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Teacher Perceptions About the Culturally Responsive Education
Approach of the Turkish Education System: Q Methodology Study

Teacher Perceptions about the Culturally Responsive Education Approach of the Turkish Education System: Q Methodology Study[1]

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Article Info	**Abstract**
	The aim of this study is to examine which issues teachers' perspectives focus on in culturally responsive educational practices within the Turkish education system, identifying points of consensus and disagreement, and exploring the reasons behind the most extreme statements. Q methodology was used to collect and analyze the data. Twenty-one volunteer teachers participated in the research. Q statements regarding culturally responsive education were created based on opinions in the literature. As a result of the analysis, it was found that teachers agreed with the statement "students' cultural competence skills for different cultures are increased." Conversely, teachers disagreed with the statement "measures are taken against discrimination towards different cultures." Teachers felt hesitant to share their opinions on the statements they strongly agreed or disagreed with due to the sensitivity of the subject. The research findings recommend that teachers be provided with concrete practices and good examples of culturally responsive education.

Introduction

One of the most important questions that occupies the minds of country leaders around the world is how to ensure equality and equal opportunities in education. Differences in advantages between certain groups in education increase the obstacles to equal opportunities for those who cannot benefit from educational opportunities sufficiently. Therefore, many countries are making efforts to reduce these inequalities by considering disadvantaged groups to improve and transform their education systems. A culturally responsive education system, which is considered an important part of these efforts, is gaining increasing importance today.

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Factors such as globalization, war, and migration cause societies to become more diverse and complex. As societies become more diverse, classrooms and schools with students from various cultural backgrounds are becoming increasingly common.

On the other hand, teachers' views on educational practices that are culturally responsive also have an important place.

It is aimed to contribute based on teachers' perceptions to understand the culturally responsive Turkish education system and to evaluate the suitability of educational policies and curriculum with the different cultural value systems of the society. Additionally, it is aimed to develop suggestions for the effective management of multiculturalism. Culture, by definition, expresses the common beliefs, social values, worldviews, and standards of preferred behavior adopted by a society (Turhan, 1994), and it also describes how it differs from other societies. If your beliefs, values, worldviews, or preferred behaviors differ from your community, you begin to differ culturally from your society. Culture is taught to the next generations, ensuring its continuation (Conrad & Gezon, 2016). In other words, culture is a structure that does not wait for people but is produced and created over time (Köktürk, 2006). Apart from the natural development of culture, certain events or developments cause cultural diversification.

After the world wars, the race to establish a nation-state progressed through races, making it difficult to accept diversity. Countries have shaped not only their education systems but also all state institutions to serve a homogeneous community (Çelik, 2020). Despite the fragmentation of empires and the establishment of new nation-states, communities from different cultures and nations continued to live within these states as remnants of the empire. Additionally, migration due to economic reasons has led culturally diverse groups to settle in receiving countries. For example, Germany, with its developed industry, needed workers, and many Turkish citizens migrated there as workers, especially after the Second World War. In 1998, 28.6% (2,107,426 people) of foreigners in Germany were Turkish citizens (Gür, 2002). Geography and climate also affect cultural diversity (Semple, 2023). Even though Turkey is a nation-state, it has a multicultural structure within this nation-state (KONDA, 2019).

In multicultural societies, diversity can serve as a good lever to achieve better performance. In this respect, it can be seen as positive when people with different personal characteristics come together in an organization (Bell, 2007). When it comes to the cultural differences of the students who will receive education, we can talk about the positive aspects. For example, educating children from different cultures together can contribute to their social learning in terms of socialization and world citizenship. On the other hand, in schools where educational environments, programs, and processes are composed of students from different cultures, the educational environment is not organized in a way that is sensitive to cultural differences,

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creating a disadvantage for children who are not from the dominant culture (Banks, 2016). It is important here that educational environments are structured to include all cultures.

It is important in what form countries accept multiculturalism. Barrett (2013) says that special attention should be paid to three different forms of multiculturalism: symbolic, structural and dialogical. Symbolic multiculturalism involves the celebration of ethnic heritage cultures by taking symbolic markers of ethnic groups, such as their clothing, food, and music, and using these as defining characteristics of the groups, and these are taught and promoted by schools. In symbolic multiculturalism, eliminating racism, discrimination and economic disadvantages are not on the agenda. Structural multiculturalism, on the other hand, aims to eliminate the deeper political, economic, and social disadvantages that communities from minority cultures routinely experience and to find solutions in this way. In other words, it is a more just and equitable structure than symbolic multiculturalism. It is a normative ideal structure created by establishing dialogic dialogue clearly and clearly. Dialogical multiculturalism seeks to define the ethical norms, principles, and institutional structures necessary for the development and maintenance of effective dialogue (Barrett, 2013).

In a sense, it may be true that politicians or policymakers of Germany, France, and England state that multiculturalism approaches have failed (Cameron, 2011; Merkel, 2010; Sarkozy, 2011). However, one of the important questions to be asked here is in what structure they tried to create multiculturalism and why they think it failed. There are arguments that suggest that multiculturalism causes members of different cultures to become isolated and out of touch rather than living with members of other cultures, diminishes national identity and loyalty to the country, promotes morally minority cultural practices, and encourages disaffected youth to participate in riots (Barrett, 2013). When we look at the inferences and discourses, we see that evaluations are generally made from a political and policy perspective and the negative reflections of multiculturalism in social life are emphasized.

Even in cases where multiculturalism does not yield successful results in social life, culturally responsiveness does not lose its importance in the educational environment. Therefore, the necessity of creating an education system that is culturally responsive is valid even in the case of the ineffectiveness of political road maps or policies. Here it is necessary to distinguish between multicultural education and education culturally responsive. Multicultural education is a system that recognizes students from different cultures, provides them with separate teaching materials, offers a separate curriculum, respects these different students, and allows them to develop by providing equal access to education (Gay, 1994; Rachmadtullah et al., 2020). Educational environments should be structured in a way that accepts the existence of individuals from different cultures and provides an advantage to all stakeholders that creates cultural diversity and does not create a disadvantage for any cultural group or minimizes the disadvantage. Here, the concept of education culturally responsive comes to the fore. Gay (2000) defines culturally responsive education as using the cultural

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characteristics, experiences, and perspectives of ethnically diverse students as a channel to teach them more effectively. It assumes that academic knowledge and skills are more personally meaningful, more engaging, and learned more easily and comprehensively when embedded within students' experiences and frames of reference. According to Banks (2016), there are five dimensions of culturally sensitive education for universities. These are content integration (for example, teachers using examples from different cultures when explaining a theory and practice), knowledge building process (teaching activities that help students understand cultural diversity and assumptions), prejudice reduction (helping students be tolerant of other cultures), equity pedagogy (most the use of teaching methods and techniques that are valid for the culture) and the strengthening university culture and social structure (Aniskin et al., 2015). Culturally responsive education involves designing classrooms, educational materials, and curricula to include cultural diversity, using culturally relevant teaching methods, and being sensitive to other cultures.

