



Examining Teachers' Attitudes towards Multiculturalism according to Various Variables*

Research Article

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ABSTRACT

Although people have ethnic backgrounds at the point of origin, the concept of multiculturalism includes many notions such as race, gender, ethnicity, age, culture, ideological idea, religious belief and language. Moving from the fact that education is an important part of individuals' thought processes, it is seen that there is an increase in studies investigating the reflections of multiculturalism on educational processes in recent years. The purpose of the study was to investigate teachers' attitudes towards multiculturalism according to various variables. This study was designed as a descriptive survey model, conducted on 280 teachers who work in 7 different regions of Turkey. Convenience sampling method was used in the study. The data of the study were collected with a measuring tool, which consists of 'Personal Information Form', and 'Multicultural Attitude Scale'. Frequency (f), percentage (%), mean score (\bar{x}), standard deviation (s) values were calculated, and T-test and One-Way ANOVA tests were performed. As a result of the research, it was found that teachers' attitudes towards multiculturalism are very high; teachers' attitudes towards multiculturalism vary according to whether they speak a foreign language, the settlement in which they spent their childhood, the school's geographic region, the level of their religious beliefs and education level. On the other hand, teachers' attitudes towards multiculturalism do not vary according to their going abroad, the ethnic background of their parents, whether they have a multicultural education or whether their families have a disabled individual. The findings were discussed, and recommendations were made to the practitioners and researchers.

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Keywords:

Multiculturalism, multicultural attitudes, teacher.

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Introduction

Multiculturalism

The concept of globalization, which is a very complex structure with its political, economic and cultural dimensions, converges differences with the acceleration of circulation. The cultural dimension of globalization is directly related to education and requires the education stakeholders to meet and experience the concept of multiculturalism. Harmonization of people with different characteristics living together in the community and creating benefit are among the main gains of educational institutions (MEB, 2009). The multiculturalism approach, which accepts all ethnic, ideological, religious and physical differences as natural, with an egalitarian perspective and sees all these differences as richness, is opposed to assimilation of different groups and to unification of society (Pusch, 1979).

Multiculturalism consists of three dimensions as knowledge, interest and behavior. It expresses knowledge as the attitude towards knowledge, cognitive thoughts, beliefs, perceived facts and objects. Interest is a positive or negative attitude towards the situations of interest. Behavior involves operational processes related to situations or objects. It is important to know the relationship between knowledge, interest and behavior in the process of transforming attitudes into behavior. Knowing whether there is insufficiency in perceived facts, emotions or actions will facilitate the planning of steps to improve multiculturalism (Polat, 2009).

When we look at the history of multiculturalism, it is seen that it originates with the discrimination against black people in the America in the 1960s (Banks, 1993). Although people have ethnic origins at the point of origin, the concept of multiculturalism includes many concepts such as race, gender, ethnicity, age, culture, ideological idea, religious belief and language (Banks, 2001). Moving from the fact that education is an important part of individuals' thought processes, there is an increase in studies in the recent years investigating the reflections of multiculturalism on educational processes. Multicultural education opposes the traditional education system that provides education based on cultural values (Arslan and Çamaşur, 2017). Multiculturalism has become an increasingly important concept in Turkey, which is a combination of different ethnic backgrounds and intense refugee influx. Studies are carried out within the framework of the education of refugee children and respect for differences. On the other hand, within the scope of multicultural education, there is a transformation from mass education to individualized education, from rigid and standard programs to flexible programs, from standard education to education according to talent (Bennett, 2001).

Regarded as a sub-dimension of multiculturalism, multicultural education is, in its broadest definition, an educational reform movement enabling all students to receive an equal education without making any discrimination between their languages, religions, races, ethnic origins, genders or social and economic status (Günay and Aydın, 2015; Nieto and Bode 2013). As one can see, multicultural education focuses on the social, individual and intellectual development of all students, their democratic values, beliefs and cultural pluralism (Bennett, 2001). Many multicultural education research findings can be applied in the everyday world of teachers and administrators. Five areas matter a great deal in educating a multicultural population: teachers' beliefs about students, curriculum content and materials, instructional approaches, educational settings, and teacher education (Billings, 1994).

It is important to adopt an education approach that is sensitive to different cultures is. At this point, the key task is shouldered by the teachers. (Çoban, Karaman and Doğan, 2010). It is crucial that teachers serve knowing that students can have different religions, languages, races, genders, geographical origins, experiences, sexual orientations, expectations and political views (Polat and Kılıç, 2013). Teacher is the person who applies the training program, performs the assessment and creates the learning environment (Polat, 2009; Sezer and Kahraman, 2017). Starting from pre-school education, ensuring equal opportunities and supporting

the academic and social development of students can only be realized by being sensitive to the differences of the students and creating a democratic environment in the classroom (Ünlü and Örten, 2013). Teachers' attitudes towards multiculturalism will directly affect the quality of their education programs, and the cognitive and behavioral processes of students. Thus, it is of high importance to examine the teachers' perceptions of multiculturalism and the variables affecting these perceptions.

Achieving the desired results in multicultural education depends on the teachers' knowledge about students in the classroom who may have differences such as religion, language, ethnicity, sexual orientation, experience, political opinion, social status and so on (Çoban, Karaman and Doğan, 2010). The teacher should respect these differences, understand the essence of the multicultural approach and demonstrate appropriate attitudes and behaviors (Başbay and Bektaş, 2009). In this context; in the process of multicultural education, teachers should be able to reach students with different characteristics in the classroom environment, create the appropriate classroom environment and atmosphere, and perceive individual differences as class-enriching factors and not reflect the problems to the classroom environment.

