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Multiculturalism in Teacher Training Programs in Türkiye

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Abstract

In this age of migration, education systems need to focus on overcoming socio-economic inequalities and taking advantage of the opportunities that cultural diversity brings to schools and classrooms at the same time. In order to optimize the opportunities that multiculturalism offers, it is crucial to ensure well-managed, in-class processes. In order for teachers to appreciate multiculturalism and benefit from the opportunities that it will provide, they must receive appropriate professional support and training. In this context, it has been considered important to determine how the forced migration-oriented multiculturalism experienced in Türkiye in the last decades affects the curricula of teacher training programs. Although significant efforts have been made in educational policies in Türkiye, it is evident that the desired level of creating multicultural learning environments has not been attained. It is also possible to monitor this situation through teacher education programs. This research has been conducted using the document analysis method. The data was obtained from the course content web pages of universities that ranked in the top 10 in the URAP 2022-2023 national and international rankings, as well as from the course contents offered by higher education institutions in Türkiye. As a result, it has been determined that the number of courses addressing migration in Türkiye is insufficient in accordance with the need. Furthermore, it has been observed that the topic of migration is only addressed at the course level but is not integrated as a fundamental component in programs.

Keywords: Immigration, Teacher education, Undergraduate programs, Multiculturalism.

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Introduction

Based on the 2020 data from the International Organization for Migration (IOM), there are 281 million international migrants globally, representing 3.6 percent of the world's population. There are 28 million child immigrants worldwide, constituting 1.4 percent of the global child population (IOM, 2024). According to the United Nations definition, individuals aged 15 to 18 are considered children. Based on this, international migration reports indicate that migrants in this age range account for 24 percent of the global migrant population (IOM, 2024). According to United Nations data, 65% of immigrant children of primary school age, 41% of those in secondary education, and 6% of those in higher education are enrolled in the education system (United Nations High Commissioner for Refugees, 2023). Based on the data, it is evident that there are 15 million migrant children of school age, with half of them actively pursuing their education.

Since 2011, Türkiye has experienced an influx of mass migration that it has never experienced before. This migration resulting from the war in Syria necessitated the reinterpretation of many fields, including education, in Türkiye. According to the Ministry of National Education's data for the 2022-2023 academic year, 730,806 Syrian students were enrolled in primary education in Türkiye. Additionally, data from the Higher Education Council (YÖK) indicates that 301,694 foreign university students were receiving education in Türkiye. The number of immigrants, and consequently immigrant students, is increasing day by day both globally and in our country. This transformation leads societies, and consequently education, towards a multicultural framework. Therefore, discussing multiculturalism in education has become an unavoidable necessity.

Education, which is the cornerstone of social integration, is also one of these issues. Although ethnic and cultural diversity makes society richer, special effort is required to adapt the education system to this situation in order to benefit from all the opportunities it provides (Organisation for Economic Co-operation and Development, 2013). Facts, situations, and changes encountered in life are directly or indirectly reflected in the education system. In this context, educational programs are constantly changing and adapting. A substantial number of courses in the education programs are related to the transfer of accumulated culture to children and youth. While this transfer continues, on the other hand, new elements enter the cultural structure in various ways, and a movement is formed. These dynamics should be included in education as much as possible. Otherwise, this structure, which may prevent school education, may result in the random and undesirable response of negative cultural syntheses (Usta, 2018). When it is evaluated in the context of multiculturalism, it should be taken into consideration that education is an important tool of social integration processes. The fact that the society has a multicultural structure makes it necessary for education to follow this process and makes its structure suitable for multiculturalism.

Multiculturalism works best when relations between the state and minorities are viewed as a social policy issue rather than a state security issue. If the state perceives immigrants as a security threat, even the support given to multiculturalism and the ability of minorities to voice their multicultural rights will decrease (Kymlicka & Öztürk, 2013). In this context, it should not be forgotten that since education is a powerful adaptation tool, the actors who can use this tool most effectively are teachers. Issues such as immigration and multiculturalism should be taken into consideration at a basic level in all kinds of education programs, and teacher education programs should also be addressed from this perspective. Nieto and Bode (2013), provides a definition of multicultural education and endeavors to elucidate the principles underpinning educational reform, encompassing seven key characteristics. These are as follows: 1) multicultural education actively opposes racism, 2) multicultural education is a fundamental facet of the educational system, 3) multicultural education holds significance for all students, 4) multicultural education is pervasive across diverse contexts, 5) multicultural education advocates for social justice, 6) multicultural education operates as an ongoing process, 7) multicultural education embodies a critical pedagogy.

Banks (1993), emphasized that numerous educational groups mistakenly overlook the fact that multicultural education can be achieved merely by adding elements to the existing curriculum. He argued that for a deeper comprehension of multicultural education and its alignment with theoretical principles, there is a need for a more explicit delineation, conceptualization, and in-depth research into its diverse facets. Due to this mandate, teacher educators were required to include multicultural education into their teacher education programs to maintain their accreditation. However, this standard is mostly satisfied by teacher education programs through requiring only one or two diversity courses; and unfortunately, the idea of multicultural education is not infused in other teacher education coursework (Todd & Smith, 2019). More precisely, teachers play a vital role in determining the quality of multicultural processes within educational institutions. This directs our attention to the matter of teacher education. It is important to explore the relationship between multiculturalism in college settings and teacher candidates' educational outcomes. This research aims to frame how multiculturalism fosters teacher candidates' comprehension of multiculturalism in the curriculum of universities' undergraduate teacher training programs in Türkiye.

Traces of multiculturalism in teacher training programs

Based on Güvenç's (2015) perspective, it is possible to explain culture as social heritage, traditions, lifestyle, ideals, values, behaviours, and adaptation to the environment. On the other hand, culture is the product of education and social interaction. The concept of culture included meanings that changed from discipline to discipline, from author to author and from period to period. Numerous courses within educational curricula are dedicated to the

transmission of accumulated cultural knowledge to children and adolescents. Simultaneously, this process of cultural transmission coexists with the infusion of novel elements into the cultural milieu through diverse channels, thereby engendering a state of dynamism. It is imperative that these dynamic forces are thoughtfully integrated into educational frameworks to prevent the potential obstruction of pedagogical processes. Neglecting to incorporate these dynamics may give rise to unintended and adverse cultural amalgamations within the educational milieu (Usta, 2018). According to Yanık (2012), multiculturalism embraces the promotion of diverse identities, cultures, ethnicities, and minority groups by actively enhancing their presence in the public sphere.

