

Are Pre-Service Teachers Multicultural Thinkers as 21st Century Educators?

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Abstract

Multicultural education is the harmonious coexistence of differences in terms of race, ethnicity, social class, religion, language, gender, and cultural characteristics in the educational setting. Multicultural education can be possible with teachers who are sensitive, aware of the existence of different cultures, respectful of differences and free from prejudices. This study aims to investigate the multicultural efficacy level of pre-service teachers. The data collection tool, 'The Multicultural Efficacy Scale' was applied to 588 pre-service teachers studying at the Faculty of Education at a public university in the 2021 – 2022 academic year. Three key aspects of their multicultural efficacy level were investigated: 'experience, attitude, and self-efficacy'. The overall multicultural efficacy level was found to be moderate. It was revealed that the pre-service teachers who live in metropolises, were included in pre-school education, have been abroad, and have a foreign friend have more multicultural experience. The study hopes to contribute to exhibiting the multicultural efficacy level of pre-service teachers. It has pedagogical implications for pre-service teachers in that they should be trained and given more knowledge about multicultural education so that they can meet the expectations of today's era.

Key words: attitude; experience; multicultural education; pre-service teachers; self-efficacy

Introduction

Developments in the world have made social, cultural, economic, and political changes necessary. Undoubtedly, one of the most affected areas by these changes has become education. The strategies of educational institutions have been updated, and the competencies expected from students have changed. One of the most important

elements that will bring these updates to life in the field of education are teachers. The curriculum should be prepared in accordance with the realities of the country where it is to be implemented, the characteristics of its people, the wishes and needs of society and individuals, and short-term and long-term goals. However, even if a single program meets the requirements for all of these features, it will still fail if it is not implemented in circumstances appropriate for its objectives in competent hands (Tuncer & Yılmaz, 2020). On the other hand, the learning capacity, literacy level, and cultural and linguistic structure of the student also deeply affect the learning process. Therefore, if the teacher does not have awareness and knowledge about the personal characteristics of the students, it will be difficult for learning to occur. Therefore, the results of studies determining the most important factors affecting the success of teaching focus on teacher qualifications and competences (Gözütok, Akgün, & Karacaođlu, 2005). The characteristics of 21st-century society are being differentiated in terms of culture, understanding, and having an increasingly globalized life philosophy (Teo, 2019). Accordingly, various criteria and competences have been proposed in this regard in order for teachers to be competent for our time. Therefore, the profile of the 21st-century teacher has been formed.

In the 21st century, also called the information era, values and problems such as increasing cultural, and linguistic diversity, international dialogue, rapid access to information, socio-economic inequality, and the inability of large masses to benefit from democratic rights have become visible. Factors such as the vanishing personal, social, and geographical boundaries in the 21st century, contemporary understandings, and the necessity of applying them have led to the emergence of understanding multidimensional and multicultural citizenship (Sleeter, 2018). In order to cope with these matters, education plays a critical role in giving aid to children and young people (Nieto, 2000). As a matter of fact, the Council of Higher Education (CHE) (2018) underlined that it is possible to get rid of the humanitarian, cultural and moral crises and problems that the countries currently face, with teachers and trainers who will be role models on these issues. It was highlighted at this time that the instructors of the modern era should be individuals who appreciate worldwide, national, and local/regional cultures and have earned the credentials of becoming researchers who are role models in terms of cultural, ethical, and moral principles. Future teachers become increasingly attentive to the need of personal empowerment of multicultural competences needed to develop classroom and school culture in interactions with children as multicultural matter is emphasized in teacher education programs (Mlinarević & Zec, 2020). This situation not only required updating the education programs but also added a new competence to the teacher competences. Another quality required of a 21st-century teacher is to be sensitive, aware of the existence of different cultures, respectful of differences and free from prejudices.

While culture is defined as the products formed as a result of people's interactions with their environment and with each other, Yıldırım and Tezci (2020) expressed it as the

characteristics that are transmitted from one generation to another, having an impact on all stages of a person's life, from birth to death through socialization. Multiculturalism, on the other hand, is defined as the harmonious coexistence of differences in terms of race, ethnicity, social class, religion, language, gender, and cultural characteristics (Banks, 2008). The understanding of multiculturalism, expressing a political structure that holds differences together and strengthens ties (Parekh, 2002), is an understanding that accepts the importance of differences, diversity, and unity, and is suitable for the spirit of the 21st century. As a requirement of the era we live in, the geographical borders between countries have been removed. An example of this situation can be given as immigration of families for economic or political reasons. As a consequence of this situation, people of various races, religions, and languages can coexist. Thus, individuals living in contemporary societies are expected to interact with individuals from different ethnic and cultural origins and gain a positive perspective on differences during those interactions (Efe & Söylemez, 2018). For this reason, the understanding of multicultural education has an important place in the solution of education-related problems in developed countries. Educational authorities, as well as all participants in the educational process, are often at the forefront of advocating equal rights and opportunities for all members of society as society becomes increasingly multicultural (Sabolic, Migles & Rajic, 2021). The understanding of multicultural education, which emerged as an effect of globalization and has become very popular recently, is an understanding that teachers of the globalization era are expected to acquire. Due to the requirements of that era, teachers are currently expected to train students appropriate for the individuals of a multicultural global society. Multicultural education must be taught in the early years of education and reinforced in later stages for it to be effective. Since children's perceptions of their own and other cultures are formed at a young age, even the focus of the pre-school curriculum should be on tolerance and cross-cultural understanding (Karupiah & Berthelsen, 2011). Hence, teachers must first acquire multicultural and universal values in order to raise their students as individuals who can keep up with multicultural societies, respect differences, develop a multicultural society and multicultural education understanding, and develop a cultural, global, and national identity (Devereaux et al., 2010; Jensen et al., 2018). Additionally, multicultural teachers as defined by Herring and White (1995), Gay (2000), and Bennett (2001) are teachers who avoid discrimination based on cultural and ethnic characteristics in educational settings, see differences as richness and include them in the classroom environment, and bring different cultures together on a common platform.

A brief literature analysis shows that the number of studies focusing on revealing the level of multicultural efficacy of pre-service teachers, in-service teachers, and lecturers has increased in recent years. The studies conducted by Huang, Cheng, and Yang (2017); Aktoprak, Yiğit and Güneşli (2017); Dameron et al. (2020); Yıldırım and Tezci (2020) show that teachers are tolerant of cultural differences. However, Young and Sawyer (2018) revealed that teachers do not substantially approve of the

recommended multicultural educational practices. Additionally, although the studies by Siwatu, Polydore and Starker (2009); Nadelson et al. (2012); Arsal (2019); Çelik (2019); Bakır (2020), Karadađ and Özden (2020) found that pre-service teachers are able to think pluralistically and contribute to their teaching in multicultural settings, Kaya (2014) and Roh (2015) reached the conclusion that teachers were not equipped with the 21st century skills that encourage acquiring cultural awareness. Besides, Polat (2012) examined the attitudes of school principals towards multiculturalism and concluded that school principals were more knowledgeable about multiculturalism, such as religion, language, ideology, cultural differences, social status, and physical, emotional, and mental exceptions. Furthermore, Bařbay, Kađnıcı, and Sarsar (2013) found that the multicultural competence perceptions of faculty members varied considerably, and lecturers with international experience had a higher multicultural efficacy level than others.

In light of the literature review, it is now clear that 21st century teachers should be individuals who are sensitive to differences, can create a rich classroom environment, and can make meaningful connections between educational abstractions and the real-life experiences of ethnically and culturally different students. Thus, the requirement to examine whether the teacher candidates have a multicultural education approach or not has arisen, as clearly stated in the CHE Teacher Training Undergraduate Programs. In this direction, this study aims to determine the level of pre-service teachers' multicultural efficacy, and thus, the suitable teacher profile expected in the global era. Having defined the problem and the goal of the research, the answers to the following research questions were sought:

- 1 What is the multicultural efficacy level of pre-service teachers?
- 2 Is there a statistically significant difference between pre-service teachers' multicultural efficacy levels scores in terms of gender?
- 3 Is there a statistically significant difference between pre-service teachers' multicultural efficacy levels scores in terms of year of study?
- 4 Is there a statistically significant difference between pre-service teachers' multicultural efficacy levels scores in terms of the department in which they are enrolled?
- 5 Is there a statistically significant difference between pre-service teachers' multicultural efficacy levels scores in terms of their place of residence?
- 6 Is there a statistically significant difference between pre-service teachers' multicultural efficacy levels scores in terms of their pre-school education status?
- 7 Is there a statistically significant difference between pre-service teachers' multicultural efficacy levels scores in terms of having been abroad?
- 8 Is there a statistically significant difference between pre-service teachers' multicultural efficacy levels scores in terms of having a foreign friend?
- 9 What are the points of view of pre-service teachers regarding multicultural education?

The following hypotheses have been stated:

First hypotheses: There is no statistically significant difference between pre-service teachers' multicultural efficacy levels scores in terms of gender.

Second hypotheses: There is no statistically significant difference between pre-service teachers' multicultural efficacy levels scores in terms of year of study.

Third hypotheses: There is a statistically significant difference between pre-service teachers' multicultural efficacy levels scores in terms of the department in which they are enrolled.

Fourth hypotheses: There is a statistically significant difference between pre-service teachers' multicultural efficacy levels scores in terms of their place of residence.

Fifth hypotheses: There is a statistically significant difference between pre-service teachers' multicultural efficacy levels scores in terms of their pre-school education status.

Sixth hypotheses: There is a statistically significant difference between pre-service teachers' multicultural efficacy levels scores in terms of having been abroad.

Seventh hypotheses: There is a statistically significant difference between pre-service teachers' multicultural efficacy levels scores in terms of having a foreign friend.

Methodology

Research design

This study investigates the multicultural efficacy levels of pre-service teachers. A descriptive survey method is used, which is a quantitative research method that provides the opportunity to study a larger sample and compare it to other studies, and to acquire sufficient information to understand their existing circumstances.

Participants

A total of 588 pre-service teachers studying at the Faculty of Education at a public university in eastern Turkey participated in the study which was conducted in the 2021-2022 academic year. The sample was limited to pre-service teachers preparing to teach in the 1st and 4th year students from teacher education programs in English Language, Art, Math, Science, Turkish Language, Psychological Counseling and Guidance, Pre-school Education, Social Sciences, and Primary Education. As there were no 1st year students, the Information Technologies teacher education program was excluded. All participation in the study was on a voluntary basis.

Accordingly, 71.90% of the participants were female and 28.10% of them were male. There were 423 female and 165 male respondents involved in the study, which was conducted quantitatively in accordance with the survey methodology. The sample consisted of 1st and 4th year students. Their demographic information is presented in Table 1.

