



## Practices Related to Cultural Diversity in Schools and Students' Views About These Practices: Stuttgart, Baden-Württemberg, Germany

Öznur Rengi <sup>1</sup>, Soner Polat <sup>2</sup>

### Abstract

In this study, it is aimed to research the practices related to cultural diversity experienced by the students in schools and the student views about these practices. The research has been carried out with phenomenological research design which is the one of the qualitative research methods. The data of research has been collected through semi-structured interviews. The study group was determined by criterion sampling which is the one of the purposive sampling methods, and it consists of 9 students studying at various schools in Stuttgart, Baden-Württemberg, Germany. Research data were analyzed by content analysis. Findings related to the cultural diversity practices experienced by students in schools are as follows: "Practices for recognizing different cultural features within the context various courses; cultural diversity sensitive teacher behaviors; practices enabling to choose the own native language and culture course and to learn different languages; enabling to choose and take courses related to different belief systems based on a sect/religion; school activities for recognizing different cultures; preference of textbooks and materials that reflect cultural diversity". Findings related to students' views about these practices are as follows: Trying to understand their friends by learning similarities and differences between themselves and their friends; realizing the reasons for prejudices against differences; to be able to express their differences comfortably; solving problems in conflict situations related to differences; being friends with people who have different cultural and social characteristics.

### Keywords

Intercultural Education  
Cultural Diversity  
Cultural Sensitivity  
Primary School  
Germany

### Article Info

Received: 11.10.2017  
Accepted: 11.01.2018  
Online Published: 01.31.2019

DOI: 10.15390/EB.2019.7613

<sup>1</sup> Kocaeli University, Faculty of Education, Department of Educational Sciences, Turkey, [oznurrng@hotmail.com](mailto:oznurrng@hotmail.com)

<sup>2</sup> Kocaeli University, Faculty of Education, Department of Educational Sciences, Turkey, [spolat2002@yahoo.com](mailto:spolat2002@yahoo.com)

## Introduction

The concept of culture involves the topics such as common values, attitudes, behaviors, habits, aesthetics, language, faith etc. that affect the behavior, sociological situation, understanding and perception of the individual and the society (Spencer-Oatey, 2012). Hofstede (2001), defines culture as the collective programming of the mind that distinguishes the members of a community from others. Cultural characteristics of individuals that affect their behaviors, values and thought the system can be influential in their educational life. Culture is called the black box of education and the unexplained cases of success differences in education are tried to be explained by cultural differences (Wursten & Jacobs, 2016). Recent theories place the culture to the center of discussions around effects, relationships and concepts in learning processes of cultural identities, and the attention given to cultural diversity in education is gradually increasing (Kana'iaupuni, Ledward, & Jensen, 2010).

Cultural diversity in education includes students from various races and genders, students who speak various languages, students from different socio-economic, ethnic origins and cultures. The cultural diversity in education is increasing day by day (Faas, 2008; Ruggs & Hebl, 2012). The term of cultural diversity is also used in identity politics, anti-discrimination principles and educational context in multiculturalism discussions (Vertovec & Wessendorf, 2004). As biodiversity is important for nature, cultural diversity is also important for humanity as a source of change, innovation and creativity (UNESCO, 2002). Considering diversity and cultural identity in education is important for the democratization of individuals and the development of global identity (Banks, 2007). The education sensitive/related to culture and cultural diversity recognizes the cultural gaps between home and school as a part of the difference in achievement; and it advocates that the importance given to cultural differences should increase in order to support and empower the education (Castagno & Brayboy, 2008; Demmert & Towner, 2003).

Schools are one of the comprehensive learning environments that provide the production of positive practices related to cultural diversity in education (Heilborn & Carrara, 2012). Schools are the microcosmos of the cultural diversity of society (Colombo, 2006). Each child goes to the school environment with his / her unique cultural identity (Banks, 2007). For this reason, schools are important as places where democratic, peaceful, scientific and creative developments are made for the benefit of the individual and the community, taking advantage of cultural diversity. Schools can contribute to the recognition of different perspectives and play an active role in the integration of social diversity by strengthening the habit of teamwork among individuals (Colombo, 2006). Schools and teachers who see the world through an intercultural lens and develop teaching and learning skills through the center of this lens can develop the academic success of the student and create safe classes in which cultural identities are expressed freely (Alberta Teachers' Association Staff, 2010; Colombo, 2006). Some school practices that lead to the alienation of children from different ethnic, religious and cultural backgrounds and value only some specific traditions may lead to negative conflict situations among individuals (Wegman, 2014). School practices and teacher behaviors exhibiting discriminatory behavior can adversely affect the psychology and academic success of minority children (Huynh & Fuligni, 2010). As societies become increasingly dependent on other societies, schools need to address all the problems of the world and contribute to the development of global identity. Global identity provides students with the perception that the actions of a nation should be examined not only in terms of the effects of that nation but also in terms of their effects on the whole world (Banks, 2007).

Given the above-mentioned importance of promoting cultural diversity, we can state that countries' education, especially those where cultural diversity is intense, cannot remain indifferent to cultural diversity. Researching how educational systems of the countries where cultural mobility and diversity is an intense response to this diversity, what kind of recommendations they offer, and the

practical applications of these recommendations is considered to be important. (Faas, 2008; Mushaben, 2010; Wegman, 2014). Therefore, in this study, it is aimed to examine the students' experiences related to cultural diversity in schools and their opinions about these practices and the research was set out from the example of Germany. Germany is a country with cultural diversity and activity (Boyer & Pardini, 2013; Eckardt, 2007; Faas, 2008; Genç, 2004). If we look at the cultural diversity of the German population and how the education system tries to respond to this structure, we can briefly state:

Due to the federal structure of the state in Germany, education legislation and administration is the responsibility of each State. There are 16 different ministries of education as Federal Germany is made up of 16 states (Ehmke, 2006; Faas, 2008; Miera, 2007). The Standing Conference on Education and Culture (Kultusministerkonferenz) plays an important role in the regulation of variations in the education system as a result of the federal structure of Germany and in the determination of the general framework. Consisting of ministers responsible for education and training, this consortium formulates the educational, research and cultural common interests and objectives of the 16 federal states (<https://www.kmk.org/kmk/information-in-english/standing-conference.html>; Kultusministerkonferenz [KMK], 2001). The function of KMK in cultural diversity in education is to harmonize the education policies of the states according to the basic characteristics of successful countries in education and the students with different cultural characteristics. However, in order to meet national and international education standards, KMK tries to help to broaden the country's educational policy to include students with culturally diverse backgrounds (Borkert & Bosswick, 2007; Huber & Gördel, 2006; OECD, 2013; Schümer, Tillmann, & Weiß, 2004).

Germany has faced the influx of various groups of immigrants due to economic and social crises that took place after World War II, guest workers' programs and immigration policies (Faas, 2008; Miera, 2007; Wegman, 2014). For this reason, "people with immigrant background" play an important role in the structure of the country's population. According to 2015 data, one-fifth of about 82 million people living in Germany (about 18.5 million people) have an immigrant background (<https://de.statista.com/themen/105/deutschland/>). Among the countries receiving the most immigration in the world, Germany is ranked number two (Çoşkun, 2016). Population mobility has led to the transformation of the demographic and cultural population structure of the country and therefore the schools (Canefe, 1998; Faas, 2008; Miera, 2007; Wegman, 2014). In the beginning, the changes that took place with immigration policies gradually turned into a concern to respond to global needs, and various coordinated efforts emerged to address cultural differences (Faas, 2008). Attempts to acquire intercultural and international approaches in education and addressing cultural diversity have started (Çoşkun, 2016; KMK, 2001; Miera, 2007; Mushaben, 2010).

Education efforts considering students with different cultural backgrounds have emerged in Germany, in the 1980s, aiming to respond to cultural diversity in education and to prepare culturally diverse students to live in a manner compatible with the community (Borkert ve Bosswick, 2007; Boyer ve Pardini, 2013; Ehmke, 2006; Genç, 2004). In the following years, there have been attempts to establish the legal basis of the efforts to respond cultural diversity via various legislations and advice. For example, "the General Equal Treatment Act" includes cultural diversity issues in education in addition to social, legal, health, etc. topics. In this act, it is stated that everybody should be considered in issues such as health, election, occupation, working conditions and education regardless of any differences such as race, ethnic origin, age, gender, disability, sexual orientation, culture etc. In the Act, it is advocated that individuals with different cultural background should not be discriminated in all training issues including vocational education. Penalizing exclusivist approaches and addressing the needs of the entire minority community has been tried to be guaranteed by this law (Allgemeines Gleichbehandlungsgesetz [AGG], 2006; Faas, 2008).

In order to respond to cultural diversity in education, a guide has published by KMK in 1996 called "Intercultural Education and Training Plan" (Interkulturelle Bildung und Erziehung in Scheme). According to this guide, these are the issues the states should observe:

- States should try to review and improve all the curriculum and instruction relating to intercultural dimension in all matters.
- Teaching materials with intercultural dimensions should become an integral part of schools and education and they should be developed.
- Care should be taken to use course books in schools that do not marginalize other cultures and include non-discriminatory text and pictures.
- States should facilitate the employment of non-German teachers, and care should be taken to include intercultural aspects in teacher training programs.
- Cooperation should be ensured between native language teachers and the other staff in schools (KMK, 1996).

