Multiculturality Concept and Its Reflections on Education: The Case of Turkey

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Abstract

The current study investigated the multiculturality attitudes of high school students using the Multiculturality Attitude Scale. The determination of the dynamics affecting students' multiculturality attitudes will provide opportunities for reconstructing the educational settings accordingly. The sample of the study was 2237 students from 24 high schools from 14 provincial centres in 7 geographical regions of Turkey. The data analysis was carried out using descriptive and inferential statistics. The analyses examined the relationships between the multiculturality attitudes of the students and their gender, class level, family income status, education level of the parents, and the geographic region of residence. The findings indicated significant differences between all dimensions of the scale (i.e., anxiety, richness, tolerance, threat, and discrimination) and the variables of the study. The findings indicated that the female students' attitude mean scores were more positive than those of the male students. Students in Central Anatolia, Southeastern Anatolia, and Marmara regions had higher attitude scores than students from other regions. As students' family income level increases, they regard multiculturality as a threat (ethnicity-based). Students whose parents have a high level of education regard multiculturality as a threat (ethnicity-based). In order to minimize these negative attitudes towards multiculturality in the society, people's awareness of different life practices by various groups within a country or community offers richness that should be recognized. To achieve this, the regulation of educational experiences considering cultural diversity and normalizing transitions, the differences in the educational institutions that serve as foundation in the society-building process are of the utmost importance.

Keywords

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Multiculturality is a term that includes the cultural life forms of various groups or societies such as belief, sect, ethnicity, gender roles and economic status. The concept of multiculturality involves interaction-sharing and separation happening together, as well as events and actions being performed through cognitive, affective and dynamic achievements. One of the basic portrayals of this concept is seen in groups or societies, which have many folkloric characteristics, such as political systems, ideologies, beliefs, religions, social roles, values, gender-based attitudes, class-oriented approaches and spatial relations as well as many others feature in a mutual environment (APA, 2002; Baumann, 2006; Modood, 2014; Parekh, 2002; Taylor, 2005).

Although multiculturality brings to mind a colourful landscape of a transitive geographic region or a pastoral painting of a classic painter, it is a paradoxical phenomenon consisting of different effects and, hence, the dualist, dialectic and dichotomist reflections (e.g., beliefs, gender-based approaches and appearance differences) that occur in daily life. The creation and implementation of multicultural policies have entailed a number of problems. Some commentators have considered the concept of multiculturalism as a means of the divide-and-rule strategy by a government in relation to ethnic minorities. In spite of these criticisms, multiculturalism has been successfully mainstreamed (Vertovec, 2010). A multicultural attitude is of prime importance for living harmoniously in a world with swift global interactions and cultural exchanges. In developed or ideal societies where the multicultural life form is effective, ethnic structures, beliefs, religions, different sexual orientations, and many other moral and material differences can be smoothly and justly represented. In the representation of these differences, education and related policies in which social engineering is built play a particularly important role as these policies identify the behaviors to be acquired during the educational process and they ensure that citizens are equipped with the social, cultural and political attitudes that help preserve the existing social structure. Social, cultural and political attitudes gained by the individuals in educational institutions lead to the building of some attitudes oriented towards multiculturality by spreading social and cultural environments via these institutions. Although these attitudes can lead to positive effects in terms of social diversity, they can also form the basis for some negative effects and the form of "others". These negative effects create a basis for raising individuals who regard multiculturality not as richness, but as a threat or discrimination and develop attitudes against people or groups from different cultures. Otherizing based on differences feed mistrust for the other and anxiety by weakening the will to live together and by eroding tolerance. In such cases, views, which adversely affect or prevent the cohabitation of diverse cultural structures, may emerge. According to Keyman (2007, p. 227), "the basic troubles of the world and Turkey today involve "how to achieve unity from diversity" and "how to preserve diversity within unity". It is important that the differences, which constitute cultural diversity in a society, can protect their own colors and at the same time interact in harmony as parts of a whole. According to Parekh (2002, p.251), a multicultural society cannot ignore the demands of diversity, while it must create a strong sense of coexistence and shared belonging among its citizens. In this context, multiculturalism constitutes the basis for preserving cultural diversity and strengthening the feelings of

equality and unity within the social structure. A specific example for multicultural practices from around the world may be given from Canada. The state of Canada views the differences of all its citizens as its own capital. Canada advocates a social structure in which each community can survive within its own culture (Özensel, 2012).

Parekh (2002) writes that "cultural diversity is an important constituent and prerequisite for human freedom. If people cannot go beyond their culture, they remain arrested in it. They consider it absolute and believe that it is the only natural or open path to perceiving and organizing human life. If they do not reach out for other cultures, they remain trapped in theirs". As also mentioned by Banks (2013), individuals who strive to understand the world through their own cultural viewpoint alone are deprived of a significant portion of human experience, and are culturally and ethnically restricted. Owing to their own cultural prejudice, these individuals do not know their own cultures fully either. Going beyond one's culture, recognizing diverse cultural structures, and developing a new way of understanding relies particularly on education. It is through education that individuals get to know the cultural structure they are born into as well as other external cultural forms, and thus develop a multiculturality attitude. This is the way to recognizing, understanding, respecting and effectively interacting with other cultures (Açıkalın, 2010; Banks, 2013; Banks, 2016; Cırık, 2008; Gay, 2014).

Education also plays an outstanding role in raising individuals who have a biased approach to different social groups and develop negative attitudes towards them. Thus, according to Wilcox and Nolte (1990, as cited in Oktay 1996), factors affecting individual attitudes usually have social characteristics such as the important factors of family, education, economic status, group membership, experiences, the neighbourhood, race, religious beliefs, national origin, favourite political party, occupation, social class and special interest areas. In fact, according to Taylor (2005, p.72), we should all accept the equal value possessed by different cultures and let those cultures maintain their particular practices and beliefs. In this context, according to Wolf (2005, p. 85- 86):

> The most significant negatives related to the members of unrecognized cultures, from the most optimistic viewpoint, are their feelings of emptiness and separation from their origins due to the lack of resources to develop their self-esteem and create the spirit of belonging to a society. From the worst perspective, they face the risk of being culturally destroyed. The most obvious solution is to promote, treasure and openly protect the cultural traditions and achievements of people who are the descendants of different cultures.

The educational view adopted in multicultural Turkey, in line with the ethos of being a nation state, is based on the goal of forming a homogeneous society where diverse cultural structures are defined over one single identity (Fortna, 2013; Öztan, 2011; Ulugöl, 2009; Üstel, 2014). It is worth noting that designing a homogeneous society involves ignoring or pushing aside the different elements of a society, or assuming that such diferences will eventually be eliminated by the existing or desired homogeneity (Günay, 2010). The nation-state rejects the notion that ethnicity is its defining feature. In the nation-state, citizenship means being loyal to the nation as a political community. This, in fact, is designed to transcend cultural and ethnic

differences (Weldon, 2006). Therefore, educational policies were built on a citizenship design not based on a multicultural view. Particularly during the early years of the Republic, the main goal of national education was to melt away or assimilate "foreign cultures" and thus build a uniform Turkish nation. National education thus became a tool for the state to propagate this national politics and make it the expected behavioral norm (Kaplan, 2008). As stated by Üstel (2014, p. 327-328), this understanding of education prominent in the early years of the Republic shifted from being an ethno-cultural citizenship view to a political citizenship view which adhered to the national borders in the 1950s, and then to a more religious view from the second half of the 1980s with the "Citizenship Studies" textbook, which was an educational manifestation of the 12 September spirit. Islam was now considered an important element of citizenship. The new nation was desired to have a single ethnic structure, a single language and a single religion. In accord with this goal, education was seen as the most important element of national unity and curricula were designed accordingly. The educational content of today is still largely determined with this viewpoint (Çayır, 2003), which in turn leads to "prejudice against different countries and cultures", as expressed by Gök (2003, p. 160). It may therefore be argued that the Turkish education system is in need of a philosophy change, and that practices not based on freedom and equality will further deepen social problems (Kaplan, 2005, p. 397).