Table 1
Demographic information regarding pre-service teachers

		Frequency	Percentage
Gender	Female	423	71.90
	Male	165	28.10
Year of study	1 st year students	287	48.80
	4 th year students	301	51.20
Department	English Language	61	10.40
	Art	24	4.10
	Social Sciences	71	12.10
	Science	54	9.20
	Turkish Language	95	16.20
	Psychological Counselling	52	8.80
	Primary Education	87	14.80
	Pre-school Education	72	12.20
	Maths	72	12.20
	Pre-school Education	Yes	216
Status	No	372	63.30
Place of Residence	Village	70	11.90
	Town	18	3.10
	District	108	18.40
	City Centre	290	49.30
	Metropolis	102	17.30
Having been abroad before	Yes	46	7.80
	No	542	92.20
Having a foreign friend	Yes	299	50.90
	No	289	49.10
Total		588	100.00

Instrument

The Multicultural Efficacy Scale that was developed by Guyton and Wesche (2005), and adapted into Turkish by Akcaoğlu and Aarsal (2018) was used as a data collection tool. The scale has 3 dimensions: experience, attitude and self-efficacy. The items such as *As a child, I played with people different from me.*, *I went to school with diverse students as a teenager.* belong to the dimension of *experience*. The items such as *Teachers should adapt lesson plans to reflect the different cultures represented in the classroom.*, *Teachers should provide opportunities for students to share their cultural differences in foods, dress, family life, and beliefs.* belong to the dimension of *attitude*. The items such as *I can help students to examine their own prejudice.*, *I can develop materials appropriate for the multicultural classroom.* belong to the dimension of *self-efficacy*. The first part consists of items to compare the multicultural experiences of participants. The second part consists of items related to the attitudes of participants, and the calculation of these parts was suggested by Guyton and Wesche (2005) as follows: 0-8 points for low, 9-13 points for moderate and 14-16 points for high attitudes. The 3rd and 4th

parts consist of items regarding self-efficacy perceptions. The calculation for these parts, suggested by Guyton and Wesche (2005), is made as 0-43 points for low, 44-53 points for moderate and 54-64 points for high self-efficacy. The last item on the scale measures the points of view of participants regarding multicultural education. For this item, there are 5 choices (A, B, C, D, E). 'A' means *tolerance*, 'B' means *assimilation*, 'C' means *pluralism*, 'D' means *multicultural point of view* and 'E' means *defense*. The Cronbach's Alpha internal consistency coefficient for the total *Multicultural Efficacy Scale* was calculated as 0.87, which is accepted as good reliability, in terms of reliability of dimensions: experience = 0.70, attitude= 0.71 and self-efficacy = 0.75.

Ethical considerations and procedure

Permission to use the Multicultural Efficacy Scale, which was used in the study in conformity with copyright, was obtained through electronic correspondence with the authors of the scale prior to the start of the study. In addition, the items in the scale were examined to see if they contained any aspects that violated scientific ethics norms, but no unethical elements were discovered. The Firat University Social and Human Sciences Ethics Committee assessed that this work was ethically acceptable at its 97132852-302.14.01-105544 numbered meeting on 04/11/2021. The participants were informed that participation was voluntary during the process of selecting participants and collecting data, and that they had the opportunity to withdraw any time during the study. Participants were provided information about the researchers, the institution, the research, and the goal of the study on the information form in the first section of the scale. The same consent form stated that the data collected from the participants would be used only for scientific study and that the researchers would keep the information private.

The sample of the study was chosen using a criterion sampling method which is based on the process of selecting a sample of persons, events, objects, or circumstances with qualities that are relevant to the problem. Accordingly, only 1st and 4th year students were included in the research. The study's data were gathered throughout the 2021-2022 academic year with the participation of students from XXX University, Faculty of Education. 1st and 4th year students from English Language, Art, Math, Science, Turkish Language, Psychological Counseling and Guidance, Pre-school Education, Social Sciences, and Primary Education departments were included in the study. A total of 595 participants took part in the study. Due to factors such as marking all items the same and leaving items blank, the answers of 7 participants were excluded from the study. Consequently, a total of 588 pre-service teachers studying at nine different teacher education programs were included in this study in order to ensure a proportional representation of the general population and subpopulations. Based on its size, it can be said that the research sample is representative. The Multicultural Efficacy Scale along with questions providing students' demographic information (gender, year of study, department, etc.) was distributed to the participants. After

receiving all of the relevant information about the study, the participants were given 25 minutes in the classroom to react to the questions.

Data analysis

The data obtained from pre-service teachers were analysed using SPSS Program Version 22.0. In order to analyse the demographic data, descriptive statistical methods of frequency and percentage were utilized. Besides, to evaluate the data according to the variables, the Shapiro-Wilk test and Kolmogrov-Smirnov test were performed, and homogeneity of variances was tested. As the distribution was not normal ($p < 0.05$), the Mann-Whitney U test and Kruskal-Wallis test were used. Moreover, the values were expressed as median and semi-interquartile range ($75\%-25\%/2$) along with mean and standard deviation. Mean and median values were compared; however, it was confirmed that there were no huge differences between these two values. As a result of the analysis, it was concluded that there were no outliers. On the other hand, any missing data were not found in this study. Eta-squared values were calculated to find the effect size of a statistically significant difference. Cohen's (1988) effect size reference values (≥ 0.5 : strong, ≥ 0.3 : middle level and $\geq .01$ weak) were taken into consideration for the interpretation of effect size.

Results

Findings are presented in the tables below and show whether the sub-dimension scores of the teachers that took part in the sample group differed significantly from the defined variables.

Table 2
Views of pre-service teachers on their multicultural experience, attitude and self-efficacy

	N	\bar{x}	Sd	Median	Semi Interquartile Range
Experience	588	12.44	0.132	12.00	(15.00-10.00)/2
Attitude	588	13.44	0.105	14.00	(16.00-12.00)/2
Self-efficacy	588	51.04	0.284	52.00	(57.00-47.00)/2

Table 2 provides the general views of pre-service teachers on their multicultural experiences, attitudes, and self- efficacy. In this respect, it was found that the multicultural experiences' mean score (12.44) and median (12.00) of pre-service teachers was moderate, while the mean score (13.44) and median (14.00) of their attitudes were moderate-high (9-13). In addition, their multicultural self-efficacy mean score (51.04) and median (52.00) were found to be moderate (44-53). It was understood that pre-service teachers' multicultural efficacy levels were neither high nor low.

Table 3

The results concerning the differences in multicultural experience, attitude and self-efficacy scores based on the variable of gender

	Gender	N	\bar{x}	U	p	r
Experience	Female	423	291.13			
	Male	165	303.14	33472.50	0.440	
Attitude	Female	423	303.76			
	Male	165	270.75	30978.50	0.031*	0.08
Self- efficacy	Female	423	311.33			
	Male	165	251.35	27778.00	0.000*	0.15
	Total	588				

*p < 0.05

The results show that there is a statistically significant effect of gender on pre-service teachers' multicultural attitudes ($U=30978.50$; $p=0.03 < 0.05$) and self-efficacy ($U=27778.00$; $p=0.00 < 0.05$). It is revealed that female pre-service teachers have higher scores than male ones which means that the former have more positive multicultural attitudes and self-efficacy than the latter ones. The hypothesis which stated that "there is no statistically significant difference between pre-service teachers' multicultural efficacy levels scores in terms of gender" has been rejected. However, according to eta-squared values, gender has a weak effect on dependent variables ($r=0.08$; $r=0.15$). On the other hand, although male pre-service teachers achieved a higher multicultural experience score than the female ones, there was no statistically significant difference in gender in the participants' multicultural experience ($U=33472.50$; $p=0.44 > 0.05$).

Table 4

The results concerning the differences in multicultural experience, attitude and self-efficacy scores based on the variable of year of study

	Year of study	N	\bar{x}	U	p	r
Experience	1 st year	287	274.84			
	4 th year	301	313.24	37552.50	0.006*	0.11
Attitude	1 st year	287	285.60			
	4 th year	301	302.98	40640.00	0.207	
Self- efficacy	1 st year	287	293.89			
	4 th year	301	295.08	43019.50	0.933	
	Total	588				

*p < 0.05

The results in Table 4 confirm that the pre-service teachers in 4th year of study have more multicultural experience than the ones in 1st year of study. Furthermore, it is revealed that there is a statistically significant difference in year of study on multicultural

experience ($U= 37552.50, p= 0.00 < 0.05$). Eta-squared value shows that year of study has a weak effect on multicultural experience ($r= 0.11$). However, first-year pre-service teachers had higher attitudes and self-efficacy toward multiculturalism than fourth-year pre-service teachers, and there was no significant difference in year of study in terms of multicultural attitudes and self-efficacy of the participants ($U= 40640.00, p = 0.20 > 0.05; U=43019.50 p = 0.93 > 0.05$). We failed to reject the hypothesis that “there is no statistically significant difference between pre-service teachers’ multicultural efficacy levels scores in terms of year of study”.

Table 5
The results regarding the differences in multicultural experience, attitude and self-efficacy scores based on the variable of department

Department	Experience				Attitude			Self-efficacy		
	N	\bar{x}	χ^2	p	\bar{x}	χ^2	p	\bar{x}	χ^2	p
English Language	61	266.44	10.005	0.265	241.82	15.263	0.054	240.95	12.396	0.134
Art	24	249.58			294.27			266.33		
Math	72	313.09			340.22			269.49		
Social Science	71	271.61			293.21			307.87		
Science	54	298.62			284.78			307.58		
Turkish Language	95	290.71			280.51			295.41		
Psychological Counselling	52	294.05			332.68			319.47		
Primary Education	87	332.49			299.66			321.06		
Pre-school Education	72	293.57			286.70			299.93		

The participants in this study are pre-service teachers attending the following teacher education programs: English Language Teaching, Art, Math, Social Science, Science, Turkish Language, Psychological Counselling and Guidance, Primary Education and Pre-school Education. When mean scores in Table 5 are examined, it can be stated that the ones from the Primary Education department had the highest multicultural experience and self-efficacy scores, while the ones attending the math program had the most positive attitude toward multiculturalism. On the other hand, no significant difference was found between the department at which they study and their multicultural experience, attitude and self-efficacy levels ($X^2=10.005, p= 0.26 > 0.05; X^2=15.263, p= 0.05 \geq 0.05; X^2= 12.396, p= 0.13 > 0.05$). The hypothesis that “there is a statistically significant difference between pre-service teachers’ multicultural efficacy levels scores in terms of department” has been rejected.

