studies using different definitions or conceptualizations of multicultural education and diverse interpretations of previous studies may affect the level of perception. The content and emphasis of multicultural education may vary between institutions or regions. Additionally, the choice of research methods and statistical approaches can affect the results.

The study presents a medium to high level of MES multicultural attitudes and a medium level of MES multicultural efficacy when investigating the scores from all pre-service teachers. In the research, the multicultural attitudes and self-efficacy of pre-service teachers are evaluated, and it is seen that a significant part of them have high scores towards multicultural education. Calculating multicultural competence scores for pre-service preschool teachers provides insight into their self-perceived effectiveness in multicultural environments. Self-efficacy relates to people's confidence in responding appropriately to situations (Pajares, 2002). Accordingly, earlier research has demonstrated that people with high self-efficacy put more effort into accomplishing their professional goals and can handle challenges at work (Bandura, 2000; Judge et al., 2007). Teacher efficacy beliefs significantly impact teaching processes (Knoblauch & Woolfolk-Hoy, 2008). Thus, studies regarding the self-efficacy levels of teachers and pre-service teachers may provide impactful data for the development of education. Still, even though the number of studies on multiculturalism in education has increased, Djonko-Moore et al. (2018) stated that limited studies establish a relationship between multicultural coursework and practices, which indicates that there are still areas to be discovered or evaluated with the multiculturalism frame. Similarly, as the diversity of the educational environment increases each day, more attention must be paid to teachers' self-efficacy for multicultural education practices (Buzzai et al., 2023).

There are some studies in the literature showing that pre-service teachers present high self-efficacy levels in multicultural classroom environments (Adigüzel & Aslim Yetiş, 2021; Akkaya et al., 2018; Başbay et al., 2018; Çalışkan & Gençer, 2016; Leighton et al., 2010; Onur Sezer & Bağceli Kahraman, 2017). For example, Basbay and Kağnıcı's (2011) study determined that faculty members' perceptions of multicultural competence (awareness-knowledge-skills) were high. Likewise, Demir

Basarir (2013) determined that pre-service teachers' perceptions of their multicultural self-efficacy levels were high. However, the result of this study signifies medium levels of self-efficacy, which a lack of understanding or hesitation concerning multiculturalism may cause. Esen (2009) revealed that teachers believe Türkiye is a mosaic but have concerns about division. Karaçam and Koca (2012) stated that pre-service teachers do not have sufficient knowledge and awareness but have negative opinions about some identities. Moreover, as pre-service teachers are less confident in translating strategies into practice to increase and maintain verbal communication in the classroom (Adigüzel & Aslim Yetiş, 2021), they might also present puzzling answers regarding their self-efficacy levels. Moreover, results are consistent with previous studies showing that although pre-service teachers have positive attitudes and knowledge towards multicultural education, they have difficulty transforming this knowledge and attitudes into effective practice (Bulut & Başbay, 2014). This finding supports Huang et al. (2017) as they stated that even though teachers' perception of MCE was positive, there was a gap in their competence to implement the MCE in a classroom. In other words, a possible concern about these results might emerge from the prejudices regarding multicultural education and lack of practical training.

In their research, Karadağ & Özdemir Özden (2020) aimed to determine the multicultural experiences of pre-service teachers and the level of their attitudes and self-efficacy towards multicultural education. As a result of the research, it was determined that pre-service teachers had a medium level of multicultural experience and self-efficacy and a high level of multicultural attitude. These results are parallel to the current study. The findings show that pre-service teachers generally have moderate multicultural experiences and positive attitudes about multicultural education. On the other hand, their self-efficacy levels are lower than their experience and attitude levels. This result is mostly compatible with the answers taken from the current study. This situation might further suggest possible deficiencies in teacher training programs regarding the implementation of teaching skills for multicultural education. In that, it is argued that the significant mismatch between positive attitudes and low levels of self-efficacy among pre-service teachers in multicultural education should be highlighted to contribute to more effective

teacher preparation programs for diverse classroom environments. This suggests that there may be deficiencies in teacher training programs regarding the application of teaching skills for multicultural education and indicates the need for targeted training or support in building the necessary practical skills.

Finally, the study's most noteworthy conclusion is the substantial correlation ($p<.05$) between pre-service preschool teachers' multicultural efficacy and perceptions of multicultural education. This link implies that pre-service teachers' self-efficacy in teaching in multicultural classrooms increases along with improvements in their perceptions. As Kasalak and Dağyar (2020) argued, teacher beliefs play a significant role in how people are educated since perceptions and beliefs impact people's lives. This understanding is essential for creating focused interventions that improve efficacy and perception. This correlation may imply that pre-service teachers become more confident and effective in implementing intercultural education as they get a deeper grasp of it.

Teachers' perceptions and behaviors are influenced by how they see their teaching competencies, according to Brownell and Pajares (1999). Collective teacher efficacy in an educational setting includes teachers' beliefs that the faculty's combined efforts will benefit pre-service teachers. (Hoy, Wollfolk-Hoy, & Goddard, 2000) Similarly, Savolainen et al. (2020) discovered that self-efficacy positively affected perceptions over time. Perspectives may alter the effect of self-efficacy on behavior, as suggested by Tezera and Bekele (2021) and Malinen (2013).

Furthermore, although several studies show a positive relationship between teachers' self-efficacy and their perceptions of multicultural education (Tezera & Bekele, 2021), the precise nature of this relationship still needs to be discovered (Buzzai, 2023). Researchers Akçaoğlu and Kayiş (2021) discovered a strong relationship between teachers' opinions about intercultural education and how effective they believe they are. Similarly, the result of this study indicates that pre-service teachers' perceptions regarding multicultural education and training techniques are influenced by their sense of self-efficacy. This result emphasizes the necessity of focused interventions in teacher training programs to improve efficacy and perception at the same time.

5.1.2. The effect of Grade Levels on Multicultural Perception and Self-Efficacy Levels of Pre-service Teachers

The current study revealed no significant differences in perception levels and MES scores between first- and fourth-year pre-service preschool teachers. This shows that pre-service preschool teachers exhibit almost the same perception and multicultural competence level despite their academic seniority. This finding emerged in line with some studies in the literature (Akkaya et al., 2018; Bekir & Bayraktar, 2018; Göküş, 2020; Güngör et al., 2018; Nadelson et al., 2012). Peköz and Gürşimşek (2018) concluded in their study that pre-service teachers' perceptions of multiculturalism did not show a significant difference according to their grade levels. They also emphasized that studies in this field should be conducted in a way that covers all university years and experiences of pre-service teachers and that it is necessary to understand in detail whether the education received at the university causes any difference in the perceptions of pre-service teachers regarding multicultural education in the process. Güngör et al. (2018) determined that pre-service teachers' perspectives on multiculturalism did not significantly differ according to the years they studied. They also included the age variable in the research and found that the age factor is not an indicator of perspective along with grade, but further research may be needed.

However, the current study do not coincide with the research results of Çalışkan and Gençer (2016). In Çalışkan and Gençer's (2016) study, a significant difference was found in the perception levels of pre-service teachers towards multicultural education according to their grade levels. According to these results, it was determined that there was a significant difference between the first and fourth grades and between the second and fourth grades in favor of the fourth grades. In this context, it has been said that as the grade levels of pre-service teachers increase, there is a positive increase in their perception levels, too. Similarly, Aksoy and Aksoy (2007) found in their study on pre-service teachers that there were significant differences in their perspectives on cultural differences between first- and fourth-year pre-service teachers. In Akın's (2016) study, which also stated a considerable difference between first and fourth graders, the grade levels of pre-service teachers increased, and their

multicultural sensitivity levels also increased. Yılmaz and Gökçen (2013) found that among more than four hundred pre-service classroom teachers, the multicultural understanding of 3rd and 4th-grade pre-service teachers was higher than that of 1st and 2nd-grade pre-service teachers but without a significant difference.

On the other hand, Bakır (2020) found a substantial difference in multicultural self-efficacy score averages according to the class variable in favor of participants who attended the first grade in the Turkish education department. Similarly, in the study conducted by Şahin and Kılınç (2016) to determine the opinions of pre-service teachers across various training programs regarding their multicultural personality levels, significant differences were found in favor of first-grade pre-service teachers in the cultural empathy sub-dimension according to the class variable. Previous research contributes valuable data on various educational programs, shedding light on practical strategies and approaches in the field. However, focusing the current study on pre-service preschool teachers was a deliberate choice to offer insights into the preschool education landscape. Pre-service teachers in the preschool education sector undergo specialized training tailored to the developmental needs of young children. Focusing on this specific group allows for a more targeted investigation of the factors that influence their perceptions and levels of self-efficacy. This emphasis further allows a more detailed investigation of the factors that included preschool education programs, which may be instrumental in improving educational programs to better adapt to the unique demands of multicultural education.

Pre-service teachers' views about the MCE and their learning experiences are shaped by differences in their self-efficacy, which varies according to grade levels, according to a study proposed by Wahyudiati et al. (2020). They stated that various learning experiences accumulated over time cause variations in grade-level self-efficacy judgments. Additionally, the observed variations in learning experiences, self-efficacy, and perception according to grade levels highlight how crucial it is to give pre-service teachers academic progress at the higher education level. In order to promote creativity and collaborative learning, higher education institutions are also urged to assist faculty members in creating, putting into practice, and assessing MCE learning experiences. It emphasizes the necessity of improving the educational

process in MCE courses during teacher training, which is explained by the possibility that pre-service teachers have not taken enough training on multiculturalism (Wahyudiati et al., 2020).

Effective teacher preparation programs for diverse communities are stated to include a framework for all, a practicum for the implementation of learned goods, and a program for enhancing models (Sleeter, 2001; Smith, 2009). These can be achieved by enabling a curriculum that is progressive and inclusive through all grade levels. The results from this study show that pre-service teachers' beliefs about multiculturalism and their sense of self-efficacy in a multicultural setting are not significantly comparable concerning their grade level. The results indicate that both first- and fourth-year students share almost similar perception and self-efficacy levels concerning multiculturalism despite the four year of university education. This situation highlights the flaws in training programs and reflects the more significant multicultural education developments. The results emphasize the importance of including multicultural education as a must course in curriculum to help guarantee equal awareness and competence across all grades. As stated in the literature (Zelyurt, 2021), the latest teacher training program has the least practical courses compared to previous ones. Thus, results underline the importance of including not only theoretical courses on multicultural education but also practical studies in teacher training curriculum.

5.1.3. The effect of Cultural Dominance in Hometown and Residency on Multicultural Perception and Self-Efficacy Levels of Pre-service Teachers

The current study revealed a significant difference in perceptions of MCE scores regarding the cultural dominance of where participants were born and currently live. There are contradicting results in the literature with no significant distinction between the perception levels based on participants' residency (Arslan & Çalmasur, 2017; Onur Sezer & Bağçeli Kahraman, 2017; Taştekin et al., 2016) and similar results that support a significant difference regarding the place where participants live (Bulut & Başbay, 2014; Çoban et al., 2010; Han et al., 2015; Özözen Danacı et al., 2016; Titrek et al., 2009; Yazıcı et al., 2009). This study's significance was that it

favored a one-dominant culture regarding hometown and residency. In other words, the perception of those who stated that their hometown had one dominant culture was higher than those who said that their hometown had two or more dominant cultures. Similarly, those who stated they were surrounded (lived in) by one dominating culture scored higher on the perception scale than those who said two or more dominant cultures surrounded them.

The research by Peköz and Gürşimşek (2018) reveals that pre-service teachers' perception scores regarding multiculturalism show a significant difference depending on the place they live. It was determined that the perception scores of the participants residing in the village were higher than those in cities and towns. The research hypothesis regarding the region of residence was that the perception of multiculturalism was related to the cultural diversity in the region where most of the life was spent. This finding shows that life experiences have an impact on perceptions of multiculturalism. This result suggests that pre-service teachers, especially those living in villages, tend to be open to different cultures and can better adapt to cultural diversity (Peköz & Gürşimşek, 2018). It can be said that it sets an example for this study, considering that the village environment is monocultural.

Moreover, in the research conducted by Koçak and Özdemir (2015), those who lived in towns and villages had considerably higher standardized perception scores, including cultural intelligence, than people who lived in major cities. However, the average perception of people living in towns and villages about multicultural education was lower than that of people living in metropolitan areas when cultural intelligence was uncontrolled. This suggests that while residing in a large city raises one's cultural intelligence, it has little impact on a person's perception of multicultural education. It shows that being in a multicultural environment and having cultural intelligence does not impact multicultural perception levels, which makes it a logical ground for understanding the results of the current study, as big cities offer more cultures to interact with. On the contrary, Özdoğru et al. (2021) and Çoban et al. (2010) stated that people who lived in a big city most of their lives had more favorable opinions about multicultural education than those in a town, district, or smaller city.

