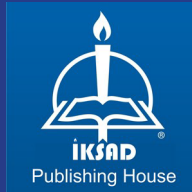




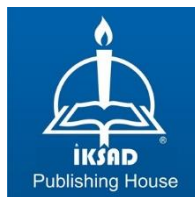
THE CONCEPTS OF MULTICULTURALISM, GLOBAL CITIZENSHIP AND CULTURAL INTELLIGENCE IN TERMS OF EDUCATION

DR AZİZE YÜKSEL



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PREFACE

Kitap yazım sürecinde bana destek veren aileme, dostlarıma, çalışma arkadaşlarıma ve elbette her yorulduğumda "bırakmak yok, yapabilirsin"i öğreten, içimdeki gücü bana her defasında hatırlatan, gecesini gündüzünü benimle birlikte bu süreçte sabırla harcayan, anlayışı ve desteğiyle beni bir an bile yalnız bırakmayan eşim Dr. Öğr. Üyesi Hakan Yüksel ve hayatıma kattığı enerjiyle desteklerin en büyüğünü sağlayan kızım Deniz'e sonsuz teşekkürler.

İyiki varsınız...

Dr. Azize Yüksel

INDEX

PREFACE i

INDEX iii

1. MULTICULTURALISM AND MULTICULTURAL EDUCATION ... 1

 1.1. Multiculturalism..... 1

 1.1.1. Culture..... 1

 1.1.2. Ethnicity 9

 1.1.3. Migration..... 13

 1.1.4 The Concept and Scope of Multiculturalism. 21

 1.2. Multicultural Education 30

 1.2.1. Multicultural Teacher Competencies..... 37

2. GLOBAL CITIZENSHIP 44

 2.1. Globalization..... 44

 2.2. Citizenship 55

 2.3. Global Citizenship Concept 66

 2.4. Global Citizenship and Education..... 76

3. CULTURAL INTELLIGENCE..... 84

 3.1. Intelligence Definitions and Theories 84

 3.2. Howard Gardner Theory of Multiple Intelligence 88

 3.3. Robert Sternberg’s Tripe Intelligence Theory 93

 3.3.1. Social Intelligence 94

 3.3.2. Emotional Intelligence..... 95

 3.4. Definition of Cultural Intelligence 96

 3.5. Dimension of Cultural Intelligence 100

 3.5.1. Metacognitive Cultural Intelligence (CMQ)..... 101

 3.5.2. Cognitive Cultural Intelligence (CQ) 102

 3.5.3. Motivational Cultural Intelligence (MCQ) 103

 3.5.4. Behavioral Cultural Intelligence (BCQ) 104

3.6. The Relationship Between Cultural Intelligence and Emotional Intelligence and Social İntelligence..... 105

3.7. The Relationship Between Cultural Intelligence and Multiculturalism and Education 108

4. RELATED STUDIES 112

4.1. Studies Conducted in Turkey 112

4.2. Studies Conducted Abroad..... 115

REFERENCES..... 118

1. MULTICULTURALISM AND MULTICULTURAL EDUCATION

1.1. Multiculturalism

In order to understand the meaning of multiculturalism, first of all, the concept of culture, which forms the basis of the concept, and the concepts of ethnicity and migration, which form the infrastructure of multiculturalism, will be mentioned.

1.1.1. Culture

Individuals are in search of meaning about themselves and the world, and they constantly question what human life, relationships and behaviors mean. The views and beliefs they form about their lives, behaviors and relationships as a result of these inquiries form the customs they use to shape their lives individually and in society. The system of beliefs and customs formed as a result of this is expressed as culture. In the most general sense, culture is the system of beliefs, values and meanings that a group uses in the process of organizing, making sense and structuring their lives individually and as a group (Parekh, 2002, pp. 183-184).

The word culture comes from the word *cultura*, which is derived from the Latin verb *colere* (Bozkurt, 2011, p. 122). *Colere*; it has a rich content of meanings such as cultivating, processing, healing, maintaining, repairing, building, caring, and training. Similarly, in different studies, it has been stated that the term culture is *cultura*, which is derived from the Latin root *colere*, which means to protect, reside, cultivate (Williams, 1976, pp. 106-107; Mejuyev, 1987, p. 22; Özlem, 2000, p. p. 142). The term *cultura* was first used to describe agricultural activities. The root meaning of the term culture, based on agriculture, is reflected in all its later meanings and uses. Roman philosophers Cicero and Horatius used the term culture as *culura animi* for the first time in the sense of educating, educating and processing human beings (Özlem, 2000, p. 141-142). Voltaire, similarly, defined the word *culture* as the formation, development and structuring of human intelligence. According to Voltaire, culture is the development of the mind, spirit and ability units of the mind with intellectual practices and studies in accordance with the purpose (Bozkurt, 2011, p. 122).

Culture term firstly used animal culture (care-cultivation) and product culture (breeding), later gained an abstract meaning and underwent a meaning expansion in the form of human culture (active development of the mind). Williams, 1993, p. 8-9). The changes experienced in the use of the concept of culture in the historical process are summarized in three articles. These are (Williams, 1977, p. 80):

1. To reveal the development of individuals, groups or societies in terms of thought, religion and aesthetics,
2. To protect artistic and intellectual activities and the outputs of these activities (such as music, theatre, cinema),
3. To establish a way of life, tradition, belief and activity on behalf of groups, individuals and communities.

The Oxford English Dictionary has defined *the ideas, customs, and social behaviors of a particular group of people or society for culture* (Oxford Dictionaries, 2017). In the French Le Petit Robert dictionary, culture is shown as synonymous with civilization (Le Petit Robert, 2017). When we look at the Turkish Language Association (TDK) dictionary with definitions used in different fields and with different meanings, similarly, the term culture is " *all the moral and material values created in the historical and social development process and the social and natural values of the human being used in the process of their formation and transfer to the next generations. It is defined as "all of the tools that show the measure of its dominance against its environment"* (TDK, 2017).

According to Barker, it is not possible to make a single correct definition of culture and to expect it to be defined correctly by theorists. What the concept of culture means, what to do with this concept and where the concept will be used differs. In this direction, instead of restricting culture in a certain definition, it should be focused on the purpose and how the concept of culture is used (Barker, 2000, p. 5). Meriç also expressed the concept of culture as "slippery" in support of Barker's work and emphasized that the concept is not described and analyzed, does not stand in a fixed place and its elements are endless. He also used the metaphor of "air" while defining the concept of culture and stated that culture is everywhere like air, but when we want to keep it concretely (when we want to define it for culture), our hands will be empty in the air (Meriç, 1986, p. 9).

Culture is also defined as learned behaviors shared with and transferred to other people and the results of these behaviors (Linton, 1945, p. 32). Culture is a whole that determines the behavior of the individual against the individual and the physical environment in which he was born, grew up and lived (Malinowski, 1990, p. 15). It is an artificial world that is shaped in line with the symbols and signs that are constantly changing and emerging in socialization throughout history (Cassier, 1980, p. 180).

UNESCO, in the Mexico City Declaration on Cultural Policies held in 1982, defines culture as different intellectual, emotional, spiritual, material and characteristics of a society or social group that includes the fundamental rights, lifestyles, system of values, traditions and beliefs of human beings. It is the culture that gives people the opportunity to reflect themselves, enables them to be rational individuals equipped with a critical judgment and sense of moral commitment, and most importantly, makes people human. Thanks to culture,

the individual expresses himself, becomes aware of himself, recognizes his shortcomings, questions his successes, searches for new meanings tirelessly and puts forward works that go beyond the limits (UNESCO, 1982, p. 2). Taylor, on the other hand, examined culture in three basic categories (Taylor, 1979, p. 19):

1. *Ideological Systems*: Belief, value, knowledge and identifying symbols (such as national anthem, flag).
2. *Social Organization*: The way individuals who make up a particular community are organized into different groups and exhibit their activities in the form of institutions and traditions.
3. *Technology*: Material outputs of culture; cultural works related to art and technique.

While making a diagnosis about culture, Kluckhohn (1954) likens the concept to human memory, where the society has brought up to this time, stored all kinds of accumulation, carried to the future and memories are kept. In support of this statement, Hofstede (1984, p. 15) also defined a collective mental programming for culture that distinguishes the people of a category from another. It has been stated that culture is revealed by thought and that it originates from and is nourished by the combination of information elements in the memory of all individuals forming the society (Moles, 1983, p. 17).

Culture is the characteristics of communities living in a certain region or country with a certain language and history, consisting of certain many generations, more or less complete in institutional terms (Kymlicka, 1995, p. 18). According to Pedersen (1991, p. 6-11) culture is ethnographic such as race, language, religion, nationality, ethnicity; It dealt with demographic variables such as gender, age, place of residence, and variables that affect status such as economic, social and education, as well as formal and informal relations in a broad perspective.

Güvenç (2011, p. 125) stated that the word culture is used in four different senses:

1. Culture in the human field and in everyday language: Education (such as medicine, law, science, formal and non-formal education, arts education).
2. Scientifically culture: Civilization (such as British, French, Western, Christian culture or civilization).
3. Technological and biological culture: Production (such as industrial and agricultural culture, microbe culture).
4. Culture in the aesthetic field: Art (such as painting and music art, Renaissance, Modern, Baroque art).

Turan (1990, p. 17) also stated that culture has seven meanings in Turkish. Culture, in the sense of knowledge about a subject (*music culture, literary culture*); in the sense of the development of the skills of evaluating, criticizing, enjoying (*cultured person*), in the sense of all the thoughts, actions and works of art belonging to the nation, community or international community (*Arab culture, Islamic culture*), in the sense of ensuring the reproduction of a microbe species in suitable environments in the field of medicine (*Bosphorus culture*), in the sense of periods, ages (*neolithic culture and copper culture*) and whole material and spiritual values revealed during the historical development process and transferring them to next generations all of vehicles used for the purpose; It is used in the sense of civilization (Turan, 1990, p. 15-16).

The concept of culture was used synonymously with civilization by the anthropologist Tylor for the first time on a scientific basis. Tylor (1871, p. 1) in his work, in which he examines the development of language, religion, philosophy, art, mythology, and traditions from the primitive cultures, made the following definition that aroused much resonance: "Culture or civilization is the belief, morality, tradition that an individual acquires as a member of a group. and custom, art and knowledge, and all manner of talents and habits. Güvenç (1970, p. 13) inspired by Tylor and for culture, "It is a function of variables such as the individual, educational process, cultural content, society and the complex interactions that take place within them." and stated that culture is a learned and hidden content that is inculcated to new generations through education. With this definition, Tylor guided the concept of culture, cultural anthropologists and social anthropology (Güvenç, 2011, p. 129). After Tylor's anthropological evaluation of culture, social scientists working in different fields started to work on this subject, and after a short time, culture became one of the main subjects of sciences such as anthropology, sociology, folklore, history, art history and even psychology. However, those who work on culture have defined culture in terms of their fields of interest and values, as seen in many fields of social sciences (Turan, 1990, p. 16).

In the sociological sense, culture encompasses the symbolic features of social life. It expresses the customs, lifestyles, religious ceremonies, how they dress and working patterns of individuals or groups that make up a society (Giddens, 2005, p. 43). As Matthew Arnold puts it, it includes "the best things to think and say", namely the intellectual and artistic activities created by the individual. Culture anthropologically, on the other hand, is the thought and behavior styles and skills acquired by the individuals who make up a society. Culture focuses on the basic similarities and systematic differences between individuals in society (Eriksen, 2009, p. 31).

Philosopher JG Herder was the first to use the term culture as a philosophical term. According to Herder, culture is the universal equivalent of all the products and creations that emerge as a result of the activities that

societies do in the process of getting out of their ordinary, natural state, reaching and realizing the goals that they consider good and true for themselves and useful. Here, culture is defined as a plural culture, including the cultures formed by the whole class, group, society and people. Thus, culture is the manifestation of humanity's ways of thinking (mentality), feeling and intuition specific to various societies or various historical periods in the form of religion, language, economy, science, art, technique, myth and philosophy patterns. In this respect, culture belongs to man and history, and it is a product of human existence, the only living thing capable of changing nature in line with his own desires, goals and interests. In other words, man is the one who makes himself, he creates his own conditions in line with what he knows to be true for himself (Özlem, 2000, p. 146).

Culture encompasses all the realities created by man and in which he himself exists. Culture is the humanization of nature, the process and efficiency of this humanization. In other words, with the term culture, everything that we see human existence and that carries the human world can be expressed. What man does, what he wants; how he thinks, hears; how he organizes his wishes, ideals and values, how man sees himself; what kind of lifestyle and style, pattern of action and program of existence it adopts, and these are all elements of culture. Law, state, method, technique, science, economy, aesthetics, in short, everything that man creates enters into culture and schools, associations, boards, organizations and all their related elements are considered as culture. In summary, people create a culture for themselves and this culture develops people. The habits of creating structures, all kinds of mutual interactions, all "material" and "spiritual" products and works between people are called culture (Uygur, 1984, p. 17-18).

Eliot, on the other hand, sees culture as a lifestyle with the influence of 20th century anthropology and sociology and claims that a large part of this lifestyle is realized unconsciously. According to him, the elements expressed as moral rules, legal system, religion and lifestyle, which are called culture, are the conscious part of culture. Culture is considered in three dimensions as individual, community and society. The culture owned by the individual cannot be isolated from the community, and the culture owned by the community cannot be isolated from the culture of the community, and these three dimensions should be evaluated together when considering culture (Elliot, 1962, p. 23-24).

Benedict (1934), who contributed to cultural anthropology, especially personality and culture with the theories he put forward, defined culture as an integrated structure consisting of mental, aesthetic and religious elements, and in his masterpiece *Patterns of Culture*, which covers all possible cultural features and belongs to each culture, only small pieces of each culture are defined. He put forward the hypothesis of a universal cultural curve, in which a single feature would be included to form a harmonious and homogeneous

model. Benedict (1934), who supported the theory of cultural relativism after the World War II, he re-evaluated his thoughts and introduced the concept of synergy in order to distinguish “*good cultures*” from aggressive cultures that tend to experience economic difficulties and to stay away from moral dilemmas caused by cultural relativism (Moore, 2004, p. 79-84). Sapir, known as the founder of ethnic linguistics (ethnolinguistics), focused on the relationship between culture and the perception and comprehension abilities of the individual in order to explain the behavioral differences of individuals with different cultural backgrounds and rejected the view that humans do not have a role in transferring cultural characteristics from one culture to another in his studies (Moore, 2004, p. 88-90).