Table 6

The results regarding the differences in multicultural experience, attitude and self-efficacy scores based on the variable of place of residence

Place of Residence	Experience					Attitude			Self-efficacy		
	N	\bar{x}	χ^2	p	n^2	\bar{x}	χ^2	p	\bar{x}	χ^2	p
Village	70	236.31	13.720	0.008*	0.02	272.47	6.551	0.162	268.81	2.677	0.613
Town	18	291.47				342.33			265.47		
District	108	293.28				303.46			305.13		
City Center	290	295.47				303.19			297.54		
Metropolis	102	333.50				266.99			297.36		

*p < 0.05

The Kruskal-Wallis-H test results shown in Table 6 confirm that a statistically significant difference has been observed between the scores relating to the multicultural experience in favor of pre-service teachers living in metropolises ($X^2=13.720$, $p = 0.00 < 0.05$), but this variable has a weak effect on multicultural experience ($r= 0.02$). In other words, the participants living in metropolises achieved higher scores for multicultural experience in comparison to those who do not live there. The hypothesis that “there is a statistically significant difference between pre-service teachers’ multicultural efficacy levels scores in terms of place of residence” has been confirmed.

On the other hand, no statistically significant difference was found between the scores of multicultural attitudes and self-efficacy and the place of residence ($X^2= 6.551$, $p= 0.16 > 0.05$; $X^2= 2.677$, $p= 0.61 > 0.05$). Thus, it is clear that the place of residence has no significant effect on pre-service teachers’ attitudes and self-efficacy towards multiculturalism.

Table 7

The results regarding the differences in multicultural experience, attitude and self-efficacy scores based on the variable of pre-school education status

	Pre-school education	N	\bar{x}	U	p	r
Experience	Yes	216	325.40			
	No	372	276.56	33502.50	0.001*	0.13
Attitude	Yes	216	293.35			
	No	372	295.17	39928.50	0.899	
Self- efficacy	Yes	216	301.19			
	No	372	290.61	38730.00	0.466	
	Total	588				

*p < 0.05

A statistically significant difference was found between the scores of multicultural

experiences in favor of pre-service teachers who attended pre-school education in comparison to the ones who did not ($U=33502.50, p= 0.00 < 0.05$). We failed to reject the hypothesis that “there is a statistically significant difference between pre-service teachers’ multicultural efficacy levels scores in terms of their pre-school education status.” According to Eta-squared value, it is inferred that taking pre-school education has a weak effect ($r= 0.13$). On the other hand, there was no statistically significant difference between multicultural attitude and self-efficacy ($U= 39928.50, p= 0.89 > 0.05$; $U=38730.00, p= 0.46 > 0.05$). In other words, having a pre-school education has no effect on pre-service teachers’ attitudes and self-efficacy towards multiculturalism.

Table 8
 The results concerning the differences in multicultural experience, attitudes and self-efficacy scores based on the variable of having been abroad

	Having been abroad	N	\bar{x}	U	p	r
Experience	Yes	46	347.53	10026.50	0.027*	0.09
	No	542	290.00			
Attitudes	Yes	46	224.62	9251.50	0.003*	0.12
	No	542	300.43			
Self- efficacy	Yes	46	276.08	11618.50	0.443	
	No	542	296.06			
	Total	588				

*p < .05

The results of MWU tests shown in Table 8 confirm that a statistically significant difference exists between the scores for multicultural experience in favor of pre-service teachers who have been abroad ($U= 10026.50, p= 0.02 < 0.05$), but it has a weak effect on the dependent variables ($r= 0.09; r= 0.12$). It can be inferred that pre-service teachers who have been abroad before achieve a higher score for multicultural experience than the ones who have never been abroad. However, it is revealed that a significant difference was found between the scores for attitudes towards multiculturalism in favor of pre-service teachers who have not been abroad before ($U=9251.50, p= 0.00 < 0.05$). In other words, the pre-service teachers who have been abroad tend to have a lower multicultural attitude than the ones who have not. We failed to reject the hypothesis that “there is statistically significant difference between pre-service teachers’ multicultural efficacy levels scores in terms of having been abroad”. In addition, it is understood that having been abroad before has no effect on pre-service teachers’ multicultural self-efficacy, therefore, no statistically significant difference was found between having been abroad and multicultural self-efficacy ($U= 11618.50, p= 0.44 > 0.05$).

Table 9

The results regarding the differences in multicultural experience, attitude and self-efficacy scores based on the variable of having a foreign friend

		Having a foreign friend	N	\bar{x}	U	P	r
Experience	Yes		299	318.19			
	No		289	269.99	36121.50	.001*	0.14
Attitude	Yes		299	286.60			
	No		289	302.67	40843.00	.243	
Self- efficacy	Yes		299	295.32			
	No		289	293.65	42959.00	.905	
Total			588				

*p < 0.05

Table 9 shows that a statistically significant difference was found between the scores for multicultural experience in favour of pre-service teachers who have a foreign friend ($U=36121.50$, $p=0.00 < 0.05$). The Eta-squared value shows that having a foreign friend has a weak effect on multicultural experience ($r=0.14$). The hypothesis that “there is statistically significant difference between pre-service teachers’ multicultural efficacy level scores in terms of having a foreign friend” has been confirmed. It can be inferred that the pre-service teachers who have a foreign friend have more multicultural experience in comparison to the ones who do not have such friends. A person who has a foreign friend can find a chance to recognize differences in terms of culture, race, religion, languages, etc. Thus, these persons should have more experience in multiculturalism. The finding of this study confirms this truth. On the other hand, no significant difference was found between the participants’ multicultural attitudes and self-efficacy and having a foreign friend ($U=40843.00$, $p=0.24 > 0.05$; $U=42959.00$, $p=0.90 > 0.05$).

Table 10

The points of view of pre-service teachers regarding multicultural education

Items	Frequency	Percentage
A. If every individual learned to accept and work with every other person, then there would be no intercultural problems.	170	28.90
B. If all groups could be helped to contribute to the general good and not seek special recognition, we could create a unified Turkey.	184	31.30
C. All cultural groups are entitled to maintain their own identity.	125	21.30
D. All cultural groups should be recognized for their strengths and contributions.	37	6.30
E. Some groups need to be helped to achieve equal treatment before we can reach the goals of a democratic society.	72	12.20
Total	588	100.00

Table 10 shows that the points of view of pre-service teachers regarding multicultural education center upon item 'B' (31.30 %). According to the categorization carried out by the author of the original scale, this corresponds to *assimilation*. In other words, most of the participants agree that any group should not seek privilege; all of them should work for the common good. In addition, they should aim to create unity in the country. The next perception of the participants is *tolerance* (28.90 %). This group thinks that every individual should learn to live together in harmony. This will solve intercultural problems. As many as 21.30 % of the participants maintain that all cultural groups in a country have the right to lay claim to maintain their identity, which means *pluralism*. Even though 12.20 % of the pre-service teachers agree with the opinion 'E' which means *defense*, 6.30 % of them express a *multicultural point of view* by thinking all cultural groups should be appreciated for their strengths and contributions. The findings confirm that few pre-service teachers have multicultural points of view, in that most of them perceive multicultural education as *assimilation*.

Discussion

Developments and changes in the world make it necessary to review many elements of life. Undoubtedly, the most important of these elements is education. The fact that the education system keeps up with the modern era and reflects innovations and developments, largely depends on the presence of teachers dealing with various standards and competences. In this context, CHE (2018) updated teacher training undergraduate programs in line with the changing social structure and needs. As a result of the previous regulations made by the Ministry of National Education (MoNE) and CHE regarding teaching, the general competences of the teaching profession were redefined (MoNE, 2017). CHE (2018) underlined that the teacher has great responsibility in dealing with the humanitarian, cultural, and ethical crises that the world and this country are facing, and emphasized that pre-service teachers who will be moral, self-sacrificing, and role models should be trained in addition to pedagogy and field knowledge. Prospective teachers should be able to learn about different cultures and build friendships with individuals with different cultural backgrounds on their own (Karuppiah & Berthelsen, 2011). Moreover, teacher preparation programs are expected to embed concepts related to cultural diversity into all aspects of course content (Acar Çiftçi, 2019; Chiu et al., 2017). It has been clearly stated in the CHE Teacher Training Undergraduate Programs that the pre-service teachers who will graduate from the programs should graduate as technology literate and as teachers-researchers, recognizing universal, national, and local/regional cultures, and being role models in terms of cultural, ethical, and moral values (CHE, 2018). In other words, teacher candidates are expected to graduate as individuals who know different cultures, are sensitive to and respectful of other people's differences, and can educate their students in this direction. It is clear that today's teachers are expected to have multicultural thinking ability.

This study concludes that the multicultural efficacy level of pre-service teachers is moderate. Accordingly, their multicultural experience and self-efficacy levels are moderate, and their attitude towards multiculturalism is moderate-high. It can be inferred that the majority of the participants have positive multicultural attitudes. The result of the research carried out by Nadelson et al. (2012) supports the findings of this study. In addition, Güngör, Buyruk, and Özdemir (2018), Siwatu, Polydore, and Starker (2009), Çelik (2019), Bakır (2020), Karadağ and Özden (2020) investigated the multicultural efficacy level of pre-service teachers in their research. However, they reached the conclusion that the participants had more positive attitudes towards multiculturalism.

The current study confirms that female participants have more positive attitudes and higher multicultural self-efficacy than the male ones. Similar research carried out by Aktoprak, Yiğit, and Güneyli (2018), Damgacı and Aydın (2013), Ford and Quinn (2010), Kumbong and Piang (2020) found that female participants had more positive multicultural attitudes than the male ones. In contrast, Polat and Barka (2012), Munroe and Pearson (2006) indicated that gender had no effect on multicultural attitudes. This study is carried out with pre-service teachers from English Language Teaching, Art, Math, Social Science, Science, Turkish Language, Psychological Counselling and Guidance, Primary Education, and Preschool Education teacher education programs. However, it concludes that the department where they study has no effect on their multicultural experience, attitude, and self-efficacy. However, Cherg and Davis (2019) found that the pre-service teachers from the Math, Science, and Social Studies departments have more positive attitudes towards multiculturalism.

In recent years, this country has been rapidly receiving immigrants for both economic and political reasons, exhibiting a multicultural society structure (Fer, 2020). The number of refugee students in educational settings is increasing day by day. The schools have many such students, especially from Syria and Iraq. So, our pre-service students can find a chance to spend time with and be friends with students from different cultures during their educational life. It is possible to say that the more education years students have, the more they experience multicultural settings. The findings of the current study confirm that the 4th year students have more multicultural experience than the 1st year students. Because 4th year students have more education years than those in 1st year, they have more multicultural experience, and they can find more opportunities to meet people from different cultural characteristics. This finding is supported by the results of the study performed by Karadağ and Özden (2020).

