Effects of Critical Multicultural Education on Preservice Teachers' Multicultural Attitudes and Efficacy *

Eleştirel Çokkültürlü Eğitim Uygulamasının Öğretmen Adaylarının Çokkültürlü Tutum ve Yeterliklerine Etkisi

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Geliş Tarihi (*Received*): 17.04.2022   **Kabul Tarihi (*Accepted*):** 13.03.2023   **Yayın Tarihi (*Published*):** 25.03.2023

Abstract: The aim of this study is to find out the effects of critical multicultural education (CME) on preservice teachers' multicultural attitudes and efficacy. In order to investigate the effects of critical multicultural education, a nine-week CME program is designed. The program is based on Banks' (2015) multicultural education approaches and dimensions. For this study, the multicultural content is integrated into English Language courses of the preservice teachers studying at English Language Teaching (ELT) program. A total of 46 preservice teachers participated for the study and a quasi-experimental design with an experimental and a control group is employed. Before and after the application, Multicultural Efficacy Scale (MES) is administered to all the participants (23 in control and 23 in experimental group). The MES is composed of two subscales; one is multicultural attitudes and the other one is multicultural efficacy. While in the control group the existing language program is applied, the experimental group is provided with critical multicultural education which is integrated into English courses. At the end of 9 weeks, the analysis of pre-test and post- test results revealed that there is a significant difference in the multicultural attitudes and multicultural efficacy of experimental group before and after the program. Further, the posttest results showed that there is a significant difference between the experimental and control group in terms of preservice teachers' multicultural attitudes and efficacy. As a result, CME applied in experimental group had significant and positive effects on preservice teachers' multicultural attitudes and efficacy. Therefore, in order to increase preservice teachers' multicultural attitudes and efficacy, CME can be provided for preservice teachers at teacher training programs at the collage and universities.
Key words: Critical Multicultural Education, Teacher Training, Preservice Teachers, Multicultural Efficacy and Attitude

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Öz: Bu çalışmanın amacı, eleştirel çokkültürlü eğitim uygulamasının öğretmen adaylarının çokkültürlü yeterliklerine etkisini araştırmaktır. Eleştirel çokkültürlü eğitimin öğretmen adaylarının çokkültürlü yeterlik ve tutumlarına etkisini araştırmak için öntest, sontest uygulamalı deney ve kontrol gruplu yarı-deneysel bir çalışma yürütülmüştür. Eleştirel çokkültürlü eğitim programı hazırlanırken Banks'(2015)'in çokkültürlü eğitim yaklaşım ve boyutları temel alınmıştır. Çalışmada çokkültürlü içerik İngilizce dersi içeriği ile birleştirilmiş ve çalışma İngiliz Dili eğitimi (ELT) bölümünde öğrenim gören 23'ü kontrol grubunda ve 23'ü deney grubunda olmak üzere 46 öğretmen adayı ile sürdürülmüştür. Program öncesinde ve sonrasında öğretmen adaylarına Çokkültürlü Yeterlik Ölçeği öntest ve sontest olarak uygulanmıştır. Ölçek çokkültürlü yeterlik ve çokkültürlü tutum olmak üzere iki alt boyuttan oluşmaktadır. Uygulama süresince kontrol grubunda mevcut İngilizce programı kullanılırken, deney grubunda eleştirel çokkültürlü eğitim uygulaması yürütülmüştür. Dokuz haftalık uygulama sonunda, deney grubu öntest ve sontestleri analiz edildiğinde deney grubunun çokkültürlü tutum ve yeterliklerinde anlamlı bir artış olduğu saptanmıştır. Ayrıca deney ve kontrol gruplarının sontest puanları karşılaştırıldığında çokkültürlü yeterlikler ve tutumlar açısından deney grubu puanlarının kontrol grubu puanlarına göre anlamlı farklılık gösterdiği bulunmuştur. Sonuç olarak, deney grubunda uygulanan eleştirel çokkültürlü eğitimin öğretmen adaylarının çokkültürlü tutum ve yeterliklerine olumlu etki yaptığı sonucuna varılmıştır. Bu sonuç doğrultusunda ise eğitim fakültelerinde ve öğretmen yetiştirme programlarında öğretmen adaylarına eleştirel çokkültürlü eğitim verilmesi önerilebilir.
Anahtar kelimeler: Eleştirel Çokkültürlü Eğitim, Öğretmen Eğitimi, Öğretmen Adayları, Çokkültürlü Tutum ve Yeterlik

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1. INTRODUCTION

Turkey is amongst the league of culturally, ethnically and linguistically diverse countries (Acar-Çiftçi and Aydın, 2014). Further, thousands of immigrants are coming to the country from neighboring countries to live or study due to the civil wars in their motherlands. Turkey currently hosts the largest refugee population in the world (European Commission, Civil Protection and Humanitarian Aid Operations Report, 2018). Turkey is making commendable efforts to provide registered refugees with access to basic rights and services, including education and healthcare. The refugee children and young people also enroll in formal and non-formal education programs at schools all around the country. In addition, Turkey is ranked as the 10th country hosting international students in tertiary education (UNESCO, 2020).

As Banks and Banks (2019) states, schools are directly affected by the culture of a society. In other words, it is possible to regard schools as communities reflecting the structure of whole society. In multicultural societies, schools are multicultural communities as well. In a multicultural society, the behaviors and attitudes of a member towards "the other" affect the behaviors and attitudes of "the other" towards the community, which will determine the ability of living in a compatible society (Yiğit and Bayraktar, 2006). Therefore, in multicultural countries, maintaining tolerance towards the diverse groups gains importance for a compatible society, which can be achieved by multicultural education (Sleeter, 2001; Gay, 2004; Ladson-Billings, 1995; Nieto, 2004).

As Freire (2003) states, the education policies at schools may focus only on the mainstream culture in a country. If the schools adopt that mainstream culture policy, the students of the diverse groups at that schools would not have a chance to change their status in the society or would not achieve academic success (Banks and Banks, 2019). In order to eliminate or minimize that inequality at schools, teachers are to employ multicultural education in their classes (Gay, 2004; Ladson-Billings,1995; Banks, 2004, 2006, 2008; Sleeter 1996). While Nieto et al. (1996) defines multicultural education as "anti-racist education", Banks (2008) explains it as "An educational equity for members of diverse racial, ethnic, cultural, and socioeconomic groups, that facilitate their participation as critical and reflective citizens in an inclusive national civic culture". Therefore, critical thinking plays a crucial role in multicultural education since it enables people think on a logical and evidence- based ground without their bias and prejudices (Ennis, 2011). As is stated by Erickson (2008), critical multicultural education goes far beyond multicultural education and enables students have a voice in their own education. The aim of critical multicultural education is to reconstruct the society considering all diverse groups (Nwoye, 1999).

