RESEARCH ARTICLE / ARAŞTIRMA MAKALESİ

# Multicultiralism and Multicultural Education in the Eyes of Teachers and Directors at Primary Schools[1]

## İlkokullarda Görev Yapan Öğretmenler ve Yöneticilerin Gözünden Çok Kültürlülük ve Çok Kültürlü Eğitim

### Fatih Mehmet CİĞERCİ[2]

**Abstract**

The aim of this study is to analyze the opinions of the teachers and school directors at primary schools on multiculturalism and multicultural education. The participants participated in Erasmu+ Project titled "We are Fingers of the Same Hand Project" and work in a multicultural setting. The data collected by interviews with the participants were analyzed with content analysis. The opinions of the participants were collected under three themes with eleven categories. According to results of the study, the themes of multiculturalism, multicultural education, and recommendations for multicultural education were obtained. It was found that they defined multiculturalism based on the concepts of values, religion, politics, affective orientations, communication, individual disabilities and culture. As to multicultural education, the participants defined it based on some concepts such as "educational environment", "wealth" and equal "opportunities". Finally, it was also found out that for multicultural education, the participants put some recommendations forward for students, parents, teachers, school directors, and Ministry and policymakers.

**Keywords:** Multiculturalism, multicultural education, teachers and school directors.

**Öz**

Bu çalışmanın amacı, ilkokullarda görev yapan öğretmen ve yöneticilerin çok kültürlülük ve çok kültürlü eğitime yönelik görüşlerini incelemektir. Araştırmanın katılımcıları Erasmus+ kapsamında "Aynı Elin Parmaklarıyız" projesine katılmış ve çok kültürlü bir ortamda görev yapmaktadırlar. Görüşme yöntemiyle toplanan veriler içeriz analizi yöntemiyle analiz edilmiştir. Katılımcıların görüşleri on bir kategoriden oluşan üç tema altında toplanmıştır. Araştırmadan elde edilen verilere göre, üç tema; çok kültürlülük, çok kültürlü eğitim ve çok kültürlü eğitime yönelik öneriler olarak belirlenmiştir. Araştırmada katılımcıların çok kültürlülüğü; değerler, din, siyaset, iletişim, bireysel engeller, kültür kavramlarına dayalı olarak tanımladıkları belirlenmiştir. Katılımcılar çok kültürlü eğitimi; "eğitim ortamı", "zenginlik ve eşit imkanlar" kavramlarına dayalı olarak tanımlamışlardır. Ayrıca, katılımcılar çok kültürlü eğitim bağlamında öğrencilere, ailelere, öğretmenlere, okul yöneticilerine, Bakanlık ve politikacılara yönelik öneriler sunmuşlardır.

**Anahtar Kelimeler:** Çok kültürlülük, çok kültürlü eğitim, öğretmenler ve okul yöneticileri.

---

[2] Dr. Öğr. Üyesi, Harran Üniversitesi, Eğitim Fakültesi, Temel Eğitim Bölümü, Sınıf Eğitimi ABD, fatihcigerci@gmail.com

## 1. Introduction

Culture can be defined as beliefs, knowledge, values, habits and attitudes which are formed by individuals' interactions with each other and their environment and all these have an effect thorough the whole life and are inherited from generation to generation via socialization (Ertürk, 1998; Yakışır, 2009). It can also be defined as values, beliefs and thoughts which are transmitted to future generations without any change by ethnic, religious and/or social groups. However, the groups existing in a society may show cultural patterns due to such reasons as the region where the groups live, their common background, economic fields of occupation, socio-economic conditions (Cırık, 2008). Such patterns and differences bring about the term multiculturalism which simply means that different cultures, ethnics, social groups with different religions, customs and languages coexist as whole.

Multiculturalism means the recognition of age, social class, ethnicity, language, religion, sexual orientation, education, disability other cultural dimensions (APA, 2002). It can also be regarded as the coexisting and living of various cultures with their own cultural features in harmony with other (Yılmaz, 2011). Multiculturalism first appeared in the 1960s and early 1970s in Canada where there was a clash of French and English communities. The use of the tem in the USA, however, dates back to Civil Rights movements in the 1960s (Kolodi, 2004). In a statement to the House of Commons, multiculturalism was announced as an official government policy to resolve the clash between two groups, English and French. According to a report by Royal Commission on bilingualism and biculturalism, it was recommended that minority groups should be given greater recognition and support in preserving their cultures, assistance to immigrants learning French or English, assistance to cultural groups to develop and overcome any barriers for full participation in society (Canadian Museum of Immigration, 2020).

