

Multicultural Competence of Instructors in Turkish Language Teaching Centers

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ABSTRACT As a result of globalization, multicultural societies around the world are increasingly affected by popular trends, immigration, and mass media. Because people from different cultures correspondingly influence the education in a region, teachers should be prepared to address the subject. Instructors at Turkish language teaching centers deal with an especially wide variety of students, demanding competence in multicultural education as well as a positive attitude. This research investigates the perceptions of instructors working in Turkish language teaching centers with regards to multicultural awareness, ability, and knowledge while also considering their gender, career longevity, and education levels. A total of 61 instructors (40 female and 21 male) from 18 universities participated in this research. Data was gathered with the Multicultural Competence Perception Scale, and the instructors' multicultural competence was found to be sufficient. While no meaningful difference was found with regard to multicultural competence between education levels and career longevity, the female instructors did demonstrate greater multicultural competence than the males.

INTRODUCTION

Culture is a set of beliefs, values, and concepts that makes sense of group life and provides direction. Being a member of a certain culture requires reading, learning, and internalizing the main text of that culture (Fay 2012). While learning a foreign language, awareness and adoption of the culture that belongs to that language is important in order to communicate in an appropriate way, one must also understand the exact and figurative meanings of proverbs and idioms, and apply the target languages social values. Because there is close connection between the culture and the language (Kramsch 1993; Mitchell and Myles 2004), cultural awareness is directly related with communicative competence (Krasner 1999) Cultural exposure is fundamental in learning a language (Lantolf and Thorne 2007; Kadioglu 2014).

The continuing proliferation of culture has resulted in the formation of many multicultural societies. Multiculturalism encompasses the wide spectrum of race, ethnic origin, language, sexual tendency, gender, age, physical and mental ability, social level, education, religious tendency, and other dimensions (American Psychological Association 2002). Briefly, it represents different communities coexisting in all aspects. Nearly every modern society has become multicultural, primarily due to immigration. Wars, op-

pressive regimes, epidemics, and economic inefficiencies frequently cause citizens to seek new homes, leading to multicultural nations. Mass media in the forms of television, Internet, and radio and rampant globalization have made a great impact on the formation of these societies.

People in a shared society have the chance to learn about their own culture while living amid other cultures. The differences that emerge enable people to understand their personal identities better. The objective of multiculturalism is to accommodate all cultures, races, and religions by preventing potential conflict and chaos. When successful, these efforts provide a peaceful life and equal rights in a community (Yakisir 2009).

In order to prevent the potential problems that may arise in multicultural societies Taylor stated that it is a product of mutual consciousness: "Societies and communities supporting the freedom and equality for all people base on mutual respecting rationalist, intellectual, political and cultural differences" (Taylor 2010: 45). In Bery's statement; "Besides protecting/improving and approving ethnic/cultural differences, provided that establishing and improving positive relationships among the ethnic/cultural societies are approved, the result that appears is a model of social multiculturalism" (as cited in Vatandas 2002: 18), he identified the solution of major issues in multicultural societies as being related to mutual relationships.

The point of views of the academics about the multicultural education is highly wondered by many critics, which is considered to be an alternative for the solution and educational problems (Koc Damgaci and Aydin 2014; Karatas 2015). The transformations and interactions of multicultural societies occur in most parts of daily life, including education. Successful multicultural education requires equal learning opportunities for all students, regardless of gender, social status, or ethnic, racial, and cultural background (Banks 2010). In these centers where Turkish is taught as a foreign language, students share a great variety of religion, language, race, and gender (Aydin 2012). In order to provide education without differentiation, instructors need to develop multicultural competence and awareness. Although some educators support multicultural education as a means of promoting unity and solidarity while establishing a democratic position, others are heavily opposed to this idea by claiming that it may weaken the common culture and split the country. Moreover, it is very important to establish a respect towards different cultures and heightened awareness of individuals by creating a suitable setting for mutual understanding in order to promote multiculturalism (Aydin and Tonbuloglu 2014; Kaya and Aydin 2014: 90). Furthermore, researchers draw attention to three important issues: dangers of integration, awareness training and citizenship education (Bulut 2015). The multicultural prominent state in-depth information about multiculturalism and multicultural education and promotes cultural awareness and unity for multiculturalism as well. As Banks (2004: 296) states "racial, ethnic, cultural, and language diversity is increasing in nation-states throughout the world because of worldwide immigration" and so multiculturalism should be reflected upon more. In addition, Gunay and Aydin (2015) provide historical information on multicultural and multiculturalism and they encourage readers to search further more. As a consequence, the research brings a different focus to multiculturalism and multicultural education.