Cultures are generally cumulative, constantly growing and developing throughout history. As a member of society, an individual is born into a culture, lives in that culture, and then leaves that culture by leaving traces of himself. Culture is durable, tradition-bound and historical. Once a product of culture is created, it is never completely destroyed. The institutionalized behavior patterns that make up the society constitute the cultural heritage of that society. At the end of his life, a person leaves this cultural heritage to later generations. What is meant by the expression that cultures disappear completely is that individuals belonging to that culture lost or disappear into another dominant culture (Fitcher, 1996, p. 134).

Every culture has undergone some changes throughout history and continues to exist as an unsystematic and disordered whole since it does not have a coordinating structure. Since cultures are shaped by the common characteristics of individuals, it is possible to talk about the existence of at least a few common customs or beliefs among them. The culture of a society and its political, economic and other institutions are in relationship. While culture shapes political, economic and other institutions, institutions have an active role in the formation of culture. Societies have to develop their culture and institutions at the same level and level in order to maintain their existence (Parekh, 2002).

Cultures have a dynamic feature that is not static. Cultures constantly interact with various institutions such as religion, economy and politics. With discoveries, inventions and innovations, there is a cultural change. Therefore, since culture co-exists with society, the development that occurs in culture directly affects society. Considering the diffusion feature of culture, intercultural interaction can also cause a change in culture (Fitcher, 1996, p. 139).

Murdock (1950, p. 364-69) summarized the characteristics of the concept of culture as follows:

1. People have to acquire some skills in order to survive and protect themselves from dangers. These skills are passed on to future generations. So culture is continuous and historical.
2. Culture is the instinctive and non-inherited reaction tendencies, behaviors and habits that each individual acquires after birth. For this reason, culture is a term acquired through education and learned later.
3. Every culture ensemble consists of a cultural dilemma called real or ideal. Although the concepts of real and ideal are close in meaning from time to time, they are often used far from each other. Although the culture consists of known ideal behaviors, values and rules, the behaviors and attitudes exhibited by individuals often differ from ideals. Even if most human behavior is cultural (learned), it may not be considered ideal. For this reason, culture is a set of ideal or idealized rules.
4. All the habits created, shared and possessed by a society are a culture belonging to that society. What is gained through culture is not only continuous in time but also relative to space. So culture is social.
5. Satisfaction causes habits to be reinforced, and dissatisfaction causes habits to disappear. Cultural elements can also survive by providing a certain service, that is, satisfaction, to the individuals who make up the society. As a result, culture is satisfying and fulfilling needs.
6. Culture is not a completely observable, material, tangible phenomenon. For this reason, it is very difficult to define the concept of culture, which is claimed to be a whole or a system. When the phenomenon or events themselves are accepted as objective reality, what we know about that event and phenomenon is their subjective abstraction. This is the case for culture as well as an information problem related to every entity that we have knowledge of. In short, culture is also an abstraction.
7. Cultures adapt to their natural environment in the process. Through methods such as borrowing, emulation and diffusion, they change in a way that meets the biological and psychological needs of individuals who are similar to those around them and who make up the culture. So culture is a changing term.
8. Elements of a particular culture tend to create a harmonious and integrated system as a product of the adaptation process. It is a direction and ideal that is assumed to take a long time for integration to occur. There can be no talk of a continuous and complete integration within any cultural system, due to the factors that have developed in the course of history and that have occurred under the influence of environmental factors. However, it is still possible to talk about the integrative feature of culture in order to reach the ideal.

One of the methods put forward for a better understanding of culture is to research the elements that make up the culture. Different researchers have divided culture into groups according to various perspectives in different studies. One of the most common distinctions is material/open culture and spiritual culture. Material culture is the elements that can be seen directly in the society, such as language, clothing and food preferences. All of the elements that emerge as a result of individuals' struggle with nature and their efforts to dominate nature are defined as material culture (Kongar, 1994). Spiritual culture, on the other hand, is values, beliefs and customs that cannot be seen directly, but that direct behavior (Sezen, 1990, p. 99). To put it more clearly, written or unwritten rules such as traditions, customs, beliefs, organizations, laws, regulations, which are put forward in order to match the behavior of the individual with the values of the society, the behaviors that emerge as a result of these rules and the slogans that are a reflection of the culture of the society, symbols, signs (badge, flag, anthem, etc.) are expressed as spiritual culture (Ozankaya, 1991).

Another cultural classification is the general culture (upper culture-national culture-dominant culture) and subculture. It is the dominant behavior elements that are accepted and lived in all geographical regions of the country, which are effective in the general culture society or the individuals and social groups that make up the country (İçli, 2002). General culture is the mathematical sum of their culture created by a society. In other words, general culture expresses the common values, lifestyles and beliefs of individuals in a society that are adopted by everyone, leaving the locality. Different cultures may emerge in different geographical regions within the borders of a country. These different units and syntheses that emerge within the general culture are defined as subcultures (Güvenç, 1972, p. 111). It is a term used to describe cultures that exist in the general culture that have their own behavioral structures, although they overlap with some cultural norms accepted in the dominant culture. While each subculture exhibits its own values, behaviors, attitudes, norms and lifestyles, it also contains some features of the general culture (Özkalp, 1994, p. 78).

Hofstede stated that culture consists of four elements: symbols, heroism, traditions and values. While describing the elements of culture, he used the onion metaphor and expressed the outermost layer of the onion skin as skills, and expressed the innermost layer as values. Traditions and heroism are located between these two layers. Symbols are the whole of behaviors, pictures, words and objects such as language, hair style, clothing style, flags that reflect the characteristics of a society. Symbols can be easily created within a culture. For this reason, it is likened to the outermost layer in the onion metaphor. Heroes, on the other hand, are individuals, living or dead, real or imaginary, who have become legendary in the society, set an example to the society with their behavior, and are remembered with appreciation. Customs and traditions are

defined as necessary behaviors accepted by society. Values, on the other hand, are the measures that shape and add meaning to the lives, worldviews, behaviors and expectations of individuals who make up the culture (Hofstede, 1984, p. 11). Özlem (2000, p. 152), on the other hand, reveals the common cultural elements that emerged as a result of the evaluation of the studies of various cultural philosophers and cultural theorists (J. Burckhard, T. Veblen, H. Freyer, A. Weber) as language, religion and culture, economy, science, technic, demographic base, history, art, philosophy, state and politics.

Living in a community belonging to a certain culture makes it inevitable to be under the influence of the social infrastructure and cultural content of that community. Individuals have certain abilities when they are born, and over time they are turned into smart and moral individuals by their culture. Culture shapes the personalities of individuals by capturing them at a time when they are sensitive and open to change. Thanks to culture, individuals acquire taboos, prohibitions, prejudices, certain emotions and thought habits, and pleasures such as art, music and clothing. They learn to separate human relations and behaviors from each other and to assign different meanings to them, and to maintain their relationships according to these patterns they have produced. These individuals also have to form a common bond and enter into solidarity with other individuals in the same community. The bonds created may consist of shared values, shared historical experiences, and shared elements. Even if these common points are not present, culture can survive these situations (Parekh, 2002, p. 200).

Every culture has an ethnic background as it was created by a specific group of people and brought from past times to the present. Ethnic communities may lose their traditional culture when they prefer a different culture or migrate to another region. Cultures imposed on them in other regions or chosen by the dominant community may also cause ethnic communities to lose their origins. In this context, the expression of a society with the same culture is understood as a community with a common culture, without ignoring existing differences and regardless of how individuals acquire cultures or what other common points they have (Parekh, 2002, p. 198).

1.1.2. Ethnicity

Today, modern societies are increasingly faced with demands for recognition of their identities and respect for their cultural differences by minority groups. Kymlicka (1998, p. 25), according to the data of the date of the study, he stated that there are 184 the independent states and has 5000 ethnic groups and 600 language groups living within these states. More recent data has been put forward by Somersan (2008, p. 82) that there are 6912 different languages (516 of which are thought to be in the process of extinction) in the world, as an indicator of cultural diversity, in line with the 2005 data of Ethnologue.

As it is known in the historical process, different cultures and civilizations that emerged completely independently from each other in various parts of the world from the first periods were born and developed. It is seen that the communication and interaction between these developing cultures and civilizations remained at a very limited level until a few centuries ago. For this reason, lifestyles, social institutions, moral and legal norms, customs and traditions, and even religious beliefs (belief systems) developed by human groups in different parts of the world in the historical process have naturally formed in a structure unique to them (Balı, 2001, p. 188).

It is possible to attribute the times when the barriers separating different cultures and civilizations gradually disappeared and the interaction between each other began to occur, to the colonial period. In this process, we can say that the members of the society living in the colonial regions where the Western colonialists established their dominance were forced to change their cultures. In this period, intercultural interaction and changes were experienced not only between the colonizer and the colonial society, but also between other cultures through the network of economic relations created throughout the world. Western entrepreneurs and adventurers who want to establish a business or engage in different commercial activities in newly developing industrial areas have invaded the African and Australian continents, and migrations for commercial and economic purposes have created different effects on the cultures of the individuals living in the destination region (Balı, 2001, p. 189).

Another form of interaction between cultures that developed during this period was the slave trade from Africa to America and Europe. In this period, people were classified as slaves-masters, colonialists-natives, and a distinction was made between individuals belonging to certain cultural or ethnic groups in terms of their rights and freedoms, and an understanding that would provide rights and privileges in their favor was developed (Gurr & Harff, 1994, p. 15-18). The main reason for the tribal wars and ethnic conflicts that are still in effect in Africa today are certain colonial classifications imposed on different groups by colonial countries (Amselle, 1998, p. 72).

After 1945, after the Western colonial states gained the independence of the countries they colonized in the African and Asian continents, the classical understanding of colonialism ended, and as a result, there was a migration movement from the west to the colonial countries, and after this process, a migration movement in the opposite direction (from Algeria to France; from India to England). This situation has led to the intensification of ethnicity problems for Western nation-states with the combination of different ethnic factors that have adopted a different cultural identity and lifestyle than their own states assume. At the same time, intra-continental wars and economic and commercial-based migrations experienced in this process emerged as another factor that started to differentiate ethnically and support these discussions (Anık, 2012, p. 57). In this direction, it is considered necessary to explain the

concept of ethnicity, which paved the way for multiculturalism, especially in the second half of the 20th century.

Glazer and Moynihan (1975, p. 1) stated that ethnicity is a new concept for the first time in 1972, based on its use in the Oxford English Dictionary, and ethnicity was first used as a concept in 1953 by the American sociologist David Riesman (Eriksen, 2002, p. 4). However, the use of ethnicity as a word dates back to ancient times. It is known that the word ethnicity is based on the Greek word *ethnos/ethnikos*, which is used to mean pagan or infidel. In ancient times, this word was used to describe non-Greek, pagan, that is, second-class individuals (Williams, 1976, p. 19). Over time, it is seen that the Ancient Greeks used the word *ethnos* in various meanings such as tribe, common origin, friend, flock of birds, and the region they live in. The common point in these expressions is that they are used to describe people and animals with certain cultural and biological characteristics that live together in harmony. The point that draws attention here is that these usages are used for non-Greek foreign barbarians who are outside the group they define as Hellenic. Similar to this situation, it can be shown that American and British nations use the words *nation* when talking about themselves, and *ethnic* when talking about minorities and immigrants (Hutchinson & Smith, 1996, p. 4).

Ethnicity is a term used to express individuals who are thought to have different characteristics from the common structures that make up the society and who are evaluated in this way by others in the society to which the individual belongs and exhibits unique cultural behaviors (Marshall, 1999, p. 215). Türkdoğan (1997) stated in his book "*Ethnic Sociology*" that the concept of ethnicity is a reflection of language, religion and cultural differentiations (Türkdoğan, 1997, p. 11). In social anthropology, on the other hand, ethnicity is used to describe the relationship between communities that see themselves as culturally different and are defined in this way by others (Eriksen, 2004, p. 16).

Marable (2000) stated that ethnicity was a concept preferred by sociologists as a research classification describing Western and Southern European immigrants during the Great Depression. Today, the word ethnicity is used in daily speech to explain issues about "race" or "minority issues" (Eriksen, 2004, p. 16). Guibernau and Rex (1997, p. 4) stated that the concept of ethnic group is used to categorize minorities that are seen as worthless in England, and that ethnic minorities are primarily meant by black immigrants by majority groups, and that the dominant majority group does not prefer the word *ethnic* in relation to them.

Barth (2001, p. 8), ethnicity is a social design that emerges as a product of the interaction process between individuals or communities. It is a social classification consisting of individuals who have some visible common cultural values, can maintain their biological continuity, can create a communication and interaction area in the society, and belong to a certain ethnic group in the

eyes of themselves and different ethnic groups. Ethnicity defines individuals who are thought to come from the same community and have a common heritage with individuals who lived before them (Kurubaş, 2008, p. 13).

Studies on the subject emphasize the distinction between ethnicity and race. While emphasizing especially social, cultural and linguistic similarities with ethnicity, the concept of race deals with biological variables (Somersan, 2008, p. 87). Ethnicity is a clear expression of the acceptance of difference. It is a collective cultural model based on various cultural differences such as language, religion, tradition or institutions, expressing the historical background of a particular group or lineage and the role of myths (Smith, 2004, p. 40).

Ethnic groups have existed together with nations, states, empires and other social organizations in the historical process. Since the 1960s, more and more ethnic groups, which have been an important source of and international and domestic conflict in the post-Cold War world, have begun to need more recognition and rights (Gurr & Harff, 1994, p. 2). Racist approaches as biological superiority among societies were replaced by After World War II, it was seen as a struggle for recognition and political revolt against assimilation, and it was left to ethnicity-centered approaches that emphasized culture. Eickelman (1989, p. 208), in his anthropological study of the Middle East, emphasized that it is not appropriate to evaluate the concept of ethnicity in a biologically stable and stable way, and that ethnicity can be defined within the scope of the historical process. The existence of a group is only possible with the sum of factors such as social relations, cultural and social behaviors, religion, language and family. Hobsbawm (1993) and Smith (2004) also supported this view in their studies and stated that it is wrong to evaluate the concept of ethnic only in terms of genetics and that the group must have a common culture that is unique to them and distinguishes them from the other society in order to define an ethnic group. In other words, the origin of the existence and behavior patterns of a society can be explained in two ways. These are the genetic characteristics that distinguish society from others, their traditional values and norms, and their political history (Wallerstein, 2007, p. 96).