Another study in which pre-service teachers' opinions about multicultural education were taken stated that pre-service teachers' perceptions differ depending on the region where they spend most of their lives and that pre-service teachers residing in the Eastern and Southeastern Anatolia Regions have a more positive view of multicultural education compared to pre-service teachers residing in the Aegean and Black Sea Regions (Titrek et al. al., 2009). The reasoning can be explained by the fact that Eastern and Southeastern Anatolia Regions receive more immigration, and the local people have more personal experience with immigrant parents and children from various cultures in their regions. In this regard, research has shown that educators who grew up in diverse communities have a more favorable opinion of multicultural education (Özözen Danacı et al., 2016; Yazıcı et al., 2009) as it has seen that multicultural exposure has positively impacted pre-service teachers' perceptions (Bryan & Sprague, 1997). In addition, Göküş (2020) found that pre-service teachers' perception of multiculturalism differs depending on the region they were born in but does not differ depending on the place they currently live. As a result of the analysis, it was determined that pre-service teachers born in the Southeastern Anatolia and Eastern Anatolia regions had more positive perception scale scores than the Mediterranean and Central Anatolia regions. Göküş evaluated this situation as evidence that the provided teacher training was successful. As for pre-service teachers from places with limited cultural diversity, such as villages, adapting to cultural diversity on university campuses and in the regions where they remain to study necessitates some exposure to diverse cultures.

Similarly, Yazıcı et al. (2009) and Bulut & Başbay (2014) found that pre-service teachers' perceptions of multiculturalism are influenced by their life experiences in diverse environments, such as large cities and mixed communities, positively affecting their MCE perception. Contrary to this, the results of the current study show that pre-service teachers who reside in areas with a dominating single culture score higher on multicultural perspectives than in multicultural environments. A reasoning behind this could be the fact that in multicultural settings, pre-service teachers could find it challenging to interact with different cultures since dominant cultures tend to overshadow. However, pre-service teachers who live in areas where one culture predominates might benefit from developing a stronger connection with

that culture. Thus, they might perceive multicultural education as a benefit rather than a challenge.

The current study revealed no significant differences in MES scores regarding the cultural dominance of where participants were born and lived. Still, participants who said their hometown had one dominant culture had higher scores on the Multicultural efficacy scale than those who said their hometown included two or more dominant cultures. Almost similarly, according to the results regarding current residency, participants who said they were surrounded by one dominant culture had higher scores in all sections except with "Experiences with Diversity" in the multicultural self-efficacy scale than the participants who said two or more dominant cultures surrounded them.

Karadağ and Özdemir Özden (2020) stated in their research that the nature of the geographical region and place where they live with the family does not affect their multicultural experience, attitude, and self-efficiency. The varying results obtained depending on the location-based variable in teachers' views about multicultural education hint at the effects of the features of the sample groups in the research and other variables in this connection (Özdoğru et al., 2021). On the other hand, Bulut and Başbay's (2014) study indicated a significant difference in teachers' competency perceptions about multicultural education. Teachers' self-efficacy was affected by the variable of the place of residence where they spent most of their lives. It has been found that as the place where teachers spend most of their lives becomes culturally heterogeneous, their perception of self-efficacy increases. On the other hand, in the research conducted by Bakır (2020), there was a significant difference in the mean self-efficacy scores of pre-service teachers between those living in metropolitan cities and those living in villages in favor of the former.

Although no statistically significant difference was discovered in the current quantitative study, participants born or resident in one dominant culture had more favorable scores than others. The reason behind that could be that participants from single dominating cultures may feel more competent in a setting where all cultures are represented. Moreover, regardless of the total level of cultural diversity in the

environment, a strong sense of cultural identification and devotion to a single dominating culture may favor self-efficacy. People can better understand cultural norms and expectations in settings where a single dominant culture is present. According to Hofstede (1991), familiarity and predictability are reassuring in cultures with significant uncertainty avoidance, while alien influences are stressful. The idea of efficacy can be articulated effortlessly in these settings as participants can grasp where they stand in a sociocultural context.

Furthermore, Merolla (2017) emphasized in his study that a "neighborhood" with many cultural groups is also considered disadvantaged. He noted that pre-service teachers in societies that have yet to achieve cultural integrity are less likely to transform their self-efficacy perceptions into success. He said this is because the cultural context of their neighborhood weakens pre-service teachers' sense of competence. Dupéré (2012) also stated that young people tend to report lower self-efficacy beliefs because they are more likely to experience chaos and insecurity in their neighborhoods. Pre-service teachers in multicultural and disadvantaged societies may be exposed to conflicting evidence regarding the value and power of individual effort to overcome difficult conditions, leading to greater complexity in their self-efficacy at the individual level (Merolla et al., 2011; Merolla, 2017). It is crucial to remember that these are hypothetical explanations, and the natural causes can differ based on the study's parameters. A more thorough explanation of the observed variations in self-efficacy ratings might be obtained by conducting additional qualitative studies or examining more contextual elements.

To sum up, in each survey, participants from hometowns with a single dominant culture performed better than those from hometowns with two or more dominant cultures. Pre-service teachers in culturally homogeneous nations may have a more sophisticated grasp of multicultural education, as seen by the statistically significant difference in the perception scale. MES ratings, however, do not reflect this disparity. Still, participants surrounded by a single dominant culture scored higher than those surrounded by two or more dominant cultures on all parts except "Experiences with Diversity," which is comparable to hometown dominance. It is crucial to investigate why the perception scale provided a significant difference

while the MES scale did not shed insight on specific components of perception that are influenced by cultural background. The significant difference in the perception scale indicates that the cultural composition of the existing educational environment influences pre-service teachers' perceptions of multicultural education. Once more, the lack of significant difference in MES scores highlights the necessity of additional research in this field.

5.1.4. The effect of Taking a Course about Multicultural Education on Multicultural Perception and Self-Efficacy Levels of Pre-service Teachers

The result presents no significant difference between pre-service teachers who took the course and those who did not. Although pre-service teachers who took the course scored slightly higher in the "Diversity Experiences" domain, the overall pattern points to a subtle relationship. The number of people who expressed to take a course on multicultural education (n =124) was lower than those who did not take any course (n =468).

There are various results in the literature concerning taking a related course in Multiculturalism. Erbaş (2023) reported that pre-service teachers who completed the "Multicultural Education" course as an elective at the faculty of education and participated in lessons for 14 weeks had a favorable perspective toward multicultural education. According to research by Szabo and Anderson (2009), pre-service teachers who took multicultural education courses reported that their perceptions had improved from before the course. However, despite taking multiculturalism-related courses, preschool pre-service teachers' perceptions did not significantly differ, even though the scores were slightly higher (Moumin, 2019). This circumstance highlights how crucial it is to infuse multicultural education in teacher training programs. Similarly, Peköz and Gürşimşek (2018) concluded that there was no significant difference between pre-service teachers' perceptions of Multiculturalism based on whether they had attended multiculturalism coursework or not.

Leighton et al. (2010) conducted a study with 120 teachers who were training to obtain master's degrees and worked in primary and secondary schools and found no

significant difference between self-efficacy levels and whether or not they took courses on multicultural education. Bekir and Bayraktar (2018) conducted a study with pre-service preschool teachers. The results indicated a significant difference between their self-efficacy in MCE and multicultural education/course-taking status. The participants who took a course on MCE scored higher. On the other hand, Using the MES scale, Nadelson et al. (2012) assessed the multicultural competencies of pre-service teachers. The findings highlighted that the participants' multicultural self-efficacy was average and unrelated to the courses they had taken.

Ambrosio et al. (2001) stated that the lack of a clear definition for Multiculturalism means that instruction provided in its name has little impact on society. The research's conclusion, which indicated that pre-service teachers' exposure to the topic had no significant effect on how they perceived multiculturalism and how it affected their self-efficacy levels, stays incoherent with the earlier viewpoints. As a result, further research on the content, duration, and effectiveness of multicultural education courses is needed to understand their impact on the perception and self-efficacy of pre-service preschool teachers.

5.2. Limitations of the Study

This study's focus on pre-service preschool teachers indicates that more detailed data and a larger sample size are needed to investigate the relationship between grade level, cultural dominance, multicultural courses, teacher perception, and efficacy. The study acknowledges its limitations, including single-question measures of competence and perception, possible biased responses in self-report surveys, and a need for more detailed information about the content of courses on multicultural education. At this point, more complex measurements and observation methods can increase reliability.

Another potential limitation is that participants may have given answers that had different meanings in their minds. The lack of a common explanation for multicultural education is one of the most significant factors. Since the answers were collected through a survey, it is impossible to go back to the participants and clarify possible misinterpretations of the answers regarding multicultural education.

Even though the study did not find any direct, significant links between attending multicultural courses and pre-service teachers' perception and self-efficacy, more research is still required. Future research could address this methodological problem by incorporating observational approaches or utilizing pre- and post-assessment designs. Important information can also be obtained from longitudinal designs that track instructors from the time of their training programs until their teaching jobs. Different results could be obtained with a more extensive sample and precise data on preschool teacher training.

Moreover, the findings regarding the data obtained in the research are limited to the data collection tools used. The multicultural efficacy scale may only capture some aspects of multicultural competence, and there may be limitations in the scale's ability to detect subtle differences. The same applies to the perception scale. Qualitative methods or additional scales may provide a more comprehensive understanding of participants' multicultural perceptions and competencies.

Characteristics of the study sample, such as demographics, cultural background, and individual experiences, may contribute to observed patterns. In this sense, it is essential to realize that statistical significance does not always reflect practical or meaningful differences. Interpreting study findings should consider the statistical results and the broader context of participants' experiences. Further investigation through qualitative research or a more detailed analysis of specific demographic and experiential factors may provide a clearer understanding of the patterns observed in the data.

5.3. Implications

Teaching is a profession that mostly requires an ongoing professional development to confront and reshape beliefs, develop a deeper understanding of multicultural education, and provide more equitable learning experiences for all pre-service teachers. Teachers should also have multicultural competencies in a multicultural society. Thus, EU education policies and teacher training programs in the USA include multiculturalism in their curriculum (Banks, 2004). However, in a country

like Türkiye, which includes different ethnic, religious, and sectarian differences, it is challenging to discuss multicultural education in teacher training programs (Polat & Kılıç, 2013). As in pre-service and in-service training, courses, seminars, or programs on multicultural education and teacher competencies are not included in the compulsory program (YÖK, 2018). The research findings revealed that preschool pre-service teachers' multicultural perception and competence levels were average. The analysis of this situation with different factors revealed reliable and meaningful results. These results imply future research, policy development, and teacher training programs concerning multicultural education.

First, the findings of this study show that multicultural perception is affected by the culture of the place of birth and residence, and efficacy is affected by perception. While the participants' demographic information is mainly considered in the literature, this study also evaluated the effect of undergraduate programs. However, some findings, such as efficacy not being affected by cultural dominance in their neighborhood even though it is affected by perception, is an area to research further. An in-depth analysis, including qualitative studies, is suggested to understand the relationship between variables. Additionally, conducting studies to determine proficiency standards specific to multicultural Türkiye can constitute an essential resource for research. The current research underscores the absence of multicultural education in the compulsory program for pre-service and in-service training in Türkiye. The call for proficiency standards specific to multicultural Türkiye emphasizes the importance of tailoring educational content to the unique cultural landscape of the country. This recommendation can guide future research efforts and policy development to address the specific needs of multicultural education in Türkiye.

Second, the research results on multicultural efficacy and perceptions impact teacher preparation programs, helping them identify methods that improve the readiness of pre-service preschool teachers to work in multicultural environments. Training qualified teachers is one of the primary goals of governments and is considered a goal that is constantly kept on the agenda by the Ministry of National Education (MoNE) in Türkiye (MEB, 2018). In this regard, themes that support multicultural

education are given to teachers as in-service training on inclusive education, and elective courses, including culture and values, are included in teacher training faculties (MEB, 2018; YÖK, 2018). However, Türkiye's centrally planned and standardized curriculum may not offer enough adaptability for educators to incorporate multicultural perspectives (Sarı & Yüce, 2020). Current research served as a valuable guide for the progression of teacher training programs by providing a multicultural education content, the perception and self-efficacy levels of pre-service teachers. The results can guide the development of methods and curriculum adjustments aimed at improving the readiness of teachers to work in multicultural environments. It emphasizes the need for ongoing professional development, addressing a potential gap in the adaptability of Türkiye's centrally planned curriculum to incorporate multicultural perspectives effectively.

Regarding the difference between superficial and deep definitions of culture that influence the successful implementation of multicultural education, there is a clear need for such programs to promote teaching practices that help pre-service teachers reflect on their understanding of culture. Pre- and in-service teachers must develop research skills to learn about the cultures and communities they help (Nieto, 2009). Learning communities can serve as valuable platforms for continuing education, especially in schools with many pre-service teachers from diverse backgrounds.