In other words, education culturally responsive can serve as a tool that facilitates teaching. From this perspective, based on the argument that the education system culturally responsive has failed, we can say that policies that will be culturally responsive should not be abandoned for the education system. Although there are studies on multicultural education in the Turkish education system (Günay & Aydın, 2015; Karacabey et al., 2019; Kaya & Söylemez, 2014), it is thought that this research will contribute to the literature by being about the sensitivity of the Turkish Education System to cultural values.

Aim and study question

This study is to examine teachers' opinions about the educational approach culturally responsive, specifically in the Turkish Education System. Within the scope of teacher opinions, it was tried to reveal teachers' opinions about culturally sensitive education in the Turkish Education system. For this purpose, the focus of the research is on which issues teachers' perspectives focus on in culturally sensitive practices in the Turkish Education system, on which points there is consensus or difference of opinion, and the reasons for extreme statements.

For this purpose, the following questions were sought to be answered.

1. Which topics do teachers' perspectives focus on in culturally responsive practices in the Turkish education system?

2. At which points do teachers' perspectives form consensus or disagreement?

3. What are the reasons for extreme statements according to teachers' perspectives?

Methodology

Q methodology was used in the study. Data were collected using the Q sort method. During the data collection process, the participants were asked to sort the q statements into a forced distribution matrix. Afterwards, the data were analysed by q analysis method. Q methodology is used to reveal individuals' perspectives, beliefs, emotions, attitudes, and perceptions

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(Brown, 1993). The aim of this research is to determine how similar or different teachers' perceptions of cultural responsiveness and education are from each other, and if so, how many opinions, that is, factors, do they differ from each other. In addition, Q methodology is carried out by measuring a certain number of Q statements by participants (Kenward, 2023). Therefore, it makes it possible to measure opinions or perception on a topic with a small number of participants. For this reason, Q methodology was used in the study to reveal the similarities and differences of teachers' views on culturally sensitive education.

Q Statements

Literature utilised in the process of constructing the Q statements. Opinions on what the aims and principles of education culturally responsive should be were collected from the literature. Q statements were formed by combining these statements. 15 Q statements about how culturally sensitive education should be were created based on the views put forward by Banks (2006), Bennett (2011), Gay (2000), Gorski (2023), and Howard (2010). Then, statements carrying the negative meaning of these 15 statements were created. The statements were revised by taking expert opinion. The decided statements are given below:

Statements

Q1: Measures are taken against discrimination towards different cultures.

Q2: Different cultures are included in learning environments.

Q3: In terms of different cultures, class is considered as a reflection of society.

Q4: Emphasis is placed on the equality of different cultures in education.

Q5: Psychosocial support is provided to students from different cultures.

Q6: Different cultures are considered in the curriculum.

Q7: It is possible to experience different cultures through elective courses.

Q8: Students' cultural competence skills for different cultures are increased.

Q9: Students are supported to develop a critical perspective towards inequality.

Q10: In-service training is organized for teachers regarding the impact of culture on learning.

Q11: Students are encouraged to experience their own culture.

Q12: Teachers are encouraged to use examples of different cultures in the curriculum.

Q13: Teachers are encouraged for the academic development of students from different cultures.

Q14: Sees students from different cultures as an opportunity.

Q15: Cultural diversity is given importance in visual media.

Q16: Flexibility is provided to eliminate discrimination.

Q17: It is an education system specific to local culture.

Q18: Life practices for general culture are presented.

Q19: There are inequalities between different cultures.

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Q20: Discrimination against local culture is tried to be eliminated.

Q21: School environments that will contribute to students' growth as global citizens are provided.

Q22: Elective courses for different cultures are offered on a limited basis.

Q23: Attempts are made to popularize the features of local culture.

Q24: Inequalities regarding differences are not criticized.

Q25: Local culture is taken as an example in the relationship between culture and learning in pre-service and in-service training of teachers.

Q26: The values and beliefs of local culture are disseminated.

Q27: The characteristics of local culture are examined in the curriculum.

Q28: Focuses on the academic and social development of students with local culture.

Q29: Different cultures are considered as a threat.

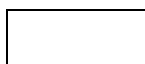Q30: Local culture is promoted in visual media.

Q-Sorting

Participants were given 30 Q statements randomly and were asked to fill in the Q ranking scale given in Table 1 below, according to the forced distribution. Participants were asked to place the statements they most agreed with (4) on the right side and the ones they strongly disagreed with (-4) on the left. After the ranking, the participants were asked why they agreed or disagreed with the statements they agreed with the most and those they did not agree with at all, whether there was a statement they thought should be included in the study, and whether there was anything in the statements that hurt the participant.

Q-Sorting Procedure

Data collection was conducted online by a single author with each participant individually. Before each q-sorting processing, participants were briefed for approximately 5 minutes. Each q-sorting processing lasted approximately 25 minutes, and demographic questions were collected first.

Table 1. Q sorting scale

Most disagree				Neutral				Most agree
-4	-3	-2	-1	0	1	2	3	4

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Participants (P sample)

Purposive sampling was used in the research. Purposeful sampling is a sample group that is consciously determined to achieve a specific purpose in research. This sample group consists of individuals with suitable characteristics to achieve a specific goal of the research (Büyüköztürk, et al., 2019). In this regard, teachers were selected from schools where students from different cultures studied to reveal interesting and important perspectives through the purposive sampling method (Chen, 2016). Considering the emergence of factors and the lack of participants more than the number of statements (Chen, 2016), and also providing various data from a small number of participants (Brown, 1980; Kenward, 2023), 21 teachers working in public schools in the cities of Denizli, Mardin, Erzurum, and Şanlıurfa participated in the research. Demographic information about the participants is given in Table 2.