Smith (2004, p. 40-42) summarized the qualifications that a group must possess in order to be classified as an ethnic community as follows:

1. Common historical past
2. A shared custom name
3. A collective ancestry myth
4. One or more factors that diverge from the common culture
5. A sense of solidarity shared by the great majority
6. Relationship with a special nation

As a result, ethnicity is answer to your question like “What makes me me?” and “Where did I come from?”. The natural identity of the individual is his roots. It is a matter of will and perception in which culture is seen as a tool, or a cultural issue in which will and perception is seen as a tool. As people express different aspects of their language, behavior and lifestyle in various situations, they also indicate or ignore different aspects of their ethnic origins. This situation is used by the social sciences with the terms "contextual ethnicity" or "slippery identity". Ethnicity characteristics within a society are affected by the social climate. If the social climate is cold, the emphasis on ethnicity cools and hardens, when the social climate warms up, they thaw and become a flexible structure to be reshaped (Baumann, 2006, p. 27-28).

The concept of ethnicity is no longer used in terms of tribe and race, as it was in the historical process (Giddens, 2005, p. 133). The changes in sociality that emerged in modern nation states are shown as the reason for this situation. In the modern era, ethnicity refers to a politically inactive group. The point that makes ethnic groups different from a nation is that ethnic groups do not have the idea of becoming a state. In this respect, ethnicity today refers to a collective recognition or belief belonging to recognition. The homogeneous social structure that emerged in modern times has been expressed with permanent and fixed relations due to its own characteristic. For the emergence of permanent social relations in such societies, strong social roots based on the past are needed. When these conditions are met, it is possible to make a definite definition of the society and to draw a definite border for the society. It is seen that contemporary definitions of ethnicity are realized within the framework of social relations. In postmodern societies, there is an intertwined social structure and flexible ethnic boundaries, rather than a fixed ethnic group understanding seen in modern societies. In this respect, the concept of ethnicity is compatible with the heterogeneous social structure and multiculturalism policies of nation states. This new meaning acquired by ethnicity also constitutes a way for human communities with a postmodern lifestyle to develop a lifestyle of their own among differences (Say, 2013, p. 158-170).

1.1.3. Migration

Most of the developed countries in the world have a multi-ethnic social structure. One of the reasons for this can be shown as international migration in industrialized countries. The international migration that occurs in almost all industrialized countries is a proof of the harmony and power of that country. International migrations generally cause cultural changes. The industrialization process is shown as the main cause of social changes, and it is stated that this process affects not only industrialized countries but also societies outside of this process (Tuna, 1981, p. 17).

Kymlicka (1995) focuses on two patterns related to cultural diversity. First, cultural diversity consists of the convergence of cultures that are self-

directedly concentrated on a particular piece of land under the umbrella of a broad state. For this reason, a country that incorporates more than one nation ceases to be a national state and becomes a multinational state. These small cultures, which are described as national minorities within the multinational states, demand different self-government and autonomy in order to present themselves as separate societies and to protect their existence. Secondly, cultural diversity stems from individual and family migration. These immigrants, called ethnic groups, form loose associations in order to integrate into the larger society and become their members. The aim of these immigrant groups is not to be a separate and self-governing nation, but to change the laws and institutions of the larger society in order to respect their differences (Kymlicka, 1995, p. 38-39).

Individuals who immigrated over time cease to be immigrants when they acquire the right to become citizens of the countries they migrated to. As a result of this situation, immigrant individuals leave their identities and become citizens of the country they migrated to, and as a result of globalization, a change and integration in the social structure is experienced (King, 2012, p. 6).

The International Organization for Migration (IOM) has defined migration within the borders of a state or crossing an international border. Any kind of population movement of individuals from one place to another is considered within the scope of migration regardless of its structure, reason and duration, and this includes economic migrants, refugees and displaced individuals. In this context, the concept of migration is the change of place (within or outside the borders of the country) carried out by the person or all family members in order to improve their and their families' social and economic conditions and to have a more positive perspective on their future expectations (IGÖ, 2009). , p. 22).

Migration is defined as moving from one region to another, from a village to a city, or from one country to another, with the desire to live in better conditions and a safe life (Castles, 2000, p. 269). In the most general sense, it is expressed as all displacements that occur in a process that will create a meaningful effect and distance (Erder, 1986, p. 9). Migration is a short, medium or long-term social, cultural, geographical displacement action or process that is carried out from one region to another for individual, environmental, economic and political reasons, which may be for the purpose of returning or permanent settlement (Yalçın, 2004, p.13). In simple terms, it is the changes that occur in the place of residence, professional life or social relations (Piche, 2013, p. 142).

Castles and Miller (2008, p. 30) stated that, contrary to these views, migration is a collective action that causes social change, and that this process affects the receiving and sending countries mutually. He stated that it is a simple approach to define it as a human act of movement and that the process is of importance and complexity that can affect the lives of other generations as well.

The phenomenon of migration is, in short, the result of international migration and the complex set of factors that cause it, and the interaction of the elements that make up this cluster.

Ravenstein, who is known as the researcher who examined the migration movements in England and made the first studies on migration, stated that the migration was mainly from the agricultural regions to the regions where industry and trade were common and the economic developments in these regions as a result of migration would accelerate the migration movements again (Ravenstein, 1889, p. 288). According to Ravenstein, migration is not an end in itself, that is, individuals do not migrate from one place to another just according to their wishes. The main purpose of migration movements is to participate in the commercial and economic activities that develop within the borders of a state and to gain a benefit from these activities. As a result of this, according to Ravenstein's absorption and diffusion law, the labor force need of the developing industry is met by immigration and immigration from urban industrial centers is absorbed (Gürkan, 2006, p. 28).

Today, migration continues to exist at an increasing rate as a worldwide trend. According to the 2013 data of the International Migration Report published by the United Nations (UN-United Nations), there are 232 million immigrants in the world. This figure is stated as 178 million immigrants in 2000 and 214 million in 2010. This shows that there is a continuous increase in the number of immigrants and the number of immigrants has increased by approximately 54 million in 13 years. These statistics, produced by the UN, reflect figures on legal immigration provided by member states. However, a big unknown such as illegal immigrants should also be considered. More than 50% of international immigrants prefer to immigrate to countries with high income and urbanization levels (such as the USA, Germany, Australia, Canada, Spain, France). According to the report, it was stated that the number of immigrants increased by 77 million between 1990 and 2013, and a significant part of this increase took place in the years 2000-2010. On average, the number of immigrants increases by 4.6 million every year (United Nations, 2013). According to the "International Migration Outlook 2017" data published by The Organization for Economic Co-Operation and Development (OECD), 4 million 700 thousand permanent immigrants entered OECD countries in 2015 and approximately 5 million permanent immigrants in 2016. It has been found to be at a high level (OECD, 2017).

Many scientists mention that the concept of migration is as old as history (Castles & Miller, 2008, p. 69; Toksöz, 2006, p. 3). Although migration movements were encountered before, global and large-scale migration movements were intensely realized in the form of slave trade in the 17th and 18th centuries. During this period, European and Arab traders bought slaves from North Africa and sold them to South America and Europe. This trade has revealed forced migration (Williams, 1944, p. 51-52; Loomba, 1998, p. 3;

Inikori & Engerman, 1998; Braudel, 2001, p. 130-132; McCabe, 2008, p. 7-11). Later, with the end of slavery, a transitional system called temporary slavery was introduced, in which the slaves would work for ten years of their own accord and then be released in order to solve the labor problems of the slaves and meet the demand for labor in Europe. In this process, immigrants from China and India met the need for cheap labor as bonded or contracted workers (Hayter, 2000, p. 9). Along with the forced migration that took place with the slave trade, a reverse migration situation was experienced by European traders for economic and commercial reasons in the 19th century. This migration continued until the First World War (Hollifield, 1992). In this period, which came from the 19th century to the middle of the 20th century and is known as the period of reconciliation, the world wars and the resulting genocide practices, the drawing of new borders, ethnic cleansing, nation-building efforts of individuals of the same ethnic origin, and forced population exchanges can be shown as factors that increase migration. Migration movements in the 1945-1970 period were mostly in the form of economic-based worker migration to developed countries.

A new migration trend began to be seen, which started in the mid-1970s and started to make its impact felt intensely in the 1990s. In this period, the 1973-74 Oil Crisis, which caused the change in world trade understanding and the increase in new industrial regions and new technology usage areas, is shown as the reason for the migration trends experienced from the backward countries to North America, Australia and Western Europe (Castles & Miller, 2008, p. 95). As a result of the stagnation in the employment of immigrant labor force during the economic crisis that lasted until the 1980s, the need for immigrant labor in the labor market increased again due to the growth of the world economy, and especially in the late 1990s and 2000s, the demand for high-skilled immigrants and family reunifications increased international migration figures. positively (Castles & Miller, 2008, p. 257). In this process, many OECD countries have also facilitated the conditions for the employment of highly skilled workers needed in the technology and health sectors (Garson & Salt, 2011, p. 13). The post-2000 period can be considered as the period in which the need for labor migration increased again and the global economic crisis experienced after 2007 negatively affected migrant labor.

One of the conclusions to be drawn when we evaluate migration in the historical process in general is that migration is a phenomenon that occurs as a result of economic and historical transformations. From this perspective, migration is a consequence. However, considering that migration is a factor leading to major economic and social transformations, migration is a cause (İçduygu & Sirkeci, 1999, p. 250).

Migration emerges as a result of factors such as civil wars, natural disasters, economic and political ups and downs, conflicts of interest between countries, violation of human rights, which cause people to leave their countries

by legal or illegal means (Doğan, 2005, p. 42). The factors that cause migration are generally classified as economic, environmental and political reasons. Kaizen and Nonneman (2007, p. 124) argue that there may be two reasons behind people's migration. These can be examined in two categories as political (protection from war, human rights violations and extrajudicial executions) and economic (e.g. escaping unemployment, raising living standards). The desire of individuals to improve their living conditions, to find a good job, and to have trouble living in their place are the most important economic reasons that cause migration. In this respect, economic reasons, which we can call the starting point of migration, force individuals to move towards economically developed and high-prosperity regions (Südaş, 2005, p. 12). These movements are generally expressed as global labor movements and these migration movements to developed countries cause a pressure on the countries (Yorgun & Şenkal, 2015, p. 195).

Another factor that causes migration can be expressed as environmental factors. Natural causes such as decrease in food resources, climate change, drought, thirst, desertification are natural factors that cause individuals to migrate to another region (Koubi, Spilker, Schaffer, & Bernauer, 2012, p. 2). Wars, martial law, expulsion from the country, totalitarian practices, and revolutions are the political factors that cause migration (Tumertekin & Özgüç, 2002, p. 313). It is seen that the political transformations experienced throughout the world have an impact on the political reasons that cause migration. An example of this is the World Wars, the political transformation in Eastern and Central Europe in 1989-1991, the dissolution of the Soviet Union and the dissolution of the Eastern Bloc, as well as the migration of many people from these countries to Western Europe, where the welfare level is higher. The movement from Syria to different parts of the world in order to ensure their life safety due to the problems experienced in their countries and to increase their living standards in the next stage can be shown as a current example of the political reasons that cause migration.

Migration is a reaction developed against transportation and communication systems, economic developments, individual motives and political pressures in the global age, and in this respect it cannot be considered as a negative or positive phenomenon. Regardless of whether it is cause or effect and for what purpose, migration shows its social, political or economic effects on the society it reaches (Kane, 1995). There are a number of factors that need to be considered in order to be successful in policies to be developed in order to minimize the possible negative consequences of migration and to ensure the integration of immigrants into the society they live in. Huddleston, Niessen, and Tjaden (2013, p. 1) summarized these factors under three headings:

1. Migration and integration policies adopted by society.

2. Personal factors related to the characteristics of the migrant population (socio-economic conditions such as employment and education, socio-cultural conditions such as language proficiency, historical, geographical and demographic factors, residence time, number of generations).
3. Factors related to the receiving society and macro-level policies (such as social opportunities, working conditions, wages, political environment, labor market, education system, public perception).

Another point that must be taken into consideration is that the immigrant society should contribute to the integration process as well as the integration policies developed by the migrating society. In the integration process, which is defined as the participation of individuals in the society they live in, while the expectation from immigrants is to adapt to the society they live in without giving up their own culture, what is expected from the country of immigration is to carry out the necessary studies for the integration of the immigrant individuals and the society living in that country in a healthy way (Akıncı, Nergis, & Gedik, 2015, p. 70). When this process is carried out in a positive way, self-confident societies with high self-esteem will be formed, and this emerging formation will be more easily accepted by the individuals who make up the country (Yavuz, 2013, p. 615-616).

Due to the fact that immigrants take their own cultures with them to the regions they go to, a process of cultural change is experienced as a result of the interaction between the individuals living in the migrated region and the immigrants. It is also possible to experience cultural adaptation problems as a result of the interaction of individuals with different cultures. As a result of migration, individuals with different cultural backgrounds have to continue their lives in the same environment with many different factors such as religion, language, tradition, and customs (Aksoy, 2012, p. 297).

Castles and Miller (2008, p. 11) describe migration as a part of a transnational revolution that can be seen all over the world and has the power to shape societies and politics, and state that it is an important determinant of globalization. With migration, more and more countries will accelerate, differentiate and globalize day by day. Supporting this view, Karpat (2010) also stated that the impact of migration is very deep and that the ethnic, social and cultural structure of the world has radically changed with migration and this process will continue. The World Migration Report 2010 data also revealed that international migration increasingly includes the diversity of cultural and ethnic groups compared to the past (Koser & Laczko, 2010).

So far, definitions of migration, the reasons and types of migration, the place of migration in world history and its effects on cultural diversity have been evaluated in a general framework. However, it is thought that revealing Turkey's historical background and current situation regarding migration, as the country where the study took place, will contribute to the study.

