Inclinations in Studies into Multicultural Education in Turkey: A Content Analysis Study

Rafet Günay [1], Hasan Aydın [2]

Abstract

This study involves a content analysis of studies conducted in the field of multicultural education by researchers in Turkey. For this purpose, 32 research studies obtained in full-text from the ERIC database and the National Thesis Center of Turkey between 2005 and 2014 in addition to 7 published books are examined herein. In order to evaluate the related publications in terms of several variables, a content analysis coding method is used and all data regarding these publications are registered /recorded on a database. The data obtained from this database are analyzed using the SPSS 20.0 program. The results are presented descriptively in the form of graphics, frequencies and percentages. As a result of the study, it is seen that studies conducted on multicultural education in Turkey date back to nearly ten years ago, that the studies have increased in number starting from the year 2009, and that quantitative studies are preferred more frequently, that attitude scales are used as a data collection tool, that the population of the studies are mostly included by students and academicians and that the average population range is between 101 and 300, that research fields generally involved attitude studies as opposed to multicultural approaches, that three different types of data collection tools are used in these studies that ANOVA is employed as a data analysis method and that the use of central tendency scales, percentages and frequency tables is given utmost importance. As the first content analysis study in its field, this study advises the use of different analysis methods in line with current analyses, an increase in sample size, an increase and enrichment in method and application samples and the forming of constructive hypotheses to ensure appropriate quality studies that are in line with goals.

[1] Yıldız Technical University, Education Faculty, Curriculum and Instruction, Turkey, gunay.rafet@gmail.com
[2] Yıldız Technical University, Education Faculty, Curriculum and Instruction, Turkey, aydinh@yildiz.edu.tr

Introduction

Apart from the many benefits that the modern education system in Turkey provides an individual with, in the words of Alvin Toffler principal themes such as "synchronization, and centralization " are thought to lead to standardization (Gunduz, 2013b, Toffler, 2012). "School", anindispensable necessity of the modern world, should be designed to appeal to all students in almost every respect. In this regard, the first alternative to traditional education i.e. natural education was offered by Rousseau in Emile. Cemil Meric declared; "Europe has lived with Rousseau's legacy for two centuries.". Educators such as Pestalozzi, Frobel and Tolstoy were opposed to modern education and proposed their own education models (Gunduz, 2013b). In particular Nietzsche, Baker, Freire and Russell were fundamentally opposed to traditional education and criticized it vehemently. In Turkey where a progressive education system is used, the decisions taken by Turkish Board of Education are applied all across the country. However, the notions of individualism and citizenship show us that the majority of the society cannot easily be lumped together.The application of a single program and its considerations in one single shape or form may render the implementation harder. Therefore, traditions, cultures, pasts and responses might not be the same in suburbs, isolated parts of the city or indeed across the seven principal geographical regions.As with other approaches, multicultural education is put forward by Banks (2008), (Afro-American) as an alternative education system that is put in the service of individuals.

Nowadays, one of the main issues in the field of education is multicultural education (ME) (Aydin, 2013a). The term known as multicultural education first appeared in the United States in the last decade of the twentieth century (Kahn, 2008; Sleeter & Grant, 1987). In this period during which people from different races found it problematic to tolerate sharing the same classroom, the emergence of multicultural education has opened a new path to enable each individual to receive an equal education (Ramsey, 2008). Through the applications of multicultural education in the United States, many issues such as the social and economic backgrounds of individuals from different ethnic origins in a single society, culture and gender have all become the central point of many arguments (Aydin, 2012; Gay, 2004). According to Banks (2008), multiculturalism enables numerous features such as age, sexual tendency, disability, social status, ethnic origins, religion, language and culture to be experienced in a single environment. Multicultural Education is defined as both an educational reform and an educational dimension of multiculturalism that permits students to receive an education without experiencing any discrimination in terms of religion, language, race, gender, age, social class and economic status (Banks, 2008; Bennett, 2001; Nieto & Bode, 2013).

Throughout history, Anatoliaprevailed as a center for many civilizations. Accordingly, multiculturalism was a reality in this geographical region since the emergence dominance of ancient civilizations. Under the Ottomans, multiculturalism was tangibly initiated by the establishment of madrassas (Moslem theological schools). Therefore, Kaya and Aydin (2013) argued that the Ottoman Empire encouraged all people to speak their own languages (Turkish, Bulgarian, Serbian, Greek, Armenian, Kurdish, Arabic, Persian etc.) and encouraged the opening of multilingual educational institutions (Enderun, known as exclusive schools in the Ottoman Palace and Sark Madrassas, known as Eastern religious schools; Rustiye, known as Ottoman junior high schools; Idadi, known as military schools; and Asiret, known as tribal schools) (Deringil, 2002; Gunduz, 2013; as cited in Kaya & Aydin, 2014). After the transition period from the Ottoman Empire to theTurkishRepublic, many educational issues such as education in one's mother tongue has become a chronic problem (Kaya & Aydin, 2013). The solution of these problems has in recent times brought Turkey to a different level withregard to its democratization. As a solution to address the former disregard for mother tongue education, for example, many secondary schools now have anew course named "Living Languages and Dialects" and many universities have new departments under the title "Kurdish Language and Literature". Hence, it is seen that schools in Turkey have started to adopt the idea of a multicultural education program (Kaya & Aydin, 2014; UKAM, 2013). This gives us an insight into how important multicultural education is for us in Turkey. Therefore, the presence of individuals with sophisticated

levels of culture, religion, knowledge of languages and information accumulation has made it necessary to reconstruct the educational structure of the country in terms of the needs of all shareholders (Aydin, 2012).

As a result of increasing globalization in the 21st century, Turkey received many foreign students. Though in 2012-2013 there were around 45 thousand foreign students in Turkey who came through Erasmus and other Exchange programs, the goal for 2015 is to attract 100 thousand students (Aydin, 2012; Sonay, 2013). It is necessary to revise this centralized program in a way to respond to all students and to ensure equality of opportunity. Steps taken in this direction will render the society more democratic. It is thought that Turkey should especially revise its education programs within the context of the EU candidacy process. In this regard, the number of studies on/into Multicultural Education which include topics such as human rights, equality and school culture are increasing day by day (Basbay & Kagnici, 2011; Coskun, 2012; Damgaci& Aydin, 2013; Demir, 2012; Gunay, Kaya & Aydin, 2014; Kaya & Aydin, 2014). Therefore, a more detailed and thorough study is needed to classify the contents of these studies and interpret them (Patton, 2002). The aim of this study is to clarify what multicultural education means to education researchers in Turkey.

Multicultural Education

The most popular term, which comes intoeducators' and researchers' minds when they start discussing such terms as equality, differences, discrimination and ethnic originsis 'multicultural education' (Sleeter & Grant, 1997). The term 'multicultural education' was first mentioned in the United States in 1960s and recognized in three stages before it occurred thoroughly. These stages continued as ethnic studies at the beginning of the twentieth century, as intercultural education in the middle of the century and as ethnic studies, which focused on global migration studies at the end (Banks & Banks, 2007). These studies all occurred as a result of social changes; because the United States were not indifferent to the education rights and equal opportunities of black people and Afro-Americans during that period (Ramsey, 2008). Therefore, multicultural education is now seen as a phenomenon that will enlighten our path in solving the problems of different cultural groups in the United States and in many other countries in the modern era. (Acikalin, 2010). The September 11 attacks in the United States, the July 22, 2011 events in a shopping mall in Kenya attacks in Norway and September 21, 2013 brought the intercultural conflicts and racist attitudes in the fields into sharp focus among (across?) all countries in the world. The skepticism, distrust and religious prejudices among nations have underlined the importance of multicultural education once again (Aydin, 2013b).

Regarded as the sub-dimension of multiculturalism, multicultural education is, in its broadest definition, an educational reform movement enabling all students to receive an equal education without making any discrimination between their languages, religions, races, ethnic origins, genders or social and economic status (Banks, 2008; Banks & Banks, 2007; Nieto & Bode 2013). As seen, multicultural education focuses on the social, individual and intellectual development of all students, their democratic values, beliefs and cultural pluralism (Bennett, 2001). Multicultural education is a philosophical movement that aims to offer an education for all different groups without making any discrimination and in which individuals is free to express their ethnic origins, enabling more justice, freedom and equality for everyone (Banks, 2009).

Bennett (2007, pp. 31-35) describes the main objectives of multicultural education as;
1. Thinking critically regarding prejudice(s)
2. Increasingrespect and tolerance
3. Increasing academic success
4. Teaching how to live inharmony
5. Raisingcultural consciousness
6. Enablingpluralism and equality
7. Increasing communication between different groups
8. Raising self-confident individuals
9. Enabling cooperation when sharing basic skills and talents.

