

Lisansüstü Öğrencilerinin Çok Kültürlü Eğitim Deneyimleri

Fatih YILMAZ, Dicle Üniversitesi, ORCID ID: 0000-0002-8935-423X

Özet

İlk defa 1960'lı yıllarda ortaya çıkan ve günümüzde çok tartışılan çokkültürlülük kavram toplumsal yapıların dönüşmesinde önemli roller oynamıştır. Tabii doğal olarak bu dönüşümde eğitim başat faktör olarak karşımıza çıkmaktadır. Bu da bir başka kavramın ortaya çıkmasına neden olmuştur. Çokkültürlü eğitim olarak karşımıza çıkacak olan bu kavram, kimi toplumlarda barışın ve bir arada yaşamının temel taşı olmuştur. Kimi toplumlar ise bu konuda yeterli duyarlılık ve dönüşümleri gerçekleştirememiştir. Bu çalışmada hem çokkültürlülük kavramına hem de çokkültürlü eğitim kavramına ilişkin sınıf öğretmenlerinin lisansüstü eğitimleri sırasında aldıkları dersin deneyimlenmesi ve yaşanan süreç incelenmeye çalışılmıştır. Bu bağlamda nitel araştırma deseni olan fenomenolojik yaklaşım benimsenmiştir. Araştırma verileri yarı yapılandırılmış görüşmeler yoluyla toplanmıştır. Araştırmaya lisansüstü eğitim alan 12 sınıf öğretmeni katılmıştır. Görüşmeler 15 hafta süren "Çokkültürlü Eğitim" dersi bittikten sonra gerçekleştirilmiştir. Verilerin analizinde yorumlayıcı fenomenolojik analiz yöntemi kullanılmıştır. Araştırma sonunda katılımcılar çokkültürlülük kavramını kültürel farklılık, kültürel duyarlılık, zenginlik, önyargılardan arınma, saygı ve uyum olarak tanımlamalarken, deneyim ve kazanımları ise keşfetme, bireysel deneyimler, kişisel ve mesleki gelişim olarak ifade etmişlerdir.

Anahtar kelimeler: Sınıf öğretmeni, çokkültürlülük, çokkültürlü eğitim.

Suggested Citation

Yılmaz, F. (2023). Graduate Students' Experiences of Multicultural Education, *Inonu University Journal of the Faculty of Education*, 24(2), 1084-1105. DOI: 10.17679/inuefd.1316024



Inonu University
Journal of the Faculty of
Education
Vol 24, No 2, 2023
pp. 1084-1105
DOI
10.17679/inuefd.1316024

Article Type
Research Article

Received
17.06.2023

Accepted
02.09.2023

GENİŞ ÖZET

Giriş

Toplumsal yapının tek tip olmadığı, farklı kimlik ve kültürlerin bir arada yaşadığı, farklılıkların çatışma değil, tam tersine bir zenginlik kaynağı olarak görüldüğü çok kültürlülük, toplumsal birlikteliğin taşıyıcısı konumundadır. Farklılıkların benimsenmesi, özümsemi ve bunların yaşam biçimi olarak kabul görmesi ancak çok kültürlü eğitim aracılığıyla gerçekleşebilmektedir. Çokkültürlülük dil, din, milliyet, kültür, tarih ve coğrafya açısından farklı köklerden gelen ulusların bir arada yaşamasından doğan bir kavramdır (Anık, 2012). Dolayısıyla çokkültürlülük, kültürel çeşitlilik ya da kültürle kaynaşmış farklılıklarla ilişkilidir (Parekh, 2001). Çokkültürlü eğitim ortamları, kültürel açıdan farklı olarak tanımlanabilecek insanların ihtiyaçlarına cevap verebilen, bu insanların anlaşılmasına olanak sağlayan ve değerlerinin kabul gördüğü ortamlar oluşturmaktadır (Başbağ ve Kağnıcı, 2011). Eğitim ortamlarının çokkültürlü olarak yapılandırılabilmesi için öncelikle ortamın parçası olan bireylerin çokkültürlülüğü benimsemesi ve yaşam biçimi haline getirmesi gerekmektedir. Çok kültürlülüğün ve dolayısıyla farklılıkların benimsenmesi, özümsemi ve bunların yaşam biçimi olarak kabul görmesi ise ancak çok kültürlü eğitim aracılığıyla olanaklı olabilmektedir.

Çokkültürlü ortamın bir parçası olan ve çokkültürlülüğün özümsemiinde rol oynayacak öğretmenlerin; çokkültürlülük ve çokkültürlü eğitime ilişkin anlamlandırmalarının belirlenmesinin, öğretim programlarında ihtiyaç duyulan ya da duyulacak revize çalışmaları için yol gösterici olacağı düşünülmektedir. Lisansüstü programlara devam eden sınıf öğretmenleri ise programı tamamladıkları zaman toplumsal yaşantılarına hem öğretmen hem de bilim uzmanı rolleri ile devam edecektir. Hem bilim insanı hem de öğretmen rollerinde farklı kimlik ve kültürlerle etkileşim halinde oldukları için çokkültürlülük ve çokkültürlü eğitime ilişkin öğretmenlerin deneyimlerinin belirlenmesi önemli görülmektedir. Bu bağlamda araştırma, lisansüstü programlara devam eden sınıf öğretmenlerinin çokkültürlülük ve çokkültürlü eğitime ilişkin anlamlandırmalarını değerlendirme amacı ile yürütülecektir.

Okulları, "kültürel siyaset alanları" olarak tanımlayan Shields (2010), sosyal yapıdaki eşitsizliklerin giderilmesinde ya da statükoyu sürdürmede bu kurumların etkin rol oynadıklarını ifade etmektedir. Okullar, bireylerin eleştirel kapasitelerini arttırmalarına imkan veren yaklaşımlar ile eğitimde hakim eski anlayışın dönüşmesinde, baskın toplumsal yapıları belirleme ve değiştirmede ya da gereken durumlarda tüm bunlarameydan okumada etkin rol alabilmektedir (Freire, 1998). Okullarda oluşturulabilecek bu eleştirel doğa ve ilerici idealler, çokkültürlü eğitimi tanımlamaktadır (Banks, 2001). Çokkültürlü eğitim, eğitimde ve dolayısıyla toplumda reformist dönüşümlere neden olacak bir yaklaşımdır. Banks and Banks'e (2010) göre çokkültürlü eğitim kavramı, farklı kültürlerin karmaşıklıklarını ırk, cinsiyet, sınıf ve istisnailiğin doğasında var olan kesişimselliği anlamalarını geliştirmek için öğrencileri toplumdaki baskıcı yapılardan kurtarmada işe koşulabilir. Aynı zamanda dışlanan ya da farklı haklara tam erişim sağlayamayan grupların yaşadıkları durumların anlaşılmasına katkı sağlayabilir. Çokkültürlü eğitim, asimilasyon temelli yaklaşımlar yerine, farklı insanların aynı toplumda bir arada gelişimlerine katkı sağlayabilir (Banks, 2001; Doucette vd., 2021). Bu bağlamda çokkültürlü eğitimin bireylerin kültürlerarası yetkinliğini geliştirmeyi hedeflediği söylenebilir.

Farklı kültürlere sahip bireylerin farkında olma, onlara saygı gösterme ve onları anlama bilgi ve becerilerine sahip bireylerin, kültürlerarası yetkinliğe sahip oldukları ifade edilebilir.