Lastly, the study's findings benefit policy talks regarding multicultural education in preschool settings. It was emphasized that educational programs in higher education institutions should be supported, and multicultural education programs should be expanded (Polat & Kılıç, 2013) even though some universities offer courses on this subject and attach importance to multicultural education. The results could help policymakers make well-informed choices about the creation of curriculum, the preparation of teachers, and the distribution of resources to improve multicultural education. At this point, this study can also contribute to the organization of teacher training programs by emphasizing the need for further development in teacher training programs. This study provides valuable information to those in the field of teacher training as it addresses the difference between perception and self-efficacy levels of the 1st and 4th grades in the preschool department regarding multicultural

education. The fact that the difference between these two variables is not significant underlines that programs need to be improved in multicultural education. In addition, the research conducted regardless of the course content found a positive effect on the elective course, although there was no significant difference. These inferences may lead to future studies investigating and implementing programs that prepare future teachers for multicultural classroom environments.

5.4. Recommendations

The recommendations can be viewed under the following three subsections: Organizing multicultural teacher preparation programs, raising the standards and number of studies conducted in the area, and advising decision-makers to pursue legal action.

Teachers must comprehend the ideas of culture and cultural diversity since they significantly impact their students' lives. It is critical to reform teacher training programs so that pre-service teachers are prepared to deliver equal education to all students, whether minority or majority. Instructors must be aware of cultural differences and possess the appropriate perspectives, expertise, and abilities while working with students from diverse backgrounds in society. Furthermore, giving educators thorough in-service training on multicultural education and its application can help to end the current knowledge gap. Thus, while preparing development regarding the training programs, policymakers might consider the results as enhancing academic and practical courses in teacher training programs will improve their ability to work in multicultural settings.

The goal of teacher preparation programs should be to assist pre-service educators in gaining the attitudes, knowledge, and abilities needed to collaborate well with pre-service teachers from various cultural backgrounds. In order to assist pre-service teachers' constructivist viewpoints, an education system that contains positive perspectives about multicultural education should be constructed. Therefore, recommendations for changing educational curriculum to enhance pre-service teachers' understanding, perspectives, and proficiency in multicultural education

should receive more attention. The layout of teaching and learning environments should consider multicultural education. Given that the teacher is the foundation of all educational practices, initially, it is critical to provide instructors with multicultural education characteristics. Teacher training programs might be encouraged to view diversity as richness by developing a multicultural curriculum in schools. As a result, pre-service teachers will receive an education that respects cultural variety. Pre-service teachers should have the chance to learn about both their own and other cultures through this curriculum. By implementing these recommendations, pre-service teachers may become more productive, aware of their surroundings, and understand multicultural education.

It was noted that multicultural education perceptions and competencies were at a medium level and were not significantly impacted by university education when the study's results concerning the multicultural professional preparation levels of the pre-service teachers involved were examined. In this regard, teacher training programs should include experiences that will give pre-service teachers the chance to learn about multicultural education and develop their knowledge, abilities, and competence. Multiculturalism courses ought to be required since they are considered essential in today's society. Particular courses should cover multicultural education, which should help pre-service teachers improve their cognitive abilities, emotional tendencies, and social skills. Furthermore, the lack of variation between first- and fourth-grade kids indicates that the courses offered in teacher preparation programs must adequately prepare pre-service teachers regarding knowledge, abilities, and competence for multicultural education.

The literature review revealed few studies on teacher perceptions of multicultural educational competencies, preventing an in-depth comparison. The differences between all grade levels can be investigated by conducting similar experiments using a study group of members of all levels. When the literature is analyzed, it is evident that the findings from quantitative studies frequently differ from those from qualitative research on the same topic. According to the research, teacher competencies and perspective were relatively unaffected by the course taken in the context of MCE. There are several ways to look at the cause of this circumstance

(course content, preparedness, and scale effect). Studies employing mixed research designs to assess the harmony between quantitative and qualitative research can improve this quantitative research, which is restricted to the data collection method via Google Forms.

Research is deemed necessary in light of the lack of existing literature on the multicultural teaching competencies of Turkish educators. To uncover the multicultural perceptions of teachers, pre-service teachers, and teacher trainers and to give more precise data to evaluate the rhetoric against the practice, further study is needed that approaches the subject from several angles and uses a variety of research methodologies. To compare survey results with the teaching strategies, techniques, and learning environment of pre- and in-service teachers, researchers should see these teachers in a classroom in future studies.

Multicultural education offers chances to learn about culturally diverse groups and enables them to coexist and work together to overcome unfavorable stereotypes. The creation of an efficient education policy becomes crucial in this situation. This policy should establish strategic objectives to guarantee equity and fair educational opportunities and comprehend and assess cultural diversity. Moreover, enhancing the multicultural teaching abilities of educators currently employed by the state through courses and in-service training programs should be considered. In this regard, planners, administrators, and practitioners in the education system should modify curriculum according to cultural variances and include these approaches in teacher preparation. District officials and school administrators should consider the possible effects of instructors' multicultural self-efficacy and perceptions.

The primary focus of this study is the significance of including educators in multicultural teaching and learning, particularly those in teacher training faculties. Multicultural education offers equal educational chances to all students, not just those whose culture differs from the primary culture of the society, despite being a style of education based on the dynamics of multiculturalism. Based on their philosophical positions on multiculturalism, teacher educators and policymakers will assess the advantages and disadvantages of each approach. A wide range of

viewpoints, from curriculum design to teacher-student interactions in the classroom, are offered when recommendations for establishing a multicultural teaching environment are addressed. These suggestions significantly improve the Turkish educational system and include guiding principles for successfully developing multicultural learning settings.

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APPENDICES

A. APPROVAL OF THE METU HUMAN SUBJECTS ETHICS COMMITTEE

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER

ORTA DOĞU TEKNİK ÜNİVERSİTESİ
MIDDLE EAST TECHNICAL UNIVERSITY

DUMLUPINAR BULVARI 06800
ÇANKAYA ANKARA/TURKEY
T: +90 312 210 22 91
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01 ARALIK 2022

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Hasibe Özlen DEMİRCAN

Danışmanlığını yürüttüğünüz Arjin Bingöl'ün ***"Okul Öncesi Öğretmen Adaylarının Çokkültürlü Eğitim Algıları ve Yeterliliklerinin İncelenmesi"*** başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülerek **0549-ODTUİAEK-2022** protokol numarası ile onaylanmıştır.

Bilgilerinize saygılarımla sunarım.

[redacted]

B. DEMOGRAPHIC INFORMATION FORM

DEMOGRAFİK VERİ FORMU

1. Adınız? …….
2. Cinsiyetiniz?
   ( ) Kadın
   ( ) Erkek
3. Hangi üniversitede okuyorsunuz? …….
4. Sınıfınız?
   ( ) 1. Sınıf
   ( ) 4. Sınıf
5. Doğdunuz şehri kültürel olarak nasıl tanımlarsınız?
   ( ) İki ya da daha fazla kültürden insanların birlikte yaşadığı bir şehir
   ( ) Tek kültürün baskın olduğu bir şehir
6. Yaşadığınız şehri kültürel olarak nasıl tanımlarsınız?
   ( ) İki ya da daha fazla kültürden insanların birlikte yaşadığı bir şehir
   ( ) Tek kültürün baskın olduğu bir şehir
7. Daha önce çok kültürlü eğitim ile ilgili bir ders aldınız mı?
   ( ) Evet
   ( ) Hayır
8. Okul öncesi öğretmenlerine çok kültürlülük hakkında ders verilmeli midir?
   ( ) Evet
   ( ) Hayır
   ( ) Kararsızım
9. Çok kültürlü bir sınıf ortamında kendinizi yetkin hisseder misiniz?
   ( ) Evet
   ( ) Hayır
   ( ) Kararsızım

C. TURKISH VERSION OF MULTICULTURAL EFFICACY SCALE

ÇOKKÜLTÜRLÜ YETERLİK ÖLÇEĞİ (MULTICULTURAL EFFICACY SCALE)

TANIM: bu ankette kullanılmış olan ***"farklılık"*** *ve* ***"benden farklı olan insanlar"*** kavramları **farklı *ırk, etnik köken, kültür, din, sosyo-ekonomik sınıf, cinsel tercih*** *ve* ***fiziksel yetenekleri*** olan insanları ifade etmek amacıyla kullanılmıştır.

BÖLÜM A **Yönerge**: Lütfen, aşağıdaki soruları ***sizden farklı olan insanlarla ilgili deneyimlerinizi en iyi tanımlayan*** seçeneği seçip yuvarlak içine alarak yanıtlayınız.	**HİÇBİR ZAMAN**	**NADİREN**	**ARA SIRA**	**SIKLIKLA**
1) Çocukken kendimden farklı olan insanlarla oyun oynardım.	1	2	3	4
2) Çocukluk ve gençlik dönemimde benden farklı olan öğrencilerin bulunduğu bir okula gittim.	1	2	3	4
3) Büyüdüğüm mahallede farklılıkları olan insanlar yaşardı.	1	2	3	4
4) Eskiden farklılıkları olan insanlarla ilgili televizyon dizileri ve filmleri izlemeyi tercih ederdim.	1	2	3	4
5) Çocukken/gençken farklılıkları olan öğrencilerle aynı takım ve/veya kulüpte yer aldım.	1	2	3	4
BÖLÜM B **Yönerge:** Aşağıdaki her bir cümleyi ***vereceğiniz tepkiyi en iyi açıklayan*** seçeneği seçerek cevaplandırınız. Amacımız sadece cümlelerde bahsedilen konularla ilgili düşüncelerinizi doğru olarak belirlemektir, **soruların doğru veya yanlış cevapları yoktur.**	**KESİNLİKLE KATILMIYORUM**	**KATILMIYORUM**	**KATILIYORUM**	**KESİNLİKLE KATILIYORUM**
6) Öğretmenler, sınıfta bulunan farklı kültürleri yansıtabilmek için ders planlarını uyarlamalıdır.	1	2	3	4
7) Öğretmenler, öğrencilerine yemek, giyim, aile hayatı ve inanç konularındaki kültürel farklılıklarını paylaşabilecekleri fırsatlar sunmalıdır.	1	2	3	4
8) Bütün Türkler için ortak olan Türk tarihine ilişkin öğeler öğretilirken farklı grupların da bakış açılarını dâhil etmek gereklidir.	1	2	3	4
9) Eğitim programları ve ders kitapları toplumumuzdaki, tamamı olmasa bile, birçok kültürel grubun katkılarını içermelidir.	1	2	3	4

BÖLÜM C ***Yönerge:*** Bildiğiniz kadarıyla, aşağıdaki maddelerde verilenleri yapabilmek için kendi becerilerinizi değerlendiriniz.	Bunu yapabileceğimi **zannetmiyorum**	Eğer zorunda kalırsam bunu yapabilirim, ama benim için **çok zor olacak.**	Eğer hazırlanacak zamanım olursa bunu oldukça iyi yapabileceğime **inanıyorum**.	Bunu yapmanın benim için kolay olacağından oldukça **eminim**.
10) Basmakalıp ve / veya önyargılı içerik potansiyeli olan öğretim materyallerini analiz edebilirim.	1	2	3	4
11) Öğrencilere kendi önyargılarını sorgulamalarında yardımcı olabilirim.	1	2	3	4
12) Toplumumuzdaki farklılıkları olan grupları karşılıklı saygı oluşturacak şekilde ortaya koyabilirim.	1	2	3	4
13) Farklılıkları olan öğrencilerin özgüvenlerini artıracak aktiviteler geliştirebilirim.	1	2	3	4
14) Önyargının bireyleri nasıl etkilediğini gösteren bir öğretim sağlayabilirim.	1	2	3	4

BÖLÜM D **<u>Yönerge:</u>** Bildiğiniz kadarıyla, aşağıdaki maddelerde verilenleri yapabilmek için ***kendi becerilerinizi*** değerlendiriniz.	Bunu yapabileceğimi **zannetmiyorum.**	Eğer zorunda kalırsam bunu yapabilirim, ama benim için **çok zor olacak.**	Eğer hazırlanacak zamanım olursa bunu oldukça iyi yapabileceğime **inanıyorum**.	Bunu yapmanın benim için kolay olacağından oldukça **eminim**.
15) Farklılıkları olan guruplara karsı olan önyargıyı azaltıcı öğretim aktiviteleri planlayabilirim.	1	2	3	4
16) Derslerde kullanılan ticari ürünlerdeki kültürel önyargıları tespit edebilirim.	1	2	3	4
17) Öğrencilere, basmakalıp ve / veya önyargılı tutumlardan kaynaklanan problemleri çözmeleri konusunda yardımcı olabilirim.	1	2	3	4
18) Farklılıkları olan gruplardan gelen öğrencilerin birlikte çalışmalarını sağlayabilirim.	1	2	3	4
19) Farklılıkları olan öğrencilere zarar verebilecek okul uygulamalarını tespit edebilirim.	1	2	3	4
20) Farklılıklar sonucunda ortaya çıkabilecek sorunların çözümlerini tespit edebilirim.	1	2	3	4
21) Farklılıkları olan insanlar için fırsatları etkileyen toplumsal güçleri tespit edebilirim.	1	2	3	4
22) Çeşitli grupların çoğulcu toplumumuza hangi yollarla katkıda bulunduklarını tespit edebilirim.	1	2	3	4
23) Öğrencilere, kendilerinden farklı etnik ve kültürel grupların görüşlerini anlayabilmelerine yardımcı olabilirim.	1	2	3	4
24) Öğrencilere tarihi ve güncel olaylara farklı acılardan bakabilmelerine yardımcı olabilirim.	1	2	3	4
25) Öğrencileri çokkültürlülük ile ilgili konulara ilişkin karar verme ve değerlerini belirleme sürecine dâhil edebilirim.	1	2	3	4

BÖLÜM E
NOT: Aşağıdaki soru diğer maddelerden farklıdır.