In addition to this, Bennett (2007) also emphasizes that multicultural education is student-focused and could vary from one country to another (described as sensivity), It is in directly proportionate to the internalization of democracy by the country and the shareholders in this process should take responsibility (Banks, 2008). Although there are many different views held by widely-known scientists in multicultural education (Gay, 2000; Nieto & Bode, 2013), the researchers state that multicultural education aims that individuals are expected to understand and accept different cultures without making any discrimination between language, religion, gender or geographical region) by taking responsibility for their own ideals in terms of equality, justice and democracy. Field specialists believe that multicultural education helps students understand and appreciate different cultures, origins and civilizations and removes global border (Banks, 2009). Researchers underline that the programs applied in the schools should have an appropriate structure to provide answers for the different cultures found in those countries (Aydin, 2012; Banks, 2008; Bennett, 2007; Nieto & Bode, 2013). However, national programs are neither democratic nor sensitive. Therefore, according to Sleeter and Grant (1994), the purpose of multicultural education is defined as the development of human rights, social justice, power distribution and equality opportunities.

On the other hand, there are some attitudes that oppose multicultural education. There is the criticism that multicultural education, which is a reform process, might divide a country.In the analysis of ME, generally the emphasis is on race and ethnicity and other differences such as gender, religion, language and social class are ignored (Furman, 2008). Another strong criticism leveled against ME is that it can lead to severe awareness of ethnic differences among students (Banks, 2008). Theorists think that multiculturalism asa term is based on cultural relativity. Furthermore, there is a widespread opinion that each culture, considers its values, norms and beliefs superior to others cultures (Kaya & Aydin, 2014).

Multicultural Education in Turkey

Anatolia welcomed many different cultures for many centuries. It is possible to see the traces of those cultures, indicating how people used to generally get along in those periods. The beginning of multicultural education in Anatolia is regarded as the conquest of Istanbul by Mehmet the Conqueror, who set all Latin or Byzantiumsubjects and other religious groups free to speak their own languages and to continue their religious acts of worship (Kirpik, 2013). After this period, the Ottomans adopted a role to protect all these differences (Gunduz, 2013). The existence of different types of school: Madrassas, in which people from various ethnic origins received education; Enderun schools, in which non-Moslem people from various strata received a high level education in terms of both attitudes, sensations and intellectuality; Asiret (tribal) schools, which were established in areas largely populated by Kurdish and Arabic people and where they were free to speak their own languages suggests a multicultural and multiethnic management and education system (Akyuz, 2009). Certain courses in these madrassas and schools were either compulsory or others optional but were offered in a variety of languages: Turkish, Kurdish, Arabic, Zaza (language), Persian, Armenian, Latin, Greek, Bulgarian, English, Italian or German (Gunduz, 2013; Ozkan, 2010; Unlu, 2008). As seen, although the Ottomans sheltered many ethnic and religious groups, it is clear that they never ignored its substratum and always adopted a flexible understanding of the role of language in education (Tribal schools and minority schools) (Akyuz, 2009; Kaya & Aydin, 2014).

A new unitary government was founded with the aim oferasing the long-lived common past and culture from the minds of people during the transition process to Turkish Republic from Ottoman Empire. Therefore, the cultural variability and intersocietal bonds of Anatolia started to weaken over time (Kaya & Aydin, 2013). The discussion ofcertain issues such as education in the mother tongue, minority rights, the definition of citizenship, were not even tolerated and became chronic issues in Turkey, requiringa resolution for a long period of time (Aydin, 2012). In addition to this, parties were overwhelmed because of the policies of discrimination resulting fromcultural differences (Candar, 2012). For example, it is a fact that there is (has been?) a strong demand for Kurdish education in state schools (TESEV, 2008). The different groups involved in Turkey demand such a right from time to

time. Turkey is structured around 36 different ethnic cultures (KONDA, 2011). Therefore, it is a clear mistake to take this social structure into consideration as population variability. For example, family relations are the example of this structure of living together (Ergil, 2010).

Through the application of many social and political reforms in 19th and 20th centuries, Turkey witnessed great improvements and in many respects progressed in terms of its westernization mission (Gunduz, 2013). During the 20th century, Turkey's central geographical location, its export rates in relation to economic growth and an increase in international cultural interaction have made it obligatory to acquire more knowledge regarding multiculturalism (Acikalin, 2010). This situation was accelerated when Turkey was nominated (for the accession process) by the European Union in 2001 and contracts of mutual coherence were prepared in order to reach a deeper understanding on international social and cultural phenomena. Culturally possessing a heterogeneous structure, Turkey had to take into consideration all language, culture and religious demands in the field of education pertaining to different groups presently residing in Anatolia (Cirik, 2008). Therefore, some improvements were made such as the launch of the 'TV Channel and Radio Broadcast in Kurdish', 'Optional Kurdish Courses', the 'Living Languages Institute', 'Changing Languages in Cities', 'Abolishing the Turkish Oath' and the 'Democratic Initiative' (UKAM, 2013). It should naturally be accepted that social change takes a long time. Turkey is encouraged to take steps to provide education in the mother tongue (especially by ethnically Kurdish citizens) through the effects of international public opinion and the increase in social contracts. As a result, it can be seen that Turkey is not ready to accept a multicultural model of society and an accompanying multilanguage educational structure (Kaya & Aydin, 2013).

The latest studies on/into multicultural education conducted in Turkey give an insight into the multiculturalism of the country. In this study, the aim is to combine all results obtained in independent studies related to multicultural education. Therefore, it is important to use this data accumulation effectively, to interpret it and to conduct an extensive and more comprehensive study to enable further research. Hence, using content analysis methods and obtaining scientific data, the studies conducted in Turkey are investigated in terms of their date of publication, language of publication, year of publication, research pattern, method, data collection tools, sampling type and population, data analysis methods and research areas. In this context, the purpose of this study is to analyze the ME applications in Turkey and carry out a holistic and thorough evaluation of them to contribute to the field and to find out what tendencies they exhibit.

This study makes an evaluation to contribute to the field in terms of multicultural education applications in Turkey and aims to show the 'bigger picture' to the researchers. Therefore, the research questions in this study are as follows:

1. What is the distribution of studies conducted between 2005 and 2014 into/on Multicultural Education in Turkey in terms of publication type and language?
2. What is the distribution of studies conducted between 2005 and 2014 into/on Multicultural Education in Turkey and their implementation based on academic year in terms of year of publication?
3. What is the distribution of studies conducted between 2005 and 2014 into/on Multicultural Education in Turkey in terms of research patterns?
4. What is the distribution of studies conducted between 2005 and 2014 into/on Multicultural Education in Turkey in terms of areas frequently studied?
5. What is the distribution of studies conducted between 2005 and 2014 into/on Multicultural Education in Turkey in terms of research methods, data collection, data analysis methods and sampling and population frequently used?
6. What is the distribution of studies conducted between 2005 and 2014 in Multicultural Education in Turkey in terms of average participant numbers?
7. What is the distribution of studies conducted between 2005 and 2014 in Multicultural Education in Turkey in terms of research areas frequently studied?

Method

This study uses a content analysis method as thought to be in accordance with our purpose. Content analysis brings similar data together in terms of certain terms and aims to combine them under a certain theme and to interpret them so that readers can understand them properly (Creswell, 2012). Content analysis uses four stages when processing qualitative research data obtained from the documents: (1) Coding the data, (2) Finding the themes, (3) Organizing these codes and themes and (4) to ensure validity and reliability, frequency of calculation (5)Describing findings and interpreting them (Denzin & Lincoln, 2005).

Scope and Period of the Study

In the literature, there are many independent studies on almost every topic. Apart from their evaluating of the contributions of these studies to scholars, it is equally important to evaluate their effect size, analyses, findings and results. A great number of studies in the literature might lead to a number of problems. There might be overlapping and conflicting results. It becomes difficult and time-consuming for researchers to access all studies on a topic (Goktas et al., 2012). Therefore, content analysis or meta-analysis studies on a topic facilitate the jobs of researchers.In recent times, such kinds of content analysis studies have attracted the attention of many researchers (Calik, Unal, Costu & Karatas, 2008; Goktas et al., 2012; Kilic-Cakmak et al., 2013; Gokcek et al., 2013) from the field of educational sciences and there has been an emphasis on providing the 'big' picture. Moreover, Calik and Sozbilir (2014) state that content analysis studies cut back on literature review and analysis time and lead to more effective use of time. As can be seen in the literature, the lack of a content analysis study on ME is obvious. With a content analysis study, the nature of ME can be clarified.

The studies to be analyzed within the scope of this study involve the ones conducted on/into Multicultural Education in Turkey. The first study in relation to this above-mentioned purpose was gathered in October 19, 2013 and the latest one in January 3, 2014. The literature review is limited to multicultural education. As the earliest publication ever published on multicultural education by researchers in Turkey is found to have been published 2005, the data of this study involvespublications between 2005 and 2014 and are gathered in 32 full-text articles from ERIC, EBSCO, ProQuest of Thesis/Dissertations databases, Google Scholars, peer-review and non-peer review journals, anddoctoral and master's theses from the National Thesis Center of Turkey and 7 other published books. The times when these articles, bulletins, reports and books were published are presented in Appendix I. Most of the studies were obtained using the Internet and the other articles, conference papers, academic reports, and books that were unable to be accessed via the Internet were provided by the library of Yildiz Technical University. The electronic copies of studies and books obtained from ERIC and other electronic databases and the library are also examined. In order to collect data, a literature review was conducted online using the keywords "Multicultural Education", "Multicultural", "Multiculturalism" and Ethnic Diversity. As stated above no study on ME after August 2014 is included in the descriptive content analysis.