In the cultural diversity-related approach of teachers as a result of recommendations of KMK, teachers in public schools should consider the following issues (Faas, 2008):

- Teachers should not behave in such a way as to damage the neutrality of the federal government. They should avoid behaviors that may harm the peace in school in political, religious and cultural means.
- Teachers' demonstration of their own political, religious and other connections is considered to harm neutrality against cultural, ethnic etc. differences. In particular, an external behavior of a teacher that gives the impression of being against human rights or the free democratic constitutional structure is not acceptable (Landesinstitut für Schulentwicklung, 2007).

Another comprehensive study that has been prepared by KMK in Germany in response to the cultural diversity in education is the recommendations have been published in 1996 (Faas, 2008). Most of the states and schools shape their efforts to respond educational and cultural diversity, according to this advice (Faas, 2008; Borkert & Bosswick, 2007; Ehmke, 2006). Therefore, these recommendations form the basis of this research. Recommendations offered by KMK are as follows (KMK, 1996):

1. *Teaching the characteristics and development of different cultures and communities:* Teaching the characteristics and development of different cultures and communities are to ensure understanding people with different value systems, traditions and communication styles and empathy with them. In the context of education, this effort, aims to design a respectable educational for them. It ensures the discovery of effective ways to share resources from different cultural features, capabilities, and ideas (Meier, 2007). Factors such as educational methods and approaches, assessment systems, school psychology and counseling, educational materials and textbooks etc. should take the characteristics of different cultures and societies into consideration and allow them to reflect their cultural and social characteristics (Gorski & Covert, 1996; 2000).

2. *Teaching similarities and differences between cultures and communities:* Teaching similarities and differences between cultures and communities are trying to understand attitudes, values and cultural determiners (Kneller, 1965 as cited in Ocak, 2004). People tend to fear what they don't understand, and this fear often shows itself as hostility (Baker, 1994). To prevent such a fear and animosity, sharing cultural similarities may make individuals together. Learning about different cultures enables culturally understanding people out of the dominant culture and developing empathy (Chen & Starosta, 1997). School practices that consider cultural characteristics and experiences of all students contribute to the recognition and understanding of cultural and social similarities and differences. Teaching similarities

and differences between cultures helps students to understand the phenomena underlying cultural norms and behaviors that are different from their own (Banks, 2007).

3. *Providing an insight into the reasons of racism and xenophobia*: According to the definition of racism, the existence of different races with their own characteristics that determine their identity is accepted. And there is a belief that some races and cultures are superior to others. Racism can be defined as the way of acting violently to "different" people with the belief of being superior as a race and thinking in this direction (Western Australia Department of Education, 2010). Xenophobia is a feeling including disfavor and fear from foreigners and the citizens of other states. (Oxford Dictionary of English, 2017). One of the most important roles of the education system is to give democratic and peaceful knowledge, skills and attitudes to pupils and the youth about how to struggle with racism and xenophobia. Thus, they can participate in life as full and equal members of the democratic society. Schools should create safe and compliant learning environments where all the children can get the best possible results without being exposed to racism and discrimination (Western Australia Department of Education, 2010). Getting the reasons of racism and xenophobia across enables reduces prejudiced and stereotype ideas help to provide a democratic and scientific perspective (Banks, 2007).

4. *Providing an understanding of the reasons and importance of prejudice*: Prejudice includes images, perceptions, beliefs, and values about a particular individual, group, event, object or situation that has not been through a critical approach (Lippmann, 1998). Understanding the reasons of the prejudice enables to abolish non-criticized negative thoughts, feelings, behavior, and judgments about different groups. It provides fair opportunities for all students and enables practices supporting academic success to be realized (Brandt, 2007). Providing an understanding of the reasons of the prejudice enables intercultural communication and listening to others sincerely. It improves the ability to avoid having hasty decisions values about others (Chen & Starosta, 1997).

5. *Ensuring to know and understand human rights and different cultural environments*: Human rights is a content developed to protect the dignity and freedom of each person regardless of their differences. States should respect, protect and fulfill human rights according to the international laws. For this reason, studies should be carried out in education to support the development of human rights and humanity (Aurora, 2016). Recognition of different cultural environments in education provides students to notice, understand, accept, and support other cultures and traditions around them (Marouli, 2002).

6. *Contributing to the co-existence of minority and majority ethnic communities*: In order to live together in harmony, non-violent resolution of conflicts, mutual aid, cooperation, and respect are required. More harmonious relationships can be developed by putting aside fears and negative prejudices about differences and more information can be obtained about "living together" with mutual understanding (Banks, 2007; Chen & Starosta, 1997; Western Australia Department of Education, 2010). This starts with education in schools. Education is an important tool to provide students with knowledge, skills, and attitudes to combat prejudice and hostility, to establish more peaceful, tolerant and egalitarian societies (UNESCO, 2014). Schools can be effective to put an end to all kinds of oppression about differences by producing socially and critically active, conscious students. This way, they can contribute to people with different cultural characteristics to live together in peace (Gorski & Covert, 1996; 2000).

Most of the 16 states of the Federal Germany, mostly as a result of the mentioned recommendations of KMK, but independently in some cases, have developed and intercultural dimension for their schools for students with different ethnic, cultural background and traditions together (Faas, 2008; Borkert & Bosswick, 2007; Ehmke, 2006). Recommendations offered by KMK to the states of Germany emerged from the need to respond cultural diversity in schools and the global development in the world. Germany is a country where there are practices that can respond to cultural

diversity in education; for economic, social and educational reasons, it is a country that needs to continuously improve these practices (Çoşkun, 2016; Faas, 2008; Wegman, 2014). For this reason, making an analysis of school practices related to cultural diversity and reveal the views of students about these practices are considered to be important. However, it is particularly difficult to analyze educational phenomenon in Germany, because educational and cultural issues are the responsibility of each one of the 16 states. Each state has its own education policy. For this reason, rather than examining all educational answers about school practices related to cultural diversity in 16 different states separately, the aforementioned recommendations of KMK are focused. Students' opinions have been intended to be revealed by preparing the questions in this context. In line with the recommendations on cultural diversity published by the KMK, the main problems focused on the research in order to examine the students' experiences about cultural diversity in schools and the students' views on these practices are as follows:

1. In accordance with the recommendations related to the cultural diversity published by the KMK, what kind of practices are there in schools according to student perception?

2. What are the views of the students about practices in schools in accordance with the recommendations related to the cultural diversity published by the KMK?

It is believed that answering these questions that mentioned above is important in various aspects. Through this study, researchers and practitioners who are interested in practices related to cultural diversity can be informed about different practices. In this study, students' views on school practices related to cultural diversity were also examined. For this reason, educators who work in schools where cultural diversity is intense can learn the views of students about the outcomes of their practices through this study. Through the student views, the strengths and weaknesses of cultural diversity in education can be revealed. The research may contribute to the examination of whether official recommendations on cultural diversity in education are sufficient in practice or not. It can also be a guideline on whether the objectives of the recommendation have been achieved or not.

Turkey let in immigrants quickly in recent years. In a country of transit in the field of migration in the 1950s, Turkey has become a destination country in recent years. According to 2016 data, about 460,000 foreigners lives in Turkey for purposes such as education, work and tourism (Ministry of Interior General Directorate of Immigration Administration, 2016). With migrations, multicultural educational practices has also gained importance in Turkey. In researches about the subject, there are findings about managers' negative attitudes on the inclusion of children in schools from different ethnic and cultural backgrounds, low level of social acceptance for these children, the need for supporting school stakeholders in terms of psycho-social and structurally for an integrated school culture (Sakız, 2016). According to another study, teachers need Professional development to determine the course contents, materials, measurement-evaluation methods according to the needs of students from different ethnic and cultural backgrounds, and use appropriate teaching strategies (Erdem, 2017). Therefore, multicultural education practices are essential to enable students of Turkey, which consists of many different ethnic, cultural and religious groups (Acar Çiftçi & Aydın, 2014). Thus, with the help of this study multicultural education practices in Germany which is a multicultural state, is believed to guide the practices in Turkey.

## Method

### *Research Model*

The research has been carried out with phenomenological research design which is the one of the qualitative research methods. In a qualitative research, event, attitude, perception, and thoughts are aimed to be revealed realistically in their natural process and environment with a comprehensive perspective and interview, document analysis, observation etc. data collection techniques are used. (Yıldırım & Şimşek, 2013). Phenomenological studies attempt to describe in a holistic way what people experience about a phenomenon or concept, and how they experience this phenomenology (Creswell, 2013). Phenomenology studies focus on cases that we don't have an in-depth and detailed understanding; data is collected from individual or groups who have experience about the focused case and who can reflect it. Phenomenology studies can put forward examples, explanations and experiences that help to understand the cases (Yıldırım & Şimşek, 2013). The phenomenon of this research is practices related to cultural diversity. A phenomenological approach has been used in this research; because the research is attempted to reveal students' experiences related to cultural diversity in schools and how they perceive these experiences in a holistic way.

