# Evaluation of the Attitudes of Teacher Candidates towards Democracy and Multicultural Education

## Fatmanur Özen[1]

**Abstract**

The purpose of this research, performed with the idea that democracy is the basis of multicultural education, and multicultural education is the perpetuity of democracy, is to determine the attitudes of teacher candidates towards democracy and multicultural education. This study used qualitative and quantitative research techniques together; quantitative data are given with the "Democracy and Multicultural Education Attitude Scale", and qualitative data are gathered in the answer given to the sentences starting with "I think democracy…" and "I think multicultural education…". According to the results, the attitudes of teacher candidates towards democracy and multicultural education: "very positive" on democracy education and democracy, "positive" on multiculturalism, multicultural education and prejudices on multicultural education. It is understood that participants of the research did not differ in their attitudes according to their genders, parents' education, the region they live in and location variables, that social studies teacher candidates formed the group that had the most positive attitude for "democracy education" and "democracy", that respectively, formation and physical training teaching groups had relatively negative attitudes on same topics, and that classroom teacher candidates had more positive attitudes on cultural differences according to others. According to the multinomial logistic regression analysis results, it was found that the "major department", "gender", "parent education", "region and location lived for the longest time" variables selected under the research are insufficient to explain the attitudes of teacher candidates towards democracy and multicultural education, that teacher candidates had more positive attitudes on democracy education and democracy compared to multicultural education and that father's education is effective on teacher candidates' attitudes on cultural differences. It is understood that teacher candidates emphasized the political, active participation and "equality-for-all" aspects of democracy and explained democracy with positive themes; regarding multicultural education, they believed that this education will provide equal opportunities; they emphasized the importance of diversity, and suggested a change in curriculum for this education.

**Keywords:** Democracy, multiculturalism, multicultural education, cultural differences, teacher attitudes

## Introduction

Our traditional opinion is that higher level education acquisitions are prerequisites for democracy, at least since John Dewey (1916). It is believed that education encourages compliance democratic life due to providing the culture of democracy, that it helps increase welfare, and that this causes economic improvement (Acemoglu et al., 2005). Besides, for 20th century pedagogues and philosophers such as Mitchell (1953), DuBois (1903/1973) and Woodson (1933/1977), education is an absolute must to keep democracy alive (Banks, 2004). Democracy means "rule of the people" (demos: people, kratos: rule), and is defined as the

[1] Asst. Prof. Dr., Giresun University, Education Faculty, Giresun, Turkey,
E-mail: fatma.nur.ozen@giresun.edu.tr

political system that constitutionally allows us to change the authorities in political power. Being the social mechanism that manages the social decisions taken for the solution of problems in conflicts between interest groups; democracy settles countless disputes between social groups within the framework of a legal system or political system, so, democracies are seen as more functional than other government types (Lipset, 1959; Yay, 2002). Lipset, Rustov and Huntington express that, among the prerequisites brought by political democracy, there is a higher education level, a wider social pluralism, more open and tolerant society towards differences and compromises and a more multivocal culture, and that the possibility of democratization mostly dependent on the compositions and presence of such prerequisites (Pourgerami, 1988, 125).

Culture, described as a form of thought, a form of behavior and a form of living with material objects, is a wide and extensive concept that covers the ways of existence, which is learned through the family and social networks (Macionis, 2012, 58; Golnick & Chin, 2009). Culture has many elements, namely; values, behavior types, faiths, languages and dialects, non-verbal communication (symbols), perspectives, world views, norms (Banks, 2006; Macionis, 2012, 62-68). The most important element related to culture is that a culture shared privately by a group may not be shared by the whole group, and moreover, that culture is a continuously changing, dynamic element. Individuals, groups, and their environment continuously change (Terry and Irving, 2009, 110).

According to Hunter (1974) and Baptiste (1979), multicultural education is the construction of education based on pluralism in the context of the principles of equality, mutual respect, acceptance, understanding and ethical dependence to realize democratic ideals, to meet the needs of various groups that build the society, and to ensure social justice (Gay, 1994; Polat, 2009). Multicultural education seeks all students to have academic success and prepares all young people to become democratic citizens of a pluralist society (Gay, 2003/2004). Mwonga (2005) describes multicultural education as a type of democratic citizenship education in society because it recognizes the majority, highlights historically marginal groups in public education and improves active democratic citizenship. In this perspective, multicultural education is an education of citizenship for all, beyond the education of individuals with various backgrounds.

When the epistemology of multicultural education is examined, it is possible to see that the process is closely related to social transformations. Within the civil rights struggles in USA in the 1960s, the activists, community leaders and families demanded that the curriculum of the

country would be more consistent with the racial diversity (Banks, 1989; Davidman & Davidman, 1997). In late 1960s and early 70s, the reason of the education reform was the women's rights movement. Female academicians and activists, just as the black activists before them, insisted that the curriculum covered more of their history and experiences (Banks, 1989). During the same years, other marginal groups (lesbians, disabled…) created significant pressures in social policies and human rights with the power they gained from the feminist movement (Gorski, 1999). During the mid-1980s, near the end of the 20th century, multicultural education experts suggested many education and teaching models that took social justice, critical thinking and equal opportunity factors as basis (Contribution Approach, Additive Approach, Transformation Approach, Decision-making and Social Action Approach), and discussed all steps of formal education and academic models within the context of multiculturalism (Banks, 1988; De La Torre, 1996). This way, they attempted to take the curriculum, which only covered small manipulations, to a position that allows reexamining the schools and the society, and makes schools the leader of the development of future societies, prioritizing the elimination of social inequality in particular (Gorski, 1999).

Multicultural education practices and their reflections on classes reveal that, in a way, the vote between cultural assimilation and cultural pluralism through education was used in favor of cultural pluralism. Cultural assimilation is a process named by Americans as the "melting pot", where "groups with various ethnical and racial backgrounds interact, their freedoms are restricted by the greater society..." and "…ethnic group members relinquish their own cultures and absorb the culture they live in during the process…" (Bennett, 2007, 57). The purpose of the process is to melt ethnic, cultural, linguistic and religious differences in a pot and to create a nation, a nation-state based on a common history, language and culture (Canatan, 2009). Today, cultural assimilation does not find support (-from many teachers) just because multiculturalism is seen disadventage (Bennett, 2007, 57; Canatan, 2009). Opposing opinions express that multiculturalism encourages separation instead of union by defining people not in an integration with a nation but by defining them under their own categories (Macionis, 2012, 71). Cultural pluralism is a "process of conciliation characterized by mutual values and respect between two or more groups that culturally differ and the society they live in." (Bennett, 2007, 57-58). Culturally pluralist societies allow various ethnic group members to continue their cultural traditions (for example; language, religion, food preferences..), as long as they are appropriate for the society they live in remain in order and integration. This

means minority rights with the rule of the majority ("pluribus unum"). At this point, cultural pluralism and multiculturalism separate from. each other. Multiculturalism does not include the requirements of the dominant culture (Feinberg, 1996,182). Multiculturalists do not advocate that different groups are separated with ghettos in a society. On the contrary, their aim is to have the groups create a social solidarity and association without facing any barriers. According to multiculturalists, ghettoization in society is caused by social and economic inequalities. When economic and social equality is achieved, ghettoization will disappear (Canatan, 2009). As it is understood in USA, multicultural education is a learning and teaching approach that is based on democratic values and beliefs in a world that is connected to each other, confirming cultural pluralism (Bennett, 2007, 4). Cırık (2008) describes multicultural education as "an important, critical discussion session carried out to support pluralism and equality at schools…" "creating equal education opportunities for all students, including those coming from different races, ethnic structures and social groups, or those with different genders, superior abilities and intelligences…" and encompassing the "elements of respecting human rights, tolerating cultural differences, organizing educational environments that reflect equal opportunities and cultural diversity in education, analyzing various points of view and ideas…". Bennett (2007, 3) states that multicultural education suggests a framework for us to analyze the difficulties we face today as a world citizen. Bennett (2007) expresses that this education allows a worldwide cooperation to be established not to be defeated by terrorism, which is a threat for multicultural ideals of social justice, intercultural understanding, human honor, national and global unity and for all of us, and allows us to work harder for more equality and more local, national and global social justice (p:3). According to Banks (1981, 1989), all aspects of a school; its policies, attitudes of its teachers, teaching materials, evaluation methods, guidance and teaching styles must be examined and transformed to provide a multicultural school environment.

When the conceptual framework of multicultural education is examined (Bennett, 2001), it is understood that multicultural education has four aspects that are related to each other (Figure 1): The aim of equity movement or equity pedagogy is to provide fair and equal education opportunities for all children and youth of a nation, particularly for ethnic minorities and those with economic disadvantages (Bennett, 2007, 6). Bennett (2007), at this point, states that equity should not be confused with equality: Equity means that equal opportunities will

be provided for all students to realize their potentials at top level. It does not mean providing the same experiences and same results, as in equality (p:14).

Bennett (2007) says that equity is essential for a country to achieve its democratic ideals such as basic human rights, social justice, respect for alternative life choices, and equal opportunities for all (p: 18-19). The Organization for Economic Co-operation and Development (OECD) suggests ten steps under three topics to provide equity in education (for preventing failure and expulsions at school, to make the society fair and to prevent the social cost of an adult with several skills): education system design, practices at and outside school, and how resources would be allocated. The Organization, in designing of the education system of the country: suggests that the system limits early academic choices, manages school preferences in a manner to ensure equity, provides attractive alternatives at secondary school to prevent quitting school, provides second opportunities. In practice, it suggests that students who fall behind others are determined, regular assistance is provided, repeated years are reduced this way, school-home relations are strengthened to have disadvantaged families help their children learn, and diversity requirements are met to successfully include immigrants and minorities to inclusive programs. Regarding the issue of resources, it is suggested that pre-school and basic education is prioritized, students in need are directly funded, and for more equity, solid targets are set to prevent particularly low school achievements and quitting (OECD, 2008).
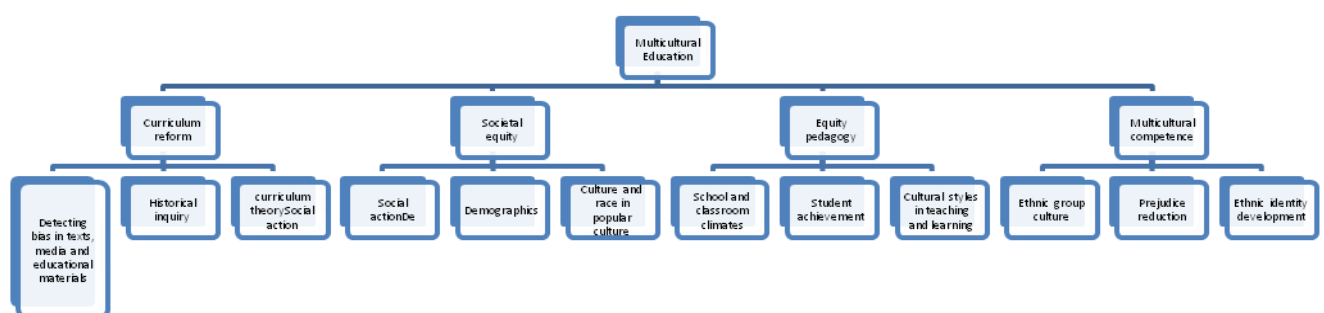


**Figure 1. Conceptual Framework of Multicultural Education (Bennett, 2001, p.175)**

Curriculum reform (Figure 1) requires that efforts are spent to expand traditional lesson contents, reorganize them with a multiethnic, global point of view, question the existing curriculum for this purpose, develop new knowledge and approaches related to cultural differences; and that history is reorganized in a manner to include the contributions of past civilizations, modern ethnic groups and nations (Bennett, 2007, 7).