Pluralism not only creates different cultural values but also ensures that common life is embellished with different cultural patterns. The fact that groups claiming to be different in the social structure want their identities to be recognized to preserve and maintain their differences has brought the issue of multiculturalism to the agenda (Başbay & Bektaş, 2009). The concepts of multiculturalism and diversity have emerged as a result of the increase in social diversity, the intensification of human rights movements, ethnic minorities and women's demands for equal rights and opportunities, and the awareness of racism, sexism and oppression against these groups. Although it's challenging to define, it's important to remember that it requires thinking in the same way as concepts like assimilating, integrating, and excluding. It should be kept in mind that education is an indispensable instrument and part of cultural integration processes. The primary objective of multicultural education is to revamp educational institutions, including schools, to ensure that their curriculum incorporates and embraces the varied experiences, histories, cultures, and viewpoints of students from diverse racial, ethnic, religious, and social-class backgrounds. The essence of multicultural education lies in promoting diversity rather than homogeneity and striving for the comprehensive inclusion of all students within society on an equal footing. Educators must make a concerted effort to connect with the real-world experiences and cultural heritage of their students. Parekh (2000) argues that for a society to be considered multicultural, it must consist of two or more cultural communities living together. In such a society, cultural diversity is not only welcomed but also placed at the center of understanding, and it is respected for its contribution to survival. Alternatively, a society can choose to assimilate these communities, absorbing them into the majority culture (as cited in Canatan, 2009). Considering the current circumstances in Türkiye, the significance of culture and integration procedures is evident. This leads us directly to educational processes like curriculums, material development, school environments, teacher education, and so on. Türkiye has been experiencing its highest multidimensional cultural structure period since 2011, so now is the time to think about multiculturalism in this respect. It can be stated that people with common living conditions and beliefs in the same geography can have a polyphonic thought system and defend different values.

According to National Association for Multicultural Education (NAME, 2023), multicultural education is an integrated and pervasive process that encompasses every facet of school practices, policies, and organization. Its fundamental purpose is to ensure that every student achieves the highest levels of academic success. By imparting knowledge about the histories, cultures, and significant contributions of various groups, multicultural education fosters a positive self-concept in students. Moreover, it equips all learners with the necessary knowledge, attitudes, and skills to actively promote fairness and equality within organizations and institutions, leading to the equitable redistribution of power and resources among diverse groups. In order to achieve the objectives of multicultural education school staff should be well-versed in multicultural literacy, capable of involving and embracing families and communities to cultivate a supportive environment that values diverse perspectives, experiences, and the principles of democracy. It calls for extensive school transformation since multicultural education should deeply influence and be integrated into every aspect of the school community and its organization. Banks (1993), while listing the aims and objectives of multicultural education, emphasizes that focusing especially on equality in education should be prioritized. To foster this evolution in education, it is essential to assess not only the methodologies employed by teachers but also their conduct and practices.

Teacher training programs incorporating multiculturalism aim to develop educators' intercultural competence. Teachers learn to effectively communicate and collaborate with students, families, and colleagues from diverse cultural backgrounds. They develop the skills to navigate cross-cultural interactions, promote dialogue, and facilitate cross-cultural understanding among students. First and foremost, it is essential to establish the foundations and boundaries of a multicultural policy for education. Fox and Gay (1995), indicated that multiculturalism should be an obligatory component of teacher education, rather than an optional one. It is imperative that every aspect and participant in the program is fully engaged, as this is essential for adequately equipping teachers to work effectively with today's diverse student population. Given its universal importance, multicultural education should seamlessly and consistently run through the entire process of preparing teachers and all other school professionals. Gay (2002), highlights that effective teaching requires a solid grasp of both content knowledge and pedagogical skills. Yet, a common issue is the insufficient readiness of many teachers to instruct ethnically diverse student populations. The content knowledge mentioned here includes cultural values, traditions, communication styles, learning approaches, contributions, and relationship norms of ethnic communities. Teacher education programs and professors should not oversimplify multiculturalism by treating it as a mere item on a lesson plan, instead of embracing it as a mindset and a set of deeply held values. According to Sinagatullin (2003), multicultural teacher competence is characterized by three key aspects. The first of these is attitudes and cultural competence, which entails

fostering positive and tolerant attitudes towards diverse values, cultures, and standards of living. It also involves promoting inclusivity and acceptance of students with diverse backgrounds and health conditions, as well as being open to varying parental expectations and attitudes towards education and teacher-parent relationships. The second crucial aspect is knowledge and cultural awareness. Multicultural teachers are expected to possess, apply, and continually update subject area content and global knowledge. They should strive to gain a deep understanding of the diversity among their students and within humanity as a whole. Additionally, they need to adapt their knowledge to ensure equitable opportunities for all students, regardless of their backgrounds. Recognizing and appreciating the diversity of attitudes, values, and customary qualities among different cultural groups is an integral part of this aspect. The third aspect encompasses skills essential for inclusive teaching. Effective classroom management is a cornerstone, involving an understanding of students' values, communication styles, and socialization patterns to maintain a well-functioning classroom environment. Integration of multicultural content into the curriculum is another skill, ensuring that diverse perspectives are included in the learning process. Addressing diversity-related issues, including those related to race, social class, gender, practices may vary across different cultural contexts.

In contrast to the diversity among students in Türkiye, characterized by dramatic shifts in our country's cultural landscape, teacher education programs should prioritize one of their primary objectives: to equip predominantly white, female, monolingual instructional teams to effectively engage with students from diverse cultural and linguistic backgrounds. We need to embrace multicultural education enthusiastically. Teachers in Türkiye should cultivate attitudes of openness, respect, and empathy towards individuals from diverse cultural backgrounds. They should develop cultural competence by acknowledging and challenging their own biases, prejudices, and stereotypes. They need to acquire a deep understanding of the cultural backgrounds, histories, and experiences of the diverse groups within Turkish society. This includes awareness of various ethnicities, religions, languages, and traditions present in Türkiye. They should also stay informed about global multicultural issues and trends to effectively address them in the classroom. Teachers should be able to differentiate instruction, provide appropriate support, and facilitate constructive dialogue among students from diverse backgrounds. Schools should follow a curriculum that fosters high expectations and a culture of success. In order for this program to work, teacher candidates should be trained for this purpose. Teacher candidates should be trained as people who can be role models for students and support them in developing different perspectives on multiculturalism. It should take into consideration providing mentoring programs for inexperienced teachers, developing supportive working conditions to improve teacher effectiveness and increase teacher retention, and developing adequate financial and career incentives to attract and

retain high-quality teachers in disadvantaged schools (OECD, 2013). For instance, Germany implements funding initiatives aimed at recruiting and guiding teachers from immigrant backgrounds.

Educators play a crucial role in supporting immigrant students and acting as cultural bridges between students and staff members. This effort is in accordance with the Germany Federal Office for Migrants and Refugees' actions in 2011 (United Nations Educational, Scientific and Cultural Organization, 2019). In the Turkish context, teacher education is an integral component of the higher education system, organized within the university framework. According to the YÖK (2023) database, it is noteworthy that there exists a total of 93 faculties of education affiliated with both state and private universities. In line with Fox and Gay (1995), while public school student populations are becoming more ethnically, racially, and linguistically diverse, prospective teachers continue to be predominantly middle-class, Turkish-speaking, urban Turkish people. It is vital to incorporate fundamental principles of multicultural education into teacher training programs and integrate multiculturalism into their profession. When selecting teacher candidates for teacher training institutions, it is imperative to place significant emphasis on fostering a sense of multiculturalism among them. This approach is instrumental in cultivating the belief that a reduction in prejudice and an enhancement of awareness are attainable outcomes.

