Review of Research on Multiculturalism and Multicultural Education in Turkey: 2000-2018*

Research Article

Seyithan DEMIRDAĞ¹, F. Zehra ÜNLÜ-KAYNAKÇI²

¹*Zonguldak Bülent Ecevit University, Faculty of Education, Turkey*, ORCID: 0000-0002-4083-2704

²*Zonguldak Bülent Ecevit University, Faculty of Education, Turkey*, ORCID: 0000-0002-9491-2750

ARTICLE INFO	ABSTRACT
Article History: Received: 28.01.2019 Available online: 02.11.2019	The study aimed to examine the methodological dimensions of research articles on multiculturalism and multicultural education published in Turkish academic journals between 2000 and 2018. Qualitative research design was used in order to obtain descriptive information into categories about journal articles contained in multicultural education and multiculturalism in Turkey. The study indicated that there were 96 articles published on such topic between the outlined dates via electronic databases (EBSCO, Google Scholars, Web of Science, and Ulakbim Turkish National Databases). After the numbers of the articles were determined, each article was evaluated in terms of the publication language, publication year, research method, sampling types, sample size, data collection tools, data analysis method and themes. The findings of the study were reported descriptively based on the categories determined for evaluation process. According to the results, most of the studies were published in Turkish. Theoretical and quantitative methods were generally used as research methods. The most frequently used data collection tools were compilation and questionnaire in the studies. Almost half of the studies on multicultural education are conducted using the participation of preservice teacher and teacher. Studies had generally concentrated in the themes of attitudes. © 2019 IOJES. All rights reserved

Introduction

Over a course of 40 years, in order to increase students' experiences, learning, and achievement in a diverse school environment, educators have advocated multicultural education as an educational approach, which creates unity among students (Banks, 2001). As part of cultural or political issues, multiculturalism has been discussed by many today. These issues are aligned with the fact that communities naturally have different cultures and have to live with one another. The intensification of the world population and their sense of sovereignty over the others constitute the dynamics of this process. Multiculturalism includes religious and ethnic justice against discrimination (Hall, 2000; Modood, 2008). It also explains the importance of diverse cultures embedded within a major society (Eriksen, 2015). It may be considered as a project involving communities of different ethnic / cultural backgrounds in different cultures with different religions, languages and races (Duverger, 2004; Guiso, Sapienza, & Zingales, 2006). Multiculturalism exists in countries

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where ethnic and religious groups are concentrated. Even though some countries consider multiculturalism as richness, there are some countries, which severely tend to assimilate the people of the other culture under the name of multiculturalism and unity (Yakışır, 2009).

In many countries, more people of different cultures, religions, identities, and nationalities have started to live together. In this case, the world has become smaller as the permeability of the boundaries is increasing. The differences among the cultures establish easier communication between people as a result of globalization (Schuster & Solomos, 2001). With diversified differences in the growing world, the world is shrinking but different cultures and identities usually come together through the existence of multiculturalism (Coşkun, 2012). The main goal of multiculturalism is to establish an environment that allow different religions, identities, and races live with harmony without having any conflicts. Certain continents have diverse populations. As one of these continents, Europe attracts many immigrants from all over the world (Nye, 2007).

Considering Europe as a continent consisted of people from all over the world, the development date of the phenomenon of Europeanity still stands unknown. Many contend that Europeanism is a combination, which includes the elements of different cultures. It is viable to suggest that since middle ages, the culture of the Arab world which then was embraced by Hellenistic mysticism had substantial impacts on the formation of the European cosmogony. Although this direction followed in the emergence of a particular philosophy is then intertwined with the Enlightenment period, it is necessary to think that the basic characteristics of that period are not different in terms of having diverse cultures. Therefore, it is important to accept that there is a social situation and reality in the relationship between modernization and multiculturalism, and the most important aspect of this is that both modernization and multiculturalism are sociologically influencing individuals and societies (Tazegül, 2005).