In multicultural societies, the cultural varieties should be regarded as richness and a milestone of social unity rather than as a discrimination or alienation. In other words, a multicultural understanding means valuing and sustaining the variety. Multiculturalism has two dimensions (Başbay and Bektaş, 2009). The first dimension focuses on the living of people from different ethnicities and cultures together. The second one is the regulation of social relations of different ethnic and cultural groups in a society, which also means valuing multiculturalism. Relying on these dimensions, multiculturalism has some certain principles such as recognition of cultural differences, providing social equity and social unity (Morkoç, 2019). Turkey has all the makings of multicultural country whose population is composed of many different cultures and ethnic identities such as Turkish, Arab, Kurdish, Caucasian, Asian Turks, Roman, Balkans, etc.

The idea and understanding of multiculturalism, which has been much-debated issue, has its effect on education as in many other fields. The term multicultural education has been defined in

various ways. It is defined by Banks (2010) as an educational reform ensuring equality for all students in education regardless of any differences generating from race, age, language, religion, gender, social class, etc. Parekh (2002) defines the term as an educational setting where students recognize, embrace and internalize cultural diversity; namely, where they inherent plurality of the world--the plurality of systems, belief, ways of life, cultures. The common points of the definitions of multicultural education in the literature are that they focus on individual differences, recognition of cultural diversities, providing equal educational opportunities to all students regardless of their differences with the aim of directing them to gain academic achievement and various skills, providing an setting where students will be able learn and have knowledge on the history, features, structures of different cultures (Banks, 2010; Başbay and Kagıncı, 2011; Bennet, Niggle and Stage, 1990; Gay, 1994; Parekh, 2002).

Banks (as cited in Hark Söylemez, 2017) identified five dimensions of multicultural education which are all conceptually distinct but are interrelated in practice: (i) content integration; (ii) the knowledge construction process; (iii) prejudice reduction; (iv) an equity pedagogy; and (v) an empowering school culture and social structure. Content integration deals with teachers' use of examples and content from different cultures to explain and clarify key concepts, principles, theories etc in their own subject area. In the dimension of knowledge construction process, teachers guide students to investigate, understand and construct their knowledge about different cultures. The third-dimension teachers help students not to develop prejudice against any cultures or social groups and help them to develop positive and democratic attitudes towards multiculturalism. At this dimension, if students are directed to be cooperative and experience equal status, as claimed by Allport (1954), the prejudice can be reduced. The fourth dimension focuses on the fact that through an equity pedagogy, teachers facilitate academic achievement of all students regardless of their cultural or ethnic backgrounds. For the last dimension, it is important to provide students with a school culture and organization where students with different ethnicity or cultures experience equality.

When the aims, principles and dimensions of multicultural education is considered, teachers have the most important mission to create and put a multicultural environment into action effectively. Teachers in a multicultural classroom setting should personally show that they recognize, respect and embrace any differences on culture, social status, age, race, gender, language, religion etc and they should also do their best to build the same understanding, toleration, attitude and behaviors among their students (Aydın, 2013; Gay, 1994; Sinagatullin, 2003).

In the literature, it is possible to see many studies on the experiences, perceptions, opinions, attitudes, competencies and suggestions of teacher candidates, teachers and school directors on multicultural education (Aslan & Aybek, 2018; Başarır, 2012; Başbay & Bektaş, 2009; Başbay, Kağıncı & Sarsar, 2013; Coşkun, 2012; Çalışkan & Gencer, 2016; Çoban, Karaman and Doğan, 2010; Demir & Başarır, 2013; Erbaş, 2019; Esen, 2009; Gürel, 2013; Hark Söylemez, 2017; Kaba, 2019; Karaçam and Canan, 2012; Karakaş & Erbaş, 2018; Morkoç, 2019; Özdemir & Dil, 2013; Polat

2009, 2012; Ünlü & Örten, 2013;Yazıcı, Başol & Toprak, 2009) . Besides, there are also other studies on what cultural views, understanding and features 21st century teachers should have on multicultural education (Cogan and Pederson 2001; Spiecker and Steutel, 2001).

This study was carried out under the Erasmus + project titled "We are Fingers of the Same Hand". 12 teachers working in two primary schools and one secondary school in Viranşehir distict of Şanlıurfa province participated in the project. There are different cultures and ethnic groups in the district. Therefore, there are students and teachers from different backgrounds in the schools. However, in this richness, some problems are may be experienced due to the fact that students are influenced by the customs, traditions and values of their own cultures and such an influence may lead students to develop prejudice against the cultures other than theirs and result in conflicts, alienation, dissociation, etc. In addition, both school directors and teachers may fall behind turning this cultural richness into an advantage and creating an educational environment in this direction. Such conditions may also cause students to develop negative attitudes towards their peers, teachers, school environment and education. With this project, it is aimed to increase teachers' competency on organizing multicultural education in their own schools and classes, by which they will also perform positive steps towards raising open-minded, tolerant students who are compatible with each other and their teachers and who regard multicultural environment in their school and city as a richness.

The purpose of this study is to analyze the opinions of teachers and directors at the primary schools, who participated in the project.