One of the challenges confronting the multicultural education system in Türkiye pertains to the disjunction between theoretical frameworks and practical implementation. Primarily, following the establishment of a comprehensive theoretical foundation and conceptual framework, concurrent practical applications should be systematically developed and implemented. According to Banks (1993), to conceptualize multicultural education encompasses the following dimensions: (a) the incorporation of diverse content, (b) the process of constructing knowledge, (c) efforts to diminish prejudice, (d) the implementation of equitable pedagogy, and (e) fostering an empowering school culture and social structure. Gay (2002), however, points out that there is a tremendous gap between theory and practice in the field. In her view, theory development has outpaced development in practice, and a wide gap exists between the two. Deficiencies in the relevant literature should be addressed through research and the gap between practice and practice should be closed. Educators should also develop the skills to transform the knowledge into culturally responsive curriculum plans and effective teaching methods. Culturally responsive teachers should possess the ability to evaluate the multicultural strengths and weaknesses within curriculum designs and instructional materials, and be ready to enact changes to enhance their overall quality (Gay, 2002) Moreover, organizing lessons to create an inclusive and engaging learning environment is essential, as is recognizing the importance of socializing students

and possessing the necessary skills for it, while understanding that socialization practices may vary across different cultural contexts.

Content integration refers to the degree to which teachers incorporate examples, data, and information from diverse cultures and social groups to exemplify fundamental concepts, principles, generalizations, and theories within their subject area or field of study. The concept of the knowledge construction process pertains to the methodologies employed by social, behavioral, and natural scientists to generate knowledge, along with the underlying cultural assumptions, frames of reference, perspectives, and biases that shape the knowledge within a particular discipline. When integrated into the classroom, this dimension of multicultural education facilitates students' comprehension of how knowledge is formulated and how it can be influenced by the racial, ethnic, and social-class backgrounds of individuals and groups. In essence, teachers guide students in understanding the dynamic process through which knowledge is created and its connection to diverse cultural perspectives. The prejudice reduction aspect of multicultural education explores the attributes of children's racial attitudes and the approaches that can be employed to foster the development of more democratic attitudes and values among students. In an academic context, one of the pertinent concepts to consider is equity pedagogy, which encompasses the deliberate utilization of instructional strategies and approaches aimed at fostering the scholastic advancement of students hailing from diverse racial, ethnic, and socio-economic backgrounds (Banks, 1993). Multicultural education is grounded in these and analogous pedagogical methodologies. It is imperative to emphasize the prioritization of the inclusion of these pedagogical approaches within the Turkish education system, as well as their integration into teacher education programs.

Overall, teacher education programs have a responsibility to prepare future educators to work with students from diverse cultural backgrounds, and incorporating multiculturalism into the curriculum, field experiences, and diversity initiatives can help achieve this goal. As Todd and Smith (2019) suggested, it is imperative that teacher education programs critically re-examine their policies and practices in terms of their preparation of culturally responsive preservice teachers. To explore the influence of multiculturalism on undergraduate teacher training programs in Türkiye, it is essential to begin by examining the courses provided by the Council of Higher Education, as they serve as a primary and significant source. Another important resource to consider, in addition to the recommendations from the Council of Higher Education, which determines teacher training programs, is the analysis of courses offered by universities themselves. These courses provide valuable insights into how multiculturalism is integrated into undergraduate teacher training programs. Lastly, it is considered appropriate to examine the programs of universities in various countries that are known to have benefited from the experience of multiculturalism, with a focus on

their approaches to incorporating multiculturalism. Teacher education initiatives in Türkiye should be focused on equipping upcoming educators to competently address the needs of an ever-diversifying student population. To achieve this, an ongoing commitment to active fieldwork and insightful analysis is imperative. The aim of the research is to investigate and analyze the current state of multicultural education within teacher training programs in Türkiye. Research questions are as follows:

1. To what extent does the integration of multiculturalism occur in teacher education programs on an international scale?
2. Does the Higher Education Council incorporate multiculturalism into both compulsory and elective courses offered to universities?
3. To what extent is multiculturalism integrated into teacher education programs in Türkiye?

Methodology

The research employed a qualitative research design, utilizing the document analysis method to systematically examine and interpret textual sources relevant to the study's objectives. According to Merriam (2015), the term "document" serves as a broad category encompassing various written, visual, printed, and digital data sources. In qualitative research, such data sources hold the same significance as data gathered through observations or interviews, implying that all educational documents can be valuable sources for research purposes. Within (Love's (2003) classification, the concept of "Academic Document Analysis" highlights the utility of this method for examining various higher education-related sources. These sources include program materials, course content, academic calendars, application forms, research reports, and faculty bulletins.

Data collection and analysis

The data was obtained from 3 different sources: an evaluation was conducted on the elective and compulsory courses recommended by the YÖK for all universities and course content web pages of universities that ranked in the top 10 in the University Ranking by Academic Performance 2022-2023 national and international rankings. In pursuit of access to the course materials offered by universities, the initial step involved a comprehensive review of the course catalogs of faculties ranked in the top 10 in the URAP 2022-2023 associated with teacher training programs in Türkiye. At this stage, an in-depth analysis was conducted to explore the foundational methodologies and program objectives to which the identified courses were affiliated. This analysis extended to a detailed scrutiny of course content, objectives, and weekly topics, all undertaken as separate investigative components.

Teacher training programs and the associated course materials at international universities ranked in the top 10 in the URAP 2022-2023 were examined with a consistent approach. In consonance with its institutional mission, the Council of Higher Education endeavors to offer both requisite and discretionary courses to faculties in Türkiye. These course offerings, which can be accessed by all stakeholders through the *Teacher Training Undergraduate Programs* webpage, underwent a meticulous scrutiny. Subsequently, I conducted a systematic examination of all materials made available on the aforementioned webpage, with a particular focus on the course components dedicated to the thematic domain of “multiculturalism”. The collected data underwent analysis using the content analysis method, a form of content analysis (Krippendorff, 2019). The data analysis adopted a deductive approach. It encompassed an exhaustive examination of all content pertaining to “multiculturalism”. Furthermore, it encompassed the inclusion of all themes associated with migration, language education, geography, and social issues and such. Notably, the I did not restrict the analysis to predefined codes but, instead, incorporated all content relevant to “multiculturalism” that emerged during the data analysis process.

Findings

This section presents findings from three distinct sources. The first source includes data obtained from the course content provided by the YÖK for both elective and compulsory courses. The second source encompasses information extracted from course catalogs of the top 10 national and international universities for the academic year 2022-2023.

1st data source: the evaluation of the elective and compulsory courses recommended by The YÖK

The findings derived from the evaluation of elective and compulsory courses recommended by the YÖK for all universities are presented in this chapter. All recommended courses underwent examination to identify those containing content related to multiculturalism. A total of 17 courses were identified, with a particular focus on determining whether these courses explicitly or implicitly addressed multiculturalism. The data for the identified courses were initially presented in a table format. Subsequently, a comprehensive analysis was conducted to assess the incorporation of multiculturalism within the content of each course.