Critical multicultural education is based on the idea of "critical pedagogy" brought up by Freire who aims at liberation in education. That liberation of Freire refers to the liberation of the oppressed. Critical pedagogy follows a dual approach: stating the problem and proposing solutions to the problem (Freire, 2013). Thus, critical multicultural education seeks solutions to the problems of diverse groups in multicultural societies. Kincheloe and Steinberg (1996) concludes that community is not built simply on consensus but on, as Paulo Freire put it, unity in diversity. In a multiethnic society that respects but does not essentialize differences, great gains can be realized in the cultivation of critical thinking and ethical reasoning. In critical multicultural education, students come to see their own points-of-view as one of many socially and historically constructed ways of seeing. What Giroux, McLaren (1989), Apple and King (1983) all compromise is that the core concern of critical pedagogy is to illuminate the role of schools in perpetuating the established order and to convert them, instead, into instruments for social reform.

Critical multicultural education increases social, cultural, and affective actions which would lead to tolerance and involvement in a multicultural society (Hopkins- Gillispie, 2011). It also enables students examine how reference frameworks, perspectives and prejudices affect the existing knowledge (Banks,

2004). As Taylor and Sober (2001) states, the aims of critical multicultural education are to lead students understand and appreciate different perspectives and regard the varieties in a group not as a problem, but richness in that society. Regarding those ideas, Hopkins- Gillispie (2011) defines the aims of critical multicultural education as follows: 1) to change traditional teacher-students power-relations, 2) to increase the value of global change and diversity 3) to enable a more democratic and collaborative classroom environment.

Regarding the main aims of critical multicultural education, the aims of critical multicultural education can be categorized as educational and social benefits. The most prominent educational benefit is that it gives all students an opportunity of academic success, and promotes students think critically to make positive deductions about all cultures (Theriault and Hann, 2012). According to Banks (2010), critical multicultural education empowers the youth, promotes the cooperation between students and the teachers, distributes the power among them and criticizes the oppressive practices in society.

Critical multicultural education further promotes critical consciousness of the students. The cultural norms, values and traditions which lead to social injustice in a society are criticized by students in a multicultural education environment. Consequently, critical multicultural education results in ability to think critically about every aspect of life (Ladson-Billings, 1995).

Besides the benefits of critical multicultural education for students, it also avails teachers. Multicultural teacher education provides preservice teachers with critical consciousness and perspective required while working with diverse racial, cultural, linguistic, and socio-economic groups. Teachers who adopt critical multicultural education in their classes seek social justice and equality for each group (McCloskey, 2017). As Freire (1970) states, one of the main purposes of critical multicultural education is to scaffold teachers to think unbiased and encourage them take actions. In critical multicultural classes both students and teachers benefit from a shared learning environment where they can take place in reconstructing the knowledge and criticizing the inequalities in education system (Ukpokodu, 2003). In addition, in critical multicultural classes, students and teachers gain different perspectives by criticizing the coursebooks and the circumstances the history was written and, therefore, they become more tolerant members towards those who are not like them (Ferrari, 2010).

In terms of social aspects, critical multicultural education helps students gain an understanding that most of their prejudice and bias are based on a socio-historical ground and evolved in time as a part of hundreds-year old traditions (Ferrari, 2010). Therefore, by the help of critical multicultural education, the students can recognize that the beliefs about "the others" do not rely on a critical thinking, but on benefits of some other groups. In critical multicultural classes students gain new perspectives against social norms and standards which causes great inequalities and injustice in the society on behalf of the majority groups or the mainstream culture (McLaren, 2015). Apart from having students gain critical awareness, critical multicultural education leads them think about the problems in the society and try to search and find ways to solve those problems of the diverse groups. It is possible to create new visions for social change by employing critical multicultural education in classes; thus, social justice, equality, and objectivity would be recognized in the curriculum and would be attainable for all students (Kubata, 2005; Nieto,2004).

Dimensions of multicultural education: Banks (1993) defines five dimensions of multicultural education: 1) content integration 2) the knowledge construction process, 3) prejudice reduction 4) equity pedagogy and 5) empowering school culture. In content integration stage teachers use examples, data, and information from a variety of cultures and groups to illustrate key concepts, principles, generalizations, and theories in their subject area or discipline. The knowledge construction process relates to the extent to which teachers help students to understand, investigate, and determine how the implicit cultural assumptions, frames of reference, perspectives, and biases within a discipline influence the ways in which knowledge is constructed within it. Prejudice reduction describes lessons and activities teachers use to help students develop positive attitudes toward diverse racial, ethnic, and cultural groups. An equity pedagogy occurs when teachers adjust their teaching in ways that will facilitate the academic achievement of students from

diverse racial, cultural, gender, and social-class groups. This includes employing a variety of teaching styles and approaches which are consistent with the wide range of learning styles within various cultural and ethnic groups. Empowering school culture is defined as grouping and labeling practices, sports participation, disproportionality in achievement, and the interaction of the staff and the students across ethnic and racial lines must be examined to create a school culture that empowers students from diverse racial, ethnic, and gender groups.

