

Multiculturalism and Intercultural Education: A Comparative Study with a Sample of Swiss and Turkish Candidate Teachers

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Abstract: This study aims to compare Swiss and Turkish candidate teachers' attitudes towards multiculturalism and intercultural education and also to investigate whether there is a correlation between multiculturalism and intercultural education. The sample of the study includes 185 candidate teachers, 84 of whom study in Switzerland and 101 study in Turkey. The data were collected using "The Scale of Attitude towards Multiculturalism", "The Scale of Attitude towards Intercultural Education" and the personal information form. A significant difference was found between Swiss and Turkish teacher candidates' attitudes toward multiculturalism and intercultural education. Compared to Turkish candidate teachers, Swiss candidate teachers were observed to demonstrate a more positive attitude towards both multiculturalism and intercultural education. We also found a moderate correlation between multiculturalism and intercultural education.

Key words: Multiculturalism • Intercultural education • Candidate teacher • Teacher training

INTRODUCTION

People have become different from each other due to various factors (biological, geographical, ideological, socio-cultural etc.) This differentiation continually increases especially due to social mobility in and among countries. This increase in differences and the importance attributed to them has led to some changes in countries. Switzerland and Turkey are two of the countries that have experienced such changes.

Switzerland, or more formally the Swiss Confederation, has an area of 41.285, a population of 7,4 million and a population density of 182 people per square kilometers [1]. It is a federation with 24 cantons. As prescribed by federal constitutional law, it has been governed by direct democracy since 1848. There are four official languages (German, French, Italian and Romansh) in the country, all of which are equally recognised [2]. Every Swiss citizen has to learn another official language of Switzerland other than their mother tongue. That's why many Swiss citizens are at least bilingual. The country allows immigrants almost from every country in the world. These immigrants also use their own mother tongues in their daily lives. Foreigners living in the country and temporary worker foreigners make up 22% of the overall

population. Although Switzerland does not have an official religion, the majority of the population is Christian (Catholic 44%, Protestant 35,2 %). Muslims and Orthodoxies are all immigrants and Muslims account for 4,3% of the population while Orthodoxies make 1,8%. The remaining percentage includes atheists and followers of other various religions [1].

Turkey is situated as a bridge between Asia, Europe and Africa. It has an area of 783.562, a population of 73.722.988 and a population density of 93 people per square kilometer [3]. It has been governed by representative democracy since it was established in 1923. Turkey, or formally called The Republic of Turkey, is a unitary country with 81 cities. The only official language is Turkish (Constitution of the Turkish Republic) [4]. Many languages such as Abkhazian, Albanian, Bosnian, Circassian, Lazuri, Georgian, Romaic, Arabic, Azerbaijanese, Kurdish, Zazaish, Armenian and Syriac are also spoken in daily life. Many of the citizens are ethnically Turkish. Besides Turks, there are Armenians, Jewish people and Greeks recognised as minorities. Kurdish, Zazas, Georgians, Bosnians, Albanians, Azarbaijanis, Laz people, Circassians, Assyrians, Arabians and Chaldeans also live in Turkey but they are not recognised as minorities [5, 6]. The country does not

have an official religion since it is secular. However, many Turkish citizens are Muslim. Many of the Muslims are Sunni Hanafi. Alawism comes the second. Atheists constitute very little of the population. Christians and Jews constitute very little of the population [5-7].

As can be seen, both Switzerland and Turkey are multicultural countries. In multicultural societies consisting of individuals with different characteristics, it gets harder to live together when individuals are not treated fairly and given equal rights [8]. As a result of recent developments in democracy, assimilation policies which try to standardise social differences have tended to give way to policies which recognise and support cultural diversity [9]. An example of policies that recognise cultural diversity can be seen in educational policies of multiculturalism and intercultural education. Multicultural politics support a positive attitude towards cultural diversity and the belief that many groups with different characteristics can live together [10]. Thus, in the last quarter of the 20th century, countries from Western Europe have started to take intercultural education into consideration so as to increase an awareness and acceptance of different cultures in their society [11]. Switzerland has also accepted multiculturalism as its regime. Turkey started to make some reforms in its period of adaptation to the European Union. In 2005, primary education programs were renewed and an understanding of multiculturalism and intercultural education was reflected in these programs. Turkey is still carrying out reforms in line with multiculturalism and intercultural education. That's why multiculturalism, multiculturalism and intercultural education have started to gain more importance. These policies have also created different expectations from teachers and given them different roles.