Table 1. Multiculturalism Related Courses That Provided by the YÖK

UNDERGRADUATE PROGRAM	COURSE TITLE	COURSE TYPE	TERM
Social Studies Teaching Undergraduate Program	Human and Economic Geography	Pedagogical Content Knowledge Course	2 nd term
Social Studies Teaching Undergraduate Program	Human and Economic Geography of Türkiye	Pedagogical Content Knowledge Course	4 th term
Turkish Language Teaching Undergraduate Program	Turkish Teaching for Bilingual Turkish Children	Teaching Profession Course (elective)	-
Turkish Language Teaching Undergraduate Program	Teaching Turkish to Foreigners	Pedagogical Content Knowledge Course	8 th term
Geography Teaching Undergraduate Program	Human Geography I	Pedagogical Content Knowledge Course	1 st term
Geography Teaching Undergraduate Program	Human and Economic Geography of Türkiye	Pedagogical Content Knowledge Course	5 th term
Geography Teaching Undergraduate Program	Environmental Issues	Pedagogical Content Knowledge Course	7 th term
Philosophy Education Undergraduate Program	Rural, Urban and Migration Sociology	Pedagogical Content Knowledge Course	8 th term
Philosophy Education Undergraduate Program	Social Structure of Türkiye	Pedagogical Content Knowledge Course	5 th term
Classroom Teaching Undergraduate Program	Inclusive Language Teaching	Pedagogical Content Knowledge Course (elective)	-
Classroom Teaching Undergraduate Program Philosophy Education Undergraduate Program Guidance and Counseling Undergraduate Program Social Studies Teaching Undergraduate Program Turkish Language Teaching Undergraduate Program Geography Teaching Undergraduate Program	Culture and Language	General Education Courses (elective)	-
Guidance and Counseling Undergraduate Program	Culture Sensitive Family Counseling	Pedagogical Content Knowledge Course (elective)	-
Guidance and Counseling Undergraduate Program	Cultural Anthropology	Pedagogical Content Knowledge Course	1 st term
Guidance and Counseling Undergraduate Program	Career Counseling to Disadvantaged Groups	Pedagogical Content Knowledge Course (elective)	-
Guidance and Counseling Undergraduate Program	Inclusive Education	Teaching Profession Course (elective)	-
Guidance and Counseling Undergraduate Program	Anthropology of Education	Teaching Profession Course (elective)	-
Arabic Language Teaching Undergraduate Program	Contemporary Arab World	Pedagogical Content Knowledge Course (elective)	-

The Human and Economic Geography course covers topics such as migration and its associated challenges, economic transformations, policy responses, and cultural interactions. Upon reviewing the course content, it appears that they are relevant to multiculturalism. However, the course descriptions primarily emphasize migration without establishing a direct connection to broader multicultural themes.

The Human and Economic Geography of Türkiye course, included in multiple programs, covers topics such as internal and external migrations, population density and distribution, and the settlement of immigrants. Upon reviewing the course content, it appears that they are relevant to multiculturalism. However, the course descriptions primarily emphasize migration without establishing a direct connection to broader multicultural themes.

It is evident that *the Turkish Teaching for Bilingual Turkish Children* course includes content specifically designed for teaching Turkish to children of Turkish descent living abroad. This course directly addresses multiculturalism through its content, focusing primarily on teaching Turkish to Turkish immigrants abroad. However, considering the increasing number of foreign students in our country, there is a clear need for similar courses aimed at teaching Turkish to bilingual children within our borders.

The Teaching Turkish to Foreigners course focuses on methodologies for instructing Turkish as a foreign language. The relationship between multiculturalism and language is intimate. Teaching Turkish as both a second and foreign language contributes to social harmony, aligning well with multicultural principles. However, the course does not emphasize the concept of multiculturalism in the context of fostering harmony.

The Human Geography I course covers numerous concepts related to culture, including cultural integration and differences, population policies, migrations, reasons for migration, historical and contemporary migration patterns, internal and external migrations, and the current refugee crisis. Upon reviewing the course content, it appears that they are relevant to multiculturalism. However, the course descriptions primarily emphasize migration without establishing a direct connection to broader multicultural themes.

The Human and Economic Geography of Türkiye course covers Türkiye's population growth, demographic policies, population characteristics, internal and external migration patterns, population density, urban issues, and provides an overview of Türkiye's economic geography. While the course specifically addresses external migration, suggesting potential relevance to multiculturalism, there is no indication that the course content is discussed within this context.

In the *Environmental Issues* course, issues such as population growth, migration and environment, urbanization and its problems are discussed. The course content does not specify whether the topics discussed are contextualized within multiculturalism. While the course is relevant to multicultural issues and their contemporary relevance, it does not establish a direct connection to these themes.

The Rural, Urban, and Migration Sociology course, which focuses on migration and social mobility, addresses the issue of multiculturalism from various perspectives. Upon reviewing the course content, it appears that they are relevant to multiculturalism. However, the course descriptions primarily emphasize migration without establishing a direct connection to broader multicultural themes.

The Social Structure of Türkiye course includes the analysis of Türkiye's social structure along with practical applications of this analysis. Upon reviewing the course content, it appears that they are relevant to multiculturalism. However, the course descriptions primarily emphasize migration without establishing a direct connection to broader multicultural themes.

The Culture Sensitive Family Counseling course examines family counseling theories through a culturally sensitive lens, aiming to leverage diverse cultural backgrounds as strengths when working with families. The concept of viewing cultural differences as assets directly relates to multiculturalism and harmony, yet this perspective is not emphasized in the course content. Recognizing cultural differences as assets is closely tied to multiculturalism and social harmony. However, while the course content acknowledges cultural diversity as valuable, it does not emphasize multiculturalism explicitly.

The Cultural Anthropology course covers fundamental topics in anthropology, including the concept of culture, cultural change, values, and various aspects such as economy, language, family, kinship, social organization, and ceremonies. Additionally, it explores specialized fields within anthropology such as religion, communication, economics, education, history, linguistics, and literature. Upon reviewing the course content, it appears that they are relevant to multiculturalism. However, the course descriptions primarily emphasize migration without establishing a direct connection to broader multicultural themes.

The Anthropology of Education course explores a range of topics including culture, acculturation, adaptation, subculture, counterculture, and common culture. It delves into the cultural foundations and roles of education, intercultural differences in learning, and the school environment as a cultural space. The course also examines school cultures through ethnographic approaches, explores the impact of media, mass media, and popular culture on education, and discusses themes like globalization, cultural interaction, cultural literacy, and

their implications for education. The course specifically centers on education and cultural content, presenting an opportunity to integrate it with multiculturalism. However, such integration is not currently included.

The Inclusive Education course focuses on discussing inclusivity, the principles of inclusive education, program design, teacher roles, instructional materials, and practical examples, with a particular emphasis on addressing the diverse needs of students. This course places greater emphasis on diversity, yet it lacks a specific focus on multiculturalism.

The Career Counseling for Disadvantaged Groups course aims to develop individual and group career intervention programs tailored to marginalized populations with diverse societal characteristics (such as immigrants, individuals with disabilities, ex-convicts, retirees, etc.). The concepts covered in the course content have direct relevance to multiculturalism and social harmony, yet they are not emphasized within the course material.