## 2. METHOD

### 2.1. Research Design

In this study, the researcher tries to examine the opinions of the participants on the concepts of multiculturalism and multicultural education as a phenomenon depending on their experiences on the concepts. Therefore, the study was conducted by using phenomenological design, which is a qualitative method. In phenomological studies, lived experiences of a particular group are focused and the aim is to arrive at a description of the nature of the particular phenomenon by conducting interviews with the group member who have first-hand knowledge of an experience, event or situation. During the interviews, the attempt is to get answers for such questions as; What have the group members experienced with related to the phenomenon to be studied? and What types of contexts or situations have affected group members' experiences of the phenomenon? (Creswell, 2013).

### 2.2. Participants

In the Erasmus+ project, 12 teachers from two primary schools and one secondary school took place. However, the participants of this study were determined with purposeful sampling and the criterion was that the participants are those working in primary schools. As a result, the participant

group is composed 4 primary school teachers, 2 primary school directors 2 English teacher and 1 guidance teacher who participated in the Erasmus+ project. The schools where the participants work are in Viranşehir, a town of Şanlıurfa province in the eastern part of Turkey, the population of which is composed of Turks, Kurds and Arabs. As the town and city is a neighbor of Syria, there are lots of Syrian refugees living there. Therefore, the students of these schools are from all these four ethnicities. The demographic information of the participants are presented in Table 1.

**Table 1.** Demographic Information of The Participants

| The number of the participants | The fields of the participants | Gender | Age |
|:---:|:---:|:---:|:---:|
| 1 | Primary School Teacher-Administrator | Male | 55 |
| 2 | Primary School Teacher-Administrator | Male | 54 |
| 3 | Primary School Teacher | Male | 58 |
| 4 | Primary School Teacher | Male | 37 |
| 5 | Primary School Teacher | Female | 27 |
| 6 | Primary School Teacher | Female | 27 |
| 7 | English Teacher | Female | 28 |
| 8 | Guidance Teacher | Male | 32 |

As seen in Table 1, five of he participants are males, while three are females and the ages of the participants range from 27 to 58. While three of the participants are from Mediterranean Region, one is from Western Region and the four of the participants are Southeastern Anatolia Region, three of whom are from Viransehir town, where the study and the project was held. As mentioned earlier, the students who attend the primary schools in the project are from different cultures; likewise, the participants being from different regions of the country are also a part of multicultural environment.

### 2.3. Data Collection Tool

For the main and sub-aims of this study, two forms were used as the data collection tools. The first one required participants to fill demographic information regarding their field, age, gender, origin (see Table 1). The second one was semi-structured interview form prepared by the research. The questions to be asked to the participants in this form were determined following a detailed analysis of literature on multiculturalism and multicultural education. Later, the for getting the opinions of the experts, the form was submitted to three academic staff members working at Faculty of Education at Harran University. The number of the questions in the form consisted of 3 main questions including sub questions under each one. The questions that were asked to the participants during the interviews are as follows:

*1) What does multiculturalism mean to you?*

*2) What does multicultural education mean to you?*

   *- What do you do to organize a multicultural education setting in your classes?*

*- What are the advantages of multicultural education (if any)?*

*- What are the disadvantages of multicultural education (if any?*

*- What difficulties do you experience in a multicultural education setting?*

*3) What do you think about the project you participated in?*

*- What are your experiences during your visit to a multicultural country?*

*- What professional benefits do you think you obtained from the project (if any)?*

The participants were all informed about the interview and they voluntarily supported the research. The interviews were made in Viranşehir in an office preferred by the participants. Each participant was interviewed separately, and the interviews were all recorded with a voice recorder.

### 2.4. Data Analysis

Before the analysis of the data in the study. the participants were named between P1-P8. The data obtained in the research process was subjected to content analysis and brought together with certain themes and categories related to multiculturalism and multicultural education were determined.

The categories under the themes and examples of these categories are expressed in tables with their descriptions. During this application, the opinions expressed by the teachers were examined by an outside researcher. For reliability, the formula by Miles and Hıberman was used and the consensus rate between the two encoders was calculated as .94

### 3. Findings

The data obtained through the interview were evaluated under three themes within the framework of the sub-problems of the research. Depending on the data analysis, three themes and eleven categories were obtained. The three main themes and related categories are presented Table 2.

**Table 2 .** Themes and Categories

| Themes | Categories |
|---|---|
| 1. Multiculturalism | 1.1. Teachers' perspectives on multiculturalism |
| 2. Multicultural Education | 2.1. Teachers' definition of multicultural education |
| | 2.2. Multicultural learning environments designed by teachers |
| | 2.3. Problems faced by teachers in multicultural learning environments |
| | 2.4. Advantages of multicultural education |
| | 2.5. Disadvantages of multicultural education |
| 3. Recommendations for Multicultural Education | 3.1. Recommendations for students |
| | 3.2. Recommendations for teachers |
| | 3.3. Recommendations for school directors |
| | 3.4. Recommendations for families |
| | 3.5. Recommendations for the Ministry and policymakers |

### 3.1. Findings on the Theme of Multiculturalism

Teachers were asked to define multiculturalism in the interviews to determine their opinions about multiculturalism. A category was created by analyzing the definitions of teachers of multiculturalism.

