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Investigating Multicultural Education Phenomena in Minority and Public High Schools in Turkey: A multiple case study *

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ABSTRACT

Purpose: Upon inspection of Turkish national programs, it is seen that today they incorporate more universal values and principles such as democracy and pluralism. In order to design systems and curricula for multicultural societies, it is of great importance to thoroughly understand the phenomenon of multicultural education in minority and public high schools in Turkey; since the number of qualitative studies conducted on this topic remains inadequate. The aim of this study is to investigate the perceptions and implementations of multicultural education among different participants from a minority high school and two public high schools in Istanbul, Turkey.

Method: The methodology of this study was grounded in the principles of qualitative study. The maximum variation sampling method of purposive sampling methods was used. The data for the study was collected via triangulation during the 2014-2015 academic years. Particularly, an interview study method was employed.

Findings: Participants indicated that multicultural education could contribute to more opportunities and equal education rights for all. Participants also expressed that multicultural education was required by different people from various cultures to live with equal rights and for society to be a more fair and democratic ground for people from all walks of life.

Implications for Research and Practice: The research demonstrates that teachers need to receive a comprehensive training on multicultural education. As participants reported, teachers should use examples and content from a variety of cultures and groups to show key concepts, principles, generalizations, and theories in their subject area or discipline.

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Introduction

Since the Ottoman Empire, Turkey has enjoyed a rich diversity with a variety of people from different linguistic, ethnic, religious, cultural and educational backgrounds. More than 100 years ago, many schools were established by Armenian, American, French, Italian, British, Greek, Jewish and German people. The Lozan Treaty secured minorities' right to receive an education and establish schools. State-run TRT radio and television broadcasts minority language programs and elementary schools offer minority language classes as well.

"Multicultural education" relates to the provision of equal opportunity in education to all the students in a society. According to Banks and Banks (2013a), it encompasses language, class, religion, ethnicity, gender, and "exceptionality" (a term applied to the students with specialized needs or disabilities). Multicultural education is predicated on the principles of equality, social justice, mutual respect and understanding (Baptiste, 1979).

The term of "multicultural education" was first used by Horace Kallen in the context of adult education in 1915. It was explained by Alain Locke in a detailed way (Johnson-Bailey & Drake-Clark, 2011). It evolved out of the Civil Rights Movement in the United States of America in 1960s. It began with the African-American community. Later, it included other groups who were subject to discrimination. Instructionally, it entails the use of more representative materials, texts, examples, etc. with students from different cultural backgrounds and plays a role in educational reform. In the United States of America, there were demands that course materials be updated to reflect diversity in the classroom. This process started with the demand for educational equity for all students. (Banks & Banks, 2013a, pp. 5-6). Upon inspection of current Turkish national programs, it is seen that they incorporate more universal values and principles. Issues such as multiculturalism, pluralism, and diversity play a significant part in attempts to render educational institutions and their programs more democratic.

The multicultural education in this study is considered under the basic principles of Turkish National Education. The Basic Law of National Education numbered 1739 issued in 1973 includes the basic principles of Turkish National Education as (MEB, 1973):

1. generality and equality (educational institutions are open to all regardless of race, sex, or religion);
2. meeting the needs of the individual and society;
3. orientation (individuals are directed towards programs or schools based on their interests, talents, and abilities);
4. ensuring that everybody enjoys the right to basic education;
5. providing equal opportunities;

6. continuity (it is essential that the general and vocational education of individuals lasts for a lifetime);
7. conformity with Atatürk's reforms and principles, and Atatürk's Nationalism;
8. democracy education;
9. secularism;
10. the scientific approach;
11. planning;
12. co-education;
13. school-family co-operation;
14. education everywhere.

Malala Yousafzai — Pakistani activist for female education and the 2014 Nobel Prize laureate for Peace — said "With guns you can kill terrorists; with education you can kill terrorism." In Turkey and in the world, in order to establish peace and democracy, everyone should have right to education regardless of color, language, religion, etc., which can be given through multicultural education. Multicultural education aims for all students to develop their academic capacities while feeling equal, safe and comfortable. It advocates equal opportunity in education for all the students regardless of gender, religion, language, ethnical background, social status, etc. Today, multicultural education is an educational system which can provide solutions for the various social problems we face, since multicultural education aims to eradicate problems that result from ethnic and social class prejudice through equal opportunities in education (Banks, 2006). Multicultural education ensures that students accept differences and have a knowledge of equality, justice and democracy (Manning & Baruth, 2009).