In addition, seven books also included in the study present the theoretical framework of multiculturalism and multicultural education and shares examples of multicultural education from around the world with readers. Moreover, examples of multicultural education from around the world on education in the mother tongue, teacher-training programs and minority-appropriate course content are presented in detail within the theoretical discussion and some suggestions are made for Turkey.

Coding and Analyzing the Data

Before starting to code the data, all studies are initially registered into a shared data-storage folder in an electronicfile-format PDF. Then, all studies are listed line by line in accordance with the author'sname on a Microsoft Excel page. The author names are given a link and made easily accessible. This activity was carried out independently by two researchers. The first researcher located 27 studies on the topic from research databases and the second researcher discovered 25 studies in total. Some of the studies overlapped and in total 39 studies were included in this study.

The data obtained in this study are coded using the content analysis method (Krippendorff, 2004). The studies have eight subheadings and include information on the study and its content. These are named as author name, publication type, publication language, publication year, academic period in which this study is conducted, research methods, data collection tools, sampling type, population range, research pattern, data analysis methods and research areas. A separate column is used for each subheading on the Excel page (for example: publication year) and each column refers to a different classification (for example: thesis, article or bulletin). Lastly, all relevant data are coded in categories for each study. In order to increase the reliability of coding, a second researcher independently coded and controlled the data after the first researcher coded them. In calculating for the reliability and validity between [Consensus / (Consensus + Dissidence) x 100] formula (Miles & Huberman, 2014) for controller was used and the reliability is calculated as 93%. As a result of the coding, incoherence is observed between the two. To increase coding reliability the data was first coded by the first researcher and then the second researcher coded the data again independently and the two versions were compared. Additionally, the data was controlled by expert professors in the field and four research assistants.The data on the Excel page were analyzed via using SPSS 20.0 package program to classify the publications in eleven sections and adapted for multicultural education studies. The data obtained for each content analysis were presented descriptively in graphics, frequencies and percentages (Silverman, 2013; Piotrowski, 2012).On the other hand, in deciding on the appropriateness of the books for content analysis, in line with the keyword analysis method put forward by Leech and Onwuegbuzie (2007), the emphasis on areas of learning, subject headings and the dominant paradigm in the presentation of subjects in the books were considered. The analysis of books was conducted by at least by two researchers under the supervision of the responsible author and an agreement of at least 75% was sought and diverging opinions were resolved.

Findings

In this regard, research findings on the distributions based on publication type, language, distribution over years, the academic term in which the publications were carried out, research methods in the studies, distribution based on research pattern, data collection tools, sample size, data analysis methods, frequently studied topics, recommendations and discussions are given in this section.The findings of the study are analyzed based on the research questions.

The Distribution of Multicultural Education Between 2005-2014 Based on Type of Publication and Language

In terms of the first research question, the publication types of the studies conducted are examined and the findings in Figure 1 are obtained.
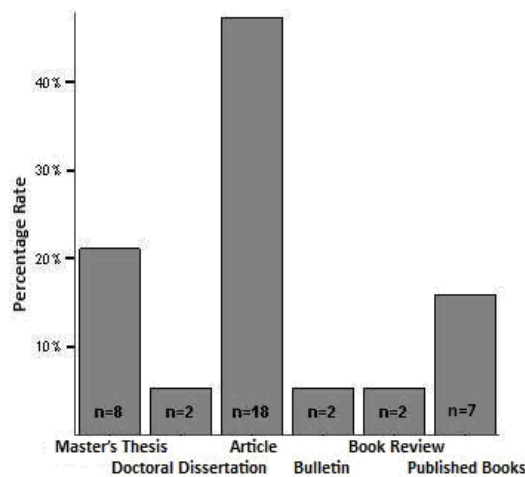

Figure 1. Distribution of Multicultural Education Studies in terms of Publication Types

Figure 1 indicates the distribution of studies on multicultural education in terms of publication types. According to Figure 1, there are 39 studies in total, 8 of which are included as master's theses (21,1%), 2 of them are as doctoral dissertation (5,3%), As can be seen, almost half of the studies are articles. The scarcity of MA theses (n=8) and PhD dissertations (n=2) on this topic which is considered to be an alternative educational approach is obvious
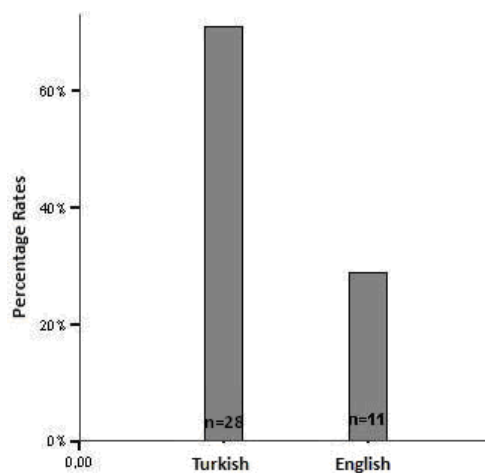

Figure 2. Distribution of Multicultural Education Publications in terms of Publication Language

When Figure 2 is examined, it is seen that most of the publications are published in Turkish (71,8%). The other eleven studies are published in English and involve 28,2% in total.

Distribution of Studies Conducted on Multicultural Education Field between 2005 and 2014 in terms of Years

Multicultural education is a new research field in the literature. Multicultural education studies in Turkey have only been observed in recent years. As seen in Table 1, there have not been many publications between 2005 and 2014 and there has been an increase in the number of publications starting from 2009.

Table 1. Distribution of Multicultural Education Studies in terms of Years

Years	f	%
2005	1	2,6
2006	1	2,6
2008	2	5,2
2009	6	15,6
2010	3	7,7
2011	7	17,9
2012	5	12,8
2013	13	33,3
2014	1	2,6

Table 1 shows the distribution of multicultural education studies in Turkey in terms of their 9 publication years. According to Table 8, it is seen that studies on multicultural education have been conducted over the last 8 years. Only 1 of these studies (2,6%) was published in 2005, 2 of them (5,2%) in 2008, 6 of them (15,6%) in 2009, 3 of them (7,7%) in 2010, 7 of them (17,9%) in 2011, 5 of them (12,8%) in 2012 and 13 of them (33,3%) in 2013. In accordance with these data, there were a few studies conducted on the topic of multicultural education, but these studies reached a peak in 2013. On the other hand, it is possible to say that there was a slight increase in the number of publications in 2009 and 2011. Figure 3 indicates the academic periods during which these studies were conducted.
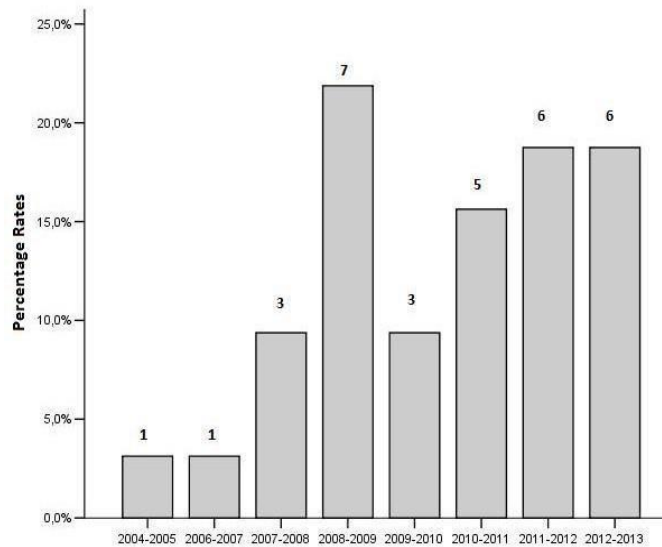

Figure 3. Academic Periods in which Multicultural Education Publications are conducted

It can be seen that the fewest number of studies were carried out in 2004-2005 academic year 1 (3,1%)and 2006-2007 (21,9%)academic year 1 whereas the highest number of studies were conducted during the 2008-2009 academic year 7 (21,9%). It is determined that there is a significant increase in the 2008 – 2009 academic year and between 2011 and 2013.It is observed that the studies have been most frequently carried out in the last 5 years.