The Culture and Language course, included in multiple programs, explores the relationship between national identity and language, emphasizing their interconnectedness. It examines the dynamics of cultural and linguistic change, diverse cultures, and addresses issues related to globalization, multilingualism, and multiculturalism. It is one of the few courses that explicitly addresses the concept of multiculturalism in its course content.

The Inclusive Language Teaching course emphasizes strategies for teaching reading and writing to children with diverse native languages. It addresses teaching methods for students facing language acquisition challenges and includes approaches for teaching Turkish as a foreign or second language to immigrant children. The course discourse, particularly regarding immigrant children learning Turkish as a second language, underscores aspects of multiculturalism.

Contemporary Arab World course examines crises stemming from civil wars, refugee and migration challenges, as well as Türkiye's policies toward Arab nations and reciprocally, Arab countries' policies toward Türkiye. While the course specifically addresses immigration and related issues, suggesting a connection to multiculturalism, it does not establish this connection within the course content.

2nd Data source: course content web pages of national universities that ranked in the top 10 in The URAP 2022-2023

The course content shared on the websites of the top 10 national universities on the 2022-2023 URAP list was examined. In particular, the research focused on whether there was a direct emphasis on multiculturalism. Additionally, concepts and content related to “migration”,

“population movement”, and “cultural change” which indirectly point to multiculturalism, were also examined.

Table 2. Top 10 Universities in the URAP 2022-2023 World Ranking and Their Scores on the Basis of Indicators (URAP, 2023).

No	University	City	Article	Citation	Total Document	International Collaboration	National Collaboration	Project
1	Koç University	İstanbul	180.66	182.96	181.22	108.77	67.04	180.07
2	Hacettepe University	Ankara	170.43	173.97	179.98	97.43	68.78	155.28
3	Middle East Technical University	Ankara	156.95	171.41	178.83	98.59	62.63	193.20
4	Istanbul University	İstanbul	145.54	164.65	171.13	92	68.15	130.91
5	Istanbul Technical University	İstanbul	150.65	162.02	171.24	93.14	59.28	162.42
6	Ankara University	Ankara	149.36	154.82	163.51	90.39	64.94	146.11
7	Sabancı University	İstanbul	164.84	175.33	164.30	104.91	43.67	167.35
8	Gazi University	Ankara	144.99	151.04	160.88	80.50	70.32	115.09
9	Ege University	İzmir	140.96	147.94	155.23	84.85	59.27	160.65
10	Bilkent University	Ankara	144.78	173.51	162.57	99.23	45.94	177

Within the Guidance and Psychological Counseling Program at Hacettepe University, there are two courses that address the topic of multiculturalism. In the (PDR106) *Social Problems* course, the 7th week is dedicated to discussing internal and external migrations, focusing on problem areas and potential solutions from the perspective of psychological counseling and guidance. The second course related to migration is (PDR305) *Culturally Sensitive Counseling*, where various weeks of the course explore fundamental concepts such as human diversity, multiculturalism, and multicultural counseling competencies. The Department of Turkish and Social Sciences Education at Hacettepe University offers the *Teaching Turkish to Foreigners* course. This particular course is specifically designed to impart Turkish language skills to individuals whose native language differs from Turkish. Regarding its design principles, it deviates from multiculturalism related courses offered in alternative programs.

The Department of Social Sciences Education at Gazi University's Faculty of Education offers one course pertaining to immigration. This course is titled *Contemporary Global Issues* and it is seen that immigration is integrated into this course, but its inclusion is limited to specific week (Migration and Refugee Challenges subject in 12nd week). When addressing topics like migration at a global level there is an expectation for multiculturalism to be comprehensively integrated into the course content.

At Ege University's Turkish Teaching Department, the elective course (TÖAESEÇ001) *Culture and Language* extends over a few weeks, encompassing topics such as dialect, language, regional dialects, slang, globalization, multilingualism, and multiculturalism. In addition to this, within the Preschool Teacher Education program offered by the same university, the (OÖÖ204AE) *Early Childhood Literature* course places particular emphasis on multilingualism and children's literature during the early childhood years.

Analysis of this data indicates that the quantity of courses addressing multiculturalism falls below expectations. The objectives, outcomes, and content of these courses have been thoroughly scrutinized. In light of these findings, it is evident that the educational responses have not kept pace proportionally with the significant impacts of migration.

3th Data source: course content web pages of international universities that ranked in the top 10 in The URAP 2022-2023

The course content shared on the websites of the top 10 international universities on the 2022-2023 URAP list was examined. In particular, the research focused on whether there was a direct emphasis on multiculturalism. Additionally, concepts and content related to "migration", "population movement", and "cultural change" which indirectly point to multiculturalism, were also examined.

Table 3. Indicative scores of the top 10 universities in the world in the URAP 2022-2023 world ranking (URAP, 2023).

No	University	Country	Article	Citation	Total Document	AIT	CIT	Collaboration
1	Harvard University	USA	126	126	60	90	90	108
2	University of Toronto	Canada	118.78	124.55	59	89	107	86.42
3	University College London	England	117.04	124.15	57.47	88.33	106.83	87.34
4	Universite de Paris	France	117.59	122.26	57.39	87.75	104.9	84.75
5	University of Oxford	England	113.73	122.48	56.02	86.07	104.82	86.25
6	Stanford University	USA	112.17	125	55.59	80.03	106.53	89
7	Johns Hopkins University	USA	113.65	121.91	56.37	80.46	104.93	85.68
8	Shanghai Jiao Tong University	China Mainland	125	117.02	55.63	74.91	103.05	80.53
9	Tsinghua University	China Mainland	116.44	120.12	53.89	74.49	103.67	84.23
10	Zhejiang University	China Mainland	124.15	116.37	54.98	74.26	101.65	79,58

The aim of the Society and Culture BA program, conducted by the Faculty of Education and Society Education at the University College of London, is to support students in developing a mindset that regards education as a dynamic transformation in the understanding of media landscapes, global connectivity, migration dynamics, political realms, social equity, and economic landscapes. Within this program, the course (*EDPS0218*) *Education in the Age of Globalisation* aims to research the complexities and possibilities brought about by the increasing multiculturalism in schools and the internationalization of universities, both in the UK and in other parts of the world. In another course offered within this program is, (*EDPS0247*) *Global London | Contemporary Urban Education, Culture and Space*, one of the central aims of this course is to focus on the diversity and internationalized experience of higher education in the context of big cities such as London. The other program, Education Studies BA, which is also conducted by the IOE, UCL's Faculty of Education and Society offers the course in the second year of the program (*EDPS0017*) *Educating Minorities, Migrants and Refugees* which provides students with the chance to comprehend the sociological placement of minorities, migrants, and refugees in the field of education. Multilingualism is the central focus of the course offered in the program's third year, related to the topic of immigration.