Table 2. Demographic information about the participants

Code	Age	Gender	Year of Seniority	Education status	Branch	Place of Duty	Ethnic Identity
K1	43	Male	12	Graduate	English	Mardin	Arabic
K2	33	Male	8	Undergraduate	Primary Mathematics	Sanliurfa	Kurd
K3	34	Woman	8	Undergraduate	Science	Erzurum	Turkish
K4	45	Male	18	Undergraduate	Class Teacher	Mardin	Turkish
K5	28	Woman	6	Undergraduate	Religious Culture and Moral Knowledge	Mardin	Arabic
K6	27	Woman	4	Undergraduate	Class Teacher	Mardin	Kurd
K7	29	Woman	3	Undergraduate	Science	Mardin	Kurd
K8	36	Woman	10	Undergraduate	Social studies	Sanliurfa	Kurd
K9	38	Male	11th	Undergraduate	information technologies	Denizli	Turkish
K10	44	Male	19	Undergraduate	Primary Mathematics	Denizli	Turkish
K11	29	Male	5	Undergraduate	Religious Culture and Moral Knowledge	Denizli	Turkish
K12	37	Woman	12	Undergraduate	Picture	Denizli	Kurd
K13	36	Male	11th	Undergraduate	Primary Mathematics	Mardin	Kurd
K14	30	Woman	5	Undergraduate	Turkish	Mardin	Kurd
K15	28	Male	3	Undergraduate	Turkish	Mardin	Arabic
K16	43	Male	15	Undergraduate	Primary Mathematics	Mardin	Kurd
K17	30	Woman	4	Graduate	English	Mardin	Arabic

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K18	32	Woman	7	Undergraduate	Social studies	Sanliurfa	Turkish
K19	39	Woman	8	Undergraduate	Science	Erzurum	Turkish
K20	36	Woman	13	Undergraduate	Information Technologies	Erzurum	Kurd
K21	29	Woman	5	Undergraduate	English	Sanliurfa	Kurd

According to Table 2, the participants are between the ages of 27 and 45. 12 of the participants are women and 9 are men. The participant with the least years of experience is 3 years and the most is 19 years. Only 2 of the participants have a master's degree, while 19 participants have a bachelor's degree. Among the participants, 4 people major in Primary Mathematics, 3 people major in English, 3 people major in science, 2 people major in classroom teaching, 2 people major in Religious Culture and Moral Knowledge, 2 people major in Social Studies, 2 people major in Information Technologies, 2 people major in Turkish and 1 person's major is Painting. 10 of the participants work in Mardin, 4 people work in Şanlıurfa, 4 people work in Denizli and 3 people work in Erzurum. Among the participants, 10 people define themselves as Kurdish, 7 people define themselves as Turkish and 4 people define themselves as Arab.

Analysis of Data

Ken-Q Analysis Web Application Version 2.0.1 was used (Banasick, 2023) to analyse the data. The principal components method was used to find out under which headings (factors) the opinions were collected. It was decided to rotate the axes to present the opinions more clearly and group them under factors. Q statements were rotated using the varimax method and were collected under factors.

The participants were asked for their opinions on the items they agreed with the most or least agreed with, but the participants did not want to express their opinions. Since participant opinions could not be obtained, the necessary analyses regarding this section could not be carried out.

Findings

When the data were analyzed, the factor structure was first examined, and it was determined that there were six factors with eigenvalues of 1 or above. By examining the scree plot, it was determined after which factor the plot started to plateau. The scree plot obtained from the analysis is given in Figure 1.
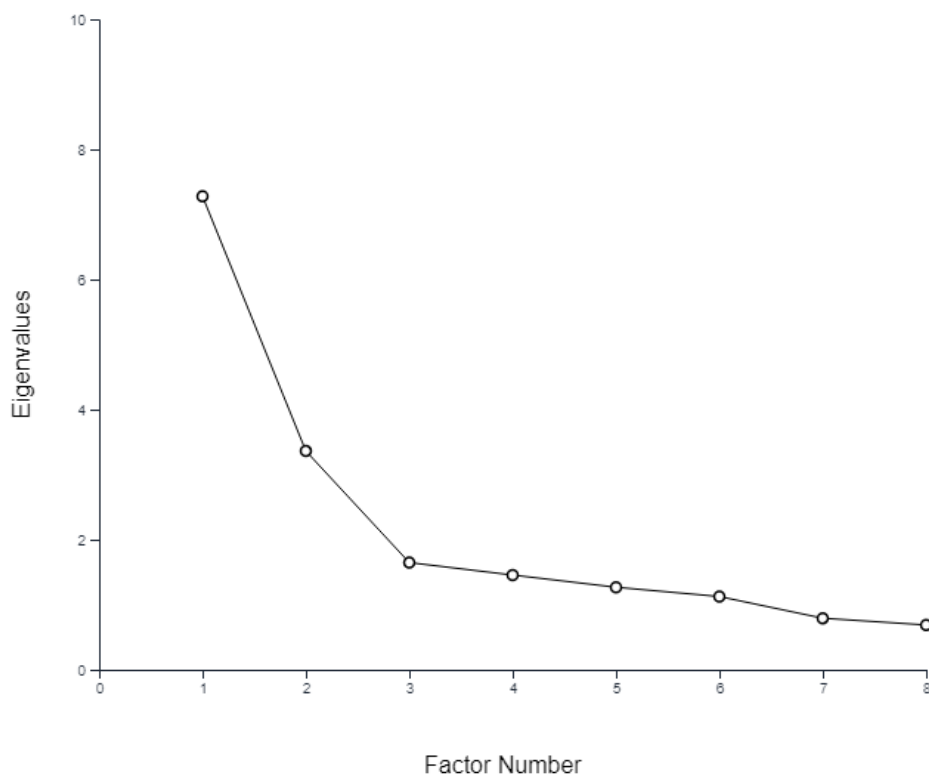
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Figure 1. Scree plot chart

When Figure 1 was examined, it was observed that there was a plateau after the 3rd factor, so it was decided that the 3-factor structure was appropriate. When the three-factor structure was tested again, it was observed that the variance explained by the first factor's eigenvalue of 7.2789 was 35%, the second factor's eigenvalue of 3.3613 explained the variance by 16%, and the third factor's eigenvalue of 1.6476 explained the variance by 8%. In the process of deciding the number of factors, the correlation values between the factors were also examined. After it was decided that the correlation values were not high, the research was continued as 3 factors.