Kültürlerarası yetkinliğe ilişkin farklı adlandırmalar ya da modeller olmakla birlikte bu kavram, özünde, farklılıklara ilişkin körlüğün azaltılarak bilinç kazandırılması; farklılıklar arasında sağlıklı ve sürdürülebilir etkileşimin sağlanması olarak açıklanabilir. Bilişsel, duyuşsal ve davranışsal boyutları ile kültürlerarası yetkinlik Chen ve Starosta'ya (2005) göre kültürlerarası duyarlılık, farkındalık ve etkililik olmak üzere üç boyuttan oluşmaktadır. Kültürlerarası yetkinliğin psikolojik ve duygusal yönü (Alaei & Nosrati, 2018) olan kültürlerarası duyarlılık, bir kişinin kültürel farklılıkları anlama ve kabul etme arzusunu gösteren boyuttur. Kültürlerarası duyarlılık aynı zamanda çokkültürlü eğitimin hedeflerinden olan kültürlerarası yetkinliği kazanmak için öğrencilerin ve öğretmenlerin ustalaşması gereken ilk alan olarak değerlendirilmektedir (Hoa ve Vien, 2019; Duisembekova, 2021).

Kültürlerarası duyarlılık, bir kişinin kültürel farklılıkları kabul etmek, değer vermek ve anlamak için kendini motive etme yeteneğini göstermektedir (Chen ve Starosta, 2005). Kültürlerarası duyarlılığı farklı bir açıdan değerlendiren Bennett (2003), onu hem farklılıkları hem de benzerlikleri tanıma ve bunlara saygı duyma yeteneği olarak görmüştür. Bennet, etno-merkezcilikten etno-göreceliğe kadar olan dinamikler aracılığıyla incelediği kültürlerarası duyarlılığı toplam 6 aşama ile açıklamıştır. Olumsuzlama, savunma ve minimizasyon olarak adlandırılan ilk üç aşama entosentrizmi; kabul, uyum ve entegrasyon olarak adlandırılan üç aşamada etno-göreceliği oluşturmaktadır. Kültürel farklılıkların reddini temsil eden olumsuzlama ile başlayan etno-merkezcilik süreç, kişinin kendi kültürünü üstün görürken farklılıkları kabul etmesi ve en sonunda temel kültürel farklılıkları tanıması ile tamamlanır. Daha sonra başlayan etno-göreceli süreçte benzerlik ve farklılıkları kabul etme, farklılıklara uyum gösterme ve farklılıkları bütünleştirerek kimlikleri yeniden tanımlanma ile devam eder. Bennet'in kültürlerarası duyarlılık modeli özünde bilişsel süreçleri de yani kültürlerarası farkındalığı da içermektedir (Uyun & Warsah, 2022). Benzerlik ve farklılıkları ile her iki modelinde çokkültürlü eğitimin hedefleri arasında yer alan kültürlerarası yetkinliğe temel oluşturduğu söylenebilir.

Amaç

Uluslararası göçte yaşanan artışlarla birlikte sınıflar, dünya çapında farklılıkları daha çok barındıran yapılara bürünmektedir (McAuliffe & Khadria, 2019). Öğretmenlerin bu karmaşık grupların ihtiyaçlarına cevap verebilmeleri gerekmektedir. Öğretmen, karmaşık kültürel farklılıkların ortasında etkileşim kurarken, öğrencilere kültürlerarası yetkinliği öğretmek için çokkültürlü eğitimde aktif bir kolaylaştırıcı görevi görür (Kazykhankyzy & Alagözlü, 2019). Dünyanın farklı yerlerinde eğitimde farklılıklara dayalı eşitsizlikleri azaltmak için öğretmenlerin kültürlerarası yetkinlikleri ve kültürel olarak duyarlı öğretim uygulamaya yönelik becerilerini geliştirmeye yönelik uygulamalar yapılmaktadır (Choi & Mao, 2021). Çok kültürlü sınıflarda öğrencileri öğrenmeye hazırlamada öğretmenin kilit role sahip olduğu (Howard & Rodriguez-Minkoff, 2017) ve bunun için de öğretmenlerin özyeterliliklerinin geliştirilmesi gerektiği (Choi & Lee, 2020) gerekmektedir. Bu bağlamda öğretmen eğitiminde, çokkültürlü eğitimin önemli bir role sahip olduğu söylenebilir. Bu araştırmada da yukarıda sayılan gerekçelerden yola çıkılarak lisansüstü öğrenim gören sınıf öğretmenlerinin çokkültürlü eğitim bağlamında aldıkları derse ilişkin deneyimlerini belirlemek amaçlanmıştır. Bu amaca bağlı kalınarak aşağıdaki sorulara yanıt aranmıştır.

Lisansüstü öğrenim gören sınıf öğretmenlerinin;

- Çokkültürlü eğitime ilişkin deneyimleri nedir?
- Çokkültürlü eğitime ilişkin deneyimleri nasıl algılamaktadırlar?

Yöntem

Bu araştırmada kişisel deneyimlerin nasıl anlamlandırıldığına değerlendirilmesi amaçlandığı için fenomenoloji deseni kullanılmıştır. Fenomenolojide bireylerin deneyimlerini nasıl anlamlandırdıklarına, bireysel ve paylaşılan anlam olarak deneyimlerini nasıl yorumladıklarına odaklanmakta bir fenomeni deneyimlemiş bireylerin, o fenomene ilişkin algıları, hisleri, değerlendirmeleri, yargıları gibi kişisel anlamlandırmaları değerlendirilmektedir (Patton, 2002). Araştırmada yüksek lisans programına kayıtlı sınıf öğretmenlerinin “çokkültürlü eğitim” kavramını nasıl anlamlandırdıkları ve yüksek lisans programı sırasında deneyimledikleri çokkültürlü eğitim sürecine ilişkin beklentilerini incelemek amaçlandığı için fenomenoloji deseni kullanılmıştır. Araştırmacının doğrudan çokkültürlü eğitim dersini yürütüyor olması nedeniyle yorumlayıcı fenomenoloji deseninin kullanılmasının daha uygun olacağı düşünülmüştür. İnsan deneyimlerine ontolojik bir bakış açısı ile yaklaşan yorumlamacı fenomenolojide deneyimi tanımlamaktan çok oluşumlar içerisine gizlenmiş anlamlar aranmaktadır (Ersoy, 2016). Araştırmacının ön bilgi ve deneyimleri araştırma için rehber olarak kullanılmıştır. Yüksek lisans programına kayıtlı öğrenciler, sınıf öğretmenliği lisans programını tamamlamış ve çoğunlukla sınıf öğretmeni olarak görev yapan öğrencilerden oluşmaktadır. 1 öğretmen henüz göreve başlamamış atama beklemektedir. Üniversitenin bulunduğu bölge ve derslere devam koşulları nedeniyle öğrenci profili yine aynı bölgede yaşayan ve çalışan bireylerden oluşmaktadır. Ancak katılımcılardan biri hem etnik olarak hem de dini olarak farklı bir özellik göstermektedir. Araştırmacıların genel niteliklerine baktığımızda katılımcılardan biri Türk ve alevi, 11 Kürt ve Zaza ve Sünni oldukları görülmektedir. Katılımcılardan 4’ü muhafazakar-dindar, 8’i liberal-demokrat özelliklere sahip olduklarını ifade etmektedir. Katılımcılardan biri farklı etnik köken ve dinden (Arap, Türk, Kürt ve Müslüman ve Süryani) bireylerin birarada yaşadığı yerde görev yapmaktadır. Ayrıca tüm katılımcılar bir şekilde bir grup ya da olguya karşı önyargılarının bulunduğunu söylemektedir. Araştırmaya katılanların farklı grup ve dünya görüşüne sahip olmaları araştırmanın geçerlilik ve güvenilirliğine etkilemekle birlikte doğru verilerin doğru gruplardan toplanmasını da etkilemektedir. Araştırma verileri katılımcılarla yapılan yarı-yapılandırılmış görüşmelerden elde edilmiş ve Yorumlayıcı Fenomenolojik Analiz (YFA) ile çözümlenmiştir. YFA, deneyimleri kendi terimleriyle keşfetmeyle ilgilenen fenomenolojik araştırmalardır ve katılımcıların deneyimlerini anlamlandırma girişimlerine analitik bir yaklaşım sunar (Smith vd., 2009). Görüşmeler yüksek lisans öğrencileri ile yüz yüze gerçekleştirilmiştir.