### *Study Group*

The study group was determined by using criterion sampling technique which is one of the purposeful sampling methods. Purposeful sampling is used when it is desired to study in depth about situations that considered to be rich in information. In the criterion sampling, individuals who have certain qualifications related to the situation investigated and those meeting the determined criterion are included in the study's working group (Büyüköztürk, Kılıç Çakmak, Akgün, Karadeniz, & Demirel, 2012). As the research is conducted by means of the phenomenological pattern in order to for data collected to be described in depth and elaborately, a few, interviews were done with students who experienced the phenomenon and could express it (Creswell, 2013). Thus, in line with the purpose of the research, being educated in schools where there is a lot of cultural diversity and being able to transfer them by experiencing the encounter on practices aimed at cultural diversity are the criteria in determining the participant group of the research. The study group consists of 9 students who met the criteria that mentioned above and who wanted to participate in the research voluntarily in Stuttgart Central Region of Baden-Württemberg, Germany, in 2016-2017 Educational Period. According to the 2016 data in the official website of Stuttgart, the capital of the State, around 300.000 of the 609.200 population have an immigrant background (<http://www.stuttgart.de/statistik-gesamtstadt>). Therefore, it is considered that the selection of students who met the research criteria in Stuttgart Central District of the state capital of Baden-Württemberg is appropriate in the direction of the research purpose. The demographical information of the students participating in the survey is given in Table 1.

**Table 1.** Demographic Information of Students Participating in the Survey

<b>Student</b>	<b>Gender</b>	<b>Class Level</b>	<b>Ethnic Origin</b>
S1	F	8	Turkey
S2	F	8	Turkey
S3	F	8	Turkey
S4	M	8	Turkey
S5	M	8	Syria
S6	F	9	Iraq
S7	F	8	Greece
S8	M	9	Italy
S9	F	9	Germany

Female: (F); Male: (M); S: Student

### *Data Collection*

In the phenomenological studies, data are collected generally by using in-depth and multiple interviews with the individuals who experience the phenomenon (Creswell, 2013). Therefore, research data were obtained by semi-structured interview technique. Semi-structured interviews combine both fixed-choice response and in-depth gathering of information in the relevant field and provide the opportunity for self-expression to the interviewee (Büyüköztürk et al., 2012). In this research, a semi-structured interview form consisting of 8 questions was prepared in order to examine the students' practices and their opinions about cultural diversity. In the preparation of the interview questions, the relevant literature was reviewed and focused on recommendations published by KMK. Interview questions were developed by researchers. Expert opinion was consulted for the content and face validity of the interview questions and necessary changes were made. In order to test the clarity of the interview questions, a preliminary interview was conducted with a student who met the determined sampling criteria from outside the study group. Also in terms of language, the necessary reviews were made and the questions were finalized.

The first question of the research was designed as "In accordance with the recommendations related to the cultural diversity published by the KMK, what kind of practices are there in schools according to student perception?" To answer this question, the students were asked the following questions:

1. Can you give examples of experiences and practices in school to learn about the characteristics and developments of different cultures and societies?
2. Can you give examples of in-school experiences and practices that enable you to learn or recognize the cultural and societal similarities and differences between yourself and your friends?
3. Are there practices that support your native language, culture, etc. in the school? Can you give examples?

Students were asked the following questions about the second question of the research, "What are the views of the students about practices in schools in accordance with the recommendations related to the cultural diversity published by the KMK?" To answer the question, the students were asked the following questions:

1. Do your experiences and practices in the school affect the diversity of your group of friends? Can you give more details about the content of your group of friends? (ethnic, religious, cultural etc.)
2. Can you tell us about the experience and practices that you have experienced in school that is effective in eliminating prejudices regarding cultural differences?
3. How would you respond if you had faced a discrimination in the school because of your cultural characteristics?
4. Can you live with your own cultural, religious, societal, ethnic etc. characteristics easily in the school?
5. How do experiences and practices in the school related to cultural diversity affect you?

Prior to and during the interview, students were given preliminary information about the subject and a voice recorder was used to prevent data loss. It has been specified that a recorder will be used in the interviews, the participants can listen to the records at the end of the interview, opinions in the records can be removed or deleted partially or completely if requested to prevent its possible negative effects on participants. The interviews were conducted in German by one of the researchers.

However, in order to prevent ambiguity in the linguistic context and to increase the validity and reliability of the research, the researcher was accompanied by a field expert who was fluent in both Turkish and German. In addition, the help of the expert in the process of transcribing voice recordings was received. Texts were also read to the students to see if there were any wrong or incomplete expressions and then necessary corrections were made. Prior to the research, the necessary permissions



were obtained for the collection and observation of the research data by meeting with the the students and the parents.

### **Data Analysis**

Data analysis was performed by content analysis which is one of the qualitative research data analysis methods. Content analysis is a systematic, reproducible technique in which written, visual or auditory content is summarized by smaller content categories written in codes based on certain rules (Büyükoztürk et al., 2012). Creswell (2013), expressed the content analysis process steps in qualitative research as follows: preparation and organization of data, data coding, reduction to themes by associating codes, presenting and interpreting the findings. In this study, these steps were followed by the researchers in the analysis of the data. At the stage of preparation of the data, firstly the audio recordings collected from the participants were made in writing. At the stage of data coding, texts were read carefully and encodings were created. In the reduction to themes phase, codes which are related to each other are grouped under certain headings and themes are created. Finally, the obtained codes, sub-themes and themes were arranged and the findings were presented and interpreted according to the aim of study. The participant statements were also included and the findings and comments were supported. Data were analyzed by two researchers in terms of the reliability of the study and then a consensus was reached on the meaning content. After the findings were written, the participants were interviewed again and asked whether the findings were compatible with their own points of view or not and then necessary corrections were made. In order to increase reliability in qualitative research; keeping detailed records, including the citations of participants without additions, the inclusion of more than one researcher in the recording, examination and interpretation of data, controlling the consistency between observations and examinations, examining the notes and the findings by the participants, etc. methods are used (Büyükoztürk et al., 2012), therefore, as mentioned above, these issues have been taken into consideration in the research process.

In the analysis of the interviews, used codes for defining the students are as follows: Student (S) and the interview number (1), female students (F), male students (M), Turkey (T), Syria (Sr), Iraq (Ir), Greece (Gr), Italy (I) and Germany (G). 1, 2, 3, etc. codes were used instead of the student name. These codes were used while giving direct expressions of students: (S8MI) means 8. student, male, from Italy.

## **Results**

In order to determine the practices experienced by students in schools related to cultural diversity, the themes created as a result of analysis of the data obtained from the students are summarized in Table 2. The indicators that summarize the sample student expressions supporting the research findings are given in the table.

**Table 2.** School Practices Related to Cultural Diversity

<b>Main Theme</b>	<b>Sub-Themes</b>	<b>Indicators</b>
School practices related to cultural diversity	1. Practices for recognizing different cultural features within the context various courses	1. Assignments for recognizing different cultures (S7). 2. Practices for defining different social and cultural characteristics in the Values and Norms Course (S2, S4, S5, S6) 3. In the EWG (Erdkunde - Wirtschaftskunde - Gemeinschaftskunde / Geography - Economy - Community) which aims to give different perspectives to events, practices to learn about cultural, historical, geographical and sociological characteristics of different societies (S3, S8, S9).

Table 2. Continued

Main Theme	Sub-Themes	Indicators
School practices related to cultural diversity	2. Cultural diversity-sensitive teacher behaviors	<ol style="list-style-type: none"> <li>1. Different religion-sensitive behavior (S1, S2, S3, S4, S5)</li> <li>2. Different language-sensitive behaviors (S1, S2, S3, S4, S5, S6, S7, S)</li> <li>3. Different culture-sensitive behaviors (S1, S2, S3, S4, S5, S6, S7, S8, S9)</li> </ol>
	3. Practices enabling to choose the Own Native Language and Culture Course and to learn different languages	<ol style="list-style-type: none"> <li>1. Compulsory English Course (S1, S2, S3, S4, S5, S6, S7, S8, S9).</li> <li>2. Choosing Turkish and Turkish Culture Course (S1, S2, S3, S4)</li> <li>3. Choosing Italian Course (S8)</li> <li>4. Choosing Croatian Language Course (S9)</li> <li>5. Choosing Spanish Course (S3, S9)</li> <li>6. Choosing French Course (S3, S9).</li> </ol>
	4. Enabling to choose and take courses related to different belief systems based on a Sect/Religion	<ol style="list-style-type: none"> <li>1. Choosing Islamic Course (S1, S2, S3, S4, S5)</li> <li>2. Choosing Catholic Course (S9)</li> <li>3. Choosing Evangelism Course (S8, S7)</li> <li>4. Choosing Ethics course, involving all belief teachings (S1, S2, S3, S4, S7, S8, S9)</li> </ol>
	5. School activities for recognizing different cultures	<ol style="list-style-type: none"> <li>1. Having the right to leave on your own religious holiday (S7, S8, S1, S2, S3, S4).</li> <li>2. School trips to know different cultures (S9).</li> <li>3. Activities to identify different cultures around the physical environment of the school</li> </ol>
	6. Preference of textbooks and materials that reflect cultural diversity	<ol style="list-style-type: none"> <li>1. Content for defining different cultures in English textbooks (S9).</li> <li>2. Contents related to different cultures in history books (S9)</li> <li>3. Content for defining different cultures in geography books (S9).</li> <li>4. Materials that promote different cultural characteristics (S9)</li> </ol>

As seen in Table 2, the practices related to the cultural diversity in schools are grouped into 6 sub-themes: Practices for recognizing different cultural features within the context various courses; cultural diversity sensitive teacher behaviors; practices enabling to choose the own native language and culture course and to learn different languages; enabling to choose and take courses related to different belief systems based on a sect/religion; school activities for recognizing different cultures; preference of textbooks and materials that reflect cultural diversity. Sample student statements that form the basis of the sub-themes for cultural diversity are given below.