When the 3-factor structure obtained because of varimax rotation was examined, it was observed that 17 out of 21 participants were included in three factors, and 4 participants did not load significantly on these three factors. When the participants are examined according to factors, 8 participants are in the first factor, 6 participants are in the second factor and 3 participants are in the third factor. The distribution of Q statements according to factors is given in Table 3.

Table 3. Distribution of Q statements by factors

Factor 1		Factor 2		Factor 3	
Q statement	Factor Loading	Q statement	Factor Loading	Q statement	Factor Loading

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Students are encouraged to experience their own culture.	0.80006	Students' cultural competence skills for different cultures are increased.	0.8216	In-service training is organized for teachers on the impact of culture on learning.	0.7357
Measures are taken against discrimination against different cultures.	0.7915	Psychosocial support is provided to students from different cultures.	0.7930	Teachers are encouraged to use examples of different cultures in the curriculum.	0.6091
Discrimination against local culture is tried to be eliminated.	0.7711	Students are supported to develop a critical perspective towards inequality.	0.7275	It is possible to experience different cultures through elective courses.	0.5743
Different cultures are included in learning environments.	0.7627	Life practices for general culture are presented.	0.6987		
School environments that will contribute to students' growth as global citizens are provided.	0.6956	Sees students from different cultures as an opportunity.	-0.5502		
Different cultures are taken into account in the curriculum.	-0.6613	There are inequalities between different cultures.	0.4987		
In terms of different cultures, class is seen as a	0.5505				

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reflection of society.	
Teachers are encouraged for the academic development of students from different cultures.	0.5121

When Table 3 is examined, it is observed that the load values in Factor 1 are between 0.80 and 0.51, in Factor 2 they are between 0.82 and 0.50, and in Factor 3 they are between 0.74 and 0.57.

Factor 1:

8 of the 21 participants contributed significantly to Factor 1. The composite Q-sort for Factor 1 is shown in Figure 2.

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Composite Q Sort for Factor 1

-4	-3	-2	-1	0	1	2	3	4
** 26. The values and beliefs of local culture are disseminated.	** 9. Students are supported to develop a critical perspective towards inequality.	** 3. In terms of different cultures, class is seen as a reflection of society.	25. Local culture is taken as an example in the relationship between culture and learning in pre-service and in-service training of teachers.	* 21. School environments that will contribute to students' growth as global citizens are provided.	5. Psychosocial support is provided to students from different cultures.	24. Inequalities regarding differences are not criticized.	** 30. Local culture is promoted in visual media.	* 19. There are inequalities between different cultures.
		** 17. It is an education system specific to local culture.	** 1. Measures are taken against discrimination against different cultures.	23. Attempts are made to popularize the features of local culture.	28. Focuses on the academic and social development of students with local culture.	** 15. Cultural diversity is given importance in visual media.	** 22. Elective courses for different cultures are offered on a limited basis.	18. Life practices for general culture are presented.
			13. Teachers are encouraged for the academic development of students from different cultures.	4. Emphasis is placed on the equality of different cultures in education.	8. Students' cultural competence skills for different cultures are increased.	* 2. Different cultures are included in learning environments.	** 29. Different cultures are seen as a threat.	
			10. In-service training is organized for teachers regarding the impact of culture on learning.	** 7. It is possible to experience different cultures through elective courses.	** 14. Sees students from different cultures as an opportunity.	27. The characteristics of local culture are examined in the curriculum.	20. Discrimination against local culture is tried to be eliminated.	
				** 12. Teachers are encouraged to use examples of different cultures in the curriculum.	** 16. Flexibility is provided to eliminate discrimination.	** 6. Different cultures are taken into account in the curriculum.		
				11. Students are encouraged to experience their own culture.				

Legend

*   Distinguishing statement at P< 0.05

** Distinguishing statement at P< 0.01

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Figure 2. Composite Q sort for factor 1

According to Figure 2, the 26th statements in the -4 column, the 9th and 17th statements in the -3 column, and the 30th statement in the +3 column are distinctive statements according to the $p<0.01$ significance level. The 19th statement in the +4 column is the distinctive statement according to the $p<0.05$ significance level. The distinctive statement in these columns is presented in Table 4.

Table 4. Statements showing the highest and lowest level of agreement in factor 1

Score	Number	Statement
+4	19	There are inequalities between different cultures.
+3	30	Local culture is promoted in visual media.
-3	9	Students are supported to develop a critical perspective towards inequality.
-3	17	It is an education system specific to local culture.
-4	26	The values and beliefs of local culture are disseminated.

Table 4, the participants in Factor 1 most frequently say "There are inequalities between different cultures." they agreed with the statement. After that, "Local culture is promoted in visual media." they agreed with the statement. The statement they most disagreed with was "The values and beliefs of the local culture are disseminated", while the next two statements they disagreed with were "Students are supported to develop a critical perspective towards inequality." and "It is an education-system specific to the local culture." statements.

Factor 2:

6 of the 21 participants contributed significantly to Factor 2. The composite Q-sort for Factor 2 is shown in Figure 3.

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Composite Q Sort for Factor 2

-4	-3	-2	-1	0	1	2	3	4
** 27. The characteristics of local culture are examined in the curriculum.	** 29. Different cultures are seen as a threat.	17. It is an education system specific to local culture.	28. Focuses on the academic and social development of students with local culture.	30. Local culture is promoted in visual media.	** 16. Flexibility is provided to eliminate discrimination.	14. Sees students from different cultures as an opportunity.	1. Measures are taken against discrimination against different cultures.	** 4. Emphasis is placed on the equality of different cultures in education.
	** 24. Inequalities regarding differences are not criticized.	11. Students are encouraged to experience their own culture.	** 15. Cultural diversity is given importance in visual media.	22. Elective courses for different cultures are offered on a limited basis.	** 13. Teachers are encouraged for the academic development of students from different cultures.	* 2. Different cultures are included in learning environments.	3. In terms of different cultures, class is seen as a reflection of society.	
		* 21. School environments that will contribute to students' growth as global citizens are provided.	8. Students' cultural competence skills for different cultures are increased.	26. The values and beliefs of local culture are disseminated.	** 7. It is possible to experience different cultures through elective courses.	20. Discrimination against local culture is tried to be eliminated.		
		6. Different cultures are taken into account in the curriculum.	23. Attempts are made to popularize the features of local culture.	** 19. There are inequalities between different cultures.	** 12. Teachers are encouraged to use examples of different cultures in the curriculum.	18. Life practices for general culture are presented.		
			** 10. In-service training is organized for teachers regarding the impact of culture on learning.	9. Students are supported to develop a critical perspective towards inequality.	5. Psychosocial support is provided to students from different cultures.			
				25. Local culture is taken as an example in the relationship between culture and learning in pre-service and in-service training of teachers.				