#### *Teachers' perspectives on multiculturalism*

When the definitions of teachers about multiculturalism were analyzed, their perspectives on multiculturalism were revealed. While teachers defined multiculturalism, they defined it based on the concepts of *values, religion, politics, affective orientations, communication, individual disabilities* and *culture*. These concepts are concrete indicators of what teachers understand of multiculturalism. For example, the P3, who emphasized the values while defining multiculturalism stated "*It is called multiculturalism that different cultures live together with tolerance. There should be love, respect, empathy, tolerance, cultural accumulation and sustainability in the basic structure of multiculturalism. These concepts form the strongest parts of a nested mosaic. They affect each other and are affected by each other.* However, while defining multiculturalism, P1 dealt with the subject form the aspect of migration by saying *"Multiculturalism means a society which is composed of different cultural, sociological and ethnic groups of people. When it comes to multiculturalism, the concept of migration appears to me most clearly, because the multiculturalism is a situation that occurs with migration".* The reason why the participant used the term "migration" to describe multiculturalism may be due to the fact that the city hosts thousands of Syrian refugees. One of the participants (P8) gave a description of multiculturalism which is so close the one by APA (2012). *"Multiculturalism is a multi-dimensional concept that includes race, ethnicity, language, sexual orientation, gender, age, handicap, social class, religion and other cultural dimensions".* The description shows clearly that the participant made a clear description of multiculturalism by grounding it on the description of culture.

### 3. 2. Findings on the Theme of Multicultural Education

Several questions were asked to the teachers in order to determine their opinions about multicultural education. When the teachers' responses to the questions were analyzed, it was observed that five different categories were formed. These categories are described in order below:

#### *Teachers' definition of multicultural education*

The definitions of teachers regarding multicultural education were analyzed and their perspectives on multicultural education were revealed. While teachers defined multicultural education, they defined it based on "educational environment", "wealth" and equal "opportunities". These concepts are concrete indicators of how participants perceive multicultural education. For example, the P6, who emphasized equality of opportunity when defining multicultural education, made the following definition:"*It is a total education policy, which is sensitive to different cultures, is against raising a single type of individual in education, respects the cultural difference of each individual, and provides*

*individuals with the opportunity to develop equally."* This definition fits the definition made in the literature, which emphasizes that multicultural education is an educational reform ensuring equality for all students in education regardless of any differences generating from race, age, language, religion, gender, social class, etc. (Banks, 2010). Another participant (P4) perceives multicultural education as a great richness and says *"If multiculturalism can be evaluated correctly in education, there may be a great wealth. The recognition of different world views by others is a great opportunity for training participants to broaden their horizons. It is an unavoidable opportunity if there are no compliance problems."*

### Multicultural learning environments designed by teachers

The responses of the teachers to the questions that were asked to determine what kind of learning environment they organize in a multicultural environment were analyzed. According to the findings obtained, teachers stated that while creating such a learning environment, they did guidance studies, used different "teaching methods and techniques", and designed "material", and also found themselves in negative situations in creating a multicultural learning environment. P5, who used different teaching methods and techniques for a multicultural learning setting, and P4, who stated that negative situations occur while organizing a multicultural learning setting, made the following explanations:

> *For example, I apply the six-hat thinking model. In this way, I discover different perspectives and different cultural tastes. This way, our communication with each other is increasing in our classroom.* (P5)

> *Since there is a high tendency of conflict in my educational environment, I cannot make use of the differences between cultures.* (P4)

Considering the statements of the participants, it can be said that they try to use different methods, techniques and materials to enrich the setting, but they may still face some problems.

### Problems faced by teachers in multicultural learning environment

According to the findings obtained, it was observed that four teachers emphasized that they have problems such as communication and "adaptation problems", "conflicts", "crowded classrooms", and "students' sense of belonging to their own culture or ethnicity and rejecting multicultural environment". Explaining the problems faced in multicultural learning environments with an emphasis on adaptation problems in terms of rejecting the sense of being in a multicultural environment, P8 said *"I face problems such as exclusion and marginalizing. For this, I enable students to develop empathy. I make students think about what they would feel if they were in their friends' place, and I sometimes make drama activities and empathize with them."* Another participant (P3) focused on the problems caused by thousands of Syrians' immigration to the city and stated *"What makes it difficult to organize multicultural education environment is the Syrian refugees. They have difficulty in adapting to new country, new culture, even I can say new cultures because Viransehir and our school is a multicultural school. As I said these Syrian students have adaptation problems, language problems, and education is not a priority in their lives, so they*

*cause problems in schools and classrooms. I experience difficulties at this point because the other students in the class fall in conflicts with the Syrian students and for example they don't want to do activities with them in group works, etc."* In fact, it can be seen that this participant mentioned about various problems experienced in multicultural education.