Sample student expressions grouped under the theme of "Practices for recognizing different cultural features within the context various courses" are as follows: *"Our teacher gave the study of preparing a presentation about the characteristics of our country or a place we are wondering about as a homework for the Human, Nature, and Culture lesson. I made about my country (Greece). But I learned new things from my friends. I learned that we have a lot of things similar to Turkey ... It is nice to learn that there are similar things. Knowing that we have similar things brings me closer to my friends, I can understand the different ones more easily. It is more difficult to get closer without similarities (S7FGr); "I prepared a presentation about my country for Values and Norms course. On one occasion, someone on the street who heard us speaking a different language screamed at us as "get out of this country." In the presentation I made, I explained this, and I noted that I was sorry. ....They told me not to worry about the bad thing I've been through. This is also a very nice thing (S1FT);*

*"For the music lesson, we were all going to prepare a song or dance presentation from our own culture. It was so much fun, but some dances were funny for me. ...It's fun to get to know, trying to sing and play different music and dances. We don't have to love or do everything, but I also try to be careful with them"(S9FG).*

Sample student expressions in the theme of "Cultural diversity-sensitive teacher behavior" are as follows: *"Our teachers give us advice about our culture and our language. They tell us that it would be beneficial for us to attend these classes at school. We have curious and gentle teachers for what is sacred to us (S1FT)"; "Some of my teachers support me about my religious beliefs and motherhood, they tell me not to forget my language and culture. My friends and teachers know that I am fasting, my teacher is trying to help me. When I'm fasting, my teacher says that you can go for a stretch of time whenever you want to get air and rest (S5MSr)"; I can fast in Ramadan comfortably at school... When I am fasting, my sports teacher gives me the choice to participate in sports lessons. My teacher says - you can fall, you can faint, you do not have to attend classes. It's a good thing they help me and try to be careful. Some of our teachers do not say anything about it, but they do not tell me not to fast (S6FIr)".*

Student expressions related to the third theme; "Enabling to choose the Own Native Language and Culture Course and to learn different languages" are as follows: *"There are various language and culture courses in the school. Our school has Italian, Turkish and Croatian native language lessons. The school has many students from Italy, Turkey, and Croatia. I attend Turkish and Turkish Culture course. Sometimes my Greek friend is also attending Turkish course... It is nice to be able to talk at my mother tongue school, I am not forgotten, and I know my culture better "(S3FT); "I attend Turkish course, which is my native language, I can speak Turkish easily in the course. We are not allowed to speak Turkish except our native language class in our school. This is the rule. We sometimes speak Turkish in other lessons or in the break with my Turkish friends. Some teachers warn us, we do not get warnings from some. They do not understand us, so I think they're warning us because they think we're talking about something bad." (S4FT). "There are French and Spanish lessons to choose from besides the compulsory English lessons in the school ... As we learn different languages, we can also learn about people speaking that language. Learn different languages also facilitate us to find work. I am fortunate to have Turkish lessons in the school, I can learn new things without forgetting my own native language" (S2FT).*

Sample student expressions on the subject of "Enabling to choose and take courses related to different belief systems based on a Sect/Religion" are as follows: *".... There are lessons that describe different sects and religions according to what we believe. We can choose what we want from them, I attend Evangelism class ... Some of my friends are attending Islamic lessons. I also attended several times with my friend. When I attended the course, I noticed that I knew some things wrong, my prejudices are diminishing. The things I learn make me closer with my friends " (S8MI). "In Ethics course, I learn about all religions and beliefs. But I do not have to attend this lesson if I don't want to. ... (S1FT). "In ethics lessons, we recognize our prejudices about the people and cultures we do not know. We are talking about cultural and diverse differences in ethics lessons more, not so much in other lessons"(S5MSr).*

Sample student expressions on "Practices related to school activities to recognizing different cultures" are as follows: *"We went to Bulgaria all the class last year. There were both similar things and different things. When I saw things I knew before, it was better, I believed that it was real what I heard before. ...We should have more trips to have new friends and increase respect for the differences. "(S9FG); "I have the right to not come to the school for one day on religious holidays. My family writes letters to the school, giving information "(S5MSr); "There are boards or places in the school where we can broadcast or announce in our own native language. Sometimes we can hang things we make with our native language teachers or special announcements about the lesson. We can also hang on the windows in the corridor. We use these boards with our class teacher. Our teacher tells us that we can use these panels as we want as long as it is not exclusive of others. We also see a lot of things in Turkish. There are many Turks in the school, and they can use these boards or the windows in the corridors in their own language. There are things that attract my attention or some of our teachers there. We learn new things from each other" (S8MI).*

Examples of student expressions that are grouped under the theme "Practices for the preference of textbooks and materials that reflect cultural diversity" are as follows: *" I am better able to understand*

the differences through classroom activities and research assignments. There is not much in the textbooks. We can only learn things like capitals, currencies, language, and population etc. of different countries from English, History, and Geography books. There is not a lot of material to learn about different cultures, and sometimes we can learn about different cultures from the films we watch in classes" (S9FG).

The practices experienced by students on cultural diversity are summarized in Figure 1 below.

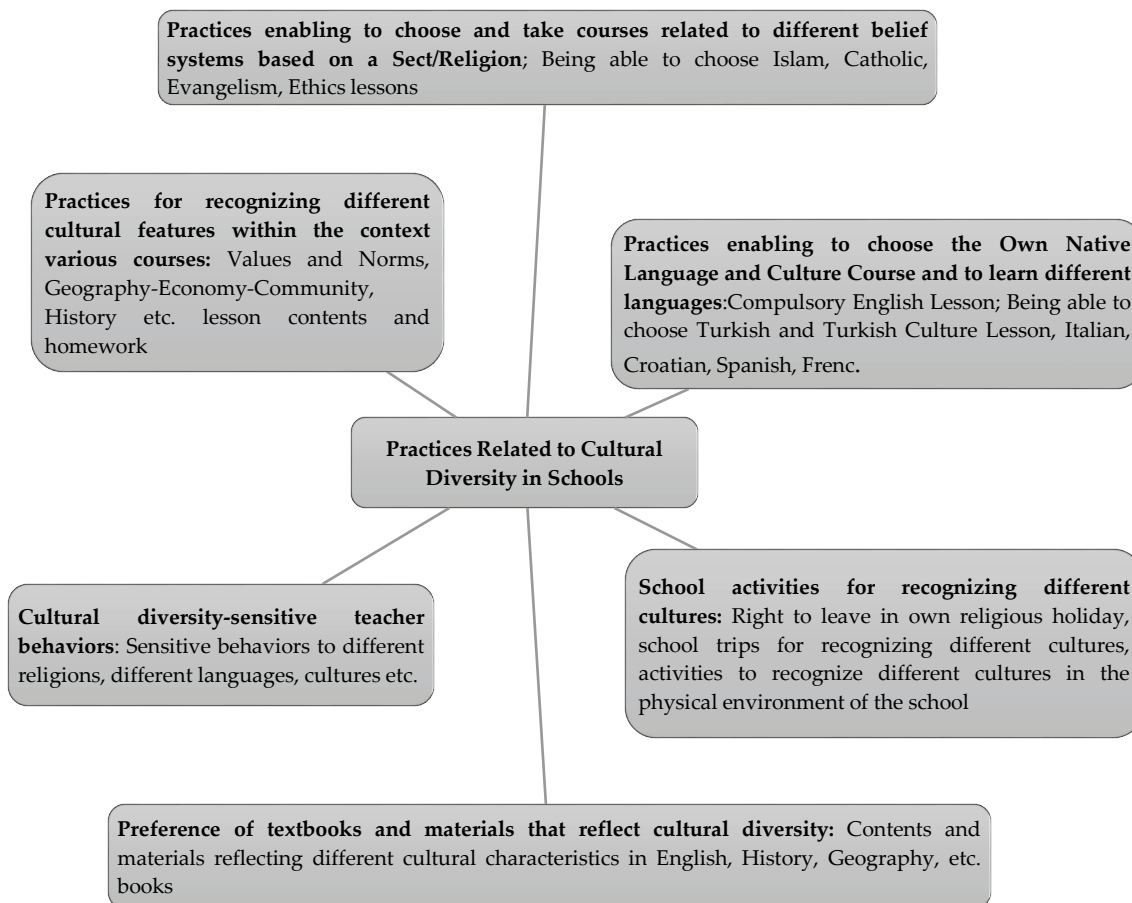


Figure 1. Practices Related to Cultural Diversity

The second question of the study was designed as "What are the views of the students about practices in schools in accordance with the recommendations related to the cultural diversity published by the KMK?. The data findings related to this question are summarized in Table 3 and the indicators supporting the research findings are given.