Social justice aims to reduce or fully eliminate the negative effect of disadvantaged situations on the academic accomplishments of students caused by differences (Tomul, 2009); cultural competence means teaching successfully to students outside our own culture. It requires that personal and interpersonal awareness is improved, and effective teaching styles are experienced for intercultural teaching (Diller and Moule, 2005, 19). There are four areas of skill, defined on the competences of teachers on multicultural education: valuing diversity, being sensitive to cultures, understanding the dynamics of cultural interaction, institutionalizing and adapting cultural knowledge (King, Sims & Osher, 2007).

Being the perfect teacher becomes harder and harder in 21$^{st}$ century. Education standards, central accountability tests, requirements of special education students, expectations and demands of parents; as what society expects directly from education changes, the job of teachers become more difficult. Perfect teachers are viewed as people who become inspirations for all their students to realize their own intellectual, social and individual developments at highest level (Bennett, 2007, 3); Behavior of teachers in the classroom is seen as a key factor in enabling all students to reach their potentials despite their genders, ethnicities, ages, religions, languages and other extraordinary factors. (Sadker & Sadker, 1978). Although teachers duties and responsibilities related to their jobs are expanded and varied, they are often unprepared for these new roles and expectations (Hughes, 1996/1997). Multicultural education is about schools working with oppressed groups, not against these groups (Sleeter, 1992). Among the expected competences of multicultural education within teacher upbringing and education sciences major field of Board of Higher Education (YÖK) on bachelor's degree level (Level 6) teacher candidates; at knowledge level, "having knowledge on students' developmental and learning characteristics and difficulties", "recognizing national and international cultures..."; at personal and professional competences and within the scope of communication and social competence, "living with different cultures and socially compliance…" at the end of the license program applied at educational

faculties of teacher candidates; at field-specific competences, "aware of national and universal sensitivities described in National Education Basic Law..." (AÖY6). In this perspective, the purpose of this study is to define the attitudes of teacher candidates towards democracy and multicultural education. The research discusses whether there are differences between the attitudes of teacher candidates towards democracy and multicultural education based on their major fields of study, genders, parents' education, region they lived in for the longest time and the place they lived in for the longest time (metropolis, city, county, town-village); discusses the level of explanation of these selected independent variables on the attitudes of teacher candidates towards democracy and multicultural education, and finally, discusses the concepts/notions they used for describing democracy and multicultural education, with their positive and negative contents.

**Method**

This research is a combined study, using qualitative and quantitative research methods together. Combined researches cover gathering qualitative and quantitative data on same basic facts in a single study or a series of studies, analyzing and interpreting them (Leech & Onwuegbuzie, 2007; Kıral and Kıral, 2011). Phenomenological pattern design was used in qualitative strand of the study. Phenomenology focuses on the phenomena which we are aware of but about which have no in-depth and detailed understanding, and the data found in the research are described to reveal experiences and the meanings attributed to them (Yıldırım and Şimşek, 2006). In this scope, participants in the study were asked to express in writing what democracy and "multicultural education" meant for them with sentences beginning with "I think that democracy…", and "I think that multicultural education…". These expressions added to the scale text enable the researcher to quantify the written answers in large-scale quantitative studies (Dawson, 2009, 122). Content analysis was performed for their views on democracy, and descriptive analysis was performed for multicultural education, based on the given answers. Content analysis is a process where data are defined, and underlying facts are revealed; while descriptive analysis is a research approach where data are summarized and interpreted according to previously determined themes (Yıldırım, Şimşek, 2006, 227, 224). Because human actions are based on people's previous learnings and experiences interacting with their current interests, purposes and objectives (Hatch and Wisniewski, 1995, q: Carignan, Sanders &Pourdavood, 2005), it was believed that the concepts used by participants

for explaining democracy and multicultural education and whether they used such themes in positive-negative contents would affect their attitudes towards the practice (Buell, Hallam, Gamel-McCormick, Scheer, 1999; q: Berry, 2010). The research used causal comparison to picture the existing situation as the same, in order to find the possible reasons of a behavior pattern, by comparison with those that have this pattern and with those that do not (Balcı, 2004, 228; Karasar, 2002, 89-90). Also, logistic regression analysis was applied in the research on gathered data, in order to determine whether the selected independent variables (field, gender, parent education level, longest lived region and place) explained attitudes of teacher candidates towards democracy and multicultural education. Multinomial logistic regression analysis is a method often preferred in cases where the dependent variable is categorical and data do not spread normally, and used in this study due to the dependent variable being consisted of five categories, for explaining the cause-effect relations between the dependent variable and the independent variables (Cameron and Trivedi, 2010, Long and Freese, 2001, Washington et al., 2003; Hosmer and et al., 2013, q: Zortuk et al., 2013; Ozdamar, 2013, 523).

### Participants

The study group of the research consists of a number of third (Physical Education Sports Department does not have 4th Grade students yet) and fourth grade license students continuing their educations at the Primary School, Physical Education and Sports Departments of the Faculty of Teaching in fall term of 2014-2015 academic year, and a number of graduate students present in the same education year due to formation certificate program. Demographic data of the study group, on which data are gathered under the research, are given in Table 1.

**Table 1. Distribution of the Study Group according to Departments/Programs They are Educated in**

| Department | Major Field | Total | Percentage % | Faculty Total |
|---|---|---|---|---|
| Primary School | Classroom Teaching | 123 | 25,9 | 258 |
| | Social Studies Teaching | 125 | 26,3 | 134 |
| | Science Teaching | 68 | 14,3 | 138 |
| Turkish Language | Turkish Language Teaching | 63 | 13,3 | 141 |
| Physical Education | | 41 | 8,6 | 60 |
| Formation | | 55 | 11,6 | 603 |
| Total | | 475 | 100 | 1334 |

Under the research, the entire study group was distributed the data-gathering instrument used in the research (N=1334), and the research was completed with data returned by 475 teacher candidates (the faculty has a total

of 1334 students in these classes and 35.6% provided feedbacks) (Table 1). In Table 2 and 3, data on the education status of the parents of this group, and the regions and places they lived for longest were presented.

**Table 2. Education Status of the Parents of the Study Group**

| Education | Illiterate | | Elementary School | | Secondary School | | High School | | University | | Total |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | N | % | N | % | N | % | N | % | N | % | |
| Mother | 47 | 9.9 | 310 | 65.3 | 69 | 14.5 | 43 | 9.1 | 6 | 1.3 | 475 |
| Father | 19 | 4 | 201 | 42.3 | 86 | 18.1 | 100 | 21.1 | 69 | 14.5 | 475 |

**Table 3. Region and Place the Study Group Lived for the Longest Time**

| Region | Mediterranean | EA* | Aegean | SEA* | CA* | Black Sea | Marmara | Total |
|---|---|---|---|---|---|---|---|---|
| Number | 56 | 42 | 26 | 20 | 65 | 216 | 50 | 475 |
| Percentage | 11.8 | 8.8 | 5.5 | 4.2 | 13.7 | 45.5 | 10.5 | 100 |
| Location | Metropolis | | | City | District | Town-Village | | |
| Number | 127 | | | 141 | 127 | 80 | | 475 |
| Percentage | 26.7 | | | 29.7 | 26.7 | 16.8 | | 100 |

*EA: Eastern Anatolia, SEA: Southeastern Anatolia, CA: Central Anatolia

286 of the participants of the study are female (60.2%), and 189 are male (39.8%). Mothers of 65.3% of the participants (N=310) are primary school graduates, 69 (14,5%) are middle-school graduates, 43 (%9.1) are high-school graduates. Mothers of 47 (%9.9) participants never attended formal education (illiterate), while only 6 (%1.3) mothers are academic graduates. Regarding the fathers of the teacher candidates in the study group of the research; 201 (42.3%) are primary school graduates, 86 are middle-school (18.1%) graduates, 100 are high-school (%21,1) graduates, 69 are academic (%14,5) graduates. Fathers of 19 (4%) participants never attended formal education and are illiterate (Table 2). Most of the study group lived most of their lives in Black Sea Region (45.5%) and lived in a city (29.7%) (Table 3).

### Data Collection and Analysis

The data in this research are gathered through two completion sentences (I think that democracy…, I think that multicultural education…), through the "Democracy and Multicultural Education Attitude Scale" (DMEAS) developed by Toraman, Acar and Aydin (2015), consisting of five dimensions, positive and negative contents, and 27 article, and through the "Personal Information Form". DMEAS consists of five dimensions, namely "Attitude towards multicultural education" (Factor 1), "Prejudiced attitude towards multicultural education" (Factor 2), "Attitude towards democracy education" (Factor 3), "Attitude towards democracy" (Factor 4), and "Attitude towards cultural differences" (Factor 5). The section "Prejudiced attitude towards multicultural education" in DMEAS consists of

negative statements and therefore, these articles are reversed in the analysis. On the other dimensions of the scale, the articles are positive. So, the high points received from the scale display the positive attitudes of the participants towards democracy and multicultural education. According to DMEAS scale development application results, the variance explained by the scale in five dimensions is 56.7%. Cronbach-alpha coefficient was found as 0.866 for the entire scale, as 0.83 for "Attitude towards multicultural education", as 0.80 for "Prejudiced attitude towards multicultural education", as 0.79 for "Attitude towards democracy education", as 0.78 for "Attitude towards democracy" (Factor), and as 0.71 for "Attitude towards cultural differences". The scale is a 5-point Likert-type scale, rated using the options of "I disagree" (1) to "I agree" (5). The scale has positive items such as "Adaptation of lesson materials to multicultural education will bring equal opportunities in education" and negative items such as "I do not want a multicultural point of view in our education system". After reversing the items in "Prejudiced attitude towards multicultural education" in DMEAS are reversed, getting high points from the scale is interpreted as having a positive attitude, and getting low points from the scale is interpreted as having a negative attitude. Teacher candidates were asked to state their views on the given suggestions in options listed from "I agree" (5) to "I disagree" (1) for the Likert scale used in the research. Scale results are distributed to a range of 5-1=4 points. This range is divided to five and the levels that set the breakpoints of the scale are determined.