 To achieve social integrity in a multicultural society, educational equality must be provided for diverse students and every student in a school should have a chance to achieve academic success (Banks and Banks, 2019). Critical multicultural education enables diverse groups integrate into the society and assures social and cultural unity (Hopkins- Gillispie, 2011) in the community and in the country. It also helps students understand and appreciate other people's perspectives and, regard each diverse group as a richness (Taylor and Sober, 2001). Therefore, since schools in multicultural societies show multicultural features, to achieve strong bonds in the society to ensure unity and all-out development, multicultural education needs to be conducted in schools (Banks, 2015, Gay, 2004; Nieto, 2005). In order to employ critical multicultural education, preservice teachers are required to get critical multicultural teacher education during their training (Banks, 2003; Sleeter, 2001; Gay, 2004; Ladson-Billings, 1995; Nieto 2004). The critical multicultural teacher training provided at teacher training programs would determine the attitudes and approaches of preservice teachers in multicultural classes (Ladson- Billings, 2011) On the other hand, teachers are main characters helping students gain necessary critical thinking skills required to think about and solve the problems occurring in multicultural societies. Since critical thinking helps students get rid of their bias and prejudice and let them think in a logical sense (Cansoy, 2018), it is crucial for students in multicultural classes develop critical thinking abilities to judge the reasons of inequalities among students of diverse groups. However, studies conducted in Turkey on critical thinking show that the critical thinking dispositions of prospective teachers are either medium or low level (Karademir, 2013; Kuvaç and Koç, 2014; Maltepe, 2016; Turan, 2016; Bulgurcuoğlu, 2016; Akgün and Doruk, 2016; Kandemir, 2016; Kizilet, 2016; Geçit and Yılmaz, 2017). Therefore, it is a requirement for all 21st century teachers to gain 21st century skills, like critical thinking and multicultural abilities. However, teacher training programs themselves need to be renovated in terms of multicultural education (Ladson-Billings, 1994; Singer and Smith, 2003) and critical thinking. A great number of newly graduate teachers start teaching at multicultural schools without any teaching experience or knowledge on multicultural education. Therefore, several researchers in Turkey indicated the necessity for teacher training programs to add multicultural teacher education courses to their curricula (Akcaoğlu and Arsal, 2017; Aydın and Tonbuloğlu, 2014; Damgacı and Aydın, 2014; Erbaş, 2019; Karataş and Oral, 2015; Özen, 2019).

Multicultural education approaches:

Banks (1999) defined multicultural education approaches in four categories: 1) the contributions approach 2) the additive approach, 3) the transformation approach 4) the social action approach. The contributions approach focuses on heroes, holidays and discrete cultural elements. In the additive approach, the content, concepts, themes and perspectives are included in the curriculum without changing the curriculum. The transformation approach goes further, and the structure of the curriculum is changed and so that the students can view concepts, issues, events, and the themes from the perspectives of diverse ethnic and cultural groups. The final and most inclusive approach, the social action approach lets students make decisions on important social issues and take actions to help solve them (Banks, 1999).

In this study, Banks' five dimensions, content integration, the knowledge construction process, prejudice reduction, equity pedagogy and empowering school culture are employed in different stages of the lessons. Besides, the four approaches were followed while conveying critical multicultural education. The contributions, additive, transformation and social action approaches were mixed and moved from the first to the last. The ultimate aim was to discuss the social problems of the diverse groups and to propose

solutions to those problems in a critical way. Therefore, social action approach took the final and prominent place in the lessons. In order to promote critical thinking, Ennis' critical thinking abilities (to analyze arguments, to judge the credibility of a source, to deduce and judge deductions, to induce and judge inductions, … etc.) and dispositions (to look for alternatives, to seek and offer reasons, to be open-minded, to withdraw judgement when the evidence and reasons are insufficient, etc.) are also considered while preparing in-class activities.

Critical thinking abilities

Ennis (2011) defines 12 main abilities which an ideal critical thinker should have. These are: 1) focusing on questions, 2) analyzing arguments, 3) asking and answering clarification and/or challenge questions 4) judging the credibility of a source 5) observing and judging observation reports 6) deducing and judging deduction 7) making material inferences 8) making and judging value judgements 9) defining terms and judging definitions 10) attributing unstated assumptions 11) considering and reasoning from premises 12) integrating the dispositions and other abilities in making and defending a decision.

Critical thinking dispositions

Several scholars emphasized the importance of critical thinking dispositions, and they underlined that the dispositions cannot be separated from abilities, and critical thinking dispositions work as a trigger for the critical thinking abilities (Ennis,1996). Critical thinking dispositions are further related to high academic success, deep learning, good professional applications, professional development, cognitive prejudice, and logical thinking abilities (Facione et al.,1995; West et al., 2008).

According to Ennis (1991) people's decision-making process is determined by induction, deduction, and value judgement. Based on these three determiners, Ennis proposed 12 critical thinking dispositions. Then he proposed the renewed critical thinking dispositions in 2011. According to Ennis, ideal critical thinkers are disposed to

(1) Care that their beliefs be true, and that their decisions be justified, that is care to "get it right" to the extent possible, including to

a. Seek alternative hypothesis, explanations, conclusions, plans sources, etc., and be open to them

b. Consider seriously other points of view than their own

c. Try to be well informed

d. Endorse a position to the extent that, but only to the extent that, it is justified by the information that is available

e. Use their critical thinking abilities

(2) Care to understand and present a position honestly and clearly, theirs as well as others', including to

a. Discover and listen to others' views

b. Be clear about the intended meaning of what is said, written, or otherwise communicated, seeking as much precision as the situation requires

c. Determine and maintain focus on, the conclusion or question

d. Seek and offer reasons

e. Take into account the total situation,

f. Be reflectively aware of their own basic beliefs

(3) Care about every person (this one is auxiliary, not constitutive, disposition. Although this concern for people is not constitutive, critical thinking can be dangerous without it). Caring critical thinkers

a. Avoid intimidating or confusing others with their critical thinking prowess, taking into account others' feelings and level of understanding

b. Are concerned about others' welfare (Ennis, 2011).

Multicultural efficacy & attitudes

Multicultural efficacy is defined by Guyton and Wesche (2005) as a concept, along with the multicultural teacher education dimensions of intercultural experiences, minority group knowledge, attitudes about diversity, and knowledge of teaching skills in multicultural settings. Examples of efficacy items in the Multicultural Efficacy Scale were "I can adapt instructional methods to meet the needs of learners from diverse groups" and "I can help students to examine their own prejudices."

Attitude involves an awareness and reduction of one's own prejudices and misconceptions about race and other differences. Examples of attitude items were "Races in this country would best be kept separate" and "Teachers should adapt lesson plans to reflect the different cultures represented in the classroom.

1.1. Aims of the study

The aim of this study is to analyze the effects of critical multicultural education on preservice teachers' multicultural attitudes and efficacy. Based on this aim there are three research questions:

1- Is there a significant difference between the pre-test and post-test scores of the experimental group regarding MES-Attitude and MES-Efficacy?
2- Is there a significant difference between the pre-test and post-test scores of the control group regarding MES-Attitude and MES-Efficacy?
3- When pre-test results are controlled, is there a significant difference between Experimental and Control Groups post-test results regarding MES-Attitude and MES-Efficacy?