Bulgular

Katılımcılarla yapılan görüşmelerden elde edilen bulgulara dayanarak “Çokkültürlülük Eğitim, Beklentilerim-Deneyimlerim ve Kazanımlar” olmak üzere üç ana temaya ulaşılmıştır. Katılımcılar “Çokkültürlü Eğitim” temasında çokkültürlülük ve çokkültürlü eğitimi nasıl anlamlandırdıklarını ifade etmişlerdir. “Beklentim-Deneyimlerim” temasında dersi seçerken derse ilişkin beklentilerinin ve süreçte deneyimlerinin neler olduğunu ve “Kazanımlar” temasında da hem kendileri hem de bireyler için dersi fayda-zarar ikilemi içerisinde nasıl anlamlandırdıkları ve algıladıklarını paylaşmışlardır. Katılımcıların çokkültürlülüğe ilişkin

görüşleri kültürel duyarlılık, saygı, kültürel farklılık, uyum, ve önyargılardan arınma bağlamında şekillenmektedir. Maddi ve manevi değerleri, ulusal ve uluslararası farklılıkları, uyum ve zenginliği ülkeleri, din, dil, ırk, etnik köken gibi farklı boyutları ile değerlendirilen çokkültürlülük katılımcılar tarafından bir arada uyum içinde yaşayan toplumları anlatmak için kullanılmıştır. Katılımcılardan bazıları dersi seçerken kendi bireysel deneyimlerine benzer deneyimlere sahip birey ve toplumları öğrenme beklentisi ile seçtiklerini belirtmişlerdir. Olumsuz bireysel deneyimlere sahip katılımcı, farklı kültürlerde de bu tür olumsuz deneyimlerin var olup olmadığını öğrenme isteği ile dersi seçtiğini ifade etmiştir. Olumsuz deneyimi olmayan ancak çokkültürlü bir yerleşim yerinde hem yaşayıp hem de çalışan bir başka katılımcı ise benzer çokkültürlü toplumlara ilişkin yeni bilgiler edinmek için dersi seçtiğini belirtmiştir. Katılımcılardan bazıları dersin hem bireysel hem de toplumsal anlamda bireylerin yakın sosyal çevre ile etkileşimlerinde geliştirdikleri önyargıları yıkmada önemli bir rolü olduğunu belirtmiştir. Ayrıca toplumların kültürel tekipleşmeden uzaklaşması için dersin önemli olduğunu belirten katılımcılar, kendi kişisel deneyimlerini de göz önünde bulundurarak görüşlerini paylaşmıştır.

Tartışma-Sonuç

Araştırmaya katılan sınıf öğretmenlerinin görüşleri “Çokkültürlülük ve Çokkültürlü Eğitim, Beklentilerim-deneyimlerim ve Kazanımlar” olmak üzere üç ana temada toplanmıştır. “Çokkültürlülük ve Çokkültürlü Eğitim” temasında çokkültürlülük ve çokkültürlü eğitimi nasıl anlamlandırdıklarını ifade etmişlerdir. Bu temada öne çıkan alt temalar kültürel farklılık, kültürel duyarlılık, zenginlik, önyargılardan arınma, saygı ve uyum olarak belirlenmiştir. Katılımcıların çokkültürlülük kavramını anlamlandırma biçimlerinin mevcut alanyazınla benzer nitelikte olduğu söylenebilir. Çokkültürlülük, toplumsal cinsiyet farklılıklarını, cinsel yönelimleri ve sosyo-kültürel ve ekonomik farklılıkları da içeren farklılıklar üzerine tanımlanan bir kavramdır (APA, 2002).

“Beklentim-deneyimlerim” temasında katılımcılar çokkültürlü eğitim dersini seçerken ya da alırken derse ilişkin beklentilerinin-deneyimlerinin neler olduğunu paylaşmışlardır. Bu temada öne çıkan alt temalar keşfetme, bireysel deneyimler, kişisel gelişim, mesleki gelişim olarak belirlenmiştir. Katılımcıların derse ilişkin beklentilerinin-deneyimlerinin mikro ve makro düzeyde olduğu görülmektedir. Mikro düzeyde kendilerini ve yakın çevrelerini ilgilendiren beklentilere sahip olmak birlikte makro düzeyde mesleki ve akademik çalışmalarını ile toplumsal anlamda sağlayabilecekleri kazanımlara ilişkin beklentileri olduğu söylenebilir.

Katılımcılar, “Kazanımlar” temasında da hem kendileri hem de bireyler için dersi faydazarar ikilemi içerisinde nasıl anlamlandırdıkları paylaşmışlardır. Bu temada öne çıkan alt temalar kabul etme, kendini değerlendirme, saygı duyma, koşulsuz kabul, önyargıları yıkmaya ve sosyal vatandaşlık olarak belirlenmiştir. Beklentim temasına benzer şekilde bu temada da hem mikro hem de makro düzeyde kazanımlara ilişkin görüşler paylaşılmıştır. Makro düzeydeki kazanımlar toplumsal kazanımları temsil etmekte alanyazınla benzer şekilde biçimlenmektedir.

Graduate Students' Experiences of Multicultural Education

Fatih YILMAZ, Dicle University, ORCID ID: 0000-0002-8935-423X

Abstract

The concept of multiculturalism, which emerged for the first time in the 1960s and is much discussed today, has played important roles in the transformation of social structures. Naturally, education is the main factor in this transformation. This has led to the emergence of another concept. This concept, which will appear as multicultural education, has been the cornerstone of peace and coexistence in some societies. Some societies have not been able to realise sufficient sensitivity and transformations in this regard. In this study, it was tried to examine the experience and the process of experiencing the course that classroom teachers took during their postgraduate education regarding both the concept of multiculturalism and the concept of multicultural education. In this context, the phenomenological approach, which is a qualitative research design, was adopted. Research data were collected through semi-structured interviews. Twelve classroom teachers who received postgraduate education participated in the study. The interviews were conducted after the end of the 15-week "Multicultural Education" course. Interpretative phenomenological analysis method was used to analyse the data. At the end of the research, the participants defined the concept of multiculturalism as cultural diversity, cultural sensitivity, richness, freedom from prejudice, respect and harmony, while the experiences and gains were expressed as discovery, individual experiences, personal and professional development.

Keywords: Classroom teacher, multiculturalism, multicultural education.



İnönü Üniversitesi
Eğitim Fakültesi Dergisi
Cilt 24, Sayı 2, 2023
ss. 1084-1105

DOI
10.17679/inuefd.1316024

Makale Türü
Araştırma Makalesi

Gönderim Tarihi
17.06.2023

Kabul Tarihi
02.09.2023

Önerilen Atıf

Yılmaz, F. (2023). Graduate Students' Experiences of Multicultural Education, Inonu University Journal of the Faculty of Education, 24(2), 1084-1105. DOI: 10.17679/inuefd.1316024.

Graduate Students' Experiences of Multicultural Education

Introduction

Multiculturalism, where the social structure is not uniform, where different identities and cultures live together, where differences are seen as a source of enrichment rather than conflict, is the carrier of social cohesion. The adoption and assimilation of differences and their acceptance as a way of life can only be realised through multicultural education. Multiculturalism is a concept arising from the coexistence of nations from different roots in terms of language, religion, nationality, culture, history and geography (Anik, 2012). Therefore, multiculturalism is related to cultural diversity or differences fused with culture (Parekh, 2001). Multicultural educational environments create environments that can respond to the needs of people who can be defined as culturally different, allow these people to be understood and their values are accepted (Başbağ & Kağnıcı, 2011). In order for educational environments to be structured as multicultural, individuals who are part of the environment must first adopt multiculturalism and make it a way of life. Adoption, assimilation and acceptance of multiculturalism and therefore differences as a way of life can only be possible through multicultural education.