In the modern world, linguistic and ethno-cultural diversity emerge as an inevitable result of urbanization in all large cities, especially megacities and metropolises, together with globalization (Şakar, 2019). The significant increase in the number of languages and ethnic diversity in cities, as well as the constant contact between people from different ethnic, cultural, and religious groups, constitute the multilingual and multicultural cities of the 21st century (Mo et al., 2021). On the other hand, when multilingual and

multicultural cities are examined, it is seen that socioeconomic factors and, accordingly, migration to these cities are quite effective. As a result of migration, globalization, and modernisation, individuals adapt quickly to different languages, cultures, and lifestyles (Norman & Donnelly, 2018). It can be stated that ethnic diversity is concentrated in multilingual and multicultural cities. Furthermore, the current study has shown that pre-service teachers living in metropolises have more multicultural experience than those living in other areas. Because metropolises are rich in terms of culture, ethnic, religious groups, it is an expected result that the people living there can find more opportunities to experience multiculturalism.

Karuppiah and Berthelsen (2011) stated that the beliefs of multiculturalism can be incorporated into early childhood education. The early years are a time when young children are interiorizing knowledge about the moral values and ethical standards of their society (Nganga, 2020). According to Robles de Melendez and Ostertag (1997), children's attitudes toward their own and other cultural groups begin to form in their early years. Accordingly, pre-school education has vital importance in providing multicultural education and its setting for children. The children who receive pre-school education are both educated to respect differences in society and have a chance to spend time with children from different cultures. The results presented in this study lead us to conclude that pre-service teachers with pre-school education have more multicultural experience in comparison to the others. It is an inferable result that pre-school education provided them with an opportunity to experience cultural, ethical, and moral differences from a very early age.

Having been abroad before and having a foreign friend open new doors for individuals to recognize different cultural characteristics, ethical values, and religious features (Yang, Zhang, & Sheldon, 2018; Rüzgar, 2020). People who go abroad can find an opportunity to become acquainted with divergent cultures and to participate in a pluralistic society. These individuals are probably more ready to reject all forms of discrimination in schools and in society and to support pluralism (Sidler et al., 2021), because they learned multiculturalism while living or spending time with people of other cultures. Therefore, this study reached the conclusion that pre-service teachers who have been abroad and have a foreign friend have more multicultural experience in comparison to those who do not. On the other hand, it is surprising that pre-service teachers who have never been abroad have more positive multicultural attitudes than their counterparts. At that point, it is possible to comment that some differentiation and conflicts such as injustice, discrimination, exclusion, and cultural disapproval they experienced abroad (Safdar et al., 2021) may have been responsible for a decrease in their multicultural attitudes.

The current study concludes that the point of view of the majority of pre-service teachers on multicultural education can be interpreted as *assimilation*. They defend the view that a group should not seek privilege; each individual should work for the common good, and, moreover, they should aim to create unity in the country. The

next majority group of participants perceived multicultural education as *tolerance*. They believe that in order to eliminate intercultural problems, individuals should learn to live together. Some of them hold that all cultural groups in a country have the right to maintaining their identity, which corresponds with *pluralism*. Only a few pre-service teachers have a *multicultural point of view* by thinking that all cultural groups should be appreciated for their strengths and contributions. It can be inferred that the participants' perceptions of multicultural education and their multicultural efficacy level are not at the expected level. Similarly, Halpern and Aydın (2020) showed insufficient multicultural education competence level of pre-service teachers in their research. Thus, it is understood that pre-service teachers still need further training in multicultural education because of their limited multicultural efficacy skills.

In brief, beliefs regarding multicultural education affect relationships in schools, from curriculum to instructional strategies, from teacher to students and parents, influencing even the way the school shapes the nature of education and training. Multicultural education accepts critical pedagogy as its basic philosophy and focuses on thinking and action as the basis of social change. Multicultural education develops democratic principles of social justice. Therefore, as a requirement of multicultural education, it is necessary to provide equal opportunities in education regardless of language, religion, gender, race, ethnicity, social class, or cultural background (Aydın, 2013). In order to provide multicultural education, pre-service teachers should be trained to respect cultural differences, organize the classroom setting according to differences, and are role models in terms of ethic, moral, and cultural values.

Conclusion and implications

This study found that pre-service teachers' multicultural efficacy does not meet the modern era and stakeholders' expectations of the 21st century teacher model. However, 21st century teachers are people who are sensitive to differences, who can create a rich classroom environment, and who can make meaningful connections between educational abstractions and the real-life experiences of ethnically and culturally different students. In other words, 21st century educators are expected to be global educators, to facilitate and inspire student learning and creativity so that all students achieve in a global society, respect cultural, ethical, moral differences and values, and also organize the classroom environment taking these differences into consideration (Whitaker & Valtierra, 2018).

As a result of this research, it has been understood that living in a metropolis, taking pre-school education, having been abroad, and having a foreign friend enable individuals to have a more multicultural experience. It is known that individuals are affected by the traditions, customs, attitudes, and expectations of the society they live in and the people with whom they spend time, so, they develop behaviours, thoughts, and attitudes in this direction. Therefore, considering the differences in cultural diversity in the preparation of learning and teaching environments emerges as an important

principle (Başarır, Sarı, & Çetin, 2014). It is thought that incorporating students with different characteristics, knowledge, and experience into the lessons as a whole and constantly developing entity will strengthen the learning process.

Based on the results obtained throughout this research, various suggestions can be presented. Some of them are as follows: Pre- service teachers should be trained and given more knowledge and information about multiculturalism and multicultural education. The more the pre-service teacher is informed about this item, the more students can benefit and the more the expectations o the age are met. Stakeholders in education should provide in-service training for pre-service teachers in order to sensitize them to multiculturalism and multicultural education. In this study, data were collected by means of a scale, but further studies should be carried out with experimental or control groups, applying pre-test and post-test or collecting quantitative data by means of an interview form. This study was carried out with pre-service teachers studying at a public university in eastern Turkey. But similar studies should be conducted with pre-service teachers from different universities in different regions of Turkey. Moreover, similar studies should be carried out with teachers working at schools so that the level of multicultural efficacy of working teachers can be revealed.

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Razmišljaju li budući učitelji kao obrazovatelji 21. stoljeća multikulturno?

Sažetak

Multikulturno obrazovanje je skladen suživot različitih rasa, skupina različitih etničkih pripadnosti, društvenih klasa, religija, jezika, spola i kulturnih obilježja u obrazovnom okružju. Multikulturno obrazovanje moguće je s učiteljima koji su osjetljivi, svjesni postojanja različitih kultura, koji poštuju razlike i nemaju predrasuda. Cilj je ovoga istraživanja istražiti razinu multikulturne učinkovitosti budućih učitelja. Alat za prikupljanje podataka, „Multikulturna ljestvica učinkovitosti” primijenjen je na 588 budućih učitelja koji su studirali na Učiteljskom fakultetu na javnom sveučilištu u akademskoj godini 2021./2022. Istražena su tri ključna aspekta njihove razine multikulturne učinkovitosti: iskustvo, stav i samoučinkovitost. Utvrđeno je da je ukupna razina multikulturne učinkovitosti umjerena. Istraživanje je pokazalo da budući učitelji koji žive u metropolama, imaju predškolsko obrazovanje, bili su u inozemstvu i imaju prijatelja iz strane zemlje imaju više multikulturnoga iskustva. Cilj istraživanja je pridonijeti prikazivanju razine multikulturne učinkovitosti budućih učitelja. Provedeno istraživanje ima pedagoške implikacije za buduće učitelje da se educiraju i dobiju više znanja o multikulturnom obrazovanju kako bi mogli ispuniti očekivanja današnjega doba.

Ključne riječi: budući učitelji; iskustvo; multikulturno obrazovanje; samoučinkovitost; stav.

Uvod

Zbog razvoja događaja u svijetu, postale su nužne društvene, kulturne, ekonomske i političke promjene. Obrazovanje je, nesumnjivo, jedno od područja najviše pogođeno tim promjenama. Poboljšane su strategije obrazovnih ustanova i promijenjene su kompetencije koje se očekuju od učenika. Jedan od najvažnijih čimbenika koji će ta poboljšanja provesti u djelo u području obrazovanja su učitelji. Kurikul bi trebao biti pripremljen u skladu sa stvarnim stanjem zemlje u kojoj će se provoditi, s karakteristikama njezinih stanovnika, željama i potrebama društva i pojedinaca te kratkoročnim i dugoročnim ciljevima za budućnost. Međutim, čak i ako neki program ispunjava zahtjeve za sve ove značajke, njegova implementacija neće uspjeti ako je ne provedu kompetentne osobe u prikladnim okolnostima (Tuncer i Yılmaz, 2020).

S druge strane, sposobnost učenja, razina pismenosti te kulturna i jezična struktura učenika također značajno utječu na proces učenja. Stoga, ako učitelj nema svijest i znanje o individualnim osobitostima učenika, proces učenja bit će otežan. U skladu s tim, rezultati istraživanja kojima se određuju najvažniji čimbenici koji utječu na uspjeh nastave usredotočeni su na kvalifikacije i kompetencije učitelja (Gözütok, Akgün i Karacaoğlu, 2005). Karakteristike društva 21. stoljeća razlikuju se u smislu kulture, razumijevanja i sve globaliziranije životne filozofije (Teo, 2019). U skladu s tim, predlažu se razni kriteriji i kompetencije kako bi se učitelji prilagodili današnjem dobu te je prema tome načinjen profil učitelja 21. stoljeća.

U 21. stoljeću, koje se naziva informacijskim dobom, do izražaja dolaze vrijednosti i problemi poput povećanja kulturne i jezične raznolikosti, međunarodnoga dijaloga, brzoga pristupa informacijama, društveno-ekonomske nejednakosti i nemogućnosti velikoga broja ljudi da iskoriste svoja demokratska prava. Čimbenici kao što su ukidanje osobnih, društvenih i geografskih granica u 21. stoljeću, suvremena shvaćanja i nužnost njihove primjene doveli su do pojave višedimenzionalnoga i multikulturnoga poimanja građanstva (Sleeter, 2018). Obrazovanje ima ključnu ulogu u pružanju pomoći djeci i mladima kako bi se mogli nositi s tim problemima (Nieto, 2000). Činjenica je da je Vijeće visokoga obrazovanja (Council of Higher Education, CHE dalje u tekstu) (2018.) naglasilo da je moguće riješiti se humanitarnih, kulturnih i moralnih kriza i problema s kojima su države trenutačno suočene, uz pomoć učitelja i nastavnika koji bi bili uzori svojim učenicima. Tada je istaknuto da bi suvremeni učitelji trebali biti pojedinci koji cijene svjetske, nacionalne i lokalne/regionalne kulture i koji su svojim radom i iskustvom zaslužili da postanu istraživači koji su uzori u smislu kulturnih, etičkih i moralnih načela. Budući učitelji postaju sve osjetljiviji prema potrebi osobnoga osnaživanja multikulturnih kompetencija potrebnih za razvoj razredne i školske kulture u interakciji s djecom jer su multikulturni sadržaji naglašeni u programima obrazovanja učitelja (Mlinarević i Zec, 2020). Ova situacija ne samo da je zahtijevala ažuriranje obrazovnih programa, već je dodala i novu nastavničku kompetenciju. Još jedna kvaliteta koju učitelj 21. stoljeća treba imati jest osjetljivost, svjesnost o postojanju različitih kultura, poštivanje razlika i moraju biti bez predrasuda.