Turkey has a rich cultural heritage. Therefore, a multicultural educational content is important for the development of the ability to coexist in Turkey. In this context, the reflection of cultural diversity on educational content has become a necessity. However, from the first years of the republic in the education system, textbooks and curriculum have become the main tools of the idea of a homogenous society. In this process, apart from the courses necessary to provide the unity of language, religion, and history, the geography course has been employed in the construction of the place that constitutes the homeland of the state.

One of the most important courses that reflected the cultural diversity in Turkey is geography. However, geography lessons show a characteristic that includes the thought of a space dominated by Turkish identity, which ignores cultural diversity (ethnic, linguistic, religious). Such geography education is called "unmanned geography" or "landscape geography" (H. N. Özgen, 2011). This situation continues today in the curriculum and textbooks of various courses (Çayır, 2016). According to Özgen (2016), human geography curricula have been aligned with the nationalist and hegemonic power politics of state authorities instead of universal norms, thus ignoring Turkey's sociopolitical and cultural geography. This is reflected in the contents of human geography textbooks at the high school and college level. For example, the nationalist language and approach used in 12th grade geography textbook when referring to the sociocultural and geopolitical importance of Turkey clearly reveal the political (nationalist) approaches of state authorities. This situation is all about power and authoritarianity.

Hobbes' expression that laws are made by authorities, not by truth (Schmitt, 2010), validates this approach. Geographical-spatial information is organized to provide a

functional framework for the efforts of the powerful to dominate the space (Özgen, 2011; 2012a; 2012b; 2013b) and is used as an ideological tool in Althusser's (2015) words. This establishes a mutual relationship between knowledge and power (Foucault, 2011). As a result of these, the structure constructed by power keeps reproducing itself. As stated by Lacoste (1998, p.37), a typical example is the use of openly chauvinistic geography books that still hide internal political problems (or themes that may potentially cause problems). In this context, curriculums and textbooks are tools of transmitting state ideology instead of fieldwork concerning homeland knowledge. The ideology of creating a homogenous society in which differences are ignored leads to the perception of the other cultures as a source of the threat.

In Turkey, studies oriented towards defining individuals' perceptions, attitudes, and views on multiculturality have been undertaken by academicians, prospective teachers, school administrators and teachers (Akkaya, Kırmızı & İşçi, 2018; Aslan, 2017; Avcı & Faiz, 2018; Coşkun, 2012; Damgacı & Aydın, 2013; Demir 2012; Demir & Başarır, 2013; Demirsoy, 2013; Güngör, Buyruk & Özdemir, 2018; Kahraman & Sezer, 2017; Karaçam & Koca, 2012; Kaya & Söylemez, 2014; Nayır & Çetin, 2018; Özdemir & Dil, 2013; Polat, 2012; Üzülmez & Karakuş, 2018), and the extent to which curricula and textbooks include multiculturality was investigated (Açıkalın, 2010; Akar & Keyvanoğlu, 2016; Akhan & Yalçın, 2016; Cırık, 2008; Çayır, 2016; Keskin & Yaman, 2014; Seban & Uyanık, 2016). These studies have shown that while Turkish teacher candidates, teachers, administrators and academicians view multiculturality and multicultural education in a positive light, curricula and textbooks have many deficiencies. Course books are still written with an understanding of national culture that ignores different ethnic cultures, languages, and religions in Turkey (Çayır, 2016). Therefore, educational policies are still not equipped to bring multiculturality into educational settings.

This plethora of study into multiculturality means that we can no longer stick our heads into sand and ignore the problems related to the topic; moreover, procrastinating the engagement in discussions has become impossible (Kymlicka, 1998). Within this context, as educational institutions have the most important role in building societies, one of their most fundamental requirements is to raise students' awareness in terms of the representation and richness of the social differences. Considering the fact that the learners are the representatives of the "different worlds" and carry the cognitive and affective imprint of the socioeconomic and cultural aspects of the environments in which they grew up (Özgen, 2013a; 2013b), the teaching of these differences has the utmost importance in terms of social agreement and the skills of living together. Thus, this awareness must include a structure and process from the primary school years to all the stages of higher education. In this concept, the experiment of Jane Elliott (see Bloom, 2005) is worth exemplifying. In sum, it is necessary to identify the social dynamics which may either make students *tolerant* towards other cultural structures and see multiculturality as a source of *richness,* or conversely make them see other cultures as *threats and* cause them to develop an *anxious* and *discriminatory* view, and to reconstruct educational settings accordingly. Therefore, it is crucial to foster positive

attitudes, empathy and communication skills to interact with students from different cultural backgrounds.

This study is the part of a multi-dimensional field survey which addresses to the high school students' multiculturality attitudes. In this study aims to analyze the relationships between high school students' multiculturality attitudes *(Anxiety, Richness, Tolerance, Threat, and Discrimination)* and their:

- Gender,
- Class level
- Family income level
- Parental education status
- Geographical region where they reside.

The relationship between students' socio-cultural identity definitions (ethnicity, religion and sect, etc.) and their multiculturality attitudes is discussed for another study (Özgen & Köşker, 2019). Therefore, the relationship between students' socio-cultural identity definitions (ethnicity, religion and sect, etc.) and their multiculturality attitudes is beyond the scope of this study.

Limitations

It aimed to collect data from Turkey's seven regions in this study. However, due to the difficulties of accessing and practicing the schools in these regions, easily accessible cities and schools have been included in the research. It has been reached the schools in the provinces where the researchers can easily reach.

Participants from the 10th, 11th and 12th grades were included in the study to ensure that students did not have difficulty in understanding and responding to the items in the measurement tool, and therefore, the 9th grade was excluded from the study.

Methodology

This study is a descriptive field study in which a survey model is used based on an assessment instrument. Survey model gather data with the intention of describing the nature of existing conditions or determining the relationships that exist between specific events (Cohen, Manion & Morrison, 2007). A survey design provides a quantitative or numeric description of trends, attitudes or opinions (Creswell, 2009).
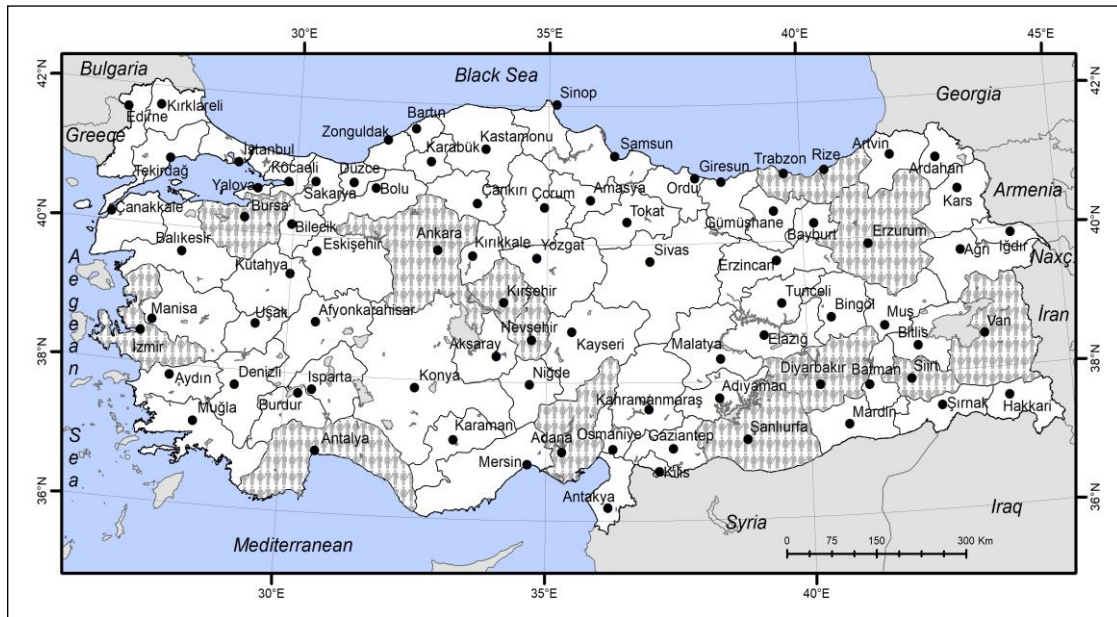
Participants