### *Advantages of multicultural education*

Although some of the participants stated that they had difficulties, four of them believe that multicultural education has some certain advantages. According to the findings obtained, while the teachers explained the advantages of multicultural education, they emphasized the concepts of "empathy", "value acquisition", "socialization" and "professional development". For example P7 emphasized the empathy concept and made the following statement: "*It enables individuals to establish a comfortable, empathetic communication to other individuals with differences. They learn to live in harmony in a multicultural environment. Cultural awareness is created, and prejudices are broken. Students learn equality and sharing, it is always advantageous to combine with other cultures".* In terms of professional development, P1 was of the opinion that *"disadvantaged situations can turn into advantageous situations, if the readiness of educational environments to this situation and the readiness of teachers are at a good level. It will enrich the teacher in terms of learning and developing different materials in the classroom environment and different ways of presentation. The result of the interaction of different cultures with each other will be effective for professional development. It will also contribute to the development of individuals' tolerance value."*

### *Disadvantages of multicultural education*

The responses of the teachers to the questions posed in order to determine their thoughts on the disadvantages of multicultural education were analyzed. According to the findings obtained, three teachers emphasized the concept of "incompatibility" while explaining the disadvantages of multicultural education. While explaining the disadvantages of multicultural education, P8 stated "C*onflicts may occur. Language problems can be overcome later. The adaptation process of different cultures can be long. Language development gets later. There may be problems in adapting to the social environment. It may be difficult to adapt to the costume of the region where they live. Due to their physical properties, they may experience the problem of closure."*

### 3.3. Findings on the Theme of Recommendations for Multicultural Education

During the interview, one question was asked to the teachers in order to determine their suggestions for multicultural education. When the answers given by the teachers to the question were analyzed, it was seen that six different categories were formed. These categories are described in order below:

### *Recommendations for students*

The answers given by the teachers to the question posed to determine their suggestions for multicultural education were analyzed. According to the findings obtained, the teachers' suggestions

are directed towards the common stakeholders of education. While explaining their suggestions for students, the participants emphasized the concepts of "environment" and "inclusion". While explaining the suggestion they brought for students, the P1 emphasized the concept of environment and made a statement as "*Tolerance environments, where students will get to know each other better, should be created. It seems like this our or school directors' duty. Yes, but here our students are primary school children and I believe that children can create this environment easier than adolescents or adults. We, as teachers, help them, but the main mission is on our students.*"

### Recommendations for teachers

According to the findings obtained, the participants, especially the two school directors put some suggestions forward for teachers. While explaining their suggestions for teachers, they emphasized the use of "vocational training" and "different teaching methods and techniques." For instance, P2 who emphasized vocational education while explaining their suggestion for teachers made a statement as "*The key point here is the teacher. So, when you look at it, if the teacher cannot adapt himself to that culture, he really has a hard time controlling the children. Therefore, the teacher should prepare himself academically and psychologically in multicultural classrooms. He needs to develop himself in terms of preparing and adapting materials.*"

### Recommendations for school directors

According to the findings obtained, the teachers had some suggestions for the school directors' by focusing on "school environment design", "parent-school association" and "social activities" for a multicultural school setting. While explaining their suggestion for school directors, P2, who emphasized the design of the school environment made a statement as "*Creating spaces to appeal to all differences.*", while P1 focused on directors' duty on establishing healthy and good relations with the parents from all cultures and gathering them in meetings or activities together. She said "*The school directors have a great mission to build bridges between the parents and schools. If the directors can bring parents from different cultures together in meetings or social activities, this will be good model for the students. By this way, we will be able to say to the students "look your parents are here with us and with you. It does not matter what culture or ethnicity you belong to.*"

### Recommendations for parents

According to the data analysis, it was observed that one participant also gave recommendation for parents and emphasized awareness raising activities. P5 emphasized the awareness raising activities while explaining the suggestion he brought for the families and made a statement as "*Parents must first get rid of their prejudices about multiculturalism. To do this, they need to prevent themselves from perceiving different cultures as a threat, both through mosques and associations*".

### *Recommendations for the Ministry and policy-makers.*

As one of the most important stakeholders, the Ministry of National Education and policy-makers were mentioned by the participants and they put some suggestions forward for the Ministry. According to the findings obtained, the teachers' suggestions are directed on "curriculum policies". For example, P8 stated that "m*aking of the curriculum compatible with multiculturalism. It is the primary duty of the government to prevent different cultures from being viewed as a threat to the public. Social adaptation environments like carnivals should be created. Examples like the "We are Anatolia" project should be increased.*"

### 4. Conclusion, Discussion and Recommendations

This study aimed to examine the opinions of teachers who participated in the project titled "We are Fingers of the Same Hand" under the European Union Erasmus+ staff mobility, towards multiculturalism and multicultural education. As a result of the analysis of the data obtained in the study, three themes and eleven categories were reached under these themes.