Migration has been an issue that has always been of interest to the Ottoman Empire and the Republic of Turkey throughout history. With the expansion of the borders of the state in the Ottoman Empire, people from different geographies immigrated to the country for political and social reasons. Muslims living in a region covering almost Central Asia were settled in the Ottoman lands as immigrants by fleeing from the Caucasus, the Balkans and Turkistan (Karpas, 1985). At the same time, non-Muslim ethnic groups such as Russian, Hungarian, Jewish and Polish also applied for asylum in accordance with the ethnic and multicultural structure of the Ottoman Empire (Kirişçi, 2000, p. 3). When we look at this process in general, one of the widely known examples is the Jews who immigrated from Spain in the 15th century. Within the scope of this migration, approximately 250 thousand Jews immigrated to the country by ships accompanied by the Ottoman navy. The leader of the Hungarian independence movement, who rebelled against Austria, which occupied Hungary in 1720-1735, and fled to Tekirdağ, II. Ferenc Rakoczi; Hungarian nationalist and statesman Kossuth, who escaped from the Habsburg Dynasty between 1849 and 1851 and settled in Kütahya; Poles fleeing from the Russians in the 19th century and the Russians who left the country as a result of the Bolshevik Revolution in the 20th century took refuge in the Ottoman Empire and after a certain period of time, many immigrants dispersed to different countries (Acer, Kaya and Gümüş, 2010, p. 63-64).

The refugee and immigration policy in the Republic of Turkey followed a different path from that of the Ottoman Empire. In the Republic of Turkey, unlike the Ottoman Empire, religious issues were not emphasized and attention was paid to the similarity of the Turkish language and race. However, in practice, it was assumed that groups called Hanafi or Sunni in terms of religion were immigrants. The Republic of Turkey displayed a more restrictive attitude towards asylum requests compared to the Ottoman Empire. Accordingly, it has deemed it appropriate to grant full refugee status to those who have the capacity to become citizens (Kirişçi, 2000, p. 3).

Unlike the first periods of the Republic, Turkey has recently hosted immigrant groups from different countries, belonging to different religious and ethnic origins, for various reasons. These migration flows have caused a change in the position of Turkey's migration regime in the international arena. Although Turkey has generally been defined as a "country of emigration" due to the labor migration it has carried out within the scope of the Western European countries within the immigration regimes it has been in until recent years, it has become a "country of immigration" with the intense migration movements towards the country in line with the recent developments. As of the end of the 1970s, migration movements from neighboring and nearby countries led to the emergence of different types of migration in Turkey such as refugees, asylum seekers, illegal workers and transit migrants (İçduygu, 2006, p. 70-71).

1990s, Turkey started to be used as a bridge for illegal migration movements from countries such as Iran, Iraq, Afghanistan, Pakistan, Bangladesh (and with current developments, Syria may be added) to Western Europe. At the same time, with the disintegration of the Soviet Union, countries such as Russia, Ukraine, Moldova, and Belarus targeted Turkey with illegal immigration, and Turks living in Europe started to migrate to their countries. Looking at the immigrants who have recently committed illegal immigration, it is seen that they are of Middle Eastern origin. Turkey; as a natural bridge between East and West geographically, it is on the transportation routes between Asia, Europe and Africa, has the Straits, which is the only exit from the Black Sea to the open seas, is surrounded by seas on three sides, has a democratic structure, and its economy and social welfare level are gradually increasing. However, these characteristics of Turkey, which are described as attractive, cause the rate of illegal immigration to Turkey and to other countries via Turkey to increase. Due to the fact that Turkey has long land and sea borders and as a result, many border gates, it has had difficulties in controlling the borders during migrations as a destination, source or transit country and has not been able to develop a valid and regular migration policy. By the end of the 1970s, the occupation of Afghanistan by Russia, regime change in Iran, and political instability in Iraq and the Middle East led to the emergence of a mixed migration regime that included refugees, transit migrants, illegal immigrants and regular immigrants. Being in the European Union candidacy process and the rapidly renewed perception of international security forced Turkey to take measures regarding migration (Akçadağ, 2012, p. 27-29).

Immigrants from Syria can be cited as an example of the most recent migration movements in Turkey. As of 2011, the process known as the "Arab Spring" affected Syria, similar to countries such as Tunisia, Egypt and Libya in the Middle East, and the internal conflicts and economic crisis caused many immigrants to immigrate to Turkey. Hundreds of thousands of Syrians escaped from the current regime pressure in their country and took refuge in neighboring countries such as Jordan, Lebanon and Turkey, and as a result, Turkey has been exposed to an intense refugee flow, especially in the last two years. In this process, the policy regarding refugees in Turkey was determined as an open door policy and the positions of Syrian immigrants were evaluated as temporary protection (Akgül, Kaptı, & Demir, 2015, p. 2). As of 21 April 2022, Turkey ranks first as the country receiving the highest number of immigrants with 3.762.385 immigrants, followed by Lebanon and Jordan, respectively (Syria Regional Refugee Response, 2022).

Massive and forced migration movements by Syrian immigrants as of 2011 are important because of their potential to affect Turkey in many ways. The current situation and problems of the Syrian immigrants, which started with the arrival of 252 Syrian immigrants as of April, 2011 and reached approximately 3.4 million in the process, should be examined in a

multidimensional way. In order to minimize the dangers and threats that may be experienced in terms of society, rational and integrated studies should be carried out on issues related to health, education, economy and society in the medium and long term for immigrants. Otherwise, if this turmoil in Syria continues, Turkey's partial recession will continue (Korkmaz, 2016, p. 109).

1.1.4. The Concept and Scope of Multiculturalism

The last forty years of the twentieth century, together with the indigenous people, have lived in different ways such as national minorities, native and new immigrants, ethno-cultural nations, feminists, gay men and women, with their life views, lifestyles and customs that are not accepted and tried to be suppressed somehow by the individuals who make up the society. It bears witness to the emergence of an intellectual and political movement in which groups are involved. Although these groups do not have a common point under any philosophical or political theme, they are opposed to homogenization or assimilation work based on the belief that there is only one right or real way developed against them, to understand and structure the living spaces that interest a large section of individuals. They fight together. The aim of these struggles is to ensure that their differences, which are seen as insignificant or a detail, are recognized and accepted by the society (Parekh, 2002, p. 1).

People organize their lives in this way, as individuals with the ability to think and try to make sense of themselves and the world, attempting to create a system or culture of meaning and importance. The nature of the cultures they reveal is also likely to be diverse, as they come from different traditions, think and dream in different ways, possess diverse creative and imaginative abilities, and face different social and naturally developing situations. For this reason, cultural diversity is a natural process of existence rather than a surprising or strange situation (Parekh, 2002, p. 162).

The increase in communication methods in the globalizing world, the minimization of locality in the economy and the resulting migration from economically underdeveloped countries to developed countries, as a result of the close contact of different communities and ethnicities, makes the existence of a homogeneous community impossible and compels societies to be in a multicultural structure. The postmodern social order, which is becoming increasingly influential today, has a more complex, less centralized and more pluralistic state model compared to modern bureaucratic states (Cooper, 2004, p. 50). For this reason, a state that is described as postmodern, as a result of its partially limited central structure, does not demand to see the society in general in the same integrity, and it also needs differences as well as eliminating the situation of expressing the society within a similar cultural group. Policies that ensure the political and legal acceptance of different cultures in such a state are referred to as multiculturalism policies. Multiculturalism is generally defined as the state of coexistence of communities with different cultures within the

borders of a nation-state with equal opportunities. The policy of coexistence of different cultures within a state constitutes the main theme of multiculturalism (Say, 2013, p. 137-138).

The aspects of cultural diversity that benefit a society are listed by Parekh (2002, p. 214-216):

1. Different cultures develop each other's worlds of thought, complement each other by correcting each other, and inform each other about new methods of making individuals living in society happy. Because, no matter how rich a culture is, it is not possible for individuals to contain all the valuable elements they have and reveal all their talents.
2. Cultural diversity is an important component that ensures the liberation of the individual. In other words, since cultural diversity has liberating factors such as self-awareness, transcending boundaries, and self-criticism, its value is an objective good, not the result of individual choices, but the basic condition of happiness and freedom.
3. Cultural diversity raises awareness of the diversity of individuals within their own cultures, that is, their own cultures have different mentalities and are open to different interpretations. It ensures the formation of communication within the culture, the existence of independent and critical thinking, and the suspicion of attempts to reduce the culture to a singular identity, that is, to homogenize it.
4. Cultural diversity makes it easier for different cultures to enter into a dialogue process that is thought to be beneficial in both respects. However, cultural diversity encompasses different ways of life and thought, sense of humor, social organization, different abilities and skills, different moral and psychological energies, and all these are important resources that can be revealed in various fields such as sports, art, industry, government, business, management. is seen.

In the most general sense, multiculturalism is a term that is valid for societies that are culturally plural and defends cultural diversity. It is stated to reflect an anti-assimilationist model that underpins much of the study of ethnicity, immigration, and early race, as it praises cultural diversity as an ideal (Marshall, 1999, p. 126). The term, associated with cultural pluralism or cultural diversity, is evaluated as the lifestyles of groups/communities with different cultural identities in the same society, the political approaches developed in the process of these lifestyles and their reflections on society.

Multiculturalism is creating a living space for all kinds of cultural identities under the umbrella of national identity as a model that approves the preservation of their unique identities by societies with different cultural and

ethnic origins (Vatandaş, 2002, p. 22). According to Parekh (2002, p. 6) multiculturalism is the social structure in which one or more cultural communities live together. UNESCO (2001, p. 1) Article 1 of the “Declaration on the Principles of International Cultural Cooperation” states that *every society has the right to develop its own culture, that every culture has a value that should be respected, and that every culture, with its richness and diversity, belongs to humanity and should be protected*. He emphasized the importance of multiculturalism by stating *that it is a heritage*.

Baumann (2006, p. 6-7), on the other hand, emphasized the cultural diversity, and defined as policies to ensure equality and justice between three different groups that accept multiculturalism and the culture of a single nation despite diversity, seek traces of their cultures in their ethnic identities, and reconcile religion and culture. Similarly, Kastoryano (2000, p. 52) discussed multiculturalism within the framework of cultural differences within the nation-state. Multiculturalism is the policies put forward by states to protect their political integrity as a result of cultural and ethnic movements, and it is a political-based organization that is developed by groups with group consciousness and emerges in states that have the feature of being democratic.

Doytcheva (2009, p. 16-17) mentioned that multiculturalism can be used in three different senses:

1. Multiculturalism is defined as a feature of contemporary societies consisting of individuals of different ethnic origins or nationalities, different social environments and religious beliefs. Based on this demographic definition, it is seen as synonymous with cultural diversity. Regardless of race, culture or ethnicity, it is clear that societies are always culturally diverse.
2. Multiculturalism expresses the idea that differences are a social organization rather than an individual phenomenon and that they are shaped in social structures that develop, weaken or reproduce in the process of mutual interaction in the "cultural contact" environment. This social multiculturalism is a subject in anthropology that deals with themes such as hybridization, acculturation, and interculturalism. In this sense, it is a concept that includes cultural diversity, values diversity, but does not see it absolutely necessary to be included in a political order and is also expressed by the term pluralism as a democratic ideology.
3. While multiculturalism embraces the existence and value of various differences accepted by social multiculturalism, it is considered as a political program that includes incorporating these differences into some political institutions and structures. In this case, society transforms from an ideological and social form to a structural and normative pluralism.

Multiculturalism is an inclusive vision for society with its definition of unity in diversity. It is the name of the rich social structure that is connected to each other but not lost in each other. It is the successful management of differences (Kisubi, 1997, p. 22). According to Parekh (2002), cultural diversity, which is considered as the existence of different cultures or cultural perspectives in a society, cannot be achieved only by giving individuals the right to preserve their culture. At the same time, a basis should be created within the society that will enable them to exercise this right in the easiest way possible, such as respecting differences and developing the self-confidence of minorities. If there is a contrary situation, that is, if the dominant culture in a large society is very effective, oriented towards assimilation and respecting only those who think like themselves, individuals from different cultures will give up their desire to protect and own their own culture and it will not be possible to talk about the concept of cultural diversity in time. . In such a case, unless they are convinced of the importance of cultural diversity for their own benefit in the wider society, they will not restrain their assimilation-oriented behaviors, will not attempt a change in their lifestyles and institutions, and will not want to cover the necessary costs for this (Parekh, 2002, p. 211-213).

In order to analyze multiculturalism practices in terms of political and social cohesion policies, the following two questions need to be answered (Berry, 1986, p. 35):

1. Are different cultural and ethnic communities in the country be preserved and enhanced?
2. Should positive relations between different cultural and ethnic communities in the country be maintained and developed?

According to Berry (1986, p. 35), four different policies emerge as a result of the answers to these questions. If, in line with the answers given to these questions, the preservation and development of cultural and ethnic differences and the development of relations between different cultural and ethnic communities are not found appropriate, it can be interpreted that an *ethnic massacre* policy is being implemented. Even if the preservation and development of cultural and ethnic differences is approved, but a positive approach is not taken to develop relations between different cultural and ethnic communities, we can talk about a policy of *segregation* here. Although it does not have a positive policy regarding the protection and development of cultural and ethnic differences, if the development of relations between cultural and ethnic communities is considered important, it means that *a similarity policy is being implemented*. However, what is essential and important within the scope of our subject is the adoption of policies that include the protection and development of cultural and ethnic differences and the positive development of relations between cultural and ethnic communities. The concept in which this

model emerged is *multiculturalism* (Vatandaş, 2002, p. 18). Multiculturalism has a wide range of meanings, encompassing a wide variety of non-ethnic social groups that have been isolated or marginalized from the dominant society for different reasons. This term, which is widely used especially in the USA, refers to the efforts of communities such as women, working class, gays, lesbians, communists and atheists in the process of eliminating the exclusion they have experienced in the course of history (Kymlicka, 1995, p. 48).

The concepts of "multicultural" and "multiculturalism" are considered as emerging terms. The concept was used as an adjective for the first time in English in 1941 to describe individuals who are unattached and unbiased individuals, for whom nationalism as a society does not make any sense (Doytcheva, 2009, p. 15). Historically, it is possible to talk about different policies that emerged before multiculturalism in national societies. In the USA, Canada and Australia, which were known as the immigrant society until the 1960s, a policy known as the Anglo adaptation model, which is a typical assimilation policy that expects immigrants to leave their cultural background and adapt to the new culture, has been implemented. However, II. With the effect of the new ideas that developed globally after the World War II, this policy was abandoned and policies that allowed immigrants and ethnic groups to preserve and live their own cultures began to be implemented (Vatandaş, 2002, pp. 25-26).