Europe has sought a deep connection within the framework of Mediterranean civilization. It has grown around the civilization-culture dilemma. In this case, the problem is that Europe makes the synthesis with its own components. In doing so, it largely excludes the others and imposes the result with an absolute logic. In short, Europe has acquired its own reality in the name of universality and with a monist logic due to factors such as capitalism. Researchers argue that capitalism is also one of the factors that determine the identity of Europe (Kahraman, 2002). Europe finds its power in Western culture and its hegemony is founded by capitalism. Historically, societies have produced solutions to live together. For that reason, many cultural elements, such as different life practices, different beliefs, and different traditions and values have been in common for a common life despite all differences.

The level of economic and social welfare in Europe attracts immigrants from countries lacking in economic development and justice. The immigrants for these countries strive for peace and are inclined in keeping their hopes up for better living conditions (Kymlicka, 2010). The number of international people residing in Europe has been on a steady increase. The privileges provided as peace, justice, equality, economic welfare, and education in European countries are seen as paths to salvation for the immigrants who have escaped from the war and unjust treatments in their own countries (Kymlicka, 2010; Schuster & Solomos, 2001). As the receiving continent, Europe has its own challenges for the newcomers. The challenges include but are not limited to democracy, human rights, and education (Nye, 2007; Race, 2011). Although European governments enact new laws and regulations to incorporate and welcome the religions and cultures of the immigrants, the process involves its own challenges (Schuster & Solomos, 2001). The government officials proceed with caution to avoid disturbing local equilibrium (Race, 2011).

Especially after the social movements based on equality in Europe, the importance of multicultural education became more viable for government officials in Europe (Bode & Nieto, 2008). The efforts made by the officials eventually had impacts on the school systems of the European countries. The schools created equal opportunities for immigrant students so that they may embraced by the locals regardless of their race, gender,

religion, or language (Gorski, 2009). The school curricula in many European countries were changed to ensure social justice, eliminate educational inequalities, and recognize different cultures, religions, and races (Grant & Sleeter, 2009).

It is expected from the European society to embrace the elements that bring all people together regardless of the religion, language, culture, and law. Therefore the concept of multiculturalism in Europe is a phenomenon that over cross its borders. Many agree that the multiculturalism that has existed since the beginning of humanity is an unnamed social reality (Kanık, 2006). Considering the wars and ethnic massacres in the history of the West suggest that the West was not innocent. As no society, culture or civilization can be separated from its past, what happened in the past shed light on the West today. Along with Europe, the United States (US) was not innocent in terms of multiculturalism either. Especially, the rise of racial and social inequalities in the context of intense immigration in the early 1990s affected the re-emergence of old debates on integration and the proliferation of claims based on identity in the U.S. Multiculturalists proposed new metaphors such as "salad" or "mosaic" to unite all existing cultures. However, in some cases, some items belonging to the U.S. culture have been enforced in order to have people accept the way of American living.

In America, identity is determined by many different items. The origins of America's social fabric are structured by completely different experiences in relation with multiculturalism. For instance, the class system in the US has been affected by several things including Luther's religious reforms, Smith's theories of capital, and Rousseau's political definitions. The Americans have freedom in terms of spiritual, economic, and political levels. However, the duty to carry American freedom and democracy to the rest of the world has created a paradox. As a result, American imperialism has turned into policies that support immigration. For many Americans, the American dream is not only access to better jobs, education, and other services, the American dream is a process of Americanization by believing in individualism, consumerism and certain political freedoms (Wheeler, 2005). Having said that although America is not opposed to immigration, the fact that the immigrant communities embrace Americanization are being unconsciously assimilated due to America's politics. Aside from developed countries, the issues associated with multiculturalism in developing countries may be more severe in countries such as Turkey as the people of ethnic majority have difficulty to provide cultural indulgence and an effective multicultural education system embracing all.

The education system in Turkey is heavily depended on centralized approaches. Students obtaining their education through this system are trained from a previously prepared teaching program. Even though in recent years Turkish education system has employed constructivist strategies, the praxis do not go beyond the traditional ones (Polat, 2009). As in all schools, a uniform curriculum is provided, all students have to learn same things regardless of their religion, language, ethnic origin, and culture. In this sense, researchers have emphasized the importance of a multicultural curriculum that refers to the cultural characteristics of each individual in order to create a meaningful learning among all students.