The first theme in the study is about how the participants perceive multiculturalism and how they define it. The data obtained reveal that the participants perceive multiculturalism as the coexistence of different cultures, richness, respect for different values, languages and religions. These data match the definitions made by APA (2002) and Yılmaz (2002). In this context, it can be said that the participants' perceptions of multiculturalism match the definitions in the literature. However, only one of the participants was found to associate the definition of multiculturalism with the migration of Syrians.

According to another result obtained in the research, the participants expressed their views on multicultural education in five sub-categories. In the first category, most of the participants defined multicultural education as richness and thus, opportunities stemming from such a richness. Especially, P6 defined multiculturalism as "*total education policy, which is sensitive to different cultures, is against raising a single type of individual in education, respects the cultural difference of each individual, and provides individuals with the opportunity to develop equally.*" This definition is similar to the definition made by Banks (2010) and Parekh (2002). In these definitions by Banks and Parekh, multicultural education is where an educational reform ensures equality for all students in education regardless of any differences generating from race, age, language, religion, gender, social class, etc. and students recognize, embrace and internalize cultural diversity. However, while some participants see the multicultural education environment as a richness and advantage in terms of socialization, empathy and professional development, some participants see it as a problematic and disadvantageous situation in terms of method, technique and material to be used, communication and cultural conflicts among students in multicultural education environments. Considering the teacher training programs, Hermanse (2002) offers some suggestions for the solutions of problems stemming from multicultural educational settings and states that teacher candidates should be given multicultural education lessons

in teacher training programs and that teacher candidates should practice in multicultural schools and classes for a certain period of time before their actual teaching careers begin. Moore (2001) addresses some of the strategies that teachers can implement in multicultural classroom settings. These strategies include professional development, teachers' expectations, preparing a curriculum and teaching environment.

In this context, considering the theme of suggestions, which is the last theme of this study, it can be suggested that teachers working in multicultural classroom environments follow scientific studies and organizations for multicultural education in order to contribute to their professional development, and develop appropriate methods, techniques and materials with the information they obtain from them. Such a suggestion is included in *"the category of suggestions for teachers"* under *"the theme of suggestions"* in this study. The sensitivity of teachers to different cultures is explained with various approaches like "Multicultural and Academic Competences for Teacher" approach, which focuses on three basic competences: self-understanding, understanding others' cultures and academic-multicultural competences.

Villegas and Lucas (2002), on the other hand, stated that teachers working in multicultural classrooms should be socio-culturally conscious, be able to know the learning resources of all students, have information about students' lives, redesign the teaching with this information and that schools should provide educational richness, equality and diversity to all students. The last statement on providing certain educational setting to all students corresponds with the participants' suggestions for the school administrators, which is another category under *"the theme of suggestions"* in this study. Accordingly, both teachers and school principals are required to offer students an equal, diverse and rich school environment. In addition, it is possible to say that the above-mentioned features are those that must be possessed by school administrators, as well. Besides, it would be beneficial for teachers to make researches about the values, history, features and structures of the cultures that exist in the places they live in and to share the information they obtained with their students in the teaching-learning environment. Teachers can even assign project assignments to students to learn about cultures other than their own.

Another category under "the theme of suggestions" is suggestions for the Ministry and policy-makers. Participants stated that the issue of multiculturalism is to be considered in the preparation of curriculum and the Ministry should organize projects and/or encourage schools to arrange multicultural projects.

In the last category under *"the theme of suggestions"*, it is seen that the participants made *"suggestions for parents"*. In this context, it was emphasized that parents should not have prejudices against cultural differences and that social activities or meetings should be organized by teachers and school administrators to bring parents from different cultures together and that a healthy parents-

school association should be built. All these steps are believed to be good models and examples for students.

In conclusion, depending on the findings of this and other studies, it can be said that almost in all parts of the world, the societies are composed of from different cultures, ethnic and social groups, peoples with different languages, values, features, and religions. The reflections of multiculturalism on education is inevitable fact. There are many stakeholders of such an education, each of whom has vital duties to establish an  multicultural education setting which provides equal, diverse and rich opportunities to all students regardless of their cultures. It should also be noted that in a well-designed educational setting, the students will not only learn to respect to the others but also have academic achievement and improve their skills, as well.

# References

Allport, G. (1954). *The Nature of Prejudice.* Reading, MA: Addison-Wesley.