Although some educators support multicultural education as a means of promoting unity and solidarity while establishing a democratic position, others are heavily opposed it because it weakens the common culture.

Parker (2002) says that in order to maintain cultural differences and unity, a balance must be

struck. "Without differences it results in cultural pressure and hegemony. Without unity, difference leads to Balkanizing and cracking the nation state. In a democratic multicultural nation state, the difference and unity should be balance together" (as cited in Yazici et al. 2009: 230). This balance is especially important in an environment where multicultural students work together. In this environment, the pressing need for culturally responsive teaching, "using the cultural characteristics, experiences, and perspectives of ethnically diverse students as conduits for teaching them more effectively" (Gay 2002: 106) is key for creating a successful teaching and learning environment.

Ensuring culturally responsive teaching can prevent students from feeling that instructors only support students of the same gender, skin color, and religious beliefs. As in all educational institutions where students represent a rich cultural diversity (Aydin and Tonbuloglu 2014), the instructors in Turkish language teaching centers who are expected to teach Turkish as a foreign language should adopt a culturally responsive teaching as they work alongside their students from different cultures. Adopting such a teaching may result in success in teaching Turkish to these culturally students. In this context, there is a need to understand the perceptions of instructors working in these centers since little is known about their multicultural awareness, ability, and knowledge while teaching Turkish in a multicultural environment due to the lack of studies in the literature on this subject. This research seeks to define the perceptions of instructors in Turkish language teaching centers toward multiculturalism by asking four questions:

1. What are perception levels of instructors in Turkish language teaching centers with regard to multicultural awareness, skills, and knowledge?
2. Does the multicultural competence among the instructors in Turkish language teaching centers differ with regard to gender?
3. Does the multicultural competence among the instructors in Turkish language teaching centers differ with regard to their career longevity?
4. Does the multicultural competence among the instructors in the Turkish language teaching centers differ with regard to their education level?

Clearly, instructors who deal with students from different cultures should have multicultural

capabilities, and this research will reveal important insights within this concept.

METHODOLOGY

Research Design

This research used the descriptive survey model. Scanning models are the research approaches that aim to describe the past or current situation as it is. The case, person, or object mentioned in this kind of research is defined within its own circumstances without the researcher changing or influencing it in any way.

Participants and Sampling

The participants of the research consisted of 61 instructors from 18 university-level Turkish language teaching centers during the 2014-2015 academic year. Approximately a two-third of the sample ($N = 40$) was female, and one-third ($N = 21$) was male. The universities included Edinburg University (Scotland), Adana Bilim Teknoloji University, Ankara University, Balikesir University, Dokuz Eylül University, Ege University, Erzincan University, Fatih University, Firat University, Gazi University, Giresun University, Yönönü University, Karabük University, Nevşehir Hacıbektaş Veli University, Sakarya University, Süleyman Demirel University, and Turgut Özal University. The research was conducted via emails and face-to-face discussions.

Data Collection

For this research, studies were analyzed in the field of multiculturalism education. In accordance with the objectives of the research, a demographics form was used to classify participants in terms of gender, professional seniority, and education. In addition, participants were assessed using the Multiculturalism Competence Scale developed by Basbay and Kagnici (2011).

The 41 items on the scale include 16 items on awareness, 16 on skills, and 9 on knowledge, all rated on a five-point Likert scale (completely agree = 5, and completely disagree = 1). The validity and reliability of the scale were confirmed based on data obtained by 309 instructors from different universities, which were carried out by Basbay and Kagnici (2011). As a result of the analysis, the subscale was determined as com-

ponents of multicultural sufficiency. The goodness of fit index was quite high, and the confirmatory factor analysis confirmed explanatory factor analysis; the internal consistency factor was found to be .95.