Öğretim ile ilgili en güçlü inançlarınızı en yakından yansıtan seçeneği *<u>işaretleyiniz</u>*.

1	Eğer her birey başka herhangi bir bireyi kabul edip onunla çalışmayı öğrenseydi, kültürlerarası problemler olmazdı.
2	Eğer bütün gruplara ortak fayda için katkıda bulunmaları için yardım edilebilse ve hiçbir grup ayrıcalık istemese, birleşik bir Türkiye yaratabiliriz.
3	Tüm kültürel gruplar kendi kimliklerini koruma ve devam ettirebilme hakkına sahiptir.
4	Tüm kültürel gruplar güçlü yönleri ve katkıları için takdir edilmelidirler.
5	Demokratik toplum hedefine ulaşmadan önce bazı grupların eşit muamele görmeyi başarması için yardıma ihtiyacı vardır.

D. ÇOK KÜLTÜRLÜ ALGI ÖLÇEĞİ

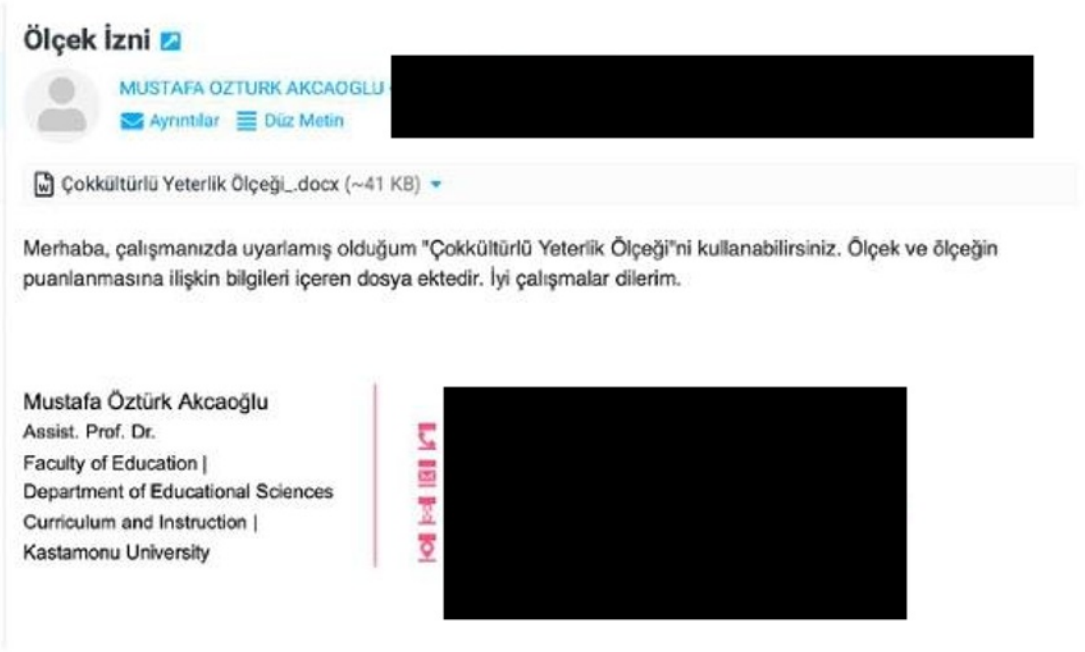
ÇOKKÜLTÜRLÜLÜK ALGI ÖLÇEĞİ

Aşağıda verilen maddelere katılma derecenizi belirten kutucuğa (X) işaretini koyunuz.

		Hiç katılmıyorum	Katılmıyorum	Kararsızım	Katılıyorum	Kesinlikle katılıyorum
01.	Çevremdeki insanların farklı dille anlaşmaları beni rahatsız etmez.					
02.	İnsanların dini inançları ne olursa olsun onlara saygı duyarım.					
03.	Öğretmenlerin, her öğrencinin kendi kültürel değerlerini yaşamaları için fırsat vermeleri gerekir.					
04.	İnsanlara sosyal statülerine göre davranılmasının yanlış olduğunu düşünüyorum.					
05.	Farklı kültürlerin bir arada sorunsuz bir şekilde yaşamasını toplumsal bir gereklilik olarak görürüm.					
06.	Farklı bölgelerde yaşayan insanların birbirinden farklı davranışlara ve düşüncelere sahip olabileceklerini anlayışla karşılarım.					
07.	Çokkültürlü eğitimin farklı etnik kökenli öğrenciler için faydalı olacağına inanıyorum.					
08.	Çokkültürlü eğitim ile toplumda farklılıklara bağlı olarak yaşanan sorunların çözüleceğine inanıyorum.					
09.	Okullarda çokkültürlü eğitim programlarının uygulanmasının eğitimde fırsat eşitliği sağlayacağına inanıyorum.					
10.	Kendimi bir çokkültürlü eğitimci olarak görüyorum.					
11.	Kültürü, benden farklı olan bireylerle empati yaparım.					
12	Sadece tek bir kültürün hâkim olduğu sınıflardan ziyade, birden fazla kültürün eşit haklara sahip olduğu sınıfları tercih ederim.					
13.	Kültürel farklılıkların öğrencilerin akademik başarıları için bir avantaj olabileceğini düşünüyorum.					
14.	Öğretmen yetiştiren programlarda çokkültürlü eğitimle ilgili derslerin olmasını isterim.					

15.	Kültürel farklılıklarla bezenmiş bir eğitimin, toplumsal ayrışma oluşturacağını düşünmüyorum.					
16.	Öğretmenlerin, farklı kültürlerden olan öğrencileri kendi kültürel kimlikleriyle kabul etmeleri gerektiğini düşünüyorum.					
17.	Eğitim sistemi, ülkede var olan tüm etnik kimliklerin zenginliğini kapsayacak şekilde olmalıdır.					
18.	Ülkemizde etnik kökene dayalı ayrımcılığın önemli bir sorun olduğunu düşünüyorum.					
19.	İnsanların yaşlarına bağlı olarak gerçekleştirdikleri davranışlara saygı duyarım.					
20.	Farklı ideolojik fikirlere sahip olan insanlara saygı duyarım.					
21.	İnsanların etnik kökenlerini endişe duymadan açıklamaları gerektiğini düşünüyorum.					
22.	Öğretim ortamı, farklı kültürlerdeki öğrencilerin ihtiyaçlarını karşılayabilecek durumda olmalıdır.					
23.	Çokkültürlü eğitimin, günümüzde göz ardı edilemeyecek kadar önemli olduğunu düşünüyorum.					
24.	İnsanların, dini inançlarını endişe duymadan açıklamaları gerektiğini düşünüyorum.					
25.	Öğrencilerin, öğretim ortamında kendilerini kültürlerinden dolayı bir alt sınıf olarak görmemeleri gerektiğini düşünüyorum.					

E. PERMISSION FOR THE TURKISH VERSION OF MULTICULTURAL EFFICACY SCALE



Ölçek İzni

MUSTAFA OZTURK AKCAOGLU [redacted]

Ayrıntılar Düz Metin

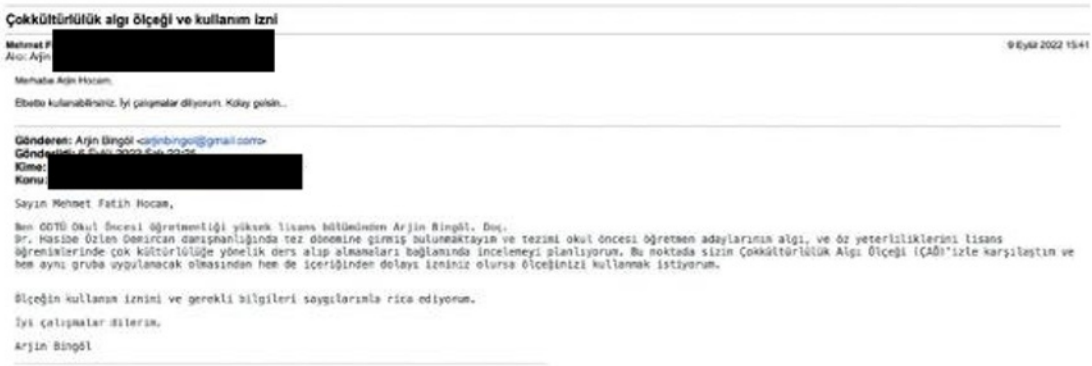
Çokkültürlü Yeterlik Ölçeği_.docx (~41 KB)

Merhaba, çalışmanızda uyarlamış olduğum "Çokkültürlü Yeterlik Ölçeği"ni kullanabilirsiniz. Ölçek ve ölçeğin puanlanmasına ilişkin bilgileri içeren dosya ektedir. İyi çalışmalar dilerim.

Mustafa Öztürk Akcaoğlu
Assist. Prof. Dr.
Faculty of Education |
Department of Educational Sciences
Curriculum and Instruction |
Kastamonu University

[redacted]

F. PERMISSION FOR THE ÇOK KÜLTÜRLÜ ALGI ÖLÇEĞİ



Çokkültürlülük algı ölçeği ve kullanım izni

Mehmet F [redacted]
Alıcı: Arjin

9 Eylül 2022 15:41

Merhaba Arjin Hocam,

Elbette kullanabilirsiniz. İyi çalışmalar diliyorum. Kolay gelsin..

Gönderen: Arjin Bingöl <arjinbingol@gmail.com>
Gönderildi: 8 Eylül 2022 Per 22:25
Kime: [redacted]
Konu: [redacted]

Sayın Mehmet Fatih Hocam,

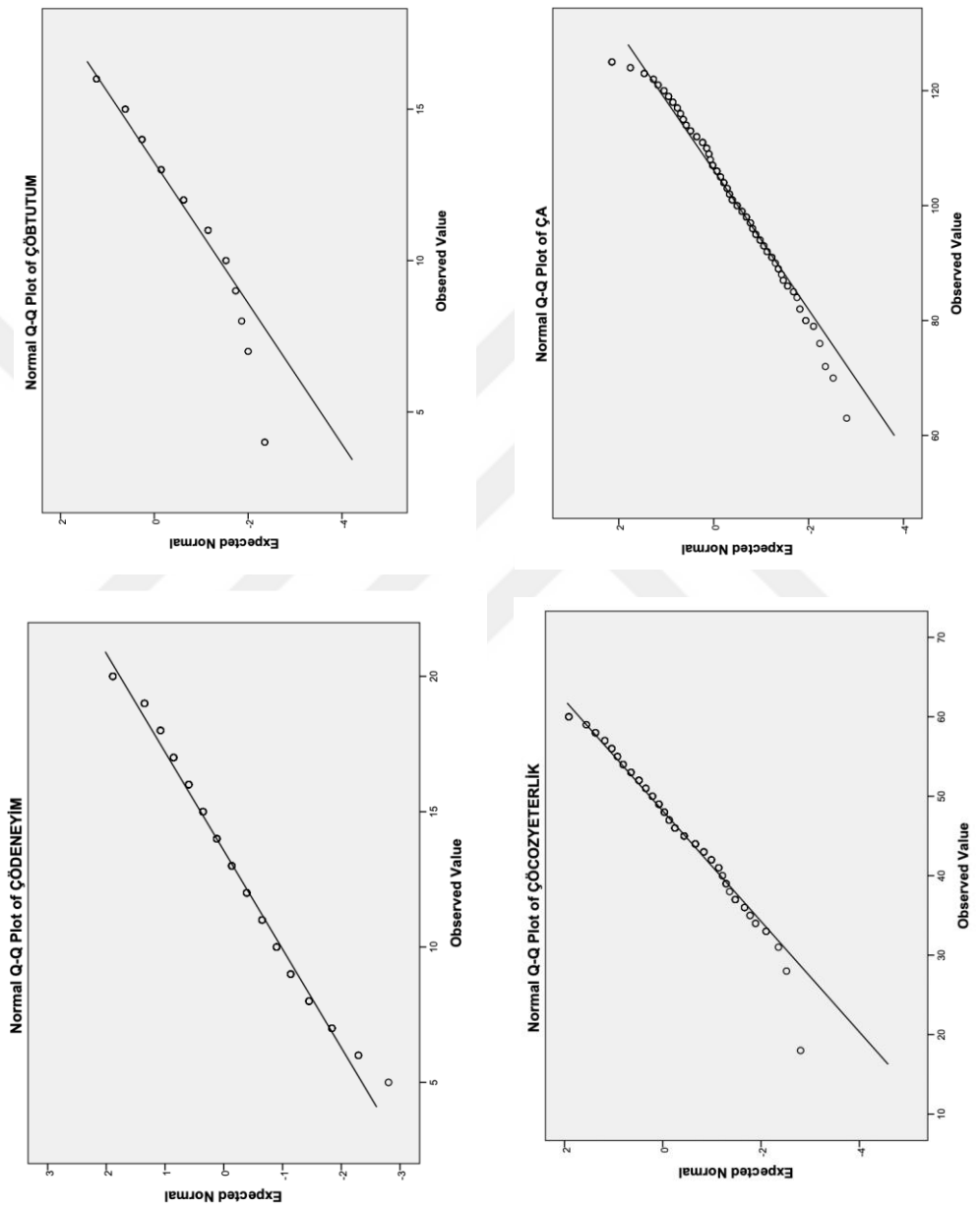
Ben ODTÜ Okul Öncesi öğretmenliği yüksek lisans bölümünden Arjin Bingöl. Doç.
Dr. Hasibe Özlen Demircan danışmanlığında tez dönemine girmiş bulunmaktayım ve tezimi okul öncesi öğretmen adaylarının algı, ve öz yeterliliklerini lisans öğrenimlerinde çok kültürlülüğe yönelik ders alıp almamaları bağlamında incelemeyi planlıyorum. Bu noktada sizin Çokkültürlülük Algı Ölçeği (ÇAÖ)'izle karşılaştım ve hem aynı gruba uygulanacak olmasından hem de içeriğinden dolayı izininiz olursa ölçeğinizi kullanmak istiyorum.