It is thought that determining the interpretations of teachers, who are part of the multicultural environment and who will play a role in the assimilation of multiculturalism, about multiculturalism and multicultural education will be a guide for the revision studies needed or to be needed in the curricula. Classroom teachers attending postgraduate programmes will continue their social life with both teacher and scientist roles when they complete the programme. Since they interact with different identities and cultures in both scientist and teacher roles, it is important to determine their experiences on multiculturalism and multicultural education. In this context, the research will be conducted with the aim of evaluating the multiculturalism and multicultural education interpretations of primary school teachers attending postgraduate programmes.

Multiculturalism and Multicultural Education

The concept of multiculturalism, which was first officially used in Canada in 1971 in the national programme of the Trudeau government in relation to the cultural, ethnic, social and political demands of minorities and immigrants, was officially adopted in Sweden in 1975 (Canatan, 2009; Yanik, 2013). In the United States of America, the concept emerged as a civil movement in the 1960s, it has turned into a political movement based on the right to citizenship, which has grown unprecedentedly, especially among African Americans, to defend their rights (Thomas, 1994; Ramsey, 2008). Multiculturalism, which is based on the concept and principle of the nation-state with its emphasis on regional, linguistic and cultural unification, has been accepted as a response to the management of the cultural diversity of societies by including them in the political community (Journet, 2009; Kastoryano, 2009). Multiculturalism, which includes the ideas of humanism, human rights and equal citizenship, also forms the basis for a model that aims to renew and change itself in a way to include all segments of societies (Delanty, 2002). Considering that one of the main causes of conflicts in cultural diversity is intolerance, it is an important concept in preventing conflicts (Warsah et al., 2019; Uyun & Warsah, 2022). In this context, it can be stated that conflicts that may occur

in this context will only be possible if individuals are aware of, recognise and respect their own culture and other cultures.

Multiculturalism, a reformist movement that was a driving force for change and renewal in social life until the late 1960s and early 1970s, has also led to a transformation in education systems. The basic idea of multicultural education is that all students should have equal opportunities in education without discrimination based on race, ethnicity, social class or gender (Banks, 2001; Mwonga, 2005). This approach, which is a driving force in the change of schools, advocates the change of schools, equal educational opportunities for all students, the development and sustainability of democracy, and the maintenance of a libertarian, fair and egalitarian social structure (Groski, 2009; Kim, 2011). Multicultural education is also defined as education that includes a variety of values from various socio-cultural relations (Barzanò et al., 2017). Although basically similar, some countries use the concept of interculturalism instead of multiculturalism. While the concept of multicultural education is preferred in Malaysia, England, Canada, the Netherlands and the United States, the concept of interculturalism is preferred in Germany, Greece and Ireland (Lu, 2022). However, it can be said that both of these terms focus on eliminating inequalities in social life and creating inclusive education systems.

Shields (2010) defines schools as "sites of cultural politics" and states that they play an active role in eliminating existing inequalities in social structures or maintaining the status quo. With approaches that enable individuals to increase their critical capacities, schools can play an active role in transforming the prevailing old understanding in education, identifying and changing dominant social structures, or challenging them when necessary (Freire, 1998). This critical nature and progressive ideals that can be created in schools define multicultural education (Banks, 2001). Multicultural education is an approach that will cause reformist transformations in education and thus in society. According to Banks and Banks (2010), multicultural education is a concept that can be utilised to liberate students from oppressive structures in society in order to improve their understanding of the complexities of different cultures and the intersectionality inherent in race, gender, class and exceptionalism. It can also contribute to the understanding of the situations experienced by groups that are marginalised or do not have full access to different rights. Multicultural education can contribute to the development of different people together in the same society instead of assimilation-based approaches (Banks, 2001; Doucette et al., 2021). In this context, it can be said that multicultural education aims to improve the intercultural competence of individuals.

We can state that individuals who have the knowledge and skills to be aware of, respect and understand individuals from different cultures have intercultural competence. Although there are different names or models for intercultural competence, in essence, it can be explained as raising awareness by reducing blindness to differences and ensuring healthy and sustainable interaction between differences. According to Chen and Starosta (2005), intercultural competence with its cognitive, affective and behavioural dimensions consists of three dimensions: intercultural sensitivity, awareness and effectiveness. Intercultural sensitivity, which is the psychological and emotional aspect of intercultural competence (Alaei & Nosrati, 2018), is the dimension that shows a person's desire to understand and accept cultural differences. Intercultural sensitivity is also considered as the first area that students

and teachers should master in order to gain intercultural competence, which is one of the goals of multicultural education (Hoa & Vien, 2019; Duisembekova, 2021). Intercultural sensitivity shows a person's ability to motivate himself/herself to accept, value and understand cultural differences (Chen & Starosta, 2005). Bennett (2003), who evaluates intercultural sensitivity from a different perspective, sees it as the ability to recognise and respect both differences and similarities. Bennett explained intercultural sensitivity, which he analysed through the dynamics from ethnocentrism to ethno-relativism, with a total of 6 stages. The first three stages, namely negation, defence and minimisation, constitute ethnocentrism; the third three stages, namely acceptance, adaptation and integration, constitute ethno-relativism. The process that starts with negation, which represents the rejection of cultural differences, is completed with the acceptance of differences while considering one's own culture superior and finally recognising basic cultural differences. The process continues with accepting similarities and differences, adapting to differences and redefining identities by integrating differences. Bennet's intercultural sensitivity model also includes cognitive processes, namely intercultural awareness (Uyun & Warsah, 2022). With their similarities and differences, it can be said that both models form the basis for intercultural competence, which is among the goals of multicultural education.

With the increase in international migration, classrooms are becoming more diverse across the world (McAuliffe & Khadria, 2019). Teachers need to be able to respond to the needs of these complex groups. The teacher acts as an active facilitator in multicultural education to teach students intercultural competence while interacting in the midst of complex cultural differences (Kazykhankyzy & Alagözlü, 2019). In order to reduce inequalities based on differences in education in different parts of the world, practices are carried out to develop teachers' intercultural competences and skills to implement culturally responsive teaching (Choi & Mao, 2021). Teachers have a key role in preparing students for learning in multicultural classrooms (Howard & Rodriguez-Minkoff, 2017) and for this, teachers' self-efficacy should be improved (Choi & Lee, 2020). In this context, it can be said that multicultural education has an important role in teacher education. In this study, based on the above-mentioned reasons, it was aimed to determine the experiences of primary school teachers studying postgraduate education regarding the course they took in the context of multicultural education. Based on this main purpose, answers to the following questions were sought.

Classroom teachers who have postgraduate education;

- What is their experience with multicultural education?
- How do they perceive experiences related to multicultural education?

Method

In this study, phenomenology design was used since it was aimed to evaluate how personal experiences are made sense of. In phenomenology, the focus is on how individuals make sense of their experiences, how they interpret their experiences as individual and shared meaning, and the personal interpretations of individuals who have experienced a phenomenon, such as their perceptions, feelings, evaluations and judgements about that phenomenon are evaluated (Patton, 2002). In the study, phenomenology design was used since it was aimed to examine how the primary school teachers enrolled in the master's

programme made sense of the concept of "multicultural education" and their expectations regarding the multicultural education process they experienced during the master's programme. Since the researcher was directly conducting the multicultural education course, it was thought that it would be more appropriate to use the interpretative phenomenology design. In interpretative phenomenology, which approaches human experiences with an ontological perspective, meanings hidden in formations are sought rather than defining the experience (Ersoy, 2016). The researcher's prior knowledge and experiences were used as a guide for the research.

Setting and Participants

The participants of the study consisted of primary school teachers who are continuing their postgraduate education in a state university located in the southeast of Turkey. The university the region is located in a multicultural society with language, religion, race and sectarian differences and is located in a region where immigrants prefer to live intensively. Considering the multicultural structure of the region, the Multicultural Education course was opened in the master's programme. However, the course is not among the compulsory courses; it is given to students as an elective course.