1.2. Significance of the Study

Foreign language educators design the language curricula to help learners acquire the general humanistic educational goal of intercultural competence. The aim of culture teaching changed from 'familiarity with the foreign culture' over 'cultural awareness' to 'intercultural communicative competence' (Sercu, 2004). Chen and Starosta (1996) provide a model and proposed affective (intercultural sensitivity), cognitive (intercultural awareness) and behavioral (intercultural adroitness) components for intercultural competence. These components suggest a positive self-concept, to be open-minded, non-judgmental and relaxed in social interaction. The personality traits that are required for intercultural competence are stated as empathy, respect, interest in cultures, flexibility, tolerance, open-mindedness, sociability and positive self-image (Kealey & Ruben, 1983). Byram, (1997) also defended the importance of curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own culture in foreign language learning and teaching. Learning a new language, and the culture associated with it, exposes students to diversity and provides them with a new cultural perspective. Language teaching is thus often viewed as compatible with multiculturalism (Kubota, 2010). Although teachers are typically perceived as the knower, they are learners of the race, culture, and language. Thus, learning critical multicultural education is an ongoing process for teachers of languages. This process requires teachers and students to think about their understanding of self and other, and to engage in teaching and learning for social justice (May & Sleeter, 2010). Therefore, language teachers are required to have positive attitudes and manners towards the others and need to learn how to appreciate open-mindedness and how to use it in class before starting to teach in multicultural classes.

There are several descriptive studies revealing the multicultural attitudes or efficacy levels of teachers or preservice teacher in Turkey. Several other studies analyze how teachers define multiculturalism or multicultural education and what they know about it. However, the current study is the only experimental study exploring the effects of critical multicultural education on preservice teachers' multicultural attitudes and efficacy. Hence, the results of this study are expected to shed a light on teachers and faculty administrators who seek to find ways of employing critical multicultural education or multicultural teacher education in multicultural countries.

2. METHOD

2.1. Research design

For the present study, a pre-test-post-test quasi-experimental design with an experimental and a control group is employed. The Experimental design gives the most accurate results, as the researchers apply methods that can be compared, and those comparisons provide researchers with the precise results (Büyüköztürk, 2016). Via experimental designs researchers can make comparisons between groups and can be able to identify cause effect relations (Karasar, 2005). The reason why experimental designs are preferred by a wide range of researchers is that they enable researchers to identify that the change in the dependent variable is caused by the independent variable (Punch, 2014). For that purpose, to determine the effects of critical multicultural education on preservice teachers' multicultural efficacy and attitudes, critical multicultural education is implemented for the control group and to find out the differences between the groups, a quasi-experimental design is employed. Multicultural Efficacy Scale (MES) was administered to both groups at the beginning and end of the study as a pre-test and post-test. The pre-test-post-test MES scores of the preservice teachers in two groups were compared to determine the effects of integrating multicultural content in English Preparatory School Curriculum of English Language Teaching (ELT) Program. English Preparatory School Curriculum for ELT students includes the four language skills, namely reading, writing, listening and speaking, and grammar courses in advanced level. For this study, Banks' five dimensions, content integration, the knowledge construction process, prejudice reduction, equity pedagogy and empowering school culture are employed in different stages of the lessons. Banks' (2003) content integration approach is followed to integrate cultural content into the English course. In accordance with content integration approach, in this study, in speaking lesson for instance, the preservice teachers spoke about immigrants in Turkey by applying the turn taking phrases in English. For writing skill for example, the preservice teachers learned how to write an opinion-led essay and at the end of the lesson they wrote an opinion-led essay about the solutions for the problems of diverse language, religion and ethnic groups or the disabled students at schools.

2.2. Participants of the study

The participants are 46 preservice teachers at English preparatory school of a university located in Turkey. Students who register at the English Language Teaching (ELT) department at the university, first take Proficiency and Placement Test at the very beginning of the terms. Students who are to study one-year English at preparatory school are assigned to C level classes where they study advanced English to master in English. After one year of intense English program, they take Proficiency Test again, and the successful ones enroll the courses at ELT department. The experimental and control groups are chosen amongst the groups whose university entrance and proficiency test grades were similar. To justify the equality of the two groups, the English exam scores were examined by using independent samples t-test, and it is found that there is no significant difference (t44=-0.290, p>.05) between the experimental (=69, SS=13.07) and the control group (=70.08, SS=12.31) in terms of their English levels. Further, pre-test scores of the critical thinking abilities test of experimental and control groups were examined by conducting Mann-Whitney U test, and no significant difference was found between the groups (U=208.5, p=.21, p>.05). Hence, the experimental and control groups are found to be equal in terms of their levels of English and critical thinking abilities at the very beginning of the study.

In the experimental group, 17 female (79.9%) and 6 male (26.1 %) preservice teachers participated for the study. In the control group, there were 14 female (60.8%) and 9 male (39.2%) participants. Both experimental and control groups comprised of 23 preservice teachers.

2.3. Data collection tools and the process

Multicultural Efficacy Scale (MES) was originally developed by Guyton and Wesche (2005) to measure the multicultural efficacy, attitudes and experience of teachers and preservice teachers. The scale is originally composed of 35 items and responses are rated on a four-point Likert-type scale. The items are ranging from 1 (strongly disagree) to 4 (strongly agree). In section A of the scale, 7 of the items are related to participants' experience and items include statements like "I used to play with people different from me" and the aim of the first section is to determine the multicultural backgrounds of the participants. In section B, the statements are designed to measure the multicultural attitudes of the participants. Sample items include the following statement: "Teachers should provide students with opportunities to share their cultural differences about food, clothes, family life and believes". Section C and D of the scale are designed to measure the multicultural efficacy of the participants. The sample items include statements like "I can develop activities for diverse students to increase their self-confidence". The Cronbach Alpha coefficient of the scale is measured 0.89 and MES was used in many studies abroad (Bottini, Cash and Bradshaw, 2012; Char Mahali, 2017; Debnam, Pas, Nadelson et. al. 2015; Esposito, 2011; Szerlong, Graulx and Sylvia, 2010, 2012; Jacobs, 2015; Larson et. al. ,2018). MES was translated and adapted to Turkish culture by Akcaoğlu and Arsal (2018) and the Cronbach Alpha coefficient of the Turkish version of the scale is calculated 0.87. The Turkish version of the MES is also used by several researchers in Turkey (Arsal, Arsal and Akcaoğlu, 2017; Karadağ, 2019; Bakır, 2020).