In addition, the university provides modules that include courses with shared content accessible to students pursuing various programs. (*GEOG0039 Migration and Transnationalism*, (*ANTH0195 Migration and Health*) are two of these courses that are included in the UCL Module Catalogue. Faculty of Population Health Sciences-(*IEHC0070 Ethnicity, Migration and Health*), School of Slavonic and Eastern European Studies-(*SEES0102 Migration and the European Union*), IOE-(*SOCS0086 Migration and Society*), Faculty of Mathematical and Physical Sciences- (*IRDR0033 International Migration Law*) are the other courses that approaches the topic of migration from different perspectives in the module.

In addition to the courses, UCL hosts research groups and centers dedicated to conducting studies on migration. For instance, the interdisciplinary research center *Migration Research Unit* and the research cluster *Culture and Migration* bring together human geographers working across social, cultural and historical geography.

The Ontario Institute for Studies in Education (OISE) at the University of Toronto offers courses based on multiculturalism via teaching training programs. The (*APD5284Y Assessment and Intervention with Culturally and Linguistically Diverse Children, Youth and Families*) course is available through the Applied Psychology and Human Development department. This course aims to prepare teacher candidates for the techniques and strategies used in assessing and intervening with individuals from diverse cultural and linguistic backgrounds. The Curriculum, Teaching and Learning department offers (*CTL3000H Foundations of Bilingual and Multicultural Education*) course which focuses on second language instruction, education for minority populations, and pluralism in education, defined in terms of language and culture. Also, the (*CTL3002H Second Language Teaching Methodologies*) course of the same department offers a historical survey of second language teaching methodologies and new ways of teaching traditional second language skills. There are other courses of the same department focus on language teaching: (*CTL3008H Critical Pedagogy, Language and Cultural Diversity*), focuses on current educational issues related to minority students in both Canadian and international contexts; (*CTL3018H Language Planning and Policy*) course, approaches language teaching as a political issue; (*CTL3020H Writing in a Second Language*) course, aims evaluate students' second language writing skills also there is (*CTL3100H Communication and Second Language Learning in the Workplace*) course aims to investigate and study the conditions of second language speakers' workplace communication needs; (*CTL3805H Multilingualism and Plurilingualism*) course examines the impact of linguistic diversity on language and identity construction; (*CTL3806H Sociocultural Theory and Second Language Learning*) course, examines aspects of second language learning (SLL) from the perspective of a sociocultural theory; (*CTL3808H The Role of Instruction in Second Language Learning*), (*CTL3811H Critical Perspectives on Language, Racism, and Settler-Colonialism*) are the other offered courses in the department. Another department of the

university is Leadership, Higher and Adult Education, this department offers courses related to migration, diversity, multiculturalism, etc. the *(LHA1042H) Educational Leadership and Diversity* which designed to acquaint students with the practices and issues associated with administration, organization, and leadership in educational organizations with culturally diverse student populations, is one of such courses. *(LHA1147H) Women, Migration, and Work* course focuses on the gender, race, and class dimensions of population movement and forced migration. The Social Justice Education department has courses related to migration *(SJE1927H) Migration and Globalization* is one of these courses, which tackles three broad themes: (1) migration, nation, and subjectivity; (2) globalization and its discontents; and (3) empire and subaltern.

The Department of Education at the University of Oxford provides a range of programs for individuals interested in becoming teachers or pursuing careers in education. *Msc In Applied Linguistics and Second Language Acquisition* is one of the courses offered by the department.

The Stanford Graduate School of Education of Stanford University offers *(EDUC103B) Race, Ethnicity, and Linguistic Diversity in Classrooms: Sociocultural Theory and Practices*, a foundational course that focuses on classrooms with students from diverse racial, ethnic, and linguistic backgrounds. The elective courses, such as “*(EDUC277) Education of Immigrant Students: Psychological Perspectives*” offer historical and contemporary approaches to educating immigrant students. *(EDUC389C) Race, Ethnicity, and Language: Pedagogical Possibilities* issues to be addressed include language variation and change, language and identity, bilingualism and multilingualism, language ideologies, and classroom discourse. *(EDUC114N) Growing Up Bilingual* course focuses on the experiences of long-term US minority populations as well as those of recent immigrants. *(EDUC149) Theory and Issues in the Study of Bilingualism* aims to prepare students to work with bilingual students and their families and to carry out research in bilingual settings. The goal of “*(EDUC 177A) Well-Being in Immigrant Children and Youth: A Service-Learning Course*” is to understand how social institutions are responding to the needs of immigrant children and youth to support their well-being.

The School of Education at Johns Hopkins University offers the course *(ED.855.710) Multicultural Education* which aims to address the requisite awareness, knowledge, and skills for enhancing their multicultural competencies.

Discussion

Given the significant developments post-2011, there is an anticipation for teacher training programs to adapt to emerging needs and undergo modifications. This is particularly evident

in the influx of migration to Türkiye following the conflicts in Syria since 2011. Examining teacher training programs within these contexts, especially post-migration, reveals a tangible influence of multiculturalism on teacher education. Teachers need to be supported to teach in diverse classrooms; however, 52% of teachers interviewed in France, Ireland, Italy, Latvia, Spain, and the United Kingdom felt that the support they received from management in managing diversity was insufficient. The extent to which teacher education includes diversity differs from country to country. Teacher candidates in the Netherlands, New Zealand, and Norway; take compulsory courses to support students from different backgrounds. In addition, taking such courses in Europe is generally dependent on the wishes of the teachers (UNESCO, 2019).

Multiculturalism began to be one of the main issues in Turkish educational programs after the migration to the country after the war in Syria. Thinking and accepting that students might have different races, ethnicities, classes, languages, belief systems, experiences, sexual preferences, and political views; considering these in planning the instructional environment and being open to discussion about these differences can be accepted as an important indicator of carrying cultural richness into the classroom environment (Başbay & Bektaş, 2009).

YÖK offers an average of 100 elective and compulsory courses for each of the 25 different teacher training undergraduate programs. Some of these courses have been proposed collaboratively for various teacher training programs. Upon examining the course contents, it becomes evident that the majority do not directly address multiculturalism. Out of the 17 courses identified as being related to multiculturalism, only a few establish a direct connection with this concept. Generally, these courses reference indirect topics such as “migration”, “cultural interaction”, and “population mobility”.

When the contents of courses such as *The Human and Economic Geography*, *The Human and Economic Geography of Türkiye*, *The Rural, Urban, and Migration Sociology*, and *The Social Structure of Türkiye* are examined, they appear suitable for establishing a direct connection to multiculturalism. However, despite the course descriptions discussing migration, population movements, and their associated issues, it is evident that there is no direct connection to multiculturalism.

There is a significant relationship between multiculturalism and language. It would be reasonable to expect language courses to incorporate multiculturalism by addressing the diverse cultural backgrounds of individuals. However, an analysis of the course contents that related to language teaching reveal that this integration is not being achieved. Given the number of immigrant children and students in the Türkiye, it is evident that the concepts of “bilingualism” and “bilingual education” should be carefully addressed. However, it appears that this necessity is not highlighted in the course contents.

In courses such as Culturally Responsive Family Counseling, Cultural Anthropology, *The Culture and Language*, *The Inclusive Language Teaching*, and Anthropology of Education, the concept of multiculturalism is directly emphasized.