The students enrolled in the master's programme consisted of students who had completed the undergraduate programme in classroom teaching and were mostly working as classroom teachers. 1 teacher has not started to work yet and is waiting for an appointment. Due to the region where the university is located and the attendance conditions, the student profile consists of individuals living and working in the same region. However, one of the participants shows a different characteristic both ethnically and religiously. When we look at the general characteristics of the researchers, it is seen that one of the participants is Turkish and Alevi, 11 Kurdish and Zaza and Sunni. 4 of the participants state that they are conservative-religious and 8 of them have liberal-democratic characteristics. One of the participants works in an area where individuals from different ethnic origins and religions (Arab, Turkish, Kurdish, Muslim and Assyrian) live together. In addition, all participants stated that they have prejudices against a group or phenomenon in one way or another. The fact that the participants have different groups and worldviews affects the validity and reliability of the research, as well as the collection of the right data from the right groups. Therefore, it can be said that the presence of different groups in this research means that the right data were collected from the right people and that it is in accordance with the nature of phenomenological research. Although there is no clear limit to the number of participants in qualitative research, Creswell (2013) states that the number of participants can vary between 3 and 25 people. This research was conducted with 12 volunteer classroom teachers who attended the course. The participants were selected according to the criterion sampling approach, which is one of the criterion purposive sampling types. The criterion here is that all of the participants have a master's degree in classroom teaching and are taking the multicultural education course.

Data Collection and Analysis

The research data were obtained from semi-structured interviews with the participants and analysed using Interpretative Phenomenological Analysis (IPA). IPA is

phenomenological research concerned with exploring experiences on their own terms and offers an analytical approach to participants' attempts to make sense of their experiences (Smith et al., 2009). Interviews were conducted face-to-face with graduate students. When addressing the interviewees during the interview, they were addressed by their real names. The questions asked to the participants were generally as follows:

- What does multicultural education mean to you?
- What did you expect from the multicultural education course? What kind of experience did you have?
- In the context of your own experiences, what can multicultural education bring to individuals? Why?

While interpreting the research data, the participant's tone of voice, gestures and mimics during the interview were also taken into consideration. In qualitative research, researchers not only record the experiences of the participants, but also assume the role of data collection tool as a natural part of the process (Yin, 2011). In this direction, it can be stated that it is important for researchers to define their roles and individual qualities in the research process. The researcher who conducted this study completed his undergraduate and graduate education in the field of classroom education, received his associate professorship in the field of basic education (classroom education) and works as a lecturer in the field of classroom education. The fact that the researcher has been conducting the course for approximately 7 years has contributed to his/her ability to make comments on the views of the participants. In cases where the participants hesitated to express their views or tried to shape them with the theoretical knowledge they had previously acquired, the effects of the fact that the researcher conducting the interview was also the lecturer conducting the course and the negative experiences of the individual were taken into consideration.

Findings

Based on the findings obtained from the interviews with the participants, three main themes were reached as "Multicultural Education, My Expectations-Experiences and Gains". In the theme of "Multicultural Education", the participants were asked about multiculturalism and multicultural education.

They expressed that they made sense of the course. In the theme of "My Expectations-Experiences", they shared their expectations about the course and their experiences in the process while choosing the course, and in the theme of "Gains", they shared how they made sense of and perceived the course in the dilemma of benefit-harm for both themselves and individuals. The scope of the related themes is given below.

Multiculturalism and Multicultural Education

In this theme, participants expressed how they made sense of multiculturalism and multicultural education. The prominent sub-themes in this theme are cultural difference, cultural sensitivity, richness, freedom from prejudice, respect and harmony and are shown in Figure 1:

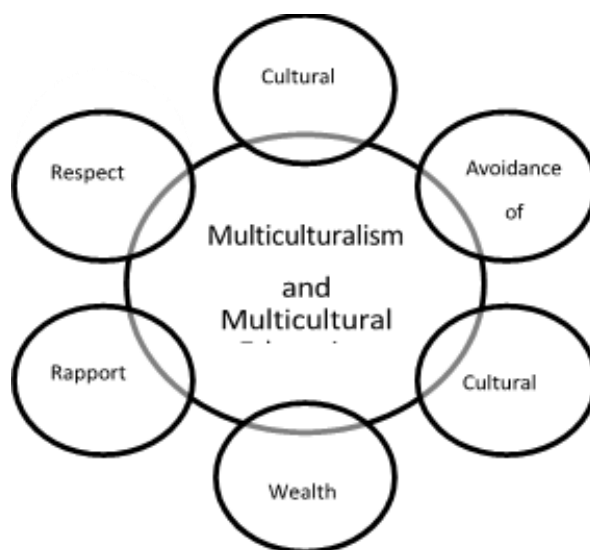


Figure 1. *Multiculturalism and multicultural education themes and sub-themes*

Participants' views on multiculturalism are shaped in the contexts of cultural sensitivity, respect, cultural difference, wealthy, harmony and freedom from prejudices. Multiculturalism, which is evaluated with different dimensions such as material and spiritual values, national and international differences, social harmony and richness of differences, countries, religion, language, race, ethnicity, was used by the participants to describe societies living together in harmony.

When we say multiculturalism, we include many elements, ethnicity, country and many other factors in the process. (Emre)

Multiculturalism consists of saying that it is a society where many different cultures live together and multiculturalism to me is respect, friendship, migration, solidarity. (Şevin)

Multiculturalism is a word that describes a society in which many different cultures live together. In a multicultural society, all cultures should respect each other. In general, multiculturalism occurs when people from many different countries migrate to a place. (Sinem)

Multiculturalism is a concept that defines an environment where many different cultures live together. Although this concept started to be popularised in the 1980s, its essence goes back thousands of years. Many values from the past such as our food, weddings, songs, folk songs and games have taken their present form with the interaction of different cultures. So much so that culture is a dynamic concept far from stagnation. Therefore, it will continue to renew itself and be influenced by other cultures. (Berfin)

A participant in the research referred to the ability of cultures to live without assimilation while sharing his thoughts on multiculturalism. The participant, who evaluated it as the ability of individuals or societies to live without moving away from their own cultural texture and values in order to exist, expressed his opinion as follows:

Sociologically, multiculturalism assumes that society as a whole benefits from increasing diversity through the harmonious coexistence of different cultures. People do not have

to give up their cultural heritage or some of their own preferences in order to be recognised as a member of the dominant society. (Ayşe)

Participants considered multicultural education as a natural consequence of multiculturalism. They stated that the richness of societies in which different cultures live together should be directly reflected in education and that the respect inherent in living in harmony with other cultures can only be formed through raising awareness of cultural differences, that is, through multicultural education. Examples of participant views are as follows:

Multiculturalism should be seen as a social wealth and this wealth should be made one of the cornerstones of education. (Fatih)

Multiculturalism is an expression used for societies where many different cultures live together. The majority of today's countries have this characteristic. From past to present, people have lived together voluntarily or compulsorily, and sometimes wars and global events have pushed people to migrate. Multiculturalism is being aware of, knowing, understanding, accepting and respecting the existence of other cultures. Respect, one of the most needed basic values, comes from knowing. Can one respect what one does not know? Not knowing increases the prejudices of people who are strangers to everything they do not know. However, what makes people beautiful is their lack of prejudice and impartial approach. For this very reason, it has been included in the curriculum as a necessary course in order to ensure that teachers, who will raise the society of the future, accept the existence and normality of multiculturalism in education, purify themselves from prejudices and build an educational environment free from marginalisation. (Benan)

My Expectation-My Experience

In this theme, the participants shared their views on what kind of expectations and experiences they had about the course while choosing or taking the multicultural education course. The prominent sub-themes in this theme were determined as discovery, individual experiences, personal development, professional development and are shown in Figure 2.