A factor analysis (Principal component analysis) technique was applied for the validity and reliability of the scale on the selected research group (Balcı, 2004, 243, Büyüköztürk, 2002, p:117-118). For reliability studies, the Cronbach-alpha reliability coefficient was used as an internal consistency approach. For this study, the evaluation criteria of Özdamar (2013), used for evaluating the alpha coefficient, was taken as basis (p: 555). As a result of first analysis performed with the 27 items in the scale; KMO= .89 and Bartlett sphericity test result [$x^2$= 3694,654; P<.01] and significance value being .00 displays that the size of the group is sufficient and the data are suitable for performing a factor analysis (Kalaycı, 2006, p: 322). According to factor analysis results, it is understood that the scale has five factors and that these factors explain 54.0% of the total variance (the item five "Multicultural education practice at schools would disturb me" that is evaluated under the second factor was removed from the scale because it is cycling; the item six "People must learn democracy to exercise their rights" that is under third factor "Attitude towards democracy education", the item 12

"Adaptation of course material based on multicultural education provides equal opportunities in education" that is under first factor "Attitudes towards multicultural education" in the original scale but it was revealed in the study group that these items must be evaluated under factor four "Attitude towards democracy"). In the scale, consisting of a total of 26 items and five factors, it was seen that the factor load values differed between .47 and .85, and the Cronbach-alpha coefficient was found as 0.87 for the entire scale, as 0.85 for "Attitude towards multicultural education", as 0.80 for "Prejudiced attitude towards multicultural education", as 0.79 for "Attitude towards democracy education", as 0.78 for "Attitude towards democracy", and as 0.66 for "Attitude towards cultural differences", so, it was decided that the scale could be used for the current research.

To analyze the quantitative data acquired under the research; arithmetic average, standard deviation, frequency, percent, non parametric tests due to lack of normalization in data (Mann Whitney U, Kruskal Wallis H), and Multinomial Logistics Regression Analysis were used. Data analysis was carried out by SPSS 19.0 package software. Significance level (p value) of intergroup comparisons was taken as 0.05.

Also, multinomial regression analysis was applied in the research on gathered data, in order to determine whether the selected independent variables (field, gender, parent education level, longest lived region and place) explained attitudes of teacher candidates towards democracy and multicultural education. In this research, the variable in the answers are "attitudes towards democracy and multicultural education" of the individuals. This situation was received from the five sub-dimensions of "Democracy and Multicultural Education Attitude Scale". Each teacher was coded under the sub-dimension they received the highest points from. Because the numbers of questions are not the same in the sub-dimensions of the scale, the points were converted to "z points" to determine under which dimension would each participant would be coded. As a result, each teacher candidate was either coded as "Multicultural Education", or "Multicultural Education Prejudices", or "Democracy Education", or "Democracy" or "Cultural Differences". This way, the answer variable was rendered categorical. While starting the multinomial logistic regression analysis, "Multicultural Education" was taken as the reference group, and explanatory variables were interpreted according to this group.

Under the Research, written answers given to the sentence "I think that democracy…" were examined and classified as a word/phrase by the researcher, and the acquired data were

reviewed with the themes and classifications from literature-scanning. Because the researcher lectures in some of the departments or major fields from which she gathers the data, teacher candidates were specifically not permitted to provide personal information on the data-gathering tool. Opinions of teacher candidates on democracy were broken down by two examiners, and the consistency ratio between two examiners was evaluated by Holst Method. According to the method, the consistency ratio between the two coders is the ratio of the consistency number between two coders against the sum of the number of units coded by the two coders [consistency ratio = Number of Consistencies between Two Coders / Total Number of Units Coded by A and B Coders; $PA_0 = 2A/(n_A + n_B)$] and for reliability, this number must be between 0 and 1 (Neuendorf, 2002, 108). According to the calculation, consistency ratio is between 0 and 1 (629/(657+632)= 0.49). The written feedbacks given for the sentence "I think that multicultural education…" were broken down by two examiners with codes (one of the examiners preferred to use numbers, and the other examiner preferred to use symbols) developed through the "Multicultural Education Concept Map" developed by Toraman, Acar and Aydın (2015) and the "Conceptual framework of multicultural education" (Figure 1) recommended by Bennett (2001). The "compliance" between two examiners (Şencan (2005) states the using the word "compliance" instead of "reliability" is more appropriate (p: 160)) was calculated with Miles and Huberman's (1994) formula (Reliability (Compliance) = [Agreement /(Agreement + Disagreement)] x 100). Compliance between two examiners was achieved as follows, regarding multicultural education": "purpose" 80%, "variables" 82%, "improved elements" 80%, "content" 86%, "relevant criticisms" 80%; regarding the conceptual framework multicultural education: 100% compliance was achieved for "curriculum change", "teaching towards social justice", "equity pedagogy", "multicultural competence". "Participant verification" technique was used in the research to improve the validity and reliability of the qualitative data gathered in writing (Merriam, 2013, p: 221). In this context, five voluntary participant were asked to examine an amount that they desired, of the qualitative data gathered from 475 people under the research, and the process was recorded by a camera.

**Results**

In the research, in line with their answers to DMEAS, attitudes of participants towards democracy and multicultural education were first examined in the context of general averages,

then, in terms of gender, studied department-field, parents education, living region, living place variables, and the results are presented in tables.

**Table 4. Democracy and Multicultural Education Attitude Averages**

| Factors | N | $\bar{X}$ | S | Min. | Max. |
|---|---|---|---|---|---|
| 1. Multicultural education | 475 | 3,88 | ,92 | 1 | 5 |
| 2. Multicultural education prejudices | | 3,61 | ,97 | | |
| 3. Democracy education | | 4,58 | ,67 | | |
| 4. Democracy | | 4,37 | ,59 | | |
| 5. Cultural differences | | 4,10 | ,95 | | |

An examination of the attitudes of teacher candidates, who participated in the research, towards democracy and multicultural education show that their attitudes towards democracy education (4.58±.67) and democracy (4.37±.59) are very positive, and their attitudes towards cultural differences (4.10±.95), multicultural education (3.88±.92) and prejudices on multicultural education (3.61± .97) were positive (Table 4).

The attitudes of teacher candidates, who participated in the research, towards democracy and multicultural education were examined in terms of the gender variable and results are presented in Table 5.

**Table 5. Mann Whitney-U Test Results by Gender Variable**

| FACTORS | | n | Sıra Ortalaması | Rank Total | C | p |
|---|---|---|---|---|---|---|
| Factor 1 | Female | 286 | 230,55 | 65938,50 | 24897,5 | ,15 |
| | Male | 189 | 249,27 | 47111,50 | | |
| Factor 2 | Female | 286 | 239,61 | 68529,00 | 26566,0 | ,75 |
| | Male | 189 | 235,56 | 44521,00 | | |
| Factor 3 | Female | 286 | 245,61 | 70243,50 | 24851,5 | ,11 |
| | Male | 189 | 226,49 | 42806,50 | | |
| Factor 4 | Female | 286 | 242,12 | 69246,00 | 25849,0 | ,42 |
| | Male | 189 | 231,77 | 43804,00 | | |
| Factor 5 | Female | 286 | 237,82 | 68017,00 | 26976,0 | ,97 |
| | Male | 189 | 238,27 | 45033,00 | | |

p>.05

According to Mann-Whitney results, it has been found that the attitudes of male and female teacher candidates, who participated in the research, towards democracy and multicultural education, did not differ by gender based on the factors in the research scale ($U_{F1}=24897,5$; $U_{F2}=26566$; $U_{F3}=24851,5$; $U_{F4}=25849$; $U_{F5}=26976$, p>.05).

Kruskal Wallis H Test results on whether the average points of attitudes of research participants towards democracy and multicultural education differ in the subgroups of their

studied departments/fields, parent educations, living regions and place variables are given in Table 6, 7, 8 and 9.

**Table 6. Kruskal Wallis Test Results by Studied Department/Field**

| F | Department/Field | n | Average of Rows | sd | $x^2$ | p | Significant difference |
|---|---|---|---|---|---|---|---|
| **F 1** | Physical Education | 41 | 227,85 | 5 | 8,012 | ,16 | - |
| | Science | 68 | 207,22 | | | | |
| | Class | 123 | 233,89 | | | | |
| | Social Studies | 125 | 252,43 | | | | |
| | Turkish Language | 63 | 230,90 | | | | |
| | Formation | 55 | 268,16 | | | | |
| **F 2** | Physical Education | 41 | 208,98 | 5 | 3,146 | ,68 | - |
| | Science | 68 | 225,94 | | | | |
| | Class | 123 | 245,43 | | | | |
| | Social Studies | 125 | 241,19 | | | | |
| | Turkish Language | 63 | 239,67 | | | | |
| | Formation | 55 | 248,78 | | | | |
| **F 3** | Physical Education | 41 | 200,93 | 5 | 21,545 | ,00* | Physical Education-Classroom |
| | Science | 68 | 210,82 | | | | Physical Education-Social S. |
| | Class | 123 | 252,26 | | | | Science-Classroom |
| | Social Studies | 125 | 269,65 | | | | Science- Social S. |
| | Turkish Language | 63 | 235,70 | | | | Class-Formation |
| | Formation | 55 | 198,05 | | | | Social S.-Formation |
| **F 4** | Physical Education | 41 | 194,96 | 5 | 14,699 | ,01* | Physical Education-Classroom |
| | Science | 68 | 211,96 | | | | Physical Education-Social S. |
| | Class | 123 | 250,19 | | | | Science-Classroom |
| | Social Studies | 125 | 262,41 | | | | Science- Social S. |
| | Turkish Language | 63 | 248,57 | | | | Class-Formation |
| | Formation | 55 | 207,45 | | | | Social S.-Formation |
| **F 5** | Physical Education | 41 | 191,73 | 5 | 13,138 | ,02* | Physical Education-Classroom |
| | Science | 68 | 210,01 | | | | Physical Education-Formation |
| | Class | 123 | 262,70 | | | | Science-Classroom |
| | Social Studies | 125 | 232,24 | | | | |
| | Turkish Language | 63 | 249,82 | | | | |
| | Formation | 55 | 251,42 | | | | |

*p<.05

As can be seen in the analysis results in Table 6, attitudes towards Factor 3: Democracy education, , ($x^2_{(F5)}$=21,545, p<.05), Factor 4: Democracy ($x^2_{(F5)}$=14,699, p<.05) , and Factor 5: Cultural differences ($x^2_{(F5)}$=13,138, p<.05) of teacher candidates, who participated in the research, differ significantly according to the department/field they study in. According to the results of Mann Whitney U Test, which was performed to examine the reason of the difference, regarding "Attitudes towards democracy education" (Factor 3); it is understood that social studies teacher candidates have more positive attitudes than teacher candidates being educated in science (U=3200,5, p<.05), physical education (U=1831,0, p<.05) and formation (U=2437,0, p<.05) program; and classroom teacher candidates have more positive attitudes than teacher candidates being educated in science (U=3442,5, p<.05), formation (U=2600,5, p<.05) and physical education (U=1961,50, p<.05) programs.

Regarding the "attitude towards democracy" (Factor 4), it is understood that there are differences between classroom-physical education (U=1904,50, p<.05), social studies-physical education (U=1882,0, p<.05), classroom-science (U=3448,5, p<.05), social s.-science (U=3365,5, p<.05), classroom-formation (U=2726,0, p<.05), social s.-formation (U=2688,0, p<.05), and that teacher candidates being educated in social studies and classroom teaching programs had more positive attitudes towards democracy than teacher candidates being educated in formation program, physical education and sports and science teacher candidates.