Process: Instructions for the experimental and control group:

In the current study, critical multicultural education is conveyed based on Banks' (2015) content integration approach and Ennis' (2011) critical thinking abilities and dispositions. As Freire (2003) states critical pedagogy requires students think critically, critical thinking skills and dispositions are also integrated. While integrating cultural content into English Language content, Ennis' (2011) critical thinking dispositions and abilities were also taken into account. For instance, for a reading lesson, the text *Van Gogh's Life* is read by focusing on the issues of social justice in the text. Then a related speaking activity is followed by talking about solutions to those problems, which would promote prospective teachers' searching for alternatives critical thinking dispositions. In another English lesson, the passive voice in grammar is covered on several texts about immigrants in the USA, thus the preservice teachers got an idea about the situation of the multicultural countries who get immigrants. During the lesson, the credibility of the sources where the texts are taken from is also discussed to promote preservice teachers' ability of judging credibility of sources (Ennis, 2011). In the second step of the lesson, preservice teachers are asked to search for the information about the immigrants in Turkey, by judging the sources' credibility. As the last step, they are asked to write a report about the immigrants in Turkey by using the credible information they gathered and the passive voice they had covered in the first stage. Therefore, preservice teachers learned the passive voice as a part of language lesson, they got information about the immigrants in a cultural text, discussed the credibility of the sources they read, used this critical thinking skills while they search information on immigrants in Turkey, and finally wrote a report by using that credible information in passive sentences.

On the other hand, with the control group, the text *Van Gogh's Life* is read by the preservice teachers and comprehension questions are answered in the textbook. The text is not examined in terms of cultural content. Following comprehension questions, vocabulary studies are done. As a post-reading activity, students summarized the text to their peers. Parallel to the language lessons in experimental group, in control group, preservice teachers practiced the passive voice on the sample sentences in the textbook, rather than a culturally embedded text. They did grammar exercises on their textbook and workbooks,

which were mainly about cooking recipes. At the last stage, they wrote their own food recipes by using the passive voice.

All in all, while conducting the lessons with experimental group, the language, cultural and critical thinking contents are integrated; with control group no cultural or critical thinking content is included, and the lessons are covered mainly as they are served in the textbook. While doing so, the preservice teachers in experimental group are promoted in terms of cultural content in a critical way while covering the same language content as the control group. However, preservice teachers in control group only focused on language content during the lessons.

2.4. Data analysis

The data gathered from Multicultural Efficacy Scale were analyzed by using SPSS program. In order to determine the statistical method to analyze the data, a normality test is conducted. As is stated by Razali and Wah (2011) and Yap and Sim (2011) although the normality tests with smaller samples sizes do not always give exact accuracy, the accuracy of Saphiro Wilks is the most powerful test amongst the others. (Cited in Uysal and Kılıç, 2022). Therefore, Saphiro Wilks test is conducted to test normality of the data. According to the results of the normality test (MES-Attitude, skewness:-0.04; kurtosis:-1.22; MES-Efficacy, skewness: -1.69, kurtosis: 4.31) parametric results were tested by using paired-samples t-test and the nonparametric results were analyzed by using Wilcoxon signed ranks test for the first and second research question (Kilmen, 2015). On the other hand, parametric intergroup results were analyzed by covariance analysis (One -way ANCOVA) as the pre-test results of the experimental and control groups were controlled, and the nonparametric results were analyzed by using Mann- Whitney U test for the third research question (Field, 2009). In order to eliminate the covariate variables, equivalence of the groups in terms of their English levels [experimental group ($\overline{X}$=69, SS=13.07); control group ($\overline{X}$=70.08, SS=12.31) and (t_{44}=-0.290, p>.05)] MES-Attitude (U=241.5, p>.05), and MES-Efficacy (U=217.5, p>.05), were tested and results indicated that groups were equal before the experiment. Further, MES- Experience scale pre-test results showed that the groups were equal in terms of their multicultural experience [t (44) =-1.13, p>.05].

3. FINDINGS

Results for the 1st research question: Is there a significant difference between the pre-test and post-test scores of the experimental group regarding MES-Attitude and MES-Efficacy?

Table 1.
The Results of Wilcoxon Signed Ranks Test of Experimental Group for Pre-test and Post-test Scores

Subscales	Post-test-Pre-test	n	Mean of Ranks	Sum of Ranks	z	p	r
Multicultural Efficacy Scale-Attitudes	Negative ranks	5	5.50	27.50	-3.242	0.01*	0.67
	Positive ranks	17	13.26	225.50			
	Equal	1					
Multicultural Efficacy Scale - Efficacy	Negative Ranks	8	8.44	67.50	-2.148	0.032*	0.44
	Positive Ranks	15	13.90	208.50			
	Equal	0					

Note: Based on negative ranks

*p <.05

When the MES- Attitude subscale is examined, it is seen that there is a significant difference between pre-test and post-test results of the experimental group (z=-3.242, p < .05, r=0.67). Mean of ranks and sum of ranks values show that significant change is in favor of posttest results. The effect size for MES-Attitude is calculated 0.67. According to Cohen (1992), 0.1 suggests low, 0.3 suggests medium and 0.5 suggests a high effect. This result indicates that the critical multicultural education conducted in experimental group has a high effect on multicultural attitudes of preservice teachers.

When MES-Efficacy subscale is examined, it is seen that there is a significant difference between pre-test and post-test scores of the experimental group (z=-2.148, p < .05, r=0.44). Mean of ranks and sum of ranks values show that significant change is in favor of posttest results. The effect size for MES-efficacy is calculated 0.44. This result indicates that the critical multicultural education conducted in experimental group has highly affected the multicultural efficacy of preservice teachers positively.

Results for the 2nd research question: Is there a significant difference between the pre-test and post-test scores of the control group regarding MES-Attitude and MES-Efficacy?

For MES- Attitude scale nonparametric analyzes were performed as the assumptions were not met. The Wilcoxon signed ranks test is conducted and the table 2 shows the results.

Table 2.

The results of Wilcoxon signed ranks test of control group for pre-test and post-test scores

Subscale	Post-test &Pre-test	n	Mean of Ranks	Sum of Ranks	z	p
MES- Attitude	Negative ranks	12	9.96	119.50		
	Positive ranks	7	10.07	70.50	-0.993	0.321
	Equal	2				

When table 2 is examined, the MES-Attitude pre-test-post-test results of the control group show no significant difference (z= -0.993, p > .05). The difference between means of ranks and sum of ranks scores also show that there is no significant difference between the pre-test and the post-test scores of control group. These results indicate that the program conducted in control group had no effect on multicultural attitudes of control group.

For the MES- Efficacy scale, parametric analyzes were performed and the results are examined in paired-samples t-test.

Table 3.

Pre-test and Post-test MES- Efficacy Subscale Paired-samples t-test Results of Control Group.

