

**T.C.
YILDIZ TECHNICAL UNIVERSITY
INSTITUTE OF SOCIAL SCIENCES
CURRICULUM AND INSTRUCTIONAL STUDIES
DEPARTMENT
MASTER OF ARTS PROGRAMME
MASTER OF ARTS THESIS STUDY**

**THE UNDERGRADUATE STUDENTS'
PERCEPTION ON MULTICULTURAL
EDUCATION AND DEMOCRACY IN TURKEY**

**SÜLEYMAN ÇELİK
13706010**

Assist. Prof. HASAN AYDIN

**ISTANBUL
2014**

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ÖZ

TÜRKİYE'DEKİ LİSANS ÖĞRENCİLERİNİN ÇOKKÜLTÜRLÜ EĞİTİM VE DEMOKRASİ ALGISI

Hazırlayan **Süleyman ÇELİK**
Aralık, 2014

İnsanlığın ürettiği kültürel öğelerden olan demokrasi, kültürlere saygı da toplumu oluşturan bireylerde bir değer olarak var olabilmek için, varlığını eğitime muhtaçtır. Bu anlamda gelişmiş ve gelişmekte olan toplumların eğitimden beklentisi yüksektir. Demokrasinin getirdiği değerleri, farklı kültürlere saygıyı toplumu oluşturan bireylere bir değer olarak kazandırmayı hedef edinen toplumlarda, eğitimin bu hedefi yerine getirebilmesi için planlı bir şekilde çalışması gerekmektedir. Bu planlama için hedef kitlenin konuya ilişkin algıları, görüşleri, tutumları bilinmelidir. Bu nicel araştırmada amaç çokkültürlü eğitim ve demokrasi eğitimine katkı sağlayabilmek için bireylerin bu konudaki algılarını tespit etmek ve çeşitli değişkenler bağlamında incelemektir. Hedef kitle olarak lisans öğrencileri seçilmiştir. İç Anadolu ve Marmara bölgelerinden iki devlet üniversitesinin farklı sınıf düzeylerinde öğrenim gören 424 lisans öğrencisinden “çokkültürlü eğitim ve demokrasi algısı ölçeği”yle veriler toplanmıştır. Toplanan veriler; cinsiyet, medeni durum, yaş, öğrenim görülen okul, öğrenim görülen sınıf düzeyi, etnik köken ve farklı etnik kökenden arkadaşı olup olmama değişkenleri bakımından analiz edilmiştir. Araştırmanın bulgularına göre lisans öğrencilerinin çokkültürlü eğitim ve demokraside olumlu algıları bulunmaktadır. Kadınlar erkeklerden daha olumlu algıya sahipken genel olarak cinsiyet algıda farklılık yaratmamaktadır. Evlilerin algısı daha olumluyken bekarlar daha olumsuz algıya sahiptir. 24 yaş üstü bireyler daha olumlu algıya sahipken 24 yaş altı bireyler daha olumsuz algı göstermektedir. Marmara bölgesinde bulunan üniversitenin öğrencileri daha olumlu algıya sahipken, İç Anadoludaki üniversitenin öğrencileri daha olumsuz algıya sahiptir. Öğrencilerin sınıf düzeyi yükseldikçe olumlu algı artmaktadır. Etnik kökeni Türk ve Çerkez olanların olumsuz algısı daha yüksektir. Etnik kökeni Kürt ve Zaza olanlar ise olumlu algıya sahiptir. Bireylerin farklı etnik kökenden arkadaşı olup olmaması çokkültürlü eğitim ve demokrasi algısında farklılık yaratmamaktadır.

Anahtar Kelimeler: Çokkültürlülük, Çokkültürlü Eğitim, Demokrasi, Lisans Öğrencilerinin Algıları

ABSTRACT

THE UNDERGRADUATE STUDENTS' PERCEPTION ON MULTICULTURAL EDUCATION AND DEMOCRACY IN TURKEY

Prepared by **Süleyman ÇELİK**

December, 2014

One of the significant factors that humanity has developed; democracy is in need of education to exist as a value in people that form the society. All developed and developing societies have high expectations from education. In societies that intend to introduce democratic values and respect in different cultures as a value to its people, education needs to study systematically to achieve this aim. Therefore, educators must know about the target population's perceptions, ideas, and attitudes concerning the subject matter. This quantitative study aimed to determine individuals' perceptions of multicultural education and democracy and analyze them in the context of diverse variables. The target population was undergraduate students. Data were collected through "the multicultural education and democracy perception scale" from 424 undergraduate students of different class levels studying at two state universities in the Central Anatolian and Marmara Regions. The data were analyzed in terms of gender, marital status, age, school, class level, ethnicity, and having a friend of different ethnic origin. The findings of the study showed that undergraduate students had positive perceptions of multicultural education and democracy. While females had a more positive perception than males, gender did not make a difference in perception. While married participants had a more positive perception, single participants had a more negative one. Participants over the age of 24 had a more positive perception; those under the age of 24 indicated a more negative perception. In the university of Marmara region while students had a more positive perception, in the one in Central Anatolia students had a more negative perception. As the class level increased, positive perception increased. Turkish and Cherkes students had a higher negative perception level. Kurdish and Zaza students had a positive perception. Having a friend of different ethnic origin did not make a difference in multicultural education and democracy perception.

Keywords: Multiculturalism, Multicultural Education, Democracy, Undergraduate Students' Perceptions

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Istanbul, December, 2014

Süleyman ÇELİK

DEDICATION

For my dear wife *Kevser ÇELİK*

CONTENTS

Page Number

ÖZ	i
ABSTRACT	ii
ACKNOWLEDGEMENTS	iii
DEDICATION	iv
CONTENTS	v
TABLES	viii
FIGURES	ix
ABBREVIATIONS	x
1. CHAPTER ONE: INTRODUCTION	1
1.1. The Problem of the Study	1
1.2. The Background of the Study	3
1.3. The Significance of the Study	4
1.4. The Purpose of the Study.....	5
1.5. Research Questions.....	6
1.6. Limitations	6
1.7. Definition of Terms:	7
1.8. The Structure of the Study	7
2. CHAPTER TWO: LITERATURE REVIEW	9
2.1. Culture	9
2.2. Multiculturalism	10
2.3. Multicultural Education	12
2.4. Historical Development of Multicultural Education	14
2.5. Principles and Goals of Multicultural Education	15
2.6. Dimensions of Multicultural Education.....	18
2.6.1. Content Integration	18
2.6.2. Knowledge Construction.....	18
2.6.3. Prejudice Reduction	18

2.6.4. Equity Pedagogy.....	19
2.6.5. Empowering School Culture and Social Structure	19
2.7. Multicultural Education Curriculum	20
2.7.1. The Contributions Approach	21
2.7.2. The Additive Approach.....	21
2.7.3. The Transformation Approach	21
2.7.4. The Social Action Approach	22
2.8. Advantages of Multicultural Education.....	23
2.8.1. Reducing Prejudice and Racism	24
2.8.2. Collecting Different Races within a Harmony	24
2.8.3. Forming an Interaction among Different Cultures.....	24
2.8.4. Forming Tolerance among Groups	25
2.8.5. Removing Cultural Obstacles	25
2.9. Critics of Multicultural Education:.....	25
2.10. Multicultural Education and Democracy	26
2.11. Democratic Education in Turkey.....	29
2.12. Conclusion.....	32
3. CHAPTER THREE: METHODOLOGY	34
3.1. Study Design	34
3.2. Participants.....	35
3.3. Data Collection-Instrument.....	36
3.4. The Procedure of Scale Development	37
3.4.1. Exploratory Factor Analysis.....	39
3.4.2. Confirmatory Factor Analysis	42
3.4.3. Reliability Analysis.....	44
3.5. Procedure	45
3.6. Data Analysis	46
3.7. Limitations	49
4. CHAPTER FOUR: RESULTS	50
4.1 Multicultural Education and Democracy Perception Level.....	50
4.1.1. Gender- Multicultural Education and Democracy Perception.....	52
4.1.2. Marital Status- Multicultural Education and Democracy Perception	53
4.1.3. Age-Multicultural Education and Democracy Perception	55
4.1.4. School-Multicultural Education and Democracy Perception	56
4.1.5. Class Level-Multicultural Education and Democracy Perception	57

4.1.6. Ethnic Origin -Multicultural Education and Democracy Perception	59
4.1.7. Having a Friend of Different Ethnic Origin -Multicultural Education and Democracy Perception.....	61
5. CHAPTER FIVE: DISCUSSION CONCLUSION AND IMPLICATIONS ..	63
5.1. Discussion	63
5.2. Conclusion and Implications.....	69
5.3. Suggestions for Further Study.....	69
REFERENCES	71
APPENDICES.....	82
Appendix 1. Lisans Öğrencileri İçin Çokkültürlü Eğitim ve Demokrasi Algısı Ölçeği	82
Appendix 2. Permission Form for the Survey	85
CURRICULUM VITAE.....	86

TABLES

Page Number

Table 1. Demographic characteristics of the individuals in study group.	35
Table 2. Factor analysis initial factor load values and item total correlation results .	40
Table 3 . Factors after varimax rotation and items under the factors.....	41
Table 4. Confirmatory factor analysis fit indices.....	43
Table 5. Cronbach-alpha reliability test results for sub-components.....	44
Table 6. Kolmogorov–Smirnov (KS) Normal Distribution Test Results of the Scores Acquired from MEDPS.....	48
Table 7. Descriptive statistics of MEDPS’s sub-scales (components).....	51
Table 8. Comparison of scores taken from MEDPS’ sub-components by gender (Mann Whitney U Test)	53
Table 9. Comparison of scores taken from MEDPS’ sub-components by marital status (Mann Whitney U Test)	54
Table 10. Comparison of scores taken from MEDPS’ sub-components by age (Mann Whitney U Test)	55
Table 11. Comparison of scores taken from MEDPS’ sub-components by school (Mann Whitney U Test)	56
Table 12. Comparison of scores taken from MEDPS’ sub-components by class level (Kruskal Wallis Test).....	58
Table 13. Comparison of scores taken from MEDPS’ sub-components by ethnic origin (Kruskal Wallis Test).....	60
Table 14. Comparison of scores taken from MEDPS’ sub-components having a friend of different ethnic origin (Mann Whitney U Test)	62

FIGURES

Page Number

Figure 1. Sub-components of MEDPS as Scree Plot.....	42
Figure 2. Diagram of confirmatory factor analysis of sub-components of MEDPS	43

ABBREVIATIONS

AACTE	: American Association of Colleges for Teacher Education
AECT	: Association for Educational Communications and Technology
APA	: American Psychological Association
ASCC	: The Academic Senate for California Community Colleges
EGITIMSEN	: Eđitim Sendikası (Syndicate of Education)
NCATE	: National Council for Accreditation of Teacher Education
SPSS	: Statistical Package for the Social Sciences
UKAM	: Uluslararası Kltrel Arařtırmalar Merkezi (International Cultural Research Center)
UNESCO	: United Nations Educational, Scientific and Cultural Organization

1. CHAPTER ONE: INTRODUCTION

This chapter describes the problem of the study, the background of the study, the significance of the study, the purpose of the study, limitations, and definitions of the terms, and the structure of the study.

1.1. The Problem of the Study

In today's increasingly pluralistic societies, many people of different cultural and national backgrounds are brought together (Salili & Hoosain, 2001). As diversity in the world grows, it becomes increasingly important for students all over the world to acquire the knowledge, skills, and values essential for functioning in cross-racial, cross-ethnic, and cross-cultural situations. For democracy to function in a pluralistic nation-state, its citizens must be able to transcend their ethnic and cultural boundaries in order to participate in public discussions and actions (National Council for Social Sciences, NCSS, 1991). Thus, democracy is defined by several scholars; for example, Zimmermann (2012) defines it as rule by the people and Becker and Raveloson (2008), government by majority, and Abraham Lincoln (1863) asserts the government of the people, by the people and for the people.

In order to understand the link between multicultural education and democracy, one needs a clear definition of multicultural education. Covert and Gorski (1996, 2000) state that multicultural education is a progressive approach for transforming education that holistically critiques and addresses current shortcomings, failures, and discriminatory practices in education.

According to Halvorsen and Wilson (2010), and Schugurensky (2010), multicultural education is an area of study with the goals of helping all students develop knowledge and skills, and participate effectively in a democratic society. By creating equal education opportunities for students from diverse racial, ethnic, and cultural groups, ethnocentric attitudes and stereotypes are reduced (Banks, 2013). In the most general sense, Aydin (2013) argues that multicultural education is an

approach to teaching that values diversity in the classroom—diversity in content, methods, perspectives, educators, students, and cultures.

In addition, Aydin and Tonbuluğlu (2014) argues that Multicultural education is a step forward to abolish the inequalities among the people who live in a society. Democracy consists of human rights. If democracy lacks human rights in a country, it may not be possible to refer a properly applied democracy there. Multicultural education provides citizens with the opportunity of participating in social life as well.

Democracy is not always readily present in a society. The people of the society either have to gain it by discussion or by force, as in the French Revolution; or never have the chance even to meet it. How to earn democracy and who is responsible to earn it, is a challenging question. Parker (2003) states that ‘all entities of a society such as the media, corporations, social forces or educators are responsible for helping to create a democratic living, but educators are the primary stewards of democracy’ (p.15). In addition, Marri (2003) argues that multicultural democracy incorporates socio-economic, cultural, and political diversity and goes beyond current conceptions of democracy.

Education is a deliberate attempt to construct human beings who will participate in society as productive citizens (Abdullah & Ghaffar, 2011). Hence, it seems plausible to think that the creators of a democratic living in the society are educators themselves. Thus, before trying to impose democracy on the society, they need to look within the education they’re offering. Are the educators living the democracy itself with its content, teaching methods, and curriculum that is composed of a “manageable subset of the diverse topics and educational experiences?” (Parker, 2003, p.17). Likewise, does the education given in schools impose a distinct curriculum and culture on students? Multicultural education views public schools as democratic institutions, necessary for societal change and the elimination of oppression and injustice (Mwonga, 2005).

Today, many different models of multicultural educations finds field of application in different genres. The work of awareness in the previous 20-25 years towards those who were discriminated in the society is seen even trivial today because these people are an important part of the society (Cirik, 2008). In this regard, any further attempt will be restructuring of society. Multicultural education is a

relatively novel concept and it will constantly change to meet the needs of a continuously changing society (Gorski, 1999). In today's modern world, many countries have started to set room for the application in their educational systems (Damgaci, 2013). For instance, the United States of America, Canada, Australia and some European countries have managed to solve the social and cultural problems of ethnic groups within their structure with multicultural and multilingual education (Kaya & Aydın, 2013).

Since the foundation of the republic, the concept of multiculturalism has remained animate for Turkey's geography. Today, in Turkish Republic many different ethnic groups maintain their live in the same environment. This ethnic diversity in Turkey is structured as 78.1% Turks, 13.1% Kurds, 1,5% Laz and the Turkmen according to a survey by KONDA (2011). This rate is valid with alive and more than 18 year-old citizens. When looking at the native languages of the ethnic groups, 85% of citizens speak Turkish while 13% speaks Kurdish-Zazaki (KONDA, 2011). Therefore, there are a huge number of ethnically different people who need to take their education in their native language. As a matter of fact, Ergil (2010) claims that in a society which is not respectful for the ethnic groups it contains and does not give opportunities for them to take their education in their native language, there is almost no chance of reconciliation. As a result, multicultural education is vital for the peace and tranquility among cultures in a society.

In this context, this study intends to evaluate the perceptions of undergraduate students studying at universities in Turkey and to determine the practicability of multicultural education in Turkey.

1.2. The Background of the Study

Anatolia has been a geography where diverse cultures have been living together. The history of multiculturalism in this territories dates back to the conquest of Istanbul (Aydın & Kaya 2014). After the conquest, Byzantines continued to live their own religion, language and culture for centuries without any political assimilation by the Ottoman Empire (Gunduz, 2013).