Research Methods Frequently Used in the Studies Conducted on Multicultural Education between 2005 and 2014

Figure 4 shows the research methods frequently used in the studies conducted on multicultural education. According to Figure 4, the researchers used quantitative methods in 59,3%, qualitative ones in 33,3% and mixed methods in 7,4%.
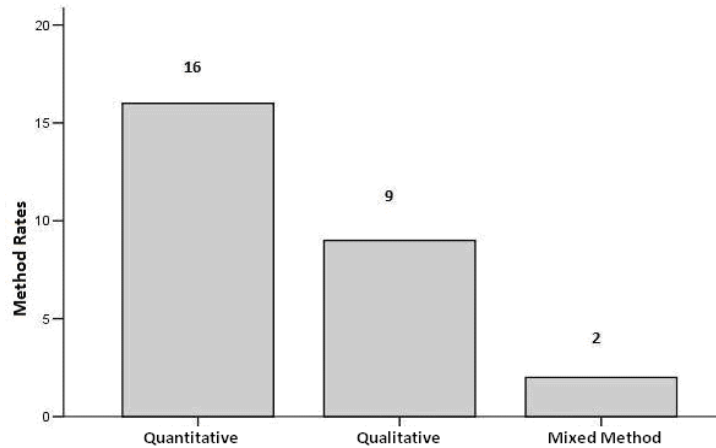

Figure 4. Research Methods Used by Researchers

Figure 4 shows the distribution of the studies on multicultural education in terms of research methods. According to Figure 4, 16 of the studies (59, 3%) are quantitative, 9 of them (33, 3%) are qualitative and 2 of them (7, 4%) are conducted via mixed methods.Figure 4 shows that researchers have published quantitative research most frequently (n=16) and quantitative research has an important percentage (33, 3) compared to the total. The Table 2 given below indicates the distributions of studies in terms of research patterns.

Table 2. Distribution of Studies on Multicultural Education in terms of Research Design

Research Pattern	f	%
Descriptive Study (studies conducted either qualitatively or quantitatively or in a mixed way to describe the characteristics of a certain situation)	25	78,1
Case Study (Studies conducted either qualitatively or quantitatively or in a mixed way to have a deeper examination on a certain phenomenon)	7	21,9

According to Table 2, it is seen that 25 (78,1%) of the studies were conducted as a descriptive study and 7 (21,9%) of them as a case study. Findings show that descriptive research has an important percentage (78,1).

Data Collection Tools Frequently Used in Studies on Multicultural Education between 2005 and 2014

The findings on data collection tools used by researchers are given in Table 3. According to this table, it is seen that researchers used interview questions(27,6%) and attitude scales (44,8%) more often. Furthermore, it is seen that researchers did not prefer questionnaire forms (6,9%) and observations (6,9%) as data collection methods.

Table 3. Distribution of Studies on Multicultural Education in terms of Data Collection Tools

Data Collection Tools	f	%
Survey (open-ended, close-ended questions)	4	12,5
Interview Type (semi-structured questions)	8	25
Observation Protocol (participant observation, voice record, video record)	2	6,25
Attitude Scale	13	40,63
Questionnaire	2	6,25
Compilation	3	9,37

Table 3 shows the distribution of studies on multicultural education in terms of data collection tools. According to Table 3, it is seen that five different data collection tools used in studies on multicultural studies and the most frequently used data collection tools are attitude scales (40,6%) and interview questions (25%). This demonstrates that there is a need for more studies on multicultural education in which survey (12,5%), observation (6,3%), questionnaire (6,3%) and compilation (9,4%) techniques are used. On the other hand, it is seen that the average total of research (projects) conducted to gather opinions via either attitude scales or interview tools is 72,4%.

Samples and Sample Populations Frequently Used in Studies on Multicultural Education between 2005 and 2014

Table 4 below shows the samples used by the researchers. According to Table 4, almost half of the studies on multicultural education are conducted using the participation of students (%53,6).

Table 4. Distribution of Studies on Multicultural Education in terms of Sampling Type*

Sample	f	%
Teacher	5	17,9
Student	15	53,6
School Manager	2	7,1
Academician	6	21,4

*Frequency numbers are organized in accordance with the number of studies as some of the studies use more than one sample. Therefore, the total number of studies analyzed (n=39) has different values when compared to the frequency values given in the Table.

Table 4 shows the distribution of studies in terms of sampling types. According to Table 4, it is seen that the number of studies conducted with teachers is 5 (17,9%), the ones conducted with students are 15 (53,6%), the ones conducted with school managers are 2 (7,15) and the ones conducted with academicians are 6 (%21,4). When Figure 5 is examined, it is determined that researchers studied with such populations of 101–300 (28,1%) people more often. In addition to this, it is seen that researchers studied with such populations of 51–100 (3,1%) people less often.
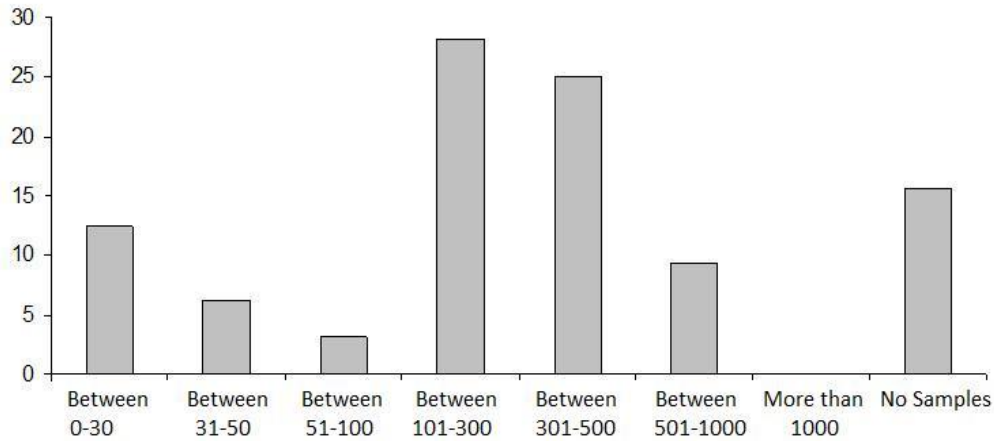
Figure 5. Sample Populations Frequently Used by Researchers

It is seen in Figure 5 that the rate of studies in which no samples are used (15,6%) is not a small number. As no samples are given in such studies as book reviews in which no experimental application is conducted, but inferred only based on the literature instead, these studies are labeled as 'no samples'. In addition there is not any study whose sample size exceeds 1000. Table 5 shows the average number of participants in these studies.

Table 5. Average Number of Participants in Studies on Multicultural Education

Sample	Minimum	Maximum	Average	Standard Deviation
Total	12	634	237	184,143

According to Table 5, the total number of studies on multicultural education varies between 12 and 634 and the average number of participants per study is 237.

Data Analysis Methods Frequently Used in Studies on Multicultural Education between 2005 and 2014

It is seen in Figure 6 that many different data analysis methods are used in studies on multicultural education. According to this, it is seen that the researchers frequently used measures of central tendency (12,5%) among descriptive statistical methods, ANOVA (12,5%) among predictor statistical methods and the content analysis method (9,4%) among qualitative statistical methods. Furthermorethe frequent use of data analysis methods gathered under other descriptive and inferential codes (3,1%-7,8%) results from the studies of researchers such as LSD, Mann Whitney and Kruskal Wallis etc.
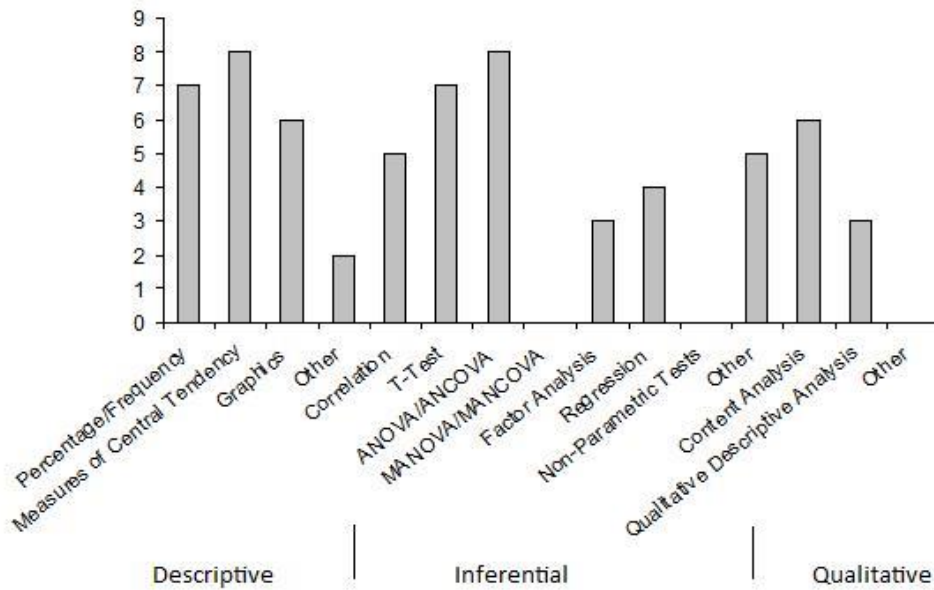
Figure 6. Data Analysis Methods Frequently Used by Researchers