Again, in the context of attitudes towards cultural differences (Factor 5), it is understood that there are differences between groups [classroom-physical education (U=1719,0, p<.05), formation-physical education (U=847,5, p<.05), classroom-science (U=3274,0, p<.05)], and that the group with the most positive attitude towards cultural differences is the group of classroom teacher candidates, and the group with the most negative attitude is the physical education and sports teacher candidates.

According to Kruskal Wallis H Test results (Annex. Table 7) performed for displaying whether the average points of attitudes of research participants towards democracy and multicultural education differ based on educations of their parents, it is understood that they did not differ in their attitudes towards democracy and multicultural education based on the educations of their parents ( $x^2_{F1A(3)}$=6,864; $x^2_{F2A(3)}$=3,607; $x^2_{F3A(3)}$=4,735; $x^2_{F4A(3)}$=,201; $x^2_{F5A(3)}$=2,468 / $x^2_{F1B(4)}$=3,879; $x^2_{F2B(4)}$=5,162; $x^2_{F3B(4)}$=3,123; $x^2_{F4B(4)}$=1,467; $x^2_{F5B(4)}$=1,801 p>.05); and that they did not differ in their attitudes based on the region they lived for the longest time ($x^2_{F1(6)}$=10,437; $x^2_{F2(6)}$=11,578; $x^2_{F3(6)}$=3,294; $x^2_{F4(6)}$=11,505; $x^2_{F5(6)}$=12,095 p>.05) (Annex. Table 8). Similarly, there is no difference in based attitudes of teacher candidates towards democracy and multicultural education, based on the place they lived for the longest time yoktur ($x^2_{F1(3)}$=2,911; $x^2_{F2(3)}$=2,151; $x^2_{F3(3)}$=3,042; $x^2_{F4(3)}$=3,305; $x^2_{F5(3)}$=,885, p>.05) (Annex. Table 9).

The results of the multinomial regression analysis, covering the level of explanation by the selected independent variables (field, gender, parent education level, longest lived region and place) of the attitudes of teacher candidates towards democracy and multicultural education are given in Table 10 and 11.

**Table 10. Model Summary**

| $X^2$ | sd | p | Cox and Snell $R^2$ | Nagelkerke $R^2$ |
|---|---|---|---|---|
| 108.385 | 88 | 0.069 | 0.204 | 0.213 |

In Table 10, the X–square value is positive and not sufficiently high in the fit analysis of the model ($X^2$=108.385, p>.05). Model x–square statistic not being significant only means that the $H_0$ hypothesis, asserting that "there is no difference between the starting model covering the constant term and the result model formed by inserting explanatory variables into the analysis" is not rejected and that the relation between the explained variable and the explanatory variable is not supported. It is understood by Cox and Snell $R^2$ and Nagelkerke $R^2$ values that there is a 20%  and 21% relation between dependent variables and independent variables.

**Table 11. Relations in the Model**

| | Variable | β | Standard Error | Wald | sd | p | Exp (B) |
|---|---|---|---|---|---|---|---|
| | Interaction | -0,172 | 0,964 | 0,032 | 1 | 0,858 | |
| | Physical Education | -0,359 | 0,613 | 0,344 | 1 | 0,558 | 0,698 |
| | Science | 0,054 | 0,542 | 0,010 | 1 | 0,921 | 1,055 |
| | Classroom Teaching | -0,021 | 0,501 | 0,002 | 1 | 0,967 | 0,979 |
| | Social Studies | 0,057 | 0,498 | 0,013 | 1 | 0,909 | 1,059 |
| | Turkish Language | 0,293 | 0,588 | 0,249 | 1 | 0,618 | 1,341 |
| | Other Areas | 0[b] | . | . | 0 | . | . |
| | Female | 0,294 | 0,298 | 0,968 | 1 | 0,325 | 1,341 |
| | Male | 0[b] | . | . | 0 | . | . |
| | Mother is Primary School Graduate | -0,110 | 0,547 | 0,040 | 1 | 0,841 | 0,896 |
| | Mother is Secondary School Graduate | -0,206 | 0,667 | 0,096 | 1 | 0,757 | 0,813 |
| | Mother is High School Graduate | -0,040 | 0,762 | 0,003 | 1 | 0,958 | 0,960 |
| | Mother without Education | 0[b] | . | . | 0 | . | . |
| | Father Primary School Graduate | 0,910 | 0,719 | 1,604 | 1 | 0,205 | 2,485 |
| | Father is Secondary School Graduate | 0,655 | 0,830 | 0,623 | 1 | 0,430 | 1,925 |
| M.CULTURAL EDUCATION PREJUDICES | Father High School Graduate | 0,771 | 0,800 | 0,931 | 1 | 0,335 | 2,163 |
| | Father Academy Graduate | 0,149 | 0,829 | 0,032 | 1 | 0,857 | 1,161 |
| | Father without Education | 0[b] | . | . | 0 | . | . |
| | Mediterranean Region | -0,358 | 0,621 | 0,332 | 1 | 0,565 | 0,699 |
| | Eastern Anatolia Region | 0,666 | 0,743 | 0,804 | 1 | 0,370 | 1,946 |
| | Aegean Region | -0,301 | 0,792 | 0,145 | 1 | 0,703 | 0,740 |
| | Southeastern Anatolia | 0,386 | 0,772 | 0,250 | 1 | 0,617 | 1,471 |
| | Central Anatolia | -0,973 | 0,621 | 2,455 | 1 | 0,117 | 0,378 |
| | Black Sea | 0,131 | 0,566 | 0,053 | 1 | 0,817 | 1,140 |
| | Marmara | 0[b] | . | . | 0 | . | . |
| | Metropolis | -0,236 | 0,533 | 0,197 | 1 | 0,657 | 0,790 |
| | City | 0,073 | 0,492 | 0,022 | 1 | 0,881 | 1,076 |
| | County | -0,214 | 0,479 | 0,199 | 1 | 0,656 | 0,808 |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | Town-Village | 0[b] | . | . | 0 | . | . |
| DEMOKRASİ EĞİTİMİ | Interaction | -3,252 | 1,216 | 7,154 | 1 | 0,007 | |
| | Physical Education | 0,463 | 0,764 | 0,367 | 1 | 0,545 | 1,589 |
| | Science | 1,397 | 0,691 | 4,081 | 1 | 0,043 | 4,042 |
| | Classroom Teaching | 1,408 | 0,644 | 4,775 | 1 | 0,029 | 4,086 |
| | Social Studies | 1,316 | 0,647 | 4,143 | 1 | 0,042 | 3,729 |
| | Turkish Language | 1,614 | 0,725 | 4,963 | 1 | 0,026 | 5,024 |
| | Other Areas | 0[b] | . | . | 0 | . | . |
| | Female | 0,341 | 0,320 | 1,135 | 1 | 0,287 | 1,407 |
| | Male | 0[b] | . | . | 0 | . | . |
| | Mother is Primary School Graduate | 1,041 | 0,683 | 2,322 | 1 | 0,128 | 2,833 |
| | Mother is Secondary School Graduate | 0,770 | 0,796 | 0,934 | 1 | 0,334 | 2,159 |
| | Mother is High School Graduate | 1,672 | 0,885 | 3,566 | 1 | 0,059 | 5,321 |
| | Mother without Education | 0[b] | . | . | 0 | . | . |
| | Father Primary School Graduate | 0,690 | 0,905 | 0,582 | 1 | 0,446 | 1,994 |
| | Father is Secondary School Graduate | 0,784 | 0,992 | 0,624 | 1 | 0,429 | 2,190 |
| | Father High School Graduate | 0,222 | 0,985 | 0,051 | 1 | 0,821 | 1,249 |
| | Father Academy Graduate | -0,845 | 1,021 | 0,684 | 1 | 0,408 | 0,430 |
| | Father without Education | 0[b] | . | . | 0 | . | . |
| | Mediterranean Region | 0,426 | 0,687 | 0,384 | 1 | 0,535 | 1,531 |
| | Eastern Anatolia Region | 1,029 | 0,877 | 1,375 | 1 | 0,241 | 2,798 |
| | Aegean Region | 0,931 | 0,852 | 1,194 | 1 | 0,275 | 2,537 |
| | Southeastern Anatolia | 0,387 | 0,961 | 0,162 | 1 | 0,687 | 1,472 |
| | Central Anatolia | 0,397 | 0,654 | 0,369 | 1 | 0,544 | 1,488 |
| | Black Sea | 1,418 | 0,646 | 4,819 | 1 | 0,028 | 4,129 |
| | Marmara | 0[b] | . | . | 0 | . | . |
| | Metropolis | 0,254 | 0,538 | 0,222 | 1 | 0,638 | 1,289 |
| | City | -0,423 | 0,516 | 0,673 | 1 | 0,412 | 0,655 |
| | County | -0,554 | 0,501 | 1,223 | 1 | 0,269 | 0,575 |
| | Town-Village | 0[b] | . | . | 0 | . | . |
| DEMOCRACY | Interaction | -3,309 | 1,454 | 5,177 | 1 | 0,023 | |
| | Physical Education | 0,490 | 0,787 | 0,387 | 1 | 0,534 | 1,632 |
| | Science | -0,219 | 0,815 | 0,072 | 1 | 0,788 | 0,803 |
| | Classroom Teaching | 1,099 | 0,652 | 2,844 | 1 | 0,092 | 3,002 |
| | Social Studies | 1,343 | 0,650 | 4,269 | 1 | 0,039 | 3,829 |
| | Turkish Language | 1,348 | 0,748 | 3,253 | 1 | 0,071 | 3,852 |
| | Other Areas | 0[b] | . | . | 0 | . | . |
| | Female | 0,647 | 0,347 | 3,471 | 1 | 0,062 | 1,910 |
| | Male | 0[b] | . | . | 0 | . | . |
| | Mother is Primary School Graduate | 0,540 | 0,691 | 0,611 | 1 | 0,434 | 1,716 |
| | Mother is Secondary School Graduate | -0,402 | 0,851 | 0,223 | 1 | 0,637 | 0,669 |
| | Mother is High School Graduate | 1,001 | 0,889 | 1,269 | 1 | 0,260 | 2,722 |
| | Mother without Education | 0[b] | . | . | 0 | . | . |
| | Father Primary School Graduate | 1,598 | 1,226 | 1,699 | 1 | 0,192 | 4,943 |
| | Father is Secondary School Graduate | 2,166 | 1,294 | 2,802 | 1 | 0,094 | 8,726 |
| | Father High School Graduate | 1,537 | 1,288 | 1,426 | 1 | 0,232 | 4,653 |
| | Father Academy Graduate | 1,075 | 1,316 | 0,668 | 1 | 0,414 | 2,930 |
| | Father without Education | 0[b] | . | . | 0 | . | . |
| | Mediterranean Region | -0,229 | 0,693 | 0,109 | 1 | 0,741 | 0,795 |
| | Eastern Anatolia Region | 0,894 | 0,840 | 1,134 | 1 | 0,287 | 2,446 |