In order for teachers to design and implement such a teaching process, they must first internalize this approach (Başbay and Kağnıcı, 2011; Arslan and Çalmaşur, 2017). When the literature is examined, it is seen that the studies examining multiculturalism and the attitudes towards it, especially multicultural education, started in 1980s (Baker, 1977; Pusch, 1979; Giles and Sherman, 1982; Washington, 1981; Law and Lane, 1987), and increased in 2000s (Capella-Santana, 2003; Cho and DeCastro-Ambrosetti, 2005; Milner and al, 2003; Gorski, 2009; Szabo, and Anderson, 2009; Nadelson et al. 2012). Similarly, there has been a rapid increase in the number of studies about multiculturalism in Turkey after the year 2000 (Aslan, 2017; Arslan and Çalmaşur, 2017; Aslan and Kozikoğlu, 2017; Başbay and Bektaş, 2010; Başbay and Kağnıcı, 2011; Çekin, 2013; Damgacı and Aydın, 2013; Gezer and Şahin, 2017; Günay and Aydın, 2015; Özdemir and Dil, 2013; Polat and Kılıç, 2013; Yılmaz, 2016). However, it is seen that the surveys about attitudes on multiculturalism have mainly been applied on teacher candidates (Damgacı and Genç, 2015; Polat, 2009, Sezer and Kahraman, 2017; Ünlü, 2013; Ünlü and Örten, 2013; Karaçam and Koca, 2012; Çoban, Karaman and Doğan, 2010).

Transformation of teachers' attitudes about multicultural education and minority students is both a crucial and difficult process. Data has indicated that teachers' multicultural knowledge and attitudes are related to minority students' classroom success (Larke 1990; Pettus and Allain 1999) and that undervaluing the experiences of culturally different students can lead to poorer academic achievement (Meyer and Rhoades, 2006). Teachers' perceptions of multicultural education and various approaches to multicultural pedagogy and curriculum are explored. The finding indicates that thorough and balanced courses preparing preservice teachers to teach culturally diverse students are essential to supporting teachers' awareness, knowledge, and skill in providing equal education for all students (Alismail, 2016).

Cockrell et al (1999) found that course is marginalized from the curriculum and methods courses that students consider most important. If preservice teachers are to become more efficacious in teaching culturally diverse students and preparing all students to live in a democratic, multicultural society, we must work together as a program toward these ends. Horenczyk and Tatar (2002) found that teachers' attitudes toward multiculturalism in schools are related to components at the various levels of their perceived school organizational culture. They argued that teachers' attitudes toward multiculturalism in schools are influenced by aspects of the school's organizational culture as it relates to cultural diversity. Attitudes toward multiculturalism are likely to be reflected in the day-to-day educational practices of the teachers. This may justify the extension of the tripartite model of multicultural teacher training as presented by Durodoye (1998). On the other hand, Polat and Barka (2012) found that compared to Turkish candidate teachers, Swiss candidate teachers were observed to demonstrate a more positive attitude towards both multiculturalism and intercultural education.

Some teachers have a shortsighted view that multicultural education is not an issue in their predominantly European-American school. Yet, many educators have experienced rapid changes in the ethnic populations attending their schools. In addition, both educators and their students must be prepared to live and work effectively in a global economy and social system where they will be exposed to a wide variety of individuals with differing backgrounds, values, and cultural practices. This “demographic imperative” necessitates a change in the way schools and teachers traditionally have functioned (Banks 1991).

Günay and Aydın (2015), in the meta-analysis study in which they evaluated the studies on multiculturalism between 2005 and 2014, found that most of the studies (53.6%) were conducted on students and 19.6% of these studies were attitude studies. This finding shows the lack of studies on teachers. Because of this, the purpose of this study is determined as to examine teachers’ attitudes towards multiculturalism according to various variables.

Purpose of the Research

The purpose of this study is to examine teachers’ attitudes towards multiculturalism according to various variables. With this purpose, the study has sought to answer the following questions:

1. What are the levels of teachers’ attitudes towards multiculturalism?
2. Do teachers’ attitudes towards multiculturalism vary according to various variables?
 - a. Do teachers’ attitudes towards multiculturalism vary according to whether they speak a foreign language?
 - b. Do teachers’ attitudes towards multiculturalism vary according to their going abroad?
 - c. Do teachers’ attitudes towards multiculturalism vary according to the ethnic background of their parents?
 - d. Do teachers’ attitudes towards multiculturalism vary according to the place in which they spent their childhood?
 - e. Do teachers’ attitudes towards multiculturalism vary according to whether they have had a multicultural education?
 - f. Do teachers’ attitudes towards multiculturalism vary according to whether their families have a disabled individual?
 - g. Do teachers’ attitudes towards multiculturalism vary according to the level of their religious beliefs?
 - h. Do teachers’ attitudes towards multiculturalism vary according to the school’s geographic region?
 - i. Do teachers’ attitudes towards multiculturalism vary according to their education levels?

Method

Research Model

The purpose of this study is to examine teachers’ attitudes towards multiculturalism according to various variables. For research purposes this study was designed as a descriptive survey model. Descriptive survey model is a research model that aims to determine the presence and / or degree of a change between two or more variables (Karasar, 2013). According to Best and Kahn (2007), “The term descriptive research as

often been used incorrectly to describe three types of investigation that are different. Perhaps their superficial similarities have obscured their difference. Each of them employs the process of disciplined inquiry through the gathering and analysis of empirical data, and each attempts to develop knowledge. To be done competently, each requires the expertise of the careful and systematic investigator. A brief explanation may serve to put each one in proper perspective."