According to Figure 7, the researchers used three different data analysis methods (55,6%) in most of their publications. Besides, the researchers used two different data analysis methods (25,9%). On the other hand, it is seen that there is a minority of researchers using single data analysis method (18,5%).
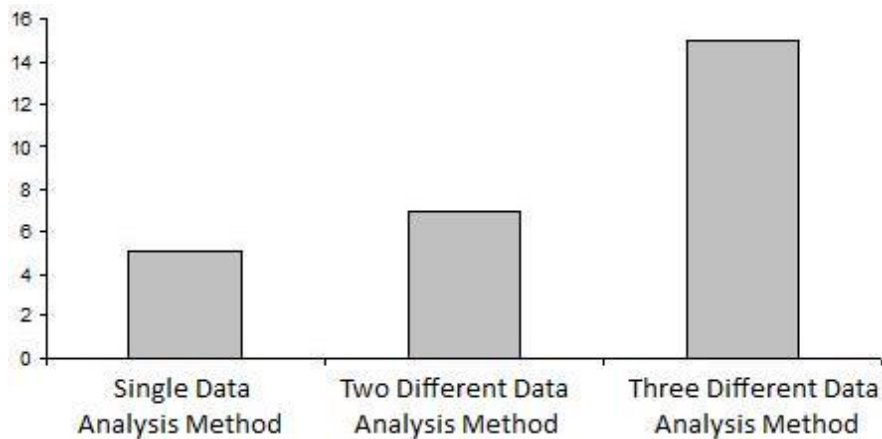

Figure 7. Number of Data Analysis Methods Frequently Used by Researchers

Themes Frequently Studied in t Multicultural Education between 2005 and 2014

Figure 8 shows the distribution of themes frequently studied by the researchers. When Figure 8 is examined, it is determined that researchers that studiedmulticultural education focused on attitude in 9 studies (19,6%), knowledge level in multicultural education in 7 of them (%15,2), awareness in 4 (8,7%), skills level in 4 (8,7%), classroom environment in 3 (%6,5), behavior 2 (%4,3), self-sufficiency in 2 (%4,3), democracy in 2 (4,3%), dialogue in 2 (4,3%) and valuing in 2 (4,3%).
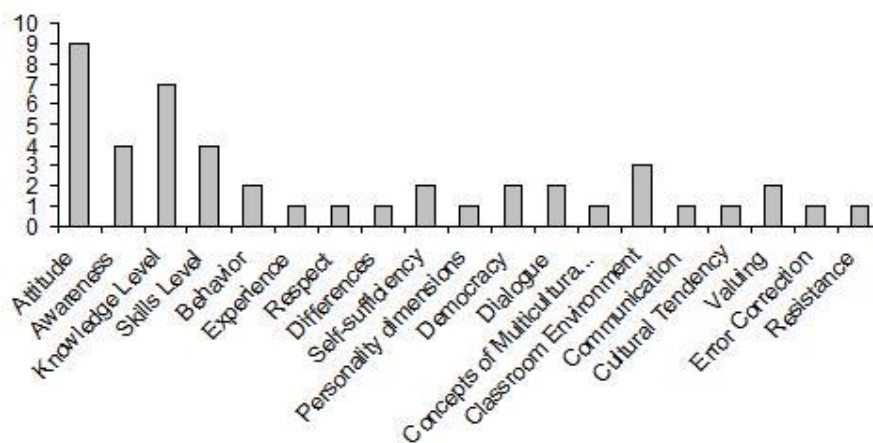
Figure 8. Theme Distributions Frequently Studied in Multicultural Education

According to Figure 8, less studied themes by researchers (frequency value is 1) are experience (2,2%), respect (2,2%), differences (2,2%), personality dimensions (2,2%), concepts of multicultural education (2,2%), communication (2,2%), cultural tendency (2,2%), error correction (2,2%) and resistance (2,2%).

Conclusion, Discussion and Suggestions

This study examines the studies on/into multicultural education conducted in Turkey from various aspects. Other than the clear identities of the researchers, the study only examines descriptive information about identities, years of publication, publication types, academic periods that the studies were conducted, research patterns, methods, data collection tools, sampling and population, data analysis methods and the research themes and 10 research questions are asked in total. Findings for each question are separately discussed and recommendations made in the study.

The fact that the language of the studies examined is mostly Turkish(71,1%), and that the country's literature has not sufficiently investigated this issue and explain researchers' desire to carry out research especially in this field in which there has not been a great deal of publications. That English has been the language of 28.9% of the studies conducted in the last few years may result from the fact that the language of publication is English and studies conducted in Turkey aim to be recognised on an international platform. As seen in Table 1 and Figure 3, it is possible to argue that e studies on multicultural education conducted in Turkey date back to ten years ago. During this ten-year period, it is seen that there has been a significant increase in the number of studies conducted on/into multicultural education. It is observed that most of the multicultural education studies involve articles, based on the 39 studies examined. It is also possible to say that studies have tended to increase in number in recent years, the topic becoming enjoying significant popularity since 2009. The reason is believed to be that Turkey is involved more frequently on the global stage , there has been an economic upswing in the country and there has also been a significant increase incultural awareness, as well as in the demands of foreign students and in personal activities especially in recent years (Aydin, 2012; 2013b).

It is possible to say that a significant number of the studies has been conducted in accordance with a descriptive research pattern via quantitative methods, attitude scales as data collection tools. There were no meta-analysis studies among the examined studies. To explain this fact, insufficient research may be a valid reason (Calik & Sozbilir, 2014). The reason why quantitative research is preferred is that the findings should be expressed in numerical values and they should be measured somehow (Creswell, 2012). Qualitative studies are conducted in their natural environment in an inferential design and in a holistic fashion; thereby their results are more accurate and used in multiple ways (Patton, 2002). That the majority of studies in the literature were quantitative may be explained by the fact that they are easy, convenient and short enough to collect and analyse as far as

the data is concerned. Moreover, according to Saban et al. (2010) researchers in educational sciences tend relatively less to prefer qualitative research methods; and when they do, they prefer case studies. The reason why quantitative studies are more preferable in multicultural education is that they are needed to describe the current condition, the larger thesample populations are, the more data that have to deal with, but the larger the sample is, the more accurate and reliable results occur, their results are also generalizable and they had random sampling method. However, it is possible to suggest that more qualitative studies should be applied in order to make a deeper evaluation of multicultural education studies and to apply them in multiple ways. Mixed studies are ones in which both qualitative and quantitative data are used in a single study to verify all data sources in order to see if it is possible to transform the results into one another (Denzin & Lincoln, 2005). However, it is seen that there is limited amount of mixed study in Turkey conducted on multicultural education. It is possible to suggest that mixed studies should be encouraged in order to interpret the data in multiple ways. Therefore, using both quantitative and mixed methods simultaneously and more widely will provide a deeper understanding of the problems related to the multicultural education studies conducted in our country (Silverman, 2013; Creswell, 2012; Patton, 2002).

Moreover, there may be other reasons why researchers preferred descriptive methods in most of their studies. One of them is that they may in particular not to have preferred experimental studies, because the results are less generalizable to other situations as the studies should be conducted in controlled settings in experimental studies. On the other hand, the desire to put forward the current situation regarding multicultural education may also have encouraged them to prefer descriptive studies. Furthermore using few numbers of case studies in some studies indicates that there is an intention among researchers to gain a deeper understanding of the field (Glesne, 2013; Silverman, 2013).

Another important result obtained from this study is that most studies used attitude scales as data collection tools. It is seen that after this instrument comes interview-based data collection tools. The reason why attitude scales were preferred could be that they are easy and fast to collect data, easy to answer as they are organized in Likert type, they are economic and easy to analyze, being more advantageous compared with other studies and also let researchers gather more data from a larger population. Besides, the frequent use of attitude scales occurs as a result of quantitative studies (Dogru et al, 2012).

On the other hand, it is determined that the majority of the samples used in the studies involved students and academicians and the populations were between101-300. It was seen that, regarding sampling, the majority of studies were conducted on students while studies on school managers (n=2), parents, and academicians were relatively few. The reason why students and academicians were chosen as the study population could be that foreign students were already available at a university setting for education and academicians were already in interaction with these students. It is known that studying with students is easier and more convenient in regard of attaining data. In addition to that, another reason could be that academicians frequently take either domestic or international education trips.

In parallel to these findings, it is seen that there are three different data analysis methods (55,6%) in the studies. As a result of this, it is seen that there is an effect of three variables over the theme or themes studied via three different data analysis methods. This condition both increases the validity and reliability of the studies conducted. It is observed that, of the data analysis methods used, quantitative data analyses were used the most, and of these analysis, about 32% are quantitative descriptive and 37% are quantitative predictive analysis. Qualitative data analyses constitute about 24%. of the total Additionally, the reason why these types of analyses were conductedso that features examined between the variables can be explained and interpreted more easily in this way. (Bektas, Dundar & Ceylan, 2013; Yagmur Sahin, Kana & Varisoglu, 2013). On the other hand, it is determined according to the results of the analysis that the most frequently studied themes in multicultural education are attitudes towards multiculturalism and knowledge levels in multiculturalism. It is also

possible to claim that increasing the number of studies conducted to improve multicultural education, which is still limited in our country and to examine their efficiency will be very advantageous (Candar, 2012; Coskun, 2012; Demir, 2012).