Legend

* Distinguishing statement at P< 0.05

** Distinguishing statement at P< 0.01

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Figure 3. Composite Q sort for factor 2

According to Figure 3, the 27th statement in the -4 column, the 29th and 24th statements in the -3 column, and the 4th statement in the +4 column are distinctive statements according to the p<0.01 significance level. The distinctive statements in these columns are presented in Table 5.

Table 5. Statements showing the highest and lowest level of agreement in factor 2

Score	Number	Statement
+4	4	Emphasis is placed on the equality of different cultures in education.
-3	24	Inequalities regarding differences are not criticized.
-3	29	Different cultures are considered as a threat.
-4	27	The characteristics of local culture are examined in the curriculum.

According to Table 5, the participants in factor 2 most often say " Emphasis is placed on the equality of different cultures in education." they agreed with the statement. The statement they disagreed with the most was "The characteristics of local culture are examined in the curriculum." The two statements they disagree with are "Inequalities regarding differences are not criticized." and "Different cultures are considered as a threat." statements.

Factor 3:

Three of the 21 participants contributed significantly to Factor 3. The composite Q-sort for Factor 3 is shown in Figure 4.

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Composite Q Sort for Factor 3

-4	-3	-2	-1	0	1	2	3	4
** 12. Teachers are encouraged to use examples of different cultures in the curriculum.	** 7. It is possible to experience different cultures through elective courses.	13. Teachers are encouraged for the academic development of students from different cultures.	30. Local culture is promoted in visual media.	22. Elective courses for different cultures are offered on a limited basis.	** 25. Local culture is taken as an example in the relationship between culture and learning in pre-service and in-service training of teachers.	14. Sees students from different cultures as an opportunity.	* 19. There are inequalities between different cultures.	** 15. Cultural diversity is given importance in visual media.
	10. In-service training is organized for teachers regarding the impact of culture on learning.	* 21. School environments that will contribute to students' growth as global citizens are provided.	4. Emphasis is placed on the equality of different cultures in education.	26. The values and beliefs of local culture are disseminated.	18. Life practices for general culture are presented.	3. In terms of different cultures, class is seen as a reflection of society.	24. Inequalities regarding differences are not criticized.	
		6. Different cultures are taken into account in the curriculum.	9. Students are supported to develop a critical perspective towards inequality.	17. It is an education system specific to local culture.	27. The characteristics of local culture are examined in the curriculum.	1. Measures are taken against discrimination against different cultures.		
		** 16. Flexibility is provided to eliminate discrimination.	* 5. Psychosocial support is provided to students from different cultures.	** 29. Different cultures are seen as a threat.	* 11. Students are encouraged to experience their own culture.	** 23. Attempts are made to popularize the features of local culture.		
			** 2. Different cultures are included in learning environments.	8. Students' cultural competence skills for different cultures are increased.	28. Focuses on the academic and social development of students with local culture.			
				** 20. Discrimination against local culture is tried to be eliminated.				

Legend

* Distinguishing statement at P< 0.05

** Distinguishing statement at P< 0.01

Figure 4. Composite Q sort for factor 3

According to Figure 4, the 12th statement in the -4 column, the 7th statement in the -3 column, and the 15th statement in the +4 column are distinctive statements according to the p<0.01 significance level. The 19th statement in the +3 column is the distinctive statement according to the p<0.05 significance level. The distinctive statements in these columns are presented in Table 6.

Table 6. Statements showing the highest and lowest level of agreement in factor 3

Score	Number	Statement
+4	15	Cultural diversity is given importance in visual media.
+3	19	There are inequalities between different cultures.
-3	7	It is possible to experience different cultures through elective courses.
-4	12	Teachers are encouraged to use examples of different cultures in the curriculum.

According to Table 6, the participants in factor 3 are most likely to say, "Cultural diversity is important in visual media." they agreed with the statement. After this statement, the other statement they agreed with was "There are inequalities between different cultures." is the statement. The statement they disagree with the most is "Teachers are encouraged to use examples of different cultures in the curriculum." the next statement they disagree with was "Different cultures are given the opportunity to live through elective courses." is the statement.

When the factors were examined, it was deemed appropriate that Factor 1 could be named "Unification", Factor 2 could be named "Student Support", and Factor 3 could be named "Teacher Support". The first factor is called unification, as there are items on bringing people from all cultures together, meeting human values, and adopting global culture. The second factor is named student support, as there are items about supporting students towards cultural differences, providing them with practical applications, and developing cultural competence skills. The third factor is named as teacher support, as there are items for teachers to improve themselves as practitioners of culturally sensitive education in the classroom, to use cultural differences as a tool in the education and training environment and to carry out teacher-based curriculum studies.

The Z-value and rankings of the Q statements of the factors are important in terms of making sense of the Q statements. Z-values of Q statements according to the obtained factors are given in Table 7.