In the Ottoman madrasahs many students of diverse cultural backgrounds took their education together (Gunduz, 2013). Likewise, in "enderun", special schools in Ottoman education system, non-Muslim students continued their higher education (Gunduz, 2013). In addition, in regions where the Kurdish population was

prevalent, Kurd and Arab students had their education together at local schools (Aydin & Kaya, 2013). In the Ottoman madrasahs, while some courses were compulsory, Turkish, Kurdish, Zazaki, Persian, Armenian, Latin, Greek, English, Bulgarian, Italian and German were elective courses (Gunduz, 2013). Akyuz (2010) also argues that Ottoman Empire, while composed of many different ethnic identities, did not definitively implement limitations to the minorities living under its flag (as cited in Gunay & Aydin, 2015).

In the Republic of Turkey, within the process of globalization, multicultural education will contribute to forming an intercultural synthesis for the benefit of all participants, entering an interactive dialogue of intra and international dimensions (Cirik, 2008). Turkey, being in the process of adopting the law of harmonization code of the European Union, has to consider the lingual, cultural and religious characteristics of different groups within its constitution. Turkey has to develop policies, projects, innovative notions, organizations and educational materials to meet the needs of current and upcoming foreigners (Coskun, 2006). Utilizing the blessing of multicultural education and democracy will support Turkey in the course of actualizing goals of national harmony and modernization.

1.3. The Significance of the Study

Multiculturalism has been a very popular concept which is often brought to the stage by the social sciences researchers recently. Multiculturalism, in one way, interests countries such as USA and Canada which are countries where many different social groups live together. In another way, it interests Western European countries which needs labor and in turn receive immigrants from different parts of world (Demircelik, 2012). Lately, with an increase in the globalization issues, multiculturalism and multicultural education interests almost all countries in the world.

In the world, so many studies have been conducted and so many articles have been published about multicultural education. In Turkey however there has been an increase in the number of researcher who deal with multiculturalism and multicultural education in the last two decades (Damgaci, 2013). Coskun (1997, p.276) enumerates the reasons why Turkey should and will deal with the concepts of multiculturalism, multicultural education and in turn democracy:

1. The fact that Turkey is a bridge between the east and the west.
2. With the flow of history, the occurrence of multicultural groups in almost all parts of Anatolia.
3. The Ottoman heritage in Western Thrace, Balkans, Cyprus and neighbor countries.
4. The labor force flow to diverse countries.
5. The labor force that will immigrate to Turkey from Eastern Europe and African countries as a result of Southeastern Anatolia Project.
6. The close relationships carried out with Turkic Republics.
7. The effort Turkey makes for having entered Customs Unions and for entering the European Union.

As a result of this canvas of reasons, it is clear that Turkey will need to show more interest for the issues of multiculturalism and multicultural education.

Supposing that today's undergraduate students are tomorrow's education and labor source, the results will come from the study will give important outcomes to understand and take precautions for future problems related to multiculturalism. In addition, from the result of the study, there will be the chance of understanding the perceptions and attitudes of the undergraduate students towards the relationship between multicultural education and democracy in Turkey. Moreover, it is thought that new studies and research will be conducted under the light of the findings that will come as a result of this study.

This study is conducted with the belief of contributing to the following studies about the importance and necessity of multicultural education and democracy by academicians at universities and authorities of educational policies.

1.4. The Purpose of the Study

The purpose of this study was to examine the perceptions of undergraduate students' on multicultural education and democracy who study in two universities from the cities of Central Anatolia and from one of the largest metropolitan city in the Marmara Region.

1.5. Research Questions

Do the multicultural education and democracy perceptions of undergraduate students differ?

Sub-questions:

1. Do the scores undergraduate students take from “Multicultural Education and Democracy Perception Scale (MEDPS)” s sub-component Democratic Perception towards Culture Scale (DPTC) show a significant difference according to students’ ***gender, age, university, class level, ethnicity and having a friend of different ethnic origin?***

2. Do the scores undergraduate students take from “Multicultural Education and Democracy Perception Scale (MEDPS)” s sub-component Multicultural Education and Democracy Perception in an Educational Environment (MEDPEE) show a significant difference according to students’ ***gender, age, university, class level, ethnicity and having a friend of different ethnic origin?***

3. Do the scores undergraduate students take from “Multicultural Education and Democracy Perception Scale (MEDPS)” s sub-component Negative Perception towards Multicultural Education (NPTME) show a significant difference according to students’ ***gender, age, university, class level, ethnicity and having a friend of different ethnic origin?***

4. Do the scores undergraduate students take from “Multicultural Education and Democracy Perception Scale (MEDPS)” s sub-component Perception of Education’s Presenting Opportunities for Multicultural Education (PEPOME) show a significant difference according to students’ ***gender, age, university, class level, ethnicity and having a friend of different ethnic origin?***

1.6. Limitations

This study is limited to two groups of undergraduate students of various age, gender and class from two different universities of two different regions in Turkey in 2013-2014 educational year. In order to narrow the scope of the content, the study is limited to the variables used in the scale.

1.7. Definition of Terms:

Education: Process of changing individual's behavior and knowledge, intentional acculturation (Erturk, 1998).

Curriculum: Learning experience code planned for learner to acquire at and out of school via planned activities (Demirel, 1999).

Culture: Development level of progress, production, education, science, fine arts, humanistic and social understanding.

Multiculturalism: Simply, the existence of different cultures living together (Parekh, 2002).

Multicultural Education: An educational philosophy that provides equal opportunities for all students in the path of success and enables to live with diversity and cultural differences (Gay, 2004).

Democracy: Government by majority and rule by the people (Zimmermann, 2012; Becker and Raveloson, 2008)

Ethnicity: Trait, language, background and identity of a group.

Diversity: generally referred as a biological term used to differentiate and group people (Damgaci, 2013).

Cultural Diversity: The differences and variety among life experiences and choices of groups of people "based on ethnicity, race, socioeconomic status, gender, exceptionalities, language, religion, sexual orientation, and geographical area" (NCATE, 2008).

Equity: absence of discrimination among people regarding rights and opportunities in social life.

1.8. The Structure of the Study

In this study, Chapter Two is the theatrical frame of literature of the study. Chapter Two includes general knowledge about culture, multiculturalism, multicultural education and democracy; Chapter Three is the methodology and procedure of the study. Chapter Three includes knowledge on study design,

participants, data collection-instrument, the procedure of the study, data analysis, and limitations; Chapter Four is the analysis of the data and results. Chapter Four includes multicultural education and democracy perception level of undergraduate students in Turkey; and Chapter Five is the discussion and conclusion of the study. Chapter Five includes discussion, implications, suggestions for further study and conclusion.

2. CHAPTER TWO: LITERATURE REVIEW

The purpose this study was to determine the perceptions of undergraduate students in studying in universities in Turkey about multicultural education and democracy which is a phenomenon in academic community. Recent studies have shown that the perceptions of teachers, parents and academicians towards multicultural education and democracy are favorable. There is an absence about the perceptions of undergraduate students towards the issue. In the study, the perceptions of undergraduate students who are backbone of the future of country's education are revealed.

2.1. Culture

Culture means cultivate plant and amend the seed. In some other context it may be used instead of *crop* (Guvenc, 2002). When it comes to social life, culture demonstrates the development level of progress, production, education, science, fine arts, humanistic and social understanding. In their need with the nature people produce in order to meet these needs. Similarly, in order to maintain their lives, they enter into social relationships with each other. Here, Guvenc (2002) argues that, culture occurs as a result of producing activity and social relationships.

From a historical perspective, it is believed that culture is derived from the Latin word *cultura*, which mostly comes to an agricultural meaning (Mejuvey, 1987). Similarly, Williams (2005) states that culture comes from the Latin root word *colere*, meaning process, inhabit, grow and plant; in turn becomes *cultura*. Notionally, the word culture is said to be first used in a German 1793-published dictionary, by Moles (1983) (as cited in Oguz, 2011). Yet, Guvenc (2002) claims that *culture* is first used by Voltaire to describe human intelligence's occurrence, development and aggrandize then it is used in the previously mentioned German dictionary.

In Turkey, on the other hand, Ziya Gokalp is the first person who discusses the word culture. Gokalp (1976) asserts that culture is the substitute for civilization,

while civilization is the sum of the social lives of people living in the same country sharing the same inhabitation (Damgaci, 2013).

World Conference on Cultural Policies (1982) defined culture as beliefs, traditions, life styles, and social values apart from artistic and literary trends. With the meaning deduced from this definition, cultural identity also draws attention; and the conference solemnly agrees that the following principle should govern any policies related to culture (UNESCO, 1982):

1. Every culture represents a unique and irreplaceable body of values
2. The assertion of cultural identity therefore contributes to the liberation of peoples. Conversely, any form of domination constitutes a denial or an impairment of that identity.
3. All cultures form part of the common heritage of mankind.
4. Special characteristics do not hinder, but rather enrich the communion of the universal values that unite peoples.
5. The equality and dignity of all cultures must be recognized, as must the right of each people and cultural community to affirm and preserve its cultural identity and have it respected by others.

As to the relation between culture and people, Guvenc (2002) suggests that people are similar because their cultures are similar; people are not similar because their cultures are not similar; and people change because their cultures change.

2.2. Multiculturalism

Multiculturalism is a significant phenomenon gained importance in many institutions from politics to education (Aydin, 2013). With an arousal of understanding, governments desire to bring solutions to problems coming with different cultures living in the same environment (Hossain & Aydin 2010). Aydin (2013) also argues that multiculturalism bears many different meanings yet in the broadest aspect it is an alternative to the idea of assimilation which was common in the past. Multiculturalism accepts the presence of other cultures in the same country and territory. This does not particularly mean that there are different cultures in a society. However, in a broader sense 'it represents that in a society other cultures have the opportunity to grow by themselves and protects their entity' (Aydin, 2013, p.3).

In addition, Banks (2009) affirms that multiculturalism means social and cultural diversity structured by people of different ethnicity, culture, language, and religion. Similarly, one other definition by Parekh (2002 p.167) is that multiculturalism is simply the existence of different cultures living together. According to Kuzio (1998) multiculturalism teaches citizens of a democratic society to give importance to diversity and differences and support different cultures to integrate in society without detaching from their own cultural entity. In terms of education, Race (2011) states cultural diversity is as important as concepts of identity and differences.

Parekh (2002, p.167) defines culture as the sum of beliefs and actions that a group of people possess in order to build upon their social and individual lives. By claiming that multiculturalism is related to cultural diversity and differences, Parekh associates identity and difference to multiculturalism. As Bolton (2010) underlines, we are all attached to our culture with our physical, social, psychological and spiritual entity.

Aydin (2013) emphasizes that “multiculturalism enables people of different backgrounds, religion, language and culture to live and interact harmonically with one another” (p.29). Similarly, Frelas and Elliot (1992) believes that multiculturalism does not defend the unification of cultures, languages, religions, ethnicities and life styles yet favors the diversity and differences of these institutions. In this regard, Parekh (2002, p.167) defines the *good society* as society which accepts cultural diversity as prosperity and sets its policies with this aspect.

Kymlicka (2012, p.302) asserts that the most common symbolic forms of multicultural policies are eight clauses:

1. The approval of multiculturalism by constitution, parliament or regulations at regional or municipal level,
2. The acceptance of multiculturalism in school curriculum,
3. The integration of ethnic identity while taking license for media and public media,
4. Acknowledgment of exemption for outfit with regulations, law and law suit,
5. Permission for dual nationality,
6. Financial allocation for cultural activities and organizations,
7. Financial allocation for bilingual and native language education,
8. Positive discrimination for the financially disadvantage and immigrant.

Kymlicka (2012) also states that the purpose of these policies is to decide on a liberal democratic and multicultural dimension for states which are in a dilemma of setting policies in this regard. In addition, Kymlicka (2012) asserts that multiculturalism, above all, is development of new democratic citizenship models that are built upon human rights ideals. This is a crucial part of a broader revolution of human rights involving ethnic and racial diversity (Aydin, 2013).

Multiculturalism aims to build a society where nobody has any advantages or disadvantages because of their differences, and everybody lives in peace having equal rights without any discrimination (Banks & Banks, 2004). The main idea behind multiculturalism, Aydin (2013) states, is that multiculturalism is a successful policy for progress and well being of the society by providing cultural change and increasing social tolerance. In the essence of multiculturalism lays the purpose of reducing discrimination and increasing open-mindedness.

2.3. Multicultural Education

Multiculturalism is the awareness of cultural, religious, educational, social class, being disabled, age, gender, sexual orientation, lingual, ethnic and racial dimensions (American Psychological Association, [APA], 2002). In this context, multicultural education is the educational dimension of multiculturalism (Banks, 2008). Multicultural education tries to enable an equal educational environment and opportunities for students from different social groups, ethnicities and races (Banks, 2010).

Amney and Dixon (2004) state that multicultural education is an educational insight structured on democratic values, which provides an environment of cultural plurality. In this sense, multicultural education sees cultural diversity as a prerequisite for a democratic ambience such pluralistic environment. Gay (2004) states that multicultural education is an educational philosophy that provides equal opportunities for all students in the path of success and enables to live with diversity and cultural differences. By setting equal opportunities, Gay (2004) suggests that the process of education would be based on preparing the environment according to pluralistic values.

Definitions for multicultural education show a great diversity and differences. According to Banks (1989), multicultural education is the process of living in a social class, racial and ethnic groups male or female students experience where they

study. Yet, Nieto (1994, p.395) defines multicultural education as “education against racism”. She suggests that anti-racism should be applied in all stages of education. Likewise, Castagno (2009) stresses that multicultural education should be viewed with concepts of equality, academic success, rights and culture for all students. Gay (2004) makes thirteen different definitions for multicultural education and many researchers have supported these definitions in their research. These definitions are (as cited in Damgaci, 2013, p.12):

1. Multicultural education is an idea, a process that reshapes the structure of educational institutions by giving equal academic chance to all students.
2. Multicultural education is a philosophy that stresses the vitality of ethnic and cultural diversity in the process of structuring individual and groups’ lives.
3. Multicultural education is a reform that changes culture’s fundamental values, curriculums, materials in short all institutional components.
4. Multicultural education is a carefully planned process that requires time, effort and long term investment. (Banks & Banks, 2004)
5. Multicultural education is an educational system that is based on the principals of ethical commitment, social justice, acceptance and understanding, mutual respect and equality (Baptiste, 1979).
6. Multicultural education is the constitution of a process that enables the cultural components of the society to hold together (AACTE, 1973; Hunter, 1974).
7. Multicultural education is a program that supports students to break down the prejudices and enable them to discover other cultures (Parekh, 1986, 19).
8. Multicultural education is a humanistic concept based on alternative life styles of all people for social justice, human rights and difference (Grant, 1977).
9. In its broadest sense, multicultural education is an educational approach against oppressive discriminations, developed to create an understanding for different ethnic groups (Bennet, 2001, 171).
10. Multicultural education, in its particular meaning, is a school policy developed in order to create solutions to sexual, racial, lingual, ethnic

problems of American society which is the victim of discrimination and assault (Nieto, 1996).

11. Students' investigation of work about discrimination and cruelty against some groups or institutions is multicultural education (Sizemore, 1981, 4).
12. Multicultural education is an educational philosophy that respects cultural diversity with its instructional materials, curriculum and evaluation procedure (Grant, 1977).
13. Multicultural education is a comprehensive school reform that challenges any type of discrimination and is basic education, social justice, democratic principles (Nieto, 1996) teaching in class and interpersonal relations.

In the essence of the definitions made by different researchers one can say that multicultural education is any effort towards making the opportunities of learning equal for all students.

2.4. Historical Development of Multicultural Education

Multicultural education and cultural paradigms have been discussed from the appearance of the perspective that education has a part in socialization of the individual (Agada, 1998). Even if one can see some aspects of multicultural education in 19th century, Cirik (2008) claims, multicultural education started to develop as a national motive following the awareness for civil rights.