Multiculturalism: Individuals in a society do not have the same qualities. People differ in their biological, psychological and socio-cultural qualities. When interpersonal differences are considered, common differences that comes to mind are their different identities, experiences, beliefs, ages, genders, races, ethnic groups, nationalities, religions, social classes, work experience, physical competence, levels of education, families, political and economic tendencies [12].

Every individual in a society has their own physical, psychological and socio-cultural qualities. Similar qualities of individuals in the social system come together and build the categories of social structure. Thus, a variety of social structures are formed. As Banks and Banks (2007) state, social structure comprises such

categories as gender, race, social class, religion/sect, language, sexual orientation and some other exceptional qualities. These social categories create multicultural societies [13].

According to Parekh, (2000), societies which have two or more cultures are called multicultural societies. Multiculturalism stands against the assimilation of differences and standardisation of the society and supports the idea that cultural variety should be sublimated and taken positively [14].

In intercultural ideology, attitudes are evaluated based on knowledge, beliefs and feelings produced by the combination of this knowledge and beliefs; and attitudes are demonstrated through behavioural acts [15]. Munroe and Pearson, (2006) developed a model for multiculturalism based on Bloom's taxonomy and Banks's transformational multiculturalism approach. According to this model, individuals' attitude towards multiculturalism has three dimensions: know, care, act [16].

Know: This dimension defines knowledge of attitudes related to cognitive thoughts, beliefs, perceptions and objects. In this dimension, individuals need to try and learn about categories of social structure (gender, race, social class, religion/sect, language, sexual orientation and other exceptional qualities).

Care: This dimension includes a positive or negative evaluation of the attitudes related to multiculturalism issues, feelings and objects. In this dimension, individuals are expected to concern about the categories of social structure (gender, race, social class, religion/sect, language, sexual orientation and other exceptional qualities).

Act: This dimension includes acts related to intercultural issues, feelings and objects and these acts are based on the know and care dimensions. In this dimension, individuals are expected to behave in order to solve problems caused by categories of social structure.

Recognising these dimensions is important in terms of analysing strengths and weaknesses of individuals and determining educational insufficiencies [17]. Thus, individuals can be educated accordingly.

Intercultural Education: Governments have to provide an environment where individuals with different race, religion, ethnic origin, culture, education, age, gender, experience, values and perceptions can live together in agreement [18]. Differences sometimes cause problems in

human relations and communication. Intercultural education is considered to create intercultural sensitivity through education and to enable solutions for communication problems [19]. An educational approach which aims to teach intercultural sensitivity and agreement is called “multicultural education” or “intercultural education” and these two terms can be used interchangeably. UNESCO and European council use the term “intercultural education” whereas OECD prefers the term “multicultural education”. The term “multicultural education” is common in such countries as the U.S.A., England, Canada and Australia. In European countries besides England, the term “intercultural education” is used [11]. In this study, the term “intercultural education” will be used.

Intercultural education can be defined as a reflection of educational policies that cater to different expectations of the society and related school activities in education and it is expected to decrease prejudice, identity conflicts and power conflicts in societies with ethnic, racial, language, religious and gender differences [15]. Intercultural education is also an educational approach based on democratic values that support cultural diversity and a school system that guarantees equal opportunities in education [20]. Intercultural education is also defined as education aiming to develop recognition and acceptance of such differences as age, sexual orientation, disability, social class, ethnic origin, religion, language and other cultural characteristics and to develop respect and tolerance for these differences as well [13].

The education paradigm of our age focuses on and cares about learners’ personal characteristics such as age, gender, culture, personality and type of intelligence. Various studies indicate that culture is a significant factor in learning [21]. Therefore, teachers need to follow policies and practices that support respect for students’ differences [22]. While teachers manage their classroom, they need to accept students’ differences instead of excluding them and make learners feel that they are valuable with all their differences [18]. If teachers manage differences in the classroom effectively, students develop an understanding of equality and justice [23]. Thus, teacher can create an opportunity for conformity and collaboration among students.