There have been many studies in the field of multicultural education in Turkey over the last ten years. Every study in this field is crucial for Turkey. In this research, qualitative multiple case study approach was chosen to examine three different schools in Istanbul (one Armenian high school in Beyoğlu, one bilingual high school in Fatih, and one public high school in Bakırköy). The number of qualitative studies conducted on this topic in Turkey remains inadequate. The "cases" inspected in this study were multicultural education perceptions of different participants from different types of schools that had rich diversity and multicultural education. The maximum variation sampling method from the field of purposive sampling methods was used. The data for the study was collected by triangulation (semi-structured interviews, observations and document analysis).

Multicultural Education in a Turkish Context

As the world has become a global village, topics such as pluralism, democracy and multicultural education have gained importance. In parallel with these, this study aims to contribute to multicultural curriculum studies in Turkey. Turkey has a rich diversity in terms of language, religion, socio-economic background. Additionally, there are around three million Syrian refugees living in Turkey. Their integration into the Turkish educational system and their potential contribution to the socio-economic life of Turkey play an important role in terms of multicultural education. Furthermore, there are minorities in Turkey. On the one hand, they may go to minority schools in their elementary, primary and high school education together with the students from their own ethnicity. On the other hand, they may have to attend universities with more diverse populations. Afterwards, they have to participate in military service with people of all other ethnic groups living in Turkey.

Turkey is a full member of the Bologna Process; in other words, it has been a a European Higher Education Area since 2001. In the process of gaining full membership in the European Union, there have been some steps taken for democratization. One of these steps was in the field of multicultural education in Turkey. Through the democratization package explained in September, 2013, ethnic groups were given right to education in their native language. For example, there are some selective language courses both in the schools and in the language centers. Furthermore, one of the major purposes of the Council of Higher Education is to attract many international students from almost any country in the world.

Dissertations and articles on multicultural education have been produced regularly throughout the world so far. Similarly, over the last decade, there has been an increase in the number of studies in Turkey that look at teachers', academicians', and students' views on and attitudes towards multicultural education: Ar-Toprak, 2008; Basarir, Sari & Cetin, 2014; Basbay & Bektas, 2009; Basbay, Kagnıcı & Sarsar, 2013; Demir, 2012; Damgacı, 2013; Demircioglu, Ozdemir, 2014; Demirsoy, 2013; Esen, 2009; Gurel, 2013; Keskin & Yaman, 2014; Kilicoglu, 2014; Ozdemir & Dil, 2013; Polat, 2012; Seban & Uyanik, 2016.

There is too much prejudice against multicultural education and a lack of knowledge about other ethnic and religious groups in society, some legal and political concerns. Additionally, the academic infrastructure for addressing the different needs of students from different backgrounds is poor. For that reason, it is of great importance to thoroughly understand the multicultural education phenomenon in minority and public high schools in Turkey in order to design systems and curricula for multicultural societies.

One of the pioneering studies on teachers' attitudes towards multicultural education was carried out by Ar-Toprak (2008). This is a Turkish adaptation of Ponterotto et al.'s (1998) "Teacher Multicultural Attitude Survey", which also reveals the validity and reliability of the scale. Esen's (2009) study aims to analyze how teachers who work at primary state schools in Turkey manage diversity. The study

mainly focuses on the following four issues: "1-attitudes of primary school teachers towards diversity, 2- how teachers manage diversity in the absence of multicultural education policies, 3- how teachers evaluate current curriculum and school culture in terms of diversity, and 4- how teachers perceive their competence levels in terms of managing diversity". Research findings indicate that teachers have not received pre-service or in-service diversity management training despite not having received such training and have developed their own methods for managing diversity and any problems arising therefrom.

A study by Polat (2012) aimed to determine school principals' attitude levels concerning multiculturalism. Its findings revealed that a majority of school principals had a positive attitude towards multiculturalism. According to school principals, providing in-service and sensitivity trainings about multiculturalism could contribute to better management of diversity at school. Demirsoy (2013) aimed to investigate pre-service teachers' beliefs about and approaches to multiculturalism. The findings revealed that pre-service teachers saw multiculturalism as a conglomeration of more than one culture, different cultural groups, and people with different cultural traits; and they considered multicultural education to be the incorporation of different cultures, culture groups and cultural traits into the curricula and educational institutions. Evaluating multiculturalism in terms of its relationship with globalism, and their competence, pre-service teachers also shared their views on factors that hinder multicultural education.