The Inclusive Education course focuses on diversity rather than multiculturalism. Multiculturalism, including the education of immigrant children, is addressed as a subsidiary theme.

Although the course contents of universities in Türkiye are suitable for addressing multiculturalism, it is evident that this concept is not given significant attention. In addition, when examining the proportion of courses related to multiculturalism compared to all courses, it is evident that the number is low.

According to course content at Turkish Universities, it is observed that there is a tendency to frequently include content related to this concept. However, it can be said that the concept of multiculturalism is generally alluded to rather than explicitly addressed.

When examining the course contents directly or indirectly related to multiculturalism, and the objectives of the training programs at Turkish universities courses it becomes apparent that this concept is only included sporadically within the curriculum. In other words, multiculturalism is not explicitly incorporated into the course objectives or program aims.

A closer look at the mentioned international universities reveals and their programs, it's clear that they incorporate multiculturalism in various aspects. This includes the subjects forming the core of the programs, the content covered in courses, and the methods and approaches utilized in teaching.

The concept of “multiculturalism” is prominently and confidently incorporated into the objectives and course contents of teacher training programs at universities abroad. In other words, it is understood that multiculturalism is not treated as a mere topic for discussion limited to a few weeks.

In addition, it is evident that the number of courses directly or indirectly related to multiculturalism is higher than those in our country. This can be attributed to these countries having more extensive experience with cultural diversity compared to our own.

Conclusion

Examining the courses in teacher training programs in Türkiye within the context of multiculturalism reveals a situation that contradicts the cultural diversity of the society. The

courses largely exclude multiculturalism or address it superficially. Given the increasing cultural diversity in Türkiye due to migration, teachers will inevitably have students from various cultural backgrounds. Therefore, teacher training programs must incorporate more courses and content that effectively support multicultural education, both in number and quality. Realizing this objective necessitates the implementation of comprehensive teacher training programs underpinned by robust foundational principles.

Understanding the characteristics of teacher training programs in countries with a longer history of cultural diversity than Türkiye is crucial. It is essential to study the objectives of these programs and examine whether their courses address multiculturalism. This knowledge can serve as a valuable reference for shaping the teacher training dynamics in our country.

Teacher training programs strive to incorporate multicultural perspectives by often incorporating just one or two courses in multicultural education or by mandating that teacher candidates' complete assignments that superficially explore cultural differences. Such practices can be superficial rather than support teacher candidates' attitudes, knowledge and skills related to multiculturalism. To engage in a discourse concerning such support, it is imperative that teacher educators and the prevailing higher education paradigm be systematically structured and adequately primed. As educational professionals, they must establish an environment for the critical reassessment of their convictions, methodologies, and objectives, thus enabling the collaborative pursuit of a vision for the pedagogical process. The fundamental principles and practices of multiculturalism should be given a central and primary focus when developing teaching methods and strategies. It suggests that educators and educational institutions should place a high level of importance on incorporating multicultural perspectives, diversity, and inclusive teaching techniques into their curriculum and pedagogical approaches. In essence, it underscores the idea that multicultural education should form the foundation upon which teaching methods and practices are built.

While the body of literature addressing multicultural teacher, education emphasizes the pivotal role of coherence in teacher preparation programs, it is notable that there is a scarcity of research dedicated to investigating this particular area. To establish an education system characterized by sensitivity to multiculturalism, it is imperative to ameliorate the disjunction between theoretical underpinnings and pragmatic execution within this sphere.

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Türkiye'deki Öğretmen Yetiştirme Programlarında Çokkültürlülük

Geniş Özet

Giriş

2011'den beri Türkiye hiç yaşamadığı bir göç dalgasıyla karşı karşıya kalmıştır. Suriye'deki savaşın yol açtığı bu göç, eğitim dahil birçok alanın yeniden yorumlanmasını zorunlu kılmıştır. Bu büyük göç dalgasının ardından, çokkültürlü eğitim ortamları ve bu ortamların niteliği, gündeme getirilmesi gereken en önemli konulardan biri haline gelmiştir. Uluslararası göç örgütünün 2020 verilerine göre dünya genelinde 281 milyon uluslararası göçmen vardır, bu sayı dünya nüfusunun yüzde 3,6'sını oluşturmaktadır. Bu göçmenlerin 28 milyonunu çocuklar oluşturmaktadır bu da dünyadaki çocuk nüfusunun yüzde 1,4'üdür. Uluslararası göçmen raporlarına bakıldığında bu yaş aralığındaki göçmelerin dünya genelindeki göçmen sayısına oranı %24 olarak belirtilmiştir. Birleşmiş Milletlerin sağladığı verilere göre ilköğretim düzeyindeki göçmen çocukların %65'i, ortaöğretim düzeyindeki %41'i, yükseköğretim düzeyindeki %6'sı eğitim sistemine kayıtlıdır. Verilerden hareketle 15 milyon okul çağı göçmen çocuğun olduğu ve bunların yarısının eğitim yaşamına devam ettiği anlaşılmaktadır. Milli Eğitim Bakanlığının 2022-2023 eğitim yılı verilerine göre ilköğretimde okuyan 730 bin 806 Suriyeli öğrenci vardı ve bunun yanında YÖK verilerine göre Türkiye'de 301 bin 694 yabancı uyruklu üniversite öğrencisi eğitim almıştır.

Bireylerin yaşamlarındaki değişimler doğrudan veya dolaylı olarak eğitim sisteminin de güncellenmesini kaçınılmaz kılar. Eğitim programlarının değişmesi öğretmen eğitimine de doğrudan yansımaktadır. Bu bağlamda, eğitim programlarındaki çok sayıda dersin, hakim kültürün çocuklara ve gençlere aktarılmasıyla ilgili olduğu göz önünde bulundurulmalıdır. Bu aktarım devam ederken yeni öğeler çeşitli yollarla kültürel yapıya girer ve bir hareket oluşur. Bu değişimlerin, mümkün olduğunca eğitime dahil edilmesi gerekir. Aksi takdirde, okul eğitimini engelleyebilecek bu yapı, olumsuz kültürel sentezlerin rastgele ve istenmeyen bir tepkisine neden olabilir. Okullarda gerçekleştirilmesi planlanan reformlar, reformların kurumsallaştırılmasını mümkün kılacak şekilde okulun rollerinin, normlarının ve değerlerinin değişmesini gerektirir. Örneğin, öğretmenler daha fazla bilgiye ihtiyaç duyar ve ırksal ve etnik tutumlarını gözden geçirmeleri gerekir; bu nedenle daha fazla zaman ve çeşitli öğretim materyallerine ihtiyaç duyarlar. Bu bağlamda, ilk odak noktası öğretmen eğitiminin niteliği olmalıdır. Eğitim fakültelerindeki öğretmen eğitim programlarının çağın koşullarına ve gereksinimlerine göre değişmesi ve güncellenmesi kaçınılmaz bir gerekliliktir.