The concept of multicultural education was first put forward by Horace Kellen in adult education in 1915 (Aydin, 2013). In the following years, the term was broadened to support multicultural education argument "by expressing diverse groups' purposes and values" (Aydin 2013, p.6). Many others claim that the history of multicultural education depends on the movement against the discrimination against Afro-American and others with different complexion, who work in public service in 1960s (Bank, 1989; Davidman & Davidman, 1997). Educational institutions are among the most important encounterers of racist activities and the biggest supporters of human rights and equality (Aydin, 2013). Many activists, social leaders, parents, in 1960, demanded change in employment applications and curriculum and that these were appropriate to ethnicity in the country (Gorski, 1999).

Multicultural education has application field starting from preschool, in many multicultural and multinational countries such as USA, Canada, Australia, Germany and England (Güven 2005, Aydın & Kaya, 2014). According to Gorski (1999), towards the end of 20th century, the experts of multicultural education once again focused on developing education and instructional models and approaches grounding on factors such as equality of opportunities, critical thinking, and social justice. From small changes in curricular planning, there started a progressivist revolution of re-evaluating schools and society.

In the past twenty years, the effect of multicultural education has increased dramatically. Many progressivist and activist researchers who are against the formality integration of programs in to curriculum for different complexions and women have accelerated their actions. James Banks, who is one of the pioneers in multicultural education, was the first researcher to investigate schools with the concept that multiculturalism is a social system. Banks bases conceptualization of multicultural education on “equality in education” (Aydın, 2013). As a matter of fact, multicultural education can be a start point in the removal of social inequalities by dealing with the fallacy and deficiency in the current education system (Pang, 2001).

2.5. Principles and Goals of Multicultural Education

Multicultural education accepts and supports positive ethnic characteristics in the class environment. Many multicultural education researchers including Banks (2004) define multiculturalism as a philosophy that encourages people to learn appreciate cultural and ethnic diversity. Nieto (1996) suggests that multicultural education is a comprehensive school reform and fundamental education process. Therefore, it objects and declines any sort of discrimination in schools and societies. In addition, multicultural education develops social justice principles. Nieto (1996) mentions 7 seven basic principles of multicultural education: *Multicultural education is an anti-racist education, basic education, vital for all students, common, the education for social justice, a process and a critical pedagogy.*

As seen, multicultural education is against the idea that one race is superior or inferior to others while supporting equal opportunities for all individuals. In addition, multicultural education incorporates humanistic initiatives for understanding different cultures (Banks, 2005), providing learning of differences for students (Gay, 1994), and stressing freedom, justice, equality and human honor (Aydın, 2013).

The proper application of multicultural education is believed to be possible with appropriate reflections the principles in to the learning environment (Cirik, 2008). According to Banks (2002), Bennett (2001), and Gay (1994), the basic principles of teaching and learning in multicultural education are (as cited in Cirik, 2008):

- The end of prejudice, gender discrimination and any type of discrimination.
- Allowing different cultures in to learning environment.
- The integration of different cultures, inheritance, experience and perspective; setting connections between school life and real life experiences for culturally different students.
- Providing equality in education for all students.
- Conducting scientific studies for the integration of different cultures.
- Embark on a humanistic enterprise to understand and appreciate different cultures.
- Discussing content with process, structure with essence, action with reflection, knowledge with value, philosophy with methodology, and pedagogic meaning with result.
- Accepting that systematic change is a developmental process.
- Designing programs that support teacher with understanding ethnic groups characteristics and how they affect students behaviors.
- Developing educational programs that enable students understand how knowledge is socially structured.
- Supporting students' participation in hidden curriculums contributing them to develop, knowledge, ability and attitude that affect their relations with each other and academic success.
- Contributing students with learning prejudices for racial and ethnic relationships.
- Enabling student to learn common values.
- The equal economic support of educational managers for all schools.
- Contributing teachers for applying techniques and methods which are sensitive to cultural diversity while evaluating students' social and complex cognitive skills.

Multicultural education sets principles as a step for the development of the society. As a matter of fact, Gay (2010) suggests that multicultural education should develop a society that learns democratic values and believes of a different society with in a mutual respect.

Diversity presents both opportunity and challenge for schools and societies. One of the main goals of multicultural education is to support educators increase the opportunities of education to its most and reduce diverse problems to its least (Banks, 2013). What is more, Gay (1994) asserts that multicultural education aims to enable individuals to be in peace with their identity, to understand themselves and develop positive personality. In addition, multicultural education intends to assist students of different ethnicity to acquire core competencies such as reading-writing, mathematics, problem solving and critical thinking (Gay, 1994).

Diverse researchers have asserted different goals for multicultural education. Some of the goals of multicultural education are (Polat, 2009, p.157): Increasing academic success (Dunn, 1977); ensuring critical thinking in individuals against prejudices (Hohensee, Bisson, Derman-Sparks, 1992); equipping individuals with a self-confident identity (Hohensee, Bisson, Derman-Sparks, 1992); developing communication among different groups (Gay,1994; Bohn & Sleeter, 2000); supporting individuals with developing a comfortable, emphatic interaction with individuals of different background (Hohensee, Bisson, Derman-Sparks, 1992); increasing tolerance and respect by enabling individuals to express their attitude and values (Gay, 1994); ensuring individuals to be at peace with themselves by developing their self confidence (Gay, 1994); accommodating individuals to live in harmony in a multicultural environment (Coskun, 2006); breaking down prejudices by enabling cultural awareness (Dunn, 1977); developing cultural literacy skills (Gay, 1994); ensuring plurality and equality at schools (Bohn & Sleeter, 2000); ensuring a critical thinking environment at schools (Bohn & Sleeter, 2000); providing individuals with the ability to withstand discrimination and prejudice if there should be any (Hohensee, Bisson, Derman-Sparks, 1992) and providing cooperation in sharing core competences and skills (Gay, 1994).

Most of the goals and principles of multicultural educations are seen to be student-centered. From the literature above, it can be said that multicultural education aims to equip students to firstly understand their self identity and culture, then to understand and respect other cultural diversity.

2.6. Dimensions of Multicultural Education

A serious problem that multicultural education confronts from inside and outside is teachers, managers, and politicians' taking this idea as a very simple concept (Banks, 2013). Multicultural education, he continues, is complex and multidimensional. As an answer to this conceptual simplification, Banks (2007, 2008) stresses five different dimensions of multicultural education: content integration, knowledge construction, prejudice reduction, equity pedagogy, and empowering school culture.

2.6.1. Content Integration

Teachers should enrich their lesson with knowledge, principles, data, and examples from diverse cultural backgrounds while expressing subjects and lessons. As in many popular studies, in some school region multicultural education is shown only as content integration. This narrow-minded prospect causes many biology, physics, and mathematics teacher to think that multicultural education is not relevant to their fields and works. It is true that this dimension of multicultural education is mostly related to social sciences. Yet, physics and mathematics teacher can also apply a multicultural perception. They can use biographies of famous physicians and mathematician in their lessons. Thus, students would understand that “they should not be prejudiced towards the cultures of scientists who have made many contributions to the world science” (Banks, 2013 p.33).

2.6.2. Knowledge Construction

Knowledge construction expresses population scientists, behavioral scientists and naturalists' premises, perceptions, examples and prejudices for the process of the construction of knowledge. This process is vital for multicultural education. Teachers support their students to understand how knowledge is constructed and how differences in race, ethnicity, gender, and social entities affect knowledge and information. Not only teacher in social sciences but mathematics, physics biology teachers have a very important role to assists students develop positive attitude towards diversity via knowledge construction process (Banks, 2013).

2.6.3. Prejudice Reduction

This dimension aims to teach students not to behave biased against each other because of racial and ethnical differences, on the contrary to establish empathy among themselves. Furthermore, it focuses on students racial attitudes and these

attitudes can be modified. A path teachers can follow in this dimension is that they can choose their material according to the diversity in classroom. Besides, since it will provide students with an environment of studying and the responsibility to achieve a goal together, cooperative learning also contains beneficial techniques for prejudice reduction.

2.6.4. Equity Pedagogy

Equity pedagogy occurs when teachers apply supportive methods and techniques that ease the academic acquisitions by different racial, ethnical and social group students. Applying techniques sensitive to cultural diversity is vital for these students academic and social life success. Here, the most important thing is the preparation of material by teacher for students' concrete participation in the course of the lesson.

2.6.5. Empowering School Culture and Social Structure

It is the process that culture and organization is restructured for students from different racial, ethnic, lingual and social background in order for them to experience equality and power in education. In this dimension, teachers should apply a standard and fair evaluation for all students regardless of their cultural entity for the sake of developing a positive school culture. Also, this dimension requires schools to be seen as a substantial component of change and a source of justice in terms of presenting equal success opportunities for all students.

Education institutions need to be reformed so as to present equal educational opportunities and contribute to the process of learning for all racial and cultural entities and both gender groups. Banks (2008) suggests that there are eight characteristics of schools which bear these five dimensions:

1. Teachers and school managers have high and positive expectations of the success of all students. They also exhibit positive and concerned attitudes towards all students.
2. Teachers and managers show respect to students' native languages and their different dialects.
3. Official curriculum reflects the experiences, cultures and perspectives of cultural and ethnic groups as well as genders.
4. Teachers' teaching styles cohere with students learning styles, cultures and motivational characteristics.

5. School culture and hidden curriculum reflects cultural and ethnic diversity.
6. The assessment and evaluation instruments and procedures applied at school are culturally sensitive and rewards successful students of diverse race and ethnicity in a balanced proportion.
7. Material used in school exhibitions, incidents and situations reflects the perspectives of cultural, ethnic and racial groups.
8. School consultants have high expectations from students of different race, ethnicity and social groups; and they support students for the purpose of ensuring a good carrier.

In addition to characteristics listed above, Banks (2008) asserts that school should support students to develop democratic behaviors, beliefs and values so as to implement the criteria of multicultural education.

2.7. Multicultural Education Curriculum

Curriculum is the dynamic relationship among aim, content, experience and evaluation, the four dimensions of curriculum development (Damgaci, 2013). Curriculum is also the systematic plan of how to introduce students the previously aimed behaviors (Erturk, 1998). Varis (1998) asserts that curriculum leads the process of studying from students learning standards to instructional activities. Therefore, it needs some criteria during the application.

According to Gay (2004), there are some differences between multicultural education curriculum and common curriculum in terms of conceptual paradigms, methodologies and development analysis variables. In addition, Gay (2004) suggests that policies, programs and applications of multicultural education are relatively interdependent. Recently, educational ideas, subjects and actions are evaluated within the local, religious, national, and global perspective of education and socio cultural realities available in the society by general curriculum theoreticians (Aydin, 2013).

In multicultural education, a curriculum that considers the perspectives of students from different racial, ethnic, lingual and social background is developed (Takaki, 1993). The viewpoints of male and female students are also vital while developing multicultural curriculum (Banks, 1994). What is more, as in all

curriculums, the needs of society are to be provided and inequality among students should be eliminated (Coddling & Bergen, 2004).

In a multicultural society, individuals need a culturally enriched curriculum so as to express themselves properly. In parallel, students need to understand that difference is prosperity for a democratic image to occur in their minds. One other criterion is students learning different groups' cultures, literature, religion, language and music. Having education with these constitutions develops students' democratic thoughts. These efforts will also increase students' knowledge and academic success (Damgaci, 2004).

As to involvement of multicultural education in curriculum, Banks (2008) suggests four approaches;

2.7.1. The Contributions Approach

This approach reflects the least amount of involvement in multicultural education approaches. Teachers selects books and activates that celebrate heroes, important figures, holidays and special events from various cultures. For example, reading books about Mustafa Kemal Ataturk in May is a practice that falls into this category. Yet, culturally different books and events are not specified as a part of curriculum.

2.7.2. The Additive Approach

In this approach, content, notions, themes, terms and components are involved into the curriculum without changing their basic characteristics. Also, this approach involves incorporating literature by people from different cultures into the curriculum without changing the curriculum itself. For example, examining the perspective of people from eastern Turkey about Nawruz would be adding cultural diversity to the traditional view of Nawruz. However, the direct transformation of thinking is not necessarily in question.

2.7.3. The Transformation Approach

In this approach, a change in the structure of curriculum is in question. It encourages students to observe concepts, themes, issues, and problems from diverse ethnic perspectives and points of view. For example, Nawruz would be examined in an entire unit to explore cultural conflict. This approach involves critical thinking and a consideration of diversity as a basic foundation.

2.7.4. *The Social Action Approach*

Students discuss and decide on important subject that affect multiculturalism and take action to solve any possible problems. In this approach, students not only consider about issues but also instructed to do something important about them. For example, after attending a lesson about recent immigrant of Syrian people to Turkey, students may write letters to prime minister or newspaper editors to express their opinions about policies.

In these approaches suggested by Banks (2008), first two approaches do not bring any changes to the structure of curriculum but the last two necessitate a reform in the curriculum. Students gain chance to express their opinions under teachers' guidance.

In guideline for culturally diverse classrooms, for students to benefit from curriculum at most Hyde 2006 suggests (Aydin, 2013, p.15);

- *Ethnic and cultural diversity should influence school environment* (dances schools support should involve diverse ethnic music types).
- *School politics and student procedures should develop a positive multicultural interaction among teachers and workers at the school.* (Schools should acknowledge holidays and special days which are important for different ethnic groups).
- *Curriculum should reflect students cultural learning styles and characteristics* (teaching students to study effectively at places out of school is a vital objective to contribute to their academic and social development).
- *Multicultural curriculum should provide students with chances to positively develop personality sensation for a healthy identity.* (Multicultural curriculum should also support students to understand and appreciate their family heritage and support their individual perceptions.)
- *Multicultural curriculum should support students to understand the experiential integrity of ethnic and cultural groups in the society.* (Curriculum should support students in the process of understanding basic culture, important historical experiences, pressing current topics, problems and different dynamics of ethnic groups in the society.)

- *Multicultural curriculum should find and announce ethnic and cultural options and alternatives in the society.* (Multicultural curriculum should assist students to notice that they have various options related to diversity.)
- *Multicultural curriculum should develop national behaviors, attitudes and values that support and constitute ethnic plurality and cultural diversity.* (Multicultural education should assist students to see and accept traditions and life styles of different cultural and ethnic groups as “normal” not as “abnormal” or “deviant”.
- *Schools should provide students with the chance of participating in esthetic experiences of different ethnic and cultural groups.* Students should listen and read autobiographies, poems, folklore, and songs of different ethnic and cultural groups.
- *Multicultural curriculum should benefit from experiential learning, especially from the resources of local communities at most.* (Students should investigate local communities to be knowledgeable about ethnic and cultural diversity. Students can choose such subject as local demographic distribution, sheltering, politic representation and ethnic group activities.

Hilliard and Pine (1990) assert that multicultural curriculum should be benefited because of several reasons. These reasons are: a) multicultural curriculum presents perspectives different from those in the most of educational systems; b) it ensures belonging for ethnic minorities to history, science and similar fields; c) it reduces racism, fanaticism, prejudices, and clichés in the world. A class supported with multicultural curriculum would be more flexible, creative, sensitive, and supportive. In turn students would gain a better opportunity share their experiences with each other (Aydin, 2013).

2.8. Advantages of Multicultural Education

Multicultural education is an educational approach based on democratic values that recognizes cultural plurality (Ameny-Dixon, 2004). Therefore, multicultural education contributes a culturally diversified society and reduces social conflicts (Aydin, 2013). Many researchers (Banks, 1989; Clark and Gorski, 2002; Ameny-

Dixon, 2004; Aydin-Kaya, 2013; Gay, 2004; Nieto, 1994-1996; Banks & McGee, 1993) have defined the benefits of multicultural education. Some of these benefits are (Ameny- Dixon, 2004):

1. Multicultural education increases productivity because there are different minds so as to finish the same assignment. It supports the cognitive and social development of people.
2. By approaching to the problem with different points of view, multicultural education increases creative thinking skills.
3. Multicultural education improves positive relations by focusing on common sense, respect, appreciation and equality. This situation is especially valid among intellectuals at higher education.
4. Multicultural education reduces clichés and prejudices via interaction and direct contact with different people.
5. Multicultural education regenerates society via prosperity of different cultures of society's members. It ensures a wider and multi-dimensional perspective.