In her study Damgaci (2013) inspected the attitudes of educational faculty in Turkey with regard to multicultural education. The research revealed that academics had a high level positive attitude towards multicultural education. Academicians (92%) saw multicultural education as an advantageous type of education for Turkey; however, they believed that the disadvantages of multicultural education could arise from multicultural education being provided by unqualified people; and felt that it was necessary to incorporate multiculturalism into undergraduate classes of prospective teachers who would eventually be providing multicultural education.

Most of these studies are quantitative studies. Deeper understanding of multicultural education in minority and public high schools is an issue of concern, since there are not many qualitative case studies. In order to develop multicultural education in Turkey, there should be studies investigating current situation.

The purpose of this study is to investigate the perceptions of multicultural education by different participants (principals, vice-principals, teachers, and students) from a minority high school and two public high schools in Istanbul, Turkey. The opinions and suggestions with regard to multicultural education are thought to make an important contribution to the academic literature and curriculum development studies on this topic. The following research question governed this study;

What are the viewpoints of different stakeholders (principals, vice-principals, teachers and students) regarding multicultural education? How is multicultural education seen in observation and document analysis?

Method

Research Design

The methodology of this study was grounded in the field of qualitative study. A multiple case study approach was chosen to examine the schools. The "cases" inspected in this study were multicultural education perceptions of different participants from different types of schools that had rich diversity in multicultural education.

Participants and Recruitment Procedures

The research was conducted in Istanbul since the city is cosmopolite and the researcher lives in Istanbul. Maximum variation sampling method of purposive sampling methods was used. Purposive sampling method is used for greater understanding (Patton, 2002).

The study was conducted with the participation of 44 stakeholders from three different high schools. These high schools were selected in the Beyoglu, Fatih and Bakırkoy districts of Istanbul and include a minority high school, a bilingual high school and a public high school. The stakeholders are comprised of administrators (principals and vice-principals), teachers and students. Of the stakeholders, seven are administrators, 28 are teachers, and nine are students. Of the stakeholders, 21 are females and, 23 are males: Of the administrators participating in the study, two are females, five are male, of the teachers participating in the study, 13 are females, 15 are males, of the students participating in the study, six are females and three are males. The stakeholders are aged between 17 and 61. The average of age is 39. The administrators are aged between 36 and 61; the teachers are aged between 28 and 61, and the students are aged between 17 and 19.

A minority high school. This minority high school is located in Beyoglu. Established during the Ottoman Empire, it is one of the oldest schools in Turkey. All the students are Armenians. Of 11 stakeholders, seven are females and four are male. They include one principal, one vice-principal, six teachers and three students. They are aged in the range of 18 and 61. The average of age is 37. Eight of them are Armenian, two are Turkish and one is Kurdish. Seven participants' native language is Armenian and Turkish, two participants' native language is Turkish, one participant's mother tongue is Armenian, and one participant's native language are Kurdish and Turkish. Two participants do not know any foreign languages. Seven participants know only English, one participant knows Ottoman Turkish, Arabic, Persian, Armenian and Greek, and one participant knows English and Spanish.

A bilingual high school. This bilingual high school is located in Fatih. It is the only state bilingual high school with dual curricula. It was established during the Ottoman Empire. It is one of the pioneering high schools in Turkey with 43 Turkish and 35 German teachers, modern laboratories, an Abitur program, etc. Of 16 participants, seven are female and nine are male. They include one principal, two vice-principals, 11 teachers and two students. They are aged in the range of 19-56. The average of age is 44. Seven of them are Turkish, two are German, four are German and Turkish, one is German, Turkish and Circassian, one is Abkhazian and Turkish, and one is Kurdish. Eight participants' native language is Turkish, two participants' native language is German, four participants' native language is German and Turkish, one participant's native language is Abkhazian and Turkish, and one participant's mother tongue is Kurdish and Turkish. One participant does not know any foreign language. Six participants knows English, three participants know English and German, one participant knows English, German and French, one participant knows Arabic, Russian, Bosnian, Bulgarian and English, one participant knows English, Greek and Arabic, one participant knows Zazaish and Kurdish, and one participant knows English, French and Turkish.