|  | | | | | | |
|---|---|---|---|---|---|---|
| Aegean Region | -0,289 | 0,947 | 0,093 | 1 | 0,760 | 0,749 |
| Southeastern Anatolia | -1,048 | 1,258 | 0,695 | 1 | 0,405 | 0,350 |
| Central Anatolia | -0,575 | 0,670 | 0,736 | 1 | 0,391 | 0,563 |
| Black Sea | 0,116 | 0,654 | 0,032 | 1 | 0,859 | 1,123 |
| Marmara | 0[b] | . | . | 0 | . | . |
| Metropolis | 0,006 | 0,612 | 0,000 | 1 | 0,992 | 1,006 |
| City | -0,052 | 0,559 | 0,009 | 1 | 0,926 | 0,949 |
| County | -0,052 | 0,543 | 0,009 | 1 | 0,923 | 0,949 |
| Town-Village | 0[b] | . | . | 0 | . | . |

| CULTURAL DIFFERENCES | | | | | | | |
|---|---|---|---|---|---|---|---|
|  | Interaction | -19,894 | 1,293 | 236,902 | 1 | ,000 | |
|  | Physical Education | -0,340 | 0,665 | 0,261 | 1 | 0,609 | 0,712 |
|  | Science | 0,129 | 0,610 | 0,045 | 1 | 0,832 | 1,138 |
|  | Classroom Teaching | -0,142 | 0,558 | 0,064 | 1 | 0,800 | 0,868 |
|  | Social Studies | -0,609 | 0,581 | 1,097 | 1 | 0,295 | 0,544 |
|  | Turkish Language | -0,061 | 0,670 | 0,008 | 1 | 0,927 | 0,941 |
|  | Other Areas | 0[b] | . | . | 0 | . | . |
|  | Female | 0,304 | 0,349 | 0,761 | 1 | 0,383 | 1,356 |
|  | Male | 0[b] | . | . | 0 | . | . |
|  | Mother is Primary School Graduate | 1,045 | 0,772 | 1,833 | 1 | 0,176 | 2,843 |
|  | Mother is Secondary School Graduate | 0,441 | 0,899 | 0,240 | 1 | 0,624 | 1,554 |
|  | Mother is High School Graduate | 1,627 | 0,960 | 2,873 | 1 | 0,090 | 5,090 |
|  | Mother without Education | 0[b] | . | . | 0 | . | . |
|  | Father Primary School Graduate | 18,841 | 0,543 | 1206,058 | 1 | 0,000 | 152197357,475 |
|  | Father is Secondary School Graduate | 18,449 | 0,611 | 910,384 | 1 | 0,000 | 102862014,122 |
|  | Father High School Graduate | 18,495 | 0,541 | 1170,220 | 1 | 0,000 | 107740616,632 |
|  | Father Academy Graduate | 17,534 | 0,000 | . | 1 | . | 41204900,014 |
|  | Father without Education | 0[b] | . | . | 0 | . | . |
|  | Mediterranean Region | 0,044 | 0,789 | 0,003 | 1 | 0,956 | 1,045 |
|  | Eastern Anatolia Region | 0,953 | 0,961 | 0,983 | 1 | 0,321 | 2,595 |
|  | Aegean Region | 1,314 | 0,893 | 2,165 | 1 | 0,141 | 3,723 |
|  | Southeastern Anatolia | 0,796 | 1,003 | 0,630 | 1 | 0,427 | 2,217 |
|  | Central Anatolia | 0,707 | 0,706 | 1,001 | 1 | 0,317 | 2,027 |
|  | Black Sea | 1,213 | 0,693 | 3,063 | 1 | 0,080 | 3,364 |
|  | Marmara | 0[b] | . | . | 0 | . | . |
|  | Metropolis | -0,131 | 0,581 | 0,051 | 1 | 0,821 | 0,877 |
|  | City | -0,555 | 0,556 | 0,998 | 1 | 0,318 | 0,574 |
|  | County | -0,864 | 0,548 | 2,485 | 1 | 0,115 | 0,421 |
|  | Town-Village | 0[b] | . | . | 0 | . | . |

While starting the multinomial logistic regression analysis, "Multicultural Education" dimension was taken as the reference group in the answer variables (Attitude Towards Democracy and Multicultural Education), and explanatory variables were interpreted according to this group. Interpretation of Table 11 was formed according to these reference groups.

- In the model, none of the explanatory variables in "prejudice against multicultural education" dimension and none of their interactions are significant (p>.05). Consequently, the explanatory variables examined (field, gender, mother's education level, father's

education level, longest lived region and place) do not have an effect of increasing the prejudice against multicultural education.

- In the model, at "democracy education" sub-dimension; science teaching, classroom teaching, social studies teaching and Turkish Language teaching departments, being born in the Black Sea Region and the interaction of explanatory variables were found to be significant among the explanatory variables (p<.05). Accordingly, studying at science teaching department increases the attitude towards democracy education against multicultural education by 4 times, studying at classroom teaching department increases it by 4 times, studying at social studies department increases it by 3.7 times, studying at Turkish Language teaching department increases it by 5 times, and being born in the Black Sea Region increases it by 4.1 times.

- In the model, in democracy sub-dimension; social studies teaching among explanatory variables, and explanatory variables interaction were found to be significant (p<.05). Accordingly, studying at social studies teaching department increases attitude towards democracy against multicultural education by 3.8 times.

- In the model, in cultural differences sub-dimension; father's being a primary school graduate, father's being a secondary school graduate, father's being a high school graduate among explanatory variables, and explanatory variables interaction were found to be significant (p<.05). Accordingly, father's being a primary school graduate increases attitude towards cultural differences against multicultural education by 152 million times, father's being a secondary school graduate increases it by 102 million times, father's being a high school graduate increases it by 107 million times.

As a result, the individuals;

1. have positive attitudes towards democracy education rather than multicultural education if they are being educated in science, social studies, classroom and Turkish Language teaching departments.

2. have positive attitudes towards democracy education rather than multicultural education if they are born in Black Sea Region.

3. have positive attitudes towards democracy education rather than multicultural education if they are being educated in social studies.

4. have positive attitudes towards cultural differences rather than multicultural education if their fathers are primary school, middle-school and high-school graduates.

5. It was observed that the results of the content analysis performed in line with the answers given by teacher candidates related to democracy, with the sentence starting with "I think that democracy…" (89.3% of the participants answered this section in writing, N=424) cover 18 themes. When the acquired themes are evaluated in the context of the four basic aspects of democracy (1. A political system for choosing and replacing the government through free and fair elections.2. The active participation of the people, as citizens, in politics and civic life.3. Protection of the human rights of all citizens.4. A rule of law, in which the laws and procedures apply equally to all citizens.) (Diamond, 2004), it is understood that teacher candidates frequently emphasize the political, active participation and equality-for-all aspects of democracy, and that they generally define democracy with positive themes (Table 12).

**Table 12. Opinions of Teacher Candidates on Democracy**

| B | Theme | f | % | Example sentence(s) |
|---|---|---|---|---|
| 1,2,3 | Equal rights | 188 | 44,3 | Democracy is a type of governance, in which all members or citizens have an equal right to form the organization or the government policy ($TC_{8,43,45,69}$), … is the equal distribution of justice for all ($TC_{26}$), is everybody independently defending their rights under certain rules without prejudicing the rights of others ($TC_{27,47}$), is the equality of rights ($TC_{29}$). It is the provision of equal rights and freedoms to everybody ($TC_{33,39,41,102}$). It is the securing of human rights ($TC_{34}$). It is a type of governance that defends the rights of people in a country, ensuring the equality of people ($TC_{59}$). It means that the basic rights of the people are protected, and equality in electing and being elected is foremost ($TC_{68}$). |
| 3 | Free life | 76 | 17,9 | It is an environment where free thought is prevalent, and where a people can enjoy their rights and freedoms without prejudicing the rights and freedoms of others ($TC_{66,102}$). Living independently in equal terms ($TC_{71}$). |
| 1,2 | Self-governance (exercising the right to elect and to be elected) | 71 | 16,7 | It is the conscious self-governance of the people ($TC_{64,78,80,84,105,107}$). It is the governance of the people for the people, by the people ($TC_{106}$). It is the self-governance of the people ($TC_{116}$). I think that democracy is the self-governance of the nation by ensuring its integrity ($TC_{139}$). |
| 3 | Free speech | 63 | 14,9 | It is the ability of every individual to speak their thoughts freely at anywhere ($TC_{60,98,99,100}$). It is the right of the people to have a say, government's governance of the people equally and protecting their rights ($TC_{65}$). Democracy is a lifestyle where everybody's opinion is respected, and where everybody can state the opinion they desire ($TC_{79}$). It is a concept where everybody can convey their thoughts comfortably without the distinction of ethnic origins, cultural difference, discriminations ($TC_{184}$). |
| 1 | Sovereignty / will of the people | 49 | 11,6 | Will of the People ($TC_{72}$). Participation of the people to the governance ($TC_{102}$). It is the type of governance based on the sovereignty of the people ($TC_{113,115}$). It is the election by the people of a person who would govern them for a certain period ($TC_{116}$). It is a free system where everyone has a right to speak, can think independently, elect anyone they desire, and where sovereignty belongs to the people ($TC_{81}$). It is the election of the president or Prime Minister by the public through democratic means. Today's democracies are usually theatrical democracies ($TC_{83}$). Democracy is not nepotism, it is assigning people from the public by merit ($TC_{103,126}$). |