After the mentioned process, the concept of multiculturalism as a social cohesion policy has started to take its place in the literature. It was used for the first time in the 1970s for state policies that ensure cultural diversity that emerged due to immigration in Australia and Canada (Doytcheva, 2009, p. 15). However, since the French people's desire for multiculturalism in Canada caused unease among the people, multiculturalism policies were not implemented and bicultural policies continued until the 1980s (Vatandaş, 2002, p. 30). In the next decade, the concept began to appear in democratic countries such as the English-speaking USA, Great Britain and New Zealand. It took its place in the English Oxford Dictionary in 1989 (Doytcheva, 2009, p. 15).

So far, the definition, scope and concept of multiculturalism in general have been examined and a conceptual framework has been drawn in line with its applications around the world. However, it was deemed necessary to examine the meaning of the concept of multiculturalism for Turkey and to talk about the sociological and historical foundations of the concept, with the belief that it would contribute to a better understanding of the concept as the country where the study took place.

There are important philosophies and events that have influenced societies throughout history. To give an example, situations such as the Industrial Revolution, the Renaissance, the Age of Enlightenment, the French Revolution, the collapse of Soviet Russia and the cold war period can be cited as important events and philosophical movements. Parallel to the developments

in the world, the mentioned events and ideological movements in Turkey were also influential in the emergence of political and thought formations (Gündoğan, 2005, p. 108-109).

In Anatolia, which hides different regions and different cultures, which they describe as the "bridge of history", the Turks keep alive the social structure in which various cultures have continued their lives since different periods. When we look at the existing cultural diversity in Turkey, from a general point of view, it is seen that Mediterranean culture in the Aegean, Arabian culture in the south, European culture in Thrace, Persian culture in the east, and Caucasian culture in the northeast. In this context, different cultural values in Anatolia led to the emergence of different cultural understandings and as a result, Anatolia turned into an arena where different cultures entered into struggle (Atabay, 2009, p. 456-457). When cultural diversity is mentioned in Turks, ethnic communities such as Kurds, Laz, Circassians, religious and sectarian communities such as Alevis and Sunnis, or organizational groups such as Freemasons and environmentalists come to mind (Özhan, 2006, p. 103).

During the Ottoman period, mainly in the 15th and 16th centuries, the empire expanded its borders with the conquests to include North Africa, the Middle East, the Balkans and a part of Central and Eastern Europe, and various sects, ethnicities and religions in the region they dominated, revealed a community consisting of differences with different people (Özhan, 2006, p. 99).

Turkey is a country that has developed a traditional understanding of how to live peacefully together with individuals with different religions, languages, ethnic origins and different cultural characteristics and has its own diversity experience. The basis of this diversity is the nationality system exhibited by the Ottoman Empire and the various religious groups that remained together with the group-community-based multicultural policies that continued for about 500 years, or the communities that can be described as the "federation of theocracies" in Kymlicka's words. The fact that these communities were kept together within the borders of the Ottoman Empire and managed in an order stands out as a remarkable example in terms of tolerance (Yürüşen, 1998, p. 64). The Ottoman Empire showed the characteristics of being a humane, tolerant, impressively stable, poly-ethnic and multi-religious empire based on differences in dimensions that could not be encountered in other empires (Kymlicka, 1995, p. 157).

It is seen that the Jewish or Christian groups called protected communities (dhimmis) within the Ottoman Empire had more autonomy than other European countries under the conditions of that period. These non-Muslim minorities were governed by the Muslim community, which constitutes the general society, on the basis of Islamic principles, and although they had broad cultural rights, these groups were given less political autonomy (Parekh, 2002, p. 9). However, when evaluated in general, the Ottoman Empire showed that, with its policy against minorities, it did not bear traces of the feudalism of

Europe and the inherited aristocracy, and that it was largely tolerant, acted justly by ensuring impartiality, and that the sultan could be warned if he abused his authority, and even his authority could be taken away (Parekh, 2002, p. 80).

The ideology of nationalism, which began to spread throughout the world as a result of the French Revolution, began to negatively affect the system developed by the Ottoman Empire to recognize and adopt the religious groups it contained, and started the process that prepared the end of the empire. One point that should be emphasized about this process is that the Republic of Turkey, which is seen as a natural heir and continuation of the empire, was structured together with some diversity and indirectly freedom concerns. As the source of this situation, the bad experiences that were experienced with the collapse of the empire and that took a place in the memories can be shown (Yürüşen, 1998, p. 68).

After the collapse of the Ottoman Empire, the modern Turkish State, which was established in its place, as a natural process, incorporated the different ethnic, religious and linguistic groups (sub-identities) of the Ottoman Empire as a legacy. After this process, while the upper identity provided by the state was "Ottoman" in the Ottoman Empire, it was decided as "Turkish" in the Republic of Turkey. In other words, the state structure of the newly established Republic of Turkey was determined as a "*nation state*". The nation-state is a state structure that is seen as the last stage of the democratic, secular and sociological universe based on the idea that the individuals forming the society should have values that emerged as a result of the French Revolution, such as equality and freedom, in order to ensure national solidarity. It is defined as a state based on a national identity and culture and adopting this identity and culture as a super identity and culture (Gündoğan, 2005, p. 109).

Some characteristics of Turkey in terms of its social, political and geographical location have made the concept of multiculturalism the focus of attention in the academic and intellectual environment. When the literature is examined, it is seen that the multiculturalism debates in Turkey take place in two opposing dimensions, consisting of discourses between a group that has a negative discourse about multiculturalism and another group that affirms multiculturalism.

Considering multiculturalism as a wealth for a country in terms of groups with a negative discourse about multiculturalism is a situation that is shaped entirely within the framework of its own conditions and realities. In order for multiculturalism to be seen as wealth in a state, it is a historically known fact that only the state's effort cannot be sufficient and valid at all times and under all circumstances. The education system, nationalization level, welfare level and social and political structure of a country are seen as the main determining factors in its intercultural relations. To give an example, despite the federative structures of countries such as the USA and Canada, which can be described as young with their rational and deep-rooted legal structures and advanced levels

of welfare and education, intercultural relations take place on an integrative and constructive ground. However, it is not correct to see this success as the success of multiculturalism policies. This situation is related to the fact that individuals who immigrated to these countries voluntarily come as Canadians or Americans, mentally and intellectually consciously. Individuals from different cultures mostly live the same religious belief and use a common language with the language problem solved in the first generations. As a result of all these factors, national identity takes precedence over ethnic identity among individuals living in these countries. This situation is not the same for Turkey. The elements that unite the society in Turkey are their religious beliefs and languages. It is not correct to say that this fusion only took place in the Anatolian geography. It is possible to talk about 2400 years of coexistence and fusion with Kurds, whose identities are essentially Turks, 2600 with Georgians, 550 years with Laz and 900 years with Arabs (Önder, 2005, p. 144-145).

The researchers who rhetoric against multiculturalism are of the opinion that in order to manage such a deep-rooted heritage in line with the reasons stated, the state should adopt a conciliatory attitude in its relations with minorities rather than a tense policy. Political, social and cultural leading figures of Turkey should approach them in an integrative manner instead of keeping the negative issues experienced in the historical process on the agenda. If minorities want to find a place for themselves in the society, to be included in the political structure of the Republic of Turkey and to fulfill their responsibilities of service to the state, they will accept the Turkish national identity as their upper identity and establish their future by balancing their own ethnic identity and culture with this upper identity they have adopted. In return for this, what is expected from the state is to accept minorities as Turkish citizens whose loyalty is not in doubt. For this reason, the introduction of this concept, which expresses ethnic nationalism like "Turkish" in the face of the minority-state relationship based on trust and loyalty, and which has gained a negative meaning over time, will cause distrust and skepticism towards minorities to remain on the agenda, aside from being a solution to the tension between the state and minorities (Bali, 2005, p. 81).

According to the researchers who speak in favor of multiculturalism, the exclusionary treatment of different identity demands from the social structure will lead to conflicts and separations, not integration and reconciliation. The marginalization of differences, fear and suspicion of marginalized individuals are the factors that pave the way for the formation of such problems. For this reason, instead of emphasizing the constant differences, it is necessary to reveal the common experiences, cultural similarities and historical affinities between the individuals who make up the society. It is not possible for individuals living with different identities in the same society to pose an obstacle or danger to each other. When we look at the world history, it has been experienced with painful experiences that differences cannot be eliminated, and that even if such

attempts are made, the results will cause irreparable frightening and deep wounds (Günay, 2010, p. 149).

According to Bali (2005, p. 138), the coexistence of more than one culture in a society does not necessarily necessitate conflict between cultures. On the contrary, it may be possible for different cultures to adapt and interact with each other without any coercion. In societies where different cultures live together, the important thing is not to give privilege to a culture, but to ensure that it has equal rights with other cultures and to prepare the conditions for its existence in a similar way with other cultures. This is what should be understood when it comes to minority rights. In this respect, accepting the existence of different cultures with their political or socio-cultural dimensions is not to give privileges to different groups defined as minorities, but to enable them to access the rights held by the majority. As a result of this, not discrimination in the society, on the contrary, the understanding of a citizen where everyone has equal rights will emerge and the actual differences in the dimension of discrimination will disappear. When we look at the source of the problems that arise in countries with multicultural societies around the world, it is seen that the demands called "minority rights" have an active role. In this context, it is foreseen that providing the necessary rights to the differences may create a reducing effect instead of exacerbating the conflicts (Bali, 2005, p. 138).

Today, societies have a multicultural structure and the resulting demands for equal rights are seen as an inevitable reality in today's world. For this reason, it should be understood that the existence of cultural identities in modern societies as a sociological reality cannot be ignored or eliminated by non-political obstacles. One of the main conflicts emerging in the world and in Turkey is "how to keep these emerging differences together" and "how to protect this unity". A realistic approach can only be achieved when solutions to these problems are sought within the framework of "multi-causal, multi-dimensional and multi-layered complexity" and "social reality" (Keyman, 2007).

Today, the modern society, which is characterized as a pluralistic society where individuals from different cultures live together, defines the social identity of individuals not as a traditional commitment, but as a structure that has an opinion about their own life, makes decisions and acts in line with the decisions they make. Charles Taylor (2010), known for his important works on multiculturalism, expressed the identity demands of differences as the "recognition politics" and emphasized that the acceptance and valuation of differences is a very important and human need. In this context, as long as the modern society has a pluralistic, polyphonic and multicultural structure with various lifestyles, it is an absolute social reality that the demand for recognition of different identities and ignoring them will not be optional and will become irrepressible and unavoidable (Festenstein, 2005). According to Parekh (2002),

every culture that exists in society in today's world deserves to be appreciated as long as it allows different people to live together, adds meaning and order to the life of the individual, and creates a creative energy in these respects (Keyman, 2007, p. 223).

1.2. Multicultural Education

It is a complex, dangerous and problematic process that requires leaders and educators who provide links between cultural, ethnic and religious constraints, create different paradigms and new possibilities, deal with personal changes and foresighted activities. It is seen that the projects, concepts and paradigms that were effective in the rise of the West between the 16th and 20th centuries are insufficient in the restructured world of the 21st century (Banks, 2013, p. 21). As Friedman (2005) defines, in this process that we live in a "flat world" in the 21st century, the aim of education is to enable students to understand different life views, belief systems, different ways of conceptualizing familiar experiences, as all great educators have claimed so far. It should be to enter the souls of cultures, to look at the world from their window and to enable them to learn their strengths and weaknesses. Among the general objectives of education are the development of important human skills such as self-criticism, intellectual curiosity, the ability to evaluate evidence and arguments and make an independent decision, and behaviors such as respect for others, sensitivity to different lifestyles and ways of thinking, and moral and intellectual humility. Education; while it naturally contributes to the development of skills such as independent thinking, criticism and examination, it also should help to develop "softer" and "less aggressive" skills such as seeing oneself from the perspective of others, feeling with them, listening with understanding and sensitivity, and imagination. should be. A good education system should also develop these three dimensions, based on the idea that students are part of humanity, citizens of political societies, and members of cultural communities. It is not correct to see education only as a part of the socialization process. Education is also associated with the humanization process. For this reason, a good education system should help students to find their own way more easily among communities by increasing their awareness of themselves, and to understand the unique characteristics of political and cultural societies such as structure, culture, history and language (Parekh, 2002, pp. 289-290).

Individuals who make a judgment about the world only in line with their own perspectives are limited in ethnic and cultural dimensions, are deprived of most of the experiences that humanity has had in the historical process, and cannot even fully recognize their own culture due to some prejudices they have. In this context, multicultural education is the acquisition of the necessary skills so that individuals can see themselves from the perspective of different cultures in order to know themselves better. Multicultural education is based on the

assumption that first comes recognition and understanding, followed by respect (Banks, 2013, p. 3).

Many states differ culturally, religiously, linguistically and ethnically. Individuals living in democratic societies in the 21st century should maintain their communication with their own culture and contribute to the common culture of the society they live in. A unity without diversity causes pressure on cultures and a diversity without unity causes division of countries. A nation-state can only allow freedom and democracy in the cultural context as long as it has democratic values such as equality and justice, and can protect the rights of communities with linguistic, religious, cultural and ethnic differences (Banks, 2013, pp. 21-22). For this reason, the primary purpose of learning and teaching in democratic societies is expressed as providing a sensitive balance of diversity and unity (Banks et al., 2001, p. 201).

Multicultural education is a concept or idea, an educational reform movement and a process. More broadly, multicultural education;

- includes that all students have equal learning opportunities at school, regardless of their gender, social, ethnic, racial or cultural characteristics.
- a reform movement designed to make some significant changes in schools and other educational institutions so that students of all social classes, genders, racial and cultural groups have equal opportunities in the learning process.
- an ongoing process with the goals of promoting educational equity and academic achievements that will never happen because people work but cannot achieve (JA Banks & Banks, 1997, p. 3).