Data Analysis

Points gathered from the scales were compared through statistical analysis using SPSS Statistics 22. Perceptions of the instructors regarding multicultural awareness, skills, and knowledge were analyzed according to averages, standard deviations, frequencies, and percentages. Multiple tests were also applied to define the multiculturalism competence, including the Levene homogeneity test, independent groups t-test, one-way analysis of variance, Scheffé's test for multiple comparisons, Mann-Whitney U test (MWU), and Kruskal-Wallis H test. The five-point Likert scale defined the instructors' multicultural perceptions according to a division of 0.81. A participant arithmetic average between 1.00-1.80 and the range for "Completely Disagree" indicates multicultural incompetence. Similarly, the range for "Disagree," 1.81-2.60, also shows incompetence. The 2.61-3.40 range represents partial agreement and partial competence. For "Agree," the range was 3.41-4.20, demonstrating competence, while scores for "Completely Agree," 4.21-5.00, represents high levels of competence. The average points consist of the dependent variable of the instructors replies for the test items in every lower parts of the scale, the personal information of the instructors consists the independent variables of this research. The significance level of the statistical analysis of the data and the comment should be $p=0.05$.

FINDINGS

Multicultural Competence Perceptions of Instructors in Turkish Language Teaching Centers

Table 1 shows the standard deviations and averages for lower level test items regarding the instructors' multiculturalism awareness.

The average awareness score was 4.36. The two responses with the greatest values indicated communicating with students from different cultures is disturbing (Item 2, $M = 4.85$) and differ-

Table 1: Awareness item values of the multiculturalism competence perception scale

<i>Test items</i>	<i>M</i>	<i>SD</i>
1- I find different cultural behaviors, values, and attitudes strange.	4.63	0.65
2- I think communicating with students of different cultures is disturbing.	4.85	0.51
4- I believe that all cultures have respectability that should be protected.	4.67	0.94
8- I believe that all cultures should be supported to improve themselves.	4.39	0.86
9- I am disturbed by utterances about ethnic differences.	3.75	1.44
10- I think that people should be tolerant towards different sexual preferences.	3.54	1.32
12- I find people's different religious beliefs strange.	4.80	0.60
13- I prefer to teach in a classroom with students who have a common cultural background.	3.68	1.04
14- I show a hidden intent under the idea of the sustentation of different cultures.	4.49	0.90
15- I believe that our differences make us valuable.	4.13	1.16
16- I believe that constructing a multicultural education environment will cause the split of society.	4.36	0.93
18- Familiarizing ourselves with different cultures will help us to see different choices.	4.52	0.80
20- I believe that value, belief or varieties in lifestyles is an inseparable part of being a human.	4.60	0.61
21- I believe that people should be free to choose their own beliefs.	4.75	0.53
24- I believe that each culture should be evaluated by its own values and norms.	4.26	0.83
27- I don't think my students are superior or inferior to each other in respect to culture.	4.31	1.00
Total	4.36	0.40

ent beliefs are strange (Item 12; $M = 4.80$); these replies fall into the "Completely Agree" category. The questions with the lowest values still fall into the "Agree" category and show a preference for giving a lesson to students with a similar cultural past (Item 13; $M = 3.68$) and being tolerant to different sexual preferences (Item 10; $M = 3.54$). These findings indicate high competence in terms of multicultural competence.

Table 2 presents the standard deviations and averages in lower level test items regarding multicultural skills.

The general average of the skill test items was 4.01. The two highest values again fall into

the "Completely Agree" category: supporting students sharing their cultures (Item 7; $M = 4.59$) and trying to take my students' value judgments into consideration (Item 31; $M = 4.49$). The lowest values were preventing the expression of different ideological opinions in the classroom (Item 11; $M = 3.03$) and preventing debates leading to cultural differences in the classroom (Item 5; $M = 3.32$). These findings indicate that instructors are partially competent in terms of their multicultural skills.

Table 3 displays the standard deviations and averages in lower level test items regarding multicultural knowledge.

Table 2: Skill item values of the multiculturalism competence perception scale

<i>Test items</i>	<i>M</i>	<i>SD</i>
3- I care about organizing the process of teaching and learning in a way that includes different cultures.	4.21	0.83
5- I prevent classroom debates causing cultural differences	3.32	1.41
6- I present the new information taking their cultural characteristics into consideration.	4.18	0.95
7- I encourage my students to share aspects of their cultures.	4.59	0.64
11- I prevent the expression of different ideological opinions in the classroom.	3.03	1.15
17- I support programs that present cultural differences positively in an education atmosphere.	4.08	0.97
19- I care about representing different cultures during a lesson.	4.04	0.84
22- I support group work pulling together different cultures.	4.31	0.84
23- I create an environment for my students to express ideas drawn from different ethnic origins.	4.22	0.97
25- I question my own cultural background.	3.37	1.34
26- I support a multicultural education atmosphere.	4.37	0.77
28- I care about the learning cultural dynamics of my group.	4.31	0.84
31- I try to take my students' value judgements into consideration during my lessons	4.49	0.76
33- I allow my students to display their cultural values in the classroom atmosphere.	3.90	0.74
34- I avoid sharing my cultural identity with my students in the classroom atmosphere.	3.96	1.04
Total	4.01	0.50