Table 3. The Views of The Students’ About Practices Related to The Cultural Diversity

Main Theme	Sub-Themes	Indicators
The impact of cultural diversity practices on students	1. Trying to understand their friends by learning similarities and differences between themselves and their friends.	1. Learning and understanding cultural differences and similarities (S1, S2, S3, S4, S5, S6, S7, S8, S9)
		2. Learning and understanding religious differences and similarities (S8, S7, S3)
		3. Learning and understanding language differences and similarities (S1, S2, S3, S4, S5, S6, S7, S8, S9)
		1. Learning and understanding social differences and similarities (S1, S2, S3, S4, S5, S6, S7, S8, S9)

**Table 3.** Continued

Main Theme	Sub-Themes	Indicators
		2. Realizing the reasons of prejudices regarding cultural diversity (S1, S2, S3, S4, S5, S6, S7, S8, S9).
		2. Realizing the reasons for prejudices against religious differences (S1, S2, S3, S4, S5, S6, S7, S8, S9).
	2. Realizing the reasons for prejudices against differences	3. Realizing the reasons for prejudices regarding linguistic diversity (S1, S2, S3, S4, S5, S7, S8, S9)
		4. Realizing the reasons for prejudices regarding ethnic diversity (S1, S2, S3, S4, S5, S7, S8, S9)
		1. Expressing cultural differences (S1, S2, S3, S4, S7, S8, S9).
		2. Expressing linguistic differences (S1, S2, S3, S4, S7, S8, S9)
	3. To be able to express their differences comfortably	3. Expressing religious differences (S1, S2, S3, S4, S7, S8, S9).
		4. Expressing ethnic differences (S1, S2, S3, S4, S7, S8, S9).
		1. Problem-solving in case of conflicts related to cultural differences (S1, S2, S3, S9).
		2. Problem-solving in case of conflicts related to linguistic differences (S1, S2, S3, S9).
	4. Solving problems in conflict situations related to Differences	2. Problem-solving in case of conflicts related to religious differences (S1, S2, S3, S9).
		3. Problem-solving in case of conflicts related to ethnic differences (S1, S2, S3, S9).
		1. Being friends with people with different cultural characteristics (S1, S8, S9).
		2. Being friends with people with linguistic differences (S1, S8, S9).
	5. Being friends with people who have different cultural and social characteristics.	3. Being friends with people with religious differences (S1, S3, S6, S9).
		4. Being friends with people with ethnic differences (S1, S8, S9).

As seen in Table 4, the views of the students' about practices related to the cultural diversity are grouped into 5 sub-themes. These sub-themes were determined as; "trying to understand their friends by learning similarities and differences between themselves and their friends; realizing the reasons for prejudices against differences; to be able to express their differences comfortably; solving problems in conflict situations related to differences; being friends with people who have different cultural and social characteristics".

Sample student expressions regarding the theme of "Trying to understand their friends by learning similarities and differences between themselves and their friends" are as follows: ".....Learning differences and similarities make me understand them better and I try to understand and empathize (S1FT) "... It is nice to see that we have similar characteristics, I do not feel strange about myself and my culture, and I am not ashamed of my culture. Everyone believes in something, even though it is different. I do not find what people who have different cultures doing and their beliefs strange, and I do not want them to find mine to be bad or funny. " (S7FGr).

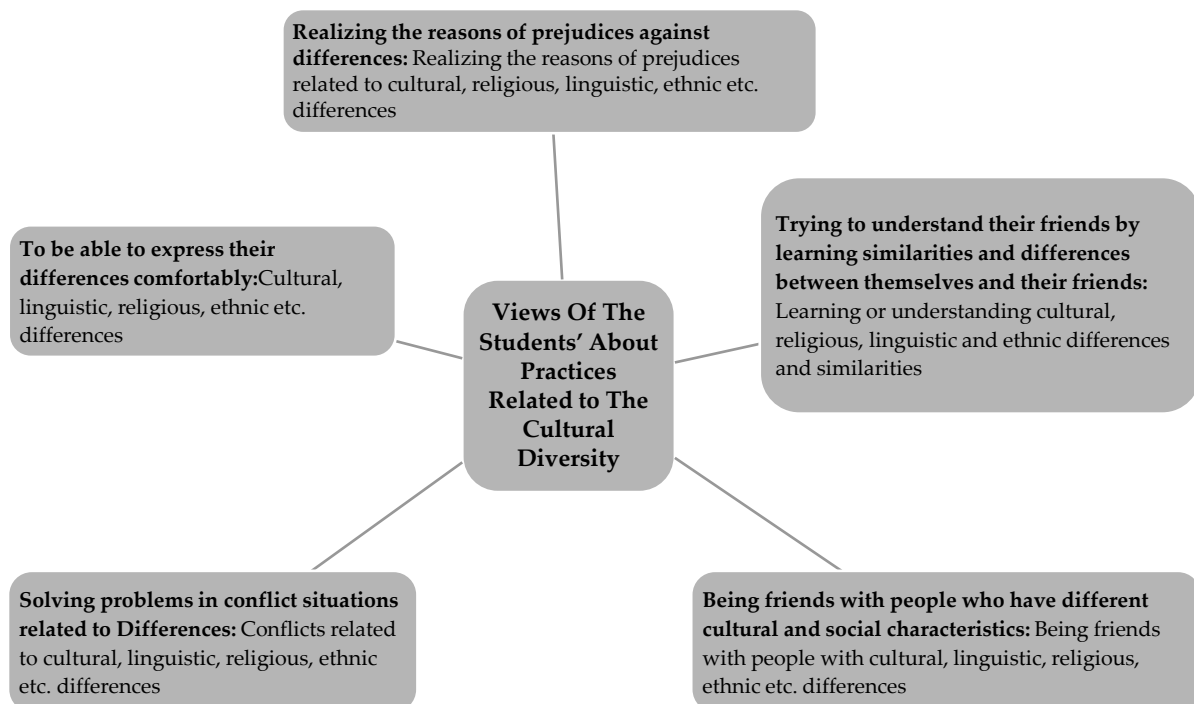
Sample student expressions related to the theme of “Realizing the reasons for prejudices against differences” are as follows: *“We can think bad things about people before we don’t know them. For example, I thought that people from other religions were not good, but my mind changed as I became acquainted with my friends in classes and at school. It would be much better if people recognize and respect each other. Our prejudices and the wrong things we hear can cause problems (S7FGr); “... the things we do at school about the differences make it possible to correct my mistakes. My closest friend is from Greece. ...Those who do not know us sometimes believe that we cannot be good friends, but we say this is not real. (S4FT); “Before, my friends used to think that my parents forced me to fast or cover my head. ...I’m telling who thinks like that, that everyone is not the same. We should respect each other and learn (S6FIr). We cannot know something without trying. We should get to know people. In the beginning, I did not like my Syrian friends who came to the school. I heard bad things about them, and it was bothering me that they didn’t know German, I had prejudices. They were very quiet, and I thought they were not fun. But as they learned German and I spoke to them, my thoughts changed (S9FG).*

Sample student expressions on the theme of “To be able to express their differences comfortably” are as follows: *“The cultural experiences and approaches we experience in school make me feel more comfortable, I do not have to hide anything (S8MI) ”; “We have different beliefs with my Muslim friends. But I do not feel insecure with them. I do not believe in things sometimes we hear about them like “Muslims are terrorists.” There are bad ones too. I do not bother eating pork beside them and I do not force them either. I respect them, and they respect me. But there may be people who do not respect. As we know each other and learn in the school, we feel more comfortable and we can tell each other more (S9FG).”*

Sample student expressions for “Solving problems in conflict situations related to Differences” are as follows: *“... I try to stay calm when I face a bad situation about my cultural characteristics and I want help from my teachers in matters that I cannot solve. (S1FT). “..... Even if we have bad things, we can solve it by respecting each other and listening to each other. For example, we should respect our clothing. For example, I do not wear a headscarf, but a friend who knows that I am a Muslim has bothered me when s/he said that I shouldn’t wear a headscarf as my hair was beautiful. But I did not yell at him, I tried to tell about myself, and I warned without shouting. I’m not involved in his personal preferences, either (S3). The other students who participated in the research have stated that they don't know what to do exactly when they are confronted with a conflict about any difference; cultural, social, religious etc. “I fight when something bad is said about my cultural characteristic or when there is something I don’t like. Because teachers do not give them punishment, they just warn them. They apologize but continue to do so again. But they give us punishment when we do something.” “When things happened in France, they said bad things about us. I informed my other friends and we fought. Some people do not think about good things about Muslims. ” (S4FT).*

The final theme related to the impact of practices about cultural diversity on the students has been defined as “Being friends with people who have different cultural and social characteristics”. Sample student expressions related to this theme are: *“Studies in the school about cultural diversity have allowed me to become friends with others by preventing prejudice against others. I thought they did not like me because their looks were different from me. Because I’m covered. But when our teacher gave group work with our friends from different countries, we knew each other better. .... I saw they were nice to me and now we are good friends (S6FIr). “I get along well with my friends from Albania, Serbia, and Afghanistan. We can share and agree more because they are Muslims too,” (S1FT). Other students who participated in the survey expressed their tendency to choose friends who they found close to their own cultural and religious characteristics and who their family approves. “I talk to different people at school, but I see more Muslim friends outside the school. We believe in the same things, we go to eat together. I do not see my German friend much after the school. My friends’ families also came from different countries like my family”(S5MSr). “I have an Albanian friend, but I am speaking more to the Turks. Our houses are also close to each other ... I find others spoiled, our values are different. I do not fight with them, but I am closer with Turkish and Muslim friends. My parents allow me to meet with them and go somewhere. I would like my family to know my other friends. (S3FT).”*

The views of the students about the practices carried out in schools in line with the recommendations on cultural diversity published by the KMK are summarized in Figure 2.