Dok se kultura definira proizvodima nastalima kao rezultat interakcija ljudi s okolinom te jednih s drugima, Yıldırım i Tezci (2020) opisali su je kao osobine koje se prenose socijalizacijom s jedne generacije na drugu te utječu na sve faze života osobe, od rođenja do smrti. Multikulturnost se, s druge strane, definira kao skladan suživot različitih rasa, skupina različitih etničkih pripadnosti, društvenih klasa, religija, jezika, spola i različiti kulturnih obilježja (Banks, 2008). Razumijevanje multikulturnosti, izražavanje političke strukture koja drži različitosti na okupu i jača veze (Parekh, 2002), razumijevanje je koje prihvaća važnost razlika, raznolikosti i jedinstva, a sukladno je duhu 21. stoljeća. U vremenu u kojem živimo kao jedan od preduvjeta za navedeno jest ukлонjanje zemljopisne granice između zemalja. Primjer ove situacije može se vidjeti u imigraciji obitelji iz ekonomskih ili političkih razloga. Kao posljedica takve situacije, moguća je koegzistencija ljudi različitih rasa, vjera i jezika. Stoga se

od pojedinaca koji žive u suvremenim društvima očekuje interakcija s pojedincima različitoga etničkog i kulturnog podrijetla i stjecanje pozitivnoga stajališta prema razlikama tijekom tih interakcija (Efe i Söylemez, 2018). Iz toga je razloga, u razvijenim zemljama razumijevanje multikulturnoga obrazovanja važno u rješavanju problema povezanih s obrazovanjem. Obrazovne vlasti, kao i svi sudionici obrazovnoga procesa, često predvode zagovaranje jednakih prava i mogućnosti za sve pripadnike društva s obzirom na činjenicu da društvo postaje sve više multikulturno (Sablić, Migles i Rajić, 2021). Razumijevanje multikulturnoga obrazovanja, koje je nastalo kao rezultat globalizacije i nedavno postalo vrlo popularno, razumijevanje je koje se očekuje od učitelja današnjega doba. Zbog zahtjeva koje pred njih stavljaju suvremene životne okolnosti, od učitelja se trenutačno očekuje da u poučavanju učenika primjenjuju kompetencije sukladne potrebama pojedinca u multikulturnom globalnom društvu. Sadržaji multikulturnoga obrazovanja moraju se poučavati u ranim godinama obrazovanja i pojačati u kasnijim fazama kako bi bilo učinkovito. Budući da se dječja percepcija vlastite i drugih kultura formira u mladoj dobi, čak bi i težište predškolskoga kurikula trebalo biti na toleranciji i međukulturnom razumijevanju (Karupiah i Berthelsen, 2011). Stoga učitelji prvo moraju steći multikulturne i univerzalne vrijednosti kako bi odgojili učenike kao pojedince koji mogu držati korak s multikulturnim društvima, poštivati razlike, razvijati multikulturno društvo i multikulturno obrazovanje te kulturni, globalni i nacionalni identitet (Devereaux i sur., 2010; Jensen i sur., 2018). Osim toga, Herring i White (199.), Gay (2000) i Bennett (2001) definiraju multikulturne učitelje kao učitelje koji izbjegavaju diskriminaciju na temelju kulturnih i etničkih obilježja u obrazovnim okružjima, razlike vide kao bogatstvo te ih uključuju u okružje učionice i povezuju različite kulture na zajedničkoj platformi.

Kratka analiza literature pokazuje da se posljednjih godina povećao broj istraživanja usmjerenih na otkrivanje razine multikulturne učinkovitosti budućih učitelja, zaposlenih učitelja i sveučilišnih predavača. Istraživanja koja su proveli Huang, Cheng i Yang (2017); Aktoprak, Yiğit i Güneşli (2017); (2020); Yıldırım i Tezci (2020) pokazuju da su učitelji tolerantni prema kulturnim razlikama. Međutim, Young i Sawyer (2018) otkrili su da učitelji u potpunosti ne odobravaju preporučene multikulturne nastavne postupke. Osim toga, iako su istraživanja koja su proveli Siwatu, Polydore i Starker (2009); (2012); Arsal (2019); Çelik (2019); Bakır (2020), Karadağ i Özden (2020) pokazala da se buduću učitelji osposobljavaju za pluralističko razmišljanje i doprinose njegovu poučavanju u multikulturnim okružjima, Kaya (2014) i Roh (2015) došli su do zaključka da učitelji nisu opremljeni vještinama važnim u 21. stoljeću koje utiru put stjecanju kulturne svijesti. Osim toga, Polat (2012) je ispitao stavove školskih ravnatelja prema multikulturalizmu i zaključio da su ravnatelji upućeniji u sastavnice multikulturnosti, kao što su religija, jezik, ideologija, kulturne razlike, društveni status te fizičke, emocionalne i mentalne iznimke. Nadalje, Başbay, Kağnıcı i Sarsar (2013) otkrili su da su se percepcije multikulturnih kompetencija fakultetskih nastavnika znatno razlikovale te da su predavači s međunarodnim iskustvom imali višu razinu multikulturne učinkovitosti od ostalih.

S obzirom na pregled literature, jasno je da bi učitelji 21. stoljeća trebali biti pojedinci koji prihvaćaju razlike, koji mogu stvoriti bogato razredno okruženje i uspostaviti smislene veze između apstraktnih obrazovnih ideja i stvarnih iskustava etnički i kulturno različitih učenika. Stoga se pojavio zahtjev da se istraži imaju li kandidati za nastavnike multikulturalni pristup obrazovanju ili ne, kao što je jasno navedeno u preddiplomskim programima za obrazovanje učitelja CHE-a. U tom smislu, cilj je ovoga istraživanja odrediti razinu multikulturalne učinkovitosti budućih učitelja, a time i prikladnost za profil učitelja koji se danas očekuje. S aspekta definiranoga problema i cilja istraživanja postavljena su sljedeća istraživačka pitanja:

1. Koja je razina multikulturalne učinkovitosti budućih učitelja?
2. Postoji li statistički značajna razlika u rezultatima za razinu multikulturalne učinkovitosti budućih učitelja s obzirom na spol?
3. Postoji li statistički značajna razlika u rezultatima za razinu multikulturalne učinkovitosti budućih učitelja s obzirom na razred koji poučavaju?
4. Postoji li statistički značajna razlika u rezultatima za razinu multikulturalne učinkovitosti budućih učitelja s obzirom na odjel na kojem studiraju?
5. Postoji li statistički značajna razlika u rezultatima za razinu multikulturalne učinkovitosti budućih učitelja s obzirom na mjesto stanovanja?
6. Postoji li statistički značajna razlika u rezultatima za razinu multikulturalne učinkovitosti budućih učitelja s obzirom na to jesu li pohađali predškolske odgojno-obrazovne ustanove?
7. Postoji li statistički značajna razlika u rezultatima za razinu multikulturalne učinkovitosti budućih učitelja s obzirom na boravak u inozemstvu?
8. Postoji li statistički značajna razlika u rezultatima za razinu multikulturalne učinkovitosti budućih učitelja ako imaju inozemnoga prijatelja?
9. Koja su stajališta budućih učitelja u vezi s multikulturalnim obrazovanjem?

Postavljene su sljedeće hipoteze:

Prva hipoteza: Ne postoji statistički značajna razlika u rezultatima za razinu multikulturalne učinkovitosti budućih učitelja s obzirom na spol.

Druga hipoteza: Ne postoji statistički značajna razlika u rezultatima za razinu multikulturalne učinkovitosti budućih učitelja s obzirom na razred koji poučavaju.

Treća hipoteza: Postoji statistički značajna razlika u rezultatima za razinu multikulturalne učinkovitosti budućih učitelja s obzirom na odjel na kojem studiraju.

Četvrta hipoteza: Postoji statistički značajna razlika u rezultatima za razinu multikulturalne učinkovitosti budućih učitelja s obzirom na mjesto stanovanja.

Peta hipoteza: Postoji statistički značajna razlika u rezultatima za razinu multikulturalne učinkovitosti budućih učitelja s obzirom na to jesu li pohađali predškolske odgojno-obrazovne ustanove.

Šesta hipoteza: Postoji statistički značajna razlika u rezultatima za razinu multikulturalne učinkovitosti budućih učitelja s obzirom na boravak u inozemstvu.

Sedma hipoteza: Postoji statistički značajna razlika u rezultatima za razinu multikulturalne učinkovitosti budućih učitelja ako imaju inozemnoga prijatelja.

Metodologija Svrha istraživanja

Ovo istraživanje ispituje razinu multikulturalne učinkovitosti budućih učitelja i koristi se deskriptivnom metodom istraživanja, koja je kvantitativna metoda istraživanja te omogućuje proučavanje na većem uzorku i usporedbu s drugim istraživanjima da bi se prikupilo dovoljno informacija za razumijevanje postojećih okolnosti.

Sudionici

Ukupno 588 budućih učitelja koji studiraju na Učiteljskom fakultetu na javnom sveučilištu u istočnoj Turskoj bilo je uključeno u istraživanje koje je provedeno u akademskoj godini 2021./2022. Uzorak je bio ograničen na buduće učitelje u prvom i četvrtom razredu iz programa obrazovanja učitelja za engleski jezik, likovni odgoj, matematiku, prirodoslovlje, turski jezik, psihološko savjetovanje i usmjeravanje, predškolski odgoj i obrazovanje, društvene predmete i razrednu nastavu. Budući da nije bilo budućih učitelja učenika 1. razreda programa obrazovanja učitelja informacijskih tehnologija, oni nisu uključeni u ovo istraživanje. Svi su sudionici u istraživanju dobrovoljno sudjelovali.