Table 3: Knowledge item values of the multiculturalism sufficiency perception scale

<i>Test items</i>	<i>M</i>	<i>SD</i>
29- I am informed about the cultural characteristics of my students.	4.06	0.72
30- I am informed about different sexual tendencies.	3.45	1.13
32- I am informed about ethnic origins in Turkey.	3.81	0.78
35- I research different cultures.	3.91	0.93
36- I am informed about my cultural origin.	4.13	0.88
37- I know how to build close relationships with students from different cultures.	4.16	0.73
39- I am informed about different religious beliefs.	4.09	0.83
40- I search for the basic foundations of different ideological opinions.	3.50	0.92
41- I search for the causes of differences in my students' opinions.	3.52	1.05
Total	3.85	0.65

The general average of the knowledge test items was 3.85. The two questions with the highest values were the knowledge on how to build relationships with students from different cultures (Item 37; $M = 4.16$) and being informed about personal cultural origins (Item 36; $M = 4.13$); both of these replies correspond to the “Agree” category. The questions with the lowest value involved informed about different sexual tendencies (Item 30; $M = 3.45$) and searching for sources of different ideological opinions (test item 40; $M = 3.50$), which also fit the “Agree” category. As a result of these findings, instructors can be considered competent in terms of multicultural knowledge.

Multicultural Competence of Instructors According to Gender

In order to identify the multicultural awareness, skills, and knowledge of the instructors in terms of the gender variance, a t-test was conducted (see Table 4).

The average multicultural awareness score was 4.46 for female instructors and 4.16 for males;

the average multicultural skill score for female instructors was 4.07 and 3.90 for males; and the average multicultural knowledge score for female instructors was 3.82 and 3.90 for males. These values show that both male and female instructors were competent in terms of multicultural skill and knowledge; for multicultural awareness, the female instructors were very competent and the males were competent. As shown in Table 4, according to the Levene Homogeneity Test, the factors for skill were found to be .978, $p > .05$, and for knowledge, .972, $p > .05$. Because the value of p is equal to or higher than 0.05, the data is considered homogenous. However, for awareness, the values were found to be .049, $p < .05$, which does not indicate homogeneity. Therefore, for parametric statistics, the assumption of normality failed, and as a suggested alternative, an unrelated two-sample MWU test was conducted (Buyukozturk 2014).

The results regarding multicultural awareness according to gender are shown in Table 5.

As shown in Table 5, the results of the MWU test in terms of awareness were lower than .05, indicating a meaningful difference between women

Table 4: t-test results: Multicultural competence according to gender

<i>Dependent variable</i>	<i>Gender</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>Levene</i>		<i>t</i>	<i>p</i>
					<i>F</i>	<i>p</i>		
<i>Awareness</i>	Female	40	4.46	.32	4.045	.049	2.890	.005
	Male	21	4.16	.47				
<i>Skill</i>	Female	40	4.07	.50	.001	.978	1.240	.220
	Male	21	3.90	.49				
<i>Knowledge</i>	Female	40	3.82	.64	.001	.972	-0.420	.677
	Male	21	3.90	.69				

Table 5: MWU Test Results: Multicultural competence according to gender

<i>Dependent variable</i>	<i>Gender</i>	<i>N</i>	<i>Mean rank</i>	<i>The sum of the order</i>	<i>MWU</i>	<i>p</i>
Awareness	Female	40	35.25	1410.00	250.000	.010
	Male	21	22.90	481.00		

en and men. No meaningful difference emerged between male and female instructors with regard to multicultural knowledge or skill. The averages and homogeneity test results were higher than $p > .05$. As the awareness data was not homogeneous, the MWU test was conducted and revealed differences in multicultural awareness in terms of gender.

Multicultural Competence of Instructors According to Career Longevity

Using a one-way variance analysis (ANOVA), the career longevity and multicultural awareness, skill, and knowledge levels of the instructors were analyzed; the results are given in Table 6.