**Figure 2.** Views of The Students' About Practices Related to The Cultural Diversity

### Discussion, Conclusion and Suggestions

The practices related to the cultural diversity in schools are grouped into 6 sub-themes: Practices for recognizing different cultural features within the context various courses; cultural diversity sensitive teacher behaviors; practices enabling to choose the own native language and culture course and to learn different languages; enabling to choose and take courses related to different belief systems based on a sect/religion; school activities for recognizing different cultures; preference of textbooks and materials that reflect cultural diversity. Research findings are discussed in the context of these six themes and recommendations are presented.

When we discuss important aspects of findings that are identified as practices related to cultural diversity, we can say:

It is observed that practices for recognizing different cultural features within the context various courses are the most experienced practices by the students. Researches emphasize that teaching practices are important in schools where cultural diversity is intense and that many schools where cultural diversity is intense benefit from these diversity (Gorski, 2009; Huynh & Fuligni, 2010). In this context, it can be stated that schools take the KMK recommendation into account.

Another finding that participants in the survey expressed the most as practices related to cultural diversity is "Cultural diversity-sensitive teacher behavior." Teachers are the practitioners of educational programs and the people who communicate most with students (Polat, 2009; Rengi & Polat, 2014; Ünlü & Örtten, 2013). The findings of the research are pleasing because the teacher behaviors which are sensitive to cultural differences will make the students feel safe (Derriks, Ledoux, Overmaat, & van Eck, 2002; Hajer, 2002). The result of the research seems to be compatible with the issues that teachers should take into account in the recommendations of the KMK. It has been stated by the students participating in the study that teachers' behaviors that are sensitive to their characteristics such as religion, language and culture in general. In the findings of this research, students stated that some

teacher showed behaviors sensitive to cultural diversity, while others were not sufficiently sensitive to this subject. "... When I first started the school, I did not speak German, so I was embarrassed when I spoke. Some of my teachers have helped me to learn German, and I got used to talking without hesitation thanks to them ... But some of my teachers thought I was a lazy student because they did not know that I was embarrassed. (S5)" and similar student expressions can be given as an example for this situation. This may be due to the fact that teachers do not know the students adequately or have not received the necessary training for cultural diversity. The studies emphasize that cultural diversity pedagogy or interculturalism is not the main tool, but an extra teacher character and it is stated that teachers should take this training at the undergraduate level and in continuation (Elverich, 2004; Genç, 2004; Gogolin & Krüger-Potratz, 2006; Huynh & Fuligni, 2010). The practices and attitudes that are sensitive to the cultural diversity of students should be widely spread throughout the school rather than a few teachers. For this purpose, training can be given to teachers and prospective teachers on attitudes, behaviors, and practices that can respond to cultural diversity.

The survey found that "the use of textbooks and materials reflecting cultural diversity" is the least expressed the practice of cultural diversity. Only one student has used this expression in this research. "..... There are not many things that promote different cultures in our school. We learn things about different countries in Geography or English books from, but they are not about cultural features. We learn more about things like geographical features, currency, the spoken language (S8)." "We can watch films that help us to recognize and understand the characteristics of different cultures and societies better, textbooks cannot be said to be very helpful in this regard ... (S3)" and similar student expressions indicate that textbooks and materials that reflect cultural diversity are not used sufficiently. However, studies show that there is a greater need for lessons, materials, and materials that consider cultural differences in schools where cultural diversity is intense (Banks, 2007; Çoşkun, 2016; Genç, 2004). There are research findings that indicate that taking the cultural needs of students into account as much as possible in the curriculum design, the choice of textbooks and materials is important for the social, academic and psychological development of students (Banks, 2007; Gay, 1994; Mapuranga & Bukaliya, 2014; Wegman, 2014). But in this study students emphasized that only English, Geography, History books have subjects to recognize cultural differences in certain subjects and that the materials are not sufficient. The findings of the research can be interpreted that the suggestion that the teaching materials with intercultural dimensions included in the KMK recommendations should be used in schools is not sufficiently implemented in schools.

Although it has been included in the recommendations of the KMK, no adequate findings were found in student observations about the employment of teachers from different cultures in schools. Teacher employment from different cultures is effective in closing the ethnic and cultural gap between the student and teacher population and in supporting cultural diversity (Alberta Teachers' Association Staff, 2010; Mapuranga & Bukaliya, 2014). Therefore, it can be suggested that necessary legal and practical measures should be taken for the employment of teachers of different cultural backgrounds in schools. Among the practices that have been made in the schools related to cultural diversity, it is seen that the information technologies are among the ones that have not been expressed by the students. School websites can be used more actively for this purpose. The inclusion of staff's cultural backgrounds or details of any cross-cultural teaching and research in the school's website reflects the school's positive view of cultural diversity; it is effective in increasing the reliability of information exchange between student, family, and school (Alberta Teachers' Association Staff, 2010; Woods, Barker, & Daly, 2004). Another suggestion related to cultural diversity practices may be the appropriate design of the physical environment of the school. Studies show that designing a receptive and reassuring school and classroom environment for students with different cultural characteristics from dominant culture enhances positive interactions and demonstrates that students can safely discuss and solve problems with their teachers, peers, even if their point of view and values are different (Alberta Teachers' Association Staff, 2010; Williams, 2006).



The students' views on the practices related to cultural diversity, which is another question of the research, have been identified as five themes. Themes are as follows: "trying to understand their friends by learning similarities and differences between themselves and their friends; realizing the reasons for prejudices against differences; to be able to express their differences comfortably; solving problems in conflict situations related to differences; being friends with people who have different cultural and social characteristics". The research findings are discussed in the context of these themes. When we discuss important aspects of these findings, the following can be stated:

In the research findings, it appears that the expressions in the themes "Trying to understand their friends by learning similarities and differences between themselves and their friends" and "Realizing the reasons of prejudices against differences" are frequently emphasized by students. Students may have gained empathy, understanding and awareness through practices related to cultural diversity. Practices in schools related to cultural diversity may also help students to improve their ability to cope with negative prejudices and to understand the underlying causes of differences. The findings of the research are consistent with the results of the study conducted by Aslan and Aybek (2018). In this study, it is stated that the activities and practices related to cultural differences enable the students to recognize different ideas and beliefs, and thus, the values such as respect, satisfaction and cooperation are gained. The ability to cope with negative prejudices and to try to understand the differences between the students often seems to be positive outputs of the practices.

In the analysis of the answers to the questions asked in order to explain the views of the students' about practices related to cultural diversity examples on the students, "solving problems in conflict situations related to Differences (cultural, social, religious etc.)" and "being friends with people who have different cultural and social characteristics" have been observed in a small number of students. The reason for the less observation of conflict resolution skills may be the lack of a policy and strategy for the institutions and schools responsible for education. *"I'm fighting when someone tell me bad things or make me something which I didn't like about my cultural traits. Because teachers are just warning. And I find this not enough"* (Ö8). Student expressions like this may indicate that schools do not have a strategy to solve cultural conflicts among students. Studies have shown that schools with strategies to deal with racism, inclusive policies, and discriminatory events are more successful in the teaching and development of cultural conflict resolution skills (Derman-Sparks & A.B.C. Task Force, 1989; Hegarty & Titley, 2013). Studies draw attention to the fact that appropriate practices for a multicultural society in Germany have not yet been adequately institutionalized; it is suggested that educational practices should be more systematic about the rights of democratic education of individuals with different ethnic backgrounds and cultures (Ceylan, 2016; Genç, 2004; Polat & Ceylan, 2012).

In the research findings, it is seen that, in choosing their friends, students usually prefer people who are close to themselves in means of culture or religion. The reason for this may be that families encourage children to be friends with similar cultural groups. In the research findings, there are expressions such as *"... my family does not talk to my Afghan friend because he is a Muslim like me .... (S2)* etc. expressions support this situation.

When we consider the findings of the research in general, we can state that: Although some of the practices are included in the KMK recommendations (the use of textbooks and materials reflecting cultural diversity) on cultural diversity, some practices were not expressed by the students. In addition, some skills (solving problems in conflict situations related to differences, being friends with people who have different cultural and social characteristics) were expressed less in student opinions about these practice. This can be explained by the lack of a systematic and binding basis for educational practices in cultural diversity in Germany. This is because the recommendations offered by KMK in order to be able to respond to cultural diversity have only the quality of advice. The published recommendations on cultural diversity have been relatively amenable to implementation, with inter-provincial and even school-to-practice variations (Auernheimer, 2001; Faas, 2008; Miera, 2007; Polat & Ceylan, 2012). For this reason, it can be suggested that the nature of the recommendation should turn into a more binding, systematic political basis.