The Study Group

The sample of the research is the 280 teachers who work in 7 different regions of Turkey in the schools of Ministry of National education. The sample was determined by stratified sampling. Subgroups in the universe are identified, they are represented in the sample in accordance with their current proportions in the universe. The number of samples selected from each layer was selected in proportion to the number of units of that layer. (Karasar, 2013). Stratified sampling universe has homogeneous layers. Sample from layers have been selected. The selections are combined. Stratified sampling, boundaries is used in the presence of substrates or subunit groups in a specified universe (Kılıç, 2013). In this research, stratified sampling was used considering that the responses from different geographical regions may vary. Teachers' personal variables within the scope of the research are given in Table 1 below.

Table 1. Teachers' Personal Variables

Variable	Variable Value	Percentage (%)
Gender	Female	58,3
	Male	41,7
Age	21-30 years old	14,4
	31-40 years old	52,0
	41-50 years old	24,5
	50 years old	9,1
Tenure	1-5 years	12,5
	6-10 years	21,1
	11-15 years	25,7
	16-20 years	15,8
	20 years and above	24,8
Profession	Pre-school teacher	5,3
	Primary school teacher	14,4
	Branch teacher	76,5
	Others	3,7
Variable	Variable Value	Percentage (%)
Region	Black Sea	17,5
	Eastern and Southeastern Anatolia	8,7
	Central Anatolia	19,4
	Marmara	18,1
	Aegean	21,0
	Mediterranean	15,2
Whether their families have a disabled individual	Yes	11,7
	No	88,3
Whether they went to abroad	Yes	47,9
	No	52,1
Whether they speak a foreign language	Yes	61,0
	No	39,0

Education Level	Graduate	71,8
	Master	25,9
	Doctorate	2,3
Whether or not they have a multicultural education	Yes	12,4
	No	87,6
The place in which they spent their childhood	Village	12,5
	Town	6,9
	District	37,0
	City or Metropolitan	43,6
Religious belief level	Low	8,6
	Middle	53,6
	High	37,8

As shown in Table 1, 58.3% of the participants were female; the majority were between 31-40 years old (52.0%); 76.5% of them were branch teachers; 11.7% of them have a disabled individual in their family, 47.9% of them went abroad, 61.0% of them speak a foreign language, 71.8% of them have graduate degrees, the majority of them (87.6%) are non-trained about multicultural education.

Data Collection Tools

The data of the study were collected with a measuring tool, which consists of 'Personal Information Form', and 'Multicultural Attitude Scale'. The description of the measurement tool has been given below.

Personal Information Form: The questionnaire prepared by the researcher was used to determine some of the characteristics of the participants (gender, tenure, profession, province of work, whether they speak a foreign language, their going abroad, the ethnic background of their parents, the place in which they spent their childhood, whether they have had a multicultural education, whether their families have a disabled individual, the level of their religious beliefs).

Multicultural Attitude Scale: The scale developed by Polat (2012) was used as the data collection tool. In the scale, multiculturalism consists of three factors (knowledge, interest and behavior) and is measured with 30 items. Cronbach Alpha reliability coefficient is .82. The Likert scale's range is between 1 and 5. (Strongly Disagree (5), Disagree (4), Undecided (3), Agree (2), absolutely I agree (1)). Based on the assumption that the scale was equally spaced, the score range coefficient for the arithmetic means was 0.80. $\text{Score Range} = (\text{Highest Value} - \text{Lowest Value}) / 5 = 4/5 = 0.80$. Accordingly, the evaluation range of arithmetic means is very low between 1.00-1.80, "low" between 1.81-2.60, "medium" between 2.61-3.40, "high" between 3.41-4.20, "very high" between 4.21-5.00.

Data analysis: SPSS 22.0 package program was used in the analysis of the data obtained. Frequency (f), percentage (%), mean score (\bar{x}), standard deviation (s) values were calculated, and T-test and One-Way ANOVA test were performed.

Findings

Factor Analysis and Descriptive Statistics

The scale developed by Polat (2012) was used as the data collection tool. In the scale, multiculturalism consists of three factors (knowledge, interest and behavior) and is measured with 30 items. In current research, because of sample differences factor analyzing repeated. KMO sample adequacy value (0,945) and Bartlett Test significance level (0,000) of the selected sample size are adequate. As a result of exploratory factor

analysis, scale items were collected under 4 factors (Table 2). All items are protected. The first factor consists of 14 items (explanatory = 28.65, Cronbach's alpha = .96), which was named Difference and Understanding. The second factor consists of 7 items (explanatory=17.13, Cronbach's alpha = .90) and is named Respect and Effort. The third factor consists of 7 items (explanatory = 12.47, Cronbach's alpha = .82) and is named Gender and Race. The fourth factor consists of 2 items (explanatory = 6.61, Cronbach's alpha = .90), named Social Status. Total explanatory of the scale is 64.88 and Total Cronbach's alpha value of the scale is .96.