U skladu s tim, 71,90 % sudionika bile su žene, a 28,10 % muškarci. Istraživanje, u koje su bile uključene 423 ženskih i 165 muških ispitanika, provedeno je kvantitativno u skladu s metodologijom istraživanja. Uzorak se sastojao od studenata budućih učitelja 1. i 4. razreda. Njihovi demografski podatci prikazani su u tablici 1.

Tablica 1.

Instrument

Ljestvica multikulturalne učinkovitosti koju su razvili Guyton i Wesche (2005), a Akcaoğlu i Arsal prilagodili za turski jezik (2018) korištena je kao alat za prikupljanje podataka. Ljestvica ima 3 dimenzije. To su iskustvo, stav i samoučinkovitost. Stavke poput *Kao dijete igrao sam se s osobama koje se razlikuju od mene*, *Kao tinejdžer išao sam u školu s raznolikim učenicima* pripadaju dimenziji *iskustva*. Stavke poput *Učitelji bi trebali prilagoditi nastavne planove kako bi odražavali različite kulture zastupljene u učionici*, *Učitelji bi trebali učenicima omogućiti da podijele svoje kulturne razlike u hrani, odijevanju, obiteljskom životu i uvjerenjima* pripadaju dimenziji *stava*. Stavke poput *Mogu pomoći učenicima da ispitaju vlastite predrasude*, *Mogu razviti materijale prikladne za multikulturalnu učionicu* pripadaju dimenziji *samoučinkovitosti*. Prvi dio sastoji se od stavki za usporedbu multikulturalnih iskustava sudionika. Drugi dio sastoji se od stavki koje se odnose na stavove sudionika, a izračun tih dijelova predložili su Guyton i Wesche (2005) na sljedeći način: 0 - 8 bodova za niske, 9 - 13 bodova za umjerene i 14 - 16 bodova za visoke stavove. Treći i četvrti dio sastoje se od stavki koje se odnose na percepciju samoučinkovitosti. Izračun za ove dijelove koji su predložili Guyton i Wesche (2005) napravljen je kao 0 - 43 boda za nisku, 44 - 53 boda za umjerenu i 54 - 64 boda za visoku samoučinkovitost. Posljednja stavka ljestvice mjeri

stajališta sudionika u vezi s multikulturalnim obrazovanjem. Za ovu stavku postoji 5 mogućnosti (A, B, C, D, E). A je **tolerancija**, B je **asimilacija**, C je **pluralizam**, D je **multikulturalno stajalište**, a E je **obrana**. Cronbachov Alpha koeficijent unutarnje konzistencije za ukupnu *Multikulturalnu ljestvicu učinkovitosti* iznosio je 0,87, što je prihvaćeno kao dobra pouzdanost, a pouzdanost dimenzija iskustva je 0,70, stava 0,71 i samoučinkovitosti 0,75.

Etička razmatranja i postupak

Dopuštenje za korištenje *Multikulturalne ljestvice učinkovitosti*, koja je korištena u istraživanju u skladu s autorskim pravima, dobivena je elektroničkom korespondencijom od autora ljestvice prije početka istraživanja. Osim toga, ispitane su stavke u ljestvici kako bi se vidjelo sadrže li neke aspekte koji krše znanstvene etičke norme, ali nisu otkriveni neetički elementi. Etičko povjerenstvo Sveučilišta XXX ocijenilo je da je ovaj rad etički prihvatljiv na sastanku pod brojem 97132852-302.14.01-105544 održanom 4. studenoga 2021. Sudionici su tijekom postupka odabira sudionika i prikupljanja podataka obaviješteni da je sudjelovanje dobrovoljno te da mogu odustati u bilo kojem trenutku tijekom istraživanja. Sudionici su dobili podatke o istraživačima, instituciji, istraživanju i cilju istraživanja na informativnom obrascu koji se nalazi u prvom dijelu ljestvice. U istom obrascu za pristanak navedeno je da će se podatci prikupljeni od sudionika koristiti samo za znanstveno istraživanje i da će istraživači čuvati privatnost informacija.

Uzorak studije odabran je metodom kriterijskoga uzorkovanja koja se temelji na postupku odabira uzorka osoba, događaja, predmeta ili okolnosti koji imaju osobine relevantne za problem. U skladu s tim, u istraživanje su uključeni samo budući učitelji 1. i 4. razreda. Podatci studije prikupljeni su tijekom akademske godine 2021./2022. uz sudjelovanje studenata sa Sveučilišta Firat, Učiteljskog fakulteta. U studiju su uključeni studenti 1. i 4. razreda iz Odjela za engleski jezik, likovni odgoj, matematiku, prirodoslovlje, turski jezik, psihološko savjetovanje i usmjeravanje, predškolski odgoj i obrazovanje, društvene predmete i primarno obrazovanje. U istraživanju je sudjelovalo ukupno 595 ispitanika. Zbog toga što su sve čestice označene jednako kao i zbog neispunjavanja čestica, odgovori 7 sudionika isključeni su iz istraživanja. Slijedom toga, u istraživanje je uključeno ukupno 588 budućih učitelja koji studiraju na devet različitih programa za obrazovanje nastavnika kako bi se osigurala proporcionalna zastupljenost opće populacije i podpopulacija. Na temelju njegove veličine može se reći da je uzorak istraživanja reprezentativan. Sudionicima je podijeljena Ljestvica multikulturalne učinkovitosti zajedno s pitanjima o demografskim informacijama ispitanika (spol, razred, odjel itd.). Nakon što su dobili sve relevantne informacije o istraživanju, sudionici su dobili 25 minuta u učionici kako bi odgovorili na pitanja.

Analiza podataka

Dobiveni podatci analizirani su pomoću SPSS programa verzije 22.0. Za analizu demografskih podataka korištene su deskriptivne statističke metode kao što su učestalost

i postotak. Osim toga, za vrednovanje podataka prema varijablama primijenjeni su *Shapiro Wilk test* i *Kolmogorov Smirnov test* i testirana homogenost varijanci. Budući da distribucija nije bila normalna ($p < 0,05$), korišteni su *Mann Whitney U test* i *Kruskal Wallis test*. Osim toga, vrijednosti su izražene kao medijan i polu-interkvartilni raspon ($75\% - 25\%/2$) zajedno sa srednjom i standardnom devijacijom. Uspoređene su vrijednosti medijana i srednje vrijednosti, no potvrđeno je da između te dvije vrijednosti nema velikih razlika. Kao rezultat analize, zaključeno je da nema netipičnih vrijednosti. S druge strane, u ovoj studiji nisu pronađeni podatci koji nedostaju. Kvadrirane Eta vrijednosti izračunate su kako bi se pronašla veličina učinka statistički značajne razlike. Cohenove (1988) referentne vrijednosti veličine učinka ($\geq 0,5$: velik, $\geq 0,3$: srednji i $\geq 0,01$ mali) uzete su u obzir za tumačenje veličine učinka.

Rezultati

Rezultati su prikazani u tablicama u nastavku i pokazuju jesu li se poddimenzijski rezultati učitelja koji su sudjelovali u probnom uzorku značajno razlikovali od definiranih varijabli.

Tablica 2.

Tablica 2 prikazuje opća stajališta budućih učitelja o vlastitim multikulturalnim iskustvima, stavovima i samoučinkovitosti. S tim u vezi, utvrđeno je da su srednja vrijednost multikulturalnih iskustava (12,44) i medijan (12,00) budućih učitelja bili umjereni, dok su srednja vrijednost (13,44) i medijan (14,00) njihovih stavova bili umjereni visoki (9 - 13). Osim toga, utvrđeno je da su srednja vrijednost njihove multikulturalne samoučinkovitosti (51,04) i medijan (52,00) umjereni (44-53). Protumačilo se da razina multikulturalne učinkovitosti budućih učitelja nije ni visoka ni niska.

Tablica 3.

Rezultati pokazuju da postoji statistički značajan učinak spola na multikulturalne stavove budućih učitelja ($U = 30978,50$; $p = 0,03 < 0,05$) i njihovu samoučinkovitost ($U = 27778,00$; $p = 0,00 < 0,05$). Otkriveno je da buduće učiteljice imaju više rezultate od budućih učitelja, što znači da imaju pozitivnije multikulturalne stavove i samoučinkovitost od muških kolega. Hipoteza u kojoj je navedeno da „ne postoji statistički značajna razlika u rezultatima za razinu multikulturalne samoučinkovitosti budućih učitelja u odnosu na spol” odbačena je. Međutim, prema kvadriranim eta vrijednostima, spol ima slab utjecaj na zavisne varijable ($r = 0,08$; $r = 0,15$). S druge strane, iako su budući učitelji postigli veći rezultat za multikulturalno iskustvo od budućih učiteljica, nije bilo statistički značajne razlike u spolu u multikulturalnom iskustvu sudionika ($U = 33472,50$; $p = 0,44 > 0,05$).

Tablica 4.

Rezultati iz Tablice 4 potvrđuju da budući učitelji u 4. razredu imaju više multikulturalno iskustva od onih u 1. razredu. Nadalje, otkriveno je da postoji statistički značajna razlika u

razredima što se tiče multikulturalnoga iskustva ($U = 37552,50, p = 0,00 < 0,05$). Kvadrirana Eta vrijednost pokazuje da razred slabo utječe na multikulturalno iskustvo ($r = 0,11$). Međutim, budući učitelji u prvim razredima imali su jače stavove i samoučinkovitost prema multikulturalnosti od budućih učitelja u četvrtim razredima i nije bilo značajne razlike po razredima u smislu multikulturalnih stavova i samoučinkovitosti sudionika ($U = 40640,00, p = 0,20 > 0,05$; $U = 43019,50, p = 0,93 > 0,05$). Nismo odbacili hipotezu da „ne postoji statistički značajna razlika u rezultatima za razinu multikulturalne učinkovitosti budućih učitelja s obzirom na razred”.

Sudionici ovoga istraživanja bili su budući učitelji za programe nastave engleskog jezika, umjetnosti, matematike, društvenih znanosti, prirodoslovja, turskog jezika, psihološkoga savjetovanja i usmjeravanja, primarnoga obrazovanja i programa odgoja i obrazovanja odgojitelja u vrtiću. Kada se prouče srednje vrijednosti u Tablici 5, može se utvrditi da su one s odjela učioničke nastave dobile najviše rezultate za razinu multikulturalnoga iskustva i samoučinkovitosti, dok su one iz odjela matematike imale najpozitivniji stav prema multikulturalnosti. U međuvremenu, nije pronađena značajna razlika između odjela u kojem studiraju i njihova multikulturalnog iskustva, stava i razine samoučinkovitosti ($X^2 = 10,005, p = 0,26 > 0,05$; $X^2 = 15,263, p = 0,05 \geq 0,05$; $X^2 = 12,396, p = 0,13 > 0,05$). Hipoteza da „postoji statistički značajna razlika u rezultatima za razinu multikulturalne učinkovitosti budućih učitelja s obzirom na odjel” je odbačena.