Subscale	N	Pre-test $\overline{X}$	SS	Post-test $\overline{X}$	SS	sd	t	p
MES- Efficacy	22	51.47	5.19	48.9	5.65	21	1.671	0.110

*p <.05

Table 3 shows that there is no significant difference between the scores of MES- Efficacy pre-test ($\overline{X}$=51.47, SS=5.19) and post-tests ($\overline{X}$=48.9, SS=5.65) of control group (t$_{20}$= 1.671, *p*>.05, η²=0.065). This result shows that the program followed in control group had no effect on preservice teachers' multicultural efficacy.

Results of the 3rd research question: When pre-test results are controlled, is there a significant difference between Experimental and Control Groups regarding MES-Attitude and MES-Efficacy?

As the MES-Efficacy scale posttest results of experimental and control group were distributed normally, the scores are examined by using One-way ANCOVA.

Table 4.
The Covariance Analyses of Experimental and Control Groups' MES- Efficacy Post-test Scores (Pre-test Scores are Controlled)

Source of Variance	Sum of Squares	SD	Mean Square	F	p	η²
Pre-test	1231.63	1	1231.63	20.06	0.000*	0.674
Group	30.51	1	30.51	3.88	0.040*	0.216
Error	2455.22	40	61.38			
Total	3944.75	44				

*p <.05; *R* square= 0.174 (Corrected *R* Square= 0.112)

When table 4 is examined, it is seen that there is a significant difference between the MES- Efficacy posttest scores of experimental and control group in favor of experimental group (F$_{(1,40)}$=3.88, *p* < .05, η²$_P$=0.216) , and this difference is caused by the group distinction (η²$_P$=0.216). Further, when the group effect is controlled, it is examined that there is a significant effect (F$_{(1,40)}$=20.06, *p* < .05, η²$_P$=0.674) on posttest scores of the experimental group. According to Cohen (1988) and Pallant (2011) η² value 0.01 suggests low, 0.06 medium and 0.138 high effect. Considering those results, it can be stated that the program followed in experimental group resulted in a difference between groups in terms of MES-Efficacy scores; therefore, the critical multicultural education conducted in experimental group can be stated to have a high effect on preservice teachers' multicultural efficacy.

Table 5.
MES-Attitude Scale Posttests Mann-Whitney U Test Results of Control and Experimental Groups

Scale-Subscale	Groups	N	Mean Ranks	Sum of Ranks	U	p	Z	r
MES-Attitude	Control	21	13.55	284.50	53.50	.000*	-4.634	0.698
	Experimental	23	30.67	705.50				

When table 5 is examined, we can see that there is a significant difference (U=53.50, *p*<.05) between control and experimental groups' posttest results. The mean ranks results show that that difference is in favor of the experimental group (30.67). The effect size is calculated as r= 0.698. According to Cohen (1992), 0.1, effect size suggests low effect, 0.3 suggests medium effect and 0.5 suggest high effect. These results indicate that the critical multicultural education implemented in experimental group has a high effect on the multicultural attitudes of the preservice teachers in the group.

4. DISCUSSION and RESULTS

The current study aimed at examining the effects of critical multicultural education program on preservice teachers' multicultural attitudes and multicultural efficacy. The results revealed that the multicultural attitudes and multicultural efficacy of preservice teachers in experimental group increased both within the group after the program and compared to control group in terms of posttest results. However, the multicultural attitudes and multicultural efficacy scores did not change at the end of the program compared to the beginning in control group. According to these findings, the critical multicultural education program applied by integrating the cultural content into English language content via activities promoting critical thinking skills significantly improved multicultural attitudes and multicultural efficacy of preservice teachers.

The results of this study indicated that integration of multicultural content in the language content can improve preservice teachers' multicultural attitudes. The current finding is supported by Banks' finding that content integration with all forms of content integration approaches combined is effective improving multicultural values, attitudes, believes and feelings (2010). Similarly, Şahin and Koca (2016) who integrated cultural content into media literacy course in their study found that content integration had a positive effect on preservice teachers' multicultural attitudes. Arsal (2019) likewise conducted a study integrating cultural content into teaching methods course at a teacher training program and found that all forms of multicultural content integration approach used in the experimental group resulted in positive changes in preservice teachers' multicultural believes and attitudes.

In this study as a part of critical multicultural education, knowledge construction, equity pedagogy, prejudice reduction and empowering school culture approaches are used with the experimental group via activities promoting critical thinking. For instance, in order to reduce preservice teachers' negative thoughts about the diverse groups, case studies and group discussions are held in experimental group. The activities were held in terms of social justice, equality, equal chances for every student topic. Those activities might have affected preservice teachers' multicultural attitudes. Parallel to this finding, Arsal (2019) also found that case studies and discussions held in class as a part of multicultural education help preservice teachers develop positive attitudes. Aydın and Tombuloğlu (2014) and Garman (2010) also indicated that focusing on social justice and equality in classes would increase positive attitudes towards diversity.

The results of this study also showed that multicultural efficacy of preservice teachers in experimental group compared to the control group increased positively as well. As a part of Banks' dimensions of multicultural education, equity pedagogy and empowering school culture are covered by discussing over problems of diverse groups at schools. Preservice teachers discussed and wrote about the solutions of those problems and talked about the ways of providing students with equal education opportunities at schools. Those activities may have affected preservice teachers' multicultural efficacy. There are several researchers (Erbaş, 2019; Esposito, 2011; Garman, 2010; Rudge, 2015; Wigging et. al. 2007) finding that discussions about equal education opportunities, social justice and equality help preservice teachers gain multicultural efficacy. For instance, in his study Esposito (2011) found that group discussions on equal education opportunities at schools increased multicultural efficacy of preservice teachers on teaching in multicultural classes.

In the current study, the preservice teachers in experimental group were exposed to critical multicultural education in English course via activities promoting critical thinking. Language content is integrated with cultural content, and while doing so, critical thinking skills are also aimed to activate. The findings of this study showed that critical multicultural education integrated with language course increased preservice teachers' multicultural attitudes and multicultural efficacy.

4.1. Conclusion, implications and limitations:

This study demonstrated that a critical multicultural education program was effective in improving preservice teachers' multicultural efficacy and multicultural attitudes. One of the important implications of this study is that multicultural content can be integrated into lessons by using activities to promote critical thinking, such as class discussions, role playing and case studies. Teacher education program planners should integrate multicultural content into courses to promote change in preservice teachers' multicultural attitudes and efficacy. If teacher education programs do not include a course on cultural diversity to prepare prospective teachers for multicultural classes, program planners can adopt the mix of approaches to integrate multicultural content to promote preservice teachers' multicultural attitudes and efficacy. Furthermore, this approach can provide preservice teachers with the tools and knowledge needed to design and implement critical multicultural activities for their future multicultural classes. Ethnic and cultural issues can be integrated into courses such as advanced reading, advanced writing, speaking and grammar lessons as well as classroom management, and teaching methods courses for English Language Teaching Programs at teacher training organizations.