In a globalized world, the rapid interaction of individuals or societies seems to be in progress. This interaction process brought together the necessity of bringing different cultures together in the same living zones and educational settings (Nieto, 2012). This situation has brought the concept of multiculturalism. The concept of multiculturalism is defined as the awareness of cultural factors such as race, ethnic identity, social status, gender, age, religion preference, and sexual orientation (American Psychological Association, 2003; Banks, 2013; Kadıoğlu, 2014). In addition to that, multicultural education is defined as changing the structure of educational institutions according to the differentiation of factors such as race, ethnic identity, and sexual orientation (Banks & Banks, 2010; Ramsey, 2008). In another definition, multiculturalism is considered as the process of creating equal education and learning opportunities in order to provide cultural pluralism within the framework of democratic values by rejecting racism and assimilation (Hsu & Thomson, 2010; Kaya & Aydın, 2014). According to these definitions, multicultural education includes the perspectives of individuals

from different cultures; provides cultural, linguistic, and ethnic options; recognizes other cultures and prevents discrimination (Banks, 2013) and promotes equality (Cırık, 2008) in society.

Teachers play an important role in organizing teaching environments according to cultural differences. In this context, many factors such as past experiences, the world views, and the perspectives of the teachers are effective in organizing multicultural educational environments (Kaya & Aydın, 2014). According to Gay (2014), teachers with a perception of multicultural education have in-depth knowledge of the cultural values, learning styles, historical heritage, contributions, and achievements of different ethnic groups. These teachers encourage all students to be active participants of the learning activities. In addition, according to Başbay (2014), it is necessary for teachers to create suitable educational environments for individuals with different cultural backgrounds. In other words, teachers should create positive climates in settings where multiculturalism exists (Chai, Teo, & Lee, 2009).

According to Banks (2008), certain objectives should be fulfilled by educators in order to establish a multicultural education process. For that matter, teachers need to understand themselves better when they look at the perspective of other cultures and provide students with cultural, ethnic and linguistic options. They also need to reduce the discrimination and suffering experienced by some ethnic groups due to their unique racial, physical, and cultural characteristics. Considering teacher candidates being assigned to various regions of Turkey necessitates the importance of knowing everything about multiculturalism not only in elementary and secondary school levels, but also in undergraduate and graduate levels.

As accepting the differences regarding cultures establish the foundation of multiculturalism, how the immigrants' cultural and ethnic values, religious thoughts, and languages are incorporated with the beliefs of the locals necessitate an effective knowledge on the topic (Shah & Adam Masumi, 2016). It is also crucial to understand the way how locals observe and evaluate the beliefs and the cultures of the newcomers. By reviewing studies on multiculturalism, it will be possible to provide a broader insight on the number of publications on the topic, the types of research methods employed, and the variations among the study participants in terms of their numbers and job (Gorski, 2009). In addition, such review would help the readers to understand how the researchers collected data about multiculturalism through the collection of such studies. As such studies are lacking especially in Turkey, this study is aimed to fill the gap in the current literature. Based on the context above, the main goal of this study is to examine the studies conducted on multiculturalism in Turkey between the years of 2000 and 2018.

Method

Data Sources and Analysis

Qualitative research design was used in order to obtain descriptive information into categories about journal articles contained in multicultural education and multiculturalism in Turkey. Document was used as a data source. According to Bowen (2009), documents could be printed or electronic material. In the present study, using the several electronic databases such as EBSCO, Google Scholars, Web of Science, and Ulakbim Turkish National Databases, articles published by the Turkish researchers were examined. Those databases are chosen because (1) EBSCO are most commonly used databases by educational researchers (Fraenkel & Wallen, 2006); (2) Web of Science is confident and global citation database; (3) Ulakbim Turkish National Database provides access to Turkish journals; (4) Google Scholars is a comprehensive database that provide access to a large number of articles (Waltho, Kaur, Haynes, Farrokhyar, &Thoma, 2015).