A public high school. This school is of a lower social economic status than the other two schools. It is located in Bakırkoy. Of 17 participants, eight are female and nine are male. They are two vice-principals, 11 teachers and four students. They are aged in the range of 17-51. The average of age is 36. Thirteen of them are Turkish, one of them is Turkish and Kurdish, two are Kurdish, and one is French and Turkish. Thirteen participants' native language is Turkish, three participants' mother tongue is Kurdish and Turkish, one participant's native language is Chaldean. Three participants do not know foreign language. Ten participants knows English, one participant knows English, Turkish and French, one participant knows Arabic and English, one participant knows English and German, and one participant knows English and Italian.

Research Instruments and Procedures

Semi-structured interview form. A semi-structured interview form was prepared and submitted for an expert opinion regarding its their content validity. According to the evaluation of the experts, necessary amendments were made.

The data for the study was collected by *triangulation* (semi-structured interviews, observations, document analysis, and field notes) during the 2014-2015 academic years. The researcher spent two days in the schools as a participant observer, conducted semi-structured interviews, and took field notes and pictures. Some documents about the socio-cultural activities of the schools were submitted to the researcher by the vice-principals.

Particularly, the following interview study method was employed: 44 high school participants were interviewed for 10-40 minutes. After the interviews were fully transcribed, the gathered data was content analyzed. The setting and procedures were discussed in detail. A codebook was created by three interpreters.

In the research, three academics and three graduate students gave feedback to the researcher. The peer-reviewer helped the researcher reflect the about which processes to use, how to collect, and analyze data, findings and conclusions (Guba & Lincoln, 1989). Guba and Lincoln (1989) argued that peer review is one of the most important techniques for establishing credibility and occurs during the process of data analysis.

Data Analysis

In qualitative studies, it is not possible to standardize data analyses methods; otherwise, this would restrict the qualitative researcher as suggested by Strauss (1987). Miles and Huberman (1994, as cited in Merriam, 2013) describes the data analyses period in three phases: data reduction, data display, and drawing conclusion and verification. In this framework, after data collection, the interviews were transcribed. The content of the interviews was analyzed. Major themes were discovered. Next, the statements were categorized under the themes, and then the data was analyzed in the light of the conclusions drawn from field notes and observations (Creswell, 2012). In parallel with this framework, the strategy of peer review was employed. One peer and two field experts independently read and analyzed the data. Necessary amendments were made according to their feedback.

Validity and Reliability

The terms of "credibility, transferability, dependability, and confirmability" in qualitative studies correspond to the terms "internal validity, external validity, reliability, objectivity" in quantitative studies (Guba & Lincoln, 1989). In qualitative studies based on the interpretivist paradigm, strategies such as data triangulation, member checking, the role of the researcher, peer review, expert opinion, thick description, and maximum variation are employed to develop validity and reliability (Merriam, 2013).

Internal Validity

Long term interaction and in-depth data collection. The researcher spent two days in the schools as a participant observer, conducted semi-structured interviews, and took field notes and pictures. The researcher also participated in lunch and student club activities.

Expert opinion and peer review. During the study, one peer and two field experts independently read and analyzed the data. Necessary amendments were made according to their feedback.

Member checking. The interviews were recorded and transcribed. The transcripts were checked by the participants of the study.

Data triangulation. The data for the study was collected by data triangulation (semi-structured interviews, observations, document analysis, etc.) and investigator triangulation as suggested by Denzin (1978).

External Validity

Thick Description. The schools and participants of the study were described in a detailed way as emphasized by Lincoln and Guba (1985, p. 125), which was supported with quotations from one on one conversations.

Reliability

Internal reliability. The data was presented with no changes made. Data triangulation and inspector triangulation were employed. Expert opinions and peer reviews were also sought out.

External reliability. The role of the researcher and the background of the researcher relating to the study were explained. The theoretical framework of the study, the participants, the data collection and analyses, findings and conclusion were described in a detailed way.

Results

The data for the study was collected by triangulation (semi-structured interviews, observations, document analysis, etc.) during the 2014-2015 academic years. Particularly, the interview study method was employed. The researcher developed a semi-structured interview form and 44 high school participants were interviewed. After the interviews were fully transcribed, the gathered data obtained from the interviews, observations and examination of the documents was content analyzed. Then the data was organized under main themes. These were "Equal Opportunity in Education and Education for All" and "Metaphors Related to the Notion of Multicultural Education".