Table 2. Factor Analyzing and Descriptive Statistics Findings

Items	\bar{X}	S	F1	F2	F3	F4
Difference and Understanding (F1)						
I accept the fact that people can have different ideological ideas.	4.82	0.83	,811			
People's religious beliefs may be different.	4.50	0.81	,796			
People can think and act differently depending on their age.	4.37	0.81	,778			
I try to understand people regardless of their economic level.	4.45	0.77	,762			
I try to understand the behavior of people depending on their age	4.29	0.80	,738			
I am sensitive about respecting different religious / sectarian beliefs.	4.43	0.80	,723			
I understand why people with different cultures behave differently.	4.24	0.82	,696			
I am tolerant of people with different ideological ideas.	4.30	0.80	,686			
I think that people should be able to explain their ethnicity freely.	4.26	0.93	,677			
I don't look negatively at people who use languages other than the language I use.	4.30	0.90	,659			
I argue that age-related behaviors should be understood through empathy.	4.36	0.71	,643			
I defend the rights of physically, mentally, or emotionally disabled people in discussions .	4.43	0.72	,605			
I am sensitive to people who exhibit unusual behaviors based on their physical, mental and emotional disabilities.	4.38	0.82	,579			
I understand some people's physical, mental and emotional anomalies.	4.13	0.91	,579			
Respect and Effort (F2)						
	\bar{X}	S	F1	F2	F3	F4
I actively fight against gender discrimination.	3.89	0.87		,738		
I effort to respect different ideological ideas.	3.98	0.85		,727		
I make active efforts to remove gender-based inequalities.	3.73	0.96		,703		
I do my best to break down religious / sectarian prejudices.	4.13	0.85		,679		
I do my best to eliminate racism.	4.07	0.88		,654		
Respect and Effort (F2)						
	\bar{X}	S	F1	F2	F3	F4
I help other people with respect to remove language barriers in communication between people.	4.10	0.78		,633		
I respect people with different languages and help to make their communication easier.	4.10	0.78		,602		
Gender and Race (F3)						
	\bar{X}	S	F1	F2	F3	F4
People in society can have different sexual preferences.	3.67	1.27			,722	
I argue in discussions about people's different sexual orientations.	3.23	1.22			,714	
The existence of racism in our country is an important problem.	3.35	1.33			,709	
I know that there are social barriers in our society for people to express themselves clearly.	3.99	1.05			,686	
I know that there are gender inequalities in our country.	4.13	1.08			,642	

I deal with issues related to racial inequalities.	3.49	1.10				,467
I accept the fact that different languages are spoken in society other than my native language.	3.84	1.10				,441
Social Status (F4)	\bar{X}	S	F1	F2	F3	F4
The social status of people does not determine how to treat them.	4.16	1.05				,830
The social status of people does not affect how much I care about them.	4.18	1.00				,796

Findings

1. The first sub-question of the study is stated as 'What are the levels of teachers' attitudes towards multiculturalism?' The values of the mean score (\bar{x}) and standard deviation (S) of this sub-problem are given in Table 2.

The average scores given by the teachers to the multicultural attitude scale are given in Table 2. As can be seen in Table 2, the highest average scores were collected under the factor of "difference and understanding" ("very high" between 4.21-5.00); the lowest mean scores were collected in the "gender and race" factor ("medium" between 2.61-3.40 and "high" between 3.41-4.20).

The items with the highest average score on the scale are the following: "I accept the fact that people can have different ideological ideas" ($x=4.82$), "People's religious beliefs may be different." ($x=4.50$), "I try to understand people regardless of their economic level." ($x=4.45$). The items with the lowest score are the following: "I argue in discussions about people's different sexual orientations." ($x=3.23$), "The existence of racism in our country is an important problem." ($x=3.35$), "I deal with issues related to racial inequalities." ($x=3.49$). When the scale was evaluated as a whole, it was found that teachers' attitudes towards multiculturalism were "high" and "very high".

2. The second sub-problem of the study is stated as 'Do teachers' attitudes towards multiculturalism vary according to various variables?' The results show that teachers' attitudes towards multiculturalism vary according to whether they speak a foreign language, the place in which they spent their childhood, the school's geographic region, the level of their religious beliefs and education level. On the other hand, teachers' attitudes towards multiculturalism do not vary according to their going abroad, the ethnic background of their parents, whether they have had a multicultural education or whether their families have a disabled individual. The findings of the relationships between various variables and teachers' attitudes towards multiculturalism are shown in tables below.

The results of the t-test conducted to measure the effect of the teachers' foreign language status on their attitudes towards multiculturalism are given in Table 3. According to the findings of the study, teachers who speak a foreign language have more a positive attitude in total score ($t=3.80$, $p<0.01$) and all sub-dimensions of multiculturalism than teachers who do not speak a foreign language. Teachers who have sufficient knowledge of foreign languages to deal with foreigners have a more positive multicultural attitude than the others do.

Table 3. The Level of Teachers' Attitudes towards Multiculturalism (T-Test) According To Their Foreign Language Status

	Status	n	X	S	df	t	p	
Multiculturalism	Yes	162	126.52	14.82	278	3.80	.00	**
Total Point	No	104	118.00	21.61				
Difference and Understanding	Yes	162	62.53	7.12	278	3.99	.00	**
	No	104	58.16	11.51				

Respect and Effort	Yes	162	28.75	4.18	278	2.85	.00	**
	No	104	27.16	5.33				
Gender and Race	Yes	162	26.60	5.48	278	3.50	.00	**
	No	104	24.22	5.89				
Social Status	Yes	162	8.65	1.68	278	3.50	.00	**
	No	104	7.85	2.27				

** p<0.01

The results of the ANOVA conducted to measure the effect of the place in which teachers spent their childhood on their attitudes towards multiculturalism are given in Table 4. According to the findings of the study, teachers who have spent their childhood in the district and the city have more positive attitudes in terms of Gender and Race dimension than those who have spent their childhood in a village ($F=5.67, p < 0.01$).

Table 4. The Level of Teachers' Attitudes towards Multiculturalism (ANOVA) According To the Place in Which Teachers Spent Their Childhood

	Status	n	X	S	df	F	p	Group Difference
Gender and Race	Village	37	22.54	6.27	3	5.67	.00**	1-2
	District	108	118.00	21.61				1-3
	City	124						

** p<0.01

The results of the ANOVA conducted to measure the effect of the religious belief level of teachers on their attitudes towards multiculturalism are given in Table 5. According to the findings of the study, teachers with a low level of religious belief have a more positive multicultural attitude compared to those with moderate and high levels of religious belief, and those with moderate religious belief level have a more positive multicultural attitude compared to those with high levels of religious belief ($F=13.24, p < 0.01$). Similarly, in the "Diversity and Understanding" dimension of multiculturalism, teachers with a low level of religious belief have a more positive multicultural attitude compared to the those with moderate and high levels of belief, and the ones with a moderate level of religious belief have a more positive multicultural attitude compared to those with a high level of religious belief ($F=8.32, p < 0.01$). The findings in the "Respect and Effort" ($F=8.48, p < 0.01$) and "Gender and Race" ($F=21.45, p < 0.01$) dimensions of multiculturalism are also in parallel with the above.