There is a consensus on the fact that intercultural education intends to enable adaptation to both national and global life. The main objective of intercultural education is to learn to live together in a society with cultural diversity [11]. Therefore, the objectives and

content of intercultural education are related to questions of inequality, discrimination, ethnic / cultural diversity and citizenship [24, 11]. Intercultural education activities aim to decrease underprivileged for disadvantaged students and give them extra support for a better academic success [11].

Intercultural education is based on collaborative learning and interaction [25]. Therefore, a democratic and safe school atmosphere is essential for intercultural education so as to make it more convenient for individuals to interact with each other [26]. The primary role in providing such an atmosphere belongs to school administrators and teachers as classroom managers. They need to have a positive attitude towards intercultural education in order to act their role successfully.

Multicultural education usually focuses on particular objectives, such as furthering ethnic identity among members of an ethnic group, eradicating prejudice and discrimination toward ethnic and racial groups, promoting greater equity in educational and career opportunities for underrepresented minorities and women and extending the knowledge of all students concerning the similarities and differences among cultural groups [27].

Prominent advocates of intercultural education [15, 20, 13] emphasize such benefits as providing knowledge of cultural diversity, developing versatile thinking, providing skills and values for coping with inequality, developing skills and values for protecting cultural diversity and developing skills and values for living in a democratic atmosphere.

Successful management of cultural diversity at school and in the classroom might help achieving educational objectives. Teachers’ cultural sensitivity and awareness is the first critical step in intercultural education. If teachers are not culturally aware of their own social biases and do not have a world view other than being self-centred, intercultural education efforts will not achieve anything. Moreover, teachers with an awareness of multiculturalism view cultural diversity as a power and they feel responsible for including multicultural subjects in the process and content of learning [28]. All this information highlights the fact that teachers in our age and in the future need to be competent in giving intercultural education.

Relationship Between Multiculturalism and Attitude Towards Intercultural Education: Intercultural education develops tolerance and respect in students through

creating an awareness of oneself and others in an atmosphere of cultural diversity [29]. It is clear that teachers need to accept that students have intercultural qualities and this is something natural in order to give intercultural education. Candidate teachers' ideas regarding intercultural education are the result of their interaction with different cultures and societies [30]. If they have insufficient or inaccurate knowledge and experience of other cultures, they generally develop negative attitudes and beliefs. This would affect their students [31]. Many teachers ignore cultural differences and are reluctant to discuss them [32]. Therefore, it is considered that teachers' attitudes towards multiculturalism might influence their view of intercultural education. In order to understand the philosophy of intercultural education, it is essential to understand specific components of attitudes towards multiculturalism and conformity among these components [33]. Therefore, this study aims to compare attitudes of candidate teachers in both countries towards multiculturalism.

MATERIALS AND METHODS

Research Design: This is a comparative descriptive study in review model aiming to determine the attitudes of Swiss and Turkish candidate teachers towards multiculturalism and intercultural education.

Ethics: Ethical approval for this study was not sought due to the absence of an Ethics Committee process. Official permissions for data collection were received from the deans' offices of both Fribourg School of Pedagogy and Kocaeli University Faculty of Education. The participation in this study was voluntary and the identities of the participants were strictly protected.

Population and Sample: The population of the study includes students (300 students) from the University of Fribourg, School of Pedagogy in Fribourg canton, Switzerland and students (480 students) from the Kocaeli University Faculty of Education, Departments of Primary School Teaching and Pre-school Teaching in Turkey.

The study period at Fribourg School of Pedagogy is 3 years and it has two departments called PS1 and PS2. Students who will teach pre-school (pre-school classes 1-3) and the first phase of primary school (1st and 2nd classes) study in the PS1 department; students who will teach 2nd and 3rd phases of primary school (3rd-4th, 5th-6th

classes) study at PS2 department. The Fribourg School of Pedagogy gives education both in French and German. The population of this study includes only the students who study in French. Every year, approximately 100 students register for studying French. The total number of students who study French at this school is 300.