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Table 7. Z values of Q statements according to factors

Number:	Q Statement	Unification		Student Support		Teacher Support	
		Z Value	Ranking	Z Value	Ranking	Z Value	Ranking
1	Measures are taken against discrimination towards different cultures.	-1.07	25	1.45	2	0.83	6
2	Different cultures are included in learning environments.	0.73	10	1.28	5	-0.52	23
3	In terms of different cultures, class is considered as a reflection of society.	-0.98	24	1.32	3	1.05	5
4	Emphasis is placed on the equality of different cultures in education.	-0.59	21	1.64	one	-0.35	20
5	Psychosocial support is provided to students from different cultures.	0.75	8	0.33	12	-0.44	22
6	Different cultures are taken into consideration in the curriculum.	0.39	12	-1.44	27	-0.78	26
7	It is possible to experience different cultures through elective courses.	-0.64	22	0.55	10	-1.77	28
8	Students' cultural competence skills for different cultures are increased.	-0.05	15	-0.37	21	-0.15	17
9	Students are supported to develop a critical perspective towards inequality.	-1.32	28	-0.2	17	-0.41	21
10	In-service training is organized for teachers regarding the impact of culture on learning.	-1.29	27	-0.55	23	-1.79	29
11	Students are encouraged to experience their own culture.	-0.39	18	-0.9	25	0.37	11
12	Teachers are encouraged to use examples of different cultures in the curriculum.	-0.77	23	0.34	11th	-2.03	30
13	The teacher is encouraged for the academic development of	-1.17	26	0.61	9	-0.55	24

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	students from different cultures.						
14	Sees students from different cultures as an opportunity.	-0.08	16	1.31	4	1.07	4
15	Cultural diversity is given importance in visual media.	0.74	9	-0.31	20	2.05	1
16	Flexibility is provided to eliminate discrimination.	-0.15	17	0.7	8	-1.75	27
17	It is an education system specific to local culture.	-1.46	29	-0.57	24	-0.05	15
18	Life practices for general culture are presented.	1.36	3	1.07	7	0.77	9
19	There are inequalities between different cultures.	2.05	1	-0.09	16	1.37	2
20	Discrimination against local culture is tried to be eliminated.	0.78	7	1.26	6	-0.17	18
21	School environments are provided that will contribute to students' growth as global citizens.	0.18	13	-1.35	26	-0.61	25
22	Elective courses for different cultures are offered on a limited basis.	1.22	5	-0.03	14	0.13	13
23	Attempts are made to popularize the features of local culture.	-0.51	20	-0.44	22	0.81	7
24	Inequalities regarding differences are not criticized.	1.34	4	-1.61	29	1.29	3
25	Local culture is taken as an example in the relationship between culture and learning in pre-service and in-service training of teachers.	-0.43	19	-0.27	18	0.81	8
26	The values and beliefs of local culture are disseminated.	-1.64	30	-0.07	15	0.08	14
27	The characteristics of local culture are examined in the curriculum.	0.52	11s	-2.06	30	0.72	10
28	Focuses on the academic and social development of students with local culture.	-0.02	14	-0.29	19	0.33	12

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| 29 | Different cultures are considered as a threat. | 1.06 | 6 | -1.47 | 28 | -0.13 | 16 |
| 30 | Local culture is promoted in visual media. | 1.47 | 2 | 0.16 | 13 | -0.17 | 19 |

Table 7 are examined, the factors in which the Q statements are collected and their contributions to these factors are considered more clearly. Ranking values show the rank it ranks in that factor. Thus, the status of Q statements according to factors can be understood.

When the opinions of the participants are examined, it is observed that there is agreement or disagreement among the participants. Depending on the analysis results, consensus or disagreement can also be obtained. The three statements with the most consensus among the participants are given in Table 8.

Table 8. Statements with which participants agree

Nm	Statement	Unification	Student Support	Teacher Support	Ranking value
8	Students' cultural competence skills for different cultures are increased.	0	-1	0	0.018
18	Life practices for general culture are presented.	3	2	1	0.059
28	It focuses on the academic and social development of students with local culture.	0	-1	1	0.063

When Table 8 is examined, it is observed that the participants mostly agree on the statement "Students' cultural competence skills for different cultures are increased". However, this view was approached neutrally. The second one is "Life practices for general culture are presented." the opinion appears as an opinion that is positively agreed upon. Ranked third, "It focuses on the academic and social development of students with local culture." the statement was agreed upon as neutral.

The statements with the most disagreement, according to the participants' opinions, are given in Table 9.

Table 9. Statements on which participants disagree

Nm	Statement	Unification	Student Support	Teacher Support	Ranking value
1	Measures are taken against discrimination towards different cultures.	-2	3	2	1,148
29	Different cultures are considered as a threat.	2	-3	0	1,067
3	In terms of different cultures, class is considered as a reflection of society.	-2	3	2	1,053

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Table 9 is examined, the statement with the most disagreement is " Measures are taken against discrimination towards different cultures.", the second is "Different cultures are considered as a threat.", and the third is "Class is considered as a reflection of society in terms of different cultures.". Since these statements were placed at different levels by the participants, they are considered as statements of disagreement.

In accordance with the Q methodology, participants' opinions should be taken regarding the statements they agree with the most or agree with the least. However, the participants did not want to express their opinions about these statements. For this reason, participant opinions could not be analysed.

Discussion

Within the scope of the findings, it is revealed that teachers evaluate the educational approach as culturally responsive in three factors. Teachers' opinions about culturally responsive education emerged in three factors: unification, student support, and teacher support. When the items loaded on the factors are examined, the first factor is labelled as unification since there are items on bringing people from all cultures together, meeting human values, and adopting global culture. When the educational approach culturally responsive is examined, it is pointed out that the common denominator while people live their own culture is universal values (Acquah & Szelei, 2020; Gay, 2002). The second factor is named student support, as there are items about supporting students towards cultural differences, providing them with practical applications, and developing cultural competence skills. Education that is culturally responsive tries to ensure that culturally competent individuals come together with people with different cultural identities, learn about these cultures and turn the knowledge they have acquired into practice (Gay, 2000). The third factor is named as teacher support, as there are items for teachers to improve themselves as practitioners of culturally sensitive education in the classroom, to use cultural differences as a tool in the education and training environment and to carry out teacher-based curriculum studies. Education that is culturally responsive draws attention to supporting teachers in creating the learning teacher model and developing application practices necessary to raise learning individuals (Villegas & Lucas, 2002). Thus, it can be said that the factor names and the items loaded on the factors are compatible with the educational design that is culturally responsive. Although the main themes of culturally sensitive education, such as setting high but achievable goals for students in culturally sensitive education and supporting students academically and socially to achieve these goals, are not included in the articles, this means that the entire theory cannot be written in articles and the participatory it can be explained by the fact that only the main headings emerged due to the small number of them. In addition, supporting the student academically and socially can also be included in student support.