| | | | | |
|---|---|---|---|---|
| 4 | Within the rules | 43 | 10,1 | Democracy is people's acting as they wish without usurping and infringing others' rights (TC$_{61,70}$). It is the lifestyle where everybody's opinions are respected but without losing our national values (TC$_{88}$)… They are ideas presented without damaging the integrity of the country and the nation and without damaging equality (TC$_{99}$). It is the type of living free, without hindering the freedoms and rights of others (TC$_{291}$). |
| 3 | Free thinking | 24 | 5,7 | Democracy is people's having free thoughts in the world, and all people being equal in every areas (TC$_{97}$). Democracy is freedom and equality. Every individual is entitled to thinking as they wish and live how they want (TC$_{129}$). Democracy: is all individuals having a right to have a say in a society. |
| 3 | Justice | 22 | 5,2 | Democracy is the type of governance where people can exercise their rights to elect and be elected, ensuring personal rights and freedoms, equality and justice for each individual (TC$_{55,63}$). Democracy=Justice (TC$_{76}$). It is a system based on equality, justice and the sovereignty of the people (TC$_{128}$). … democracy means justice… (TC$_{325}$). |
| 3 | Consent with decisions taken by majority | 21 | 5,0 | Democracy=Majority. Attaching importance to objective values instead of subjective values (TC$_{74}$). It means equality. It means that what the general wants is important. To give an example, it is making a decision by votes (TC$_{117}$). Democracy is a limited freedom. In Turkey, it is being forced to select one of the options presented to us!!! (TC$_{178}$). It is asking for everybody's opinion on an asserted issue and to adopt the opinion asserted by the majority. Every time, the opinion of the majority is taken into consideration (TC$_{185}$). The understanding to act according to the generality of the society (TC$_{385}$). Attention of the public to the multi-party system and election results (TC$_{368}$). Democracy is just ignoring the ideas of conscious people among an unnecessary, thoughtless community of voters (TC$_{369}$). |
| 3 | Asking the opinions of everybody | 20 | 4,7 | The self-governance of the people. It is a type of governance respectful to human rights, values, people, where everybody's opinion is taken into consideration, (TC$_{199}$). Democracy means equality and justice. It is taking the relevant opinions of everybody and reaching a just conclusion or decision if there is an issue, an incident or a situation (TC$_{206}$). It is each individual being heard by everybody -up to the top rank- (TC$_{382}$). |
| | Utopia | 20 | 4,7 | To me it is the name of a food that I have never tasted, or the name of a woman I've never seen, encompassing concepts such as equality or justice (TC$_{85}$). Something that is not in Turkey (TC$_{101,406}$). A human thought that cannot be applied (TC$_{383}$). .. I do not believe that it is exercised fairly at any place in the world (TC$_{296}$). Democracy is a tool used by persons for their own interests (TC$_{139}$). |
| 1 | Type of government | 19 | 4,5 | It is the type of governance where all citizens have equal rights; it is free thinking (TC$_{91,108,113,209}$). It is the most ideal type of governance (TC$_{373}$). |
| 1,2,3 | Freedom to elect | 16 | 3,8 | It is an understanding where everybody is equal and people's right to elect is not hindered or oppressed (TC$_{161}$). People's making their choices by using their free will. It is to elect independently (TC$_{251}$). |
| | Harmony/peace | 8 | 1,9 | Democracy is living in a society in harmony without prejudicing the rights of others and without compromising one's own desires (TC$_{70}$). It is the type of governance where all can live in peace (TC$_{108}$). I think that democracy is the most important assurance for people to live together, for peace, and for civilization (TC$_{68}$). It is the environment where everybody can share their thoughts, and the power to ensure that this is made in a peaceful environment (TC$_{222}$)… It is living together free from prejudices (TC$_{443}$). |
| 3 | Protection of rights by laws | 5 | 1,2 | people's behaving with each other, and in their relationships with the government in accordance with fairness and laws; individuals in society acting respectfully in respect of the rights and freedoms of one another (TC$_{415}$). Democracy is a system that internalizes the desires of the peoples in a society, such as freedom, equality, justice, and using the social norms and laws while doing this (TC$_{452}$). .. being heard/tried before justice equally and fairly (TC$_{338}$). |
| | Responsibility | 3 | 0,7 | Democracy is people's recognition of the rights given to them and fulfilling their original responsibilities in line with these rights. In short, it is the awareness of individuals (TC$_{400}$). |
| | Equivalence | 3 | 0,7 | Balancing of equivalencies – I do not believe in equality - (TC$_{294}$). |
| | Tolerance | 2 | 0,5 | People's tolerating the opinions of each other (TC$_{416}$). |

According to teacher candidates, democracy covers equal rights "*…is a type of governance, in which all members or citizens have an equal right to form the organization or the government policy* (TC8,43,45,69)", "*… is the equal distribution of justice for all* (TC26)", "*is everybody independently defending their rights under certain rules without prejudicing the rights of others* (TC27,47)", "*is the equality of rights* (TC29)", "*It means that the basic rights of the people are protected, and equality in electing and being elected is foremost*" (TC68). Democracy "*is the most ideal type of governance*" (TC373) "*…where all citizens have equal rights*" (TC91,108,113,209). This type of governance appears as self-governance: "*It is the conscious self-governance of the people* (TC64,78,80,84,105,107). *It is the governance of the people for the people, by the people* (TC106). "*I think that democracy is the self-governance of the nation by ensuring its integrity* (TC139)". It is understood that the teacher candidates participating in the research thought that the right to govern must be derived from the people, on the issue of sovereignty, which is the most basic concept related to from whom the right to govern is derived (İpek, 2008): "*Will of the People* (TC72). *Participation of the people to the governance* (TC102). *It is the type of governance based on the sovereignty of the people* (TC113,115). *It is a free system where everyone has a right to speak, can think independently, elect anyone they desire, and where sovereignty belongs to the people* (TC81). *It is the election of the president or Prime Minister by the public through democratic means.* (TC83). *Democracy is not nepotism, it is assigning people from the public by merit* (TC103,126)". Regarding sovereignty, it is noticeable that the candidate teachers emphasized the sovereignty of people rather than the sovereignty of nation.

According to candidate teachers, democracy is free life, in the context of the protection of the human rights of all citizens, which can be evaluated in terms of the lifestyle brought by democracy: "*It is an environment where free thought is prevalent, and where a people can enjoy their rights and freedoms without prejudicing the rights and freedoms of others* (TC66,102)". It is free speech: "*It is the ability of every individual to speak their thoughts freely at anywhere* (TC60,98,99,100). *It is the right of the people to have a say, government's governance of the people equally and protecting their rights* (TC65). *Democracy is a lifestyle where everybody's opinion is respected, and where everybody can state the opinion they desire* (TC79). *It is a concept where everybody can convey their thoughts comfortably without the distinction of ethnic origins, cultural difference, discriminations* (TC184), it is free-thinking: "*Democracy is people's having free thoughts in the world, and all people being*

*equal in every areas* (TC$_{97}$). *Democracy is freedom and equality. Every individual is entitled to thinking as they wish and live how they want* (TC$_{129}$).

Teacher candidates highlight the aspect of democracy that restricts the behaviors of people through laws. According to teacher candidates, democracy "*…is people's acting as they wish without usurping and infringing others' rights* (TC$_{61,70}$).

It is understood that some of the teacher candidates participating in the research criticized democracy for the obligation of obeying the decisions taken by the majority; "*Democracy=Majority. Attaching importance to objective values instead of subjective values* (TC$_{74}$). *It means equality. It means that what the general wants is important. To give an example, it is making a decision by votes* (TC$_{117}$). *Democracy is a limited freedom. In Turkey, it is being forced to select one of the options presented to us!!!* (TC$_{178}$). *It is asking for everybody's opinion on an asserted issue and to adopt the opinion asserted by the majority. Every time, the opinion of the majority is taken into consideration* (TC$_{185}$). *The understanding to act according to the generality of the society* (TC$_{385}$). *Attention of the public to the multi-party system and election results* (TC$_{368}$)." Indeed, it is understood that they perceive democracy as "*…just ignoring the ideas of conscious people among an unnecessary, thoughtless community of voters* (TC$_{369}$)". According to a group of teacher candidates, democracy is utopic: "*To me it is the name of a food that I have never tasted, or the name of a woman I've never seen, encompassing concepts such as equality or justice* (TC$_{85}$). *Something that is not in Turkey* (TC$_{101,406}$). *A human thought that cannot be applied* (TC$_{383}$). *.. I do not believe that it is exercised fairly at any place in the world* (TC$_{296}$). *Democracy is a tool used by persons for their own interests* (TC$_{139}$).

It was observed that the results of the descriptive analysis performed in line with the answers given by teacher candidates related to multicultural education, with the sentence starting with "I think that multicultural education…" (81% of the participants answered this section in writing, N=385) were presented and explained in tables that contain separate examples within the contexts of purpose, variables, content, improved elements, requirements, criticisms (Toraman, Acar and Aydın, 2015) , related to multicultural education.

**Table 13. Results on the Purpose of Multicultural Education**

| | Theme | f | % | Example sentence(s) |
|---|---|---|---|---|
| Purpose | Providing equal opportunities in education | 16 | 4,2 | ..providing education opportunities for all students (TC$_{108}$), … creating opportunities together, without discrimination (TC$_{95}$), … creating education opportunities for all students (TC$_{8, 28}$). |
| | Respecting differences | 10 | 2,9 | It is the education where everybody of difference is respected (TC$_{88}$). Providing equal opportunities by paying attention to differences such as religion, language, race (TC$_{220}$). |
| | Providing cultural diversity | 9 | 2,3 | It is an education given to let individuals have knowledge about other cultures by integrating different cultures. (TC$_{2, 3, 40, 82, 202, 303, 305, 306, 429}$) |
| | Preventing assimilation | 5 | 1,3 | Education must be given in a way not to assimilate our own culture (TC$_{276}$). It is not 'focusing on a culture and trying to make other cultures like that one' (TC$_{227}$). It is providing education over not only a single culture but over many cultures (TC$_{78}$). |
| | Providing freedom of speech | 2 | 0,5 | It is an education in which people from all culture can express and improve themselves. (TC$_{292,421}$) |
| | Preventing racism | 1 | 0,3 | The understanding that diversity is richness will prevent all kinds of racism and discrimination (TC$_{131}$) |
| | Protecting human rights | 1 | 0,3 | All peoples are entitled to be educated in their own languages and cultures (TC$_{290}$). |

Teacher candidates participating in the research explain multicultural education with regards to its purpose as (Table 13), "*It is the product of the effort of many cultures living together (Armenians, Georgians, Kurds, Christians, etc.). Multicultural education is the effort of creating education opportunities for all students from different ethnicities.*" (TC$_{28}$), "*It is considering that everybody has a right to education. It is not even thinking that anyone should be kept outside the system for any purpose or reason.*" (TC$_{292}$). "*It is the education approach that works to create education opportunities for all students from various races, ethnic structures and social groups.*" (TC$_{215}$) and thus, it is understood that teacher candidates see the purpose of multicultural education often as "equal opportunities" and "education for all".

According to teacher candidates, multicultural education is an education performed "*without discriminating languages, religions, races, without labeling as disabled, non-disabled, etc…*" (TC$_{4}$), "*for those coming from various cultures…*" ( TC$_{29}$), "*..and from various .. ethnicities and social groups…*" (TC$_{8}$) (Table 14). In this context, teacher candidates see cultural, racial, social class, religion, language and ethnic differences as the variables of multicultural education, and as has differences specific to individuals.

**Table 14. Results on the Variables in Multicultural Education**

| | Theme | f | % | Example sentence(s) |
|---|---|---|---|---|
| Variables | Culture | 275 | 71,4 | It is the education we can perform together without language, religion, race |
| | Irk | 33 | 8,6 | discrimination, without being labeled as disabled or non-disabled, to |

| Social class | 22 | 5,7 | improve ourselves within the educational rights of people and their rules |
| Religion | 22 | 5,7 | (TC$_4$). creating education opportunities for all students from various races, |
| Language | 21 | 5,5 | ethnic structures and social groups (TC$_8$). People from various cultures and |
| Ethnicity | 15 | 3,9 | races receiving education in the same environment (TC$_{29}$). |
| Socio-economic level | 5 | 1,3 | People from every segment and region receiving education together |
| Disabled/non-disabled | 2 | 0,5 | (TC$_{125}$). Because all students do not have the same culture, same family, |
|  |  |  | same lifestyle, it is selecting an education system that would address all |
| Gender | 1 | 0,3 | students (TC$_{135}$). |

It is understood that teacher candidates explain the content of multicultural education as "*…different lifestyles…*" (TC$_{208}$), "*Many cultures…*" (TC$_{211}$), "*Not only our own culture but also other cultures..*" (TC$_{234}$), "*Not only according to the national culture of a single nation but according to the various characteristics of various nations..*" (TC$_{239}$)"*… different races, sects…*" (TC$_{221}$), "*Blending of many different cultures…*" (TC$_{227}$), with words emphasizing "diversity" (Table 15). Again, regarding the content of multicultural education, it is understood that teacher candidates also advocate "pluralism" in content with statements such as, "*It is the organization of activities and classification of examples according to of the needs of the majority in a classroom or group.* "(TC$_{245}$), "*It is a set of knowledge, which is commonly accepted by everybody.*" (TC$_{261, 268, 269, 270}$).