The study period at Kocaeli University Faculty of Education is four years and there are seven departments. Only students studying in the departments of pre-school and primary school education were included in the study. 320 students study in the department of primary school education and 160 in pre-school education.

Development of an intercultural identity requires a period of education. That's why the sample of the study includes students who are in their final year at school in both countries. 98 students are in their final year at Fribourg School of Pedagogy PS1 and PS2 departments. 120 students study their final year at Kocaeli University Faculty of Education Departments of Pre-school and Primary School Education. The sample of the study includes a total of 218 candidate teachers studying their final year at schools in both countries.

Data Collection Tools: The data for this study was collected using The Scale of Attitude towards Multiculturalism, The Scale of Attitude towards Intercultural Education and a personal information form. The data collection tools were designed in both Turkish and French. Data collection tools are in Lickert style and five intervals: (1) I strongly disagree, (2) I disagree, (3) neutral, (4) I agree (5) I strongly agree.

While designing French version of the data collection tools, researchers received help from ERASMUS students whose mother tongue is French and who were taking intensive Turkish courses at Kocaeli University. These students translated the scales into French from their original English versions. Furthermore, the scales were adapted to the French spoken in Switzerland by a translator. The concordance of the scales in two languages was checked by a French teaching instructor at the Kocaeli University and thus the final versions of the scales were obtained.

Scale of Attitude Towards Multiculturalism: This 18-item scale was developed by Monroe and Pearson [16]. They found the Cronbach's alpha as 0,82. Factor analysis confirmed that the 18-item scale has three factors as originally designed.

Scale of Attitude Towards Intercultural Education:

This 20-item scale was developed by Ponterotto, Baluch, Greig and Rivera [28] and 13 of the items are positive while 7 are negative. The scale was adapted to Turkish by Yazıcı, Başol and Toprak (2009) and the validity and reliability of the scale were checked. The Cronbach's Alpha of this one-factor scale was .82 [34].

Data Collection and Analysis: Data for the study was collected through the Internet. Students studying at Fribourg School of Pedagogy and Kocaeli University (KOU) Faculty of Education were sent an e-mail asking them to fill in the questionnaires in the database during the prescribed time.

84 students from Fribourg School of Pedagogy and 101 students from Kocaeli University Faculty of Education filled in the questionnaires. The study was carried out using the data from 185 students in total.

Arithmetical average has been taken into consideration to determine the level of candidate teachers' attitude towards multiculturalism and intercultural education. Whether candidate teachers' level of attitude change according to their gender, departments and universities has been evaluated using t-test. Correlation analysis has been done to test whether there is a relation between candidate teachers' attitude towards multiculturalism and intercultural education.

RESULTS

There is a significant difference between Swiss and Turkish candidate teachers' attitudes towards multiculturalism ($t = -8.874$; $p < .01$). Swiss candidate teachers demonstrate a higher level of attitude towards multiculturalism (Mean=4.11) than Turkish candidate teachers do (Mean=3.61).

Results of t-test to evaluate whether there is a significant difference between Swiss and Turkish candidate teachers' attitudes towards sub-dimensions of multiculturalism indicate a significant difference for know ($t = -11.391$; $p < .01$) and care ($t = -10.326$; $p < .01$) dimensions but not for act ($t = .903$; $p > .05$) dimension. Swiss teachers have a higher level of attitude towards the know dimension of multiculturalism (Mean=4.38) compared to Turkish candidate teachers (Mean=3.60). A similar difference is observed for the care dimension. Swiss candidate teachers demonstrate more care for multiculturalism (Mean=4.38) compared to Turkish teachers (Mean=3.71). Candidate teachers have similar

attitudes towards the act dimension, which is related to producing solutions for problems regarding multiculturalism.

Neither Swiss ($t = -.020$; $p > .05$) nor Turkish ($t = -1.03$; $p > .05$) candidate teachers' attitudes towards multiculturalism changed according to gender. Swiss ($t = -.736$; $p > .05$) and Turkish ($t = -1.542$; $p > .05$) candidate teachers' attitudes towards multiculturalism did not change according to the department they study, either.