"Multicultural Education in Turkey" and "Multiculturalism in Turkey" were used as keywords. Furthermore, three criteria were presented for the selection of the articles. Those criteria are as follows: Journal article, published in Turkey, full text, and online access. Articles which meet those criteria included the study. As a result of the scanning, 36 articles from EBSCO, 11 articles from web of science, 89 articles from google

scholar, and 74 articles from Ulakbim Turkish National Databases were obtained. Furthermore, duplicate and irrelevant articles were eliminated from the study. Therefore, 96 articles that obtained from EBSCO (n= 28), web of science (n= 9), google scholar (n= 18), and Ulakbim (n= 41) databases were collected, and analyzed. It should be noted that journal articles were collected on February 2018, thus the articles that published after that date are not part of this study. Based on the study conducted by Günay and Aydın (2015), the first study related to multiculturalism in Turkey published in 2005, but the authors did not include theoretical studies. However, in this study, the researchers decided to include theoretical studies to get more information about multicultural studies in Turkey. Further to this, the earliest published article was in 2000 in the present study.

Before analyzing journal articles, a form, which was used to evaluate each article, was prepared by the researchers. The form consisted of eight categories, namely; publication year, publication language, journal, sampling types, sample size, data collection tools, research methods, and designs. Further to this, each article was coded by the researchers by using this form. Finally, the findings of the study were reported descriptively based on the variables determined for evaluation process. Summaries of distributions were indicated by the use of box plot, pie chart or frequency table.

Findings

The research findings indicated that the most of the studies were published in Turkish (n= 86, 90%), and only 10% (n= 10) of the studies were English. The findings of the distribution of the studies language were presented in Figure 1.
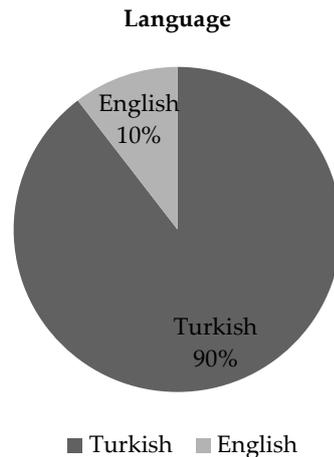
Language

Figure 1. The distribution of the studies language

In terms of publication years, there were many publications between 2015 and 2018 (n= 35, 36.5%), and between 2012 and 2014 (n= 23, 24%). Only 4.2% (n= 4) of the studies were conducted during 2000-2002. As presented in Figure 2. Although there was a slight decrease of 1.10% from 2006 and 2008 to 2009 and 2011, the results of the present study highlights an increase in the numbers of studies related to multiculturalism.
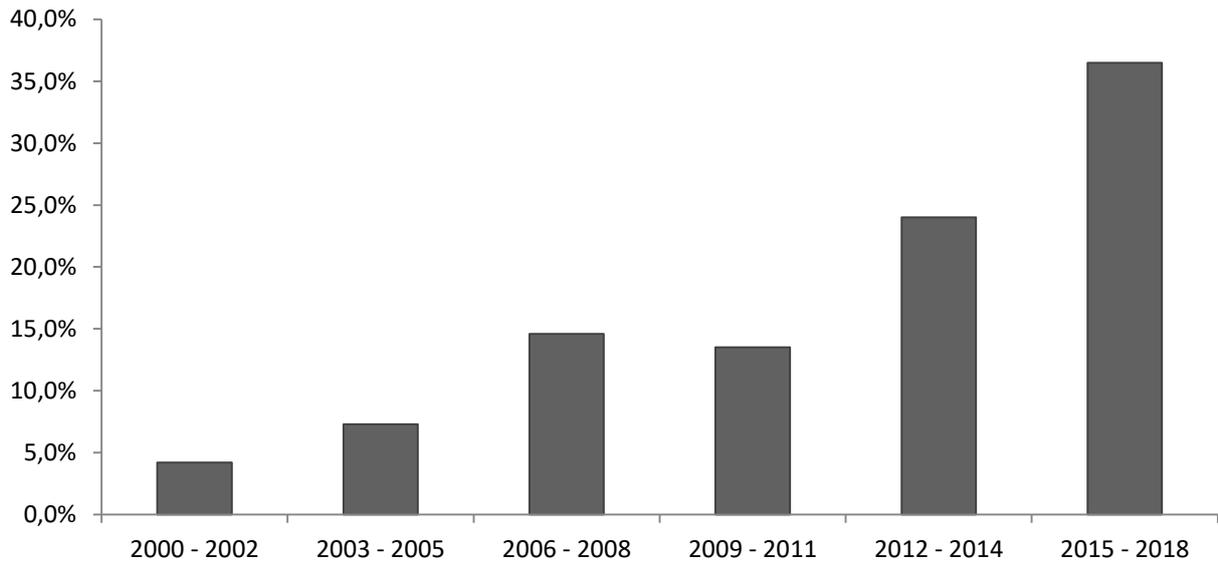
Figure 2. Publication years