**Table 15. Results on the Contents of Multicultural Education**

| | Theme | f | % | Example sentence(s) |
|---|---|---|---|---|
| Contents | Diversity | 277 | 71,9 | It is the blending of various lives and various experiences in a common pool (TC$_{208}$). It is the development of culture with a high probability, as a result of synthesizing many cultures within a certain education system. (TC$_{211}$). Multiple cultures live together in Turkey. Every individual is aware of their own culture. Nevertheless, with multicultural education, we can better know the people, with whom we closely live together, and rationalize their behaviors. (TC$_{218}$). Turkey is a country that contains various races and sects and I think that it is the education that can address all citizens of this country. (TC$_{221}$) |
| | Pluralism | 7 | 1,8 | It is a set of knowledge, which is commonly accepted by everybody (TC$_{261, 268, 269, 270}$). It is the organization of activities and classification of examples according to of the needs of the majority in a classroom or group (TC$_{245}$). |
| | Universal values | 6 | 1,6 | …the concepts "peaceful" and "environment of peace" are the critical points of this education (TC$_{58}$). It is the value given to people (TC$_{92}$). |
| | Democracy | 5 | 1,3 | Multicultural education is good for democracy (TC$_{469}$). I think that it will be a democratic education system everybody will benefit equally (TC$_{461}$). |
| | Human Rights | 2 | 0,5 | It is the situation of every human being getting equal educational rights at any situation (TC$_4$). It is considering that everybody has a right to education (TC$_{292}$). |
| | Equality | 2 | 0,5 | It is addressing every populace in accordance with present cultures, and creating equal opportunities (TC$_{207}$). |

Regarding what is improved by multicultural education, it is understood that teacher candidates are inclined to accept, with such views; "*Education must be in a nature not dismissing, grading, highlighting or shadowing various cultures. The understanding that diversity is richness will prevent all kinds of racism and discrimination.*" (TC$_{131}$), "*…it is a*

*fact that helps cultures integrate and develop together.*" (TC$_{345}$). "*Multiple cultures live together in Turkey. Every individual is aware of their own culture*" (Table 16)*.*

**Table 16. Results on Elements Improved by Multicultural Education**

| | Theme | f | % | Example sentence(s) |
|---|---|---|---|---|
| Improves | Acceptance | 90 | 23,4 | It is an education performed by taking into consideration the traditions, life styles of people from different cultures (TC$_{204}$). … we can better know the people, with whom we closely live together, and rationalize their behaviors (TC$_{218}$). |
| | Respecting differences | 36 | 9,4 | Including the many cultures in our country into the education system without ignoring them, and providing education without discriminating the children (TC$_{180}$). Providing equal opportunities by paying attention to concepts such as religion, language, race differences (TC$_{220}$). |
| | Tolerance | 15 | 3,9 | It is students being able to experience their own regional cultures at the education environment (TC$_{93}$). I wish we had it, so that we would tolerate everybody (TC$_{101}$). It is the blending of various lives and various experiences in a common pool (TC$_{208}$). |
| | Empathy | 1 | 0,3 | It is being able to see life and world through the windows of others. …life is not black and white; it is red, blue and maybe a little bit green (TC$_{157}$). |

*Nevertheless, with multicultural education, we can better know the people, with whom we closely live together, and rationalize their behaviors.*" (TC$_{218}$), "*It is the education system that addresses many areas, points of view, understandings at the same level, at a level that can be understood by all segments and all cultures.*" (TC$_{161}$) and inclined to respect differences with such statements; "*With the consideration that there are people from different cultures, it is the cultures educational approach where all are positively blended.*" (TC$_{79}$), "*education that allows the integration of* various *cultures.*" (TC$_{71}$), approaching with tolerance with previous sentences, and are ready to display emphatic attituted with sentences such as; "*Multiculturalism is people's seeing life or world through different windows, sometimes getting this from what is provided to them and sometimes from the environment they live in. Life is not black and white; it is red, blue and maybe a little bit green.*" (TC$_{157}$).

**Table 17. Results on the Requirements of Multicultural Education**

| | Theme | f | % | Example sentence(s) |
|---|---|---|---|---|
| Requirements | Curriculum change | 42 | 10,9 | Because all students do not have the same culture, same family, same lifestyle, it is selecting an education system that would address all students (TC$_{135}$). Various cultures receiving education under the prepared program within the framework of the same education environment (TC$_{106}$). It is the harmonious presence of various cultures, religions, sects together, and the organizing of the education system according to such aspects (TC$_{85}$). … it is the education that does not only belong to a certain culture but encompasses all cultures within a society and that can address all such cultures with various materials (TC$_{63}$). |
| | Multicultural competence | 7 | 1,8 | It helps us improve ourselves by seeing various cultures (TC$_{10}$). It takes multiple cultures as basis,…. where people have their own differences and educated in the culture they grow up with (TC$_{455}$). |
| | Teaching | 4 | 1,0 | If we liken culture to the seven regions, it is experiencing the climate of each region, |

| towards social justice | seeing and teaching their values (TC$_{326}$). |
|---|---|

Teacher candidates mostly suggest a curriculum change in the context of the requirements of multicultural education: "*Multicultural education is various faiths and various cultures living together. The education system must include the values of such various faiths and cultures in the curriculum.*"(TC$_{17}$). Curriculum change is followed by multicultural competence "*...I think it is the inclusion and teaching of multiple cultures simultaneously, providing education for multiple cultures at the same environment.*" (TC$_{243}$). On education towards social justice, teacher candidates say "*Multicultural education is; considering individual differences in educational life, shaping the lessons around such differences, and teaching them in the best way.*" (TC$_{236}$) (Table 17).

It is observed that some of the teacher candidates are concerned think that multicultural education can cause polarization "*Multicultural education is an education applied by taking into account the characteristics of the places where the children live in. However, if this system becomes widespread, we lose the common values that make us what we are.*" (TC$_{54}$). "*I think, although it is a positive practice, it will also have some negative aspects. This system can be dangerous if not handled successfully. It is a practice that should be focused on.*" (TC$_{313}$). "*One individual meeting multiple cultures. This education may cause chaos.*" (TC$_{21}$). A group of teacher candidates are concerned that multicultural education can cause separation of the country, moreover, see education with native language as a threat: "*If what is meant by the word 'multicultural' is 'language', if this includes language diversity, I would <u>never</u> accept it. I think that multicultural education only provides diversity in the education of items such as clothing and folk dances.*" (TC$_{224}$) (Table 18).

**Table 18. Criticisms on Multicultural Education**

| | Theme | f | % | Example sentence(s) |
|---|---|---|---|---|
| Criticisms | will cause polarization | 6 | 1,6 | … it is the studying of differences during education. We are already degenerated enough, no need to be polarized more (TC$_{437}$). |
| | will cause separation | 4 | 1,0 | If what is meant is language, if this includes language diversity, that would separate Turkey, I would never accept it (TC$_{224}$). This education may cause chaos and separation of the country. (TC$_{21}$). |
| | is for minorities | 1 | 0,3 | .. it is an education carried out together with minorities (TC$_{389}$). |

## Conclusion and Discussion

Because democracy and the political system it provides are the assurances of civil rights, human rights and social justice, because our gender, religion, culture, origin, regardless of whatever they are, enables us to have equal rights before laws;  and because multicultural education foresees that democratic citizens can be raised by representing various cultures equally in education, the paths of these two intersect many times. The results acquired in this research show that teacher candidates have more positive attitudes about democracy and democracy education compared to the situations in multicultural education (cultural differences, prejudices related to multicultural education). Many researches in the field have shown that the segment professionally involved in education in Turkey (teacher candidates, teachers, school administrators, academicians…) have positive attitudes on multicultural education (Damgacı and Aydın, 2013; Ozdemir and Dil, 2012; Demir and Başarır, 2013; Demircioglu and Ozdemir, 2014) and that they think multicultural education will strengthen democracy, equality and justice (Aydın and Tonbuloğlu, 2014). Another research by Damgacı and Aydın (2014) show that, according to education faculty academicians, teachers must be given democratic thinking, tolerance and empathy building skills during the teacher training program, for successfully performing the multicultural education practices.

According to teacher candidates participating in this research, democracy is a type of governance, which grants equal rights to everybody, and which supports active participation in this respect. This type of governance is materialized as self-governance, grants citizens the opportunity to live, speak and think independently within rules; creating a fair, harmonious and peaceful living area with these aspects. On the source of the right to govern, teacher candidates referred to the representative democracy based on the sovereignty of the nation in the Constitution of the Republic of Turkey but it is understood that they think that sovereignty belongs to people and that they want to live in a "*free system ruled by people, where everybody has the right to speak, think independently, and elect whomever they want…*". This makes us think that teacher candidates opt to govern rule or be governed by a "semi-direct democracy" rather than a representative democracy.  Teacher candidates adopting this approach can make us hope that they would reflect this idea to their classes and they would be successful in multicultural education practices. Some empiric researches show that our level of education helps us acquire certain attitudes required by a democratic life:  Coenders and Scheepers (2003) found that individuals with academic education do not support ethnic

exclusionism and chauvinism. Schuman et al. (1997, q: Drazanova, 2010) found that people with academic education are less prejudiced against minorities.

Bennett (2007) states that democratic societies protect basic human rights (for example: speech, statement, conscience, freedom to found/be a member to associations) without breaching the honor and freedom of others, that democratic societies encourage a "free marketplace of ideas", and that it is based on knowledgeable, participant citizens (p:12). Opinions of teacher candidates in the research support this idea. Teacher candidates emphasize that the situation of adhering to the decision of the majority in democratic life may sometimes create negative situations as consenting. According to teacher candidates, decisions of the majority may sometimes create problems in the realization of the rights of everybody: Democracy is "*...being forced to select one of the options presented to us…*","*… just ignoring the ideas of conscious people among an unnecessary, thoughtless community of voters*". This can be assessed as these teacher candidates will value the minority ideas in their classes, thus, create a more democratic classroom climate and apply multicultural education in their classes. Results achieved by Yagan (2010) in her thesis study, covering the opinions of kindergarten teachers and principals on democracy and democracy education support this finding. According to the research, teachers see giving students a right to have a say in creating classroom rules, taking opinions of students in decisions related to classroom, considering students' individual differences, allowing children to manage themselves, as the elements of democratic life and perceive them as their own responsibilities. Nevertheless, this conclusion is rejected in the study of Silverman (2010), performed with 88 teachers or teacher candidates, who were graduates or students of education psychology and early childhood education license programs. The participants did not see practicing an education in their classes according to individual differences as their own responsibilities, not even as responsibilities of teachers, and perceived them as the responsibility of the school and society.