Tablica 5.

Tablica 6.

Rezultati Kruskal Wallis-H testa prikazani u Tablici 6 potvrđuju da postoji statistički značajna razlika u rezultatima koji se odnose na multikulturalno iskustvo u korist budućih učitelja koji žive u metropolama ($X^2 = 13,720, p = 0,00 < 0,05$), ali ta varijabla slabo utječe na multikulturalno iskustvo ($r = 0,02$). Drugim riječima, sudionici koji žive u metropolama dobili su više rezultate za multikulturalno iskustvo u usporedbi s onima koji ondje ne žive. Potvrđena je hipoteza da „postoji statistički značajna razlika u rezultatima za razinu multikulturalne učinkovitosti budućih učitelja s obzirom na mjesto stanovanja”.

S druge strane, nije pronađena statistički značajna razlika između rezultata za multikulturalne stavove i samoučinkovitost te mjesta stanovanja ($X^2 = 6,551, p = 0,16 > 0,05$; $X^2 = 2,677, p = 0,61 > 0,05$). Stoga je jasno da mjesto stanovanja nema značajan utjecaj na stavove budućih učitelja i njihovu samoučinkovitost prema multikulturalnosti.

Tablica 7.

Utvrđena je statistički značajna razlika u rezultatima za multikulturalna iskustva u korist budućih učitelja koji su pohađali predškolski odgoj i obrazovanje u usporedbi s onima koji to nisu ($U = 33502,50, p = 0,00 < 0,05$). Nismo uspjeli opvrgnuti hipotezu da „postoji statistički značajna razlika u rezultatima za razinu multikulturalne učinkovitosti budućih učitelja s obzirom na status predškolskog odgoja i obrazovanja.” Prema

kvadriranoj Eta vrijednosti zaključuje se da pohađanje predškolskoga obrazovanja ima slab učinak ($r = 0,13$). S druge strane, nije bilo statistički značajne razlike između multikulturnoga stava i samoučinkovitosti ($U = 39928,50$, $p = 0,89 > 0,05$; $U = 38730,00$, $p = 0,46 > 0,05$). Drugim riječima, predškolsko obrazovanje nema utjecaja na stavove budućih učitelja i njihovu samoučinkovitost prema multikulturnosti.

Tablica 8.

Rezultati MWU testova prikazani u Tablici 8 potvrđuju da postoji statistički značajna razlika između rezultata za multikulturno iskustvo u korist budućih učitelja koji su bili u inozemstvu ($U = 10026,50$, $p = 0,02 < 0,05$), ali ona ima slab učinak na zavisne varijable ($r = 0,09$; $r = 0,12$). Može se zaključiti da budući učitelji koji su ranije boravili u inozemstvu pokazuju više rezultate za multikulturno iskustvo od onih koji nikada nisu bili u inozemstvu. Međutim, pronađena je značajna razlika između rezultata za stavove prema multikulturnosti u korist budućih učitelja koji ranije nisu bili u inozemstvu ($U = 9251,50$, $p = 0,00 < 0,05$). Drugim riječima, budući učitelji koji su bili u inozemstvu skloni su imati niži multikulturni stav od onih koji nisu bili u inozemstvu. Nismo uspjeli opovrgnuti hipotezu da „postoji statistički značajna razlika u rezultatima za razinu multikulturne učinkovitosti budućih učitelja s obzirom na njihov boravak u inozemstvu”. Osim toga, vidljivo je da raniji boravak u inozemstvu nije utjecao na multikulturnu samoučinkovitost budućih učitelja te stoga nije pronađena statistički značajna razlika između boravka u inozemstvu i multikulturne samoučinkovitosti ($U = 11618,50$, $p = 0,44 > 0,05$).

Tablica 9.

Tablica 9 pokazuje da je pronađena statistički značajna razlika između rezultata za multikulturno iskustvo u korist budućih učitelja koji imaju inozemnoga prijatelja ($U = 36121,50$, $p = 0,00 < 0,05$). Kvadrirana Eta vrijednost pokazuje da činjenica imaju li inozemnoga prijatelja ima slab učinak na multikulturno iskustvo ($r = 0,14$). Potvrđena je hipoteza da „postoji statistički značajna razlika u rezultatima za razinu multikulturne učinkovitosti budućih učitelja s obzirom na to imaju li inozemnoga prijatelja”. Može se zaključiti da budući učitelji koji imaju inozemnoga prijatelja imaju više multikulturnoga iskustva u usporedbi s onima koji nemaju takvoga prijatelja. Osoba koja ima inozemnoga prijatelja lakše će prepoznati razlike u kulturi, rasi, religiji, jeziku itd. Stoga bi takve osobe trebale imati više iskustva u multikulturnosti. Rezultati ovoga istraživanja potvrđuju ovu tvrdnju. S druge strane, nije pronađena značajna razlika između multikulturnih stavova i samoučinkovitosti sudionika i činjenice imaju li inozemnoga prijatelja ($U = 40843,00$, $p = 0,24 > 0,05$; $U = 42959,00$, $p = 0,90 > 0,05$).

Tablica 10.

Tablica 10 pokazuje da najveći broj mišljenja budućih učitelja o multikulturnom obrazovanju ide drugoj stavki "B" (31,30 %). Prema kategorizaciji koju je proveo autor

izvorne ljestvice, to znači **asimilacija**. Drugim riječima, većina sudionika se slaže da ni jedna skupina ne bi trebala željeti privilegije; svi bi oni trebali raditi za opće dobro. Osim toga, trebali bi težiti stvaranju jedinstva u zemlji. Sljedeća percepcija sudionika je **tolerancija** (28,90 %). Ova skupina smatra da bi svaki pojedinac trebao naučiti živjeti zajedno u skladu. To će riješiti međukulturne probleme. Udio od 21,30 % sudionika smatra da sve kulturne skupine u zemlji imaju pravo zahtijevati da zadrže svoj identitet, što znači **pluralizam**. Iako se 12,20 % budućih učitelja slaže s mišljenjem "E", što znači **obrana**, 6,30 % njih ima **multikulturni stav**, smatrajući da sve kulturne skupine treba cijeniti zbog njihovih snaga i doprinosa. Saznanja potvrđuju da samo nekoliko budućih učitelja ima multikulturna stajališta jer većina njih multikulturno obrazovanje doživljava kao **asimilaciju**.

Diskusija

Kao posljedicu razvoja i promjena u svijetu potrebno je preispitati mnoge elemente života. Najvažniji od tih elemenata nesumnjivo je obrazovanje. Ako želimo da obrazovni sustav ide ukorak s vremenom i odražava inovacije i razvoj, potrebni su učitelji s raznolikim standardima i kompetencijama. U tom kontekstu, CHE (2018) je ažurirao preddiplomske programe obrazovanja nastavnika i učitelja u skladu s promjenjivom društvenom strukturom i potrebama. Kao rezultat prethodnih propisa Ministarstva nacionalnoga obrazovanja (MoNE-a) i CHE-a u vezi s nastavom, redefinirane su opće kompetencije nastavničke struke (2017). CHE (2018) je naglasio da učitelj ima veliku odgovornost u djelovanju u humanitarnim, kulturnim i etičkim krizama s kojima se suočavaju svijet i naša zemlja te naglasio da bi se budući učitelji, koji će biti moralni i požrtvovni uzori trebali educirati i izvan okvira pedagogije i strukovnih sadržaja. Budući učitelji trebali bi moći samostalno učiti o različitim kulturama i graditi prijateljstva s pojedincima različitoga kulturnog podrijetla (Karuppiah i Berthelsen, 2011). Nadalje, očekuje se da će programi za edukaciju nastavnika i učitelja uključiti koncepte vezane uz kulturnu raznolikost u sve aspekte sadržaja kolegija (Acar Çiftçi, 2019; Chiu i sur., 2017). U CHE-ovim preddiplomskim programima za obrazovanje učitelja jasno je navedeno da bi budući nastavnici i učitelji koji će diplomirati na tim programima trebali biti tehnološki pismeni i istraživački učitelji koji će znati prepoznati univerzalne, nacionalne i lokalne/regionalne kulture i biti uzor u smislu kulturnih, etičkih i moralnih vrijednosti (CHE, 2018). Drugim riječima, od kandidata učitelja očekuje se da nakon diplomiranja budu pojedinci koji poznaju različite kulture, koji su osjetljivi na različitosti i poštuju ih te znaju poučavati svoje učenike u tom smjeru. Jasno je da profesionalna kompetencija današnjih učitelja sadrži kompetencije multikulturnoga razmišljanja.

Zaključak je ovoga istraživanja da je razina multikulturne učinkovitosti budućih učitelja umjerena. U skladu s tim, njihovo multikulturno iskustvo i razina samoučinkovitosti su umjereni, a njihov odnos prema multikulturnosti umjereno je visok. Može se zaključiti

da većina budućih učitelja ima pozitivne multikulturne stavove. Rezultati istraživanja koje su proveli Nadelson i sur. (2012) podupiru saznanja ovoga istraživanja. Osim toga, Güngör, Buyruk i Özdemir (2018), Siwatu, Polydore i Starker (2009), Çelik (2019), Bakur (2020), Karadağ i Özden (2020) istraživali su razinu multikulturne učinkovitosti budućih nastavnika i učitelja. Međutim, došli su do zaključka da su sudionici imali razmjerno pozitivnije stavove prema multikulturnosti.

Naše istraživanje potvrđuje da sudionice imaju pozitivnije stavove i veću multikulturnu samoučinkovitost od muških sudionika. Slična istraživanja koja su proveli Aktoprak, Yiğit i Güneyli (2018), Damgacı i Aydın (2013), Ford i Quinn (2010), Kumbong i Piang (2020) pokazala su da su sudionice imale pozitivnije multikulturne stavove od muških sudionika. Nasuprot tome, Polat i Barka (2012), Munroe i Pearson (2006) naveli su da spol nema utjecaja na multikulturne stavove. Osim toga, ovo se istraživanje provodi s budućim učiteljima iz programa obrazovanja učitelja za poučavanje engleskoga jezika, likovnoga odgoja, matematike, društvenih predmeta, prirodoslovlja, turskoga jezika, psihološkoga savjetovanja i usmjeravanja, primarnoga obrazovanja i obrazovanja učitelja predškolskoga odgoja. Međutim, zaključuje se da odjel na kojem studiraju nema utjecaja na njihovo multikulturno iskustvo, stav i samoučinkovitost. S druge strane, Cherng i Davis (2019) su otkrili da budući učitelji s odjela za matematiku, prirodoslovlje i društvene predmete imaju pozitivniji stav prema multikulturnosti.