This study did not reveal a significant difference between Turkish candidate teachers' attitudes towards sub-dimensions of multiculturalism whereas a significant fluctuation is observed for Swiss candidate teachers' attitudes. Swiss candidate teachers have a similar level of attitude for the know and the care dimensions while they have a lower level of attitude towards the act dimension (Graph 1).

Arithmetical averages and t-test results for the level of Swiss and Turkish candidate teachers attitudes towards intercultural education. There is a significant difference between Swiss and Turkish candidate teachers' attitudes towards intercultural education ($t = -8.392$; $p < .01$). Swiss candidate teachers demonstrate a higher level of attitude towards multiculturalism (Mean =3.81) than Turkish candidate teachers do (Mean =3.45).

Neither Swiss ($t = -.240$; $p > .05$) nor Turkish ($t = -.477$; $p > .05$) candidate teachers' attitudes towards intercultural education changed according to gender. Swiss ($t = .711$; $p > .05$) and Turkish ($t = -1.750$; $p > .05$) candidate teachers' attitudes towards intercultural education did not change according to the department they study, either.

Another finding of the study indicates that both Swiss and Turkish candidate teachers' attitude towards multiculturalism is higher than their attitude towards intercultural education (Graph 2).

Graph 3 gives correlation coefficients regarding the relation between multiculturalism and its subdimensions to intercultural education. There is a medium correlation ($r = .54$; $p < .01$) between attitude towards multiculturalism and intercultural education. While there is a medium correlation between attitude towards intercultural education and know ($r = .50$; $p < .01$) dimension and care ($r = .55$; $p < .01$) dimension of multiculturalism, there is a low correlation between attitudes towards intercultural education and ($r = .18$; $p < .01$) dimension.

This relation was observed as a result of the evaluation of the data gathered from all Swiss and Turkish candidate teachers. To evaluate the same relation in Swiss and Turkish candidate teacher groups separately,

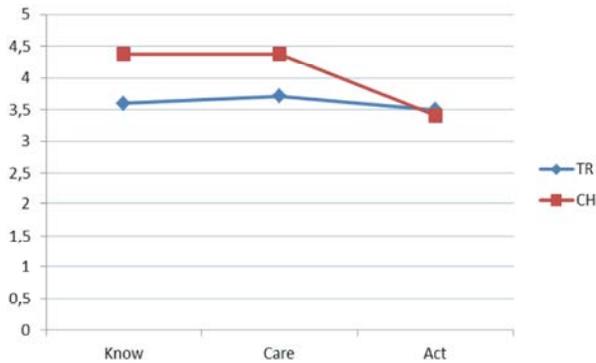


Fig. 1: A comparison of arithmetical averages for Swiss(CH) and Turkish(TR) candidate teachers' attitudes towards sub-dimensions of interculturalism

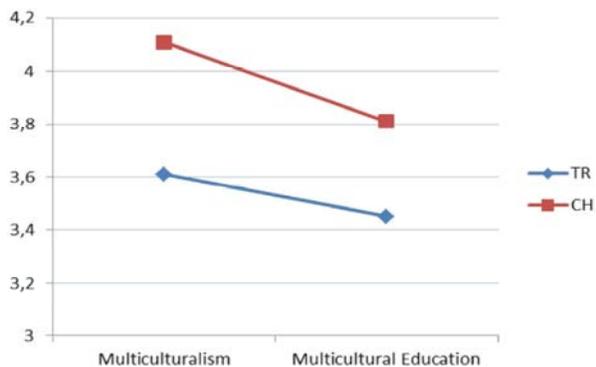
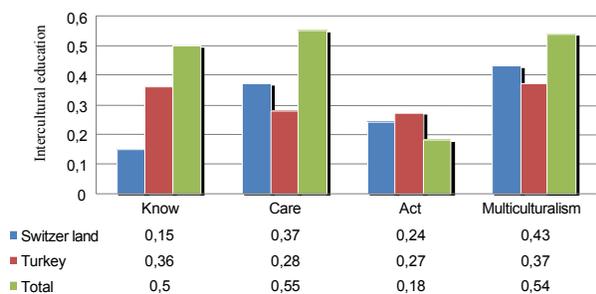