As seen in Table 6, no meaningful statistical difference emerged when comparing the averages of the instructors' replies to multicultural skill test items and career longevity ($F = .754$, $p > .05$). The lowest average scores in terms of multicultural skill belonged to instructors with 6-10 years of experience ($M = 3.85$), and the highest scores belonged to instructors working for more than 11 years ($M = 3.87$). Levene's test confirmed the data's lack of homogeneity in terms of multicultural awareness. Because the assumption of normality was violated, as a suggested alternative, an unrelated k-sample Kruskal-Wallis H test was conducted (Buyukozturk 2014) (see Table 7).

No meaningful difference emerged in points gathered from the Multiculturalism Sufficiency Perception Scale in terms of career longevity

($KWH = 1.005$, $p > .05$). After comparing the average scores from instructors according to working period is between 1-5, 6-10, 11 years and over ($M = 3.85$; 3.87 ; 4.06) and KWH test average order is considered (31.85 ; 33.08 ; 26.73), no meaningful difference was discovered. The perception of the sufficiency of the instructors about multiculturalism in terms of awareness, skill and knowledge shows that there isn't difference between gathered findings.

Multicultural Competence of Instructors According to Education Level

The average point of meaningfulness of the instructors in the Turkish language teaching centers was analyzed using a one-way ANOVA in terms of education level and multicultural awareness, skill, and knowledge; the results are given in Table 8.

As shown in Table 8, there is no meaningful difference in the average of the replies of the instructors to the test items in terms of skill about multiculturalism in terms of educational background as a result of comparing them statistically ($F = 5.525$, $p > .05$). The average points in terms of knowledge about multiculturalism belongs to the instructors with postgraduate degree ($M = 3.57$), and the highest average point about multicultural knowledge belongs to the instructors with doctorate degree ($M = 3.87$). This case indicates that a higher educational background is associated with greater multicultural knowledge.

Table 6: One way variance analysis results: Multicultural competence according to career longevity

Dependent variable	Working period	N	M	SD	Variance source	Sum of squares	Mean square	Levene		F	p
								F	p		
Skill	0-5 years	36	4.05	.45	Among the Group	.391	.195	1.105	.338	.754	.475
	6-10 years	12	3.85	.56	In-group	15.028	.259				
	11 years and over	13	4.06	.60							
	Sum	61	4.01	.50							
Knowledge	0-5 years	36	3.84	.66	Among the Group	.012	.006	.110	.896	.013	.987
	6-10 years	12	3.87	.76	In-group	25.853	.446				
	11 years and over	13	3.87	.58							
	Sum	61	3.85	.65							

Table 7: KWH test results: Multicultural competence according to career longevity

Dependent variable	Working period	N	Mean rank	KWH	p
Awareness	0-5 years	36	31.85	1.005	.605
	6-10 years	12	33.08		
	11 years and over	13	26.73		

Table 8: One way variance analysis results: Multicultural competence according to education level

Dependent variable	Educational background	N	M	SD	Variance source	Sum of squares	Mean square	Levene		F	p
								F	p		
Knowledge	Bachelor's degree	17	3.84	.60	Among the group	4.139	2.069	.982	.381	5.525	.006
	Post graduate Degree	24	3.57	.69	In-group	21.726	.375				
	Doctorate degree	20	4.19	.49							
	Sum	61	3.85	.65							

Table 9: KWH test results: Multicultural competence according to education level

Dependent variable	Education background	N	Mean rank	KWH	p
Awareness	Bachelor's degree	17	33.44	1.445	.486
	Post graduate degree	24	27.63		
	Doctorate degree	20	32.98		
Skill	Bachelor's degree	17	34.50	5.514	.063
	Post graduate degree	24	24.42		
	Doctorate degree	20	35.93		

As seen by the results of Levene's test, the data gathered by the Multiculturalism Sufficiency Perception Scale in terms of multicultural awareness and knowledge were not homogeneous. Therefore, for parametric statistics, the assumption of normality was violated, and an unrelated sample Kruskal-Wallis H test was done (Buyukozturk 2014) (see Table 9).