Figure 1. Provinces selected for inclusion in the research.

In determinate the participants aimed to reach high school students in Turkey's seven geographical regions. In this context, 14 provinces were selected, with the convenience sampling method from the seven geographical regions in Turkey (Figure 1). In the selection of provinces, easy accessibility was taken into consideration.

The following cities and regions were reached for the sampling: Bursa (Marmara), Trabzon and Rize (Black Sea), Izmir (Aegean), Ankara, Kırşehir, and Nevşehir (Central Anatolia), Adana and Antalya (Mediterranean), Erzurum and Van (East Anatolia) and Siirt, Diyarbakır, and Şanlıurfa (Southeast Anatolia). The participants were high school students in the 10th, 11th, and 12th grades of 24 high schools in the 14 provinces (total 2237 participants). The main demographic information concerning the participants is given in Table 1.

Table 1

Democraphic Characteristics of Participants in the Research Sample

Variables	Options	n	%
Gender	Female	1291	57.7
	Male	946	42.3
Class Level	10	701	31.3
	11	986	44.1
	12	550	24.6
Family Monthly Income	Lower than 1000 TL (Turkish Lira)	783	35.0
	Between 1001-2000 TL	599	26.8
	Between 2001-3000 TL	499	22.3
	More than 3000 TL	356	15.9

Father Educational Status	Illiterate	110	4.9
	Literate (outside the school system)	106	4.7
	Primary School	598	26.7
	Secondary School	372	16.6
	High School	596	26.6
	University	388	17.3
	Post-graduate	67	3.0
Mother Educational Status	Illiterate	450	20.1
	Literate (outside the school system)	114	5.1
	Primary School	651	29.1
	Secondary School	320	14.3
	High School	481	21.5
	University	205	9.2
	Post-graduate	16	0.7
Geographical Region	Marmara Region	264	11.8
	Aegean Region	279	12.5
	Mediterranean Region	269	12.0
	Southeastern Anatolia Region	384	17.2
	Eastern Anatolia Region	343	15.3
	Black Sea Region	307	13.7
	Central Anatolia Region	391	17.5
	Total	**2237**	**100**

Data Collection Tool

The data was collected by using the Multiculturality Attitude Scale developed by Özgen and Köşker (2015). The Multiculturality Attitude Scale were determined via Exploratory Factor Analysis, which determined the validity of the scale. As a result of Exploratory Factor Analysis, which was carried out to define the validity of the scale, a form consisting of 5-dimensions and 21 items was achieved. After Exploratory Factor Analysis, the 5-dimension structure of the scale was confirmed via Confirmatory Factor Analysis. Confirmatory factor analysis showed that the fit indices were at an acceptable level ($\chi2/df$: 1.95, RMSEA: .06, CFI: .86) and a 5-dimensional structure was confirmed. The overall reliability co-efficient of the scale is .73.

The Multiculturality Attitude Scale consists of five dimensions (anxiety, richness, tolerance, threat and discrimination) and 21 items (Appendix). Anxiety dimension has six items about cultural features, beliefs, different political views, and social gender roles. Richness dimension has five items about ethnic diversity and religious. Tolerance dimension has three items about people with different sexual orientations. Threat dimension has four items about ethnic groups and languages. Discrimination dimension has three items about disadvantaged groups such as women and the disabled (Özgen & Köşker, 2019). Participants responded to the statements included in the scale using a 5-point Likert-type scale. Negative statements were graded the opposite way. The overall minimum and maximum scores that can be obtained from the scale are 21 and 105,

respectively. However, the grading varies in each of the five dimensions according to the number of items; the minimum and maximum scores are 6 and 30 in the anxiety dimension; 5 and 25 in the richness dimension; 3 and 15 in the tolerance dimension; 4 and 20 in the threat dimension; and 3 and 15 in the discrimination dimension (Table 2).

Table 2
Mean Scores of the Students

Dimensions	N	Number of Items	Minimum	Maximum	$\bar{X}$	Sd
Anxiety	2237	6	6	30	21.0313	4.7537
Richness	2237	5	5	25	18.3661	3.7239
Tolerance	2237	3	3	15	8.3049	3.5427
Threat	2237	4	4	20	13.5713	4.0324
Discrimination	2237	3	3	15	12.3599	2.4763
Total	2237	21	21	105	73.6334	4.7537

Analysis of Data

The data collection tool was applied by the researchers and teachers to the students in the second semester of the 2014-2015 (in March, April and May) academic year. In order to see whether the research data had normal distribution, the values of skewness and kurtosis and histograms of the data were examined. According to Kim (2013) "The formal normality tests including Shapiro-Wilk test and Kolmogorov-Smirnov test may be used from small to medium sized samples (e.g., n < 300), but may be unreliable for large samples". If the study has a large sample (200 or more) it is more important to look at the value of the skewness and kurtosis statistics (Field, 2009). When analyzing Skewness and Kurtosis statistics, both values fall within the range from the acceptable limits of -2.0 to +2.0 (George & Mallery, 2003; Schutz & Gessaroli, 1993). These values (Table 3) and histogram graphics indicate that the data have a normal distribution. For this reason, t-test and one-way analysis of variance test (ANOVA) were used.

Table 3
Test for Normality

	Skewness	Kurtosis
Anxiety	-.090	-.543
Richness	-.268	-.013
Tolerance	.103	-.869
Threat	-.240	-.661
Discrimination	-.814	.327
Total	.175	-.065

The data were analysed using SPSS-22 software; the mean, standard deviation, t-test, and one-way analysis of variance test (ANOVA) scores were calculated. In testing the

differences between group means, the level 0.05 was accepted as significant. For ANOVA, post-hoc (Tukey test, Dunnet C test) statistics are used to identify the source of the differences between the groups. For the ANOVA, a Tukey test was used in situations where the group variances were homogeneous ($p > .05$), and when the group variances were not homogeneous ($p < 0.05$) according to Levene test results, the Dunnett's C test was applied (Büyüköztürk, 2010, p. 49). In addition, negative items were inverted, so high scores suggest positive attitudes and low scores suggest negative attitudes.