Çokkültürlülük bağlamında değerlendirildiğinde, toplumun çokkültürlü bir yapıya sahip olması, eğitimin bu süreci izlemesini ve yapısını çokkültürlülüğe uygun hale getirmesini gerektirir. Çokkültürlü toplumların sunduğu zorluklar ve olanaklar her zaman tartışılmıştır., Toplumların çokkültürlülük bağlamında sözü edilen zorlukları nasıl aşabileceğine ve sunduğu olanaklardan nasıl yararlanabileceğine ilişkin içgörüler sunulmuş ve sunulacaktır. Toplumsal entegrasyonun temel taşı olan eğitim de hem zorluk hem de olanak değerlendirilen konulardan biridir. Etnik ve kültürel çeşitlilik toplumu zenginleştirse de eğitim sisteminin bu duruma uyum sağlaması için özel çaba gerekmektedir. Daha doğrusu öğretmenler, eğitim kurumlarındaki çokkültürlü süreçlerin niteliğini belirlemede hayati bir rol oynar. Bu da dikkatimizi öğretmen eğitimi meselesine çeker. Üniversitelerin lisans öğretmen yetiştirme programlarının müfredatındaki çokkültürlülüğün öğretmen adaylarının çokkültürlülüğü nasıl kavradığını çerçevelemeyi amaçlayan bu araştırma, önemli bir açıdan ele alır.

Çokkültürlülük, bir sosyal politika meselesi olarak görüldüğünde en iyi biçimde çalışır. Eğer devlet göçmenleri bir güvenlik tehdidi olarak algılsa çokkültürlülüğe verilen destek ve azınlıkların çokkültürlü haklarını seslendirme yetenekleri azalacaktır. Bu bağlamda, eğitimin güçlü bir adaptasyon aracı olması nedeniyle, bu aracı en etkili şekilde kullanabilen aktörlerin öğretmenler olduğu unutulmamalıdır. Göç ve çokkültürlülük gibi konuların tüm eğitim programlarında temel bir düzeyde dikkate alınması gerekir ve öğretmen eğitim programları da bu bakış açısıyla ele alınmalıdır.

Yöntem

Bu çalışmada, nitel araştırma yöntemlerinden biri olarak doküman analizi kullanılmıştır. Merriam'a (2015) göre "doküman" terimi, çeşitli yazılı, görsel, basılı ve dijital veri kaynaklarını içeren geniş bir kategoriye ifade eder. Nitel çalışmada, bu tür veri kaynakları, gözlemler veya görüşmeler yoluyla elde edilen verilerle aynı öneme sahiptir, yani tüm eğitim belgeleri araştırma amaçları için değerli kaynaklar olabilir. Love'un (2003) sınıflandırmasında, "Akademik Doküman Analizi" kavramı, bu yöntemin çeşitli yükseköğrenimle ilgili kaynakları incelemek için ne kadar yararlı olduğunu vurgular. Bu kaynaklar, program materyallerini, ders içeriğini, akademik takvimleri, başvuru formlarını, araştırma raporlarını ve fakülte bültenlerini içerir. Toplanan veriler, içerik analizi yöntemi kullanılarak analiz edilmiştir (Krippendorff, 2019). Veri analizi, çıkarımsal bir yaklaşımla gerçekleştirilmiştir. "Çokkültürlülük" ile ilgili belirlenen içerikler kapsamlı bir şekilde incelemiştir ayrıca göç, dil eğitimi, coğrafya ve sosyal konular gibi tüm temalar da araştırma kapsamında farklı aşamalarda dikkate alınan olgu ve kavramlar olmuştur.

Veriler, 3 farklı kaynaktan elde edilmiştir. YÖK tarafından tüm üniversitelere önerilen seçmeli ve zorunlu derslerin değerlendirilmesi ve URAP 2022-2023 ulusal ve uluslararası

sıralamalarında ilk 10'a giren üniversitelerin ders içerik web sayfaları. Üniversitelerin sunmuş olduğu ders materyallerine erişim sağlanması amacıyla, ilk adım Türkiye'deki öğretmen yetiştirme programlarıyla ilişkilendirilen URAP 2022-2023'te ilk 10'da yer alan fakültelerin ders kataloglarının kapsamlı bir şekilde incelenmesini içermektedir. Bu aşamada, tanımlanan derslerin bağlı olduğu temel metodolojileri ve program hedeflerini keşfetmek için derinlemesine bir analiz yapılmıştır. Bu analiz; dersin içeriği, hedefleri ve haftalık konuların detaylı bir şekilde incelenmesini içermektedir.

Sonuç ve Tartışma

Türkiye'deki öğrenci çeşitliliği, ülkemizin kültürel niteliğini açık biçimde yansıtmaktadır. Bu durum göz önünde bulundurulduğunda bu çokkültürlü ortamlarda sorumluluk üstlenecek öğretmenlerin yetiştirildiği eğitim programlarının öncelikli hedefleri arasına bu durumun getirdiği avantajlar ve dezavantajların konu edilmesi önemlidir böylece farklı kültürel ve dilsel arka plana sahip öğrencilerle etkili bir şekilde etkileşime girebilecek şekilde donatılabilirler.

Türkiye'deki öğretmenler, farklı kültürel arka planlara sahip öğrenciler arasında öğretimi farklılaştırabilmeli, uygun destek sağlayabilmeli ve yapıcı diyaloglar geliştirebilmelidir. Okullarda, yüksek beklentiler ve başarı kültürünü teşvik eden bir müfredat izlenmelidir. Bu programın işleyebilmesi için öğretmen adayları da bu amaçla eğitilmelidir. Öğretmen adayları, öğrencilere rol model olabilecek ve onları çokkültürlülük konusunda farklı bakış açıları geliştirmede destekleyebilecek kişiler olarak yetiştirilmelidir. Bunun olabilmesi çokkültürlülüğü merkeze alan öğretmen yetiştirme programları ve buna uygun ders içerikleriyle mümkündür.

Öğretmen eğitimi programlarının temel amaçları incelendiğinde çokkültürlülükle ilgili kavramlara az da olsa yer verildiği ancak doğrudan çokkültürlü programların yer bulmadığı anlaşılmaktadır. Bunun yanında incelenen ders içeriklerinde sayısal oran açısından derslerde doğrudan ya da dolaylı olarak çokkültürlülüğe değinen az sayıda ders olduğu görülmektedir. Özellikle uluslararası programlara bakıldığında ise yalnızca ders içeriklerinde değil program amaçlarında da çokkültürlü yapıya yer verildiği açıktır.

Çokkültürlü öğretmen eğitimi ele alan alanyazının vurguladığı tutarlılığın öğretmen yetiştirme programlarında kritik bir rol oynadığı konudur, bu özel alanda araştırma eksikliğine dikkat çekilmektedir. Çokkültürlülüğe duyarlı bir eğitim sistemi kurmak için, bu alandaki teorik temellerle pratik uygulama arasındaki ayrımı gidermek son derece önemlidir. Bu kavramın merkezi önemi, çokkültürlü eğitimin, eğitim kurumlarında -okulöncesinden üniversitelere kadar her seviyede- anlamlı dönüşümler sağlaması için hem kavramsal hem de uygulamada kapsayıcı bir yaklaşım gerektirmesidir.