The results regarding research methods are presented in Figure 3. Accordingly, the most frequently used research methods were theoretical model and quantitative method with the same level of 38. 54% (n = 37). Then qualitative method (n= 20; 20.83%) was used, and the least used method was mixed method (n= 2, 2.2%).
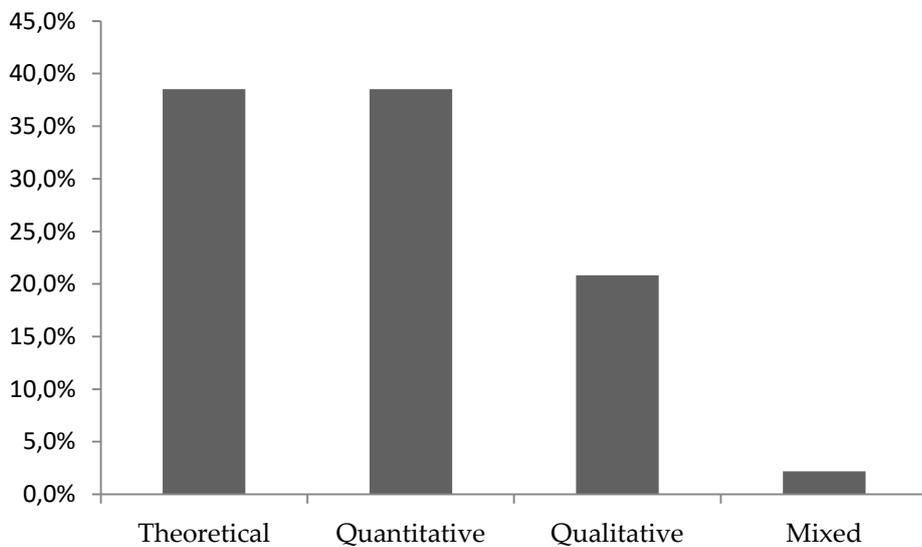

Figure 3. Research methods used by researchers

While coding sampling type, studies with no sample (n= 45) excluded from the analysis. Table 1 illustrates distribution of the studies sampling type. Accordingly, 7.7% of the studies conducted with students, 41.17% were preservice teacher, 19.61% were teacher, 1.96% were school manager, 9.8% academician, 1.96% school counselor, and 3.92% was community sample. Only 13.73% of the studies were used two different samples. Therefore, more than half of the studies on multicultural education are conducted using the participation of preservice teacher and teacher.

Table 1. *Distribution of the studies sampling type*

	f	*%*
Student	4	7.85
Preservice teacher	21	41.17
Teacher	10	19.61
School Manager	1	1.96
Academician	5	9.80
School Counselor	1	1.96
Community Sample	2	3.92
Two Different Sample	7	13.73