As can be seen, multicultural education has a very important role in today's polar and problematic world with its importance for freedom and equality (Banks, 2013). Multicultural education, when related with education prepared for different races and cultures, is believed to be based on improving cultural diversity among different ethnicities (Aydin, 2013). Advantages of multicultural education are (Aydin, 2013, p.8):

2.8.1. Reducing Prejudice and Racism

Many researchers assert that negative attitude affects respect for other people, developing cultural diversity, and common sense negatively. Yet, with integrated curriculum, administrative support, social activities and training of the personnel, the possible ignorance, fear and disconnection can be overcome.

2.8.2. Collecting Different Races within a Harmony

By learning to embrace the diversity in the society, it is possible to eradicate conscious and unconscious race and gender discrimination. Multicultural education contributes to collecting all cultures together within a harmony.

2.8.3. Forming an Interaction among Different Cultures

Research shows that students of different ethnicity from the dominant culture are meaninglessly poor, rejected, dismissed or suspended from school and they have less

chance to actualize themselves. Therefore, teachers and students should prepare themselves against the difficulty of interacting and communication with different race and ethnicities. Reduction of personal disconnection and ignorance is a possible advantage of multicultural education.

2.8.4. Forming Tolerance among Groups

One of the biggest advantages of multicultural education is establishing understanding and tolerance among groups; by enabling students to understand each other and forming harmony and collaboration.

2.8.5. Removing Cultural Obstacles

Multicultural education is a discipline that aims to provide students from different cultural and social groups with educational opportunities. It assists students with developing positive attitudes and forming communication and interaction with people of different cultural backgrounds. In term, the foundations of a civilized society can be laid.

In addition to all points above, multicultural education supports students in their process of developing a positive identity. What is more, multicultural education sets equal educational opportunities for all students. Lastly, multicultural education challenges discriminations against students from different social and cultural backgrounds by forming an environment of criticizing social drawbacks.

2.9. Critics of Multicultural Education:

According to some researchers, some people who aim to separate and decompose the unity and harmony among cultural and social groups attempt to use multicultural education for the sake of this purpose (Aydin, 2013). According to Bennet (1995), focusing excessively on cultural differences increases clichés and prejudices. Also, looking down on those who are different from our culture inheres in the human nature. As a result, multicultural education can increase the concept of being different.

Schlesinger (1991) claims that multicultural education hinders historical goals of countries towards assimilating cultural groups in their structural frame. In addition, Gorksi (1995) asserts that it is ethnicity that divides nations. In time, multicultural education may result in unwanted results. Therefore, Kim (2003) asserts that education can be misused so as to change people's thoughts towards different cultures as well as causing baseless opinions.

Researchers also claim that multicultural pedagogies can direct people towards “misunderstanding” different cultures (Scott, 1998). Scott (1998) also suggests that those who criticize methods about global education express the idea that doctrines about different cultures are superficial, simple differences and negative clichés. When multicultural education focuses on simple differences and clichés, students lose the chances of learning and appreciating cultural differences and diversities. Therefore, developing a multicultural curriculum is not only creating awareness at the school but it is the process of improving the available curriculum (Aydin, 2013).

2.10. Multicultural Education and Democracy

Many studies conducted about multicultural education and democracy indicate that employing multicultural components in the instructional programme helps students develop more democratic attitudes, and in turn, create a more democratic society. Shirley (1988) concludes that multicultural activities added in the curriculum made white skinned students have more positive attitudes towards non-white skinned students. In a study on African American students, Lee (1993) also obtained positive results as to the effects of culturally responsive teaching on student learning. Furthermore, in their study on African-American students studying at a culturally different school, Fleming, Guo, Mahmood, and Gooden of Texas Southern University (2004) found that presenting culturally-relevant materials to African-American students proved 112% more effective in improving their reading performance.

Mwonga (2005) states that diversity and multicultural education are essential for the socialization of all active citizens in a society. While multicultural education means enriching democratic entity, it provides a prosper environment for citizens, especially students.

Diversity is democracy’s one of the most challenging assets as to live with those who have the same language, culture, and practices is not the same thing as living with people who are different from oneself especially in terms of language and culture (Banks, 2004). Torres (1998) indicates, democracy, in its meaning, includes all citizens’ having equal rights, and these rights include the right to speak one’s own language and live his/her own culture.

The Educational Policies Committee and the Affirmative Action/Cultural Diversity Committee of California [ASCC] (1995) state in their 1991-1995 paper that a multicultural curriculum is necessary for valuing the diversity in ourselves and in others. Hence the society will take one more step forward to becoming a democratic society.

DomNwachukwu(2010, p.6) specifies “the inability of some educators to come to terms with the diversity of their land and its educational environment” as one of the most perturbative shortcomings of today’s education. In a country like the US, one of the most multicultural societies in the world, where schools are the first and the only helping adaptors to help the immigrants accommodate to the new society, multicultural education is of high significance due to its complex demographics and domestic diversity. In this regard Banks (1996) states as follows,

If we fail to recognize the ways in which social location produces subjectivity and influences the construction of knowledge, we are unlikely to interrogate established knowledge that contributes to the oppression of marginalized and victimized groups (p. 65).

As stated above, if one ignores the fact that educating people from different cultures with a one-culture-specific curriculum creates an inequality, it will not be possible to come up with a reasonable solution to the elimination of oppression and injustice towards people from other cultures.

Bekerman (2004)’s study on Palestinian and Israelite students going to the same school in Israel investigates the effects of multicultural education on the students. The results of the study showed that parents sent their children to these schools for them to get to know each other better, respect each other and live in peace in the future, and they reported that students in these schools are more successful.

In today’s fast-developing world, globalization has made societies more dependent on others. Therefore, the need to evaluate the notions from a global perspective instead of a national and ethnic perspective has emerged (Banks, 1988).Moreover, it is not possible not to think of such a globalization’s effects on education. Such a necessity calls for the adoption of multicultural components in education

Dewey (1916) refers to society as “.. is one word, but many things. Men associate together in all kinds of ways and for all kinds of purposes.” (p.87) In this regard, society is a live and dynamic organization. Therefore, “within every larger social organization there are numerous minor groups: not only political subdivisions but industrial, scientific, religious, associations (Dewey, 1916, p87). One of the fundamental components of a pluralistic society is cultural diversity. Cultural diversity is simply the differences and variety among life experiences and choices of groups of people “based on ethnicity, race, socioeconomic status, gender, exceptionalities, language, religion, sexual orientation, and geographical area” National Council for Accreditation of Teacher Education [NCATE], 2008, p.1) Dewey (1916) stresses that “Democracy cannot merely ‘tolerate’ diversity; it alone of all forms of civilization requires diversity” (p. 76). In parallel, Seltzer-Kelly et al. (2010) stresses that “without the variety offered by pluralism, human experience would be bereft of the consciousness of that variety and the opportunity to encounter and consider it critically—a prerequisite for democratic citizenship.” (p.444)

Today the number of culturally plural countries is increasing day by day. This brings the question of how efficient education respond to the democratic needs of citizens live in these countries. United States of America, for example, is one of the most plural countries in terms of cultural diversity. Yet, researchers have doubts about the sufficiency of its education in terms of ensuring democratic characteristics. Parker (2003) draws attention to the issue by claiming that;

There is a democratic education problem in the United States. The young are not learning properly to care for the body politic and the body politic is not adequately caring for the young. If parents, citizens, and educators (distinct roles played sometimes by the same person) are to grapple with this problem successfully, it will be necessary, among other things, to take a fresh look at an old idea in American education—*democratic citizenship education*. My concern is that much is excluded by the conventional conception, two things especially: first, pluralism, or the social and cultural dimensions of citizenship; second, the central tension of modern social life—the tension between unity and diversity. After these exclusions, we are left with a feeble conception, one that mirrors the longstanding confusion in the United States over the meaning of one of its chief mottoes, the one on its coins: *e pluribus unum*. (p.14).

As Parker (2003) stresses, if a citizen does not learn the core meaning and application of democracy, it is difficult for him or her to develop a democratic

citizenship identity. In modern social life, the tension between unity and diversity needs citizens who are aware of the concept of democracy which in turn brings understanding and empathy for others as a result of this identity.

Parker (2003) continues by asking the question that “should citizenship education in the United States continue to roll along as it has for a century, relying on rituals and slogans that believe the double failure here at home?” And then by, “Can citizenship education, continue to ignore yearnings for a kind of democratic citizenship that serious democrats could embrace?”(p.15). As seen, for an education to be taken as democratically sufficient, simple slogans or clichés are not satisfying. As to possible answers the question of how democracy successfully be fulfilled, Parker (2003) suggests that “to be able to think about the democratic path as a tradition, which at first glance seems contradictory, we must reject the false opposition between tradition, which has us looking back, and creativity, which has us looking forward” (p.21). He continues by justifying this claim by asserting that “this opposition denies the role of creativity in the cultivation and affirmation of traditions just as it ignores the traditions within which people do their creating”(Parker, 2003, p.21).

In a case study in Downingtown High School located in Philadelphia, Robinson (2001) indicates that adding a multicultural literature course into the school curriculum proved effective in raising students’ multicultural awareness. The Pennsylvania State Standard required “calling for an assessment of students’ ability to evaluate and respond critically to works of various individuals and cultures.” Thus, the school changed the whole-European literature-course into a literature course including works from various cultures. After several years, the course proved successful and the students’ were observed to have an improved multicultural awareness.

2.11. Democratic Education in Turkey

Democracy, not just being a type of governing, is a philosophy and life style (Erturk, 1981). Since democracy has a very close relationship with education, it is mostly possible to acquire it via education and namely schools (Erturk, 1981). Hence, Chomsky (2007) asserts that the purpose of education should be ensuring an environment for the students to develop and liberalize the impulse they readily have in their nature. This means that democracy comes with education.

While democracy can mostly be gained via education and at schools, it is not completely acquired by mere learning (Okutan, 2010). Likewise, including democracy lesson in to curriculum can be meaningful only to some extent (Caferoglu, 1997). In parallel, Kuzgun (2000) claims that democratic culture cannot be taught to students by only making democracy a school lesson or subject. She continues by asserting that school can be an example of democratic culture only if it becomes an environment where students live in harmony and live democracy itself (Kuzgun, 2000). In democratic education, students have respect for their traditions but they are not slaves of these traditions (Harrison, 2003).

Dewey (1965) clarifies the characteristics of students who graduate from a democratic school in a democratic society:

- They have respect for other people's opinions.
- They competent for group work.
- They are tolerant.
- They are easygoing.
- They are aware of their confidence.
- They perform their responsibilities.
- They show initiation for making suggestions.
- They show obeisance for majority's decision.

It is vital to refer democracy with education for such students to be trained. Therefore, teachers should adopt a questioning approach which is against clichés, traditions, institutions, and beliefs that are carefully developed and valued natural sciences (Chomsky, 2007). For a democratic culture to occur, it is vital that education embrace democracy and survive its characteristics. This may only be possible at institutions like schools. Besides, among social constitutions, especially classes, democracy education should become life style.

As to democratic education in Turkey, there is not a specific and independent democracy lesson. Yet, democracy education is distributed in diverse lessons. In this context, democracy education starts with pre-school education (Miser, 1991). A study conducted by Ministry of Education(ME) reveals the subjects related to democracy education at pre-school, primary school, secondary school and high school (ME, 1991);

Pre-school: Obeying school rules; obeying the rules at home; obeying rules during traveling.

Primary School: Human rights; liberty and responsibility; right of property; immunity of residence; solidarity; the place of woman in Turkish society and family life; social life; centralized administration; decentralization; social welfare constitutions; Transition to multi-party system in Turkey; the importance of public opinion and media; the fundamental characteristics and principles that our new constitution bases; some clauses from Turkish Constitution; doctrines and foundations in our constitution; the purpose and assignments of government; basic rights and responsibilities of the citizens.

Secondary School: The necessity to live in the society; the rules that organize social life; democratic life in the family; democratic life at schools; government and types of governments; what is democracy; the history of democracy; current democratic insight; our constitution; executive, legislative and judicial powers of the state; basic provisions about fundamental rights and duties; individual rights and responsibilities; political rights and duties; Ataturk's personality and opinions; movements of thought during Ottoman Empire; humanity and universality; state's duties about individual freedom; civic responsibility; freedom of belief; the importance of philanthropy, charity and solidarity.

High School: Family and affinity; religion; economy; politics. Also, there said to be democracy lessons in history and philosophy lessons yet the purposes are not clearly stated.

One can simply discuss as to whether these subjects are sufficient or not for democracy education. In order to illustrate, there is not an 'interpersonal conflicts' topic among these subjects. This considered a big problem. As Buyukduvenci (1990) asserts it is perfectly normal that there occur conflicts among relatives and friends, superior and subordinate during the daily life fluency.

There are three ways of overcome conflicts: domination, conciliation and integration (Bursalioglu, 1987). It is obvious that overcoming conflicts via domination does not bring long term solution to the problem. Thinking that democracy is a life style and philosophy (Erturk, 1981), democracy education should stress human relations rather than being an explanation for a governing regime (Okutan, 2010). Also, democracy education should focus on providing individuals with skills that overcome conflicts via dialogue and communication (Okutan, 2010).

Okutan (2010) claims that Democracy education, though stated in written documents has not reached the desired level in practice. There are a few reasons for this situation (Okutan, 2010);

Firstly, democracy education is merely considered within the scopes of lesson plan. To say in other words, democracy education attracts attention only via written document in theory. This is a handicap for actualization of democracy via education because democracy education is not mere teaching (p.6).

Another reason why democracy education is not at the desired level is the belief that democracy education should come from the higher part of a chain of hierarchy. According to this belief, for democracy to occur at schools, there should be a democratic governing mechanism. Yet, the situation should be reverse. Democracy starts from class and school then it goes further towards higher levels in the society. For a democratic society, it is necessary to have a democratic school culture and a democratic class environment. What is more, society needs teachers who internalized democratic culture so as to become more democratic.

Lastly, the written form of “democracy education” in legislation is one other reason. At a school where democracy education is intended, all principles and values of democracy should unconditionally be practiced. If democracy’s principles and values are being practiced under the shadow of some conditions and circumstances, democracy education may not have a chance there.

From the literature above, it can be said that in Turkish Education System there is an understanding that democracy education should be practiced according to its principles and values. However, when it comes to practice, the result is not a desired one (Okutan, 2010). Everyone should be of the opinion that democracy can be gained via a proper education and democracy starts from class towards higher layers of the society.

2.12. Conclusion

In this part, a general knowledge about terms in the scope of study is provided. Information about culture, multiculturalism, multicultural education, democracy, ethnicity and cultural diversity is given. Furthermore, to shed more light on the issue of multicultural education and democracy, characteristics, principles and goals of multicultural education, benefits and critics of multicultural education is expressed.

Preparing an instructional programme with the characteristics of multicultural education and democracy is not sufficient. Information about the democratic entities and process of application to the stages of Turkey's education system is analyzed. As understood from the literature, just by setting rules in books it is not easy to implement the necessities of multicultural education and democracy. Further knowledge is provided in the title "Democratic Education in Turkey".

There are many advantages of multicultural education as also stated by researchers of the field. On the other hand, multicultural education is also criticized. For the purpose of being objective, critics of multicultural education are also provided.

In the last division of the literature, information about studies conducted about multicultural education and democracy perception is stated. The general idea obtained from these studies is that there is a commonly positive perception towards multicultural education and democracy.

3. CHAPTER THREE: METHODOLOGY

Recent studies have shown that the perceptions of teachers, parents and academicians perceptions towards multicultural education and democracy are favorable. There is an absence about the perceptions of undergraduate students towards the issue. This study aims to determine the perceptions of undergraduate students in studying in universities in Turkey about multicultural education and democracy which is a popular phenomenon in academic community. In the study, the perceptions of undergraduate students who are backbone of the future of country's education are revealed.