Cultural differences are especially evident in foreign students. Although the number of immigrants migrating to Turkey is high, this situation is not specific to Turkey and there are also problems in European countries, especially with irregular immigrants (European

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Migration Network, 2023). In their study, Dagkas and Benn (2006) revealed that Muslim students studying in Western countries had difficulties in choosing the tracksuits to wear in physical education class, whether the lesson would be mixed or not, and the exercises included in the physical education class during the fasting period. On the other hand, there are also studies (Milner, 2006; Villegas & Lucas, 2002; Yazıcı et al. 2009) showing that teachers have sufficient knowledge about students' cultural differences. In their research, Koçyiğit and Şimşek (2019) obtained a total of 75 achievements related to multiculturalism in the curriculum of 13 courses and 23 sub-themes as a result of coding the achievements. This situation shows us that there are efforts to make education curricula culturally responsive. However, although the curriculum is made culturally responsive, it is important that the teacher who implements the curriculum is also supported and willing to work on this issue. On the other hand, when the participants' statements are examined, Turkey is seen as a country with inequalities in terms of the education system, in line with the statement they agree with the most (There are inequalities for different cultures). In the unification dimension, the statement that the participants most disagree with (The values and beliefs of the local culture are disseminated) can be interpreted as supporting the multicultural structure. However, when the two articles are interpreted together, it can be interpreted that although Turkey supports the multicultural structure in terms of its education system, it is still a country with inequalities. This is a comment that can be made for every country. However, in their study on the curriculum in the Turkish Education system, Seban and Uyanık (2016) did not find any gains in the curriculum that could be evaluated in the assimilation dimension. In fact, they found that 2.44% of the gains reflected the principles of multicultural education. They found that critical awareness gains were only 0.67%. In this case, it can be said that the social structure is supported as the educational curriculum.

When the student support dimension was examined, the participants expressed their opinion that equality of different cultures is important in education. This situation supports people's efforts to meet universal values while living their own culture, which is an important point in terms of culturally sensitive education. In an Erasmus+ project initiated in the Çan district of Çanakkale, adult trainings were provided to help develop intercultural skills in order to adapt to learning environments in different cultures and backgrounds and to create positive attitudes towards language, culture, and ethnic differences (MEB, 2017). This example also shows that subcultures are supported through adult education. In the student support dimension, participants did not agree with the statement that the characteristics of local culture were examined in the curriculum. Likewise, they did not agree with the statement that different cultures are seen as a threat. Finally, they did not agree with the statement that inequalities regarding differences are not. This situation is compatible with educational practices that are culturally responsive.

In the teacher support dimension, participants agree with the idea that cultural diversity is included in visual media. Additionally, participants in this factor stated that there were

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differences, but they did not state that different cultures were perceived as a threat. Although the situation seems positive in this respect, it has been stated that the characteristics of local culture are not examined in the curriculum, that is, local culture is not included in the curriculum. It can be interpreted that the Turkish Education system sees cultural diversity as wealth and does not hold back in terms of showing diversity. In this dimension, participants did not agree with the statement that teachers were encouraged to provide examples of different cultures in the curriculum. This indicates that teachers are supported through various trainings or projects (Ex: MEB, Çan District National Education Directorate, 2017). Additionally, they did not agree with the statement that it is possible to experience different cultures through elective courses. This may suggest that there are elective courses for various cultures, but they may pose problems in implementation. In his research, Esen (2009) found that some teachers thought that the curriculum made differences invisible, while others thought that the curriculum became more inclusive and more sensitive to differences after 2005. Although there are elective courses for various languages or cultures, it can be interpreted that students cannot benefit from these courses for various reasons.

When all the opinions of the participants were examined, a consensus was achieved with a high level of neutral participation on the item of increasing students' cultural competence skills for different cultures. This situation may mean that there is a need for further research and that the development of cultural competence skills in the Turkish education system is not sufficient. However, when the first item on which there is a consensus is examined, it is noteworthy that all of them are at a neutral level. This shows that the issue is still sensitive. Participants do not have positive or negative opinions about cultural competencies, academic and social development issues. There is a positive consensus that life practices for the general culture are presented. Although it is seen in the literature that the Turkish Education system emphasizes multiculturalism in general aims, explanations and achievements, (Usta, 2020)there are no research results on presenting the life practices of cultures other than the general culture in terms of presenting life practices.

When the statements with which the participants disagree the most are examined, it is the statement that precautions are taken against discrimination against different cultures. The statement that different cultures are seen as a threat is another statement on which there is disagreement. Although studies conducted by Akman (2020), Çalışkan and Gençer (2016) and Taştekin et al. (2016) show that teacher opinions towards multicultural education are positive, a study conducted by Aslan and Kozikoğlu (2017) found that bilingual teachers are more multicultural than monolingual teachers. It was concluded that they had a more positive attitude towards education. This explains the difference of opinion among teachers. It can be considered normal for participants to disagree on different cultures because they express their opinions based on different situations, the identities with which they define themselves, or the ethnic group they belong to. The other statement that causes disagreement is the statement that class is seen as a reflection of society in terms of different cultures. The reason

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why there is no consensus on whether the participants see classes as a reflection of society in terms of different cultures may be that the participants see the Turkish Education system as an education system that tries to standardize the individuals that make up the classes and creates them in that way. Another reason may be that the classroom is physically designed for general culture. The fact that there is a difference of opinion in the statements focusing on studies carried out for different cultures (some agree while others do not) may also mean that not all groups are treated equally in a multicultural structure. Teachers may think that studies for one group are positive but negative for another group.

Although the participants expressed their opinions by filling out the ranking scale, they refrained from expressing their opinions when asked why about the extreme statements. One reason for this may be related to the sensitivity of the subject. While the use of concepts such as multiculturalism or cultural pluralism or hosting different cultures is perceived positively in Turkey, people may hold back from making in-depth comments or explanations on the subject due to security and division concerns (Karaca, 2018). A similar finding emerged in the research of Nayir and Kuru-Çetin (2018). In their research on university students, Nayir and Kuru-Çetin (2018) found that students had a partially negative perception of multicultural education and that they thought that multicultural education could cause classroom conflicts, and divisions in society, and that multicultural education was exaggerated. It is interpreted as a division and security concerns, especially due to the view or belief that positive steps to be taken towards the rights of citizens who define themselves as Kurds may also serve terrorism. For this reason, the issue of regulating the educational environment towards children from all cultures may inevitably turn into a political discussion area, and it is observed that for some segments it still becomes a fear of security and division (Taş Yetim, 2015).