The results are significant for teacher training programs, because the faculties lack multicultural teacher training courses (Polat and Kılıç, 2013; Karaçam and Koca, 2012; Taşdemir et al., 2016). Faculties which integrate critical multicultural teacher training courses into their curriculum would help preservice teachers improve critical thinking skills, which results in positive attitudes towards diverse groups in their future classes (Arsal, 2019; Akcaoğlu, 2020; Kurtuluş, 2021). The attitudes of teachers are important since they become role models for the students because positive attitudes create positive atmosphere in multicultural classes (Rodgers, 2006). Further, prospective teachers who take multicultural teacher training courses would tend to follow critical multicultural approaches, because in the courses they take at universities, they would gain the knowledge and the ideas to develop materials to design their own lessons.

This study has a number of limitations. Several personal factors such as cultural background, language, race and ethnicity can affect the multicultural attitudes of preservice teachers (Sleeter, 2007). Therefore, preservice teachers with diverse backgrounds may have been affected more. Furthermore, in an empirical study, it is difficult to control the effects of all personal and external factors. Future researchers should consider the effects of experimental factors while conveying empirical studies on multicultural attitudes and efficacy. Another limitation of the study is that preservice teachers were experimented in their first year at the university, at English preparatory classes. As the students haven't had any teaching experience yet, they might have some negative self- efficacy believes about their teaching experience in multicultural classes. Therefore, future researchers might conduct similar studies on senior students a to get a clearer view of preservice teachers' multicultural efficacy. Future researchers would consider conducting a similar study with the senior students who have more knowledge and experience in teaching. Ethnical or cultural issues can be integrated into language lessons, as well as other teacher training courses at the faculties by means of multicultural education approaches. Thus, researchers should investigate the effects of integrating critical multicultural content into other courses of teacher training programs on multicultural efficacy and attitudes.

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EXTENDED ABSTRACT

1. GİRİŞ

Türkiye, çok sayıda farklı etnik, dilsel, dinsel ve kültürel gruplardan oluşan bir ülke konumundadır. (Acar-Çiftçi ve Aydın, 2014). Türkiye aynı zamanda hem coğrafi konumu itibariyle hem de komşu bazı ülkelerdeki iç karışıklıklar nedeniyle göç almaya başlamış bir ülkedir (Kurtuluş, 2018). 2011 yılında Suriye'de çıkan iç savaş nedeniyle zorunlu göç hareketine maruz kalan 3.6 milyon Suriyeliye bugün Türkiye ev sahipliği yapmaktadır (Gören, 2019). Suriyeliler dışında Iraklılar, Afganlar, İranlılar, Somalililer ile yabancı uyruklu birey sayısı 4 milyona yaklaşmaktadır (Avrupa Komisyonu, Avrupa Sivil Koruma ve İnsani Yardım Raporu, 2018).

Banks ve Banks (2019) 'in belirttiği gibi okullar toplumun kültüründen doğrudan etkilenirler. Başka bir deyişle, okulları toplumun genelini yansıtan mikro topluluklar olarak görebiliriz. Çokkültürlü toplumlarda okullar da çokkültürlük özelliği gösterir. Çokkültürlü bir toplumda bir bireyin "diğerleri" ne karşı tutum ve davranışları, "diğerleri"nin de kişilere karşı tutum ve davranışlarını etkilediğinden dolayı bütün bu ilişkiler toplumun genel yapısındaki uyum içinde yaşama özelliğini etkiler (Yiğit ve Bayraktar, 2006). Bu açıdan da çokkültürlü toplumlarda farklı gruplara karşı hoşgörü geliştirmelidir. Bu hoşgörüyü korumak ise çokkültürlü eğitim ile mümkün olur (Sleeter, 2001; Gay, 2004; Ladson-Billings, 1995; Nieto, 2004).

Okullarda çokkültürlü eğitim yürütebilmek için ise, öğretmen adaylarının çokkültürlü eğitim almaları gerekmektedir (Banks, 2003; Sleeter, 2001; Gay, 2004; Ladson-Billings, 1995; Nieto 2004). Eğitim fakültelerinde ve öğretmen yetiştirme programlarında sunulan çokkültürlü eğitim öğretmen adaylarının çokkültürlü sınıflarda tutum ve davranışlarına yön verecektir (Ladson-Billings, 2011). Ancak, öğretmen yetiştirme programlarının da bu konuda yenilenmesi gerekmektedir (Ladson-Billings, 1994; Singer and Smith, 2003). Türkiye'deki eğitim fakülteleri de öğretmen adaylarına çokkültürlü eğitim sunma konusunda yetersiz kalmaktadır (Karaçam and Koca 2012; Taşdemir v.d., 2016).

Bu çalışmada öğretmen adaylarına eleştirel çokkültürlü eğitim Banks'in çokkültürlü eğitim boyutları temel alınarak hazırlanan program ile sunulmuştur. Bununla birlikte, çokkültürlü eğitim verilirken Banks'in çokkültürlü eğitim yaklaşımları da benimsenmiştir. Eleştirel düşünmeyi geliştirmek için hazırlanan sınıf içi etkinlerde ise Ennis (2011)'in eleştirel düşünme beceri ve eğilimleri temel alınmıştır.

2. YÖNTEM

Bu çalışmada eleştirel çokkültürlü eğitimin öğretmen adaylarının çokkültürlü tutum ve yeterliklerine etkisini araştırmak üzere deney ve kontrol gruplu öntest sontest uygulamalı yarı-deneysel desen kullanılmıştır. Uygulama öncesinde ve sonrasında öntest ve sontest olarak Çokkültürlü Yeterlik Ölçeği deney ve kontrol gruplarına uygulanmıştır. Deney grubuyla eleştirel çokkültürlü eğitim uygulanırken kontrol grubuyla var olan İngilizce program yürütülmüştür. Deney grubunda İngilizce beceri dersleri ile çokkültürlü içerik bütünleşik olarak ele alınmıştır.

Araştırmaya 23 deney ve 23 kontrol grubunda olmak üzere toplam 46 öğretmen adayı katılmıştır. Katılımcıların hepsi C1 (CEFR,2001) düzeyi İngilizce bilgisine sahip olup gruplar tesadüfi olarak kontrol ve deney grubu olarak atanmıştır.