Fig. 2: A comparison of arithmetical averages regarding Swiss(CH) and Turkish(TR) candidate teachers' attitudes towards multiculturalism and intercultural education



Correlation is significant at the 0.01 level (2-tailed)

Fig. 3: Correlation coefficients regarding the relation between multiculturalism and intercultural education

correlation coefficients for each group were used. As it can be seen in Graph 3, a significant difference is observed for correlation coefficients for the relation between intercultural education and know and care

dimensions of multiculturalism. While there is a higher correlation between Swiss teachers' attitude towards intercultural education and care dimension of multiculturalism, there is a higher correlation between Turkish teachers' attitude towards intercultural education and know dimension of multiculturalism.

DISCUSSION

Findings of this study indicate a significant difference between Swiss and Turkish candidate teachers' attitude towards multiculturalism. Swiss candidate teachers' attitude towards multiculturalism is higher compared to Turkish candidate teachers', which is expected to result from structural differences between the two countries' governments, differences between the intercultural contexts of candidate teachers and differences between the teacher education curricula in both countries.

Analysis of the Swiss Fribourg School of Pedagogy teacher education program has revealed that the program includes courses directly related to multiculturalism and intercultural education (Diversité et pluralité, education interculturelle) and related content is also implicitly handled in other courses. At the Kocaeli University Faculty of Education, the teacher education program does not offer courses directly related to multiculturalism and intercultural education, but content related to multiculturalism and intercultural education is implicitly given in other courses. Thus, it can be said that teacher education programs in Switzerland have been designed with the transformation approach of Banks and Banks (2007) while teacher education programs in Turkey have been designed with the contribution approach. However, Banks and Banks suggest designing teacher education programs with the social action approach so that multiculturalism and intercultural education produce effective results.

In order to analyse whether there is a significant difference between Swiss and Turkish teachers' attitude towards sub-dimensions of multiculturalism, t-test has been done and a significant difference has been found between the know and care dimensions of multiculturalism but not in the act dimension. Swiss candidate teachers have a higher level of attitude towards know and care dimensions of multiculturalism compared to Turkish candidate teachers' while they have a similar attitude towards issues related to act dimension. Obviously, it is necessary to develop the attitudes of candidate teachers from both

countries towards act dimension of multiculturalism. That's why teacher education programs in both countries could be revised in accordance with the social action approach suggested by Banks and Banks (2007). In a program designed with the social action approach, courses are based on social problems, which will help improve candidate teachers' attitude towards issues related to act dimension of multiculturalism [13].

The know dimension of multiculturalism is related to the cognitive side of candidate teachers and the care dimension is related to their affective side. The act dimension comprises behaviours which include candidate teachers' psychomotor side. The know and care dimensions can be developed individually, the act dimension requires candidate teachers' acting in a social process. Behavioural acts can not be learned from books or faculty members. Therefore, teachers need to be closer to a real classroom atmosphere rather than books so as to understand intercultural education better. Teachers can acquire the necessary skills for intercultural education only through experience [35]. Teachers should work with parents, interpret social and family structures and know how to learn more about students' cultures in order to develop their cultural competency [36, 37]. Hawaii University teacher education program for Wai'anae society can be an example of such a program. In this program, candidate teachers are educated according to the qualities of students from the local community [38].

Despite multiculturalism reform for teacher education, little has changed in teacher education programs [39]. Although many teacher education programs claim to reflect different points of view and support multiculturalism, analyses prove the opposite [40]. Furthermore, although there are intercultural teacher education programs that claims to be successful, these programs might be insufficient to serve students from different backgrounds [41, 42]. Therefore, it would be better to revise teacher education programs in both Switzerland and Turkey and to prepare the basis to carry out these programs.

Another finding of the study is that both Swiss and Turkish candidate teachers have a higher level of attitude towards multiculturalism compared to level of their attitudes towards intercultural education. Advocates of multiculturalism state that community-based experience is lacking in teacher education programs [39, 43]. Pedagogic formation courses help candidate teachers acquire the necessary skills for full time teaching. Candidate teachers need to be educated how to teach in different cultural contexts in order to cope with

multiculturalism. Prospective teachers must learn teaching and classroom management techniques in a multicultural context, which is closely related to cultural diversity in class [44]. Specific qualities and skills are necessary to control class and to understand feelings and senses of students from different places. Although classes are different from year to year, from school to school or from classroom to classroom, these necessary skills must be acquired during pre-service education.