Conclusion and recommendations

Teachers do not receive a mandatory course in pre-service training on diversity (YÖK, 2018). In addition, although there is no training for differences in in-service training, (MEB, 2022) in-service training is generally given under the name of inclusive education. On the other hand, it is thought that teachers compensate for these deficiencies by supporting their professional development processes in various ways. One of the results of Esen's (2009) study is that although teachers were not trained against differences, they developed methods within themselves to solve problems arising from differences. Therefore, for an educational design that is culturally responsive, it would be more effective to train teachers on how to provide training to include all students in a classroom environment consisting of different students, rather than training and training teachers to cope with the problems that will arise because of differences. Teachers who currently manage their professional development processes in this direction will easily adopt this bill. When thought otherwise, the education system may turn into a non-inclusive system that solves problems arising from cultural differences with the talents of teachers, instead of being culturally responsive.

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The Turkish education system sees diversity as richness, but it can be said that it has not fully developed into an education system that will address this richness. Seeing diversity as a wealth and using differences as a tool in the educational environment is not at a level that can be achieved with a few training sessions. When we look from this perspective, the Ministry of National Education also saw that there were deficiencies, at least in terms of inclusiveness, and tried to take and implemented some measures. It can be said that these steps were successful in terms of increasing teachers' knowledge on culturally responsiveness. In their study examining culturally sensitive education in Turkey in line with strategic plans, Sarıdaş and Nayir (2022) found that there were no targets that would ensure the academic and social development of foreign students. In addition, having students from different cultures is considered positive in the Turkish Education system, but while the development of the system for this cultural diversity and differences is provided in some areas such as teacher education, it is lacking in some areas such as curriculum and teaching programs. Therefore, the inclusiveness of the Turkish Education system should be increased and an education system culturally responsive should be established. However, achieving this should be considered from three aspects within the scope of research findings. Although it has been concluded that it is unifying when considered in terms of unification, student support, and teacher support, we can say that it is still lacking in terms of student and teacher support.

Turkey is a country where minorities do not gather in one region but live together with other cultures, and it cannot be said that sufficient studies have been done on the education of different cultures together (Nayir & Sarıdaş, 2020). As supported by the opinions of the teachers in our study, knowing different cultures and accepting their existence are the first steps to be taken, and it can be said that this step has been taken in the Turkish Education system. However, it is not possible to say that education that is culturally responsive is provided in the current education system. If practices such as the physical structure of educational environments, the materials used, the content of the materials, showing examples and life practices of different cultures during the lesson, and including the activities of different cultures in social activities are carried out, the teacher can positively change his views towards the absence of inequality in the Turkish Education system.

There is not a completely pure and single view in teachers' opinions that the Turkish Education system is an education system that is culturally responsive. However, although the view that there is inequality in the Turkish Education system is dominant, the view that having different cultures is seen as wealth is also dominant. According to teachers' opinions, the Turkish Education system is not in a structure that denies different cultures. However, it cannot be said that it has a system for students from different cultures. It can be said that there is a consensus among teachers that different cultures are accepted in the Turkish Education system.

Considering the items that are in consensus and the avoidance of reasons that should be given to extreme points, it can be said that the issue is still sensitive in the country. For this

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reason, it should be ensured that it becomes a subject that can be expressed more freely in the country. Since education culturally responsive is based on critical theory, it is an important result that individuals can express themselves freely. In this context, eliminating the sensitivity of the issue is a situation that can be solved by starting from the classrooms. Students who can express themselves freely in the classroom and experience their cultural differences will become individuals who respect cultural differences when they integrate with society.

When examined in general, teachers think that the Turkish education system is inclusive, contains content for different cultures and supports different cultures, but on the other hand, there are still inequalities against different cultures. In fact, he approaches this issue sensitively. In this respect, it can be said that initial steps have been taken regarding the education plan culturally responsive, but sufficient studies have not been carried out. The reason for this can be explained as the fact that not all stakeholders have adopted the education plan that is culturally responsive and their cultural competence skills are at a low level. When adequate studies are done on this subject, it can be said that teachers are ready to implement an education plan that is culturally responsive.

When examined across the country in terms of universality, the third of the general objectives of Turkish National Education is "to prepare all members of the Turkish Nation for life by developing their interests, talents, and abilities, by providing them with the necessary knowledge, skills, behaviours and the habit of working together, and to ensure that they have a profession that will make them happy and contribute to the happiness of the society." (Turkish National Education Basic Law, 1973). In an educational environment that is culturally responsive, students will be individuals who will be better able to display their talents in environments where individuals from different cultures are present, as they grow up as individuals who are aware of other cultures and respect different cultures. According to TÜİK (2023) data, the number of foreign-controlled enterprises in Turkey in 2020 is 6154 and its share in total turnover is 13.8%. Even when considered only in economic and employment terms, the importance of educating individuals who can work in a world where globalization is so high and in environments where there is interaction with individuals from different cultures becomes evident. At this point, it can be said that the country's education system being culturally responsive is also important in terms of universality. Ang et al. (2007) found in their study on cultural intelligence that cultural intelligence has a unique explanatory power in predicting cultural adaptation and task performance. Providing an educational environment that is culturally responsive can improve students' cultural intelligence (Thomas, 2006) and help them achieve the aim of preparing them for life, which is one of the general goals of Turkish National Education. Countries can take the first step to raise their students as global citizens by organizing their education systems in a way that is culturally responsive. Thus, within the scope of globalization, students in the Turkish

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education system will have a positive attitude towards meeting universal values, respecting human values and will make a positive contribution to global culture.

There are various limitations within the scope of the research. The most important of these is the hesitation of the participants in expressing their views. In addition, the fact that the participants are in the south-eastern region of the country is another limitation. Within the scope of the findings, although the entire responsibility seems to be on the central management of the Turkish education system, teachers also have various duties for education that is culturally responsive. Within the scope of the research findings, it is recommended that organizing culturally sensitive education workshops with all stakeholders, supporting the professional development of teachers in terms of education culturally responsive, teachers should support their students to express their ideas freely in the classroom, teachers should support students to live their own cultures freely in the classroom, teachers should take Culturally Responsive education as a focal point in their professional development, Culturally Responsive education should be included in academic research from different perspectives, and cultural knowledge of different cultures should be disseminated in the society.

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