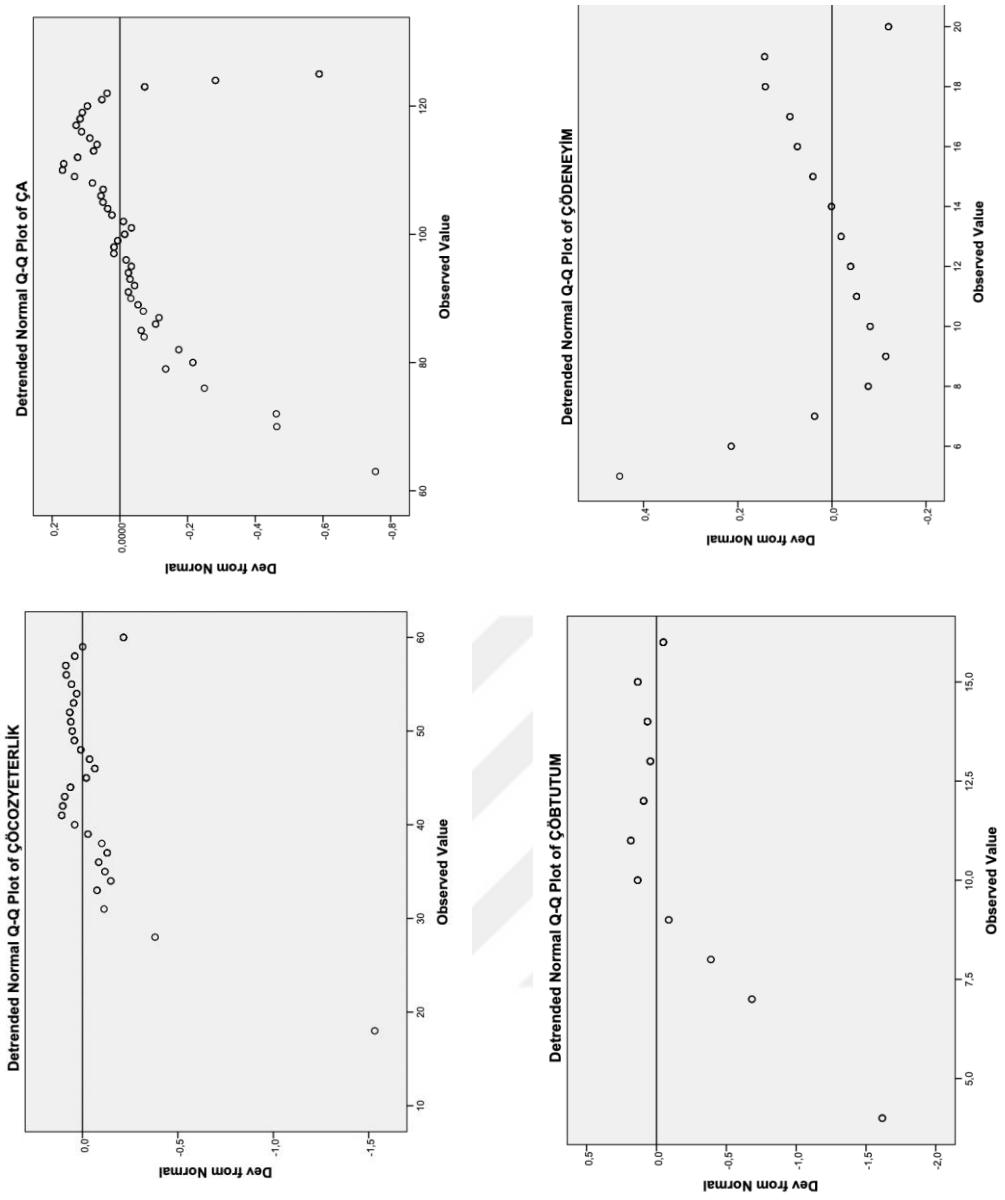
Ölçeğin kullanım iznini ve gerekli bilgileri saygılarımla rica ediyorum.

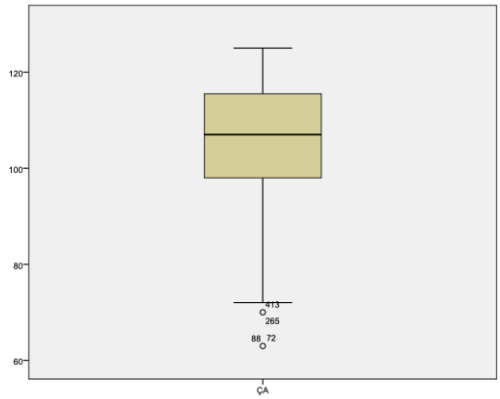
İyi çalışmalar dilerim.

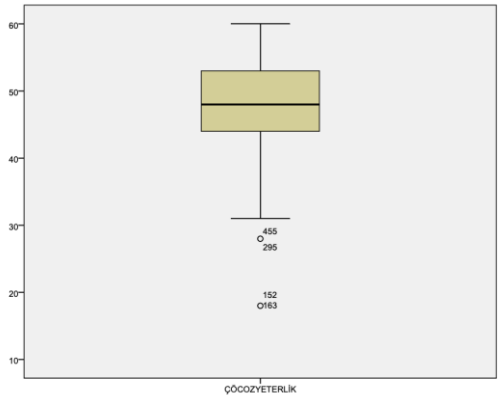
Arjin Bingöl

G. NORMAL Q-Q PLOTS AND DETRENDED Q-Q PLOTS FOR NORMALITY CHECK




Detrended Normal Q-Q Plot of ÇA
Dev from Normal
Observed Value
Detrended Normal Q-Q Plot of ÇÖDENEYİM
Dev from Normal
Observed Value
Detrended Normal Q-Q Plot of ÇÖCOZYETERLİK
Dev from Normal
Observed Value
Detrended Normal Q-Q Plot of ÇÖBTUTUM
Dev from Normal
Observed Value


120
100
80
60
413
265
88 72
ÇA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10
455
295
152
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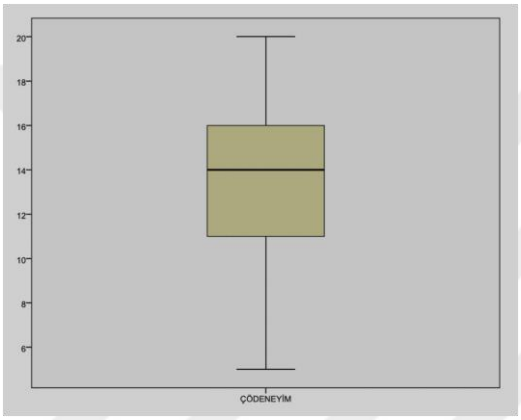
ÇÖCOZYETERLİK


20
18
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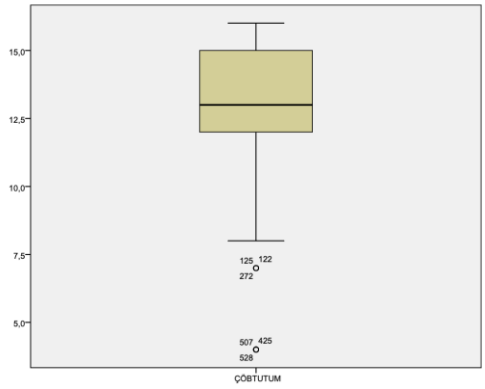
14
12
10
8
6
ÇÖDENEYİM


15,0
12,5
10,0
7,5
5,0
125 122
272
507 425
528
ÇÖBTUTUM

H. TURKISH SUMMARY / TÜRKÇE ÖZET

GİRİŞ

Toplumların giderek birbirine daha fazla bağlı hale gelmesi, farklı bölgelere kültürel etkilerini taşıyan bir mobil nüfusun ortaya çıkardığı çok kültürlü bir ortam yaratmıştır. Ülkeler arasındaki kültürel çeşitlilik, küreselleşme ve göç gibi dinamikler, çok kültürlülüğü önemli bir konu haline getirmiştir (APA, 2002). Bu dinamik etkileşim, özellikle toplumun en genç üyeleri olan çocukların gelişimi üzerinde derin bir etki bırakmaktadır. Kültürün çocukların öğrenme ve gelişimini şekillendirmedeki kilit rolü göz önüne alındığında, çok kültürlülüğün tanımı önem kazanmaktadır (Bronfenbrenner, 1979; Trawick-Smith, 2014).

Küreselleşme, çok kültürlülük ve çok kültürlü eğitimin araştırmada önemli bir konu haline gelmesine neden olmuştur (Ndura & Dogbevia, 2013). Çok kültürlü eğitim, bu çeşitliliği kolaylaştırmak adına bir çözüm olarak ortaya çıkmıştır. Çünkü çok kültürlü eğitim müfredatı, farklı sosyal sınıflardan, ırklardan, cinsiyetlerden ve etnik gruplardan gelen öğrencilere eşit fırsatlar sunacak şekilde yeniden yapılandırmayı hedeflemektedir (Açıkalın, 2010; Banks, 2008). Ancak çok kültürlü eğitim teorisi, gerçek yaşam deneyimleriyle uyumlu bir şekilde pratiğe dönüştürülmelidir.

Çok kültürlü öğretmenlerin farklı kültürlerin özelliklerini bilmesi ve çocukların kimliklerine saygı göstererek günlük yaşamda katılımcı olmaları beklenmektedir (Banks, 1991). Bu noktada üniversite eğitimi ve günlük yaşam deneyimi, öğretmen adaylarının mesleki becerilerini geliştirmeleri ve öğretmen olarak yetkinlikleri hakkında görüş oluşturmaları için esas olmaktadır (Sevimel & Subaşı, 2018). Bu gerekli yetkinlik, öz-yeterlilikle birleştiğinde, yeni bir kavram olan "çok kültürlü öz-yeterliliğe" yol açar. Çok kültürlü yetkinlik, bugünün eğitimcilerinin en kritik becerilerinden biri olarak kabul edilmektedir (Polat & Kılıç, 2013). Araştırmalar, öğretmenlerin çok kültürlü yetkinlik algılarının belirli yaşam koşulları ve mesleki deneyimlerine göre şekillendiğini göstermektedir. Öğretmenlerin çok kültürlü öz-

yeterlilik algıları, cinsiyet, ikamet yeri, kıdem ve eğitim düzeyi gibi çeşitli değişkenlerden etkilenebilmektedir (Bulut & Başbay, 2014). Bu nedenle, bu çalışma öğretmen adaylarına odaklanarak, onların öğrencileriyle iş birliği yapmak için gerekli yetkinlik ve tutumları edinmelerini etkileyen faktörleri incelemektedir.

Türkiye, eğitimin her aşamasında çok kültürlü eğitime ihtiyaç duyulan yerlerden biridir (Aydın, 2013). Ancak, özellikle erken çocukluk dönemde, çok kültürlü duyarlı bir müfredatın uygulanması "bir gereklilik" olarak kabul edilmektedir (Banks, 1993). Benzer şekilde, Alridge ve ark. (2020), akademik bir bakış açısından, çok kültürlülüğün erken yaşta ele alınması gereken bir durum olduğunu belirtmişlerdir. Erken çocukluk dönemi eğitimi, tüm çocukların gelişimini toplumun kültürel değerleri ve özellikleri doğrultusunda yönlendiren bir süreçtir (Şahin ve ark., 2013). Erken çocukluk dönemi kurumları ve öğretmenleri, çocuklara bu farkındalığı getiren ve onları sosyal olarak destekleyen ilk eğitim adımını oluşturur. İşte bu nedenle bu çalışma, erken çocukluk dönemi öğretmen adaylarına odaklanmıştır.