Characteristics of participants

Table 4

Participants' Ethnic Groups and Their Geographical Distribution

Geographical Region	Turkish		Kurdish		Zaza		Circassian		Laz		Arab		OEG*		Total	
	n	%	n	%	n	%	n	%	n	%	n	%	n	%	n	%
Marmara	227	85.9	10	3.7	2	0.7	3	1.1	4	1.5	3	1.1	15	5.6	264	11.8
Aegean	233	83.5	18	6.4	2	0.7	7	2.5	10	3.5	6	2.1	3	1	279	12.5
Mediterranean	221	82.1	34	12.6	7	2.6	1	0.3	3	1.1	2	0.7	1	0.3	269	12
Southeastern Anatolia	12	3.1	271	70.5	31	8	0	0	0	0	69	17.9	1	0.2	384	17.1
Eastern Anatolia	106	30.9	231	67.3	1	0.2	0	0	1	0.3	4	1.1	0	0	343	15.3
Black Sea	297	96.7	4	1.3	0	0	0	0	3	0.9	0	0	3	0.9	307	13.7
Central Anatolia	345	88.2	32	8.1	1	0.2	5	1.2	4	1.3	1	0.2	3	0.7	391	17.5
Total	1441	64.4	600	26.8	44	1.9	16	0.7	25	1.1	85	3.8	26	1.1	2237	100

Table 4 shows that 64.41% of the participants were Turkish, 26.82% were Kurdish, 1.96% were Zaza, 3.79% were Arabic, 1.1% were Laz, 1.1 were OEG (Other Ethnic Groups: Albanians, Azerbaijani, Georgians, Gypsies, Meskhetian, Pomak, Tatar, Uzbek), and 0.7% were Circassian. It can be seen that 23.94% of Turkish participants resided in Central Anatolia, 20.61% in the Black Sea region, 16.16% in the Aegean region, and 15.75% in Marmara. Of the Kurdish students, 45.16% were living in Southeastern Anatolia, 38.5% in Eastern Anatolia, 5.6% in the Mediterranean, and 5.3% in Central Anatolia. Of the Zaza students, 70.45% were living in Southeastern Anatolia and 15.9% in the Mediterranean. Of the Arabic students, 81.17% were living in Southeastern Anatolia. Of the Laz students, 40% were living in the Aegean. Of the students that belonged to OEG (Other Ethnic Groups), 57.69% were living in Marmara. Of the Circassian students, 43.75% were living in the Aegean and 31.25% in Central Anatolia.

Table 5

Participants' Monthly Income and Their Geographical Distribution

Geographical Region	Family Monthly Income (TL: Turkish Lira)*									
	Lower than 1000 TL		Between 1001-2000 TL		Between 2001-3000 TL		More than 3000 TL		Total	
	n	**%**	**n**	**%**	**n**	**%**	**n**	**%**	**n**	**%**
Marmara	37	*14*	90	*34*	86	*32.6*	51	*19.3*	264	*11.8*
Aegean	47	*16.8*	87	*31.1*	106	*38*	39	*13.9*	279	*12.5*
Mediterranean	150	*55.7*	75	*27.8*	28	*10.4*	16	*5.9*	269	*12*
Southeastern Anatolia	251	*65.3*	92	*23.9*	26	*6.7*	15	*3.9*	384	*17.1*
Eastern Anatolia	202	*58.8*	52	*15.1*	47	*13.7*	42	*12.2*	343	*15.3*
Black Sea	54	*17.5*	96	*31.2*	93	*30.2*	64	*20.8*	307	*13.7*
Central Anatolia	42	*10.7*	107	*27.3*	113	*28.9*	129	*32.9*	391	*17.5*
Total	783	*35*	599	*26.7*	499	*22.3*	356	*15.9*	2237	*100*

*1 Turkish Lira = 0.19 U.S. dollars in December 2018

As shown in Table 5, 35% of the participants had 1000TL or less monthly family income. Geographically, 32% of those with a monthly family income of 1000TL or less came from Southeastern Anatolia and 25.8% from Eastern Anatolia. Kurds comprised 48.91% of those with a monthly family income of 1000TL or less. Of these, 44.12% were living in Southeastern Anatolia and 46.47% in Eastern Anatolia. Turks, on the other hand, formed 39.2% of those with a monthly family income of 1000TL or less, and 38.43% of these were living in the Mediterranean. Arabs constituted 7.53% of those with a monthly family income of 1000TL or less, and 93.22% of them were living in Southeastern Anatolia. Finally, 3.44% of those with a monthly family income of 1000TL or less were Zaza, and 77.77% of them were living in Southeastern Anatolia. Of those with a monthly family income of 3000TL or more, 36.2% came from Central Anatolia and 17.9% from the Black Sea region.

Table 6

Participants' Family Education Levels and Their Geographical Distribution

Geographical Region	Parents' Educational Status (Fat./Father & Mot./Mother numbers)													
	Illiterate		Literate		Primary School		Secondary School		High School		University		Post-Graduate	
	Fat.	Mot.	Fat.	Mot.	Fat.	Mot.	Fat.	Mot.	Fat.	Mot.	Fat.	Mot.	Fat.	Mot.
Marmara	4	10	4	9	46	72	34	48	98	81	63	40	15	4
Aegean	1	5	5	4	41	63	46	51	116	125	61	29	9	2
Mediterranean	14	29	2	8	129	147	53	43	56	33	15	9	0	0
Southeastern Anat.	51	233	47	42	180	84	55	14	38	7	13	4	0	0
Eastern Anatolia	38	153	40	32	99	78	54	34	53	27	48	16	11	3
Black Sea	0	10	5	16	52	111	71	61	111	78	60	29	8	2
Central Anatolia	2	10	3	3	51	96	59	69	124	130	128	78	24	5

As can be seen in Table 6, 46.36% of participants whose fathers were illiterate were living in Southeastern Anatolia and 34.54% of them in Eastern Anatolia. By the same token, 44.33% of participants whose fathers were literate were living in Southeastern Anatolia and 37.73% in Eastern Anatolia. On the other hand, 32.98% of participants whose fathers were university graduates were living in Central Anatolia, while 35.82% of participants whose fathers had a graduate degree were living in Central Anatolia and 22.38% of them in Marmara.

Regarding mothers, 51.77% of participants whose mothers were illiterate were living in Southeastern Anatolia and 34% in Eastern Anatolia. Similarly, 36.84% of participants whose mothers were literate were living in Southeastern Anatolia and 28.07% in Eastern Anatolia. Of those whose mothers were university graduates, 38.04% were living in Central Anatolia and 19.51% in the Marmara region. On the other hand, 31.25% of participants whose mothers held a graduate degree were living in Central Anatolia and 25% in the Marmara region.

Findings

Findings about the analysis of participants' multiculturality attitudes are tabulated below and interpreted:

Table 7

Analysis of the Multiculturality Attitudes of Students Based on Their Gender (t-test)

Dimensions	Gender	N	$\bar{\chi}$	Sd	t	p
Anxiety	Female	1291	22.0132	4.39986	11.567	.000
	Male	946	19.6913	4.89183		
Richness	Female	1291	18.4423	3.49090	1.106	.269
	Male	946	18.2622	4.01992		
Tolerance	Female	1291	8.7653	3.43623	7.214	.000
	Male	946	7.6765	3.59085		
Threat	Female	1291	13.9543	3.91225	5.234	.000
	Male	946	13.0486	4.13602		
Discrimination	Female	1291	12.6778	2.32378	7.046	.000
	Male	946	11.9260	2.60988		
Total	Female	1291	75.8528	10.95502	10.675	.000
	Male	946	70.6047	11.86137		

Table 7 shows that the multiculturality attitudes of the male and female students in the anxiety, tolerance, threat and discrimination dimensions and in the overall scale show a significant difference in favour of females ($p < 0.05$). In the richness dimension, no significant difference based on gender can be seen ($p > 0.05$); however, in this dimension, female students have higher mean scores of attitude compared to male students. This finding demonstrates that female students' multiculturality attitudes were more positive than those of male students.