APA (2002). Guidelines on multicultural education, training, research, practice, and organizational change for psychologists. http://www.apa.org/pi/multiculturalguidelines/homepage.html

Aslan, S., ve Aybek, B. (2018). İlkokul 4. sınıf öğrencilerinin çokkültürlü eğitime dayalı olarak uygulanan etkinlikler ile ilgili görüşlerinin incelenmesi. *Kuramsal Eğitimbilim Dergisi, 11(*1), 58-82.

Aydin, H. (2013). A literature-based approaches on multicultural education. *The Anthropologist, 1*(1-2), 31-44

Banks, J. A. (2010). Multicultural Education: Characteristics and Goals In J. A. Banks & C. A. M. Banks (Eds.), *Multicultural Education: Issues and Perspectives (Seventh Edition ed.)*. United States of America: John Wiley & Sons.

Başarır, F. (2012). *Öğretmen Adaylarının Çok Kültürlü Eğitime İlişkin Görüşlerinin ve Öz-Yeterlik Algılarının Değerlendirilmesi (Erciyes Üniversitesi Örneği).* Yayımlanmamış yüksek lisans tezi, Erciyes Üniversitesi, Kayseri.

Başbay, A. & Bektaş, Y. (2009). Çok Kültürlülük Bağlamında Öğretim Ortamı ve Öğretmen Yeterlikleri. *Eğitim ve Bilim, 34*(152), 30-43.

Başbay, A., Kağnıcı, D. Y., and Sarsar, F. (2013). Eğitim fakültelerinde görev yapmakta olan öğretim elemanlarının çokkültürlü yeterlik algılarının incelenmesi. *Turkish Studies, 8*(3), 47-60. http://dx.doi.org/10.7827/TurkishStudies.4045

Başbay, A. & Kağnıcı, Y. (2011). Çok kültürlü yeterlik algıları ölçeği: Bir ölçek geliştirme çalışması. *Eğitim ve Bilim*, 36, 199-212.

Bennett, C., Niggle, T., & Stage, F. (1990). Preservice multicultural teacher education: Predictors of student readiness. Teaching and Teacher Education, 6, 243-254.

Canadian Museum of Immigration (2020). Canadian multiculturalism policy, 1971. Retrived from https://pier21.ca/research/immigration-history/canadian-multiculturalism-policy-1971 on April, 15th, 2020.

Cırık, İ. (2008). Çok Kültürlü Eğitim ve Yansımaları. *Hacettepe Üniversitesi Eğitim Fakültesi Dergisi (H. U. Journal of Education), 34*, 27-40.

Cogan, J. J. & Pederson, P, V. (2001). The development of civic values: case study of the United States of America. *International Journal of Educational Research*, 35, 61-76.

Coşkun, M. K. (2012). Din Kültürü ve Ahlak Bilgisi Öğretmen Adaylarının Çok Kültürlü Eğitime Yönelik Tutumları (İlahiyat-Eğitim Dkab Karşılaştırması). *Dumlupınar Üniversitesi Sosyal Bilimler Dergisi, 34*.

Çalışkan, H., & Gençer, R. (2016). Sosyal Bilgiler Öğretmen Adaylarının Çokkültürlü Eğitime İlişkin Tutum Düzeylerinin İncelenmesi. *V. Sakarya'da Eğitim Araştırmaları Kongresi.* Sakarya: Sakarya Üniversitesi Eğitim Bilimleri Enstitüsü Yayınları.

Çoban, S., Karaman, G.S. & Doğan, T. ( 2010). Öğretmen Adaylarının Kültürel Farklılıklara Yönelik Bakış Açılarının Çeşitli Demografik Değişkenlere Göre İncelenmesi. *Abant İzzet Baysal Üniversitesi Dergisi,1*, 125-131.

Creswell, J.W. (2013). *Qualitative Inquiry & Research Design: Choosing Among the Five Approaches.* Thousand Oaks, CA: SAGE Publications, Inc.

Demir, S. & Başarır, F. (2013). Çok Kültürlü Eğitim Çerçevesinde Öğretmen Adaylarının Öz-Yeterlilik Algılarının İncelenmesi. *International Journal of Social Science, 6*(1), 609-641.

Erbaş, Y. H. (2019). A qualitative case study of multicultural education in Turkey: Definitions of multiculturalism and multicultural education. *International Journal of Progressive Education*, *15*(1), 23-43. http://dx.doi.org/10.29329/ijpe.2019.184.2

Ertürk, S. (1998). *Eğitimde program geliştirme*. Ankara: Meteksan.

Esen, H. (2009). *An Analysis of Public Primary School Teachers' Dealing with Difference in the Absence of A Multicultural Education Policy in Turkey*. Yayımlanmamış yüksek lisans tezi, Boğaziçi Üniversitesi, İstanbul.

Gay, G. (1994). A synthesis of scholarship in multicultural education. NCREL's Urban Education Program. http://ncrel.org/sdrs/areas/issues/educatrs/leadrshp/le0gay.htm.