The views of the participants were shown as P1, P2, P3, etc. Additionally, further information about the date of the interview and the participant was given in the form of acronyms: MHS: Minority High School, BHL: Bilingual High School, AHS: Anatolian High School, P: Principal, VP: Vice-Principal, T: Teacher, S: Student, F: Female, M: Male.

Theme One: Equal Opportunity in Education and Education for All

Equal opportunity in education means that all the students should have the same opportunity to develop their skills (Musgrave, 1965, p. 76). It means that everyone should be provided with the same opportunities regardless of gender, language, religion, race, color or nationality. This topic was stressed 189 times by the participants in the interviews.

A male vice principal of the Minority High School (P1), defines multicultural education in the following:

> Multicultural education is the provision of equal opportunity in education for all students regardless of race, ethnical background or social group. I feel

> that multicultural education can help peace and tranquility, which can bring human values to the forefront. (May, 2015: P1, MHS, VP, 42, M)

"Multicultural education" is the delivery of equal learning opportunities in schools to everyone regardless of language, social class, religion, ethical background, or ability (Banks & Banks, 2013a). In order to establish multicultural education in schools, educational systems should be restructured. For that reason, teacher training systems and curricula should be designed with multicultural education dimensions in mind.

A female student from the Minority High School (P3) said:

> Multicultural education is education for everyone regardless of religion, language, race, etc. Everyone should have right to education. (May, 2015: I3, MHS, S, 18, F)

As student (P3) said, every student should have the right to an education regardless of language, religion, ethnicity, gender, etc. In this context, diversity consciousness and cross-cultural competence should be delivered through the educational curriculum. Multicultural education aims to help students acquire positive behavior traits such as showing respect and tolerance to others, and developing the ability to empathize (Sinagatullin, 2003).
A male student from the Minority High School (P4) reported:

> I think everybody should receive a multicultural education, since it develops you in many ways from your interpreting to your thinking style. (May, 2015: P4, MHS, Ö, 19, M)

The student emphasizes that multicultural education helps students think critically. Multicultural education is essential for students to acquire reading, writing and mathematical skills, which are necessary for becoming global citizens (Banks, 2006).

Banks (2010) argues that "multicultural education is at least three things: an idea or concept, an educational reform movement and a process. It is equal opportunity in education for all students regardless of gender, social class, and ethnical, racial or cultural feature." Multicultural education fights for the right to education for everyone. A male teacher from the Anatolian High School (P43) told the researcher:

> What I understand from multicultural education is that it is an educational movement for everyone. It gives students a chance to feel as they are; not to be ashamed of whom they are in the classroom. It is an educational system that respects them and welcomes them as they are. (June, 2015: P3, AHS, T, 35, M)

As claimed by Gay (2015) noted above, such an educational system should be established through culturally responsive teaching, which promotes a culturally responsive learning environment and where everyone can feel equal.

A female teacher from the Anatolian High School (P41) defines multiculturalism as the opportunity that gives students from different cultural backgrounds the chance to receive education together:

> In my view, thanks to a multicultural education, culturally different students can be in the same classroom to receive education. (June, 2015: P41, AHS, T, 51, F)

Another male teacher from the Anatolian High School (P42) thinks:

> I feel that multicultural education is a kind of global education which teaches you more than national values. In other words, I believe that today a society has no more specific education to itself; all the children from the world should have right to education, which is at the same cultural level. (June, 2015: P42, AHS, T, 30, M)

A male teacher from the Bilingual High School (P24) has a similar opinion:

> Multicultural education means that all the students can be in the same learning environment regardless of their cultural background, language, race, etc. It is an equal learning opportunity for everyone. It means pluralism. It means tolerance. It means the reflection of cultural diversity in the curriculum. It is the diversity in the content, methods, strategies, etc. in the curriculum for everyone including handicapped people; visually-impaired people, etc. (April, 2015: P24, BHS, T, 44, M)



Figure 1. Open Book Stand

As seen in the observations, Open Book Stands are available in the minority school so that every student has equal and easy access to books.

Nieto and Bode (2011) state that "Multicultural education is a comprehensive school reform for all the students, which is against all kinds of discrimination." In parallel with Nieto's statement, a female teacher from the Anatolian High School (P43) describes multicultural education as an education for all:

> What I understand from multicultural education is that it is a kind of education for everybody which respects everybody and a kind of educational system which accepts them as they are. (June, 2015: P43, AHS, T, 35, F)

If students have equal access to in education and can feel themselves equal to others, they can be successful. The vice-principal of the Minority High School (P1) argues:

> Multicultural education is a new concept in the educational curriculum and instruction in our country. If it is reflected in learning environments, the targeted success can be achieved. (May, 2015: P1, MHS, VP, 42, M).