Theorists of multiculturalism suggest that variety be the main issue of the teacher education program and be handled in compulsory courses in addition to including them in other courses [37]. Swiss teacher education programs have compulsory courses on multiculturalism and intercultural education whereas Turkish teacher education programs do not even offer elective courses on multiculturalism and intercultural education.

Neither Swiss nor Turkish candidate teachers' attitude towards multiculturalism and intercultural education changed significantly according to their gender and departments.

A medium correlation has been found between candidate teachers' attitude towards multiculturalism and intercultural education. While a medium correlation has been found between attitude towards intercultural education and know and care dimensions of multiculturalism, a low correlation was observed between attitude towards intercultural education and act dimension of multiculturalism. In addition, Swiss candidate teachers' attitudes towards intercultural education correlates higher with care dimension whereas Turkish candidate teachers' attitudes correlate higher with know dimension.

Spindler and Spindler (1993) state that individual experiences and socio-cultural status determine their teaching behaviours [45]. Candidate teachers who receive courses on multiculturalism might develop an understanding of basic concepts which might influence their attitude in the future and this would affect students' academic performance [46, 47]. Thus, candidate teachers would develop their skills and understanding of intercultural education.

Limitations of Research: A study such as this has inherent weaknesses. Various limitations have affected the current research and thus results of the current study should be interpreted with caution.

First among these is a sampling problem. The present study focuses on just 218 Pre-school and Primary School Education candidate teachers' perceived multiculturalism and intercultural education in two faculties. This study is limited to data received from the selected sampling.

Second, this research was designed as a quantitative study, using the two scales among the candidate teachers. Also, the limitations inherent in any quantitative or survey design are present in this study as well. It is possible that participants may hold attitudes different from those expressed as statistical means in this study. Furthermore, we do not know if the results obtained in this study are consistent with actual behaviors that occur. Finally, the advantages of a controlled design when using a quantitative approach may have created a limitation also.

Implications for Future Researches: There are several implications for candidate teachers' research that are evident from this study. First, a replication of this study should be implemented with a larger, more diverse sample in order to confirm the findings. For instance, if a larger, including more races, ethnic groups, nationalities, religions and social classes etc. diverse sample were obtained, one would be able to examine racial/ethnic factors in relation to perceived multiculturalism and intercultural education of candidate teachers. In addition, a replication of this study that included candidate teachers who are not members of the Fribourg and Kocaeli University would be beneficial, because the sample would be inclusive of all university candidate teachers in both countries.

Second, qualitative research studies are needed to further explore the self-perceived multiculturalism and intercultural education of candidate teachers. Interviews would be a useful tool for understanding how candidate teachers define multiculturalism and intercultural education competence and, better yet, to examine the relationships between candidate teachers. For instance, candidate teachers might be asked to describe how they accommodate the various help-seeking behaviors of culturally diverse students. Also, by implementing interviews and observations of candidate teachers, a researcher will be able to gather data regarding the diversity of candidate teachers' case loads as well as cultural and environmental influences on candidate teachers' work with culturally diverse students.

Third, more research on the relationship between candidate teachers' perceived multiculturalism and intercultural education and their actual practice should be implemented. The scores on the multiculturalism and intercultural education capture only the perceptions of candidate teachers' multiculturalism and intercultural education competence rather than what they actually do and how they intervene with culturally diverse students.

Perhaps the actual practice of candidate teachers is related to the multiculturalism and intercultural education skill dimension of multiculturalism and intercultural education competence; therefore, the multiculturalism and intercultural education, as suggested by the current study's results, does not cover this aspect of multiculturalism and intercultural education competence.

Finally, the characteristics of the multiculturalism and intercultural education may vary from culture to culture. Such study has been carried out in sample of Swiss and Turkish students Thus; it is possible to make intercultural studies in different countries. Also a similar cross-cultural study can be conducted by using teachers as the target population.

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