Table 5. The Level of Teachers Attitudes towards Multiculturalism (ANOVA) According to the Religious Belief level of Teachers

	Religion Level	n	X	S	df	F	p	Group Difference
Multiculturalism	Low	25	136.95	14.90	2	13.24	.00**	1-2
Total Point	Middle	156	125.40	11.71				1-3
	High	109	117.15	23.85				2-3

Difference and Understanding	Low	25	65.20	6.89	2	8.32	.00**	1-3
	Middle	156	61.95	6.24				2-3
	High	109	58.30	12.37				
Respect and Effort	Low	25	31.26	4.14	2	8.48	.00**	1-2
	Middle	156	28.32	3.75				1-3
	High	109	17.18	5.69				
Gender and Race	Low	25	30.92	4.14	2	21.45	.00**	1-2
	Middle	156	26.21	3.75				1-3
	High	109	13.52	5.69				2-3

** p<0.01

The results of the ANOVA conducted to measure the effect of the geographic region of the schools where the teachers work on their attitudes towards multiculturalism are given in Table 6. According to the findings of the study, teachers working in Marmara Region have more positive attitudes in terms of Diversity and Understanding of multiculturalism than those in Aegean Region ($F=3.46$, $p < 0.01$). Teachers working in the Central Anatolia Region have a more positive attitude in terms of Gender and Race dimension of multiculturalism than those in the Black Sea Region ($F=3.56$, $p < 0.01$).

Table 6. The Level of Teachers Attitudes towards Multiculturalism (ANOVA) According to the Geographical Region of the School Where the Teachers Work

	School Region	n	\bar{X}	S	df	F	p	Group Difference
Difference and Understanding	Marmara	50	63.68	4.81	5	3.46	.00**	1-2
	Aegean	65	57.27	14.37				
Gender and Race	Black Sea	52	23.05	5.82	5	3.56	.00**	1-2
	Central	59	26.85	5.15				
	Anatolia							

** p<0.01

The results of the ANOVA conducted to measure the effect of the education level of teachers on their attitudes towards multiculturalism are given in Table 7. According to the findings of the study, teachers who have master's degrees have a more positive attitude in the Respect and Effort dimension of multiculturalism than those who have bachelor's degrees ($F=5.78$, $p < 0.01$).

Table 7. The Level of Teachers Attitudes towards Multiculturalism (ANOVA) According to the Education Level of Teachers

	Education Level	n	\bar{X}	S	df	F	p	Group Difference
Respect and Effort	Bachelor	213	27.65	4.79	2	5.78	.00**	1-2
	Master	76	29.28	4.08				

** p<0.01

Discussion and Conclusion

In this section, the research findings are discussed with previous research findings also taken into consideration. The levels of teachers' attitudes towards multiculturalism were found high. However, the scores change according to factors of multiculturalism. The highest average scores were collected under the factor of "difference and understanding" ("very high" between 4.21-5.00); and the lowest mean scores were collected in the "gender and race" factor ("medium" between 2.61-3.40 and "high" between 3.41-4.20). These differences can be explained with cultural matters. Even though Turkey has served as a bridge between civilizations for many years and differences are mostly tolerated among the Turkish people, some of the social values makes it difficult for the people it is thought to have values that is to change in relation to sexual preferences, especially considering the effects of Islam. Polat (2012) found that school principals' attitudes towards multiculturalism were positive and Aslan and Kozikoğlu (2017) found that teachers had positive attitudes towards multicultural education. Çoban et al. (2010) found that non-thesis graduate students had positive perspectives towards cultural differences such as sexual orientations, political views, religious views, disabilities, gender roles, and socio-economic levels. Taştekin et al. (2016) found that teachers have a positive attitude towards multiculturalism in general but when the perceptions of multiculturalism were evaluated as individual interviews, they were insufficient on application. Bulut and Sarıçam (2016) found that preschool teachers and teacher candidates had a moderate level of multicultural personality and multicultural education attitudes; while Çekin (2013) found that teacher attitudes regarding religious culture and moral knowledge towards multicultural education were high. Findings also show that teacher candidates' attitudes towards multicultural education are high. (Engin and Genç, 2015; Sezer and Kahraman, 2017). Damgacı and Aydın (2013) found that academicians working in the faculties of education had high attitude towards multicultural education; meanwhile Başbay et al. (2013) state that the perception of multiculturalism of faculty members working in education faculties was high. As a result, the research findings are consistent with the previous findings.

It was found that teachers' attitudes towards multiculturalism vary according to whether they speak a foreign language. Teachers who speak a foreign language have more positive attitudes in total and all sub-dimensions of multiculturalism than teachers who do not speak a foreign language. Teachers who have sufficient knowledge of foreign languages to deal with foreigners have a more positive multicultural attitude than the others do. Aslan and Kozikoğlu (2017) found that bilingual teachers had more positive attitudes than monolingual teachers did. With each language learned, the characteristics of a different culture, lifestyles and unique characteristics are learned. (Göçer, 2012). Therefore, bilingual individuals can also be seen as individuals who know and practice two different cultures in their lives. This has enabled them to develop a more positive attitude towards multicultural education (Aslan and Kozikoğlu, 2017). Teachers' beliefs and attitudes about teaching culturally and linguistically diverse students when progressing through specially designed courses were also examined. Preservice teachers who received more multicultural preparation held attitudes that are more positive and based their attitudes more on academic preparation than on personal experiences. Preservice teachers who completed the multicultural course and English for speakers of other languages field placement had a more in-depth understanding of how to help culturally and linguistically

diverse students (Bodur, 2012). Polat (2009) found that multicultural personality trait scores of English candidate teachers were higher than those of other branches such as elementary mathematics, classroom, science teaching.