This chapter describes design of the study, population, sample; data collection tools and their validity and reliability analyses; practicing of the tools and techniques used for statistical analyses of the data collected.

3.1. Study Design

This study is employed quantitative research design. Quantitative research is a tool for testing determined hypotheses by investigating the relationship among different variables. These variables Creswell (2008, p.3) states, in turn, "can be measured, typically on instruments, so that numbered data can be analyzed using statistical procedures". Creswell further states that "the final written report has a set structure consisting of introduction, literature and theory, methods, results, and discussion."

This study is a descriptive research. Descriptive research is the type of research question, design, and data analysis that is applied to a certain topic (Association for Educational Communications and Technology [AECT], 2001, p.1). Descriptive statistics give information about "what is", while inferential statistics intends to determine "cause and effect"(AECT, 2011, P.1) The study aims to describe the perceptions of undergraduate students towards multicultural education and democracy with regard to diverse variables.

3.2. Participants

The sampling of the research constituted of undergraduate students studying at universities in Turkey. Participants were selected from undergraduate students from two public universities. The study used a convenience sampling strategy based on availability and this sample was used to obtain for the survey. 424 respondents volunteered to participate in this study. The demographic characteristics of the participants are in Table 1.

Table 1. Demographic characteristics of the individuals in study group.

Variable	Variable Category	Frequency (f)	Percentage (%)
Gender	Female	271	63,9
	Male	153	36,1
	Total	424	100
Marital Status	Married	69	16,3
	Single	355	83,7
	Total	424	100
Age	18–23 years old	380	89,6
	24 and more	44	10,4
	Total	424	100
University	A1(Anatolian Part)	331	78,1
	A2 (Marmara Part)	93	21,9
	Total	424	100
Grade	Preparatory	33	7,8
	Freshman	57	13,4
	Sophomore	131	30,9
	Junior	91	21,5
	Senior	112	26,4
	Total	424	100

Ethnicity	Turk	335	79,0
	Kurd	41	9,7
	Zaza	11	2,6
	Arab	9	2,1
	Cherkes	8	1,9
	Other	20	4,7
	Total	424	100
Having a Friend of Different Ethnic Origin.	Have One	271	63,9
	Have None	153	36,1
	Total	424	100

Table 1 shows that at University A1, there were 331 undergraduate students; University A2 had 93 students that were eligible to participate in the study.. The number of female students was 271 and the number of male students was 153. 33 preparatory class, 57 freshman, 131 sophomore, 91 junior and 114 senior students participated in the study in total. 380 undergraduate students were between 18 and 23 years old while 44 undergraduate students were 24 and more years old. Of these undergraduate students 355 were single and 69 were married. There were 335 Turk, 41 Kurd, 11 Zaza, 9 Arab, 8 Cherkes and 20 of other ethnic origin undergraduate students, 271 of whom had a friend of different ethnic origin and 153 did not have a friend of different ethnic origin. All participants fully responded to the survey questions.

3.3. Data Collection-Instrument

The purpose of scale development was to produce statistics that are quantitative or numerical descriptions about some aspects of the study populations
Scale Development Group

Multicultural Education and Democracy Perception Scale (MEDPS) is a scale developed towards undergraduate students' perception on multicultural education and democracy. In the development of MEDPS, inquiries were made from two different groups. These groups can be defined as follows:

Data Collection Group for Exploratory Factor Analysis and Reliability: This group is the one that was formed to determine the technical features of the scale: the construct validity (exploratory factor analysis) and reliability (Cronbach Alpha reliability coefficient in the meaning of internal consistency). In this group, there were undergraduate students studying in two universities from the cities of Central Anatolia and from one of the largest metropolitan city in the Marmara region. These were undergraduate students that were registered in their universities and studied in the fall semester of 2013-2014 academic year. A preliminary data was collected in November, 2013. The scale was applied to 143 students of different grade levels (32 freshman, 41 sophomore, 48 junior, and 22 senior), within 78 females, 65 males.

Data Collection Group for Confirmatory Factor Analysis: This group is the one that was formed to determine whether the structure acquired in the construct validity (exploratory factor analysis) is confirmed with data obtained from another group. In this group, there were undergraduate students studying in two universities from the cities of Central Anatolia and from one of the largest metropolitan city in the Marmara Region. These were undergraduate students that were registered in their universities and studied in the fall semester of 2013-2014. Data was collected for confirmatory factor analysis in December, 2013. The scale was applied to 186 students of different grade levels (48 freshman, 42 sophomore, 56 junior, and 40 senior), within 97 females, 89 males.

3.4. The Procedure of Scale Development

In the development of MEDPS, the steps listed below were followed:

1. Determining the aim of the scale (determining the perception of multicultural education and democracy).
2. Defining the target group to apply the scale (undergraduate students).
3. Determining the nature and scope of the features (perception) intended to be specified in the scale (In this process, literature review was taken as a reference).
4. Deciding on the types of items in the scale in the context of the features intended to be determined (perception).
5. Writing test items in the type of items decided.

6. Revision of the items and forming a questionnaire.
7. Asking domain experts' opinions about the legibility of the scale to measure the intended features.
8. In accordance with the domain experts' opinions, giving the scale its final form before the trial application.
9. Determining how to grade the items.
10. Presentation of the technical features of the scale (reliability and validity) at the end of the trial application.
11. Presentation of the scale in line with the acquired results.

Multicultural Education and Democracy Perception Scale and Its Features:

MEDPS, before the determination of its technical features (reliability and validity), was developed as a five point- Likert Scale (strongly disagree, disagree, partially agree, agree, strongly agree) consisting 25 items. Before the development of the scale, the researcher reviewed the literature on multicultural education and democracy. The scale developed in accordance with the reference from the literature was presented to field experts' opinions before being used in a trial survey. Domain experts consisted of four educational sciences academicians that studied on multicultural education and one doctorate student in the field of assessment and evaluation. In accordance with the feedback from field experts, the scale was given its final form and the trial survey was carried out.

At the end of the trial survey, it was found out that eight items in the scale (items 3, 6, 8, 9, 14, 15, 18 and 25) showed a load on multiple factors. These items that showed a load on multiple factors were eliminated from the scale. As a result of these operations, there remained 17 items in the scale. The remaining 17 items were renumbered.

The remaining 17 items in the scale were grouped under four factors (components). Names of these factors and their sub-items are listed as the following:

- *Democratic Perception towards Culture (DPTC)*: This is the factor that analyzes whether the participants look at/perceive different cultures from a

democratic point of view. Items of this sub-component are 3, 4, 5, 6, 7, and 13. The highest possible score is 30. A high score indicates a positive and democratic perception towards different cultures.

- *Multicultural Education and Democracy Perception in an Educational Environment (MEDPEE)*: This is the factor that analyzes the perception towards the consideration of multicultural education in the education environment. In this sub-component, the items are 8, 9, 10, 12 and 14. The highest possible score is 25. A high score indicates the perception towards the consideration of multicultural education in the education environment.
- *Negative Perception towards Multicultural Education (NPTME)*: This is the factor based on the perception that inclusion of multicultural education in the education environment causes conflicts and some states of distress. In this sub-component, items are 15, 16, and 17. The highest possible score is 15. Items in this sub-component should be scored by coding reversely since they are of negative meaning. A high score indicates the perception that multicultural education will bear negative results.
- *Perception of Education's Presenting Opportunities for Multicultural Education (PEPOME)*: This is the factor that analyzes the perception that education should focus on various cultures. In this sub-component, items are 1, 2, and 11. The highest possible score is 15. A high score indicates the perception that education gives opportunity to various cultures.

3.4.1. Exploratory Factor Analysis

Data were converted to IBM-SPSS 21 package program. Exploratory Factor Analysis (EFA) is an analysis applied to uncover how the construction of a scale is, and to reveal the factorial construction of a scale, developed to find the characteristics/relations between measured variables. Within the scope of EFA, Principle Components Analysis (PCA) was applied to data set from 143 individuals. Before starting the analysis whether it is proper for the data set to be subjected to factor analysis, in short, for the compliance of the data set Kaiser Meyer Olkin (KMO) and Bartlett's Test need be applied (Buyukozturk, 2010; Ozdamar, 2013). In the analysis, KMO value was found 0.852. This rate being more .50 showed that the data set was appropriate for factor analysis application. Likewise, the result of

Bartlett's Test was ($X^2= 962.290$; $df=136$, $p<0.01$). This rate's being significant showed that factor analysis could be applied.

MEDPS's 3, 6, 8, 9, 14, 15, 18 and 25 items, after exploratory factor analysis, showed high correlation in diverse factors. These items, showing load under more than one factor, were extracted from the scale. The remaining 17 items showed a four factor structure. The load value of the remaining 17 items, items total correlations, how much the four factor scale explained the variance of significant characteristics and reliability values are in Table 2.

Table 2. Factor analysis initial factor load values and item total correlation results

Item	Initial Factor Load Value	Item Total Correlation	If Item Deleted	Item	Initial Factor Load Value	Item Total Correlation	If Item Deleted
I1	0.69	0.44	0.880	I16	0.58	0.57	0.87
I2	0.68	0.65	0.87	I17	0.63	0.64	0.87
I4	0.44	0.47	0.87	I19	0.49	0.51	0.87
I5	0.63	0.52	0.87	I20	0.35	0.42	0.87
I7	0.58	0.47	0.88	I21	0.69	0.60	0.87
I10	0.37	0.40	0.88	I22	0.85	0.61	0.87
I11	0.60	0.56	0.87	I23	0.85	0.57	0.87
I12	0.48	0.49	0.87	I24	0.63	0.54	0.87
I13	0.58	0.43	0.88				

Four Factors' Variance = % 59.60
Cronbach Alpha = 0.88

Table 2 shows that items initial load values vary between 0.37 and 0.85. Besides, item total correlations vary between 0.397 and 0.652. With the remaining items, the scale explains %59.60 the variance in the perception for multi-cultural education and democracy under four factors. When taken as a whole, the scale's Cronbach-Alpha internal consistency coefficient for reliability is found 0.88. In the Cronbach-Alfa reliability analysis in "Cronbach's Alpha if Item Deleted" division, if any item is extracted from the scale the Cronbach-Alpha falls below 0.88. In this situation, it can be said that all items' coefficients of reliability is high (Buyukozturk, 2010; Ozdamar, 2013).

Principal components analysis shows whether there are sub-components in the developed scale. In order to indicate sub-components in a proper way, "Varimax" rotation method was applied to the data collected from 143 individuals (Buyukozturk, 2010; Ozdamar, 2013). The results of the Varimax rotation application are shown in Table 3.

Table 3 . Factors after varimax rotation and items under the factors

	Component			
	1	2	3	4
I7	,74			
I11	,71			
I5	,67			
I10	,58			
I4	,49			
I20	,48			
I13		,67		
I16		,66		
I21		,63		
I19		,63		
I12		,63		
I23			,88	
I22			,87	
I24			,66	
I1				,81
I2				,68
I17				,59

Table 3 shows that items 4, 5, 7, 10, 11, and 20 form a component. When items in this component are examined, it is decided that the component can be named as “*Democratic Perception towards Culture (DPTC)*”. In addition, it is determined that items 12, 13, 16, 19 and 21 form another component. This component is concluded to be named as “*Multicultural Education and Democracy Perception in an Educational Environment (MEDPEE)*”. One other component is named as “*Negative Perception towards Multicultural Education (NPTME)*”, consisting of items 22, 23 and 24. The last component is named “*Perception of Education’s Presenting Opportunities for Multicultural Education (PEPOME)*”, consisting of items 1, 2 and 17.

The components can be followed visually in figure 1 within Scree Plot.

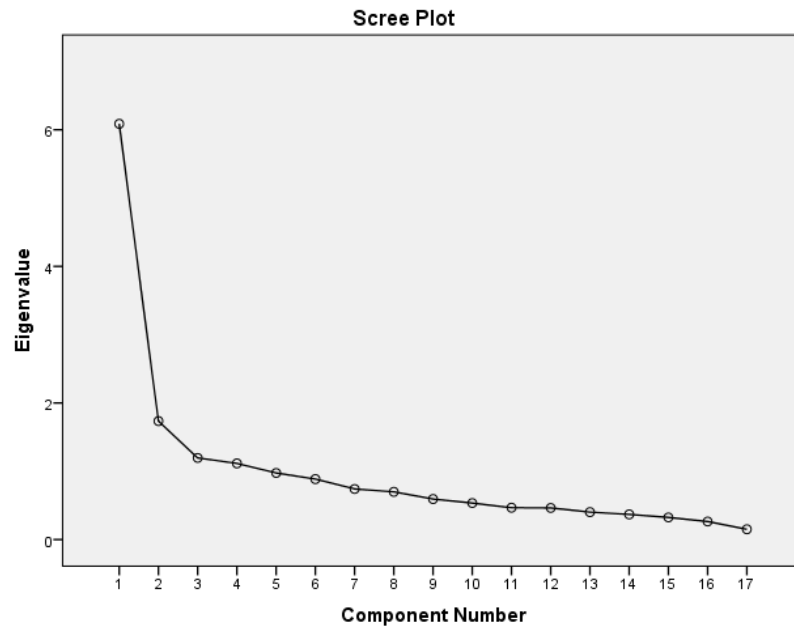


Figure 1. Sub-components of MEDPS as Scree Plot

In the Scree Plot, after the four components, it is viewed that factors go plain. This vision can be evidence for the fact that the scale is composed of four components.

The reliability of the scale is calculated over the whole scale in Table 2. Moreover, reliability is examined through the four components of severally. The results are summarized in Table 5.

3.4.2. *Confirmatory Factor Analysis*

To determine whether the structure of MEDPS as a result of exploratory factor analysis could be confirmed or not, confirmatory factor analysis was applied via IBM-AMOS 21 program to the data set gathered from 186 individuals. The model emerged as a result of the analysis is shown in figure 2.

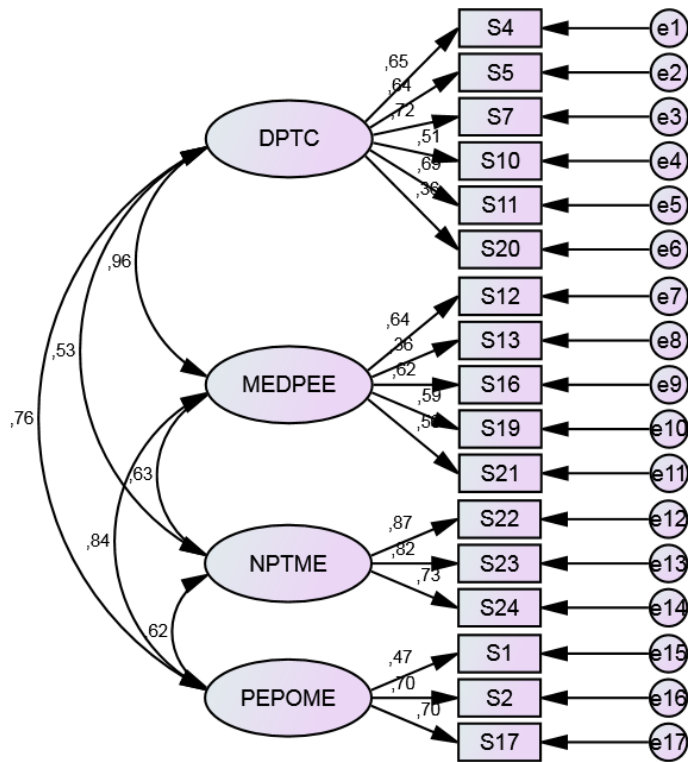


Figure 2. Diagram of confirmatory factor analysis of sub-components of MEDPS

Fit indices obtained as a result of confirmatory factor analysis are summarized in Table 4.