The sample sizes ranged between 0 (no-sample) and 1104, and the mean of the sample sizes was 268.06 (SD= 225.46). There was only one study whose sample size exceeds 1000. Researchers studied with such populations of 201-400 (n= 14, 14.6%) people more often.
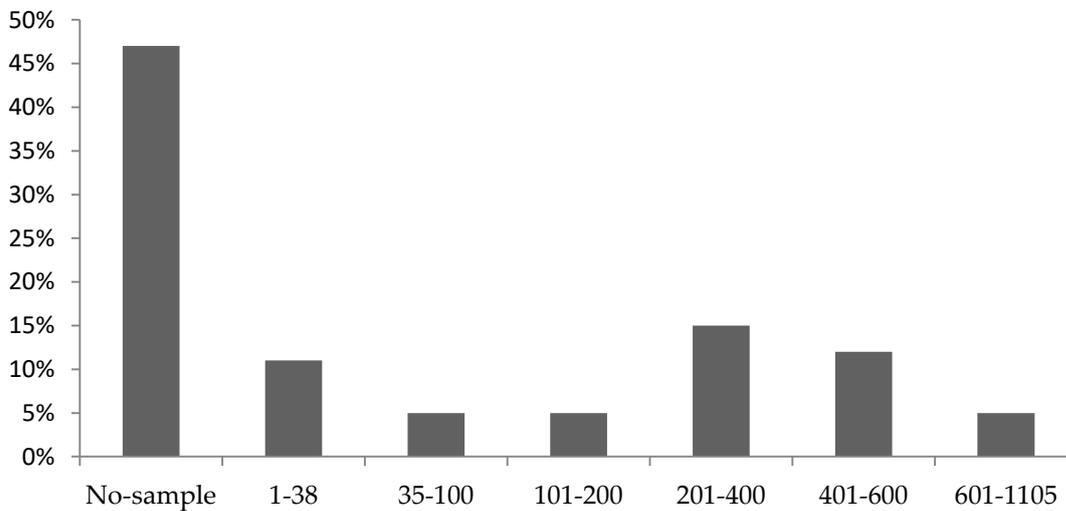
Figure 4. Distribution of the studies sampling size

Data collection tools were most often reported as compilation (42.73%), and questionnaire (40.63%), followed by interviews (10.42%), and interview-observation (6.20%). Observation was not used as a single data collection tool in these studies.
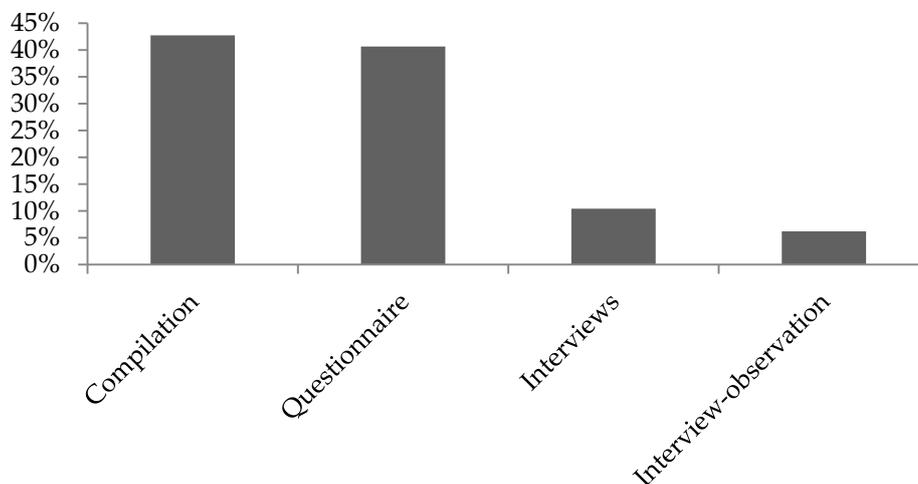
Figure 5. Distribution of the studies in terms of data collection tools