Theme Two: "Metaphors Related to the Notion of Multicultural Education"

Twelve participants of the study described multicultural education by using metaphors such as "rainbow, mosaic, to get wet under the same cloud and richness".

Rainbow. A male teacher from the Bilingual High School (P25) said:

> I feel that multicultural education is like a rainbow. You learn new stuff from each culture. (May, 2015: P25, BHS, T, 48, M)

A female teacher from the Bilingual High School (P18) reported:

> I am teacher of visual arts. It is selective. In my classes, I ask my students "Isn't it controversial for you to be only in one color while there are many colors in a rainbow?" Multicultural education is like a rainbow. For that reason, I would be glad if I could change their attitude and if they could think out of the box. (May, 2015: P18, BHS, T, 45, F)

Mosaic. A male vice-principal from the Bilingual High School (P12) said:

> I believe that each country has some values. On the condition that they are protected, I feel that multicultural education is like a mosaic. We should benefit from it. (May, 2015: I12, BHS, VP, 46, M).

A male student from the Anatolian High School (P31) reported:

> First of all, I can say that multicultural education is a mosaic composed of different kinds of people with different opinions. I really wish that people would have such multicultural attitudes, since Anatolia is the cradle of cultures and civilizations. I am very proud of being in this cradle. (June, 2015: P31, AHS, S, 17, M)

A female teacher from the Anatolian High School (P41) said:

> Multicultural education resembles a mosaic. It can develop different attitudes and diversities. It is color, which adds value to the human life. (June, 2015: P41, AHS, T, 51, F)

To get wet under the same cloud. A male teacher from the Anatolian High School (P35) reported:

> This is a good question. As a country, we are a mosaic. Each student comes from a different culture. We are trying to find a middle ground for all different kinds of students. In the name of geography, we are all getting wet under the same cloud. (June, 2015: P35, AHS, T, 35, M)

Richness. A male vice-principal from the Bilingual High School (P12) argued:

> When we think about multicultural education, we should first think about the scale of Turkey. There are many different cultures in the scale of Turkey. First of all, we need to preserve our common values. Turkey is like a mosaic in the North, South, East and West. We need to consider this mosaic as richness. It is colorfulness. (May, 2015: P12, BHS, VP, 46, M)

A female teacher from the Bilingual High School (P23) said:

> I think that to learn about a different culture is a plus and richness. (May, 2015: P23, BHS, T, 42, F)

A female vice-principal from the Anatolian High School (P29) reported:

> I feel that multicultural education is richness. When the students come together, we can also see this richness. We can see this big richness in their studies, activities, ideas, conversations, behaviors, etc. Istanbul is a very multicultural city, which is also reflected in the schools. (June, 2015: P29, AHS, VP, 40, F)

A male teacher from the Anatolian High School (P35) told the researcher:

> In my point of view, multicultural education is richness like diversities. Each culture can make a contribution to us, which has many advantages. (June, 2015: P35, AL, T, 35, M).

Another male teacher from the Anatolian High School (P34) believes:

> I believe that multicultural education is like the flowers in a garden. We teach that each of the flowers has different smell and color. (June, 2015: P34, AHS, T, 55, M).

Discussion and Conclusion

The first theme "Equal Opportunity in Education and Education for All" was discussed by more participants in the minority high school. As stated by the vice-principal of the minority high school, "multicultural education should be reflected in learning environments". All diverse students should feel equal and have the right to education. This theme was discussed by the teachers of the bilingual high school more than the others in that school. As a teacher (P41) emphasized that all the students should have right to education regardless of their gender, socio economic background, religion, race, etc. Education for all should be the main purpose for all involved in multicultural education. The second theme "Metaphors Related to Multicultural Education" was more often used by the participants from the bilingual high school and public high school.

As participants reported, teachers should use examples and content from a variety of cultures and groups to demonstrate key concepts, principles, generalizations, and theories in their subject area or discipline. Teachers should help students to comprehend, investigate, and determine how the implicit cultural assumptions, biases, etc. within a discipline influence the ways in which knowledge is constructed. Additionally, students' attitudes should be modified by teaching materials and methods. Teachers should change their teaching to ways and means that will facilitate the academic achievement of students from diverse cultural, racial and social-economic groups by using a variety of teaching styles. School culture should be created so that all the students will experience educational equality and empowerment (Banks, 2013b). Multicultural education is a field that has the capacity to improve (1) content integration, (2) the knowledge construction process, (3) prejudice reduction, (4) an equity pedagogy, and (5) an empowering school culture and social structure (Banks, 2013b).