Teachers' attitudes towards multiculturalism vary according to the place in which they spent their childhood. Teachers who spent their childhood in the district and the city have more positive attitudes in terms of Gender and Race dimension than those who have grown in the village. Consistent with the results of this research; Bulut and Başbay (2014) found that the mean scores of the teachers who spent most of their life in districts, cities, and metropolitan areas were significantly higher than the mean scores of teachers who spent their lives in villages and towns. On the other hand, the perception of multiculturalism of the faculty members working in the faculties of education does not differentiate depending on where most of the life is spent (Başbay, Kağnıcı, and Sarsar, 2013). It is among the research findings that the attitudes of teacher candidates towards multicultural education do not differ according to the place of residence (Sezer and Kahraman, 2017). Engin and Genç (2015) found that the attitudes of classroom teacher candidates towards multicultural education did not make a significant difference compared to the country variable. Similarly, Taştekin et al. (2016) found that teachers' attitudes towards multicultural education did not differ according to where most of the life is spent.

Teachers' attitudes towards multiculturalism vary according the level of their religious beliefs. Teachers with a low level of religious belief have a more positive multicultural attitude compared to those with moderate and high levels of religious belief, and those with a moderate religious belief level were more positive compared to those with high levels of religious belief. It is thought that this situation can be explained by the fact that teachers emphasize the dogmatic and prohibitory aspects instead of the embracing and unifying aspects of religion.

Teachers' attitudes towards multiculturalism vary according to geographic region the school is in. Teachers working in Marmara Region have more positive attitudes in the Diversity and Understanding factor of multiculturalism than those in Aegean Region; While teachers working in the Central Anatolia Region have a more positive attitude in terms of the Gender and Race dimension of multiculturalism than those in the Black Sea Region. Sarıçam (2016) found that multicultural personality and multicultural education attitude scores of pre-school teachers differed according to the city where they worked. This difference is in favor of the teachers working in the country compared to the teachers working in the center. It is thought that this difference is in favor of country teachers because teachers enter a cultural environment in which they are not generally familiar and adapt to differences over time. In another study where teachers' attitudes towards multicultural education were examined (Yazıcı, Başol and Toprak, 2009), the attitudes of teachers working in the district were found to be positive compared to the attitudes of teachers working in the province, which supports this finding of the study.

Teachers' attitudes towards multiculturalism vary according to education levels. Teachers who have master's degrees have more positive attitudes in the Respect and Effort dimension of multiculturalism than those who have bachelor's degrees. Çekin (2013) found that attitudes of religious culture and moral knowledge teachers towards multicultural education differ significantly according to the educational status variable. Özdemir and Dil (2013) found that teachers' attitudes towards multicultural education did not differ according to the level of education. The researchers explained the lack of differentiation in terms of education level with the small number of postgraduate teachers in the study group.

In the current study, it was found that teachers' attitudes towards multiculturalism do not vary according to their going abroad. Contrary to the findings of this study, another study in the literature has found that multicultural competence perceptions of faculty members with experience abroad were higher than faculty members without experience abroad (Başbay, Kağnıcı, and Sarsar, 2013).

Teachers' attitudes towards multiculturalism do not vary according to the ethnic background of their parents. Damgacı and Aydın (2013) found that the attitudes towards multicultural education of the academicians working in education faculties did not differ according to the ethnicity variable. Taştekin et al. (2016) found that teachers' attitudes towards multiculturalism did not differ according to the variable of having individuals with different ethnic backgrounds in their families. Results indicated that teaching in a multicultural class significantly increased knowledge about diversity, attitudes towards multiculturalism, and levels of preparedness to teach children from diverse backgrounds. There was no correlation between multicultural knowledge and attitudes, nor between attitudes and preparedness to teach children from diverse backgrounds (Wasonga, 2005).

Suggestions

In this section, recommendations based on the research findings are presented under two headings, namely to practitioners and researchers.

Recommendations for Practitioners

1. Since teachers' attitudes towards multiculturalism are low in the "gender and race" dimension, it is recommended to conduct studies in order to make the perception more positive in this dimension.
2. Increasing the number of teachers who can speak at least one foreign language and encouraging teachers to learn foreign languages will make the attitude towards multiculturalism more positive.
3. In future multiculturalism studies with teachers, teachers who have spent most of their lives in the village and those with high level of religious belief can be given priority.

Suggestions for Researchers

1. This study was conducted in the public schools with Turkish students within the framework of the limitations of the study. It is considered that it would be beneficial to conduct the research in private schools and in schools with different ethnic backgrounds such as international schools.
2. In this study, teachers' attitudes towards multiculturalism were examined according to their personal variables (province of work, whether they know a foreign language, their going abroad, the ethnic background of their parents, the place in which they spent their childhood, whether or not they have had a multicultural education, whether their families have a disabled individual and the level of their religious beliefs). It is thought that the effects of the variables on teachers' attitudes towards multiculturalism are rather individual and it will be beneficial to examine the institutional variables as well.
3. The questionnaire used in this study was of a quantitative nature, and the findings will present a starting point for future qualitative studies. Qualitative studies such as "focus group interview" and "observation" on multiculturalism are expected to contribute to the field.