Examples of school practices in cultural diversity in the research and the views of the students' about practices related to the cultural diversity are reflected in the experience of 9 learners who are studying in schools where cultural diversity is intense. Participants of the research are 8th and 9th-grade students. In addition, practical examples of the diversity of cultures and their effects are based on the recommendations of cultural diversity published by KMK. The research reflects the opinions and experiences of a limited group. This research with limited genericity can be done at different levels of educational institutions, regions and even with more people with quantitative or mixed research approaches. A similar study can be done to perceive the views of school administrators and teachers on the practices of cultural diversity.

## References

- Acar Çiftçi, Y., & Aydın, H. (2014). Türkiye’de çokkültürlü eğitimin gerekliliği üzerine bir çalışma. *SDÜ Fen Edebiyat Fakültesi Sosyal Bilimler Dergisi*, 33, 197-218.
- Alberta Teachers' Association Staff. (2010). Here comes everyone: Teaching in the intercultural classroom. Edmonton: AB. Retrieved from <https://www.teachers.ab.ca/sitecollectiondocuments/ata/publications/human-rights-issues/mon-3%20here%20comes%20everyone.pdf>
- Allgemeines Gleichbehandlungsgesetz. (2006). *Antidiskriminierungsstelle des Bundes*. Deutschland: Allgemeines Gleichbehandlungsgesetz. Retrieved from [https://www.antidiskriminierungsstelle.de/SharedDocs/Downloads/DE/publikationen/AGG/agg\\_gleichbehandlungsgesetz.pdf?\\_\\_blob=publicationFile](https://www.antidiskriminierungsstelle.de/SharedDocs/Downloads/DE/publikationen/AGG/agg_gleichbehandlungsgesetz.pdf?__blob=publicationFile)
- Auernheimer, G. (2001). *Migration als Herausforderung für pädagogische Institutionen*. Weisbaden: Springer Fachmedien Wiesbaden.
- Aslan, S., & Aybek, B. (2018). İlkokul 4. sınıf öğrencilerinin çokkültürlü eğitime dayalı olarak uygulanan etkinlikler ile ilgili görüşlerinin incelenmesi. *Kuramsal Eğitimbilim Dergisi*, 11(1), 58-82. Retrieved from <http://dergipark.gov.tr/download/article-file/406902>
- Aurora, S. (2016). Human rights and values in education. Retrieved from [https://download.ei-ie.org/Docs/WebDepot/2016\\_RigaSymposium\\_BackgroundPaper\\_EN.pdf](https://download.ei-ie.org/Docs/WebDepot/2016_RigaSymposium_BackgroundPaper_EN.pdf)
- Baker, G. C. (1994). Teaching children to respect diversity. *Childhood Education*, (71)1, 33-37. doi:10.1080/00094056.1994.1052106
- Banks, J. A. (2007). Multicultural education: Characteristics and goals. In J. A. Banks & C. A. M. Banks (Eds.), *Multicultural education: Issues and perspectives* (pp. 389-401). New Jersey: John Wiley & Sons, Inc.
- Borkert, M., & Bosswick, W. (2007). Migration policy-making in Germany: Between national reluctance and local pragmatism. *International Migration, Integration, and Social Cohesion (IMISCOE) Working Paper*, 20. Retrieved from <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.474.3060&rep=rep1&type=pdf>
- Boyer, P., & Pardini, V. (2013). Current Immigration and integration debates in Germany and the United States: What we can learn from each other. Washington, DC: Heinrich Böll Stiftung. Retrieved from [https://www.boell.de/sites/default/files/2013-08-Boyer-Pardini\\_Immigration-and-Integration.pdf](https://www.boell.de/sites/default/files/2013-08-Boyer-Pardini_Immigration-and-Integration.pdf)
- Brandt, J. (2007). *Understanding and dismantling racism: The twenty-first century challenge to white America*. Minneapolis: Fortress Press.
- Büyüköztürk, Ş., Kılıç Çakmak, E., Akgün, Ö.E., Karadeniz, Ş., & Demirel, F. (2012). *Bilimsel araştırma yöntemleri* (11th ed.). Ankara: Pegem Akademi.
- Canefe, N. (1998). Citizens versus permanent guests: Cultural memory and citizenship laws in a reunified Germany. *Citizenship Studies*, 2(3), 519-544.
- Castagno, A., & Brayboy, B. (2008). Culturally responsive schooling for indigenous youth: A review of the literature. *Review of Educational Research*, 78(4), 941-993.
- Ceylan, Y. (2016). Çokkültürlülük Avrupa modelleri. *The Journal of International Social Research*, 9(43), 1207-1215.
- Chen, G. M., & Starosta, W. J. (1997). A review of the concept of intercultural sensitivity. *Human Communication*, 1, 1-16.
- Colombo, M. W. (2006). Building school partnerships with culturally and linguistically diverse families. *Phi Delta Kappan*, 88(4), 314-318.

- Coşkun, H. (2016). *Kültürlerarası eğitim: Almanya ve Türkiye örneği*. Ankara: Konrad-Adenauer-Stiftung. Retrieved from [https://www.kas.de/c/document\\_library/get\\_file?uuid=638b4f1b-9391-9ea5-72f5-e149ac710a64&groupId=252038](https://www.kas.de/c/document_library/get_file?uuid=638b4f1b-9391-9ea5-72f5-e149ac710a64&groupId=252038)
- Creswell, J. W. (2103). *Nitel araştırma yöntemleri: beş yaklaşıma göre nitel araştırma deseni* (M. Bütün & S. B. Demir, Trans.). Ankara: Siyasal Yayın Dağıtım.
- Demmert, W. G., & Towner, J. C. (2003). *A review of the research literature on the influences of culturally based education on the academic performance of Native American students*. Retrieved from ERIC databases (ED474128).
- Derman-Sparks, L., ve A.B.C. Task Force (1989). *Anti-Bias-Curriculum: Tools for empowering young children*. Washington. Retrieved from [https://www.teachingforchange.org/wpcontent/uploads/2012/08/ec\\_antibiasscurriculum\\_english.pdf](https://www.teachingforchange.org/wpcontent/uploads/2012/08/ec_antibiasscurriculum_english.pdf)
- Derriks, M., Ledoux, G., Overmaat, M., & van Eck, E. (2002). *Dealing with diversity: Competencies of teachers and principals*. Amsterdam: SCO Kohnstamm Instituut.
- Eckardt, F. (2007). Multiculturalism in Germany: From ideology to pragmatism - and back?. *National Identities*, 9(3), 235-243.
- Ehmke, W. (2006). *Almanya ve Türkiye'deki eğitim sistemleri bir karşılaştırma*. Ankara: Konrad Adenauer Vakfı Yayınları.
- Elverich, G. (2004). *Expertise zu den bildungspolitischen Reaktionen auf die Einwanderungsgesellschaft in den Bundesländer. Bildung für die Einwanderungsgesellschaft*. Wiesbaden: VS Verlag für Sozialwissenschaften.
- Erdem, C. (2017). Sınıfında mülteci öğrenci bulunan sınıf öğretmenlerinin yaşadıkları öğretimsel sorunlar ve çözüme dair önerileri. *Medeniyet Eğitim Araştırmaları Dergisi*, 1(1), 26-42. Retrieved from <http://dergipark.gov.tr/download/article-file/319194>
- Faas, D. (2008). From foreigner pedagogy to intercultural education: An analysis of the German responses to diversity and its impact on schools and students. *European Educational Research Journal*, 7(1), 108-123.
- Gay, G. (1994). *A synthesis of scholarship in multicultural education*. Retrieved from ERIC databases (ED378287).
- Genç, Y. (2004). *Almanya'da çokkültürlülük, kültürlerarası eğitim ve Türk öğrencilerin durumu* (Unpublished doctoral dissertation). Sakarya University, Institute of Social Sciences, Sakarya.
- Gogolin, I., & Krüger-Potratz, M. (2006). *Einführung in die interkulturelle Pädagogik*. Opladen: Budrich.
- Gorski, P., & Covert, B. (1996; 2000). Working definition multicultural education. Omnia Paratus Training and Research Institute. Retrieved from <http://www.itari.in/categories/multiculturalism/DefiningMulticulturalEducation.pdf>
- Gorski, P. C. (2009). Intercultural education as social justice. *Intercultural Education*, 20(2), 87-90. Retrieved from <http://www.edchange.org/publications/intercultural-social-justice.pdf>
- Hajer, M. (2002). *In search for teacher competencies in the multicultural class*. Utrecht: Hogeschool van Utrecht.
- Hegarty, T., & Titley, A. (2013). Intercultural events in schools and colleges of education. DICE Project. Retrieved from <http://www.diceproject.ie/wp-content/uploads/2013/10/InterculturalEventsinSchoolsandColleges.pdf>
- Heilborn, M. L., & Carrara, S. (2012). Diversity in school. Retrieved from [http://www.clam.org.br/uploads/arquivo/Diversity\\_in\\_School.pdf](http://www.clam.org.br/uploads/arquivo/Diversity_in_School.pdf)
- Hofstede, G. (2001). *Culture's consequences: Comparing values, behaviors, institutions and organizations across nations*. Thousand Oaks, CA: Sage Publications.