Table 8

Analysis of the Multiculturality Attitudes of the Students Based on Their Class Level

Dimensions	The Source of Variance	Sum of Squares	df	Mean Square	F	p	Significant Difference
Anxiety	Between Groups	448.752	2	224.376	10.009	.000	12th >10th
	Within Groups	50081.057	2234	22.418			12th>11th
	Total	50529.810	2236				
Richness	Between Groups	409.624	2	204.812	14.953	.000	11th>10th
	Within Groups	30599.528	2234	13.697			12th>10th
	Total	31009.152	2236				12th>11th
Tolerance	Between Groups	21.024	2	10.512	.837	.433	No difference
	Within Groups	28043.053	2234	12.553			
	Total	28064.077	2236				
Threat	Between Groups	566.695	2	283.348	17.686	.000	11th>10th
	Within Groups	35791.182	2234	16.021			11th>12th
	Total	36357.878	2236				12th>10th
Discrimination	Between Groups	73.248	2	36.624	5.999	.003	12th>11th
	Within Groups	13638.067	2234	6.105			
	Total	13711.315	2236				
Total	Between Groups	3172.397	2	1586.199	11.826	.000	11th>10th
	Within Groups	299635.022	2234	134.125			12th>10th
	Total	302807.419	2236				12th>11th

Notes: Significant Difference column identifies the source of the differences between the groups.

According to the ANOVA results in Table 8, the participants' multiculturality attitudes in the anxiety, richness, threat, and discrimination dimensions were significant based on the class level of the variable ($p < 0.05$). However, in the multiculturality attitudes of the students, no statistically significant relationship existed between the dimension of tolerance and the participants' class level ($p > 0.05$). The results of the analysis indicate that the attitude mean scores among 12th graders in the anxiety, richness, tolerance, and discrimination dimensions were higher ($\bar{X} = 21.8127$; $\bar{X} = 19.0073$; $\bar{X} = 8.4564$ and $\bar{X} = 12.6327$, respectively).

The attitude mean scores of the 11th graders were higher in the threat dimension compared to other students. Meanwhile, the attitude mean scores of the 10th graders were low in anxiety, richness, and threat dimensions ($\bar{X} = 20.7233$; $\bar{X} = 17.8545$ and $\bar{X} = 12.9101$; respectively) and the attitude mean scores of the 11th graders were low in discrimination dimension ($\bar{X} = 12.1815$). However, in the overall evaluation of the scale, the attitude mean scores of the 12th and 11th graders ($\bar{X} = 75.4073$ and $\bar{X} = 73.6633$, respectively) were higher while the attitude mean scores of the 10th graders were lower ($\bar{X} = 72.1997$).

Table 9

Analysis of the Multiculturality Attitudes of the Students Based on Their Monthly Family Income

Dimensions	The Source of Variance	Sum of Squares	df	Mean Square	F	p	Significant Difference
Anxiety	Between Groups	1683.195	3	561.065	25.649	.000	2>1; 3>1; 4>1; 4>2; 4>3
	Within Groups	48846.614	2233	21.875			
	Total	50529.810	2236				
Richness	Between Groups	142.590	3	47.530	3.438	.016	4>2
	Within Groups	30866.562	2233	13.823			
	Total	31009.152	2236				
Tolerance	Between Groups	921.344	3	307.115	25.266	.000	3>1; 3>2; 4>1; 4>2
	Within Groups	27142.732	2233	12.155			
	Total	28064.077	2236				
Threat	Between Groups	1876.900	3	625.633	40.516	.000	1>2; 1>3; 1>4; 2>4
	Within Groups	34480.977	2233	15.442			
	Total	36357.878	2236				
Discrimination	Between Groups	86.964	3	28.988	4.751	.003	4>1
	Within Groups	13624.351	2233	6.101			
	Total	13711.315	2236				
Total	Between Groups	3448.676	3	1149.559	8.575	.000	4>1; 4>2; 4>3
	Within Groups	299358.743	2233	134.061			
	Total	302807.419	2236	561.065			

1: Lower than 1000 TL   **2:** Between 1001-2000 TL   **3:** Between 2001-3000 TL   **4:** More than 3000 TL
Notes: Significant Difference column identifies the source of the differences between the groups.

The participants' multiculturality attitudes showed statistically significant differences ($p < 0.05$) based on family income in all dimensions and in the overall scale (Table 9). In the evaluation of participants' multiculturality attitudes, the attitude mean scores of students whose family incomes were higher than 3000 TL were higher ($\bar{X} = 22.7809$, $\bar{X} = 18.8876$, $\bar{X} = 9.4607$ and $\bar{X} = 12.7331$, respectively) in the dimensions of anxiety, richness, tolerance, and discrimination. Furthermore, the attitude mean scores of the students whose family incomes were lower than 1000 TL were high in the threat dimension ($\bar{X} = 14.7803$). The attitude mean scores of the students whose family income was lower than 1000 TL were low in the anxiety, discrimination, and tolerance dimensions ($\bar{X} = 20.1916$, $\bar{X} = 12.1622$ and $\bar{X} = 7.7905$, respectively). In addition, the attitude mean scores of the students whose family incomes were between 1001 and 2000 TL were low ($\bar{X} = 18.0985$) in the richness dimension while those of the students whose family had an income of more than 3000 TL were low ($\bar{X} = 12.4663$) in the threat dimension. According to total score of the scale, the attitude mean scores of students whose family income was more than 3000 TL, between 2001 and 3000 TL, and lower than 1000 TL were high ($\bar{X} = 76.3287$; $\bar{X} = 73.5932$ and $\bar{X} = 73.3052$, respectively) whereas those of the students with family incomes ranging between 1001 and 2000 TL were low ($\bar{X} = 72.4942$).

Table 10

Analysis of the Multiculturality Attitudes of the Students Based on Their Father's Educational Status

Dimensions	The Source of Variance	Sum of Squares	df	Mean Square	F	p	Significant Difference
Anxiety	Between Groups Within Groups Total	1657.175 48872.635 50529.810	6 2230 2236	276.196 21.916	12.602	.000	3>1; 4>1; 5>1; 6>1; 6>2; 6>3; 6>4; 7>1; 7>2;7>3; 7>4; 7>5
Richness	Between Groups Within Groups Total	319.657 30689.494 31009.152	6 2230 2236	53.276 13.762	3.871	.001	2>3; 2>4
Tolerance	Between Groups Within Groups Total	847.817 27216.260 28064.077	6 2230 2236	141.303 12.205	11.578	.000	5>3; 5>4; 6>1; 6>3; 6>4; 6>5; 7>3; 7>4
Threat	Between Groups Within Groups Total	1823.369 34534.508 36357.878	6 2230 2236	303.895 15.486	19.623	.000	1>3; 1>4; 1>5;1>6; 1>7; 2>4; 2>5; 2>6; 2>7; 3>5; 3>6; 3>7; 4>6; 4>7
Discrimination	Between Groups Within Groups Total	169.699 13541.617 13711.315	6 2230 2236	28.283 6.072	4.658	.000	3>1; 4>1; 5>1; 6>1; 7>1
Total	Between Groups Within Groups Total	2512.519 300294.900 302807.419	6 2230 2236	418.753 134.661	3.110	.005	6>4

1:Illiterate, 2:Literate, 3:Primary School, 4:Secondary School, **5**:High School, **6:**University,**7**:Post-Graduate

Notes: Significant Difference column identifies the source of the differences between the groups.