According to teacher candidates, multicultural education is "providing equal opportunities in education". This education can be made possible by respecting differences, and ensuring cultural diversity. It is understood that teacher candidates care about cultural differences and including such differences in their education environments in important for them. According to teacher candidates, multicultural education is: "*the education we can perform together without language, religion, race discrimination, without being labeled as disabled or non-*

*disabled, to improve ourselves within the educational rights of people and their rules*". In assessments by teacher candidates on multiculturalism, it is observed that they think this support both their own individual development and the hem conciliation in society: "*Multiculturalism is people's seeing life or world through different windows, sometimes getting this from what is provided to them and sometimes from the environment they live in. Life is not black and white; it is red, blue and maybe a little bit green.*" Goodwin (1997) reported that teacher candidates were aware of many racial differences but were insufficient to address various requirements caused by such differences. Dunn and Dunn (1993) report that minority students or even parents had adversities with teachers who did not understand those coming from various cultures. If teachers do not establish the appropriate communication with students from different cultures and teach them with suitable methods, their students can often be academically unsuccessful, display disrespectful behaviors, and break classroom rules. Some researchers found that most teachers felt disturbed by differences or diversity. Participants in such researches reported that they were afraid or concerned to work with people who had different upbringings and backgrounds (Ford &Quinn, 2010; He & Cooper, 2009). Mosley and Rogers (2011) completed a qualitative research with two ladies and a man who joined children's literature book club, collected data for two semesters, evaluated tape recordings, field notes and observations, and based on such research results, they found that the three Caucasian teachers kept quiet in their classrooms when they faced a problem related to multiculturalism or differences. According to the content analysis by King (1991) on a 57 item text prepared by teacher candidates, teacher candidates are dysconscious racists. Dysconscious racism is "attitudes, assumptions and beliefs where the mind accepts the existing order without criticism as it is, legitimizing injustice and exploitation." Again, study results of Amos (2010), include interesting situations. According to the results of an observation by the researcher on a group that is eager to learn multicultural education and taking lessons on this topic, it was found that, while discussing the issue of ostracism in a study attended by white and colored teacher candidates, white teacher silenced the colored teacher candidate, the colored teacher candidate did not feel himself like a part of the community, intensely felt 3 emotions "disappointment, fear and hopelessness", that the intense discussions at the group were usually dominated by the whites who joined the group, whenever the issue of differences was brought up, both sides silenced each other, the people in the groups retaliated and outcast each other, and all impacts caused people in the groups,

particularly colored teacher candidates become quieter. According to results of the research performed by Çoban et al. (2010) for examining the points of view teacher candidates on cultural differences; Turkish teacher candidates, who were raised in counties were more intolerant against individuals with different sexual preferences, compared to teacher candidates, who were raised in major cities. According to the results of this study, classroom teacher candidates have the most positive attitudes on cultural differences. In Turkey, where pre-school education is not yet compulsory; this attitude of the teachers can be evaluated as extremely positive for practicing multicultural education successfully classes, where various cultures, various languages may come together for the first time.

There are many studies showing that the students from different cultures, or speaking other languages cannot be successful in the education system (Bennett et al., 2004; Conchas and Noguera, 2004; Sanders, 2000). Although a small number, some of the teacher candidates, who participated in this study, conveyed that multicultural education would cause polarization and separation, that education in various languages would cause the separation of the country. This can be evaluated as there is not yet an agreement on the issue of education in mother language and official language. A similar result was presented in the research by Aydın and Ozfidan (2014) on the perception of native language, multicultural and bilingual education in Turkey. A group of academicians participating in the research saw native language education as a right but stated that the country does not yet have the legal basis and social awareness to implement such a practice.

Gundara (2000) states that the main problem in education system is the distance between student and teacher. This distance reveals itself between teachers and their students as different opinions related to the role of education in many contexts such as culture, language, religion, social class and age. Therefore, education of teachers must include these issues. Unless appropriate education policies are practiced by teachers, marginal groups will continue to be accused due to their failures, instead of being perceived as victims of education and social ostracism (p: 68-69). The results of this study, which examines the attitudes of teacher candidates towards democracy and multicultural education, displayed that teacher candidate attitudes were positive in both topics, and more positive on democracy and democracy education, but does not include solid data on the practices of these teachers in classroom. Therefore, it is believed that researches to be made hereafter on democracy or multicultural

education, must be based on classroom observations and problems faced in practice, and the theoretical and applied lessons prepared by the acquired results must be presented to teachers at both education faculty level and in-service seminars.

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## ANNEXES

**Table 7. Kruskal-Wallis Test Results based on the Educational Status of Parents**

| F | Mother's education | n | Average of Rows | sd | $x^2$ | p | Significant difference |
|---|---|---|---|---|---|---|---|
| F1 | Elementary School | 310 | 228,09 | 3 | 6,864 | ,08 | - |
| | Secondary School | 69 | 262,59 | | | | |
| | High School | 49 | 233,20 | | | | |
| | None | 47 | 272,27 | | | | |
| F2 | Elementary School | 310 | 232,62 | | 3,607 | ,31 | - |
| | Secondary School | 69 | 253,86 | | | | |
| | High School | 49 | 224,49 | | | | |
| | None | 47 | 264,28 | | | | |
| F3 | Elementary School | 310 | 239,37 | | 4,735 | ,19 | - |
| | Secondary School | 69 | 252,13 | | | | |
| | High School | 49 | 243,68 | | | | |
| | None | 47 | 202,31 | | | | |
| F4 | Elementary School | 310 | 236,88 | | ,201 | ,98 | - |
| | Secondary School | 69 | 235,62 | | | | |
| | High School | 49 | 244,80 | | | | |
| | None | 47 | 241,83 | | | | |
| F5 | Elementary School | 310 | 231,54 | | 2,468 | ,48 | - |
| | Secondary School | 69 | 249,70 | | | | |
| | High School | 49 | 241,73 | | | | |
| | None | 47 | 259,54 | | | | |
| | **Father's education** | **n** | **Average of Rows** | **sd** | $x^2$ | **p** | **Significant difference** |
| F1 | Elementary School | 201 | 233,90 | 4 | 3,879 | ,42 | - |
| | Secondary School | 86 | 218,51 | | | | |
| | High School | 100 | 253,99 | | | | |
| | Academy | 69 | 245,91 | | | | |

| | | n | Average | $\chi^2$ | p | Significant difference |
|---|---|---|---|---|---|---|
| **F 2** | None | 19 | 256,76 | | | |
| | Elementary School | 201 | 248,55 | 5,162 | ,27 | - |
| | Secondary School | 86 | 221,46 | | | |
| | High School | 100 | 249,12 | | | |
| | Academy | 69 | 215,36 | | | |
| **F 3** | None | 19 | 224,95 | | | |
| | Elementary School | 201 | 241,35 | 3,123 | ,54 | - |
| | Secondary School | 86 | 231,63 | | | |
| | High School | 100 | 250,64 | | | |
| | Academy | 69 | 226,67 | | | |
| **F 4** | None | 19 | 206,03 | | | |
| | Elementary School | 201 | 243,79 | 1,467 | ,83 | - |
| | Secondary School | 86 | 235,85 | | | |
| | High School | 100 | 239,60 | | | |
| | Academy | 69 | 229,05 | | | |
| **F 5** | None | 19 | 210,53 | | | |
| | Elementary School | 201 | 239,69 | 1,801 | ,77 | - |
| | Secondary School | 86 | 221,05 | | | |
| | High School | 100 | 243,20 | | | |
| | Academy | 69 | 243,32 | | | |
| | None | 19 | 250,13 | | | |

p>.05

## Table 8. Kruskal-Wallis Test Results based on the Region They Live in

| | Region | n | Average of Rows | sd | $\chi^2$ | p | Significant difference |
|---|---|---|---|---|---|---|---|
| **F 1** | Mediterranean | 56 | 223,0 | 6 | 10,437 | ,11 | - |
| | Eastern Anatolia | 42 | 270,70 | | | | |
| | Aegean | 26 | 248,71 | | | | |
| | Southeastern Anatolia | 20 | 263,68 | | | | |
| | Central Anatolia | 65 | 241,10 | | | | |
| | Black Sea | 216 | 222,34 | | | | |
| | Marmara | 50 | 275,09 | | | | |
| **F 2** | Mediterranean | 56 | 229,84 | | 11,578 | ,07 | - |
| | Eastern Anatolia | 42 | 272,44 | | | | |
| | Aegean | 26 | 221,38 | | | | |
| | Southeastern Anatolia | 20 | 321,10 | | | | |
| | Central Anatolia | 65 | 230,87 | | | | |
| | Black Sea | 216 | 229,63 | | | | |
| | Marmara | 50 | 239,02 | | | | |
| **F 3** | Mediterranean | 56 | 241,54 | | 3,294 | ,77 | - |
| | Eastern Anatolia | 42 | 233,75 | | | | |
| | Aegean | 26 | 226,69 | | | | |
| | Southeastern Anatolia | 20 | 213,28 | | | | |
| | Central Anatolia | 65 | 247,68 | | | | |
| | Black Sea | 216 | 233,45 | | | | |

| | Region | n | Average of Rows | | χ² | p | Significant difference |
|---|---|---|---|---|---|---|---|
| **F 4** | Marmara | 50 | 260,44 | 11,505 | ,07 | | - |
| | Mediterranean | 56 | 252,71 | | | | |
| | Eastern Anatolia | 42 | 247,49 | | | | |
| | Aegean | 26 | 236,42 | | | | |
| | Southeastern Anatolia | 20 | 248,73 | | | | |
| | Central Anatolia | 65 | 245,62 | | | | |
| | Black Sea | 216 | 218,43 | | | | |
| **F 5** | Marmara | 50 | 284,71 | 12,095 | ,06 | | - |
| | Mediterranean | 56 | 211,19 | | | | |
| | Eastern Anatolia | 42 | 251,86 | | | | |
| | Aegean | 26 | 235,92 | | | | |
| | Southeastern Anatolia | 20 | 313,52 | | | | |
| | Central Anatolia | 65 | 262,68 | | | | |
| | Black Sea | 216 | 229,24 | | | | |
| | Marmara | 50 | 233,03 | | | | |

p>.05

## Table 9. Kruskal-Wallis Test Results based on the Place They Live in

| | Region | n | Average of Rows | sd | χ² | p | Significant difference |
|---|---|---|---|---|---|---|---|
| **F 1** | Metropolis | 127 | 247,71 | 3 | 2,911 | ,41 | - |
| | City | 141 | 227,67 | | | | |
| | County | 127 | 248,18 | | | | |
| | Town-Village | 80 | 224,63 | | | | |
| **F 2** | Metropolis | 127 | 237,19 | | 2,151 | ,54 | - |
| | City | 141 | 242,17 | | | | |
| | County | 127 | 246,23 | | | | |
| | Town-Village | 80 | 218,88 | | | | |
| **F 3** | Metropolis | 127 | 241,88 | | 3,042 | ,39 | - |
| | City | 141 | 222,72 | | | | |
| | County | 127 | 244,79 | | | | |
| | Town-Village | 80 | 248,01 | | | | |
| **F 4** | Metropolis | 127 | 244,35 | | 3,305 | ,35 | - |
| | City | 141 | 221,01 | | | | |
| | County | 127 | 242,47 | | | | |
| | Town-Village | 80 | 250,78 | | | | |
| **F 5** | Metropolis | 127 | 230,61 | | ,885 | ,83 | - |
| | City | 141 | 239,24 | | | | |
| | County | 127 | 237,36 | | | | |
| | Town-Village | 80 | 248,55 | | | | |

p >.05