Since the 2012-2013 academic year, Kurdish and Arabic courses have been added to the curriculum as "selective courses" in addition to Turkish, English and German (MEB, 2012), which can be evaluated as a step towards multicultural education in Turkey.

Exchange programs should be designed to develop multicultural education.

A female student from the Minority High School (P3) said:

> Exchange programs like Erasmus can pave the way for multicultural education. (May, 2015: P3, MHS, S, 18, F).

Teachers should be included in curriculum development studies.

A male teacher from the Minority High School (P7) reported:

> On the one hand, we want the Turkish educational system changed. On the other hand, teachers do not have much chance to design the curriculum. Teachers should have more rights to change the curriculum. We as teachers

> exchange ideas as much as possible. But many teachers at some other schools only lecture at school and go home. (May, 2015: P7, MHS, ÖN, 44, E)

The content of the books should include tolerance to others, since they play important roles. The instructional materials should show events, situations, and concepts from the perspectives of a range of cultural groups. A female teacher from the Minority High School (P8) told the researcher:

> Due to the political reasons, minority schools are kept in the background. Many people do not know about them. A person on the street does not know about a Jewish school on the street. Then it becomes otherization. Everybody should be able to say hello in Armenian, Greek, Kurdish and Turkish. Why not? (May, 2015: P8, MHS, T, 36, F)

A major goal of multicultural education is to create equal opportunities in education for students regardless of gender, language, religion, or social-economic status (Banks, 2013b). In Turkey, the gaps in academic achievement of social-economic status are enormous in some parts of the country. In order to close these gaps, more studies should be conducted and implemented.

Two millions of the current three million immigrants in Turkey are children. The most important issue regarding them is their education (Arman, 09.07.2017). For that reason, the current curriculum should be designed under multicultural education. Course materials should be prepared according to the needs of culturally diverse students. Additionally, books such as Diversity Consciousness (Bucher, 2015) and Affirming Diversity (Nieto & Bode, 2011) should be studied in teacher training programs (Yavas, 2013). Also, courses like "multicultural education" should be given and multicultural education curriculum should be designed.

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Türkiye'de Azınlık ve Devlet Liselerinde Çokkültürlü Eğitim Olgusunun İncelenmesi: Çoklu Örnek Olay Çalışması

Atıf:

Akinlar, A. & Dogan, S. (2017). Investigating multicultural education phenomenon in minority and public high schools in Turkey: A multiple case study. *Eurasian Journal of Educational Research*, 71, 1-20, DOI: 10.14689/ejer.2017.71.1

Özet

Problem Durumu: Günümüzde ulusal programlara bakıldığında, gittikçe daha fazla evrensel değerler içerdiği görülmektedir. Çokkültürlülük, çoğulculuk ve farklılık/çeşitlilik gibi konular, eğitim kurumlarını ve programlarını daha demokratik hale getirmek için önemli rol oynayabilir. Dünyada çokkültürlü eğitime ilişkin yüzlerce tez ve makale yayımlanmıştır. Son 10 yılda Türkiye'de akademisyenlerin, öğretmenlerin ve öğrencilerin çokkültürlü eğitime ilişkin görüşlerini ve tutumlarını inceleyen araştırmaların arttığı görülmektedir. Dünyanın teknolojik olarak küresel bir köy haline gelmesiyle, çoğulculuk ve çokkültürlülük tartışmaları da yoğunluk kazanmıştır. Bu tartışmalar devam ederken; tasarlanıp uygulanacak olan eğitim programlarına katkı getirmeye hedefleyen bu çalışma; idarecilere, öğretmenlere, öğrencilere ve karar vericilere program geliştirme ve öğrenme alanları tasarlama gibi konularda öneriler sunmaktadır.

Araştırmanın Amacı: Bu araştırmanın amacı; İstanbul'da bulunan azınlık ve devlet liselerindeki farklı katılımcıların (okul müdürleri, okul müdür yardımcıları, öğretmenler ve öğrenciler) çokkültürlü eğitime ilişkin bakış açılarını derinlemesine incelemektir.