Table 4. Confirmatory factor analysis fit indices

Fit index	Value
Chi-Square (X^2)	223.83
Degree of Freedom (df)	113
X^2/df	1.98
Goodness of Fit Index (GFI)	0.88
Adjusted Goodness of Fit Index (AGFI)	0.84
Root Mean Square Error of Approximation (RMSEA)	0.07
Root Mean Square Residual (RMR)	0.07

The chi-square and degree of freedom values as a result of confirmatory factor analysis were $X^2 = 223.83$, (df = 113, $p < .01$) and $X^2/df = 1.98$ value was obtained. This value obtained from the selected sample being below 3 indicates perfect consistency (Joreskog & Sorbom, 1993; Kline, 2005; Sumer, 2000). In this study, the consistency between the model and the data obtained via confirmatory factor analysis can be said to match the perfect fit.

GFI values' being such close to 1 shows that the factor model explains the data observed to a high extent, that the model is proper. GFI's being above 0.70 shows that the factor model explains original variance sufficiently well, that the model can be used and that the model can be mentioned as a good model. With a 0.90 GFI or a higher value, perfect fit can be mentioned (Ozdamar, 2013). The GFI value obtained from the analysis is close to perfect level.

AGFI value's being over 0.80 means that the model is acceptable for consistency with authentic data (Simsek, 2007). AGFI value obtained from the analysis is at an acceptable level.

RMSEA value between 0 and 0.05 indicates ideal consistency level. Yet, a value between 0.05 and 0.09 shows an acceptable consistency level (Ozdamar, 2013). RMSEA value obtained from the analysis is at an acceptable level.

RMR value's being below 0.10 shows that the model is acceptable for consistency with authentic data (Simsek, 2007). RMR value obtained from the analysis is at an acceptable level.

According to the confirmatory factor analyses results summarized above, it can be said that "MEDPS"'s four component structure is confirmed with fit statistics.

3.4.3. Reliability Analysis

Cronbach Alpha analysis was made to indicate the degree of reliability in the meaning of internal consistency with data gathered from 143 students for exploratory factor analysis. The Cronbach-alpha value calculated for the whole scale is given in Table 2 and is interpreted.

Table 5. Cronbach-alpha reliability test results for sub-components

Items	Cronbach Alpha
4, 5, 7, 10, 11 and 20 (DPTC sub-component)	0.74
12, 13, 16, 19 and 21 (MEDPEE sub-component)	0.75
22, 23 and 24 (NPTME sub-component)	0.84
1, 2 and 17 (PEPOME sub-component)	0.74

Table 5 shows;

- Reliability coefficient of the first sub component (Democratic Perception towards Culture [DPTC]) is 0.74,
- Reliability coefficient of the second sub component (Multicultural Education and Democracy Perception in an Educational Environment [MEDPEE])” is 0.75,
- Reliability coefficient of the third sub component (Negative Perception towards Multicultural Education [NPTME]) is 0.84,
- Reliability coefficient of the fourth sub component (Perception of Education’s Presenting Opportunities for Multicultural Education [PEPOME]) is 0.74.

For scales, reliability co-efficiencies between 0.70 and 0,90 are accepted to be highly reliable (Ozdamar, 2013). These sub-scales are highly reliable scales.

3.5. Procedure

The permission form for this survey was granted from Yildiz Technical University School of Social Science with IRB. The survey was applied in the first term of 2013-2014 academic year. In a one-week period, the application of the survey finished (December 23rd- December 30th). The variables were gender, marital status, age range, school, grade-class, ethnicity, and having a friend of different ethnic origin. The researcher went to the two universities to apply the survey. All the ethical consideration and privacy issues were taken into consideration. The survey was distributed to student to answer the questions for 40 minutes. The instructions about the survey and its purpose were clearly stated. The participants were told that there was not anything binding them for the result coming from the survey analysis.

The Research Questions

In this study, the perceptions of undergraduate students studying in two universities from the cities of Central Anatolia and from one of the largest metropolitan city in the Marmara Region towards multicultural education and democracy are intended to be examined.

Research Question: Do the multicultural education and democracy perceptions of undergraduate students differ?

Sub-questions:

1. Do the scores undergraduate students take from “Multicultural Education and Democracy Perception Scale (MEDPS)” s sub-component Democratic Perception towards Culture Scale (DPTC) show a significant difference according to students’ *gender, age, university, class level, ethnicity and having a friend of different ethnic origin?*
2. Do the scores undergraduate students take from “Multicultural Education and Democracy Perception Scale (MEDPS)” s sub-component Multicultural Education and Democracy Perception in an Educational Environment (MEDPEE) show a significant difference according to students’ *gender, age, university, class level, ethnicity and having a friend of different ethnic origin?*
3. Do the scores undergraduate students take from “Multicultural Education and Democracy Perception Scale (MEDPS)” s sub-component Negative Perception towards Multicultural Education (NPTME) show a significant difference according to students’ *gender, age, university, class level, ethnicity and having a friend of different ethnic origin?*
4. Do the scores undergraduate students take from “Multicultural Education and Democracy Perception Scale (MEDPS)” s sub-component Perception of Education’s Presenting Opportunities for Multicultural Education (PEPOME) show a significant difference according to students’ *gender, age, university, class level, ethnicity and having a friend of different ethnic origin?*

3.6. Data Analysis

The data acquired from the application in the study were converted to IBM–SPSS 21. Afterwards, total scores for MEDPS’s sub-components were calculated. Such variables as gender, university etc. partaking in sub-questions formed groups. It is necessary to apply comparison tests to means and variances in the sub-components of MEDPS’s according to these groups. Yet, it is also necessary to decide whether to use parametric or non-parametric tests in the comparison of mean and variance.

Some hypotheses need to be met in order to apply parametric tests (Baykul, 1999; Buyukozturk, 2010; Green & Salkind, 2008; Kalayci, 2005). These necessities are:

- Calculations regarding the variable need to be at least from an interval scale level. Scales of behavioral science are of this characteristic. Since IKB in this study is of this characteristic, the hypothesis is met.
- The distribution of the variable on which the total score and mean is taken (in this study, multicultural education and democracy perception) must be normal; normality hypothesis.
- Variables that are thought to or not to make differences (such as gender) must form at least two independent groups.
- The means of the groups must belong to the same variable (such as perception).
- The variables whose average scores are to be compared must be unrelated.
- The number of individuals in groups must not fall under 30. (large sample hypothesis for parametric tests)

In line with these hypotheses, whether the scores acquired from MEDPS distribute normally was tested. In order to test this, “*Kolmogorov–Smirnov One Sample Test*” was utilized. The estimation that distribution in this test is different from normal represents H_1 hypothesis. Thus, the fact that statistical significance value found as a result of the SPSS analysis is above 0,05 proves normality. Kolmogorov–Smirnov One Sample Test is a good Goodness-of-fit Test. This test analyzes the goodness of fit between a set of sample value (observed scores) and a certain theoretical distribution. It determines the cumulative frequency distribution that can emerge according to the theoretical distribution and compares it to the observed cumulative frequency distribution (Siegel, 1977). The analysis results are shown in Table 6.

Table 6. Kolmogorov–Smirnov (KS) Normal Distribution Test Results of the Scores Acquired from MEDPS

Sub-scale	N	SD	p
Democratic Perception towards Culture (DPTC)	424	424	0,000
Multicultural Education and Democracy Perception in an Educational Environment (MEDPEE)	424	424	0,000
Negative Perception towards Multicultural Education (NPTME)	424	424	0,000
Perception of Education’s Presenting Opportunities for Multicultural Education (PEPOME)	424	424	0,000

The analysis of KS test in Table 6 shows that;

- The significance values acquired from DPTC are seen to be significant ($p < .05$). This result shows that the DPTC scores do not show normal distribution.
- The significance values acquired from MEDPEE are seen to be significant ($p < .05$). This result shows that the MEDPEE scores do not show normal distribution.
- The significance values acquired from NPTME are seen to be significant ($p < .05$). This result shows that the NPTME scores do not show normal distribution.
- The significance values acquired from PEPOME are seen to be significant ($p < .05$). This result shows that the PEPOME scores do not show normal distribution.

As Baykul (1999), Buyukozturk (2010), Green and Salkind (2008), and Kalaycı (2005) state, when making comparisons in conditions where normal distribution hypothesis cannot be met, instead of such parametric tests as “unrelated samples t-test, ANOVA for unrelated samples”, it is convenient to do their non-parametric equivalents “*Mann Whitney U Test, Kruskal Wallis Test*”. Hence, Mann Whitney U Test and Kruskal Wallis Test were applied for comparisons.

3.7. Limitations

This study was limited to two groups of undergraduate students of various age, gender and grade from two different universities of two different regions in Turkey in 2013-2014 educational year.

The fact that undergraduate students' department is not included is also a limitation for the study.

In order to narrow the scope of the content, the study is limited to the variables used in the scale.

4. CHAPTER FOUR: RESULTS

The purpose this study was to determine the perceptions of undergraduate students in studying in universities in Turkey about multicultural education and democracy which is a phenomenon in academic community. Chapter 4 describes the results of the tests applied to the data according to variables for perception level of the undergraduate students in Turkey.

4.1 Multicultural Education and Democracy Perception Level

Mean which is a descriptive statistic, gives information about the average of the group for the measured characteristic (Baykul, 1999; Buyukozturk, 2010). In the study context, “*Multicultural Education and Democracy Perception Scale (MEDPS)*” is used. Statistics acquired as a result of MEDPS’ application to 424 individuals are given in Table 7.

Table 7. Descriptive statistics of MEDPS's sub-scales (components)

Democratic Perception towards Culture (DPTC)	N	424
	Mean (\bar{X})	26,55
	Standard Error of the Mean	0,16
	Standard Deviation (Sd)	3,2
	Skewness	-1,74
	Kurtosis	6,07
	Minimum Score	6
	Maximum Score	30
	Multicultural Education and Democracy Perception in an Educational Environment (MEDPEE)	N
Mean (\bar{X})		20,27
Standard Error of the Mean		0,16
Standard Deviation (Sd)		3,4
Skewness		-1,23
Kurtosis		2,59
Minimum Score		5
Maximum Score		25
Negative Perception towards Multicultural Education (NPTME)		N
	Mean (\bar{X})	9,61
	Standard Error of the Mean	0,16
	Standard Deviation (Sd)	3,3
	Skewness	-0,35
	Kurtosis	-0,55
	Minimum Score	3
	Maximum Score	15
	Perception of Education's Presenting Opportunities for Multicultural Education (PEPOME)	N
Mean (\bar{X})		11,16
Standard Error of the Mean		0,13
Standard Deviation (Sd)		2,7
Skewness		-0,62
Kurtosis		0,06
Minimum Score		3
Maximum Score		15

Descriptive statistics about MEPDS's sub-scales give information regarding multicultural education and democracy perception. In this sense;

- The highest possible score can be acquired from democratic perception towards culture sub-component is 30. High score shows perception of a democratic approach towards culture. In this sub-component, the mean of 424 individuals' score is 26.55. It can be said that the group, in general sense, has a democratic perception towards culture.
- The highest possible score can be acquired from multicultural education and democracy perception in an educational environment sub-component is 25. High score shows perception of the fact that giving place to multicultural education in an educational environment is democracy's necessity. In this sub-component, the mean of 424 individuals' score is 20.27. It can be said that the group, in general sense, has a perception towards giving place to multicultural education in an educational environment.
- The highest possible score can be acquired from negative perception towards multicultural education sub-component is 15. High score shows perception of the fact that giving place to multicultural education in an educational environment will cause some negations. In this sub-component, the mean of 424 individuals' score is 9,61. It can be said that the group, in general sense, has a perception that giving place to multicultural education in an educational environment will cause some negations.
- The highest possible score can be acquired from perception of education's presenting opportunities for multicultural education sub-component is 15. High score shows perception that it is necessary to give place to multicultural education in an educational environment. In this sub-component, the mean of 424 individuals' score is 11,16. It can be said that the group, in general sense, has a perception it is necessary to give place to multicultural education in an educational environment.

4.1.1. Gender- Multicultural Education and Democracy Perception

In the study, whether the scores acquired from MEDPS' sub-components make significant difference by gender or not was examined. Since the scores taken from MEDPS' sub-components did not show normal distribution, comparison was made

via Mann Whitney U test (Baykul, 1999; Buyukozturk, 2010; Green and Salkind, 2008; Kalayci, 2005). Findings are summarized in Table 8.

Table 8. Comparison of scores taken from MEDPS' sub-components by gender (Mann Whitney U Test)

MEDPS' sub-component	Groups	N	Mean Rank	Rank Sum	U	p
Democratic Perception towards Culture (DPTC)	Female	271	224,37	60805,50	17513,50	0,007
	Male	153	191,47	29294,50		
Multicultural Education and Democracy Perception in an Educational Environment (MEDPEE)	Female	271	219,93	59600,00	18719,00	0,095
	Male	153	199,35	30500,00		
Negative Perception towards Multicultural Education (NPTME)	Female	271	217,59	56809,00	19953,00	0,518
	Male	153	209,63	33291,00		
Perception of Education's Presenting Opportunities for Multicultural Education (PEPOME)	Female	271	204,53	55427,50	18571,50	0,073
	Male	153	226,62	34672,50		

Table 8 shows that of MEDPS' sub-components there is significant difference by gender in DPTC ($U = 17513,50$, $p < .05$), while there is not significant difference in other sub-components ($U = 18719,00$, $U = 19953,00$, $U = 18571,50$, $p > .05$). In DPTC sub-component, significant difference is in favor of the female. Women's mean rank (224,37) is higher than men's mean rank (191,47).

4.1.2. Marital Status- Multicultural Education and Democracy Perception

In the study, whether the scores acquired from MEDPS' sub-components make significant difference by marital status or not was examined. Since the scores taken from MEDPS' sub-components did not show normal distribution, comparison was made via Mann Whitney U test (Baykul, 1999; Buyukozturk, 2010; Green and Salkind, 2008; Kalayci, 2005). Findings are summarized in Table 9.

Table 9. Comparison of scores taken from MEDPS' sub-components by marital status (Mann Whitney U Test)

MEDPS' sub-component	Groups	N	Mean Rank	Rank Sum	U	p
Democratic Perception towards Culture (DPTC)	Married	69	175,78	12128,50	9713,50	0,006
	Single	355	219,64	77971,50		
Multicultural Education and Democracy Perception in an Educational Environment (MEDPEE)	Married	69	236,53	16320,50	10589,50	0,073
	Single	355	207,83	73779,50		
Negative Perception towards Multicultural Education (NPTME)	Married	69	204,07	17653,50	9256,50	0,001
	Single	355	255,85	72446,50		
Perception of Education's Presenting Opportunities for Multicultural Education (PEPOME)	Married	69	268,46	18524,00	8386,00	0,000
	Single	355	201,62	71576,00		

Table 9 shows that of MEDPS' sub-components there is significant difference by marital status in DPTC, NPTME and PEPOME ($U = 9713,50$, $U = 9256,50$, $U = 8386,00$, $p < .05$), while there is not significant difference in MEDPEE ($U = 10586,50$, $p > .05$).

- In DPTC sub-component, significant difference is in favor of the single. Single students' mean rank (219,64) is higher than married students' mean rank(175,78). In this case, it can be said that single students have more democratic perception towards culture than married students.
- In NPTME sub-component, significant difference is in favor of the single. Single students' mean rank (225,85) is higher than married students' mean rank (204,07). In this case, it can be said that, compared to the married students, the single ones are of a higher opinion that there will be some negative results in case of giving importance to multicultural education.

- In PEPOME sub-component, difference is in favor of the married. Married students' mean rank (268,46) is higher than single students' mean rank(201,62). In this case, it can be said that, married ones are of a higher opinion that educational environment must present opportunity for multicultural education.

4.1.3. Age-Multicultural Education and Democracy Perception

In the study, whether the scores acquired from MEDPS' sub-components make significant difference by age or not was examined. Since the scores taken from MEDPS' sub-components did not show normal distribution, comparison was made via Mann Whitney U test. Findings are summarized in Table 10.