Table 10 reveals that participants' multiculturality attitudes showed statistically significant differences ($p < 0.05$) based on the father's educational status in all dimensions as well as in the overall scale. In the evaluation of the dimensions, the attitude mean scores of those students whose fathers had a postgraduate degree were higher in the anxiety and tolerance dimensions ($\bar{X} = 23.6119$ and $\bar{X} = 9.7910$, respectively) than the other students. Similarly, the attitude mean scores of those whose fathers are literate were higher ($\bar{X} = 19.4811$) in the richness dimension, the scores of those whose fathers are illiterate were higher ($\bar{X} = 15.5909$) in the threat dimension, and the scores of those whose fathers have a university degree were also higher ($\bar{X} = 12.6134$) in the discrimination dimension than the other students' attitude mean scores. The attitude mean scores of students whose fathers are illiterate were low in the anxiety and discrimination dimensions ($\bar{X} = 18.8000$ and $\bar{\chi} = 11.2818$, respectively) while the scores of those whose fathers are secondary school graduates were low ($\bar{X} = 17.9032$) in the richness dimension. Similarly, the attitude mean scores of the students whose fathers are primary school graduates were low ($\bar{X} = 7.6773$) in the tolerance dimension and those with fathers having a postgraduate degree were low ($\bar{X} = 11.7313$) in the threat

dimension. The analysis based on father's educational status variable demonstrated that the attitude mean scores of the students whose fathers are university graduates were higher ($\bar{X}$ = 75.0541) than those of whose fathers have a secondary school degree ($\bar{X}$ = 72.5591).

Table 11
Analysis of the Multiculturality Attitudes of the Students Based on Their Mother's Educational Status

Dimensions	The Source of Variance	Sum of Squares	df	Mean Square	F	p	Significant Difference
Anxiety	Between Groups	2020.787	6	336.798	15.483	.000	3>1; 4>1; 5>1; 6>1; 6>2; 6>3; 6>4; 6>5
	Within Groups	48509.023	2230	21.753			
	Total	50529.810	2236				
Richness	Between Groups	430.046	6	71.674	5.227	.000	1>4; 2>3; 2>4; 6>4
	Within Groups	30579.105	2230	13,713			
	Total	31009.152	2236				
Tolerance	Between Groups	1934.942	6	322.490	27.523	.000	5>1; 5>2; 5>3; 5>4; 6>1; 6>2; 6>3; 6>4; 7>1; 7>2; 7>3; 7>4
	Within Groups	26129.135	2230	11.717			
	Total	28064.077	2236				
Threat	Between Groups	3737.976	6	622.996	42.590	.000	1>3; 1>4; 1>5; 1>6; 1>7; 2>3; 2>4; 2>5; 2>6; 2>7; 3>4; 3>5
	Within Groups	32619.902	2230	14.628			
	Total	36357.878	2236				
Discrimination	Between Groups	339.441	6	56.573	9.435	.000	3>1; 4>1; 5>1; 6>1; 6>5
	Within Groups	13371.874	2230	5.996			
	Total	13711.315	2236				
Total	Between Groups	7055.274	6	1175.879	8.866	.000	1>4; 2>4; 5>4; 6>1 6>3; 6>4; 6>5
	Within Groups	295752.145	2230	132.624			
	Total	302807.419	2236				

1: Illiterate,   **2**:Literate, 3:Primary School, 4:Secondary School, 5:High School,   **6:**University, **7**: Post-Graduate
Notes: Significant Difference column identifies the source of the differences between the groups.

Table 11 showed statistically significant differences ($p<0.05$) in multiculturality attitudes of high school students based on their mother's educational status in all dimensions and the overall scale. In the analysis of the dimensions, the attitude mean scores of the students whose mothers have a university degree were higher in the anxiety and discrimination dimensions ($\bar{X}$ = 23.4000 and $\bar{X}$ = 12.9805, respectively) than the other students; those whose mothers are literate had a higher score ($\bar{X}$ =19.2632) in richness dimension than other students. In addition, the attitude mean scores of the students whose mothers have a postgraduate degree were higher ($\bar{X}$ = 11.6250) in the tolerance dimension, and students with mothers who are illiterate had a higher score ($\bar{X}$ = 15.7156) in the threat dimension than the other students.

The calculation of the attitude mean scores of participants whose mothers are illiterate were lower, with $\bar{X}$ = 19.8089 and $\bar{X}$ = 11.6978 for the anxiety and discrimination dimensions, respectively. Meanwhile, scores of participants whose mothers are secondary school graduates were lower in the richness and tolerance dimensions ($\bar{X}$ = 18.1290 and $\bar{X}$ = 7.5469, respectively). Finally, the scores of those whose mothers have postgraduate degrees were lower ($\bar{X}$ = 10.6250) in the threat dimension.

The total score of the scale revealed that students with mothers in the university graduate, literate, and postgraduate categories had higher attitude mean scores, with $\bar{X}$ = 77.7707; $\bar{X}$ = 75.3947 and $\bar{X}$ = 75.2500, respectively. However, the attitude mean scores of those whose mothers are primary and secondary school graduates were lower ($\bar{X}$= 72.7143 and $\bar{X}$ = 70.8906, respectively).

Table 12

Analysis of the Multiculturality Attitudes of the Students Based on Geographic Regions

Dimensions	The Source of Variance	Sum of Squares	df	Mean Square	F	p	Significant Difference
Anxiety	Between Groups	4735.193	6	789.199	38.431	.000	1>2; 1>4; 1>5; 3>2; 3>4; 3>5; 6>2; 6>4; 6>5; 7>2; 7>4; 7>5; 7>6
	Within Groups	45794.617	2230	20.536			
	Total	50529.810	2236				
Richness	Between Groups	1565.762	6	260.960	19.765	.000	1>2; 1>3;1>5; 3>2;4>2; 4>3; 4>5; 4>6;4>7; 5>2; 6>2; 7>2; 7>5;
	Within Groups	29443.389	2230	13.203			
	Total	31009.152	2236				
Tolerance	Between Groups	1609.756	6	268.293	22.616	.000	1>3;1>4; 2>3; 2>4;2>6; 5>3; 5>4;5>6; 6>3; 7>1;7>3; 7>4; 7>5; 7>6
	Within Groups	26454.321	2230	11.863			
	Total	28064.077	2236				
Threat	Between Groups	3897.650	6	649.608	44.628	.000	1>2; 3>2; 4>1; 4>2;4>3; 4>5; 4>6; 4>7;5>1; 5>2; 5>3; 5>6; 5>7; 7>2
	Within Groups	32460.228	2230	14.556			
	Total	36357,878	2236				
Discrimination	Between Groups	1478.893	6	246.482	44.934	.000	2>1; 2>5; 3>1; 3>2; 3>4; 3>5; 4>1; 4>5; 6>1; 6>2; 6>4; 6>5; 7>1; 7>2; 7>5
	Within Groups	12232.422	2230	5.485			
	Total	13711.315	2236				
Total	Between Groups	12639.758	6	2106.626	16.190	.000	1>2; 1>5; 3>2; 4>2; 4>5; 5>2; 6>2; 7>2;7>3; 7>5; 7>6
	Within Groups	290167.661	2230	130.120			
	Total	302807.419	2236				

1: Marmara region, **2:** Aegean region, **3:** Mediterranean region, **4:** Southeastern Anatolia region, **5:** Eastern Anatolia region, **6:** Black Sea region, **7:** Central Anatolia region
Notes: Significant Difference column identifies the source of the differences between the groups.