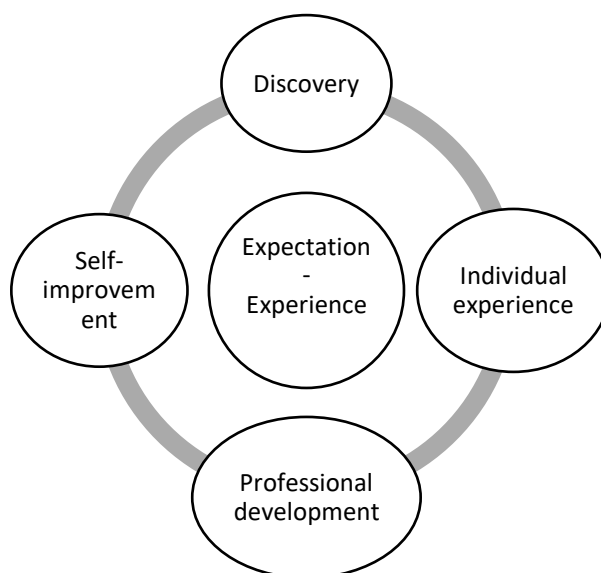


Figure 2. *My expectation-experience theme and sub-themes*

Some of the participants stated that they chose the course with the expectation of learning about individuals and societies with experiences similar to their own individual

experiences. The participant with negative personal experiences stated that they chose the course with the desire to learn whether such negative experiences exist in different cultures in the category (or sub-theme) of discovery.

Some of the participants stated that they chose the course with the expectation of learning about individuals and societies with experiences similar to their own individual experiences. The participant with negative personal experiences stated that she chose the course with the desire to learn whether such negative experiences exist in different cultures. Another participant, who did not have negative experiences but lived and worked in a multicultural settlement, stated that he chose the course to learn new information about similar multicultural societies. Examples of the views of these participants are presented below.

The reason for choosing the course on multiculturalism in education is primarily due to Mardin, the city where I live and work. I live in a city which is one of the multicultural cities in Turkey and where different cultures live together, interact, respect each other and have very good relations despite having very different traditions. This is one of the reasons why I chose this course. Another reason is that I chose this course because I thought that I would go deeper and gain different perspectives rather than looking at multiculturalism and its subheadings only as concepts and definitions. (Yasemin)

We live in a multicultural society with many different ethnic groups and beliefs. There are many cultures in our society, but can these cultures really exist? Can they live their traditions, their beliefs, can they live their lives in the way they want? Can they speak their language? These kinds of questions have always puzzled me. Because I sometimes wondered whether I could exist as a Kurdish citizen in this society. Some time after we moved from the village to the city in Van, I went to the doctor with my sister. When my sister was trying to explain her problem to the doctor, as soon as she used Kurdish words instead of the Turkish words she didn't know, the doctor immediately scolded her for 'speaking Turkish' and said with a superior look: 'Where did you come from? Why don't you speak Turkish?' In other words, he was more interested in the languages spoken and not spoken rather than the health status of the patient. (Nurten)

I can say that both my birth in a family living in a different belief and culture than the majority of the society and the social structure I encountered when I was assigned to Mardin were factors in my choice of this course. In addition, my interest in different cultures was another factor. (Ceren)

Some of the participants who expressed their expectations about the course stated that they chose the course because they thought it would contribute to their personal development. A participant who stated that he chose the course because he thought it would contribute to his personal and professional development basically participated in the course with the expectation of discovering himself and his prejudices, if any. Examples of the participants' views are presented below.

When I first took the multiculturalism course, I wondered if there were prejudices that I had formed without realising it in accepting people as they are. Gaining a professional perspective on this issue is very important for me both academically and in terms of my personal development. Because no matter how much we think we have developed ourselves in the society we live in, when we go down to the lower dimensions, we of course have personal prejudices against some people and situations. (Ayşe)

We are in a country that has hosted many nations, ethnic origins and religious beliefs since the Ottoman Empire and is located on migration routes that bridge them. Diyarbakır, as one of the cities with the most of these characteristics in its history and present, has an educational environment where a teacher can frequently encounter multiculturalism in education. An individual who can respect the views of others and meet differences with maturity will create a positive environment and contribute to a healthy social climate. If this individual is an educator, he/she will maintain this climate in the classroom, and if he/she is a researcher, he/she will act impartially, objectively and ethically in his/her research. This course will contribute to the fact that a teacher may have students from different cultures in his/her classroom and that he/she will approach with the most correct approach while performing his/her profession. If the researcher is biased and evaluates the facts or events according to himself/herself, he/she cannot create a universal value and contribute to science. The fact that the researcher is not biased will enable him/her to obtain more realistic results. Only such a researcher can contribute to science and work for the benefit of humanity. (Benan)

I chose this course because I was looking for how we can be useful to our students by taking this course in this polarised world, whose prejudice is increasing day by day, to see different points that I missed or could not see, and to find a new me in myself. (Mehmet)

Participants stated that they chose the multicultural education course with different expectations at micro and macro levels. They evaluated it in the context of individual development at the micro level and social contribution at the macro level.

Acquisitions

In this theme, the participants evaluated the importance of the multicultural education course both for themselves and for other individuals in the context of benefit-harm. The participants shared their views on the individual and social gains of the course. The prominent sub-themes in this theme were determined as acceptance, self-evaluation, respect, unconditional acceptance, breaking down prejudices and social citizenship and are shown in Figure 3.

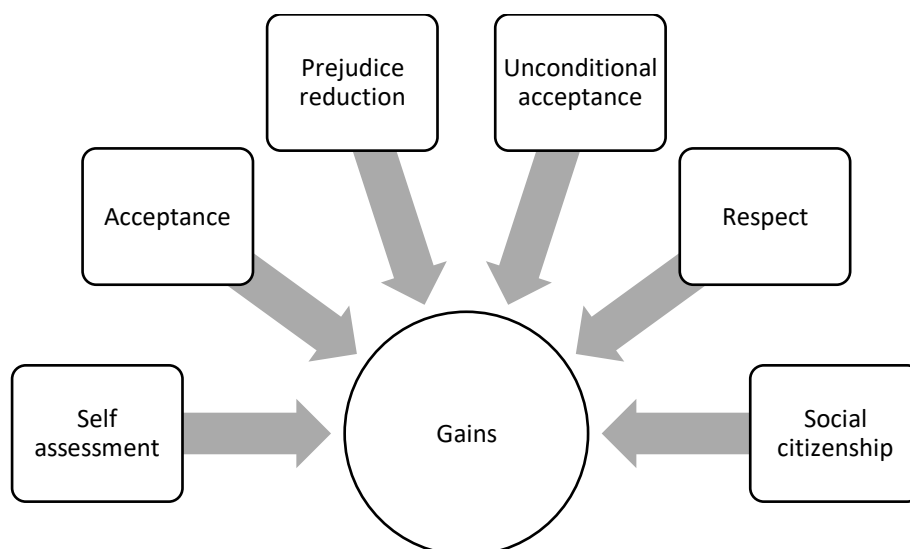


Figure 3. Sub-themes related to the theme of gains

Some of the participants stated that the course has an important role in breaking down the prejudices that individuals develop in their interactions with their close social environment both individually and socially. In addition, the participants who stated that the course is important for societies to move away from cultural uniformisation shared their opinions by taking their personal experiences into consideration. Examples of the views of these participants are presented below.