Table 10. Comparison of scores taken from MEDPS' sub-components by age (Mann Whitney U Test)

MEDPS' sub-component	Groups	N	Mean Rank	Rank Sum	U	P
Democratic Perception towards Culture (DPTC)	Age 18–23	380	209,23	79507,50	7117,50	0,104
	Age 24 and older	44	240,74	10592,50		
Multicultural Education and Democracy Perception in an Educational Environment (MEDPEE)	Age 18–23	380	206,61	78511,50	6121,50	0,003
	Age 24 and older	44	263,38	11588,50		
Negative Perception towards Multicultural Education (NPTME)	Age 18–23	380	261,01	78615,50	6225,50	0,005
	Age 24 and older	44	206,88	11484,50		
Perception of Education's Presenting Opportunities for Multicultural Education (PEPOME)	Age 18–23 yaş	380	206,57	78497,50	6107,50	0,003
	Age 24 and older	44	263,69	11602,50		

Table 10 shows that of MEDPS' sub-components there is significant difference by age in MEDPEE, NPTME and PEPOME (U = **6121,50**, U = **6225,50**, U = **6107,50**, p<.05), while there is not significant difference in DPTC U = 7117,50, p>.05)

- In MEDPEE sub-component, significant difference is in favor of students of age 24 and older. 24 and older age's students' mean rank (263,38) is higher than 18-23 age students' mean rank (206,61). In this case, it can be said that 24 and older age's students have higher perception towards multicultural education in an educational environment than 18-23 age students.
- In NPTME sub-component, significant difference is in favor of 18-23 age students. 18-23 age students' mean rank (263,38) is higher than 24 and older age's students' mean rank (206,88). it can be said that, compared to the 24 and older age, the 18-23 age students are of a higher opinion that there will be some negative results in case of giving importance to multicultural education.
- In PEPOME sub-component, significant difference is in favor of age 24 and older. 24 and older age students' mean rank (263,69) is higher than 18-23 age students' mean rank (206,57) In this case, it can be said that, 24 and older age students are of a higher opinion that educational environment must present opportunity for multicultural education.

4.1.4. School-Multicultural Education and Democracy Perception

In the study, whether the scores acquired from MEDPS' sub-components make significant difference by the school or not was examined. Since the scores taken from MEDPS' sub-components did not show normal distribution, comparison was made via Mann Whitney U test. Findings are summarized in Table 11.

Table 11. Comparison of scores taken from MEDPS' sub-components by school (Mann Whitney U Test)

MEDPS' sub-component	Groups	N	Mean Rank	Rank Sum	U	P
Democratic Perception towards Culture (DPTC)	A1(Anatolian Part)	331	216,34	71607,00	14122,00	0,22
	A2(Marmara Part)	93	198,85	18493,00		
Multicultural Education and Democracy Perception in an Educational Environment (MEDPEE)	A1(Anatolian Part)	331	197,97	65528,50	10582,50	0,00
	A2(Marmara Part)	93	264,21	24571,50		
Negative Perception towards Multicultural Education (NPTME)	A1(Anatolian Part)	331	272,01	64803,00	9857,00	0,00
	A2(Marmara Part)	93	195,78	25297,00		

Perception of Education's Presenting Opportunities for Multicultural Education (PEPOME)	A1(Anatolian Part)	331	194,19	64275,50		
	A2(Marmara Part)	93	277,68	25824,50	9329,50	0,00

Table 11 shows that of MEDPS' sub-components there is significant difference in MEDPEE, NPTME and PEPOME ($U = 10582,50$, $U = 9857,00$, $U = 9329,50$, $p < .05$), while there is not significant difference in DPTC ($U = 7117,50$, $p > .05$)

- In MEDPEE sub-component, significant difference is in favor of students from A2. A2's students' mean rank (264,21) is higher than (A1)'s students' mean rank (197,97). In this case, it can be said that A2's students have higher perception towards multicultural education in an educational environment than A1's students.
- In NPTME sub-component, significant difference is in favor of A1's students. A1's students' mean rank (272,01) is higher than A2's students' mean rank (195,78). it can be said that, compared to A2's students, A1's students are of a higher opinion that there will be some negative results in case of giving importance to multicultural education.
- In PEPOME sub-component, significant difference is in favor of A2's students. A2's students' mean rank (277,68) is higher than A1's students' mean rank (194,19). In this case, it can be said that, compared to A1's students, A2's students are of a higher opinion that educational environment must present opportunity for multicultural education.

4.1.5. Class Level-Multicultural Education and Democracy Perception

In the study, whether the scores acquired from MEDPS' sub-components make significant difference by class level or not was examined. Since the scores taken from MEDPS' sub-components did not show normal distribution, comparison was made via Kruskal Wallis test. Findings are summarized in Table 12.

Table 12. Comparison of scores taken from MEDPS' sub-components by class level (Kruskal Wallis Test)

MEDPS' sub-component	Groups	N	Mean Rank	X^2	P	Significant Difference
Democratic Perception towards Culture (DPTC)	1.Preparatory	33	221,77	8,58	0,07	
	2.Freshman	57	245,04			
	3.Sophomore	131	198,55			
	4.Junior	91	195,78			
	5.Senior	112	223,11			
Multicultural Education and Democracy Perception in an Educational Environment (MEDPEE)	1.Preparatory	33	188,89	11,38	0,02	4-5
	2.Freshman	57	219,90			
	3.Sophomore	131	224,73			
	4.Junior	91	179,37			
	5.Senior	112	228,30			
Negative Perception towards Multicultural Education (NPTME)	1.Preparatory	33	236,69	16,72	0,00	1-5, 3-5
	2.Freshman	57	196,11			
	3.Sophomore	131	226,69			
	4.Junior	91	193,21			
	5.Senior	112	155,58			
Perception of Education's Presenting Opportunities for Multicultural Education (PEPOME)	1.Preparatory	33	184,27	12,10	0,02	3-4
	2.Freshman	57	218,90			
	3.Sophomore	131	239,19			
	4.Junior	91	188,54			
	5.Senior	112	205,80			

Table 12 shows that of MEDPS' sub-components there is significant difference by class level in MEDPEE, NPTME and PEPOME ($X^2 = 11,38$, $X^2 = 16,72$, $X^2 = 12,10$, $p < .05$), while there is not significant difference in DPTC ($X^2 = 8,58$, $p > .05$)

- In MEDPEE sub-component, in order to understand in which group or groups there was significant difference, multiple non-parametric bonferroni comparison test was applied (non-parametric bonferroni post hock test). As a result of the test, the significant difference was found to be in favor of the third and the fourth class groups. The mean rank of the fourth class students is higher. In this case, it can

be said that fourth class students have higher perception towards multicultural education in an educational environment.

- In NPTME sub-component, in order to understand in which group or groups there was significant difference; multiple non-parametric bonferroni comparison test was applied. As a result of the test, the significant difference was found to be in favor of the preparatory class between preparatory class the fourth class groups; and in favor of the second class between the second class and the fourth class groups. Both Preparatory class and second class students are of a higher opinion that there will be some negative results in case of giving importance to multicultural education than the fourth class students.
- In PEPOME sub-component, in order to understand in which group or groups there was significant difference; multiple non-parametric bonferroni comparison test was applied. As a result of the test, the significant difference was found to be in favor of the second class between the second class and the third class groups. The mean rank of the second class students is higher. The second class students are of a higher opinion that educational environment must present opportunity for multicultural education.

4.1.6. Ethnic Origin -Multicultural Education and Democracy Perception

In the study, whether the scores acquired from MEDPS' sub-components make significant difference ethnic or not was examined. Since the scores taken from MEDPS' sub-components did not show normal distribution, comparison was made via Kruskal Wallis test. Findings are summarized in Table 13.

Table 13. Comparison of scores taken from MEDPS' sub-components by ethnic origin (Kruskal Wallis Test)

MEDPS' sub-component	Groups	N	Mean Rank	X^2	P	Significant Difference
Democratic Perception towards Culture (DPTC)	1.Turk	335	203,04	15,17	0,010	1-2
	2.Kurd	41	276,93			
	3.Zaza	11	254,00			
	4.Arab	9	234,17			
	5.Cherkes	8	205,19			
	6.Other	20	209,30			
Multicultural Education and Democracy Perception in an Educational Environment (MEDPEE)	1.Turk	335	200,41	25,49	0,00	1-2
	2.Kurd	41	292,48			
	3.Zaza	11	269,27			
	4.Arab	9	166,78			
	5.Cherkes	8	244,63			
	6.Other	20	227,63			
Negative Perception towards Multicultural Education (NPTME)	1.Turk	335	301,27	36,84	0,00	1-2, 1-3, 2-5, 3-5
	2.Kurd	41	198,75			
	3.Zaza	11	150,75			
	4.Arab	9	215,83			
	5.Cherkes	8	319,68			
	6.Other	20	225,13			
Perception of Education's Presenting Opportunities for Multicultural Education (PEPOME)	1.Turk	335	197,29	39,20	0,00	1-2, 1-3
	2.Kurd	41	307,71			
	3.Zaza	11	315,45			
	4.Arab	9	180,44			
	5.Cherkes	8	214,13			
	6.Other	20	229,30			

Table 13 shows that there is significant difference in all sub-components of MEDPS (DPTC, MEDPEE, NPTME and PEPOME by ethnic origin ($X^2 = 15, 17, X^2 = 25,49, X^2 = 36,84, X^2 = 39,20, p < .05$))

- In DPTC sub-component, in order to understand in which group or groups there was significant difference, multiple non-parametric bonferroni comparison test (non-parametric bonferroni post hock test) was applied. As a result of the test, the significant difference was found to be in favor of Kurd students between Turk and Kurd origin. The mean rank of Kurd students is higher. In this case, it can be said that Kurd students have more democratic perceptions towards culture.

- In MEDPEE sub-component, in order to understand in which group or groups there was significant difference, multiple non-parametric bonferroni comparison test was applied. As a result of the test, the significant difference was found to be in favor of of Kurd students between Turk and Kurd origin. The mean rank of Kurd students is higher. In this case, it can be said that Kurd students have higher perception towards multicultural education in an educational environment.
- In NPTME sub-component, in order to understand in which group or groups there was significant difference; multiple non-parametric bonferroni comparison test was applied. As a result of the test, the significant difference was found to be in favor of the Turk between the Turk and the Kurd; in favor of the Turk between the Turk and the Zaza; in favor of the Cherkes between the Kurd and the Cherkes; in favor of the Cherkes between the Cherkes and the Zaza. In this case, both the Turk and the Cherkes students are of a higher opinion that there will be some negative results in case of giving importance to multicultural education than the fourth class students.
- In PEPOME sub-component, in order to understand in which group or groups there was significant difference; multiple non-parametric bonferroni comparison test was applied. As a result of the test, the significant difference was found to be in favor of the Kurd between the Kurd and the Turk groups; in favor of the Zaza between the Zaza and the Turk groups. The mean rank of Kurd and Zaza students is higher. Kurd and Zaza students are of a higher opinion that educational environment must present opportunity for multicultural education.

4.1.7. Having a Friend of Different Ethnic Origin -Multicultural Education and Democracy Perception

In the study, whether the scores acquired from MEDPS' sub-components make significant difference by having a friend of different ethnic origin was examined. Since the scores taken from MEDPS' sub-components did not show normal distribution, comparison was made via Mann Whitney U test. Findings are summarized in Table 14.

Table 14. Comparison of scores taken from MEDPS' sub-components having a friend of different ethnic origin (Mann Whitney U Test)

MEDPS' sub-component	Groups	N	Mean Rank	Rank Sum	U	P
Democratic Perception towards Culture (DPTC)	Have a Friend	271	222,80	60377,50	17941,50	0,02
	Have None	153	194,26	29722,50		
Multicultural Education and Democracy Perception in an Educational Environment (MEDPEE)	Have a Friend	271	219,15	59389,50	18929,50	0,14
	Have None	153	200,72	30710,50		
Negative Perception towards Multicultural Education (NPTME)	Have a Friend	271	211,84	57409,50	20553,50	0,88
	Have None	153	213,66	32690,50		
Perception of Education's Presenting Opportunities for Multicultural Education (PEPOME)	Have a Friend	271	204,69	55471,00	18615,00	0,08
	Have None	153	226,33	34629,00		

Table 14 shows that of MEDPS' sub-components there is significant difference in DPTC, ($U = 17941,50$, $p < .05$), while there is not significant difference in other sub-components ($U = 18929,50$, $U = 20553,50$, $U = 18715,00$, $p > .05$). In DPTC sub-components, the significant difference is in favor of those who have a friend of different ethnic origin. The mean rank of those who have a friend of different ethnic origin (222,80) is higher than those who have none (194,26). In this case, it can be said that those who have a friend of different ethnic origin have more democratic perception towards culture than those who have none.

5. CHAPTER FIVE: DISCUSSION CONCLUSION AND IMPLICATIONS

The purpose of this study is to determine the perceptions of undergraduate students in studying in universities in Turkey about multicultural education and democracy which is a popular phenomenon in academic community. Recent studies have shown that the perceptions of teachers, parents and academicians perceptions towards multicultural education and democracy are favorable. There is an absence about the perceptions of undergraduate students towards the issue. In the study, the perceptions of undergraduate students who are backbone of the future of country's education are revealed.

5.1. Discussion

Multicultural education teaches citizens of a democratic society to give importance to diversity and differences and support different cultures to integrate in society without detaching from their own cultural entity (Kuzio, 1998). Most of the research conducted in Turkey and in the world was about the perception of managers, academicians, school teacher and prospective teachers towards multicultural education or democracy. This study, on the other hand, focused mostly on the perceptions of undergraduate students. Therefore, the study is novel for the status of multicultural education and democracy in Turkey. In this quantitative study, Multicultural Education and Democracy Scale was developed and applied at two biggest regions of Turkey, to two different universities. From the results of the study, it was revealed that, undergraduate students' perceptions towards multicultural education and democracy were relatively high.

In the sub-component Democratic Perception towards Culture, the mean rank is 26,55. Democratic perception towards culture is high. In the sub-component Multicultural Education and Democracy Perception in an Educational Environment (MEDPEE), the mean rank is 20,27. Positive perception towards multicultural education and democracy in an educational environment is high. Similarly, many studies conducted on the effects of multicultural education on democracy indicated

that employing multicultural components in the education programme helped students develop more democratic attitudes, and in turn, create a more democratic society. To illustrate, a study by Shirley (1988) concluded that multicultural activities added in the curriculum made white skinned students have more positive attitudes towards non-white skinned students, which is a similar result to this study.

In the sub-component Perception of Education's Presenting Opportunities for Multicultural Education (PEPOME), the mean rank is 11,16. A positive perception was observed in the perception of education's presenting opportunities for multicultural education. Lee's (1993) study on African-American students also showed positive results as to the effects of culturally responsive teaching on student learning. In addition, in their study on African-American students studying at a culturally different school, Fleming, Guo, Mahmood, and Gooden of Texas Southern University (2004) found that presenting culturally-relevant materials to African-American students proved 112% more effective in improving their reading performance.

Other studies by Boykin (1982) and Hale (1982) on African American students found that adding African American content into the curriculum improved these students' academic achievement. Furthermore, using content material familiar to the culturally different students resulted in improved academic achievement of these students. (Greenbaum, 1985) Using ethnic materials, experiences and exemplars for teaching leads to culturally different students' higher interest levels and results in academic achievement. (Boggs, WatsonGregeo, & McMillen, 1985)

Bekerman (2004)'s study on Palestinian and Israelite students going to the same school in Israel investigated the effects of multicultural education on the students. The results of the study showed that parents sent their children to these schools for them to get to know each other better, respect each other and live in peace in the future, and they reported that students in these schools were more successful. From these results, it is understood that the perceptions of undergraduate students can be more positive if they are given a more professionally prepared curriculum. In our study, the analyses showed that school made a difference in multicultural education and democracy perception in an educational environment. Students from the university in Marmara Region had a more positive perception.