GENİŞLETİLMİŞ ÖZET

Öğretmenlerin Çokkültürlülüğe İlişkin Tutumlarının Çeşitli Değişkenlere Göre İncelenmesi

Problem Durumu ve Araştırmanın Amacı

Kültürel farklılıklar başta olmak üzere etnik, ideolojik, dinsel, bedensel tüm farklılıkları doğal kabul eden, eşitlikçi bir bakış açısı ile yaklaşan ve tüm bu farklılıkları zenginlik olarak gören çokkültürlülük yaklaşımı, farklı grupların asimilasyonuna ve toplumu tek tipleştirmeye karşıdır (Pusch, 1979). Farklı kültürlerin dikkate alındığı bir eğitim anlayışının sürdürülmesi yadsınamaz. Bu noktada en önemli görevi, öğretmenler üstlenmektedir. (Çoban, Karaman ve Doğan, 2010). Öğretmenlerin, öğrencilerin farklı din, dil, ırk, cinsiyet, coğrafi bölge, deneyim, cinsel yönelim, beklenti, politik görüşlere sahip olabileceklerini bilerek öğretmenlik yapmaları büyük önem taşımaktadır (Polat, Kılıç, 2013). Öğretmen; eğitim programını uygulayan, değerlendirme işini yapan ve öğrenme ortamını oluşturan kişidir (Polat, 2009, Sezer ve Kahraman, 2017). Okul öncesi eğitimden başlayarak fırsat eşitliğinin sağlanması ve öğrencilerin akademik ve sosyal gelişimlerinin desteklenmesi ancak öğrencilerin farklılıklarına duyarlı olarak ve sınıfta demokratik bir ortam oluşturularak gerçekleştirilebilmektedir (Ünlü ve Örtten, 2013). Öğretmenlerin çok kültürlülüğe dair tutumları, uyguladıkları eğitim programlarının niteliğini ve öğrencilerinin bilişsel ve davranış süreçlerini doğrudan etkileyecektir. Bu gerekçe ile bu çalışmanın amacı, öğretmenlerin çok kültürlülük algılarını ve öğretmenlerin çok kültürlülük algılarını etkileyen değişkenlerin incelenmesidir.

Yöntem

Araştırma betimsel tarama modelindedir. Araştırmanın örneklemini Türkiye'nin 7 farklı bölgesindeki 280 öğretmenden oluşmaktadır. Araştırmada veri toplama aracı olarak Polat (2012) tarafından geliştirilen "Çok Kültürlülük Tutum Ölçeği" kullanılmıştır. Orijinal ölçek bilgi, ilgi ve davranış olmak üzere 3 alt boyuttan olmak üzere toplam 30 maddeden oluşmaktadır. Ölçeğin güvenirlik katsayısı .82'dir. Bu çalışmada örneklem türünün farklı olması nedeni ile tekrar faktör analizi yapılmış ve dört faktöre ulaşılmıştır. Faktör isimleri sırası ile "farklılık ve anlayış" (açıklayıcı = 28.65, Cronbach's alfa = .96), "saygı ve çaba" (açıklayıcı = 17.13, Cronbach alfa = .90), "cinsiyet ve ırk" (açıklayıcı = 12.47, Cronbach's alfa = .82) "sosyal statü" (açıklayıcı = 6.61, Cronbach's alfa = .90) dür. Ölçeğin toplam açıklayıcılığı 64.88, Cronbach's alfa değeri .96'dır. Elde edilen verilerin analizinde hazır istatistik paket programı kullanılmış; Frekans (f), yüzde (%), ortalama puan (\bar{x}), standart sapma (ss) değerleri hesaplanmış, T-testi, Tek Yönlü ANOVA testi yapılmıştır. .

Bulgular

Araştırma sonucunda öğretmenlerin çokkültürlülüğe karşı tutumları yüksek bulunmuştur. Ancak puanlar faktörlere göre değişmektedir. En yüksek ortalama puanlar "farklılık ve saygı" faktörü altında toplanırken (4.21-5.00); en düşük ortalama puanlar "cinsiyet ve ırk" faktörü altında toplanmıştır. Öğretmenlerin çokkültürlülüğe karşı tutumları yabancı dil bilgisi dil, dini inanç düzeyi, çocukluklarını geçirdikleri yer, çalıştıkları okulun coğrafi bölgesi, dini inanç düzeyi ve eğitim seviyelerine göre farklılık gösterdiğini göstermektedir. Öte yandan, öğretmenlerin çokkültürlülüğe karşı tutumu, ebeveynlerinin etnik kökenlerine, çokkültürlülükle ilgili bir eğitim alıp almama durumlarına ve ailelerinin engelli bir birey olup olmadığına göre farklılık göstermemektedir.

Bir yabancı dili bilen öğretmenlerin çokkültürlülük tutum toplam puanları ($t = 3.80, p < 0.01$) ve tüm alt faktör puanları yabancı dil bilmeyen öğretmenlerden daha yüksektir. Çocukluklarını ilçede ve şehirde geçiren öğretmenler, köyde geçirmiş olanlara göre çokkültürlülüğün "Cinsiyet ve Irk" boyutu açısından daha olumlu

tutulmlara sahiptir ($F = 5.67$, $p < 0.01$). Marmara Bölgesi'nde çalışan öğretmenler, çokkültürlülüğün "Çeşitlilik ve Anlayış" boyutunda Ege Bölgesi'nde çalışan öğretmenlere göre daha olumlu tutum göstermektedir ($F = 3.46$, $p < 0.01$). İç Anadolu Bölgesi'nde çalışan öğretmenler, çokkültürlülüğün "Cinsiyet ve Irk" boyutu Karadeniz Bölgesi'ninkinden daha olumlu bir tutuma sahiptirler ($F = 3.56$, $p < 0.01$). Yüksek lisans derecesine sahip öğretmenler, çokkültürlülüğün "saygı ve çaba" boyutunda lisans derecesine sahip olanlardan daha olumlu bir tutuma sahiptir ($F = 5.78$, $p < 0.01$).