Araştırmada veri toplama aracı olarak Guyton ve Wesche (2005) tarafında geliştirilen ve Türkçeye Akcaoğlu ve Arsal (2018) tarafında uyarlanan Çokkültürlü Yeterlik Ölçeği kullanılmıştır. Ölçek çokkültürlü deneyim, tutum ve yeterlik boyutlarını ölçmektedir. Ölçeğin orijinal formunun Cronbach Alfa katsayısı 0.89 ve Türkçe formu için Cronbach Alfa katsayısı 0.87 olarak hesaplanmıştır.

3. BULGULAR, TARTIŞMA VE SONUÇ

1. alt probleme dair sonuçlar: Çokkültürlü Yeterlik Ölçeği-tutum alt boyutu incelendiğinde deney grubunun öntest ve sontest puanları arasında anlamlı fark olduğu bulunmuştur ($z=-3.242$, $p < .05$, $r=0.67$). Yine Çokkültürlü Yeterlik Ölçeği- yeterlik alt boyutu incelendiğinde deney grubu öntest ve sontestleri arasında sontestler lehine anlamlı fark tespit edilmiştir ($z=-2.148$, $p < .05$, $r=0.44$). Bu sonuçlar deney grubunda yürütülen eleştirel çokkültürlü eğitimin öğretmem adaylarını çokkültürlü tutum ve yeterliklerini artırdığını göstermektedir.

2. alt probleme dair sonuçlar: Çokkültürlü Yeterlik Ölçeği-tutum alt boyutu incelendiğinde kontrol grubunun öntest ve sontest puanları arasında anlamlı fark olmadığı tespit edilmiştir ($z= -0.993$, $p > .05$). Yine Çokkültürlü Yeterlik Ölçeği- yeterlik alt boyutu incelendiğinde kontrol grubu öntest ve sontestleri arasında anlamlı fark bulunmamıştır ($t_{20}= 1.671$, $p>.05$, $\eta^2=0.065$). Bu sonuçlar kontrol grubunda yürütülen mevcut programın öğretmen adaylarını çokkültürlü tutum ve yeterliklerine etki etmediğini göstermektedir.

3. alt probleme dair sonuçlar: Çokkültürlü Yeterlik Ölçeği-yeterlik alt boyutu ($F_{(1,40)}=3.88$, $p < .05$, $\eta^2_p=0.216$) ve Çokkültürlü Yeterlik Ölçeği-tutum alt boyutu ($U=53.50$, $p<.05$) incelendiğinde iki alt boyutta da deney grubu lehine anlamlı fark olduğu görülmektedir. Bu sonuçlar deney grubunda yürütülen eleştirel çokkültürlü eğitim uygulamasının deney grubundaki öğretmen adaylarının çokkültürlü tutum ve yeterliklerine olumlu etki ettiğini göstermektedir.

Çalışmanın sonuçları göstermektedir ki dil eğitiminde uygulan program ile çokkültürlü içeriğin bütünleştirilmesi ile oluşturulan eleştirel çokkültürlü eğitim programı öğretmen adaylarını çokkültürlü tutum ve yeterliklerini olumlu yönde etkilemiştir. Bu bulgu Banks (2010)'in içerik bütünleştirme yaklaşımı ile oluşturulan programın çokkültürlü değerleri, tutum, inanç ve duyguları etkileyeceği ifadesiyle paralellik göstermektedir. Benzer şekilde Şahin ve Koca (2016) da çalışmalarında kültürel içerik ile medya okur yazarlığı dersi içeriğini birleştirmiş ve içerik bütünleştirmenin öğretmen adaylarının çokkültürlü tutumlarını geliştirmede olumlu etki yarattığı sonucuna varmışlardır. Bu çalışmada bilgiyi yapılandırma, eşitlikçi pedagoji, önyargıları azaltma ve okul kültürünü güçlendirme yaklaşımları eleştirel düşünmeyi geliştirecek etkinlikler yoluyla planlanmış ve etkinlikler sosyal adalet, eşitlik, öğrencilere eğitimde fırsat eşitliği kavramları çerçevesinde tartışma, örnek olay, drama gibi teknikler ile yürütülmüştür. Bu etkinlikler de öğretmen adaylarını çokkültürlü tutumlarını olumlu yönde değiştirmiş olabilir. Arsal (2019) da yürüttüğü çalışmada tartışma ve örnek olay gibi etkinliklerin öğretmen adaylarını tutumlarını olumlu yönde geliştirmede etkili olduğunu ifade etmiştir. Aydın ve Tombuloğlu (2014) ve Garman (2010) da sosyal adalet ve eşitlik konularına odaklanmanın farklılıklara karşı olumlu tutumlar geliştirmede etkili olduğunu ifade etmişlerdir.

Sonuç olarak; öğretmen adaylarına aldıkları yabancı dil derslerine eklenen eleştirel çokkültürlü eğitimin eleştirel düşünme beceri ve eğilimlerini geliştirmeye yönelik etkinlikler yoluyla sunulmasının öğretmen adaylarının çokkültürlü tutum ve yeterliklerini geliştirmeye olumlu etki ettiği ifade edilebilir.

ARAŞTIRMANIN ETİK İZNİ

Bu çalışmada "Yükseköğretim Kurumları Bilimsel Araştırma ve Yayın Etiği Yönergesi" kapsamında uyulması gerektiği belirtilen tüm kurallara uyulmuştur. Yönergenin ikinci bölümü olan "Bilimsel Araştırma ve Yayın Etiğine Aykırı Eylemler" başlığı altında belirtilen eylemlerden hiçbiri gerçekleştirilmemiştir.

Etik kurul izin bilgileri

Etik değerlendirmeyi yapan kurul adı: Abant İzzet Baysal Üniversitesi Sosyal Bilimlerde İnsan Araştırmaları Etik Kurulu

Etik değerlendirme kararının tarihi: 26/02/2019

Etik değerlendirme belgesi sayı numarası: 2019/43

ARAŞTIRMACILARIN KATKI ORANI

1. yazarın araştırmaya katkı oranı %70, 2. yazarın araştırmaya katkı oranı %30'dır.

Yazar 1: Araştırmanın tasarlanması, veri toplama, uygulamaların gözlemlenmesi, veri analizi, raporlaştırma.

Yazar 2: Yöntemin belirlenmesi, danışmanlık, geçerlik ve güvenirlik çalışmaları.