Multicultural education, on the other hand, is a comprehensive concept that defines a variety of school experiences, programs and materials designed so that students from diverse cultural backgrounds can have an equal education (Banks, 2006b). According to Tiedt and Tiedt (1999, p. 18), multicultural education is special education/instruction process which encourages students to develop self-confidence, empathize with the people from different cultural lives and experience equal opportunities to maximize students' potential. It is an approach based on democratic beliefs and values and confirms cultural pluralism within culturally diverse societies and an interconnected world. It is based on the thought that the primary target of public education is maximizing the social, intellectual and personal development of the students (Bennett, 1999, p. 11).

Nieto (1996, p. 307-308) stated that multicultural education is a school reform and basic education process that includes all students, with an attitude against existing discrimination and racism in the society and in schools. Multicultural education focuses on thinking, acting and knowledge as the basis

of social change and is based on the philosophy of critical pedagogy. It enriches the democratic principles of social justice. It embraces the ethnic, religious, linguistic and economic differences of citizens, teachers and students and accepts them in society. Multicultural education infiltrates student, teacher and family communications, the curricula and teaching methods used, and even the way education and training processes are handled.

Multicultural education is defined as the process of structuring the learning and teaching process in a way that supports cultural pluralism (Başbay & Kağnıcı, 2011, p. 202). Similarly, Amney-Dixon (2004, p. 1) also expressed an understanding of education built on democratic values that support cultural differences for multicultural education. In the most general terms, multicultural education covers the reflections of multicultural policies on education. In this context, it is expressed as educational practices put forward to recognize various cultural groups within the framework of curricula and educational environments, to integrate them with the society and to provide equal rights to these groups (Yazıcı, 2015, p. 57). It is assumed that multicultural education covers three groups as race, gender and social class. However, together with the migrations, current studies emphasize that immigrant communities, which also have cultural and linguistic differences, should be considered within the scope of multicultural education (Hall, 2008, p. 48).

According to Hidalgo et al. (1996, p. 762-765), the basis of the concept of multicultural education is based on constructivist theories. Multicultural education is associated with peace education and human rights. Multicultural education is based on principles such as equality, justice and democracy built on diversity and pluralism. More specifically, opportunity and equality of opportunity constitute the democratic basis of multicultural education. In this context, the main goal in multicultural education is to minimize the inequality that arises due to cultural differences.

In summary, multicultural education is an understanding of education that deals with cultures independently of their ethnic origins and makes them a common capital of humanity, rather than ethnicizing education. It enables the strengthening of intercultural communication and the opportunity for students to gain multiple cultural experiences. Multicultural education is a free education as long as it is allowed to be understood correctly by getting rid of the debates of the groups that support and oppose it. This freedom is in two different ways as the freedom to benefit from other cultures and differences of opinion and the freedom to get rid of cultural centered understanding and prejudices. These two types of freedom are interrelated. Because in order for a person to be free of cultural centered thoughts, he must benefit from different perspectives. However, as long as he does it this way, a person can escape from being imprisoned in his own world of vision (Parekh, 2002, p. 293).

The aim of multicultural education is to help individuals with different cultures, languages, religions and ethnicities acquire the skills, knowledge and

approaches necessary to become effective citizens in their own cultural communities, regional and national cultures and in global societies (Banks, 2013, p. 7). To ensure that all students gain achievements such as literacy skills and mathematics under equal conditions in the age of technology, where students from countries such as London, Paris, New York and Berlin and students from developing countries such as Pakistan and India can compete under the same conditions in the world today described as global and flat (Friedman, 2005).

Garcia (2009) stated that the aims of multicultural education are to strengthen intercultural awareness by increasing awareness of cultural issues, to show students that there are many different perspectives in the history process, to prevent possible prejudice and discrimination among students, to encourage critical thinking and to be safe and inclusive for everyone.

Gay (1994, p. 14-21) examined the aims of multicultural education in detail under five headings. These objectives are summarized below.

1. Individual development: Helping individuals develop a positive attitude about their own selves, understand themselves and be at peace with their identities.
2. Being competent in terms of multicultural sociability: To support individuals to see the characteristics of different cultures, different perspectives and to develop their communication skills with different cultures.
3. Revealing attitudes and values: Understanding the attitudes and values of various cultures and ensuring that other communities recognize and respect these attitudes and values.
4. Acquisition of basic skills: To help students from different ethnic backgrounds acquire skills such as literacy, critical thinking, and problem solving.
5. Developing the ability to be ethnic and cultural literate: To enable individuals to recognize and value different cultures and ethnicities other than their own.

Educational institutions should support students with different cultural, social class, ethnic origin, language, religion and gender characteristics to show more democratic attitudes, beliefs and behaviors and to acquire the necessary skills, knowledge and attitudes to be effective interculturally. In order for multicultural education to be carried out effectively, schools need to be reorganized to ensure that students with the specified differences have an equal chance to live and be empowered culturally. In this context, Banks (2013, p. 39) summarized the characteristics of multicultural schools in seven items:

1. The applied curriculum covers the cultures, perspectives and experiences of different ethnic and cultural groups, including gender.
2. The culture of the school and the hidden curriculum applied emphasize cultural and ethnic diversity.
3. Teachers' teaching methods are in harmony with students' cultures, learning styles, and motivations.
4. Teachers and administrators are respectful to the native languages and dialects of the students.
5. Teachers show cultural sensitivity in the assessment and evaluation processes. It ensures that students with cultural differences take an equal place in giftedness and talent classes.
6. Schools have a high expectation of academic success towards students from different ethnic, cultural and social groups and are supportive of them in achieving a good career.
7. It pays attention to the fact that the materials used in school performances reflect ethnic and cultural differences.

School culture and management style should be restructured and the school culture and social structure should be strengthened so that students from different cultures, races and social classes can benefit from educational opportunities equally. In this context, it is necessary to gain awareness that schools should be seen as a place of change and that structural changes should be realized within the school (Banks, 2006a, p. 136). The fact that schools are seen as an area of socialization and cultural interaction has a great impact on students' developing a positive attitude towards diversity and being prepared for societies with this characteristic. The most effective way to achieve this is the development of multicultural education curriculum in schools.

According to Hyde (2006, p. 111-112), in multicultural education curricula, students should be helped to understand the historical experiences and basic cultural patterns of ethnic groups, and students should be taught to work effectively in a society dominated by the dominant culture and in different social environments than they were raised. Students should be informed about racism, dehumanization, racial conflict and social problems that arise with alternative ethnic and cultural lifestyles, and correct stereotypes such as viewing ethnic groups and lifestyles as "abnormal" or "deviant". Students should be taught methods of clarifying their own values regarding ethnic and cultural diversity. Students should examine the extent to which democratic values are being fulfilled and explore the resources of the local community to develop intellectual, social and political action. Schools should recognize holidays and festivals that are important to various ethnic groups. Students should be trained in multicultural music, art, architecture and dance to interpret the feelings of the ethnic group and should be made to play roles that include

different ethnic and cultural experiences in order to understand what it means to be a part of various ethnic groups.

Multicultural education is an education that exists in the name of freedom in today's world, which is characterized as racially segregated and distressed (Parekh, 2006). Multicultural education, which is seen as an innovation movement and deals with controversial issues such as inequality and discrimination, has been the target of various criticisms, especially in the structuring process. Banks (2010, p. 10-14) evaluates the criticisms of multicultural education from three different perspectives. One of the criticisms of multicultural education is "Multicultural education is for others." is a mistake. However, multicultural education is not a structuring carried out as belonging to a certain ethnic group or gender. It is a reform movement that will enable students to gain the knowledge, skills and attitudes necessary to make sense of differences in ethnically and culturally diverse countries and all over the world. Another criticism is "Multicultural education is against the West." appeared in the form. However, multicultural education is a structure unique to the West. It emerged from the Civil Rights Movement, which was based on the values associated with democracy such as equality, freedom and justice of the West. The final criticism is "Multicultural education will divide the country." expressed as. On the other hand, the view is that multicultural education is a movement organized to bring together a fragmented society rather than dividing the country. Educators who advocate multiculturalism have adopted this idea as a national goal by supporting the understanding of "*e pluribus unum*", that is, "*all for one*".

In response to these criticisms, Parekh (2002, p. 288-289) criticized monocultural education and stated that such an education system does not allow students to recognize different cultures and does not arouse an intellectual interest in students about different cultures due to the fact that cultures are explained with a critical perspective. Monocultural education also negatively affects the development of students' critical skills. Students who learn to look only from the perspective of their own culture tend not to accept any different ideas that do not fall within this field of view. As a result, different cultures may be seen as strange or worthless on the grounds that they do not fit the mold of their own culture. At the same time, monocultural education tends to promote racism, violence, and insensitivity. Stuck within the boundaries of his own culture, the student cannot grasp that the diversity of lifestyle, worldview, values and beliefs is a natural aspect of humanity, and he feels himself in danger because he does not know how to behave towards these differences. For these reasons, it is clear that monocultural education does not have positive outcomes.

From the point of view of Turkey, the country where the study took place, multicultural education, together with its practices, will enable Turkey to be in effective communication in the globalization process at local, national and

international dimensions. Turkey, within the scope of the harmonization laws that emerged during the European Union accession process and with the immigrants who came to Turkey for different reasons in the historical process (due to the turmoil in the Middle East) and continue to come, new structures, different programs, teacher training models in order to meet the current needs in the field of education has to develop different educational materials, projects and school management models (Coşkun, 2006, p. 292-293).

The Republic of Turkey, which was established after the collapse of the Ottoman Empire, has adopted the logic of the nation-state in order to ensure that the society is together and to protect the state against the danger of disintegration, taking into account the experiences gained in the historical process. When we look at the statistics related to ethnic distribution, which emerged in line with the study of Konda (2011, p. 12), local identities such as 78.1% Turkish, 13.4% Kurdish, 1.5% Laz and Turkmen, 0.1% Asian Turks Those who prefer general expressions such as 0.3% Caucasian Origin, 0.2% Balkan Origin, 0.4% Immigrant, 0.9% Muslim Turk, 0.2% Alevi, 0.3% I am from Turkey, I am from the world, 0% 7 Arabs, 0.1% non-Muslims, 0.03% Roma, 0.05% from different countries and 3.8% as citizens of the Republic of Turkey. As can be seen in the statistics, Turkey, which consists of many different nationalities, follows a policy as if it consists of a single ethnic group with the logic of nation-state structure, and its activities in this direction bring along many problems (Kaya & Aydın, 2014, p. 50).

In a multicultural state like Turkey, the social environment of the individual has an important effect on his formation and internalization of knowledge. In the Turkish education system, which adopts a constructivist education approach, it is expected that the country should have a democratic structure that includes multicultural education in order for this approach to be applied properly. Because there is no absolute truth in the understanding of democratic education, differences are valuable and important. In this context, personal differences should be valued as well as common values in education, and differences should not be seen as a social separation or deviation from what should be, but as a natural result of the development of humanity in the process (Yazıcı, 2015, p. 73-74).

The reflections of the global developments in the 21st century on Turkey, the development of commercial relations with foreign countries together with the economic growth, the increase in the interaction and communication of different cultures with each other and the developments in the harmonization process with the European Union as of 2001 have made the needs of citizens for multicultural education compulsory. However, it is seen that multicultural education is not at the desired level considering the educational activities put forward so far. The biggest factor causing this is the misconceptions that emerged that multicultural education in Turkey would divide the country and the implementation of such activities would harm the unitary state structure. As

a country with a stable political, economic and social administrative structure, the misconception that multicultural education will harm the country's structure means ignoring the structural power of the country. Studies (Bakerman, 2004) have concluded that multicultural education activities will be successful even in countries with very different ethnic cultures such as Israel (Cırık, 2008, p. 36).

The cultural policies of the Republic of Turkey, based on the idea of creating a fully integrated society that does not accept differences, have caused these differences in society to be ignored. This understanding is clearly seen in education curricula and textbooks. When the educational content developed in Turkey is examined, it is possible to say that it almost lacks the emphasis on multiculturalism. It is seen that there is no mention of different cultures and ethnic groups other than Turkish nationalism in the curriculum and textbooks. Cırık (2008, p. 36) In his study, in which he examined 1-5th grade textbooks and achievements in terms of multiculturalism, 26 out of 292 acquisitions in the Life Studies course, 24 out of 1008 acquisitions in the Turkish course, and 93 out of 162 acquisitions in the Social Studies course could be associated with multiculturalism. In Mathematics and Science courses, however, no gains associated with multiculturalism were observed. In general, according to the results of the study, it can be said that multicultural education is not sufficiently included in the education curricula.

In summary, all cultures that exist within the borders of Turkey have been metaphorically compared to the art of marbling. As in the art of marbling, where every color and pattern manifests itself, these cultures have integrated with each other by preserving their own characteristics. In this respect, it is thought that bringing together communities with different ethnic origins, religious beliefs and cultures under the idea of mutual tolerance and empathy and being a citizen of the Republic of Turkey, and including multicultural education activities in education programs will contribute positively to Turkey's strong cultural structure (Cırık, 2008, p. 36).

1.2.1. Multicultural Teacher Competencies

As of the 21st century, education is seen as an effective tool to follow the extraordinary developments in the world due to economic, political and especially technological advances. In this process, the meaning and purpose of education also changes. While the task of the teacher was to evaluate all the students as individuals with similar characteristics and to make students adopt certain behavioral patterns that were determined before, within the essential and perpetual educational philosophies adopted earlier, by ignoring the expectations and experiences of the students, today, with the restructuring and progressive education philosophies, the task of the teacher is to make the student feel himself to allow students to learn about their skills and abilities, and to continue educational activities in line with student expectations and

wishes. In general, the aim of education today is to raise individuals who focus on the development of different skills, adopting them as they are, rather than making them uniform. In this context, there is a need for teachers who see and accept the racial, cultural, religious, sexual, biological, political and economic differences of students as normal (Polat, 2009, p. 154-156).

The cultural incompatibility that emerges between the student and the teacher in the classroom environment, which has increasingly different cultural characteristics, leads to ethnic and cultural ignorance, and this situation can potentially pose a danger. Culturally and ethnically illiterate and incompetent teachers lack the necessary skills to accept a racially, ethnically, culturally and socio-economically diverse student group and to deal effectively with this situation (Milner, 2003, p. 198). In this context, it is important to have teachers who are aware of their own culture, willing to explore the cultures of students from different cultures, free from ethnic thoughts, and show equal attitudes to all students without discrimination of religion, language and race. In order to provide this environment, it is thought that teachers should gain the necessary competencies in the context of multiculturalism.