Posljednjih godina naša zemlja prima sve više i više imigranata iz ekonomskih i političkih razloga te sve više poprima strukturu multikulturnoga društva (Fer, 2020). Broj učenika i studenata izbjeglica u obrazovnim okružjima svakim je danom sve veći. Škole imaju mnogo takvih učenika, posebno iz Sirije i Iraka. Naši studenti imaju dakle priliku tijekom svojega obrazovanja provesti vrijeme i sprijateljiti se s tim učenicima iz različitih kultura, Može se reći da što više godina obrazovanja učenici imaju, to više doživljavaju multikulturno okružje. Saznanja iz ovoga istraživanja potvrđuju da budući učitelji u 4. razredu imaju više multikulturnoga iskustva od onih u 1. razredu. Budući da studenti 4. razreda imaju više godina obrazovanja od onih u 1. razredu, imaju više multikulturnoga iskustva i mogu pronaći više mogućnosti za upoznavanje osoba različitih kulturnih obilježja. Ovo saznanje potkrijepljeno je rezultatima istraživanja koje su proveli Karadağ i Özden (2020).

U suvremenom svijetu jezična i etnokulturna raznolikost, zajedno s globalizacijom, nastaju kao neizbježan rezultat urbanizacije u svim velikim gradovima, posebno u velegradovima i metropolama, (Şakar, 2019). Značajan porast broja jezika i etničke raznolikosti u gradovima, kao i stalni kontakt između ljudi iz različitih etničkih, kulturnih i vjerskih skupina, čine višejezične i multikulturne gradove 21. stoljeća (Mo i sur., 2021). S druge strane, kada se analiziraju višejezični i multikulturni gradovi, vidljivo je da su socioekonomski čimbenici i, sukladno tome, migracije u te gradove prilično uspješni. Kao rezultat migracije, globalizacije i osuvremenjivanja, pojedinci se brzo prilagođavaju različitim jezicima, kulturama i načinima života (Norman i Donnelly, 2018). Može se reći da je etnička raznolikost koncentrirana u višejezičnim

i multikulturalnim gradovima. Nadalje, trenutačno je istraživanje pokazalo da budući učitelji koji žive u metropolama imaju više multikulturalnoga iskustva od onih koji žive u drugim područjima. Budući da su metropole bogate kulturom, etničkim i vjerskim skupinama, očekivani je rezultat da stanovnici koji ondje žive mogu pronaći više mogućnosti da iskuse multikulturalnost.

Karuppiah i Berthelsen (2011) utvrdili su da se uvjerenja o multikulturalnosti mogu uključiti u rani predškolski odgoj. Rane godine su vrijeme kada mlađa djeca usvajaju znanja o moralnim vrijednostima i etičkim standardima svojega društva (Nganga, 2020). Prema Roblesu de Melendezu i Ostertagu (1997), dječji stavovi prema vlastitim i drugim kulturnim skupinama počinju se oblikovati u ranim godinama. U skladu s tim, predškolsko obrazovanje ima ključnu važnost za pružanje multikulturalnoga obrazovanja i okružja za djecu. Djeca koja pohađaju predškolske ustanove odgajaju se kako bi poštivala razlike u društvu i imaju priliku provoditi vrijeme s djecom iz različitih kultura. Rezultat ovoga istraživanja pokazao je da su budući učitelji s predškolskim obrazovanjem imali više multikulturalnoga iskustva u usporedbi s ostalima. Logičan je rezultat da im predškolsko obrazovanje pruža priliku da iskuse kulturne, etičke i moralne razlike od najranije dobi.

Činjenica da imaju prijatelja iz neke druge zemlje i da su već bili u inozemstvu otvara nova vrata pojedincima da prepoznaju različite kulturne karakteristike, etičke vrijednosti i vjerske značajke (Yang, Zhang i Sheldon, 2018; Rüzgar, 2020). Osobe koje odlaze u inozemstvo imaju mogućnost upoznati se s različitim kulturama i sudjelovati u pluralističkom društvu. Ti su pojedinci vjerojatno spremniji odbaciti sve oblike diskriminacije u školama i društvu te podržati pluralizam (Sidler i sur., 2021) jer su prihvatili multikulturalnost dok su živjeli ili provodili vrijeme s pripadnicima drugih kultura. Stoga je ovo istraživanje dovelo do zaključka da budući učitelji koji su bili u inozemstvu i imaju inozemnoga prijatelja, imaju više multikulturalnoga iskustva u usporedbi s onima koji nemaju takvo iskustvo i prijatelja. S druge strane, iznenađuje da budući učitelji koji nikada ranije nisu bili u inozemstvu imaju pozitivnije multikulturalne stavove od svojih kolega. Ovdje je moguće komentirati da su neke diferencijacije i sukobi poput nepravde, diskriminacije, isključenosti i kulturnoga neslaganja koje su doživjeli u inozemstvu (Safdar i sur., 2021) možda utrljali put niže razine njihovih multikulturalnih stavova.

U ovome se istraživanju zaključuje da se mišljenje većine budućih učitelja o multikulturalnom obrazovanju može protumačiti kao *asimilacija*. Oni brane stav da nijedna skupina ne bi trebala željeti privilegije; svaki pojedinac trebao bi raditi za opće dobro, štoviše, trebao bi težiti stvaranju jedinstva u zemlji. Druga većinska skupina sudionika multikulturalno obrazovanje doživjela je kao *toleranciju*. Oni vjeruju da bi, kako bi se uklonili međukulturni problemi, pojedinci trebali naučiti živjeti zajedno. Neki od njih smatraju da sve kulturne skupine u nekoj zemlji imaju pravo zadržati svoj identitet, što predstavlja *pluralizam*. Samo nekoliko budućih učitelja ima *multikulturalan stav*, smatrajući da sve kulturne skupine treba cijeniti zbog njihovih snaga i doprinosa.

Može se zaključiti da percepcija multikulturnoga obrazovanja sudionika i razina njihove multikulturne učinkovitosti nisu na očekivanoj razini. Slično tome, Halpern i Aydın (2020) u svojem su istraživanju prikazali nedovoljnu razinu kompetencija multikulturnoga obrazovanja budućih učitelja. Stoga se podrazumijeva da je budućim učiteljima još uvijek potrebno daljnje usavršavanje u multikulturnom obrazovanju zbog njihovih ograničenih vještina multikulturne učinkovitosti.

Ukratko, uvjerenja o multikulturnom obrazovanju utječu na odnose u školama, od kurikula do strategija poučavanja, od učitelja do učenika i roditelja, utječući čak i na način na koji škola oblikuje vrstu obrazovanja i usavršavanja. Multikulturno obrazovanje prihvaća kritičku pedagogiju kao svoju osnovnu filozofiju i usredotočuje se na razmišljanje i djelovanje kao temelj društvenih promjena. Multikulturno obrazovanje razvija demokratska načela socijalne pravde. Stoga je kao zahtjev multikulturnoga obrazovanja potrebno osigurati jednake mogućnosti obrazovanja bez obzira na jezik, vjeru, spol, rasu, etničku pripadnost, društvenu klasu ili kulturnu pozadinu (Aydın, 2013). Kako bi se osiguralo multikulturno obrazovanje, treba obrazovati buduće učitelje koji poštuju kulturne razlike, organiziraju učioničko okružje prema razlikama i koji su uzori u etičkim, moralnim i kulturnim vrijednostima.

Zaključak i implikacije

Ovo je istraživanje pokazalo da multikulturna učinkovitost budućih učitelja ne ispunjava očekivani model učitelja 21. stoljeća koji će znati odgovoriti izazovima modernog doba i zahtjevima dionika u obrazovanju. Međutim, učitelji 21. stoljeća su osobe koje su osjetljive na razlike, koje mogu stvoriti bogato okružje u učionici i uspostaviti smislene veze između apstraktnih obrazovnih ideja i stvarnih životnih iskustava etnički i kulturno različitih učenika. Drugim riječima, od učitelja 21. stoljeća očekuje se da budu globalni učitelji, da olakšavaju i potiču učenje i kreativnost učenika kako bi svi učenici postigli uspjeh u globalnom društvu, da poštuju kulturne, etičke, moralne razlike i vrijednosti, a također da organiziraju okružje učionice uzimajući u obzir sve te razlike (Whitaker i Valtierra, 2018).

Kao rezultat ovoga istraživanja, podrazumijeva se da život u metropoli, pohađanje predškolskoga obrazovanja, prethodni boravak u inozemstvu i prijatelji u inozemstvu omogućuju pojedincima veće multikulturno iskustvo. Poznato je da na pojedince utječu tradicije, običaji, stavovi i očekivanja društva u kojem žive i ljudi s kojima provode vrijeme, pa oni razvijaju ponašanja, misli i stavove u tom smjeru. Stoga se uvažavanje razlika u kulturnoj raznolikosti prilikom pripreme okružja za učenje i poučavanje pokazuje kao važno načelo (Başarır, Sarı i Çetin, 2014). Smatra se da će uključivanje učenika s različitim karakteristikama, znanjem i iskustvom u nastavu kao cjelinu i kao entitet koji se stalno razvija ojačati proces učenja.

Na temelju rezultata dobivenih tijekom ovoga istraživanja mogu se formulirati različiti prijedlozi. Neki od njih su sljedeći: budući učitelji trebaju se usavršavati te dobiti više znanja i informacija o multikulturnosti i multikulturnom obrazovanju. Što je budući

učitelj bolje informiran o ovome problemu, to će veću korist imati učenici i u većoj su mjeri ispunjena očekivanja suvremenoga doba. Sudionici u obrazovanju trebali bi osigurati usavršavanje za buduće učitelje kako bi ih senzibilizirali za multikulturalnost i multikulturalno obrazovanje. U ovom istraživanju podatci su prikupljeni pomoću ljestvice, ali daljnja istraživanja trebalo bi provoditi s eksperimentalnim ili kontrolnim skupinama, primjenjujući predtest i posttest ili prikupljajući kvantitativne podatke putem obrasca za intervju. Ovo istraživanje provedeno je s budućim učiteljima koji studiraju na javnom sveučilištu u istočnoj Turskoj, dakle prije njihova uključivanja u službu. Međutim, slične studije treba provoditi s budućim učiteljima i nastavnicima s različitih sveučilišta u različitim regijama Turske. Osim toga, slične studije treba provoditi s učiteljima i nastavnicima zaposlenim u školama kako bi se mogla otkriti razina multikulturalne učinkovitosti zaposlenih učitelja.