For me, the first and most important gain of the multiculturalism in education course was that it made us all take our hats in front of us and think. I think it helped us to realise our prejudices and to understand that nobody is a perfectly understanding person. (Emre)

It is seen that the effects of the geography where each person lives in social life are reflected in their perspectives. There are certain teachings, values and fears that we have acquired from our family, our close environment, our neighbours and our first teachers. With the multiculturalism course, I realised how important all these values and prejudices I have acquired are. I started to educate my prejudices and change my perspective with this course. I have gained knowledge about the meanings attributed to the concept of multiculturalism in societies in the historical process, the negativities and conflicts experienced by societies when the concept is not given enough value. I think that giving importance to multiculturalism in our country will provide both individual and social benefits. If multiculturalism is ignored, there is a risk of uniformisation of societies. For these reasons, I realised that I can create sensitivity and awareness in students in Life Sciences and Human Rights lessons as a classroom teacher at the primary school level in our education system. I understood that it is important to give weight to values such as respect and tolerance in values education in the education of children who will be the adults of the future. Thanks to this course, a philosophy of respect for differences can be formed in our primary school students in accordance with their level. (Aslı)

Our families and the place we live in have always taught us to stay away from those who are different from us, and once again I realised how wrong this is. It should definitely be compulsory for teacher candidates in undergraduate education. Before we are appointed, we have no idea where we will go and what kind of society and culture we will face. Especially friends from the west who have never travelled to the east suffer from foreignness as if they have stepped into a different world. It takes time to break the prejudices learnt from childhood. It is only with this course that prospective teachers learn how to approach different people, their cultures and traditions. (Ceren)

In the multiculturalism course, I think that by making use of the traditions and customs of different people, beautiful projects can be created that will benefit the history of humanity. I think that this course has a hidden power that affects and sheds light on society as well as personal development. (Sinem)

Participants who shared their views that multicultural education is important in terms of contributing to the adoption of the principle of unconditional acceptance both individually and socially and reducing prejudices stated that the effects of negative experiences can be reduced with this course. The views of these participants are presented below:

But the principle of unconditional acceptance that I learnt in the multiculturalism course can be applied in every moment of our lives. So much so that we can make mistakes as human beings. Individuals with multiculturalism beliefs should listen to the individuals in front of them with their mistakes and truths with a humanist understanding without prejudice, empathise, be open to innovation and change, and have open-minded discussions away from violence. As a matter of fact, while every person has an invisible

dark side, we should be more interested in our own inner world rather than judging others. Thanks to this belief, we should be able to overcome the anger we feel towards the families, hometowns, and even the names of the people with whom we have had negative relationships and experiences, and be impartial. The instructor who conveys this belief and mindset will also increase the confidence and belief in his students with his respect for the same view and his dedication to his lesson. (Berfin)

Unfortunately, I was prejudiced and disrespectful, but I came to the conclusion that if people mutually accept each other as subjects, they can live together with their differences, which is the basis of democracy. When I called myself a democrat, I realised how narrow the concept of democracy was. Thus, seeing my shortcomings and making up for them made the lesson more enjoyable for me. Because I started to see my wrong and incomplete sides. (Şevin)

Another participant stated that multicultural education is important for the acquisition and development of competences to accept and respect different cultures, which are at the core of cultural sensitivity.

The multiculturalism course in education should increase the level of respect of the individual by recognising the normality of cultural diversity and increasing cultural sensitivity. With this course, the perception that differences are normal and should be respected will be strengthened and more realistic exercises will be possible. (Benan)

Another participant stated that multicultural education is important in gaining and increasing social citizenship awareness. The participant's opinion is as follows:

The real magic of multiculturalism is the awareness of social citizenship. In this course, this phenomenon was perhaps the one that needed to be discussed the most and was always present in my mind. It will be possible for this phenomenon to settle and settle in a serious way with a good understanding of this course. In this course, perhaps it was the consciousness of social citizenship that I sat the most and always designed in my mind. (Fatih)

In summary, the participants think that the multicultural education course they have taken and thus multicultural education is important in terms of gaining cultural sensitivity, which includes the skills of knowing, recognising, accepting and respecting different cultures.

Conclusion and Discussion

The opinions of the classroom teachers participating in the research were collected in three main themes: "Multiculturalism and Multicultural Education, My Expectations and Experiences and Outcomes". In the theme of "Multiculturalism and Multicultural Education", they expressed how they made sense of multiculturalism and multicultural education. The prominent sub-themes in this theme are cultural difference, cultural sensitivity, richness, freedom from prejudice, respect and harmony. It can be said that the way the participants make sense of the concept of multiculturalism is similar to the existing literature. Multiculturalism is a concept defined on differences including gender differences, sexual orientations, socio-cultural and economic differences (APA, 2002). The participants' perceptions of multicultural education and their perception of multicultural education as a natural consequence of multiculturalism are also similar to the literature. Because multicultural education is considered as a model that includes the dimensions of "creating

equality of opportunity in education, recognising different cultures and being unprejudiced towards them, reflecting the effect of culture on the educational environment and arranging school programmes according to multicultural principles" and basically has a sense of creating social justice (Banks & Banks, 2010). As Dora and Erdogan (2021) points out, abandoning or deviating from policies aimed at multiculturalism can lead to the isolation and alienation of different groups that are already multicultural. For this reason abandoning the multicultural social structure and educational approach in integration efforts policies can disrupt the peaceful order of the social structure.

In the theme "My expectations-experiences", the participants shared their expectations- experiences about the course while choosing or taking the multicultural education course. The prominent sub-themes in this theme were identified as discovery, individual experiences, personal development, professional development. It is seen that the expectations-experiences of the participants regarding the course are at micro and macro levels. At the micro level, it can be said that they have expectations about themselves and their immediate environment, but at the macro level, they have expectations about their professional and academic studies and the gains they can provide socially.

The opinions in the theme of my expectations-experiences were mostly shaped in relation to individual experiences. Some of the participants stated that they chose the course with the desire to learn whether there are similar situations in different cultures in the context of their individual negative experiences. Participants living and working in multicultural societies stated that they chose the course because they wanted to improve themselves both academically and professionally. In the research conducted by Miled (2018), it is seen that multicultural education emphasises that multicultural education has a professionally transformative and developmental effect in both in- service and pre-service teacher education. It can be stated that the participants, who stated that they were looking for new ways to create a universal value system and that this is why they chose the multicultural education course, chose the course with the expectation of having a similar perspective to Bennett's (2003) view of multiculturalism. Bennett defined multiculturalism as "local cultures finding themselves within cultural values without assimilation".

In the "Gains" theme, the participants shared how they made sense of the course for both themselves and individuals within the benefit-harm dilemma. The prominent sub-themes in this theme are acceptance, self-evaluation, respect, unconditional acceptance, breaking down prejudices and social citizenship. Similar to the theme of my expectation, opinions on both micro and macro level achievements were shared in this theme. The gains at the macro level represent social gains and are shaped similarly to the literature. For example; Amrny-Dixon (2013) states that multicultural education has an important role in breaking prejudices, developing cultural awareness and preventing social conflicts by improving communication between individuals. Micro gains are related to personal and academic development, which can be called individual gains. For example, a participant who had prejudices against individuals with different sexual orientation before taking the multiculturalism course stated that his views changed with this course. Another participant teacher stated that different prejudices can develop in individuals willingly or unwillingly with the influence of the close social environment. She stated that these prejudices can be recognised and reduced with the

multicultural education course, but for this, different age groups should be included in this education. Chen and Starosta (2005) and Davis (2005) emphasise the role of teachers in this regard and emphasise that teachers should gain cultural awareness, cultural sensitivity and cultural resourcefulness in the pre-professional period. In their study, Rachmadtullah, Syofyan, and Rasmitadila (2020) and Sahin and Ekici (2019) found that providing multicultural education to classroom teachers can help primary school students develop respect for diversity. They concluded that recognising the diversity in their environment and respecting each other are of great importance. In this direction, it can be said that the participant's opinion is similar to the existing literature.

Conflict of Interest Disclosure

The author declares no potential conflicts of interest related to the research, authorship and/or publication of this article.

Support/Financing Information

The author has not received any financial support for the research, authorship and/or publication of this article.

Ethics Committee Decision

Ethical permission was obtained from Dicle University Social and Human Sciences Ethics Commission (date: 25.04.2023 - number no: 483668) for this research.