Based on the data acquired from the content analysis, it was observed that publications concentrated more on the subjects of students' attitude, information, awareness and classroom environment. Accordingly, conducting studies in different fields can help improve the understanding of ME by everyone as well as eliminate discrepancies. When the studies conducted so far are examined, it is thought that some of them are repeating themselves (Damgacı & Aydın, 2013b; Toprak, 2008; Yavuz & Anıl, 2010; Yazıcı, Başol & Toprak, 2009). Other than these studies in which attitudes towards multicultural educaiton are measured, it is possible to suggest new studies with different research purposes and methods. The findings obtained are expected to be a guide for both researchers and educators in the field of multicultural education. Multicultural education is an extremely new concept in Turkey. Actually it is a well-known fact that Turkey's limited sources and traditions have harboured a multicultural entity in the historical process (Kaya % Aydin, 2013). Unfortunately, the citizens have become divided from each otheron account of terrorism and certain political matters (Kaya & Aydin, 2013). Although Turkey used to have a multicultural structure in the past and it remained dormant in its body, the periods and experiences the country went through caused it to disappear over time. The argument 'This country will be divided if we let multicultural education spread' brings many concerns together. However, the discussions and processes in other similar countries show that it eventually serves to bring the people together in the country. That is why Turkey therefore needs to deal with her past phobias and throw the problematic issues of the past into the rubbish bin of historyy. It is now obligatory to remove uniformity, to correct all misguided perceptions, and to use the public's mind to take action to bring cultures together (Aydin, 2013b). This synergy can only increase if a feeling of brotherhood and living together is established via equalities. Today, Turkey plays a role in the global arena as world borders start diminishing. It can blend its own values into global ones and contribute to the process of universal peace and affection. (?)

On the other hand, on the assumption that ME is conducted inherently and accordingly, individual differences are taken into consideration, it may be suggested that school culture be preprepared according to this educational structure.Teachers should equip themselves satisfactorally in this field by receiving in-service-education and become sensitive to the values of the society, curricula should be reviewed and schools be organized around the values of equality and mutual respect. Prospective teachers during the training process should be rendered sensitive to cultural differences and cumulative changes. Especially in the metropolis that has allowed the entry of migrants from various regions, teachers sshould be selected from those individuals who are respectful to human rights, democracy and see differences as a richness to be accessed. Through these means, it will be seen in practice that cultural assimilation can be experienced least.

As a result of the research, in the sampling to be used in further studies, apart from the students, including all partners in the sampling can provide a significant source of data for the literature (Selçuk, Palancı, Kandemir & Dündar, 2014). Furthermore, use of different analysis methods from data analysis methods, maximizing the sampling number, conducting expedient quality studies that vary method and applicaiton samples and propose constructive hypotheses should be promoted. Furthermore, it can be suggested that educational outputs be re-evaluated and new methods for providing ample data be improved, and international publicaitons be made overcoming methodological errors. This study sheds a light on new studies as it is the first content analysis study in this field and clarifies all previous research themes, methods and data analysis methods. Thanks to these findings, it is clearly seen which themes are frequently studied in multicultural education in Turkey. As it is significant that the number of studies is quite few in this field, it is possible to encourage researchers to deal with this subject more often because it is one of the less studied fields in the literature.

References

Acikalin, M. (2010). Sosyal bilgiler eğitiminde yeni yaklaşımlar: Çokkültürlü ve küresel eğitim. *Elementary Education Online, 9*(3), 1226-1237.

Akyuz, Y. (2009). *Türk eğitim tarihi (Başlangıçtan 1982'ye),(14.Baskı).* Ankara:Ankara ÜniversitesiEğitim Bilimleri Fakültesi Yayınları.

Aydin, H. (2012). Multicultural education curriculum development in Turkey,*Mediterranean Journal of Social Sciences,3*(3), 277-287.

Aydin, H. (2013a). A Literature-based approaches on multicultural education**. *The Journal of Anthropologist,16*(2), 31-44.

Aydin, H. (2013b). *Dünya'da ve Türkiye'de çokkültürlü eğitim tartışmaları ve uygulamaları.* Ankara: Nobel Yayınları.

Banks, J. A. (2008). *An introduction to multicultural education.* Boston, MA: Pearson Publication.

Banks, J. A. (Ed.). (2009). *The Routledge international companion to multicultural education.* New York & London: Routledge.

Banks, J. A., & Banks. C. A. M. (2007). *Multicultural education: ıssues and perspectives (6th ed.).* Boston: Allyn and Bacon.

Basbay, A., & Kagnici, Y. (2011). Perceptions of Multicultural Competence Scale: A Scale Development Study. *Education and Science, 36*(161), 199-212.

Bektas, M., Dundar, H., & Ceylan, A.(2013). Ulusal sınıf öğretmenliği eğitimi sempozyumu (USOS) bildirilerinin çeşitli değişkenler açısından incelenmesi. *Uşak Üniversitesi Sosyal Bilimler Dergisi, 6*(2), 201-226.

Bennett, C. (2001). Genres of research in multicultural education. *Review of EducationalResearch, 7*(2), 171-217.

Bennett, C. I. (2007). *Comprehensive multicultural education: Theory and Practice (6th edition).* Boston: Pearson Allyn and Bacon.

Cirik, İ. (2008). Çokkültürlü eğitim ve yansımaları. *Hacettepe Üniversitesi Eğitim Fakültesi Dergisi,35*, 27-40.

Coskun, M. K. (2012). Din kültürü ve ahlak bilgisi öğretmen adaylarının çok kültürlü eğitime yönelik tutumları.*Dumlupınar Üniversitesi Sosyal Bilimler Dergisi, 34*(33). 33-44.

Creswell, J. W. (2012). *Research design: Qualitative, quantitative, and mixed methods approaches* (4nd ed.). United States: Pearson Education.

Calik, M., & Sozbılır, M. (2014). Parameters of Content Analysis. *Educatioan and Science, 39*(173), 430-453.doi: 10.15390/EB.2014.3412.

Calik, M., Unal, S., Costu, B., & Karatas, F.Ö. (2008). Trends in Turkish science education. *Essays in Education, Special Edition*, 23-45.

Candar, C. (2012).Is there something new from the Kurdish problem side?Retrieved on September 23, 2014, from http://www.hurriyet.com.tr/yazarlar/20748821.asp

Çiltas, A., Güler, G., & Sözbilir, M. (2012).Türkiye'de matematik eğitimi araştırmaları: bir içerik analizi çalışması. *Kuram ve Uygulamada Eğitim Bilimleri*, 12(1), 565-580.

Damgaci, F., & Aydın, H. (2013a). Türkiye'deki eğitim fakültelerinde görev yapan akademisyenlerin çokkültürlü eğitime ilişkin görüşleri. *Dicle Üniversitesi Ziya Gökalp Eğitim Fakültesi Dergisi, 21,*314-331.

Damgaci, F., & Aydın, H. (2013b). Akademisyenlerin çokkültürlü eğitime ilişkin tutumları. *Elektronik Sosyal Bilimler Dergisi, 12*(45) 325-341.

Demir, S. (2012). Çokkültürlü eğitimin erciyes üniversitesi öğretim elemanları için önem derecesi. *International Periodical For The Languages, Literature and History ofTurkish or Turkic Volume, 4*(7), 1453-1475.

Denzin N. K., & Lincoln Y. S. (2005). *Handbook of qualitative research (3rd ed.).* Thousand Oaks, CA: SAGE.

Deringil, S. (2002).*Eğitim: Tüm Sorunların Çaresi mi?,İktidarın Sembolleri ve İdeoloji, II. Abdülhamid Dönemi (1876-1909), (*Çev.: Gül Çağalı Güven) İstanbul: Yapı Kredi Yaynları, s.101-117.

Dogru, M., Gencosman, T., Ataalkin, A.N., & Seker, F. (2012).Fen bilimleri eğitiminde çalışılan yüksek lisans ve doktora tezlerinin analizi. *Türk Fen Eğitimi Dergisi*, *9*(1), 49-64.

Ergenc, O. (2009). *Osmanlı Şehirlerinde Esnaf Örgütlerinin Fiziki Yapıya Etkileri [Effects of Physical Structure of the Organization of the Ottoman Town Artisans*]. Retrieved on February 20, 2015, from, http://www.dis.fatih.edu.tr/store/docs/53885RwNRA2K4.pdf

Ergil, D. (2010). Çokkültürlülük ve çokdillilik. *Ankara Üniversitesi Siyasal Bilimler Fakültesi Dergisi*, *50*(3), 159-163.