While teachers are an important complement to educational activities, they also have a significant impact on students' personal development. The philosophical thought, knowledge and stance of the teacher in the classroom affect the students (Gözütok, 1995). Students observe the attitudes and behaviors of teachers towards developing situations and events as well as the academic information conveyed by teachers. For this reason, it is of vital importance that teachers have the necessary competencies in multicultural education for students (Özdemir & Dil, 2013, p. 221). Thompson (2009, p. 35-36) stated that teachers who demonstrate the necessary skills in multicultural environments have some distinctive features. These features are stated below:

1. They appreciate different views and convey to students how knowledge is formed from the window of those who know.
2. They respect the diverse talents and perspectives of students and appreciate human diversity.
3. They respect students as individuals with diverse personal experiences and family backgrounds, with a variety of skills, abilities and interests.
4. They evaluate the cultural aspects of communication, respond in a reasonable way, and strive to establish sensitive intercultural communication for all students in the classroom setting.
5. They understand and appreciate the importance of all students' experiences.
6. They help students feel valued individually and learn to value each other.
7. They have the idea that all children can learn and achieve success.

8. They are sensitive to culture and community norms.

According to Gay (2000, p. 52), teachers who have positive perceptions in the context of multicultural competence believe in the intellectual capacities of students with differences and agree to fulfill their responsibilities in order to facilitate the emergence of these potentials. They ensure academic success on the basis of cultural validity and power without ignoring, humiliating or neglecting students from cultural and ethnic perspectives. Culturally sensitive teachers help students understand that imparted knowledge contains moral and political elements and implications that compel them to take social action to promote freedom, equality and justice for all. They know how to prevent conflicts between different working styles with academic efforts and results and how to design a more social learning environment (Gay, 2002, p. 110).

To successfully move teacher education beyond a superficial understanding of differences, teacher educators must articulate a vision of teaching and learning in diverse societies and make use of this vision within initial curricula. In this vision, culturally sensitive teachers are (a) socioculturally conscious, (b) endorse the views of students with different cultural experiences, (c) feel responsible for making schools more equitable, (d) understand how students construct knowledge (e) have an idea about their students' lives, and (f) while they want to move students to a different point from what they know, they develop an educational design based on what they know (Villegas & Lucas, 2002, p. 20). Similarly, Weinstein, Tomlinson-Clarke, and Curran (2004, p. 25) stated that in order to provide a culturally sensitive classroom management, teachers should have awareness of their own personal characteristics and knowledge about the cultural experiences of students and should have the skills to determine his social and economic situation, to be determined to create a sensitive classroom atmosphere and to use culturally sensitive management methods.

In this study, teachers' perceptions of multicultural competence are examined in three dimensions as *awareness*, *skills* and *knowledge* (Başbay & Kağnıcı, 2011). *Awareness* sub-dimension is defined as how an individual's values and beliefs are affected by cultural environments and developing an understanding as a result of these effects. Teachers' awareness of their own cultural perceptions provides insight into the beliefs, expectations and behaviors underlying cultural formation. Teachers' awareness of their own prejudices and personal experiences not only enables them to be more sensitive and adoptive to differences, but also enables them to gain awareness that this situation also affects learning-teaching processes, classroom management, and student-teacher relationship. In short, adopting the differences seen in the classroom environment by the teacher means accepting that there are more than one way of thinking, speaking, acting and learning (Acar-Çiftçi, 2015, p. 69).

Awareness sub-dimension includes thinking that each culture has the dignity necessary to protect it, adopting values, attitudes and behaviors specific to different cultures, believing that each culture should be supported in order to develop, having a tolerant attitude about the differences in sexual preferences, helping individuals to have different beliefs, welcoming naturally, not shying away from teaching in classrooms of students with different cultural characteristics, thinking that differences are what make individuals valuable, believing that being together with different cultures helps to see different options, adopting the idea that differences in beliefs, values and lifestyles are a necessity of being human, accepting that individuals should be free in their beliefs, believing that every culture should be evaluated within the values and norms it has, and not all students have cultural superiority or weakness (Başbay & Kağnıcı, 2011).

Skill sub-dimension is to teach an inclusive approach towards different cultures, to enable students to understand the change and increase in human differences, to develop a positive and empathetic attitude towards children with different health and life conditions, to develop a positive attitude towards national and global values, to develop a supportive behavior towards the opposite sex. It is stated as providing the development of a multicultural program, the structuring of knowledge in the learner, and the socialization of the student (Başbay, Kağnıcı, & Sarsar, 2013, p. 50). It is defined as the development of the most appropriate understanding of intervention in order to realize an education-teaching process that is similar to the culture of the society (Acar-Çiftçi, 2015, p. 69).

Skill sub-dimension, taking care to create a structure that includes different cultures in the learning-teaching process, ensuring that cultural differences are expressed in the discussion activities in the classroom, presenting new information by taking into account the cultural characteristics of the students, examples that reflect the students' own cultural characteristics during the lesson. Encouraging students to give education, supporting programs that take cultural differences into account in the education process, determining the examples used during the lesson by taking into account different cultures, enabling individuals with different cultural characteristics to come together in group work and students from different ethnic origins to express their thoughts comfortably, questioning the past, supporting multicultural education environments, making sacrifices for learning by determining the cultural dynamics of the group, students with different cultural characteristics It is stated as having the necessary knowledge about the teaching process and redesigning the teaching process (Başbay & Kağnıcı, 2011).

Information sub-dimension is expressed as information about the learning styles of students (academic, psychological, social, religious, etc.), information about national, ethnic and global values, knowledge of traditional public education and how the difference is seen and the subjects covering the

differences (Basbay et al., 2013, p. 50). It includes the process of culturally different individuals and groups to form an understanding of the factors that are effective in the process of evaluating the current realities about the world and to acquire information about different cultures (Acar-Çiftçi, 2015, p. 69).

Knowledge sub-dimension is about to have information about the cultural characteristics of the students, to have information about different sexual preferences, to have information about the ethnic origins in Turkey, to do research to get to know different cultures, to have information about their own cultural origins. It is expressed as being a student, knowing how to behave towards students with different cultural characteristics, having knowledge about different religious beliefs, researching the basic foundations of different ideological views, and researching the reasons for the differences in thought of students (Başbay & Kağnıcı, 2011).

The difference standard, which is set forth by the National Council for Accreditation of Teacher Education (NCATE) and accepted as one of the six standards in the USA, is an important element that contributes to the development of multicultural education within the framework of teacher education programs. This standard designs, implements and evaluates curricula and experiences so that candidates can acquire and apply the knowledge, skills and savings necessary to help all students learn. This process includes students in K-12 schools and faculty in higher education institutions. Within the scope of differences, NCATE (2008, p. 29) makes the following statements:

The curriculum and accompanying field experiences are designed to help candidates understand the importance of diversity in teaching and learning. Candidates learn to develop and teach lessons that include diversity, and to create a classroom and school environment that will value diversity. Candidates develop an awareness of the different teaching and learning styles shaped by cultural influences and adapt their teaching services as necessary to all students, including students in exceptional circumstances. They demonstrate that all students have the right to evaluate language and learning. Candidates learn to contextualize instruction and draw on students' own experience and knowledge. It informs students how to challenge cognitive complexity and engages all students, including students with differences.

In Turkey, teacher competencies are handled as " *General Competencies for Teaching Profession*" and " *Special Field Competencies*". General Competencies for Teaching Profession include 6 competencies, 31 sub-competencies and 233 performances. The " *Personal and Professional Values-Professional Development*" competency area under this competency area is expressed as follows:

The teacher accepts all students as individuals and values them. Taking into account their cultural and social differences, activities and subjects of interest, it strives for students to develop and learn at the highest level. He reflects the personality traits he wants to bring in his students to his own behavior. It benefits from the success experiences of other administrators, teachers and experts (Ministry of National Education [MEB], 2008, p. 8).

"*Valuing, Understanding and Respecting Students*", which is evaluated within the scope of the same competence area, "Teacher should make all students feel valuable and important, should be able to treat students in accordance with their individual differences, and address their mental, physical, social, emotional and cultural differences and should use their awareness of their needs to improve student success." In the article (p. 8) and in the sub-competence of "*Valuing Students - Understanding and Respecting and Giving Importance to National and Universal Values*", "Teacher has internalized the principles of human rights, children's rights, democracy and the constitution, in line with the idea that each community has its own cultural structure and values. should be able to develop educational activities." The article (p. 10) emphasizes the multicultural competencies that teachers should have. In addition, within the scope of "Knowing the *Student*" competence area "*Recognizing Developmental Characteristics*" sub-competence, "The teacher should know the cognitive, emotional, physical, social, language and cultural development level of the student, learning styles, weaknesses and strengths, interests and needs." The item (p. 16) can also be associated with teachers' multicultural competence skills (MEB, 2008).

Amaç (2012), on the other hand, examined the multicultural teacher competencies revealed by the Ministry of National Education according to the four basic elements of multicultural education developed by Bennett (1999), and the teachers working in Turkey should be aware of global events, develop multiple historical perspectives and act socially. He stated that there are deficiencies within the scope of the competencies to be present and that the activities on issues such as strengthening intercultural communication, racism and creating a cultural awareness remain at the stage of combating discrimination and prejudice. According to the research findings, although it is concluded that teachers should make progress in the scope of multicultural competence, these determined competences can be evaluated as an indication that multicultural education has started to be given importance by the Ministry of National Education. In this context, a planned and programmed education related to multicultural education should be revealed and institutions responsible for teacher education should update their programs in a way that includes multicultural teacher competencies while determining their educational needs and goals.

Culturally sensitive teacher preparation programs teach how the communication styles of different ethnic groups structure learning behaviors,

reflect cultural values, and change classroom interactions to better suit them. It includes information about the contextual factors of different cultures, discourse features, presentation, logic and rhythm, use of vocabulary, the role of speakers and listeners, intonation, linguistic structures and gestures of various ethnic communication styles (Gay, 2002, p. 111). Training of qualified teachers plays a vital role in multicultural education, as it is of great importance in all aspects of education. The only condition for the practices that include multiculturalism to take place in the education system is that the teachers who can carry out this education receive the necessary training. Due to the concentration of students with cultural differences in classrooms, in today's multicultural world, it is necessary to train teachers who can meet these differences. For this reason, necessary changes should be made in teacher training programs in line with the multicultural society structure and student qualities, and school administrators and teachers who can respond to these regulations with an integrative and respectful attitude should be trained. In countries where such practices do not occur, some problems are likely to arise. Short (1999, p. 107) may show that teachers may have a negative attitude and expectation about their students, ignore cultural sensitivity in the materials they use in class, and exert the necessary influence in teacher-student communication if they cannot establish a close relationship with students' learning styles, communication patterns and cultures. stated that he could not. In order to avoid such problems and to solve the existing negative problems, teachers should adopt an adoptive and respectful attitude towards students with differences such as religion, language, ethnicity, and include activities that will ensure the integration of differences in their classroom activities (Aydm, 2013, p. 181).

The existence of teachers who can treat everyone equally without making any discrimination based on religion, language, race or gender, isolate themselves from racist thoughts, are aware of their own culture, understand different cultures, enable students from those cultures to freely live their cultures, and strive to create a democratic classroom environment is an important factor for the realization of the concept of education. Both international and Turkish studies agree that multicultural teacher competencies are a competency dimension that a teacher should have. In the creation of a multicultural classroom environment, teachers develop teaching methods sensitive to different cultures, create democratic classroom environments where students can freely experience their own cultures, be conscious of their own culture and tend to learn and live different cultures, know the lives of students outside of school and reshape teaching methods accordingly, interact with students. It is expected that they will have multicultural competencies such as being able to communicate and understand them without prejudice.

2. Global Citizenship

Before evaluating the concept of global citizenship, it is important to examine the concepts of globalization and citizenship, which constitute the two dimensions of the concept, in detail for a better understanding of the concept.

2.1. Globalization

As a result of the transformations experienced as of the 21st century, life continues in a world defined as a global village, in a process where interdependence has increased more than ever in the historical process, political borders have disappeared and acting together has become an obligation rather than a necessity. Simultaneously with differentiating identities, we are faced with a world culture that becomes more similar. This process, which is described as a result of globalization, makes itself felt in many political, economic and cultural areas, from the reflections of scientific innovations on technology and deeply affects daily life.

Societies and individuals engage in actions that are getting closer day by day and even beyond the borders of the country they live in. Many activities and relations such as preferred professions, communication methods, travels, commercial activities, sports competitions, and popular cultural music have gained an international character that transcends countries. As a result, people from different countries come together, exchange ideas, services and products, and have the chance to benefit from the experiences of different cultures. These experiences are accepted as an indication that individuals have moved from their relationship and way of thinking at the national level to a different way of thinking and relationship at the transnational dimension (Toulmin, 1999, p. 906).

The first transformation known to have taken place in the world was experienced in about 7000 BC with the agricultural revolution. The second major change emerged in the 18th century with the Industrial Revolution. As of the 21st century, a new transformation is taking place with the technology and communication revolution. The speed and size of the changes experienced in the historical process have increased and these changes have caused radical changes in many areas of human life. With the 21st century, a new era of technology has been entered. Today, societies have passed from the industrial society structure to the information society structure. Advances in computer and communication technologies, air transportation, and genetics are among the important developments in this century. Unlike the industrial period, there is a period in which the traditional social structure decreases, ethnic federalization and awareness increase, regional states and global dominance are active instead of the nation-state structure, companies have political and economic power instead of the state, and different social structures and cultures emerge (Yılmaz, 2004, p. 9-11). In this period, symbolic production and brand developed, the importance of electronic networks increased with mass production, the service

sector came to the fore alongside machine production, the death and population growth rates decreased in parallel with the improvements in the health sector, the future bio-technology and information technology. With the important developments in transportation and communication, the shrinkage of the world and the removal of barriers to reaching capital as a result, the power of nation states decreases, and the presence of transnational companies is felt in the society and in economic activities (Yılmaz, 2004, p. 22).