Finally, as seen in Table 12, participants' multiculturality attitudes showed statistically significant differences ($p < 0.05$) based on the region of residence in all dimensions and the overall scale. Accordingly, the attitude mean scores of the students who live in the Central Anatolia Region were higher in anxiety and tolerance dimensions ($\bar{X} = 22.8824$ and $\bar{X} = 9.5064$, respectively) than the other students, and those who live in Southeastern Anatolia had higher scores in richness and threat dimensions ($\bar{X} = 19.6406$ and $\bar{X} = 15.7708$, respectively) than other students. Furthermore, the participants who live in the Mediterranean and Black Sea Regions had higher attitude mean scores in the discrimination dimension ($\bar{X} = 13.3457$ and $\bar{X} = 13.2736$) than those who live in other regions.

The attitude mean scores of the students living in the Aegean Region were lower in the anxiety, richness, and threat dimensions ($\bar{X} = 18.9283$; $\bar{X} = 16.8817$, and $\bar{X} = 11.8280$, respectively) compared to the students living in other regions. Similarly, the participants from the Mediterranean Region had the lowest attitude mean scores for the tolerance dimension ($\bar{X} = 6.8550$) while the participants from the Eastern Anatolia Region had the lowest attitude mean scores in the discrimination dimension ($\bar{X} = 11.0117$).

The total score of the scale indicated that participants' attitude mean scores showed statistically significant differences based on the geographic region of residence. Compared with students from other regions, participants from the Central Anatolia Region, Southeastern Anatolia, and Marmara Region had higher attitude mean scores ($\bar{X} = 76.7263$; $\bar{X} = 74.9609$; $\bar{X} = 74.9242$, respectively) whereas those in Aegean Region had the lowest attitude mean scores ($\bar{X} = 68.6918$).

Results and Discussion

Students' multiculturality attitudes showed significant differences based on variables such as gender, class level, family income, parents' educational status, and geographic region. The findings indicated that the female students' attitude mean scores were more positive than those of the male students. Cansabuncu (2008) similarly concluded that female high school students' attitudes towards ethnic and religious differences were more positive than those of male students. In research conducted by Uydaş and Genç (2015), in the context of global citizenship, female high school students' views towards multiculturality were more positive than those of the male students. In the research area oriented towards multiculturality, many studies have been conducted with different sampling groups based on different characteristics such as democratic attitudes, sexual orientation, social gender roles, and disability. Such studies have shown similar results in terms of the gender variable as the current study (Atış, 2010; PMAPD/Prime Ministry Administration of Persons with Disabilities, 1997; Çalışkan & Sağlam, 2012; Çoban, Karaman & Doğan, 2010; Çolak, 2009; Engstrom & Sedlacek, 1997; Gömleksiz & Çetintaş, 2011; İlğan, Karayiğit & Çetin, 2013; Yılmaz et al., 2009). According to Gilligan (1977), women's experiences differ from men's in terms of quality; in addition, their emotions and feelings affect their decisions and relationships with others. Therefore, being responsible and considerate forms the main theme supporting their moral decisions (as cited in Bondi, Heasley, Kolko and Young, 2003). In this sense, in

students' multiculturality attitudes, the reason for the difference based on gender might be the result of girls having different affective and cognitive attitudes than boys. Various research results revealed that women's empathic tendencies were higher than those of men (Arslan, 2016; Hasta & Güler, 2013). This situation can be interpreted as such: women who are considered to be "other" in male-dominated society are more empathetic and tolerant towards other people.

In students' multiculturality attitudes, significant differences based on the grade level variable were found in all of the dimensions except *Tolerance*. The evaluation of the dimensions and the overall scale indicated that the multiculturality attitude scores of the 12th and 11th graders were higher than those of the 10th graders. In the *Tolerance* dimension, which focuses on the attitudes towards people whose sexual orientations are different, no significant differences were found among students' different class levels. However, the 12th graders obtained higher scores than students in other class levels students, which might be explained by the fact that, as students' length of education and age increase, their attitudes towards multiculturality change in a positive way.

Students' multiculturality attitudes based on their family income level showed significant differences in all dimensions and the overall scale. Students whose family income levels were greater than 3000 TL had higher attitude mean scores in the *Anxiety, Richness, Tolerance,* and *Discrimination* dimensions, yet the scores of those with a family income lower than 1000 TL were higher in the *Threat* dimension. Participants whose family incomes are greater than 3000 TL had the lowest mean score in the *Threat* dimension when compared to the other income level groups; such a finding might be interpreted as those students who have high levels of family income have more negative attitudes towards the *Threat* dimension. In other words, it was detected that the students who have high family income regard multiculturality as a threat. Cansabuncu (2008) found that students from families with a high level of income worry about the demands of the ethnic groups more than those from families with a low level of income. Likewise, in a study conducted by Gömleksiz and Çetintaş (2011), university students whose family income was in the low and middle levels had a more positive democratic attitude than those with higher levels of family income. As the income level increases, individuals establish their living space away from social contact. In particular, migrant individuals from different ethnic groups can become a threat leading up to social tension. Çakırer (2006) states that the migration of poor and ethnic minorities to the city is perceived by the affluent class as the siege of cities and that such people from elite class have the intention to escape from the besieged city and to move away from all the misdeeds of the city. Therefore, the multidimensional exclusion policies of the nation-state as well as the urban transformation efforts of neoliberal urban policies in the cities receiving immigration conduce to the creation of new areas of exclusion/stigmatization related to ethnic, religious, racial, and poverty-related affiliations (Aytaç, 2016).

In terms of parental education, significant differences were evident in students' multiculturality attitudes in all dimensions and the overall scale. In the *Richness* dimension, students who had literate parents had the highest scores. In terms of *Anxiety, Tolerance*, and *Discrimination*, students whose parents had undergraduate and postgraduate degrees indicated higher mean scores of attitude. Another remarkable

finding was that the students who had illiterate parents scored higher in the *Threat* dimension. The fact that the highest scores in this dimension belong to students whose mothers had a postgraduate degree or fathers had graduate and postgraduate degrees suggests that, in Turkey, an increase in a person's education level does not appear to have a positive impact on the individual in terms of multiculturality; indeed, increasing the level of education seems to trigger negatives towards "others" and create discrimination. Similarly, Gömleksiz and Çetintaş (2011) concluded that the university students whose mothers are illiterate have a more positive democratic attitude than students whose mothers have completed primary school or more. Moreover, university students whose mothers were university graduates had lower democratic attitude scores. Baker's (2013, p.62) definition *"schools carve individuals on behalf of the society"* also represents this pattern. Such socio-cultural and behavioral approaches deepen the political aims of the ruling elite regarding education, give its own legitimacy a systematic structure, and make its own ideological existence continuous. Therefore, both ideology and the education system are reduced to the imposition of these principles on the society. Schools shoulder the function of teaching the norms, values and culture that contribute to the ideological hegemony of the dominant groups (Apple, 2012, p.85). Therefore, schools not only create an effective and dominant culture, but also assume the position of an important tool in the process of reproducing culture.

Students' attitudes towards multiculturality based on their geographic residence showed significant differences in all dimensions and the overall scale. Students in Central Anatolia, Southeastern Anatolia and Marmara regions had higher attitude scores than students from other regions. Especially in Southeastern Anatolia, where different cultural forms exist and cultural differences have been maintained for centuries, people develop positive attitudes towards those differences. Similarly, in cities in the Central Anatolia and Marmara regions, such as Bursa, Ankara, and Kırşehir, students have positive attitudes towards multiculturality that are thought to emanate from encountering people from different cultures resulting from mass immigration from other cities and living close to the immigrants. Interestingly, students in the Aegean region scored lower than students from other regions. As these participants were selected from high schools in Izmir, it can be concluded that nationalist and political stances were reflected in participants' attitudes. Thus, it can be concluded that individuals are nurtured by the cultural values of the regions in which they live and they develop attitudes accordingly. As a result, the differences in students' attitudes can be explained by economic, cultural, and socio-political characteristics of the location. Indeed, Saraçoğlu (2009) also found in his study that the middle class in Izmir had high ethnic threat perceptions and anxiety.