Furman, J.S. (2008). Tensions in multicultural teacher education research demographics and the need to demostrate effectiveness. *Education and Society*, *41*(1), 55-79.

Gay, G. (2000). *Culturally responsive teaching: Theory, research, and practice.* New York, NY: Teachers College Press.

Gay, G. (2004). The importance of multicultural education. *Educational Leadership.* December 2003/ January 2004.

Glesne, C. (2013). *Nitel araştırmaya giriş (2th ed., çev: Ali Ersoy, Pelin Yalçınoğlu).* Ankara: Anı Yayıncılık.

Gokcek, T., Babacan, F. Z., Kangal, E., Cakır, N., & Kul, Y. (2013). 2003-2012 yılları arasında Türkiye'de karma araştırma yöntemiyle yapılan eğitim çalışmalarının analizi. *International Journal of Social Science,6*(7), 435-456.doi:10.9761/JASSS1655

Goktas, Y., Kucuk, S., Aydemir, M., Telli, E., Arpacik, Ö., Yildirim, G., & Reisoglu, İ. (2012). Educational technology research trends in Turkey: A content analysis of the 2000-2009 decade. *Educational Sciences: Theory & Practice*, *12*(1), 191-196.

Gulbahar, Y., & Alper, A. (2009). Trends and issues in educational technologies: A review of recent research in TOJET. *TheTurkish Online Journal of Educational Technology – TOJET*, *8*(2), Article 12.

Gunay, R., Kaya, Y., & Aydin, H. (2014). Çokkültürlü Eğitim Yaklaşımının Etkililik Düzeyi: Bir Meta-Analiz Çalışması. *Uşak Üniversitesi Sosyal Bilimler Dergisi, 7*(4): 145-166.

Gunduz, M. (2013a). *Osmanlı Eğitim Mirası.* Ankara, Türkiye: Doğubatı Yayınları.

Gunduz, M. (2013b). Modern eğitimin doğuşu ve alternatif eğitim paradigmaları. *Bayburt Üniversitesi Eğitim Fakültesi Dergisi, Özel Sayı 1*, 66-80.

Kahn, M. (2008). Multicultural education in the United States: Reflection. *Intercultural Education.19*(6), 527-536.

Kaya, İ., & Aydin, H. (2013). *Türkiye'de anadilde eğitim sorunu: zorluklar, deneyimler ve iki dilli eğitim modeli öneriler.* İstanbul: Uluslararası Kültürel Araştırmalar Merkezi (UKAM) Yayınları.

Kaya, İ., &Aydin, H. (2014). *Çoğulculuk, çokkültürlü ve çokdilli eğitim*. Ankara: Anı Yayıncılık.

Kemaloğlu, M. (2013). Türkiye Selçuklularında Sosyal İlişkiler-The Social Relations with Turkey Public Non-Muslim Seljuks. *Mehmet Akif Ersoy Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, *4*(7), 168-185.

Kılıc-Cakmak, E., Cebi, A., Mihci, P., Gunbatar, M. S., & Akcayir, M. (2013). A content analysis of educational technology research in 2011. *4th International Conference on New Horizons in Education. INTE 2013 Proceedings Book,* 397-409.

Kirpik, G. (2013) *Fatih sultan mehmet'in diplomasi dilinde türkçe ve diğer dillerin Karşılaştırılması*, I. Uluslararası Hünkâra Vefâ Sempozyumu Bildirileri, 1-2 Mayıs 2013, Gebze/İstanbul.

KONDA. (2011). *Kürt Meselesi'nde Algı ve Beklentiler (Perceptions and Expectations in the Kurdish Question).*İstanbul, Turkey: İletişim Yayınları.

Leech, N. L., & Onwuegbuzie, A. J. (2007). An array of qualitative data analysis tools: A call for data analysis triangulation. *School Psychology Quarterly, 22*, 557-584.

Mez, A. (1937). Hıristiyanlar ve Yahudiler [Christians and Jews]. *Ülkü Halkevleri Dergisi, X*,495-496.

Miles, M. B., & Huberman, A. M. (2014). *Qualitative data analysis: An expanded sourcebook*. Thousand Oaks, CA: SAGE.

Nieto, S., & Bode, P. (2013). *Affirming diversity: The sociopolitical context of multicultural education*. 6. Baskı. Boston, MA: Pearson Publication.

Ozkan, H.Ö. (2010). Osmanlı devleti'nde yabancı dil eğitimi. *Turkish Studies, 5*(3), 1788-1800.

Patton M. Q.(2002). *Qualitative research & evaluation methods (3rd ed.).* Thousand Oaks, CA: SAGE.

Piotrowski, C. (2012). Citation-based findings are (largely) a function of method of analysis. Psychological Reports, 111, 711-716.

Ramsey, P. G. (2008). History and Trends of Multicultural Education. *NHSA (National Head Start Association) Dialog.11*(4), 206-214.

Saban, A., Eid-Kocbeker, B.N., Saban, A., Alan, S., Dogru, S., Ege, İ., Arslantas, S., Cinar, D., & Tunc, P. (2010). Eğitim bilim alanında nitel araştırma metodolojisi ile gerçekleştirilen makalelerin analiz edilmesi. *Selçuk Üniversitesi Ahmet Keleşoğlu Eğitim Fakültesi Dergisi*, 30, 125-142.

Selcuk, Z., Palancı, M., Kandemir, M., & Dundar, H. (2014). Tendencies of the Researches Published in Edication and Science Journal: Content Analysis,*Education and Science, 39*(173), 430-453.

Sert, G., Kurtoglu, M., Akinci, A., & Seferoglu, S. S. (2012). Öğretmenlerin teknoloji kullanma durumlarını inceleyen araştırmalara bir bakış: bir içerik analizi çalışması. *Akademik Bilişim*, 1-3 Şubat 2012 / Uşak Üniversitesi, UŞAK.

Silverman, D. (2013). *Doing qualitative research (4th ed.).* Thousand Oaks, CA: SAGE.

Sleeter, C. & Grant, C. (1994). *Making choices for multicultural education: Five approaches to race, class, and gender*. New York, NY: Macmillan Press.

Sonay, N. (2013). *Turkiye'ye 2012-2013'te yabanci ogrenci akini.*Retrieved on February 07, 2015, from, http://www.bugun.com.tr/egitim/162-ulkeden-turkiyeye-ogrenci-akini-haberi/719894

Simsek, A., Ozdamar, N., Uysal, O., Kobak, K., Berk, C., Kılıcer, T., & Cigdem, H. (2009). İki binli yıllarda Türkiye'deki eğitim teknolojisi araştırmalarında gözlenen eğilimler. *Kuram ve Uygulamada Eğitim Bilimleri Dergisi, 9*(2), 115-120.

TESEV, (2008). *Kürt sorununun çözümüne dair: Bir yol haritası, bölgeden hükümete öneriler.* İstanbul: TESEV Yayınları.

Toffler, A. (2012). *The third wave (Çeviri: Selim Yeniçeri).* İstanbul: Koridor Yayınları.

Toprak, G. (2008). *Öğretmenlerin çokkültürlü tutum ölçeği'nin (teacher multicultural attitude survey) güvenirlik ve geçerlik çalışması.* (Yayınlanmamış Yüksek Lisans Tezi). Gaziosmanpaşa Üniversitesi, Tokat.

UKAM. (2013). *The Question of Mother Tongue Education in Turkey: Challenges, Experiences, and Model Recommendations for Bilingual Education*. Retrieved on October 20, 2014, from http://ukam.org/e/PegitimDetay.aspx?id=2#.VORiKuaUeSo

Ultay, N., & Calik, M. (2012). A thematic review of studies into the effectiveness of context-based chemistry curricula. Journal *of Science Education and Technology, 26*(6), 686-701.doi: 10.1007/s10956-011-9357-5

Unlu, U. S. (2008). *19 Mayıs 1919'da Osmanlı imparatorluğu'ndaki yabancı dilde eğitim yapan okullar ve amaçları*. Yayınlanmamış Yüksek Lisans Tezi, İnönü Üniversitesi, Sosyal Bilimler Enstitüsü, Kamu Yönetimi Anabilim Dalı, Malatya.

Yagmur Sahin, E., Kana, F., & Varısoglu, B. (2013). Türkçe eğitimi bölümlerinde yapılan lisansüstü tezlerin araştırma eğilimleri. *International Journal of Human Sciences*, *10*(2), 356-378.

Yazici, S., Basol, G., & Toprak, G. (2009). Teachers' Attitudes Toward Multicultural Education: A Study Of Relaibility And Validity. *Hacettepe Üniversitesi Eğitim Fakültesi Dergisi (H. U. Journal of Education), 37*, 229-242.