References

- Ameny-Dixon, M., G. (2013). Why multiculture education is important higer education now than ever: A global perspective. <http://www.nationalforum.com/Electronic%20Journal%20Volumes/Ameny-Dixon,%20Gloria%20M.%20Why%20Multicultural%20Education%20is%20More%20Important%20in%20Higher%20Education%20Now%20than%20Ever.pdf>
- American Psychological Association (APA, 2002). Guidelines on Multicultural Education, Training, Research, Practice, and Organizational Change for Psychologists.
- Anık, M. (2012). Kimlik ve çokkültürlülük sosyolojisi. İstanbul: Açılım Kitap.
- Banks, J. A. (2001). Multicultural education: goals, possibilities and challenges. C. F. Diaz (Ed), Multicultural Education in the 21st century (pp.11-22). New York: Addison-Wesley.
- Banks, J. And Banks, C. (2010). Multicultural education: Issues and perspectives (7th edn). New York: Jhon Wiley&Sons.
- Başbay, A. ve Kağnıcı, D. Y. (2011). Çokkültürlü yeterlik algıları ölçeği: Bir ölçek geliştirme çalışması. Eğitim ve Bilim, 36(161), 199-212.
- Barzanò, G., Cortiana, P., Jamison, I., Lissoni, M., & Raffio, L. (2017). New means and new meanings for multicultural education in a global–Italian context. Multicultural Education Review, 9(3), 145-158.
- Bennett, C.I. (2003). Comprehensive multicultural education: Theory and practise. Baston: Pearson Education Inc.
- Canatan, K. (2009). Avrupa toplumlarında çokkültürlülük: sosyolojik bir yaklaşım. Uluslararası Sosyal Araştırmalar Dergisi. 2:6,80-97.
- Chen, G. & Starosta, W. J. (2005). Foundations of intercultural communication. Oxford: University Press of America.
- Choi, S., & Lee, S. W. (2020). Enhancing teacher self-efficacy in multicultural classrooms and school climate: The role of professional development in multicultural education in the United States and South Korea. Aera Open, 6(4), 2332858420973574.
- Choi, S., & Mao, X. (2021). Teacher autonomy for improving teacher self-efficacy in multicultural classrooms: A cross-national study of professional development in multicultural education. International Journal of Educational Research, 105, 101711.
- Creswell, J. W. (2013). Research design: Qualitative, quantitative, and mixed methods approaches. USA: Sage.
- Davis, N. (2005). Intercultural competence for future leaders of educational technology and its evaluation. Interactive Educational Multimedia, 10, 1-22.
- Delanty, G. (2002). Two conceptions of cultural citizenship: A review of recent literature on culture and citizenship. The Global Review of Ethnopolitics, 1 (3), 60-66.
- Dora, Karakoç, Z. and Erdoğan, Z. (2021). The defeat of multiculturalism over nationalism and religion: transformation of immigration policies in Denmark and Sweden. Hitit İlahiyat Dergisi, 20(2), 517-546.
- Doucette, B., Sanabria, A., Sheplak, A., & Aydin, H. (2021). The Perceptions of Culturally Diverse Graduate Students on Multicultural Education: Implication for Inclusion and Diversity Awareness in Higher Education. European Journal of Educational Research, 10(3), 1259-1273.
- Duisembekova, Z. (2021). Beliefs about Intercultural Communicative Competence: The Development and Validation of a New Instrument. International Journal of Instruction, 14(2), 103-116.
- Ersoy, A. F. (2016). Fenomenoloji. A. Saban & A. Ersoy (Ed.), Eğitimde nitel araştırma desenleri içinde (s. 51-109). Ankara: Anı.
- Freire, P. (1998). Cultural action and conscientization. Harvard Educational Review, 68(4), 499.
- Groski, PC (2009). What we're teaching teachers: An analysis of multicultural teacher education coursework syllabi. Teaching and Teacher Education 25(2): 309–318.

- Hoang, C. T. H., & Vien, T. (2019). Integrating culture into EFL teaching behind classroom doors: A case study of upper secondary teachers in Vietnam. *VNU Journal of Foreign Studies*, 35(1).
- Howard, T. C., & Rodriguez-Minkoff, A. C. (2017). Culturally relevant pedagogy 20 years later: Progress or pontificating? What have we learned, and where do we go?. *Teachers College Record*, 119(1), 1-32.
- Journet, N. (2009). *Evrenselden özele kültür*. İstanbul: İz Yayıncılık.
- Kastoryano, R. (2009). *Avrupa'ya kimlik çokkültürlülük sınavı*. Ankara: Bağlam Yayıncılık.
- Kazykhankyzy, L., & Alagözlü, N. (2019). Developing and Validating a Scale to Measure Turkish and Kazakhstani ELT Pre-Service Teachers' Intercultural Communicative Competence. *International Journal of Instruction*, 12(1), 931-946.
- Kim, E. (2001). Conceptions, critiques and challenges in multicultural education reform in the U.S. *KJEP*, 8:2, 201-218.
- Lu, C. Y., Parkhouse, H., & Thomas, K. (2022). Measuring the multidimensionality of educators' approaches to diversity: Development of the in-service teacher multicultural education model. *Teaching and Teacher Education*, 116, 103752.
- McAuliffe, M., Kitimbo, A., & Khadria, B. (2019, November). Reflecting on Migrants' Contributions in an Era of Increasing Disruption and Disinformation. In *International Metropolis/Pathways to Prosperity Conference*.
- Miled, N. (2018). Educational leaders' perceptions of multicultural education in teachers' professional development: a case study from a Canadian school district. *Multicultural Education Review*. 11(2), 79-95.
- Mostafaei Alaei, M., & Nosrati, F. (2018). Research into EFL teachers' intercultural communicative competence and intercultural sensitivity. *Journal of Intercultural Communication Research*, 47(2), 73-86.
- Mwonga, C. (2005). Multicultural education: New path toward democracy. *Education and Democracy*. December, 15.
- Parekh, B. (2001). Rethinking multiculturalism: Cultural diversity and political theory. *Ethnicities*, 1(1).
- Patton, M. Q. (2002). *Qualitative evaluation and research methods (3rd Ed.)*. Thousand Oaks, CA: Sage
- Ramsey, P. G. (2008). History and trends of multicultural education. *NHSA DIALOG*, 11(4), 206-214.
- Rachmadtullah, R., Syofyan, H. and Rasmitadila, (2020). The Role of Civic Education Teachers in Implementing Multicultural Education in Elementary School Students. *Universal Journal of Educational Research*, 8(2): 540-546.
- Şahin, İ. F. and Ekici, Ö. (2019). Sosyal Bilgiler Öğretmenlerinin Perspektifinde ortaokullarda Vatandaşlık eğitiminde Yaşanan Sorunlar. *Tarih Okulu Dergisi*, 39: 85–116.
- Shields, C. M. (2010). Transformative leadership: Working for equity in diverse contexts. *Educational Administration Quarterly*, 46(4), 558–589.
- Smith, J. A., Flowers, P., & Larkin, M. (2009). *Interpretative phenomenological analysis: Theory, method and research*. Thousand Oaks, CA: Sage.
- Thomas, T. M. (1994). Multicultural education: Reconstructionism coming of age. *Teacher Education Quarterly*, 71-78.
- Uyun, M., & Warsah, I. (2022). Prospective teachers' intercultural sensitivity alongside the contextual factors as the affective domain to realize multicultural education. *International Journal of Instruction*, 15(4).
- Warsah, I., Cahyani, D., & Pratiwi, R. (2019). Islamic integration and tolerance in community behaviour; multiculturalism model in the rejang lebong district. *Khatulistiwa: Journal of Islamic Studies*, 9(1), 15-29.
- Yanık, C. (2013). *Dünyada ve Türkiye'de çokkültürlülük*. Ankara: Sentez Yayıncılık.
- Yin, R. K. (2011). *Applications of case study research*. Thousand Oaks, CA: Sage.

İletişim/Correspondence

Doç. Dr. Fatih YILMAZ

fyilmaz4@gmail.com, fatih.yilmaz@dicle.edu.tr