Gürel, D. (2013). İlköğretim Öğretmenlerinin Çok Kültürlü Eğitim Tutumları ile Çok Kültürlü Kişilik Özelliklerinin İncelenmesi. Yayımlanmamış yüksek lisans tezi. Erzincan Üniversitesi Sosyal Bilimler Enstitüsü, Erzincan.

Hark Söylemez, N. (2017). *Öğretmen Adaylarının Sosyal Medya Kullanma Durumlarına Göre Çok Kültürlü Eğitime İlişkin Görüşleri*. Yayımlanmamış

doktora tezi. Dicle Üniversitesi Eğitim Bilimleri Enstitüsü, Diyarbakır.

Hermans, P. (2002). Intercultural education in two teacher-training courses in the north of the Netherlands. Intercultural Education, 13 (2), 183-199.

Kaba, S. (2019). Sosyal Bilgiler Öğretmenlerinin Kişilik Özellikleri ile Çok Kültürlü Eğitime Yönelik Tutumları Arasındaki İlişkini İncelenmesi. Yayımlanmamış yüksek lisans tezi. Marmara Üniversitesi, Eğitim Bilimleri Enstitüsü, İstanbul.

Karaçam, M. Ş. & Koca, C. (2012). Beden Eğitimi Öğretmen Adaylarının Çok Kültürlülük Farkındalıkları. *Spor Bilimleri Dergisi, 23* (3), 89–103.

Karakaş, H., & Erbaş, Y. H. (2018). Öğretmen adaylarının çokkültürlü deneyimleri ve (Türkiye'deki) kültürel ve sosyal gruplara yönelik düşünceleri. *Uluslararası Sosyal ve Eğitim Bilimleri Dergisi*, 5(9), 59-81. https://doi.org/10.20860/ijoses.374599

Kolodi, A. (2004). The idea and diverse reality of multiculturalism: Are they applicable to newly independent states? Retrived from https://political-studies.com/?p=734 on April,16th, 2020.

Morkoç, S. (2019). *Sosyal Bilgiler Öğretmenlerinin Çok Kültürlülük ve Çok Kültürlü Eğitim Algılarının Değerlendirilmesi (Erzurum Kenti Örneği).* Yayımlanmamış yüksek lisans tezi, Erzincan Binali Yıldırım Üniversitesi Sosyal Bilimler Enstitüsü, Erzincan.

Moore, K. D. (2001). Classroom teaching styles (5th Ed.). NewYork: McGraw-Hill Higher Education.

Özdemir, M., ve Dil, K. (2013). Öğretmenlerin çokkültürlü eğitime yönelik tutumları: Çankırı ili örneği. *Ankara Üniversitesi Eğitim Bilimleri Fakültesi Dergisi, 46*(2), 215-232.

Parekh, B. (2002). *Çok kültürlülüğü Yeniden Düşünmek* (2.baskı). (B. Tanrıseven Çev.). Ankara: Phonix Yayınevi.

Polat, S. (2009). Öğretmen Adaylarının Çok Kültürlü Eğitime Yönelik Kişilik Özellikleri. *International Online Journal of Educational Sciences, 1*(1), 154-164.

Polat, S. (2012). Okul Müdürlerinin Çok Kültürlülüğe İlişkin Tutumları. *Hacettepe Üniversitesi Eğitim Fakültesi Dergisi, 42,* 334-343.

Sinagatullin, I. M. (2003). *Constructing multicultural education in a diverse society.* Rowman & Littlefield Education.

Spiecker, B. & Steutel, J. (2001). Multiculturalism, pillarization and liberal civic education in the Netherlands. *International Journal of Educational Research,* 35, 293-304.

Ünlü,İ. & Örten, H. (2013). Öğretmen Adaylarının Çok Kültürlülük ve Çok Kültürlü Eğitime Yönelik Algılarının İncelenmesi. *Dicle Üniversitesi Ziya Gökalp Eğitim Fakültesi Dergisi, 21* , 287-302.

Villages, A. M. & Lucas, T. (2002). Preparing culturally responsive teachers: Rethinking the curriculum. Journal of Teacher Education, 53, 20-32.

Yakışır, A.N. (2009). *Modern Bir Olgu Olarak Çok Kültürlülük*. Yayımlanmamış yüksek lisans tezi, Selçuk Üniversitesi, Konya.

Yazıcı, S., Başol, G. & Toprak, G. (2009). Öğretmenlerin Çok Kültürlü Eğitim Tutumları: Bir Geçerlik Güvenirlik Çalışması. *Hacettepe Üniversitesi Eğitim Fakültesi Dergisi, 37*, 229-242.

Yılmaz, Ö. (2011). Öğretmen ve gençlik çalışanları için barış eğitimi rehberi. Retrieved 01.04.2020 from ,http://www.kayadcommunitycenter.com/kayad-life-tr.pdf