Appendix 1. References included in the Content Analysis

References included in the Content Analysis	Publication Date
Açıkalın, M. (2010). Sosyal bilgiler eğitiminde yeni yaklaşımlar: Çokkültürlü ve küresel eğitim. *Elementary Education Online, 9*(3), 1226-1237.	2010
Arslan, H., & Rata, G. (2013). *Multicultural education: from theory to practice.* UK: Cambridge Scholars Publishing.	2013
Aydin, H. (2012). Multicultural education curriculum development in Turkey, *Mediterranean Journal of Social Sciences.3*(3), 277-287.	2012
Aydin, H. (2013b). *Dünya'da ve Türkiye'de çokkültürlü eğitim tartışmaları ve uygulamaları.* Ankara: Nobel Yayınları.	2013
Aydin, H. (2013c). *Multicultural education: diversity, pluralism, and democracy.* Boston: Pearson Education Press.	2013
Aydın, H. (2013d). *Çokkültürlü Eğitime Giriş.* Ankara: Anı Yayıncılık.	2013
Başarır, F. (2012). *Öğretmen adaylarının çokkültürlü eğitime ilişkin görüşlerinin ve öz yeterlik algılarının değerlendirilmesi (Erciyes Üniversitesi Örneği),* (Yayınlanmamış Yüksek Lisans Tezi), Erciyes Üniversitesi, Kayseri.	2012
Basbay, A., & Kagnici, Y. (2011). Perceptions of Multicultural Competence Scale: A Scale Development Study. Education and Science, 36(161), 199-212.	2011
Bozkurt, A.Y. (2013). *Kitap incelemesi: Bucher, R. (2000). Diversity consciousness.* New Jersey: Prentice-Hall.	2013
Bozkurt, A.Y., Ekşi, G., & Alcı, B., (2013). Multicultural competence level of university ınstructors: A perspective from a turkish context. *Mediterranean Journal of Social Sciences, 4*(14), 415-421.	2013
Cırık, İ. (2008). Multicultural Education and Its Reflection. *Hacettepe Üniversitesi Eğitim Fakültesi Dergisi.*s. 35: 27-40.	2008
Coşkun, M. K. (2012). *Din kültürü ve ahlak bilgisi öğretmen adaylarının çok kültürlü eğitime yönelik tutumları.* Dumlupınar Üniversitesi Sosyal Bilimler Dergisi, *34*(33).	2012
Çelik, T. (2011). *Sosyal bilgiler öğretmen adaylarının çokkültürlü bakış açısı geliştirmelerinde medya okuryazarlığı dersinin rolüne ilişkin bir çalışma,* (Yayınlanmamış Yüksek Lisans Tezi), Pamukkale Üniversitesi, Pamukkale.	2011
Çötok, N. Ç. (2010). *Çokkültürlülük, kültürlerarasılık ve entegrasyon tartışmaları bağlamında alman eğitiminde Türk öğrenciler: Bremen örneği.* (Yayınlanmamış Doktora Tezi), Sakarya Üniversitesi, Sakarya.	2010
Damgacı, F. (2013). *Türkiye'deki akademisyenlerin çokkültürlü eğitime ilişkin tutumları.* (Yayınlanmamış Yüksek Lisans Tezi), Yıldız Teknik Üniversitesi, İstanbul.	2013
Damgacı, F., & Aydın, H. (2013a). Türkiye'deki eğitim fakültelerinde görev yapan akademisyenlerin çokkültürlü eğitime ilişkin görüşleri. *Dicle Üniversitesi Ziya Gökalp Eğitim Fakültesi Dergisi, 21,* 314-331.	2013

Demir, S. (2012). Çokkültürlü eğitimin erciyes üniversitesi öğretim elemanları için önem derecesi. *International Periodical For The Languages, Literature and History ofTurkish or Turkic Volume, 4*(7), 1453-1475.	2012
Demir, S., & Başarır, F. (2013). An analysis of preservice teachers' self-efficacy perceptions in accordance with multicultural education. *The Journal of Academic Social Science Studies. 6*(1), 609-641.	2013
Demir, A., & Demir, S. (2009). Erasmus programının kültürlerarası diyalog ve etkileşim açısından değerlendirilmesi (Öğretmen adaylarıyla nitel bir çalışma). *The Journal of International Social Research. 2*(9), 95-105.	2009
Demirçelik, E. (2012). *Çokkültürlü ortaöğretim okulu yönetici ve öğretmenlerinin yönetim sürecinde karşılaştığı güçlüklerin incelenmesi.* (Yayınlanmamış Yüksek Lisans Tezi), Erciyes Üniversitesi, Kayseri.	2012
Durdu, Z. (2009). *Türkiye'de küreselleşmenin siyasal-kültürel etkileri: çokkültürcülük-ulusal kültür (Ege-Muğla Üniversitesi Örneği).* (Yayınlanmamış Doktora Tezi). Ege Üniversitesi, İzmir.	2009
Ergin, D. Y., & Ermeğan, B. (2011). *Çokkültürlülük ve sosyal uyum.* 2nd International Conference on New Trends in Education and Their Implications. 27-29 April, 2011 Antalya-Turkey, 1754-1761.	2011
Esen, H. (2009). *An analysis of public primary school teachers' dealing with difference in the absence of a multicultural education policiy in Turkey. (*Yayınlanmamış Yüksek Lisans Tezi), Boğaziçi Üniversitesi, İstanbul.	2009
Gök, F., Carlson M., & Rabo, A. (2011). *Çokkültürlü toplumlarda eğitim- Türkiye ve İsveç'ten örnekler.*İstanbul: Bilgi Üniversitesi Yayınları.	2011
Kanık, M. (2006). Çokkültürlü sınıflarda hata düzeltme şekilleri. *Hasan Ali Yücel Eğilim Fakültesi Dergisi. 2*, 105-121	2006
Kaya, İ., & Aydın, H. (2013). *Türkiye'de anadilde eğitim sorunu: zorluklar, deneyimler ve iki dilli eğitim modeli öneriler.* İstanbul: Uluslar arası Kültürel Araştırmalar Merkezi Yayınları.	2013
Kaya, İ., &Aydın, H. (2014). *Çoğulculuk, çokkültürlü ve çokdilli eğitim*. Ankara: Anı Yayıncılık.	2014
Korkmaz, İ. (2009). *A Descriptive study on the concepts of culture and multiculturalism in english language coursebooks.* (Yayınlanmamış Yüksek Lisans Tezi), Trakya Üniversitesi, Edirne.	2009
Önder, İ, Öztuna, K., & Beşoluk, Ş. (2011). A sample science education activity in multicultural environment. *US-China Education Review, 8*(1), 110-117.	2011
Özdemir, M., & Özdil, K. (2013). Teachers' attitudes toward multicultural education: Case of Çankırı province. *Ankara University, Journal of Faculty of Educational Sciences, 46*(2), 215-232.	2013
Polat, S. (2009). Öğretmen adaylarının çok kültürlü eğitime yönelik kişilik özellikleri. *International Online Journal of Educational Sciences, 1*(1), 154-164.	2009

Polat, S. (2011). The attitudes of school directors to the multicultural education in Turkey. *Mediterranean Journal of Social Sciences, 2*(2), 385-393.	2011
Sözen, P. H. (2005). *Ortak Avrupa düzeni diller belgesi kapsamında çok kültürlülük ve başkent üniversitesi ingilizce hazırlık okulu programının değerlendirilmesi.* (Yayınlanmamış Yüksek Lisans Tezi). Ankara Üniversitesi, Ankara.	2005
Tarman, İ., & Tarman, B. (2011). Developing effective multicultural practices: a case study of explorıng a teacher's understandıng and practices. *The Journal of International Social Research, 4*(17), 578-598.	2011
Tonbuloğlu, B. (2013). *Kitap incelemesi: Banks, J. A. (2008). An ıntroduction to multicultural education (4th Edition).* United States: Pearsaon Education Inc. 154 pp., ISBN:0-205-51885-0 (pbk.)	2013
Toprak, G. (2008). *Öğretmenlerin çokkültürlü tutum ölçeği'nin (teacher multicultural attitude survey) güvenirlik ve geçerlik çalışması.* (Yayınlanmamış Yüksek Lisans Tezi). Gaziosmanpaşa Üniversitesi, Tokat.	2008
Ünlü, İ., & Örten, H. (2013). Öğretmen adaylarının çokkültürlülük ve çokkültürlü eğitime yönelik algılarının İncelenmesi. *Dicle Üniversitesi Ziya Gökalp Eğitim Fakültesi Dergisi, 21*, 287-302.	2013
Yavuz, G., & Anıl, D. (2010). *Öğretmen adaylari için çok kültürlü eğitime yönelik tutum ölçeği: güvenirlik ve geçerlik çalışması.* International Conference on New Trends in Education and Their Implications. 11-13 November, 2010 Antalya-Turkey, 1056-1062.	2010
Yazici, S., Basol, G., & Toprak, G. (2009). Teachers' Attitudes Toward Multicultural Education: A Study Of Relaibility And Validity. Hacettepe Üniversitesi Eğitim Fakültesi Dergisi (H. U. Journal of Education), 37, 229-242.	2009