Tartışma ve Sonuç

Araştırma sonucunda öğretmenlerin çokkültürlülüğe ilişkin tutumlarının yüksek olduğu bulunmuştur. Polat (2012) okul müdürlerinin çokkültürlülüğe ilişkin tutumlarının olumlu olduğunu, Aslan ve Kozikoğlu (2017) öğretmenlerin çokkültürlü eğitime yönelik olumlu tutuma sahip oldukları bulmuştur. Çoban vd. ise (2010) tezsiz yüksek lisans öğrencilerinin kültürel farklılıklara karşı olumlu bakış açılarının olduğu bulmuştur. Bulut ve Sarıçam (2016) ise okul öncesi öğretmen ve öğretmen adaylarının çokkültürlü kişilik ve çokkültürlü eğitim tutumlarının orta düzeyde olduğunu; Çekin (2013) din kültürü ve ahlak bilgisi öğretmenlerinin çokkültürlü eğitime yönelik tutumlarının yüksek olduğunu bulmuştur. Öğretmen adaylarının çok kültürlü eğitime yönelik tutumlarının yüksek olduğuna dair bulgulara da ulaşılmıştır (Engin ve Genç, 2015; Sezer ve Kahraman, 2017). Damgacı ve Aydın (2013) eğitim fakültelerinde görev yapmakta olan akademisyenlerin çokkültürlü eğitime ilişkin tutumlarını yüksek olduğunu; Başbay vd. (2013) ise Eğitim Fakültelerinde görev yapmakta olan öğretim elemanlarının çokkültürlülük algılarının yüksek olduğu bulmuşlardır. Sonuç olarak araştırma bulguları bundan önceki bulgular ile tutarlılık göstermektedir.

Bir yabancı dili bilen öğretmenlerin çokkültürlülük tutumları yabancı dil bilmeyen öğretmenlerden daha olumludur. Aslan ve Kozikoğlu (2017) iki dilli öğretmenlerin tek dilli öğretmenlere göre daha olumlu tutuma sahip olduklarını bulmuşlardır. Benzer şekilde Polat (2009) da öğretmen adaylarının çokkültürlü eğitime yönelik kişilik özelliklerini incelediği araştırmasında İngilizce öğretmen adaylarının çokkültürlülük kişilik özelliği puanlarının diğer branşlara göre (ilköğretim matematik, sınıf, fen bilgisi öğretmenlikleri) daha yüksek olduğunu bulmuştur.

Çocukluklarını ilçede ve şehirde geçiren öğretmenler, köyde geçirmiş olanlara göre çokkültürlülüğün "Cinsiyet ve Irk" boyutu açısından daha olumlu tutumlara sahip olduğu bulunmuştur. Bu araştırmanın sonucu ile tutarlı olarak; Bulut ve Başbay (2014) ilçe, şehir, büyükşehir ve anakente yaşamının büyük bir bölümünü geçiren öğretmenlerin çokkültürlü yeterlik algılarını oluşturan puan ortalamalarının köy ve kasabada geçiren öğretmenlerin puan ortalamalarından anlamlı düzeyde daha yüksek olduğunu bulmuştur. Diğer taraftan Eğitim Fakültelerinde görev yapmakta olan öğretim elemanlarının çokkültürlülük algılarının yaşantının çoğunun geçirildiği yere farklılaşmadığı (Başbay, Kağnıcı ve Sarsar, 2013); öğretmen adaylarının çok kültürlü eğitime yönelik tutumlarının büyüdükleri yerleşim yerine göre farklılaşmadığı araştırma bulguları arasındadır (Sezer ve Kahraman, 2017). Engin ve Genç (2015) sınıf öğretmeni adaylarının çokkültürlü eğitime yönelik tutumlarının olumlu olduğu memleket değişkeninin ise anlamlı bir farklılık yaratmadığını bulmuştur. Benzer şekilde Taştekin ve arkadaşları (2016) da öğretmenlerin çokkültürlü eğitime yönelik tutumları yaşamlarının çoğunu geçirdikleri yerleşim yerine göre farklılık göstermediğini bulmuşlardır

Yüksek lisans derecesine sahip öğretmenler, çokkültürlülüğün "saygı ve çaba" boyutunda lisans derecesine sahip olanlardan daha olumlu bir tutuma sahiptir. Çekin (2013) din kültürü ve ahlak bilgisi öğretmenlerinin çokkültürlü eğitime yönelik tutumlarının eğitim durumu değişkenine göre anlamlı olarak farklılaştığını tespit edilmiştir. Özdemir ve Dil (2013) ise öğretmenlerin çokkültürlü eğitime ilişkin tutumlarının eğitim düzeyi değişkenine göre farklılık göstermediğini bulmuştur.

Öneriler

Öğretmenlerin çokkültürlülüğe ilişkin tutumunun “cinsiyet ve ırk” daha olumlu algı oluşması için çalışmalar yapılması, öğretmenlerin yabancı dil öğrenmeye teşvik edilmesi, çokkültürlülük alanında öğretmenlerle yapılacak çalışmalarda yaşamının çoğunu köyde geçirmiş olan, lisans düzeyindeki, dini inanç düzeyini düşük algılayan öğretmenlere öncelik verilmesi uygulayıcılara önerilmektedir.

Araştırmanın özel okullarda ve farklı etnik kökeni bulunan öğrencilerin bulunduğu okullarda (uluslararası okullar vb) tekrarlanması, öğretmenlerin çokkültürlülüğe ilişkin tutumları üzerinde etkisi kurumsal değişkenlerin etkisinin incelenmesi, çokkültürlülük “odak grup görüşmeleri”, “mülakatlar” ve “gözlem” gibi nitel çalışmaların yapılması araştırmacılara önerilmektedir.

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