School made a difference in negative perception towards multicultural education. Students of the university in Central Anatolia had a more negative perception. Likewise, school makes a difference in perception of education's presenting opportunities for multicultural education. Students who were from the university in Marmara Region had a more positive perception. On the other hand, school did not make a difference in democratic perception towards culture.

This implication is supported by Mwonga (2005)'s study as well. As she concluded, diversity and multicultural education were essential for the socialization of all active citizens in a society. While multicultural education means enriching democratic entity, it provides a prosper environment for citizens, especially for students.

Muniz, Brandy, and SooHoo (2010), in their study "What Do Graduates Say about Multicultural Teacher Education", attempted to learn about graduate teachers' thoughts about multicultural education. The study was conducted on teachers that graduated from the teacher education program including a teacher preparation course on multicultural education, and it was concluded that most of these teachers' attitudes, beliefs and perceptions towards multicultural education were positive. The participants also thought that working with groups from different cultures would increase sharing and provide equity. Besides, the participants stated that multicultural education approaches and strategies should be used in practice to provide an effective multicultural education. The reason why the teachers had a positive attitude towards multicultural education might be due to the pre-service education they got in this field. Doganay (2011), in his study, stated that pre-service education prospective teachers got had an effect on their educational philosophy to a certain extent.

Having a friend of different ethnic origin made a difference in democratic perception towards culture. Participants who had friends from different cultures had a more positive perception. Having a friend of different ethnic origin did not make a difference in the other sub-components. Similarly, the study by Ephraim Gorham (2001) on elementary school teachers' perceptions of their strengths and deficiencies for teaching students from diverse backgrounds indicated that participants with early multicultural background and who had a multicultural friend group built more positive relationships with multicultural students. On the other hand, it was found out

that participants who did not have friends from different multicultural backgrounds expressed negative or neutral relationships with multicultural students (Gorham, 2001). The result was parallel to the perceptions of undergraduate students in Turkey.

The analysis of the study showed that ethnicity made a difference in three sub-components: It made a difference in democratic perception towards culture. The Kurd had a more positive perception. Ethnicity also made a difference in multicultural education and democracy perception in an educational environment. The Kurd had a more negative perception, which showed that they thought that educational environment needed to support multicultural education. Furthermore, ethnicity made a difference in negative perception towards multicultural education. The Kurd and Cherkas had a more negative perception. What is more, ethnicity made a difference in perception of education's presenting opportunities for multicultural education. The Kurd and Zaza had a more positive perception. Tatar and Horenczyk (2003)'s study on 280 teachers working at 30 Israeli schools also asserted the theory that participant's multicultural background, multi-ethnic family origin, early education experience with culturally diverse students, and whether she or he had been involved in multicultural environments affected his or her coping skills with culturally diverse students. In this study, teachers that had a multicultural background were observed to cope better with diversity-related burnout. This could be a similar sample for the result taken from negative perception towards multicultural education's having a friend of different ethnic origin variable as those who had one tended to have higher perceptions.

Holmes (1995)'s study on 102 kindergarten children to examine how they build a picture of race at that age in the classroom environment concluded that a school curricula that provided ample opportunities for small cooperative group interactions that led to early positive experiences with racial out-group members caused a general lack of racial tension and more tolerance towards students from different cultures. The effect of early multicultural experiences in facilitating a positive multicultural education perception became evident in this research as well.

The analysis showed that gender made a difference in democratic perception towards culture. Female students have a more positive perception. On the other hand,

gender did not make a difference in the sub-components of multicultural education and democracy perception in an educational environment, negative perception towards multicultural education, and perception of education's presenting opportunities for multicultural education. To support with a similar study from the literature, Lin (2014)'s study conducted with 464 school teachers from central Taiwan on the relationships among secondary school teachers' perceptions of multicultural education belief and teachers' gender and ethnicity shows that multicultural education belief is not related to the gender dimension (Lin, 2014).

Another study about gender and multicultural education belief, Izgarjan et al's 2013 study "Gender and Politics as the Dominant Factors in the Perceptions of Multicultural Education" focused on the attitudes of students at the University of Novi Sad, Serbia towards multiculturalism. The results of the study indicated that female students and those who identified themselves with democracy supported multiculturalism more than others. Students who defined themselves with the nationalist groups opposed multicultural education while students who defined themselves with the democratic side supported the possibility of multicultural education. Furthermore, a more significant difference was found in attitude among women who belonged to different political groups than among men. The study showed that gender and political affiliations affected university students' attitudes towards multiculturalism. On the other hand, Yurtseven (2003)'s study on high school teachers' attitudes towards multicultural education found out that gender did not make a significant difference in teachers' attitudes towards multicultural education. Yurtseven's findings support the results of the present study. In MEDPS, gender, in general, did not make a significant difference in the perceptions of undergraduate students.

McCray and Beachum (2010)'s study "An Analysis of How the Gender and Race of School Principals Influences Their Perceptions of Multicultural Education" found out that female participants believed in multicultural education less than male participants. In McCray and Beachum (2010)'s study on secondary school principals' perceptions of multicultural education, it was found out that male principals believed in the necessity and usefulness of a multicultural education to increase students' self-esteem more than female principals. This study did not support the findings of our study in terms of gender and multicultural education belief.

Furthermore, McCray and Beachum (2010) found out that there was no significant difference between principals' races and their perceptions of multicultural education's necessity, which stood as an opposite argument to the findings of our study which found that ethnicity makes a difference in multicultural education and democracy perception in an educational environment.

The researchers elaborated on the fact that the male principals' having more years of experience in this field might have helped them have a better understanding of multicultural education. Here comes the issue of the effect of age and experience on the perceptions of multicultural education. In our study, the analyses showed that age made a difference in multicultural education and democracy perception in an educational environment. Participants of and above 24 years of age had a more positive perception. Age also made a difference in negative perception towards multicultural education. Participants between the age of 18 and 23 had a more negative perception. Furthermore, age made a difference in perception of education's presenting opportunities for multicultural education. Participants of and above 24 years of age had a more positive perception. However, age did not make a difference in democratic perception towards culture. McCray and Beachum (2010)'s study supported the findings of this study in the sub-component of age, too. Similarly, in this study, class level made a difference in multicultural education and democracy perception in an education environment. Seniors had a more positive perception. Class level also makes a difference in negative perception towards multicultural education. Lower graders had a more negative perception. Additionally, class level made a difference in perception of education's presenting opportunities for multicultural education. Sophomores had a more positive perception than juniors. However, class level did not make a difference in democratic perception towards culture.

The analyses showed that marital status did not make a difference in multicultural education and democracy perception in an educational environment. Yet, marital status made a difference in democratic perception towards culture. Single participants had a more positive perception. Marital status made a difference in negative perception towards multicultural education. Single participants had a more negative perception. Marital status also made a difference in the perception of

education's presenting opportunities for multicultural education. Married participants had a more positive perception.

5.2. Conclusion and Implications

In this chapter, the results and discussion of the study Multicultural Education and Democracy Perception Scale is presented and supported with studies with similar and different results.

From the results of the study it is clear that undergraduate students' perception on multicultural education and democracy towards culture are relatively high, 26.55 out of 30. In addition, participants have positive perception on multicultural education and democracy and educational environment, 20.27 out of 25. Moreover, undergraduate students' perception of education's presenting opportunities for multicultural education is positive with a mean rank of 11.16 out of 15. However, undergraduate students' perceptions had also a negative perception towards multicultural education are also high which is 9.61 out of 15.

From the literature it is understood that most of undergraduate students found it beneficial to give place to multicultural education in an educational environment. While multicultural education was successfully applied in madrasahs in Ottoman Empire (UKAM, 2013), it has not been fully applied in Turkish Republic. In turn, it is naturally encountered with opposition because of some doubts about its characteristic and absence or misunderstanding of knowledge. Therefore, academicians, teachers, prospective teachers, undergraduate students need to be informed about the principles, goals and features of multiculturalism and multicultural education. Likewise, since multiculturalism can easily be misunderstood, multicultural education's application needs to be systematized. Ensuring that, it is hoped that Turkey, just like USA, Canada, Sweden, will solve problems regarding multiculturalism and democracy.

5.3. Suggestions for Further Study

Results acquired from this study can orient many other studies with questions and problems obtained. Firstly, what can multicultural education and democracy bring for educational system? What are the benefits of multicultural education and democracy? Secondly, what are the perceptions of high school students towards multicultural education and democracy? Thirdly, how is it possible to apply

multicultural education and democracy in the curriculum? Fourthly, what are the attitudes of high school teachers towards multicultural education and democracy? Lastly, what is the cost (time, money, infrastructure etc) of a fully applied multicultural curriculum? All these subjects are worth to investigate for an effective multicultural education and democracy environment. Therefore, it will be beneficial to conduct research to other individuals such as parents, school managers, teachers, prospective teachers and academicians regarding their attitude and perception towards multicultural education and democracy.

The main purpose of this study is to investigate the ways of providing each and every individual in the society with equal rights and freedom. Furthermore, the study aims to support the process of making individual a more active participant of society. In addition, illuminating the thoughts and perceptions of prospective members of administration of society and give place to solutions for possible ethnic problems is another aim intended to actualize. Consequently, the study is a small step for solution of social and educational problems. For a more comprehensive and permanent solution, more research is needed to be conducted.

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APPENDICES

Appendix 1. Lisans Öğrencileri İçin Çokkültürlü Eğitim ve Demokrasi Algısı Ölçeği

Bu ölçek çokkültürlü eğitimle ilgili algıları belirlemeye yöneliktir. Bu ölçekle ulaşılabacak sonuçlar, Eğitim Bilimlerinde yapılacak çalışmalara yardımcı olacak; program geliştirme çalışmalarında referans görevi üstlenecektir. Lütfen görüşlerinizi aşağıda verilen her bir maddeyi dikkatle okuyarak, kendinize en uygun olan durumun, diğer bir deyişle, sizin düşüncenizi en iyi yansıtan kutunun içine **X** işareti koyarak belirtiniz. Lütfen, **hiç bir maddeyi boş bırakmayınız ve her madde için yalnızca bir tek kutuyu işaretleyiniz.**

Vereceğiniz cevaplar kesinlikle gizli tutulacak ve bu çalışmadan elde edilen verilerle yapılacak yayınlarda kimliğinizi belirten bir bilgi kullanılmayacaktır.

Size verilen bu ölçek toplam 17 sorudan oluşmaktadır. Sorulara vereceğiniz içten cevaplar, araştırma sonuçlarının doğruluğu ve araştırmanın amacına ulaşması için son derece önemlidir. Katkılarınız ve ayıracağınız zaman için şimdiden teşekkür ederiz.

1.BÖLÜM GENEL BİLGİLER

1- Cinsiyetiniz nedir?

- Kadın Erkek

2-Medeni Haliniz:

- Evli Bekar Diğer:

3- Yaş aralığınız kaçtır?

- 18-23 24-29 30-35 36-41 42-47
- Diğer:

4-Okuduğunuz üniversitenin adı

Lütfen Yazınız

5-Yılız/sınıfınız

- hazırlık sınıfı 1.sınıf 2.sınıf 3.sınıf 4.sınıf

6- Etnik kökeniniz nedir?

- Arap Arnavut Boşnak Çerkez Ermeni Gürcü Kürt
 Laz Rum Süryani Türk Yahudi Zaza Diğer

7- Farklı etnik kökenden arkadaşınız var mı?

- Evet Hayır

Örnek Yanıtlama

	Kesinlikle Katılıyorum	Katılıyorum	Kısmen Katılıyorum	Katılmıyorum	Kesinlikle Katılmıyorum
	(5)	(4)	(3)	(2)	(1)
"Demokrasi Eğitimi" demokratik yaşam için önemlidir.	X				

Çokkültürlü eğitim, tüm öğrenciler için temel eğitimi hedefleyen kapsamlı bir okul reformu sürecidir. Bu eğitim türü, okullarda ve toplumda ırkçılık ve ayrımcılığın her türlü biçimini reddederken, toplumun üyelerinin çeşitliliğini destekler (Aydın, 2012). Bu tür bir eğitimde hedef; eğitimde fırsat eşitliği sağlamak, kültürel çatışmalardan doğan sorunları çözmek, öğrencilerin birbirlerine karşı empati kurmalarını desteklemek, birbirlerinin kültürlerini tanımak ve içerisinde çalışarak akademik başarılarını artırmaktır (Banks, 2013).

Maddeler		Kesinlikle katılıyorum	Katılıyorum	Kısmen Katılıyorum	Katılmıyorum	Kesinlikle katılmıyorum
		(5)	(4)	(3)	(2)	(1)
1	Eğitim kültürel farklılıklara odaklanmalıdır.					
2	Farklı kültürlerin eğitim programında yer almasını yararlı buluyorum.					
3	Öğretmenler farklı etnik kökenden olan öğrencilerine saygı göstermelidir.					
4	Etnik kökeni ne olursa olsun, bütün öğrenciler eşit muamele görmelidir.					

5	İnsanların birbirlerinin kültürlerine saygı duyması gerekir.					
6	Hiç bir kültür diğerinden üstün değildir.					
7	İnsanların yetiştiği bölge ya da yörelerden dolayı farklı kültürlere sahip olması doğaldır.					
8	Öğretmenlerin toplumdaki farklı kültürler hakkında bilgi sahibi olması demokrasiye hizmet eder.					
9	Eğitim programı farklı kültürdeki öğrencilerin eğitim ihtiyaçlarına cevap verecek şekilde düzenlenmesi demokrasinin gereğidir.					
10	Farklı kültürlere sahip olan insanlara eğitim ortamında empati ile yaklaşılmalıdır.					
11	Kültürel farklılıklara odaklanmış bir eğitim akademik başarıyı olumlu yönde etkiler.					
12	Ülkemizdeki eğitim sistemi farklı dil ve kültürdeki etnik gruplara eşit imkân sağlamalıdır.					
13	Her birey kültürünü ve etnik kökenini çekinmeden ifade edebilmelidir.					
14	Demokrasinin getirdiği değerlerin toplumda yaşanabilmesi için demokratik bir sınıf ortamı şarttır.					
15	Çokkültürlü eğitim toplumda bölünmelere neden olur.					
16	Çokkültürlü eğitim sınıf içi çatışmalara sebep olur.					
17	Çokkültürlü eğitimin önemi abartılmaktadır.					

Appendix 2. Permission Form for the Survey



YILDIZ TEKNİK ÜNİVERSİTESİ
Sosyal Bilimler Enstitüsü

58821933-302.99- 1910
Konu: Anket Uygulaması

Tarih: 03.12.2013

İLGİLİ MAKAMA

Enstitümüz Eğitim Bilimleri Anabilim Dalı "Eğitim Programları ve Öğretim" yüksek lisans programı öğrencisi 13706010 numaralı Süleyman ÇELİK "Bilimsel Araştırma Yöntem ve Teknikleri" dersi kapsamında "Lisans Öğrencileri için Çokkültürlü Eğitim ve Demokrasi Algısı" isimli araştırmayı yapmak için ekte yer alan anketi, aşağıda belirtilen üniversitelerdeki öğrencilere uygulamak istemektedir.

Süleyman ÇELİK'in aşağıda belirtilen üniversitelerdeki öğrencilere anket çalışması yapabilmesi için gerekli iznin verilmesini arz/rica ederim.

Prof.Dr. Alparslan AÇIKGENÇ
Müdür (M.)

Anket Uygulanacak Okullar

Kırıkkale Üniversitesi
Boğaziçi Üniversitesi
Yıldız Teknik Üniversitesi
Marmara Üniversitesi
İstanbul Üniversitesi

Ekleri:
1- Dilekçe
2- Anket

İhtiyaç testin elden
Kutayşun Çelik
10.12.2013
[Signature]

CURRICULUM VITAE

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Publications

Çelik, Süleyman. Aydın, Hasan. Toraman, Çetin. (2014, Aralık) Reliability and Validity of the Multicultural Education and Democracy Perception Scale: A Scale Development Study. International Conference on Quality in Higher Education [ICQH]. Sakarya, Turkey.