Türkiye'deki öğretmen eğitimi programları, çok kültürlü öğretmen yetkinliklerini geliştirmeyi amaçlamaktadır. Ancak, mevcut programların özellikle mülteci çocuklarının eğitimi konusunda hizmet içi eğitimlerde eksik olduğu belirtilmektedir. Türkiye'deki öğretmen yetiştirme programlarının çok kültürlü öğretim açısından yetersiz olduğu ve toplumun çeşitliliğini yeterince ele almadığı iddia edilmektedir (Çiftçi ve Aydın, 2014). Bu eksiklikler, öğretmenlerin çok kültürlü sınıflarda etkili olmasını zorlaştırabilir (Polat ve Kılıç, 2013). Bu nedenle, öğretmen eğitimi programlarının çok kültürlü bakış açılarını daha etkin şekilde benimsemeleri gerekmektedir (MEB, 2018; YÖK, 2018; Fırat, 2010). Bu bağlamda, öğretmen eğitimi programlarının öğretmen adaylarının çok kültürlü eğitime yönelik öz-yeterliklerini güçlendirmeye odaklanması faydalı bir müdahale olarak görülmektedir (Buzzai vd., 2023; Zee ve Koomen, 2016).

Çalışmanın Amacı

Öğretmenlerin çok kültürlü öğrenme ortamları oluşturabilme becerilerini geliştirmeleri ve çoklu bakış açılarını kucaklayan sınıf ortamları yaratmaları için

bilgilendirilmeleri gerektiği vurgulanmıştır (Başbay ve diğerleri, 2013). Çok kültürlü eğitim modelinin başarılı bir şekilde uygulanması, öğretmenlerin bu modeli algı ve davranışlarına yansıtabilmelerine dayanmaktadır (Özdoğru, 2018). Bu nedenle, öğretmen adaylarının çok kültürlülük konusundaki olumlu algısı, yeni bir eğitim programının başarılı bir şekilde uygulanmasına katkı sağlayabilir.

Darling-Hammond (2000), öğrenci başarısını öğretmen yeterliliği ile ilişkilendirmekte ve yeterli hazırlık almayan öğretmenlerin öğrencilerin eğitim gereksinimlerini karşılamakta zorlanabileceğini belirtmektedir. Bu nedenle, öğretmen yetiştirme programlarının çok kültürlü eğitim konusunda güncellenmesi gerektiği vurgulanmıştır. Bu çalışma, erken çocukluk dönemi öğretmen adaylarının çok kültürlü eğitim konusundaki algıları ve yeterlik düzeyleri ile ilgili ilişkili bilgiler sağlayarak öğretmen adaylarının mevcut durumunu belirtmeyi ve gelecek müdehalaler için temel oluşturmayı amaçlamaktadır.

Mevcut araştırma, aşağıdaki araştırma sorularına odaklanacaktır:

AS.1. Erken çocukluk dönemi öğretmen adaylarının çok kültürlü eğitime yönelik algı düzeyi nedir?

AS.2. Erken çocukluk dönemi öğretmen adaylarının çok kültürlü yeterlilik düzeyi nedir?

AS.3 Erken çocukluk dönemi öğretmen adaylarının çok kültürlü eğitim algıları ile çok kültürlü yeterlilikleri arasındaki ilişki nedir?

AS.4. Erken çocukluk dönemi öğretmen adaylarının çok kültürlü eğitime ilişkin algıları ve öz yeterlilikleri bazı temel demografik değişkenlere göre farklılık göstermekte midir?

a. Erken çocukluk dönemi öğretmen adaylarının çok kültürlü eğitime yönelik algıları ve öz-yeterlikleri, devam ettikleri sınıf düzeyine göre anlamlı bir şekilde farklılık gösterir mi?

b. Erken çocukluk dönemi öğretmen adaylarının çok kültürlü eğitime yönelik algıları ve öz-yeterlikleri, doğdukları şehirlerin kültürel çeşitliliğine göre anlamlı bir şekilde farklılık gösterir mi?

c. Erken çocukluk dönemi öğretmen adaylarının çok kültürlü eğitime yönelik algıları ve öz-yeterlikleri, şu anda yaşadıkları şehirlerin kültürel çeşitliliğine göre anlamlı bir şekilde farklılık gösterir mi?
d. Çok kültürlü eğitim alanında ders almanın, erken çocukluk dönemi öğretmen adaylarının çok kültürlü eğitime yönelik algıları ve öz-yeterlikleri üzerinde anlamlı bir farklılık gösterir mi?

Çalışmanın Önemi

Bu araştırmanın önemi, öğretmen yetiştirme programlarını güçlendirme, kültürel duyarlılığı artırma ve çok kültürlü eğitimle ilgili güncel tartışmalara katkı sağlamasıdır. Krasnoff'un (2016) belirttiği gibi, diğer kültürlere duyarlı bir öğretmen, birçok bakış açısını içeren ve kültürel değerleri müfredata entegre eden kapsamlı bir sınıf uygulaması oluşturur. Bu, öğretmenlerin sahip olmaları gereken temel bir mesleki beceridir (Başbay ve ark., 2011).

Buzzai ve ark. (2023) tarafından vurgulandığı gibi, eğitim ortamındaki çeşitliliğinin artması nedeniyle öğretmen öz yeterliliği üzerine yapılan birçok araştırmaya rağmen, çok kültürlü eğitim uygulamalarına yönelik öğretmenlerin öz yeterliliğine dair daha fazla araştırmaya ihtiyaç duyulmaktadır.

Öğretmen adaylarının çok kültürlü eğitim konusundaki öz yeterlilik düzeylerine dair bu çalışma, programlardaki çok kültürlü eğitim uygulamalarının geliştirilmesine temel teşkil edebilir ve eğitim yaklaşımlarının öğrenci anlayışlarını daha iyi karşılamak için sürekli olarak uygunluğunu sağlamak adına bir referans olmayı hedeflemektedir.

YÖNTEM

Araştırmanın Deseni

Nicel araştırma, farklı değişkenler arasındaki ilişkiyi verilerle test eden bir yaklaşımdır (Creswell, 2015). Bu tür araştırmalar, deneysel ya da deneysel olmayan

yöntemlerle sayısal verileri inceleyerek değişkenler arasındaki ilişkileri keşfetmeyi amaçlar.

Korelasyonel çalışmalarda araştırmacılar değişkenleri manipüle etmez; istatistiksel analiz kullanarak her katılımcının iki veya daha fazla puanı arasındaki ilişkileri inceler. Bu nedenle çalışma doğrultusunda açıklayıcı tipte korelasyonel tasarım tercih edilmiştir. Çalışma, öğrencilerin çokkültürlü eğitim algılarını ve öz-yeterlik düzeylerini anlamayı amaçlar. Bulgular, çokkültürlü eğitim algıları ile yeterlilik düzeyleri arasında bir "ilişki derecesi" sağlar. Çalışmanın ana bölümleri sınıf düzeyleri, kültürel baskınlık ve çok kültürlü ders almanın etkisini inceleyen Çok Kültürlü Eğitim Algıları ve Çok Kültürlü Öz-yeterlik analizlerini içerir. Böylelikle demografik faktörlerin öğrenci algıları ve yeterlilikleri üzerindeki etkisi incelenebilecektir.

Örneklem

Bu araştırma, Türkiye'deki bir devlet üniversitesinde kayıtlı erken çocukluk eğitimcilerini kapsamaktadır. Türkiye'de toplam 67 devlet üniversitesi erken çocukluk eğitimi programları sunmaktadır ve bu araştırmanın hedefi her birinci ve son sınıf öğrencisine ulaşmaktı. Not seçimi kararı, 4 yıllık üniversite eğitiminin öğrencilerin algılarına ve öz-yeterlik düzeylerine etkisine göre yapıldı. ODTÜ aracılığıyla Türkiye'nin yedi bölgesindeki 67 üniversitenin tamamına, tüm öğrencilere ulaşmayı kolaylaştırmak amacıyla anketin uygulanması için izin talep eden resmi bir belge gönderildi. Ayrıca, kişisel ve mesleki bağlantılardan da yararlanılarak seçilen nüfusa ulaşıldı. Araştırma, öğretmen adaylarının çokkültürlü eğitime ilişkin algı düzeyleri ile farklı öğrencilere ders verme öz-yeterlikleri arasındaki ilişkiyi incelemeyi amaçladığından, evren Türkiye'nin çeşitli bölgelerinden çok çeşitli birinci sınıf ve son sınıf öğrencilerini içermektedir.

Bu çalışmada, katılımcıların erişilebilirliğine ilişkin araştırmacının yargısına dayanan uygun örnekleme (Fraenkel vd., 2012) modeli kullanılmıştır. Araştırmaya katılım gönüllülük esasına dayalı olup, Erken Çocukluk Eğitimi bölümünden 592 birinci sınıf öğrencisi ve son sınıf öğrencisinin katılımıyla sonuçlanmıştır.

Örneklem, Erken çocukluk dönemi öğretmen adaylarından oluşmakta olup %12,16'sı erkek ve %87,84'ü kadındır. Katılımcıların %65,54'ü birinci sınıf öğrencisi, %34,46'sı ise son sınıf öğrencisiydi. Veri sağlayan 22 üniversitenin yüzde 13,64'ü Ege Bölgesi'nde, yüzde 18,18'i Karadeniz Bölgesi'nde, yüzde 9,09'u Doğu Anadolu Bölgesi'nde, yüzde 27,27'si Marmara Bölgesi'nde, yüzde 9,09'u Akdeniz Bölgesi'nde, yüzde 13,64'ü Akdeniz Bölgesi'nde yer alıyor. İç Anadolu Bölgesi ve %9,09'u Güneydoğu Anadolu Bölgesi'ndedir.

Veri Toplama Araçları

Araştırmada iki ölçek kullanılmıştır. İlk ölçek, Akçaoğlu (2018) tarafından tercüme edilen Çok Kültürlü Yeterlik Ölçeği, diğer ölçek ise Ayaz (2016) tarafından öğretmen adaylarının çok kültürlülük ve çok kültürlü eğitime ilişkin algılarını ölçmek amacıyla hazırlanan *Çok Kültürlü Algı* Ölçeğidir. Her iki ölçeğe, araştırmacı tarafından hazırlanan etik onam formu ve demografik bilgi formu eşlik etmektedir. Demografik formda cinsiyet, sınıf düzeyi, üniversite, üniversite düzeyinde çok kültürlü eğitim dersi alma tercihi ve çok kültürlü sınıflardaki yeterliliğine ilişkin görüşler bulunmaktadır.

Çok Kültürlü Yeterlik Ölçeği (MES): Guyton ve Wesche (2005) tarafından tasarlanan bu ölçek, eğitimcilerin çok kültürlü eğitim uygulamalarına olan güvenini değerlendirmek için kullanılmıştır. MES, öğretmenin çok kültürlü öz yeterliliğine ilişkin değerlendirmesini ölçen bir öz bildirim ölçeğidir ve Türkçeye Akçaoğlu (2018) tarafından uyarlanmıştır.

Çok Kültürlü Algı Ölçeği: Ayaz (2016) tarafından geliştirilen bu ölçek, öğretmen adaylarının çok kültürlülük ve çok kültürlü eğitime ilişkin algılarını belirlemek için kullanılmıştır. Ölçek, 25 maddeden oluşan tek boyutlu bir ölçme aracıdır ve öğretmen adaylarının çok kültürlü konulardaki algılarını değerlendirmek için kullanılabilir.

Veri Analizi

Sonrasında, erken çocukluk dönemi öğretmen adaylarından elde edilen veriler IBM-SPSS21'e dönüştürüldü. Sınıf düzeyi, çevresel kültürel baskınlık ve çok kültürlü

eğitim dersi alma değişkenlerine ait toplam puanlar hesaplandı. Her iki ölçek için güvenirliği test etmek amacıyla Cronbach Alpha değerlerine bakıldı. Normallik kontrolleri için Kolmogorov-Smirnov ve Shapiro-Wilk testleri uygulandı ve normal dağılım varsayımı karşılanamadı. Bu nedenle, karşılaştırmalarda Mann-Whitney U Testi tercih edildi.

Creswell (2013) tarafından belirtildiği gibi, korelasyonel araştırma verilerin manipülasyonunu içermez. Çalışma, deneysel araştırmalara göre gerçek dünyayı yansıtarak geçerlilik sağlar. Fraenkel ve diğerleri (2012) iç geçerliliği, bağımsız değişken ile ilişkilendirilmesi gereken değişkenler arasındaki açık ve doğrudan bir ilişki olarak tanımlar.

Dış geçerlilik, çalışmanın sonuçlarının genelleştirilebilirliğini değerlendirir. Bu çalışma, Türkiye'nin çeşitli bölgelerinden öğrencileri içerdiği için genel nüfusun kısmi bir yansıması olarak değerlendirilebilir. Ancak, bazı üniversitelerin müfredatlarında çok kültürlü eğitim dersleri olmaması ve örneklemdeki dengesiz demografik sonuçlar, dış geçerliliği tehdit edebilir.