No meaningful difference emerged between multicultural awareness test scores and educational backgrounds ($KWH = 1.445$, $p > .05$). When the average scores of instructors with bachelors, postgraduate, and doctorate degrees ($M = 4.46; 4.23; 4.42$) were considered alongside the KWH test (33.44; 27.63; 32.98), these three groups weren't found to have a meaningful point. In addition, no meaningful difference was discovered in terms of multicultural skill according to the educational background ($KWH = 5.514$, $p > .05$). When the average scores of instructors who had bachelors, postgraduate, and doctorate degrees ($M = 4.15; 3.77; 4.18$) and the KWH test average rank are considered (34.50; 24.42; 35.93), these three groups were found to have meaningfulness points. Overall, the instructors' multicultural competencies showed no meaningful differences in terms of awareness, skill, or knowledge with regard to education level.

DISCUSSION

Cultural diversity is the characteristic of most nations, if not all. "There is a common belief that

the recognition of differences as a richness and the adoption of multiculturalism as a policy will reduce discrimination in society, improve the belongingness of different groups, and contribute to social peace" (González 2008, as cited in Kaya and Soylemez 2014: 143).

The positive attitudes of the Turkish language instructors in terms of multiculturalism provide a lesson that in a multicultural classroom without making any discrimination by improving students feeling of belongingness peacefully. In this regard, the multicultural competence of instructors should be at the highest levels. In the current research, the multicultural awareness, skill, and knowledge of instructors at Turkish language teaching centers was investigated alongside variables of gender, career longevity, and education level. Data was gathered using the Multicultural Competence Perception Scale. According to the results, the instructors working in Turkish language teaching centers are very competent in terms of their multicultural skills and knowledge, and their awareness is at the highest level. According to these results, the instructors are aware of multicultural education but their levels of knowledge and skill are comparatively low.

Several studies have demonstrated that multiculturalism and multicultural education are supported in Turkey. According to Polat's (2012) study, most school principals support multiculturalism and have a positive attitude toward multicultural education. Demir (2012) also found

that instructors at Erciyes University give importance to multicultural education. Research conducted with instructors by Basbay et al. (2013) in education faculties found similarly high multicultural awareness, and Yazici (2009) further confirmed teachers' positive attitudes toward multicultural education in Turkey.

No meaningful differences emerged in the gathered findings. In terms of multicultural competency, women and men are at the same level with regards to their knowledge and skill; however, in terms of awareness, women were found to be more multicultural competent than men. This result parallels the findings of Basbay et al. (2013). In Demir's (2012) study, female instructors placed more importance on multicultural education compared to male instructors, which also increased their awareness. However, despite these findings, the difference between the female and male instructors is not tremendous.

The findings also confirmed that career longevity and education levels do not affect the multicultural awareness in instructors in Turkish language teaching centers, as most instructors had similar scores in terms of awareness, skill, and knowledge. This result may be commented such that the instructors' surplus in their service and education level does not make any source to a change in respect to multicultural awareness, skill, and knowledge.

CONCLUSION

This research presented an analysis of the multicultural competencies of instructors working in Turkish language teaching centers in terms of their awareness, skill, and knowledge. Findings confirmed that the instructors are sufficiently competent, though classroom implementations of multiculturalism were not observed, but only the perceptions of the instructors.

As a result of the research, the fact that being in contact with the students who belong to different cultures does not give any disturbance in view of the lecturers, the lecturers did not weird out the fact that individuals have different beliefs and it determines how to approach the students possessing different cultures. One another consequence is that the lecturers mostly encouraged the students to give examples from their own cultures during the courses and the lecturers tried to take the students' value judgment into consideration. The women lecturers

cared about multicultural education more than the men lecturers and it is inferred that they are conscious of this situation. It appears that the lecturers having different service times and education levels have the same level of awareness, competency and knowledge in relation to multicultural matters.

RECOMMENDATIONS

Consequently, multicultural sufficiency in the classroom is an important topic for future study. Research about teaching Turkish as a foreign language will open a new window to multicultural education, and how instructors construct such an atmosphere in their classroom should be studied. The instructors who taught Turkish language to foreign students learn different people's behaviors and cultures. So, a "multiculturalism" course would be an advantage for both undergraduate and postgraduate students from these training programs. In this context, in addition to teaching Turkish to foreign students, it creates a universal cultural philosophy and contributes to international foreign policy as well.

The research of the factors that affect the competency of multicultural of the lecturers teaching Turkish as a foreign language will contribute to the development of new point of views while preparing educational programs for teaching Turkish as a foreign language.

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