- Huber, S. G., & Gördel, B. (2006). Quality assurance in the German school system. *European Educational Research Journal*, 5, 3-4. Retrieved from [http://bildungsmanagement.net/pdf\\_gesichert/HuberGoerdel-2006QualityAssuranceInTheGermanSchoolSystem.pdf](http://bildungsmanagement.net/pdf_gesichert/HuberGoerdel-2006QualityAssuranceInTheGermanSchoolSystem.pdf)
- Huynh, V. W., & Fuligni, A. J. (2010). Discrimination hurts: The academic, psychological, and physical well-being of adolescents. *Journal of Research on Adolescence*, 20(4), 916-941.
- Kana'iaupuni, S., Ledward, B., & Jensen, U. (2010). Culture-based education and its relationship to student outcomes. Kamehameha Schools Research & Evaluation. Retrieved from [http://www.ksbe.edu/\\_assets/spi/pdfs/CBE\\_relationship\\_to\\_student\\_outcomes.pdf](http://www.ksbe.edu/_assets/spi/pdfs/CBE_relationship_to_student_outcomes.pdf)
- Kultusministerkonferenz. (1996). Interkulturelle Bildung und Erziehung in der Schule. Ständige Konferenz der Kultusminister der Länder in der Bundesrepublik Deutschland. Retrieved from <http://www.bebis.cidsnet.de/faecher/feld/interkultur/rechtindex.html>
- Kultusministerkonferenz (2001). Weiterentwicklung des Schulwesens in Deutschland seit Abschluss des Abkommens zwischen den Ländern der Bundesrepublik zur Vereinheitlichung auf dem Gebiet des Schulewesens. Ständige Konferenz der Kultusminister der Länder in der Bundesrepublik Deutschland. Retrieved from [http://www.kmk.org/fileadmin/Dateien/veroeffentlichungen\\_beschluesse/2001/2001\\_05\\_10-Weiterentwicklung-Schulwesens.pdf](http://www.kmk.org/fileadmin/Dateien/veroeffentlichungen_beschluesse/2001/2001_05_10-Weiterentwicklung-Schulwesens.pdf)
- Landesinstitut für Schulentwicklung. (2007). Untersuchung zum Abschneiden von Schülerinnen und Schülern mit Migrationshintergrund im Rahmen der DVA 2007. Retrieved from [http://www.schule-bw.de/entwicklung/bildungsbericht/migration\\_dva.pdf](http://www.schule-bw.de/entwicklung/bildungsbericht/migration_dva.pdf)
- Lippmann, W. (1998). *Public opinion*. London: Transaction Publishers. Retrieved from [https://monoskop.org/images/b/bf/Lippman\\_Walter\\_Public\\_Opinion.pdf](https://monoskop.org/images/b/bf/Lippman_Walter_Public_Opinion.pdf)
- Mapuranga, B., & Bukaliya, R. (2014). Multiculturalism in schools: An appreciation from the teachers' perspective of multicultural education in the Zimbabwean school system. *International Journal of Humanities Social Sciences and Education*, 1(2), 30-40. Retrieved from <https://www.arcjournals.org/pdfs/ijhsse/v1-i2/3.pdf>
- Marouli, C. (2002). Multicultural environmental education: Theory and practice. *Canadian Journal of Environmental Education*, 7(1). Retrieved from <https://www.arcjournals.org/pdfs/ijhsse/v1-i2/3.pdf>
- Meier, A. L. (2007). Defining multicultural education. University of Nevada Cooperative Extension. Retrieved from <https://www.unce.unr.edu/publications/files/cy/2007/fs0753.pdf>
- Miera, F. (2007). German education policy and the challenge of migration. EMILIE Working Paper. Retrieved from [http://www.eliamep.gr/wp-content/uploads/en/2008/10/german\\_education\\_policy\\_and\\_the\\_challenge\\_of\\_migration.pdf](http://www.eliamep.gr/wp-content/uploads/en/2008/10/german_education_policy_and_the_challenge_of_migration.pdf)
- Ministry of Interior General Directorate of Immigration Administration. (2017). *2016 Türkiye göç raporu*. Ankara:T.C. İçişleri Bakanlığı Göç İdaresi Genel Müdürlüğü Yayınları.
- Mushaben, J. M. (2010). From ausländer to inlander: The changing faces of citizenship in post-wall Germany. *German Politics and Society*, 28(1), 141-164.
- Ocak, G. (2004). Eğitim programlarına felsefi ve kültürel temelin etkileri. *Uluslararası İnsan Bilimleri Dergisi*, 1(1).
- OECD. (2013). Teachers for the 21st century: Using evaluation to improve teaching. OECD Publishing. Retrieved from <http://www.oecd.org/site/eduistp13/TS2013%20Background%20Report.pdf>
- Oxford Dictionary of English. (2017, September 21). Definition of xenophobe. Retrieved from <https://en.oxforddictionaries.com/definition/xenophobe>
- Polat, M., & Ceylan, Y. (2012). Alman eğitim sisteminde çokkültürlülüğün izleri: Osnabrück üniversitesi örneği. *Journal of New World Sciences Academy-Education Sciences*, 7(4), 1032-1044.
- Polat, S. (2009). Öğretmen adaylarının çokkültürlü eğitime yönelik kişilik özellikleri. *International Online Journal of Educational Sciences*, 1(1), 154-164.

- Rengi, Ö., & Polat, S. (2014). Primary teachers' perception of cultural diversity and intercultural sensitivity. *Zeitschrift für die Welt der Türken*, 6(3), 135-156.
- Ruggs, E. & Hebl, M. (2012). Diversity, inclusion, and cultural awareness for classroom and outreach education. Retrieved from [https://www.engr.psu.edu/awe/ARPAbstracts/DiversityInclusion/ARP\\_DiversityInclusionCulturalAwareness\\_Overview.pdf](https://www.engr.psu.edu/awe/ARPAbstracts/DiversityInclusion/ARP_DiversityInclusionCulturalAwareness_Overview.pdf)
- Sakız, H. (2016). Göçmen çocuklar ve okul kültürü: Bir bütünleştirme önerisi. *Göç Dergisi*, 3(1), 65-81. Retrieved from <https://dergi.tplondon.com/index.php/goc/article/view/555/547>
- Schümer, G., Tillmann, K. J., & Weiß, M. (2004). Die Institution Schule und die Lebenswelt der Schüler. Vertiefende Analysen der PISA-2000-Daten zum Kontext von Schülerleistungen [Analysis of the PISA-2000 data]. Wiesbaden: VS Verlag für Sozialwissenschaften.
- Spencer-Oatey, H. (2012). What is culture? A compilation of. Retrieved from [https://www2.warwick.ac.uk/fac/soc/al/globalpad/openhouse/interculturalskills/global\\_pad\\_-\\_what\\_is\\_culture.pdf](https://www2.warwick.ac.uk/fac/soc/al/globalpad/openhouse/interculturalskills/global_pad_-_what_is_culture.pdf)
- UNESCO. (2002). Universal Declaration on Cultural Diversity. Paris: UNESCO. Retrieved from [http://portal.unesco.org/en/ev.php-URL\\_ID=13179&URL\\_DO=DO\\_TOPIC&URL\\_SECTION=201.html](http://portal.unesco.org/en/ev.php-URL_ID=13179&URL_DO=DO_TOPIC&URL_SECTION=201.html)
- UNESCO. (2014). Learning to live together: Education policies and realities in the Asia-Pacific. Paris, France. Retrieved from <http://unesdoc.unesco.org/images/0022/002272/227208E.pdf>
- Ünlü, İ., & Örten, H. (2013). Öğretmen adaylarının çokkültürlülük ve çokkültürlü eğitime yönelik algılarının İncelenmesi. *Dicle Üniversitesi Ziya Gökalp Eğitim Fakültesi Dergisi*, (21), 287-302.
- Vertovec, S. & Wessendorf, S. (2004). Migration and cultural, religious and linguistic diversity in Europe: An overview of issues and trends. University of Oxford. Retrieved from [https://www.compas.ox.ac.uk/wp-content/uploads/WP-2005-018-Vertovec-Wessendorf\\_Religious\\_Linguistic\\_Diversity.pdf](https://www.compas.ox.ac.uk/wp-content/uploads/WP-2005-018-Vertovec-Wessendorf_Religious_Linguistic_Diversity.pdf)
- Wegman, K. M. (2014). Shaping a new society: Immigration, integration, and schooling in Germany. *International Social Work*, 57(2), 131-142.
- Western Australia Department of Education. (2010). Countering racism: A planning and evaluation tool for Western Australian Schools.
- Williams, C. C. (2006). The epistemology of cultural competence. *Families in Society: The Journal of Contemporary Social Services*, 87(2), 209-220. doi:10.1606/1044-3894.3514
- Woods, P. R., Barker, M. C., & Daly, A. (2004, June). Teaching intercultural skills in the multicultural classroom. Retrieved from [https://eprints.utas.edu.au/6742/1/Hawaii\\_ExcelL.pdf](https://eprints.utas.edu.au/6742/1/Hawaii_ExcelL.pdf)
- Wursten, H. & Jacobs, C. (2016). The impact of culture on education. Can we introduce best practices in education across countries? Retrieved from [https://geerthofstede.com/tl\\_files/images/site/social/Culture%20and%20education.pdf](https://geerthofstede.com/tl_files/images/site/social/Culture%20and%20education.pdf)
- Yıldırım, A., & Şimşek, H. (2013). *Sosyal bilimlerde nitel araştırma yöntemleri* (6th ed.). Ankara: Seçkin Yayıncılık.