Araştırmanın Yöntemi: Araştırma, nitel örnek olay deseniyle tasarlanmıştır. Okulları incelemek için çoklu örnek olay seçilmiştir. Amaca yönelik örneklem ile çokkültürlü eğitim ve azınlık eğitimi alanlarında, zengin ve farklı bağlamlara sahip olan okullar seçilerek maksimum çeşitlilik örneklemi kullanılmıştır. Araştırmanın verilerinin toplanmasında, veri çeşitlemesine gidilmiştir. Bu veri çeşitlemesinde; bire bir görüşmeler, gözlemler, doküman analizi ve alan notları kullanılmıştır. Araştırma, 2014-2015 akademik yılında gerçekleştirilmiştir. Araştırmacıya okullarda bir araştırmacı daha eşlik etmiştir. Araştırmacı tarafından geliştirilen ve üç uzman görüşü alınan yarı-yapılandırılmış görüşme formu ile 44 katılımcıyla görüşme yapılmıştır. Görüşmeler, yazıya dökülmüş ve toplanan tüm verilere içerik analizi yapılmıştır. Araştırmanın süreç ve işlemleri detaylı olarak yazılmıştır. Temaların ortaya çıkarılmasında, üç araştırmacı tüm verileri incelemiş ve kod defteri oluşturularak ortak temalara karar verilmiştir.

Bulgularda ortaya çıkan temalar: "Eğitimde Fırsat Eşitliği ve Herkes İçin Eğitim, Metaforik Tanımlar, Kültürel Farkındalık / Farkındalık Bilinci Kazandırma (Alt

Temalar: Kültürleşme, Kendini Geliştirme, Dünya Vatandaşlığı), Eşitlik (Alt Temalar: Birlikte Yaşama ve Çoğulculuk, Hoşgörü), Çokkültürlü Eğitim / Program/ı Eksikliği, Anadili Eğitimi ve Eğitim Öğretim Birliği/Tevhidi Tedrisat, Çokkültürlü Eğitimin Dezavantajları, Katkılar Yaklaşımı ve Etnik İlaveler Yaklaşımı, Önyargılar, Farklı Kültürlerden İnsanlarla Etkileşimdeki Sorunlar, Çokkültürlü Eğitim Programı Eksikliği ve Ders Kitaplarının Yazılması"dır.

Araştırmanın Sonuçları ve Önerileri: Öğretmenlerin çokkültürlü eğitim alanında eğitim alması gerektiği görülmektedir. Katılımcıların ifade ettiği gibi, öğretmenler konu alanlarında ya da disiplinlerinde çeşitli kavramlar, prensipler, genellemeler ve teoriler göstermek için çok çeşitli kültürlerden ve gruplardan örnekler kullanmalıdırlar. Öğretmenler kültürel değerlere uyumlu öğretim yapmalıdırlar. Eğitimde fırsat eşitliği sağlanmalı ve farklı sosyo-kültürel gruplardan gelen öğrencilerin akademik başarılarının sağlanması için öğretimde farklı yöntem ve teknikler kullanılmalıdır. Okul kültürü, öğrencilerin eğitimde fırsat eşitliği ve güçlendirme yaşamaları için tasarlanmalıdır.

Türkiye'de mevcut üç milyon mültecinin iki milyonu çocuktur. En ivedi sorunun da onların eğitimi olduğu söylenebilir. Bu çocuklara Türkçe öğretecek öğretmenlerin yabancı dil olarak Türkçe öğretiminde eğitiminin olması ve Arapça konuşabilen öğretmenlerin olması mevcut dil sorunlarının çözümüne katkı sağlayabilir. Buna ek olarak, çokkültürlü eğitim materyallerinin tasarlanması gerekmektedir. Profesör Selçuk Şirin'in 'Umut Projesi' adında yürüttüğü proje gibi teknolojiyi kullanarak oyun bazlı öğrenme modelleri geliştirilebilir. Bu proje çocuklar, oyun oynayarak Türkçelerini ilerlettikleri, 200'den fazla kelime, kodlama öğrendikleri, bir ayın sonunda 1800 satır kod yazmayı öğrendikleri; en önemlisi de 'yönetsel becerilerini' kullanmayı öğrendikleri gözlemlenmiştir [Arman, 09.07.2017].

Anahtar Sözcükler: Çokkültürlü Eğitim, Nitel Çoklu Örnek Olay.