The important findings of the study may be summarized as follows:
- In all the dimensions of the scale (i.e., anxiety, richness, tolerance, threat, and discrimination), female students showed higher attitude scores (more positive attitudes) than male students.
- As students' progress in school (i.e., increase grade level), their multiculturality attitude scores usually increase.

- As students' family income level increases, they regard multiculturality as a threat (ethnicity-based). Students with a low monthly family income (largely residing in Southeastern and Eastern Anatolia) are more positive than others in the threat dimension and create a significant difference.
- Students whose parents have a high level of education regard multiculturality as a threat (ethnicity-based). At the same time, students with a higher family income level were found to experience lower anxiety levels, perceive multiculturality as richness despite a high perception of threat, and have higher tolerance levels.
- Students with a high family income level have more positive attitudes towards disadvantaged groups, such as women and the disabled.
- Students whose parents are illiterate have low scores on the anxiety (nationalist -conservative based) and discrimination (more negative towards disadvantaged groups) dimensions.
- Students whose parents are illiterate and are not illiterate (residing largely in Southeastern and Eastern Anatolia) have more positive attitudes in the Threat dimension and create a significant difference.
- The discrimination (more negative towards disadvantaged groups) attitude scores of the students in Eastern Anatolia are lower.
- Students living in the Aegean region regard multiculturality as a threat (ethnicity-based) and have high levels of anxiety (nationalist–conservative based) concerning this item.
- Participants from the Mediterranean region have a lower level of tolerance towards people whose sexual orientations differ from theirs.
- In terms of their multiculturality attitude scores, the students from Southeastern Anatolia regard multiculturality as richness, not as a threat, unlike students from other regions. Similar results have been obtained from students in Eastern Anatolia as well.

Among the results of the study, the relationship between "parents' educational status, family income level, ethnic structure and geographical region" was found to be particularly important for determining multiculturality attitudes. According to this, participants whose parents were literate and illiterate and, similarly, those whose income level was 1000 TL and less were concentrated in the Southeastern and Eastern Anatolian regions. In addition, these regions were seen to vary more than others ethnically (Kurds, Turks, Zaza and Arab participants). Participants in these two regions were significantly more positive towards multiculturality, particularly in the *"Richness"* (Southeastern Anatolia) and *"Threat"* (Southeastern and Eastern Anatolia) dimensions than participants in other regions. Similarly, Güngör, Buyruk and Özdemir (2018) concluded that the teacher candidates from Southeastern and Eastern Anatolian regions have a more positive attitude than teacher candidates from the other regions. Particularly when the results concerning parental educational status are considered regarding the reflections of the nation state ideology on education, it may be inferred that participants in these two regions whose parents stayed outside the school system (literate and illiterate) were less intensely affected by the formal ideology of the state and therefore less influenced by the homogenization and "otherizing" of education, and

displayed more positive attitudes towards different identities and class groups. The fact that the perception of ethnically-based *Threat* was low in these two regions (higher attitude scores) and that diversity was perceived as *Richness* may be considered as positive reflections of ethnic and cultural differences existing peacefully together. Studies show that interaction with different ethnic groups reduce threat perceptions and prejudice, and increase positive multiculturality attitudes (Bağcı & Çelebi, 2017; Pettigrew & Tropp, 2006; Verkuyten, Thijs & Bekhuis, 2010).

To conclude, in an individual's development of attitudes, many factors -such as family, social and economic status, political views, gender, ethnic and religious structure and geographic environment- have an effect. The attitudes developing (or developed) in the minds of the individuals from those effects lead to the occurrence of "others" and some negative attitudes towards multiculturality according to various situations (gender-based approach, class-based, religious and ethnic discrimination). Such negative attitudes can interfere in people's ability to live together in society. Therefore, in order to minimize these negative attitudes towards multiculturality in society, people's awareness that different life practices by various groups within a country or community offers richness that should be recognized. Furthermore, a positive response to these social cultures should be developed. To achieve this, the regulation of educational experiences considering cultural diversity and normalizing transitions the differences in the educational institutions that serve as foundation in the society-building process is of the utmost importance. If a high-quality life away from inter-group conflicts is aimed, it is necessary to teach the students to establish closer relations with individuals from different ethnic backgrounds, races, cultures, languages and gender identities (Gay, 2014). Thus, instead of educational practices and relational processes with a monistic understanding that excludes the differences, the basis for positive perceptions and attitudes that will enable the ability to live together should be established. In this regard, ensuring that the students comprehend the richness of cultural differences and all belongings, instead of negative approaches and definitions towards differences, will contribute to the strengthening of the ability to live together and to the development of sustainability, which is one of the main objectives of the education. The acquisition of such behaviours through education also means to teach the students to assimilate the patterns related to geography as a spatial science and geographical education. Because one of the main aims of geography education, which is the teaching of human-space relations, is to analyze the human behaviours in the context of patterns of space. The discipline of geography examining the relation between human and space enables the analysis of socio-spatial productions such as belonging, identity and culture, and the social relations shaped in this direction through education and other interdisciplinary approaches. The introduction of multicultural issues in geography education will offer important opportunities and gains to social integration. Thus, in an education related to different cultural space imagination and patterns; it is claimed that a spatial production where multilateralism (heterogeneity), uniformity, harmony prevail against standardization (homogeneity), singularity, the conflict will produce more successful and inclusive possibilities.

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Appendix

The Items and Factors of the Multiculturality Attitude Scale

	The items	I totally agree	I agree	Undecided	I don't agree	I totally disagree
Anxiety	A single religion (belief) should be dominant for an ideal society.*					
	I treat people according to their sects (Sunni, Alevi, etc.).*					
	I find values of other religions (traditions, clothing, rituals, etc.) strange.*					
	I find people of other political opinions dangerous.*					
	Women should not work without the permission of men.*					
	It is men who have to work (earn a living) in the family.*					
Richness	I can be friends with someone who belongs to a different sect (Sunni, Alevi) from me.					
	I feel disturbed by discrimination of ethnic groups (Arabic, Circassian, Roma, Kurdish, Laz, Turkish, etc.).					
	I would like to be friends with people of different ethnic groups (Arabic, Circassian, Roma, Kurdish, Laz, Turkish, etc.).					
	The presence of various ethnic groups is richness for Turkey.					
	I would like to study various ethnic groups (Arabic, Circassian, Roma, Kurdish, Laz, Turkish, etc.).					
Tolerance	People should be able to freely express their sexual preferences.					
	I find people with different sexual preferences normal.					
	I can be friends with a person whose sexual preference is different.					
Threat	Ethnic languages spoken around me irritate me.*					
	Only one language should be spoken in an ideal state.*					
	I can't understand people who want to communicate in their own mother tongues in Turkey (Arabic, Circassian, Roma, Kurdish, Laz, Turkish, etc.).*					

	Ethnic groups in the country (Arabs, Circassians, Kurds, Laz and Turks) are a threat for the unity of the state.*					
Discrimination	Boys have the primary right to study in a family.*					
	Disabled people can not be productive at work.*					
	It is useless for the mentally disabled to get an education.*					

* Attitude sentences including negative connotations.