In terms of data analysis methods, 37 of the studies were not used any data analysis methods, thus those studies were excluded from the analysis. The distribution of the studies in terms of data analysis was illustrated in Figure 6. 48% of the studies were used inferential analyses (correlation, ANOVA, ANCOVA, MANOVA, regression, factor analysis, etc.), 36% were used qualitative analyses (content analyses, qualitative descriptive analysis), and 3% were used descriptive analysis (percentage, frequency, and graphics). Only 13% studies were used two different data analysis methods. 10% of them were used both descriptive and inferential, and 3% were used both inferential and qualitative data analysis methods. Therefore, researchers preferred to utilize single data analysis method, and inferential analysis.
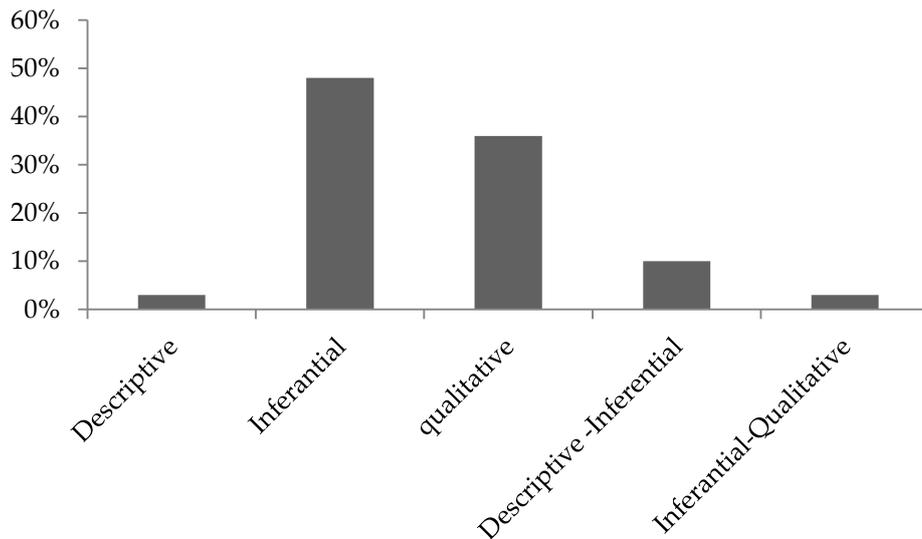

Figure 6. Distribution of the studies in terms of data analysis

Themes were stated by the principal researcher based on the study conducted by Günay and Aydın (2015). Distribution of the themes that focused on studies presented in Figure 7. Accordingly, studies had generally concentrated in the themes of "Attitudes (n= 20, 20.8%)", "Perception (n= 18, 18.8%)", and "Theory (n= 17, 17.7%)" Cultural intelligence, behavior, value, experience, and awareness were less preferred themes by the researchers.
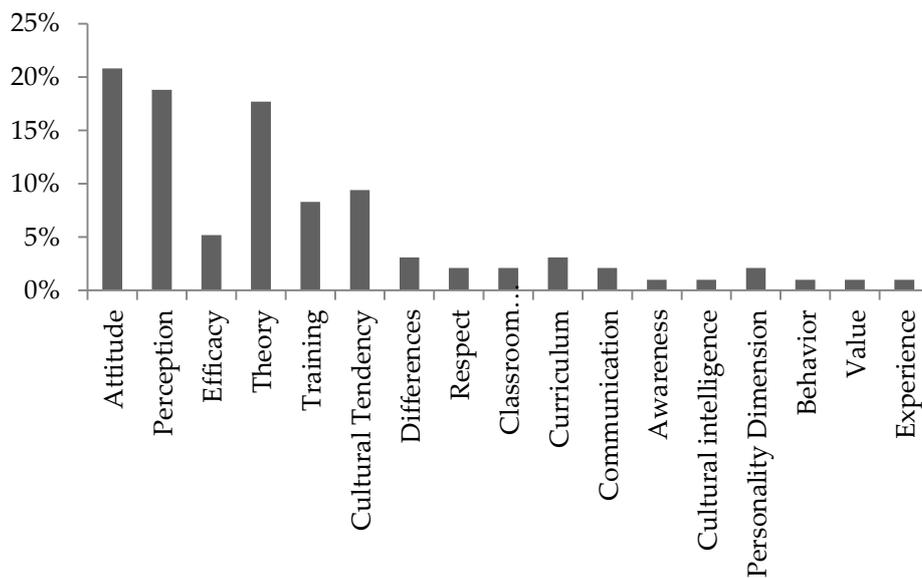

Figure 7. Distribution of the studies in terms of themes

Discussion and Conclusion

The present study examines the methodological dimensions of research articles on multiculturalism published in Turkish academic journals between 2000 and 2018. The results revealed that researchers in Turkey mostly prefer to use quantitative method by utilizing inferential data analysis method, and collecting data from preservice teacher and teacher. Furthermore, attitude is mostly focused on by researchers. Findings regarding publication year, publication language, sampling types, sample size, data collection tools, data analysis methods, and subject have also been discussed.