Sonuç olarak, veri toplama süreci, önyargıyı en aza indirgemek ve güvenilirliği artırmak amacıyla dikkatle planlandı. Katılımcılara doğrudan temas etmeden online anket uygulanarak araştırmacının önyargısı elimine edildi. Bu, verilerin doğruluğunu ve sonuçların güvenilirliğini sağladı (Creswell, 2013).

Araştırmanın Sınırlılıkları ve Varsayımları

Mevcut çalışma çeşitli varsayımlar ve sınırlılıklar içermektedir. İlk olarak, tüm katılımcıların her soruya dürüstçe cevap vereceği varsayımı, kültürel hassasiyet ve çağdaş normlar nedeniyle sorgulanabilir. Anonimlik bile sağlansa, bu durum devam edebilir. Ayrıca, elde edilen verilerin otomatik olarak çok kültürlü eğitimi temsil etmediği ve öğrencilerin etnik kökenleri ile kişisel deneyimlerinin daha ayrıntılı ele alınması gerektiği vurgulanmalıdır.

Çalışma, 2022-2023 eğitim-öğretim yılında Türkiye'deki çeşitli üniversitelerdeki lisans birinci ve son sınıf öğrencileriyle sınırlıdır. Ancak, deprem nedeniyle online

eğitime geçilmesi ve öğrencilere yarıyıl dondurma olanağı sunulması, ulaşılabilir öğrenci sayısını azaltmıştır. 4. sınıf öğrencilerine ulaşmak zor olmuş, bu da iki değişkende eşit sayılar elde etmeyi engellemiştir.

Aykırı değerleri belirleme yöntemleri çeşitli analitik prosedürleri içermektedir. Kutu grafikleri ve dağılım grafikleri kullanılarak aykırı değerler tespit edildi. Aykırı değerlere yönelik teorik bir çerçevenin bulunmaması, bu durumla başa çıkmanın zorluklarından biridir. Parametrik olmayan hipotez testleri, aykırı değerlere karşı dirençli olduğu için tercih edilmiştir.

Normallik varsayımının ihlali nedeniyle, parametrik olmayan testler ve görsel incelemeler kullanılmıştır. Bu çalışma, normallik testlerinin yanı sıra görsel incelemelerin normallik değerlendirmelerine katkı sağladığını belirtmiştir.

BULGULAR ve TARTIŞMA

Erken çocukluk dönemi öğretmen adaylarının çok kültürlü algı, yeterlilik ve bunlar arasındaki ilişki

Araştırma, erken çocukluk dönemi öğretmen adaylarının çok kültürlü eğitime yönelik algılarını inceledi ve orta düzeyde birçok kültürlülük algısı sergilediklerini gösterdi. Bulgular, katılımcıların yarısından fazlasının çok kültürlü eğitime orta düzeyde bir algıyla yaklaştığını göstermektedir.

Bu çalışma, öğretmen adaylarının çok kültürlü eğitim algıları ile demografik özellikleri arasındaki ilişkiyi araştıran diğer çalışmalarla karşılaştırılabilir. Bu bağlamda, cinsiyet, yaş, medeni durum, kıdem, ikamet yeri ve eğitim derecesi gibi özellikler ile çok kültürlü eğitime bakış açıları arasındaki ilişkiyi inceleyen bir dizi çalışma literatürde yer almaktadır (Akkaya vd., 2018; Arsal vd., 2016; Aslan ve Kozikoğlu, 2017; Başar, 2019; Bulut ve Başbay, 2014; Göküş, 2020; Kervan, 2017; Konak RAM, 2018; Muniz vd., 2010; Özdemir ve Dil, 2013; Taştekin vd., 2016; Yazıcı ve diğerleri, 2009).

Türkiye'deki genel eğilime paralel olarak, araştırmalar genellikle öğretmenlerin ve öğretmen adaylarının çokkültürlülüğe olumlu bir bakış açısına sahip olduğunu

göstermektedir (Coşkun, 2012; Demir ve Başkar, 2013; Çoban vd., 2010; Yavuz ve Anıl, 2010; Polat, 2009; Yazıcı ve diğerleri, 2009; Başbay ve diğerleri, 2013; Demir, 2012). Demircioğlu ve Özdemir'e (2014) göre üniversite öğrencileri Çok kültürlü eğitime yönelik algıları konusunda fikir birliğine sahiptir. Benzer şekilde öğretmen adayları üzerinde yapılan araştırmada öğrencilerin mesleki eğitim programlarında çok kültürlülük eğitimi almamalarına rağmen olumlu bir algıya sahip oldukları ortaya çıkmıştır (Ünlü ve Ertan, 2013).

Bekir ve Bayraktar (2018) tarafından erken çocukluk dönemi öğretmen adaylarının çok kültürlülük algılarının incelendiği araştırmada öğretmen adaylarının olumlu bir algıya sahip olduğu ortaya çıkmıştır. Arslan (2016), Türkiye'de çok kültürlü eğitimin programlara doğrudan yansımamasına rağmen öğretmen adayları, öğretmen adayları ve öğretim üyeleri arasında çok kültürlü eğitim algısının yüksek olduğunu belirtmiştir. Ancak bu sonuçların aksine diğer çalışmalarda öğretmenlerin farklılıklara karşı önyargılı olabileceği belirtilmektedir (Esen, 2009; Karaçam ve Koca, 2012). Bazı araştırmalar öğretmen adaylarının kimlikler konusunda yeterince bilgi sahibi olmayabileceğini ve olumsuz görüşlere sahip olabileceğini göstermektedir (Karacam ve Koca, 2012). Anlayış eksikliğinin en önemli nedeni hizmet içi ve hizmet öncesi çok kültürlü eğitimin yetersizliği olabilir. Genellikle nicel çalışmalardan olumlu sonuçlar, nitel çalışmalardan ise olumsuz sonuçlar elde edildiği için bu çelişkili sonuçlar çok kültürlülük algısıyla ilgili olabilir (Polat ve Kılıç, 2013).

Çalışmada vurgulanan temel kavramlar arasında kültürün, diğer insanları anlamaya yönelik varsayımlardan oluşan bir bakış açısı sunduğu; bu varsayımların sıklıkla fark edilmesi gerektiği ve davranışların kültürel olarak tanımlanmadığı yer almaktadır. Bulgular, öğretmen adaylarının genel olarak orta düzeyde birçok kültürlü eğitim algısına sahip olduğunu göstermektedir. Bu durum, yüksek düzeyde algı belirtmeleri nedeniyle diğer araştırmalarla çelişmektedir. Çalışmanın sonuçlarının bu çelişkiyi açıklamak için, çok kültürlü eğitime ilişkin farklı tanımlar veya kavramsallaştırmaların kullanıldığı çeşitli çalışmalar ve daha önce yapılan çalışmaların farklı yorumlanması gibi nedenlerden etkilenebileceği belirtilmiştir. Ayrıca, çok kültürlü eğitimin içeriği ve vurgusunun kurumlara veya bölgelere göre

değişiklik gösterebileceği ve araştırma yöntemlerinin ve istatistiksel yaklaşımların seçiminin de sonuçları etkileyebileceği ifade edilmiştir (Bekir ve Bayraktar, 2018; Arslan, 2016; Coşkun, 2012; Polat ve Kılıç, 2013).

Çalışma, öğretmen adaylarının çok kültürlü tutum ve çok kültürlü yeterlik düzeylerini değerlendirerek genel olarak orta ila yüksek düzeyde MES çok kültürlü tutum ve orta düzeyde MES çok kültürlü yeterlik sergilediklerini göstermektedir. Öğretmen adaylarının çoğunluğunun çok kültürlü eğitime yönelik yüksek puanlar aldığı, bu durumun özyeterlikleri üzerinde etkili olduğu tespit edilmiştir.

Çalışmanın dikkat çekici bir sonucu, erken çocukluk dönemi öğretmen adayları arasında çok kültürlü yeterlilik ile çok kültürlü eğitim algıları arasında anlamlı bir korelasyon olduğudur ($p<.05$). Bu bağlantı, öğretmen adaylarının çok kültürlü sınıflarda öğretmeye yönelik öz yeterliklerinin arttıkça algılarında iyileşme gösterdiklerini göstermektedir.

Sonuç olarak, çalışma, öğretmen adaylarının genel olarak orta düzeyde çok kültürlü deneyimlere ve çok kültürlü eğitime yönelik olumlu tutumlara sahip olduğunu göstermektedir. Ancak, özyeterlik düzeylerinin deneyim ve tutum düzeylerine göre daha düşük olması, öğretmen yetiştirme programlarında çok kültürlü eğitime yönelik öğretim becerilerinin eksikliğini ortaya koymaktadır. Bu sonuçlar, öğretmen adaylarının çok kültürlü eğitim bilgi ve tutumlarını etkili bir şekilde uygulamaya dönüştürmekte zorlandıklarını göstermektedir. Bu nedenle, çok kültürlülük çerçevesinde keşfedilecek ve değerlendirilecek daha fazla alan bulunmaktadır. Brownell ve Pajares'e (1999) göre, öğretmenlerin öğretim yeterliliklerine dair algıları ve davranışları, kendi öğretim yetenekleri konusundaki inançlarına bağlı olarak şekillenmektedir. Bu bağlamda, bir eğitim ortamındaki kolektif öğretmen yeterliliği, öğretmenlerin fakültenin birleşik çabalarının öğrencilere nasıl fayda sağlayacağına dair inançlarını içermektedir (Hoy, Woolfolk-Hoy ve Goddard, 2000). Savolainen ve ark. (2020), öğretmenlerin öz-yeterlilik algılarının zaman içinde olumlu yönde değiştiğini keşfederken, Tezera ve Bekele (2021) ile Malinen (2013) bakış açılarının, öz yeterliliğin davranışlar üzerindeki etkisini modüle edebileceğini öne sürmüşlerdir.

Diğer yandan, çeşitli çalışmalar öğretmenlerin öz-yeterlilikleri ile çok kültürlü eğitime ilişkin algıları arasında pozitif bir ilişki olduğunu belirtmektedir (Akçaoğlu ve Kayiş, 2021; Tezera ve Bekele, 2021). Ancak, bu ilişkinin tam doğası hala tam olarak anlaşılamamıştır (Buzzai, 2023). Akçaoğlu ve Kayiş (2021) tarafından yapılan bir çalışma, öğretmenlerin kültürlerarası eğitim görüşleri ile bu eğitimin etkili olduğuna inançları arasında güçlü bir ilişki bulmuştur. Öğretmenlerin çok kültürlü eğitim ve öğretim tekniklerine ilişkin algıları, öz-yeterlik algılarından etkilenmektedir. Bu bulgu, öğretmen yetiştirme programlarında etkililiği ve algıyı aynı anda geliştirmeye yönelik odaklı müdahalelerin gerekliliğini vurgulamaktadır.

Erken çocukluk dönemi öğretmen adaylarının sınıf düzeyine göre çok kültürlü algı ve yeterlilikleri

Mevcut çalışma, erken çocukluk dönemi'nin birinci ve dördüncü sınıf öğrencileri arasında algı ve MES puanları açısından anlamlı bir farklılık olmadığını ortaya koymaktadır. Bu durum, erken çocukluk dönemi öğretmen adaylarının akademik kıdeme rağmen hemen hemen aynı düzeyde algı ve çok kültürlü yeterlik sergilediklerini göstermektedir. Bu bulgu, öğretmen yetiştirme müfredatlarında çok kültürlü eğitime ilişkin teorik derslerin yanı sıra uygulamalı çalışmalara da yer verilmesinin önemini vurgulamaktadır. Bu sonuç, literatürdeki bazı çalışmaların doğrultusunda ortaya çıkmıştır (Akkaya vd., 2018; Bekir ve Bayraktar, 2018; Göküş, 2020; Güngör vd., 2018; Nadelson vd., 2012). Peköz ve Gürşimşek (2018) yaptıkları çalışmada, öğretmen adaylarının çok kültürlülük algılarının sınıf düzeylerine göre anlamlı bir farklılık göstermediği sonucuna varmışlardır. Bu alandaki çalışmaların öğretmen adaylarının tüm üniversite yıllarını ve deneyimlerini kapsayacak şekilde yapılması gerektiğini, üniversitede alınan eğitimin öğretmen adaylarının algılarında herhangi bir farklılığa neden olup olmadığının ayrıntılı olarak anlaşılması gerektiğini vurgulamışlardır.

Ancak önceki sonuçlar, Çalışkan ve Gençer'in (2016) araştırma sonuçlarıyla örtüşmemektedir. Çalışkan ve Gençer'in (2016) çalışmasında, öğretmen adaylarının çok kültürlü eğitime yönelik algı düzeylerinde sınıf düzeylerine göre anlamlı bir farklılık bulunmuştur. Bu sonuçlara göre, birinci ve dördüncü sınıflar arasında, ikinci ve dördüncü sınıflar arasında ise dördüncü sınıflar lehine anlamlı bir fark olduğu

tespit edilmiştir. Bu bağlamda, öğretmen adaylarının sınıf düzeyleri arttıkça algı düzeylerinin de olumlu yönde arttığı söylenmektedir. Benzer şekilde, Aksoy ve Aksoy (2007) öğretmen adayları üzerinde yaptıkları çalışmada birinci ve dördüncü sınıf öğrencileri arasında kültürel farklılıklara yönelik bakış açılarında anlamlı farklılıklar olduğunu bulmuşlardır. Akın'ın (2016) birinci ve dördüncü sınıf öğrencileri arasında anlamlı bir fark olduğunu belirttiği araştırmasında da öğretmen adaylarının sınıf düzeylerinin arttığı ve çok kültürlü duyarlılık düzeylerinin de arttığı görülmüştür. Yılmaz ve Gökçen (2013), dört yüzden fazla öğretmen adayı arasında 3. ve 4. sınıf öğrencilerinin çok kültürlülük anlayışlarının 1. ve 2. sınıf öğrencilerine göre daha yüksek olduğunu ancak anlamlı bir fark olmadığını bulmuşlardır. Bakır (2020) ise sınıf değişkenine göre çok kültürlü öz-yeterlik puan ortalamalarında birinci sınıfa devam eden katılımcılar lehine anlamlı bir farklılık bulmuştur. Benzer şekilde, Şahin ve Kılınç (2016) tarafından öğretmen adaylarının çok kültürlü kişilik düzeylerine ilişkin görüşlerinin belirlenmesi amacıyla yapılan çalışmada da sınıf değişkenine göre kültürel empati alt boyutunda birinci sınıf öğrencileri lehine anlamlı farklılıklar bulunmuştur.

Wahyudiati ve diğerleri tarafından önerilen bir araştırmaya göre, öğretmen adaylarının çok kültürlü eğitime'e yönelik görüşleri ve öğrenme deneyimleri, sınıf düzeylerine göre değişen öz-yeterliklerindeki farklılıklar tarafından şekillenmektedir (2020). Zamanla biriken çeşitli öğrenme deneyimlerinin sınıf düzeyindeki öz-yeterlik yargılarında farklılıklara neden olduğunu belirtmişlerdir. Ayrıca, öğrenme deneyimleri, öz-yeterlik ve algıda sınıf düzeylerine göre gözlenen farklılıklar, öğrencilerin yükseköğretim düzeyinde akademik ilerlemelerini sağlamanın ne kadar önemli olduğunu vurgulamaktadır. Yaratıcılığı ve işbirlikçi öğrenmeyi teşvik etmek amacıyla, yükseköğretim kurumlarının aynı zamanda öğretim üyelerine çok kültürlü eğitim öğrenme deneyimini oluşturma, uygulamaya koyma ve değerlendirme konusunda yardımcı olmaları teşvik edilmektedir. Öğretmen eğitimi sırasında çok kültürlü eğitim derslerinde eğitim sürecinin iyileştirilmesinin gerekliliğini vurgulamaktadır ve bu durum öğretmen adaylarının çok kültürlülük konusunda yeterli eğitim almamış olma ihtimali ile açıklanmaktadır (Wahyudiati vd., 2020).

Bu çalışmanın sonuçları, öğretmen adaylarının çok kültürlülük hakkındaki inançlarının ve çok kültürlü bir ortamda öz-yeterlik algılarının, sınıf düzeylerine göre

anlamlı düzeyde karşılaştırılabilir olmadığını göstermektedir. Bu durum, eğitim programlarındaki kusurları öne çıkarmakta ve çok kültürlü eğitimdeki daha önemli gelişmeleri yansıtmaktadır. Sonuçlar, tüm sınıf seviyelerinde ilerlemeci ve kapsayıcı bir müfredat oluşturmanın, eğitimde eşit farkındalık ve yeterliliği garanti altına almak için önemli olduğunu vurgulamaktadır. Farklı topluluklara yönelik etkili öğretmen yetiştirme programlarının herkes için bir çerçeve, öğrenilen bilgilerin uygulanması için bir uygulama ve modelleri geliştirmeye yönelik bir program içerdiği ifade edilmiştir (Sleeter, 2001; Smith, 2009). Bu hedeflere ulaşmak için, yükseköğretim kurumlarının çok kültürlü eğitimi entegre etmeye ve öğretmen adaylarını çeşitli sınıflarda başarılı bir şekilde öğretebilmeleri için donatmaya yönelik çabalarını artırmaları önemlidir.

Erken çocukluk dönemi öğretmen adaylarının yaşadıkları ve doğdukları yerin kültürel yapısına göre çok kültürlü algı ve yeterlilikleri

Çalışma, katılımcıların doğdukları ve şu anda yaşadıkları yerin kültürel baskınlığına bağlı olarak çok kültürlü eğitim puanlarında algılanan önemli bir farklılık olduğunu göstermiştir. Bu bulgu, önceki literatürde benzer sonuçlar elde eden çalışmaları desteklemektedir (Bulut ve Başbay, 2014; Çoban vd., 2010; Han vd., 2015; Özözen Danacı vd., 2016; Titrek vd., 2016; Yazıcı vd., 2009). Onur Sezer & Bağçeli Kahraman'ın (2017) çalışması hem sınıf hem de erken çocukluk dönemi öğretmen adaylarının büyüdükleri yerin algı düzeyleri arasında anlamlı bir farklılık bulamamıştır. Bu çalışmanın önemi, memleket ve ikametgâh konusunda tek egemen kültürün desteklenmesiydi. Yani, memleketinde tek hâkim kültür olduğunu belirten katılımcıların algısı, memleketinde iki veya daha fazla hakim kültür olduğunu belirtenlere göre daha yüksek çıkmıştır. Aynı şekilde, hâkim bir kültür tarafından kuşatıldığını ifade eden katılımcılar, kendilerini iki veya daha fazla hakim kültürün çevrelediğini söyleyenlere göre daha yüksek puanlar almıştır.

Peköz ve Gürşimşek'in (2018) araştırması, öğretmen adaylarının çokkültürlülüğe ilişkin algı puanlarının yaşadıkları yere göre anlamlı bir farklılık gösterdiğini ortaya koymaktadır. Köyde yaşayan katılımcıların algı puanlarının il ve kasabada yaşayanlara göre daha yüksek olduğu belirlenmiştir. Bu bulgu, yaşam deneyimlerinin

çok kültürlülük algısı üzerinde etkili olduğunu göstermektedir. Özellikle, köyde yaşayan öğretmen adaylarının farklı kültürlere açık olma eğiliminde olduklarını ve kültürel çeşitliliğe daha iyi uyum sağlayabildiklerini göstermektedir.

Ayrıca, öğretmen adaylarının doğdukları bölgeye göre çok kültürlü eğitim algılarının farklılık gösterdiğini belirten birçok çalışma bulunmaktadır (Göküş, 2020; Koçak ve Özdemir, 2015; Titrek vd., 2009). Örneğin, Göküş'ün (2020) çalışmasına göre, Güneydoğu Anadolu ve Doğu Anadolu bölgelerinde doğan öğretmen adayları, Akdeniz ve İç Anadolu bölgelerine göre daha olumlu algı ölçeği puanlarına sahiptir. Bu durum, öğretmen eğitiminin bölgesel farklılıkları ne kadar etkilediğini göstermektedir.

Öte yandan, öğretmen adaylarının yaşadıkları yerin kültürel yapısının özellikle çok kültürlü eğitim algılarına etki ettiği gözlemlenmiştir (Yazıcı vd., 2009; Bulut ve Başbay, 2014). Bulut ve Başbay'ın (2014) araştırmasına göre, yaşamlarının büyük bir kısmını ilçelerde, şehirlerde ve büyükşehirlerde geçiren öğretmenlerin çok kültürlü eğitime yönelik yeterlik algıları, kasaba ve köylerde yetişen öğretmenlere göre daha olumlu değerlendirmeler içermektedir.

Mevcut çalışma, kültürel baskınlığın, öğretmen adaylarının çok kültürlü eğitim algılarına yönelik önemli bir değişken olduğunu ortaya koymaktadır. Bu, öğretmen yetiştirme programlarının, özellikle öğrencilerin büyüdükleri ve şu anda yaşadıkları yerin kültürel özelliklerini dikkate alarak, çok kültürlü eğitim konusunda daha etkili stratejiler geliştirmeleri gerektiğini göstermektedir. Ayrıca, öğretmen adaylarının bu konudaki algıları üzerine etkisi olan diğer faktörleri anlamak ve bu faktörleri dikkate alarak eğitim programlarını zenginleştirmek, çok kültürlü eğitimin başarılı bir şekilde uygulanması için önemlidir.

Erken çocukluk dönemi öğretmen adaylarının çok kültürlü ders almalarına göre çok kültürlü algı ve yeterlilikleri

Bu çalışmada, çok kültürlü eğitim dersi alan öğrenciler ile almayan öğrenciler arasında anlamlı bir fark tespit edilememiştir. Dersi alan öğrenciler, "Çeşitlilik

Deneyimleri" alanında biraz daha yüksek puan almış olsalar da genel tablo, anlamlı bir ilişkiye işaret etmemektedir.

Çalışma sonuçları, literatürde çokkültürlülükle ilgili ders almanın öğrenci görüşleri ve deneyimleri üzerindeki etkisi konusunda çeşitli bulgulara işaret etmektedir. Örneğin, Erbaş (2023) çalışmasında, "Çok Kültürlü Eğitim" dersini alan öğretmen adaylarının çok kültürlü eğitime yönelik olumlu bir bakış açısına sahip olduklarını belirtmiştir. Szabo ve Anderson (2009) tarafından yapılan araştırmada, çok kültürlü eğitim dersi alan öğretmen adaylarının algılarının ders öncesine göre geliştiği bulunmuştur.

Ancak, bu çalışmanın sonuçları bazı önceki çalışmalarla tutarsızlık göstermektedir. Örneğin, Moumin (2019) tarafından yürütülen bir çalışmada, erken çocukluk dönemi öğretmen adaylarının çok kültürlülük ile ilgili ders almalarına rağmen puanlarının anlamlı bir farklılık göstermediği belirlenmiştir. Bu durum, öğretmen yetiştirme programlarında çok kültürlü eğitimin yaygınlaştırılmasının ne kadar önemli olduğunu ve ders içeriği ile etkililiğinin daha fazla araştırılması gerektiğini göstermektedir.

Ayrıca, çalışma sonuçları Peköz ve Gürşimşek (2018) ile benzerlik göstermektedir. Bu araştırmada, öğretmen adaylarının çok kültürlülük dersine katılıp katılmamalarına göre çok kültürlülük algıları arasında anlamlı bir farklılık olmadığı belirlenmiştir. Bu durum, ders almanın tek başına öğrenci algısı üzerinde belirleyici bir etkiye sahip olmadığını düşündürmektedir.

Sonuç olarak, bu çalışma öğretmen adaylarının çok kültürlü eğitime yönelik ders almanın öğrenci görüşleri üzerindeki etkisini değerlendirmiştir. Ancak, ders alanların sayısının sınırlı olması ve genel sonuçların incelikli bir ilişkiyi göstermesi, bu konuda daha fazla araştırma yapılmasının gerekliliğini ortaya koymaktadır. Ayrıca, çok kültürlü eğitim derslerinin içeriği, süresi ve etkililiği üzerine daha fazla araştırma yapılması, bu derslerin erken çocukluk dönemi öğretmen adaylarının algısı ve yeterliliği üzerindeki etkisini daha iyi anlamamıza yardımcı olabilir.

Öneriler

Öneriler, çok kültürlü öğretmen yetiştirme programlarının düzenlenmesi, alandaki standartların arttırılması ve karar vericilere yasal başvurular konusunda şu başlıklar altında incelenebilir:

Çok Kültürlü Öğretmen Yetiştirme Programlarının Düzenlenmesi:

Çok kültürlü eğitim konusundaki olumlu bakış açılarını içeren bir eğitim sistemi oluşturularak, öğretmen adaylarının yapılandırmacı bakış açılarına destek olunmalıdır. Öğretmen yetiştirme programlarında çok kültürlü eğitim konusundaki dersler zorunlu hale getirilmeli ve öğrencilere çeşitli kültürleri tanıma fırsatı sunulmalıdır.

Çalışmalardaki Standartların ve Sayısının Arttırılması:

Çok kültürlü eğitim yeterliklerine yönelik standartların belirlenmesi ve bu standartlara uygun öğretmen yetiştirme programları geliştirilmesi için daha fazla araştırma ve çalışma yapılmalıdır. Öğretmen yeterlilikleri ve bakış açısının çok kültürlü eğitime etkilerini derinlemesine anlamak için nitel ve nicel araştırmaların birleştirilmesini önerilmektedir.

Karar Vericilere Yasal Başvuru Konusunda Tavsiyeler:

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