Turkish has been mostly preferred as the language of the studies. Although this study searched limited databases, it seems that most of the articles identified via ULAKBİM database, and there were limited study that could be identified via web of science which is a global citation database. Therefore, it might be concluded that Turkish researchers produce national publications rather than international publications related to multicultural education.

The number of the studies related to multiculturalism has been increased according to years in Turkey. Those results are parallel with the previous study (Günay & Aydın, 2015). Furthermore, around the world, the studies on multicultural education has increased through time (Uzunboylu & Altay, 2019). In terms of research method, although a number of studies have used quantitative or qualitative research methods, there has been a distinct lack of research using mixed methods. This result was consistent with the findings of Uzunboylu and Altay (2019) indicated that mixed method is less used research method among studies on multicultural education around the world. Furthermore, in the present study, the number of studies that used quantitative research design (38.54%) is more than qualitative research design (20.83%), but the study that review the studies on multicultural education in 48 countries found that qualitative research design is more preferred than quantitative research design by researchers (Uzunboylu & Altay, 2019). However, mixed and qualitative research design provide a deeper understanding on a topic (Heppner, Wampold, & Kivlighan, 2008). In order to better understand multicultural education, mixed and qualitative research design ought to be used.

According to the results, to obtain information about multiculturalism, researchers have selected teachers or preservice teachers as sampling type. This result was not consistent with the findings of Günay and Aydın (2015) showed students are most preferred sampling type by researchers. Günay and Aydın (2015) categorized sampling type as teacher, student, school manager, and academicians; however, in the present study, sampling type was classified as preservice teacher, teacher, school manager, academician, counselor, and community sample. This may be a possible reason to explain these different results, and it seems researchers generally have studied with preservice teachers not with other students such as high school or elementary school students. However, multicultural education is an educational approach that provides "diversity within unity" among students (Banks et al., 2001). Thus, students are essential parts of multicultural education. Additionally, Turkey hosts 3.567.658 million Syrian refugees, and Turkey is a country that hosts the most refugees in the world (UNCHR, 2018). Therefore, students from different ethnic / cultural backgrounds in different cultures with different religions, languages and races live together in Turkey. To get information about those students and create equal opportunities for them are crucial. It seems reasonable to suggest researchers to choose those students as the study population. Furthermore, the present study shows that there has been lack of studies collected data from school counselor and community sample.

Researchers generally used sample that has individuals between 201 and 400. There is not certain information about the sufficient size for a sample (Fraenkel & Wallen, 2005), but there should be noted that there was only one study whose sample size exceeds 1000. Interview and observation have been slightly utilized by researchers. Most of the researchers have preferred to use questionnaire (40.63%). Although,

questionnaire has some advantages such as giving a chance to collect data from broad samples, measure private things or being inexpensive, but it is vulnerable to biases by participants (Heppner et al., 2008). In parallel to these findings, inferential analysis has been used the most, by researchers.

In the present study, it is revealed that studies have generally concentrated in the themes of attitudes. Mainly, theoretical and quantitative studies were used to measure such attitudes in Turkey (Günay & Aydın, 2015). The studies, which are multi-faceted or focusing on in-depth details of multiculturalism are lacking. Conducting in-depth research may be possible through studies investigating issues such as behavior, communication, experience, and awareness about multiculturalism. In addition, the opinions of students, teachers, school administrators, and parents may be examined in these studies to create an effective curriculum to address the issues associated to multicultural education in Turkey. Eventually, addressing the problems in the curriculum will help educators to raise awareness towards multiculturalism among students. That way, students obtaining their education in Turkish schools will understand the richness in cultural diversity while being sensitive to different ways of thinking and living of the others thus tackle their prejudices.

As a result, this study provided valuable information about the tendencies of multiculturalism and multicultural education studies in Turkey. This study suggests maximizing sample size, using mixed method, and utilizing different data analysis methods, and studying with students (except for pre-service teachers), school counselors and community sample. Although the present study had a number of important results, this study examines only 96 journal articles published between the years 2000-2018. Therefore, it is recommended for future studies to examine books and thesis published in Turkey.

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