In the historical process, many empires that claim to dominate the world by developing a wide communication network have ruled. Although it partially made different regions dependent on each other, none of the initiatives took place in the form of a global network of relations that emerged in the current century. Enlightenment philosophy based on rationality developed as a result of the Renaissance and Reform movements, the emergence of nation states, and industrial capitalism that dominated the 18th and 19th centuries witnessed the siege of economic activities from all over the world. As a result of this process, the search for raw materials and markets, which is a result of the understanding of capitalist production and consumption developed as a result of this process, and the efforts of European states to establish overseas empires are seen as the emergence point of the concept of globalization as it is understood today (Wallerstein, 1974, p. 348).

Globalization refers to the intensification of worldwide social relations and interactions so that events occurring in remote areas have local effects or vice versa. It includes the resizing of social relations from the economy to the field of security, beyond the national border, internationally, intercontinental and worldwide. Globalization is expressed in the historical process as the spread of social, political and economic activities across political borders and thus the activities, decisions and activities taking place in one part of the world gain importance for individuals and communities in the far part of the world. An example of this is when civil wars and conflicts in poor parts of the world increase the flow of asylum seekers and illegal immigrants to the rich countries of the world. It can be defined as the intensification and importance of interconnectedness in almost every aspect of social life, from the activities of Microsoft to the spread of harmful microbes such as the SARS virus, from the intensification of world trade to the use of weapons of mass destruction. The acceleration of cross-border interactions and processes, along with the evolution of transportation systems around the world, increases the speed at which ideas, news, goods, information, capital and technology move around the world. Routine telephone banking transactions in the UK can be done in real time with call centers in India. The increasing intensity and speed of global interactions cause deepening on a local and global scale, to the extent that local events can have profound global consequences and increase social awareness and create awareness that the world is a common social space. This situation is defined as globalization (Held & McGrew, 2007, p. 2-3).

Globalization is a concept that includes all the facts and orientations related to increasing, accelerating and enriching the interaction and communication of local groups, communities and nations in the world we live in. Globalization activities that develop socially, culturally and economically, while expanding the world we live in, it also shrinks it. These changes are developing rapidly, and their effects are seen quickly. Globalization; Thinking style requires innovations, transformation and change within the scope of institutions and actors, and positive or negative feedbacks against change. In this context, globalization (State Planning Organization [SPO], 2000, p. 1-2):

- a. As in development policies and processes, it is a phenomenon that forces people to develop ideas outside of the nation-state propaganda pattern.
- b. It is an issue that needs serious analytical thinking and resolution before evaluating it positively or negatively.
- c. It brings up the problem of income distribution, considers liberalization in finance and trade mobility necessary, and presents the management activities required on the basis of sustainable development to non-governmental organizations, creating a favorable environment for approaches with high participation and pluralism.
- d. As a result of the participation requests put forward by non-governmental organizations and local governments, it transforms rational management into a participatory feature and gives an active feature to the planning phenomenon.

It is considered necessary to deal with the concept of globalization in line with the definitions of the International Labor Organization (ILO), which sees it as an important resource in terms of social policy in the international arena. According to the ILO, globalization is a process in which working life is reshaped as a result of factors such as the increase in migration of individuals, especially workers, the growth of finance and capital movements, the development of different currents of thought and technologies, the exchange of services and goods, and the internationalization of business and business processes. In this respect, it is thought that globalization contributes to societies in reaching the targeted development processes, increasing production and spreading knowledge, contributing to the urban economy of the poor living in rural areas, benefiting from the increase in employment, and realizing economic growth in economic cooperation and integrity. However, on the other hand, with the emerging global integration, the level of poverty and unemployment increases, income inequalities arise, the economies of countries are weakened by the influence of external factors, the number of workers in unprotected jobs and informal economy is increasing, and as a result of such negativities, many business branches and the country in general is adversely affected (ILO, 2008). In these respects, according to the ILO, while globalization transforms a great

potential into action in providing economic growth and increase in production, it also opens the doors of inequality, unemployment and poverty.

The concept of globalization expresses a continuing structural change in the regulation of human relations from national states with separate but interdependent borders to the world seen as a shared social space, rather than the independence of countries with different borders or their transformation into an international structure. Contemporary information technology, communication and transportation infrastructure are at the center of this structural change. While location and distance are still important, globalization is a concept seen as synonymous with time-consuming compression-shrinking world metaphors, in which the sources of very local developments, from unemployment to ethnic conflict, can be traced to distant conditions or actions (Held & McGrew, 2007, p. 3).

Researchers agree that globalization is a trendy concept that has emerged recently (Bauman, 1998; Hirst & Thompson, 2007; Giddens, 1990). Unlike the historical processes experienced before, the interaction and intensity experienced in the social relations seen today are at a higher level. For this reason, examining the forces that make up modernity such as capitalism, industrialization, militarism and statism is necessary for understanding globality (Held & McGrew, 2008, p. 71-72). Globalization is the realization of integration as individuals, technology, capital and service. In this context, globalization means the integration of the world day by day as a result of the development of foreign capital investments and trade and the implementation of intellectual rights, as a result of ensuring production mobility (Adams, 2008, p. 725).

Globalization is a direct result of the concept of modernity, which cannot be expressed in a single dimension, or a concept that is seen as synonymous with it. Globalization is a concept that refers to the shrinking of the world and the strengthening of world consciousness as a whole. The concept of globalization, which was not given the necessary importance by the academic circles until the mid-1980s, is still widely used today, although it is used in contradictory meanings and in a cursory way. The adjective global, which has been in use for a long time in the strong sense "worldwide" or weakly "whole", is stated as a new concept by the Oxford Dictionary of New Words (Robertson, 1999, p. 21).

Globalization is defined as a structure where global problems have become problems that concern all humanity, economic relations increase, knowledge transfer easily eliminates physical negatives, and different reference points on culture and identity develop, on a single ground that has emerged as a result of various factors and processes throughout the world. Although the process experienced with globalization is expressed as standardization and partnership development on certain issues, this process includes the search for new identity and differentiation in various fields. It is predicted that the concept

of globalization, which has a historical background that emerged at the same time as the concepts of nation state and capitalism, can lead to strong changes both in the formation of political legitimacy and in the traditional roles and actions of nation states (Ateş, 2007, p. 33).

Newman (2001, p. 81), on the other hand, has recently defined globalization as the development of media and global communication networks, widespread information transfer, borderless capital movements and world trade, foreign investments through multinational companies, together with actions such as migration and population mobility and the melting of local groups, multicultural communities (Western culture), which are expressed as nation states, in the global society.

In definitions that prioritize the economy, globalization is expressed as the interconnectedness and interdependence of economic activities throughout the world. From this perspective, globalization is seen as a political and economic structuring in which management, employment, knowledge, natural resources, capital and organization become fully interdependent and international. In this structuring, the competitive activities that emerge economically stand out from the national economies and become a global phenomenon (Koçdemir, 2000, p. 154).

Robertson (1999, p. 99) has analyzed the development of the already existing high global density and complexity in the historical process in five phases. The first phase is the "formation phase", which lasted from the beginning of the 15th century to the middle of the 18th century, in which national communities began to emerge, the collapse of the transnational system was experienced, and the thoughts and understandings of the individual began to be prioritized. The second phase "initial phase" is a process that continues from the middle of the 18th century to the middle of the 19th century. In this phase, there have been situations such as moving away from the idea of the unitary state, the development of a concrete understanding of humanity and an understanding of official international relations, and the increasing prevalence of legal contracts and actors related to communication. The third phase, the "ascension phase", is a process that covers the years 1870-1920, in which the problem of modernity and ideas about individual and national identities were thematized for the first time, and the understanding of the individual and international society, which gradually became singular but did not experience unification, dominated. The fourth phase is the "struggle for hegemony", which was experienced between 1920 and 1960, where discussions and conflicts were experienced about the intense globalization process, different understandings of modernity emerged, questions about humanity as a result of the use of atomic bombs and genocide, and the cold war was experienced most intensely. Fifth phase "phase of uncertainty" Between 1960-1990, when the cold war ended and the issue of human rights began to be seen as a global problem, the number of global-related institutions increased, the nations faced multi-ethnic and

multiculturalism situations, the national structuring became looser. and it was stated as a period when bipolarity came to an end (Robertson, 1999, p. 99-101).

1980 and after, in which great developments were experienced in the name of globalization, refers to a period called the third globalization period. The developments experienced in this period, which had different and complex characteristics from the others, had a wide range of effects from economy to technology, from industrialization to communication and human-environment relations. The rapid market changes, the actions of companies developing in the industrial sector, the rapid developments in product and production technology and the increase in the level of competition as a result of this can be given as examples to the important developments experienced after 1980. The political and economic collapse of the Eastern Bloc countries after 1990 is another factor that accelerates this process. Oran (2001, p. 9) analyzed the developments in the third period of globalization around three different situations that took place every ten years:

1. takeover of the world economy by multinational companies by 1970.
2. Technological inventions such as computers, internet and communication satellites invented by the West, which has been described as a communication revolution since the 1980s.
3. With the collapse of the Soviet Union and the disintegration of the balance of power in the 1990s, the West regained all power on its own.

Kurul-Tural (2004, p. 62-63), on the other hand, discussed approaches to globalization in terms of positive and negative discourse. According to the first of the positive discourses about globalization, the basis of social inequalities that emerged as a result of globalization is not structural but personal. It is not the economic processes that are responsible for unemployment, but the individual who cannot keep up with the change. According to the second positive discourse, economic entrepreneurship is hindered when the undeserved welfare rights of individuals who cannot keep up with global developments are defended. As a result, the problematic concept of justice gains strength all the time. The third positive discourse is more about regulating the economic and social lives of states. Accordingly, the more the state reduces its task of regulating economic and social life, and bases it on moral principles within the framework of individual equality of opportunity, the more democratic it will be. As a result, states with an understanding of "freedom" and "individualism", which require less state intervention, may be seen as more beneficial for society. When we look at the negative discourses about globalization, the first discourse is expressed as the characterization of globalization as an ideological construct. Globalization is an ideological tool that consolidates the dominance of the free market and global capital around the world. In this respect,

globalization highlights a process that should be avoided. According to the second negative discourse, globalization is viewed negatively in the cultural dimension because it is a concept that characterizes the process of creating a world in which Western lifestyles and cultures are dominant. The third negative discourse emerged as a criticism of the irresistible and inevitable characterization of globalization. This negative discourse stated that defining globalization in this way would prevent the adoption of the minimal state approach and the resistance against global capital activities (Kurul-Tural, 2004, p. 62-63).

With globalization, there are changes in many social, political, economic and cultural areas, and these changes have a great place in our lives and make their impact felt. While the countries that can produce the right strategies for the changes and solve the components of the change correctly show more development in the globalization process, the countries that are late in understanding the dimensions of the change are in danger of being behind the times (Özkan, 2006, p. 5). These changes create positive and negative results in some political, social, economic and cultural dimensions in societies. One of the positive effects that emerged as a result of globalization can be stated as the increase in competition in production and consumption, the fact that people living in different regions begin to consume the products produced by each other, and the free movement of different types of labor between societies. With globalization, the boundaries of space and time have disappeared and all developments around the world have become an issue that concerns all humanity. Different lifestyles have started to be seen in societies and a common understanding and understanding has been developed among citizens of different countries with similar educational contents developed around the world. It has been realized that in order to achieve the desired level of development, an education system that can reach not only an elite group but also the lowest segments of the people must be established and citizens who have received qualified education are needed as a society. Some common values about humanity and concepts such as culture and civilization have begun to be re-interpreted. Concepts such as justice, equality, freedom, and human rights began to spread and individuals began to believe and trust themselves. As a result, individuals gained a new identity, realized that they were valuable, and realized that they should not be a slave to any individual or institution. There have also been important developments in the health sector, many deadly diseases have become treatable with the joint struggle of various countries, the survival time of individuals has extended, child and infant mortality has decreased, and the opportunities for a healthy life have improved (Bilhan, 1996, p. 179-183; Tezcan, 1996, p. 192-194).

At the same time, with globalization, the type and amount of information that individuals can access has increased and the cost of accessing information has decreased considerably. As a result, it has become easier to access the

knowledge of the world. Societies have had the opportunity to purchase more products at lower prices than in the past. World resources have reached better standards with savings. Borders have expanded, travel opportunities have increased, and costs have decreased. As a result, people had the opportunity to go to more distant regions (Tanzi, 1998, p. 9).

According to Bozkurt (2000, p. 95-102), the most controversial result of globalization is social inequality and injustice. Inequality, which is an outcome of the understanding of free competition that emerged at the end of the globalization process, has led to an increase in the distance between individuals who have competitive power and those who do not. Although the view that borders are gradually disappearing and the concept of global village has emerged with globalization is common, there are contradictions that all individuals can be citizens of this global village. On the one hand, while the borders in front of high-level professional people who have adapted to the global understanding are disappearing, on the other hand, new obstacles appear in front of billions of low-skilled people. Along with the claims that globalization provides economic efficiency and growth and better use of existing resources, there are also claims that it reduces the competitiveness of trade unions and increases unemployment. The business mentality that prevailed in the past and continues for a lifetime after learning it once, is losing its validity day by day. The current global competitive pressure has led to the development of different working styles (such as part time/flexible). Another important issue discussed in this process is the ever-increasing insecurity and uncertainty in societies. This is a situation not only for low-income individuals, but also for middle-class classes. In this context, many individuals develop a more negative life expectancy for the future than today, and many traditional businesses are concerned about whether they will exist in the future (Somavia, 1999).

Globalization has brought along some technological, social and political problems. With the globalization process, the freedom of countries to act according to their own wishes in tax policies is restricted. The increase in commercial activities complicates the inspections in the entry-exit process at the customs and the entry of illegal weapons and drugs into countries cannot be prevented. The wages of unskilled workers have fallen and this leads to imbalances in income distribution. The circulation of large numbers of goods and people around the world also causes the spread of dangerous bacteria and viruses (Tenzi, 1998, p. 9).

Globalization is defined, on the one hand, as the process of knowing about the differences that societies have and expressing these differences, and on the other hand, the process of societies around the world resembling each other and as a result, the formation of a single global culture (Keyman, 2000, p. 1). In this context, it is thought that it is important to examine the concepts

of globalization and culture together due to the close relationship between globalization and culture and the scope of the study.

Globalization is not only a change seen in economic and political dimensions, but also a process that affects cultural areas. Globalization is a process of rapid change and differentiation that occurs in the cultural sense, on the one hand, increasing the mobility of people and goods around the world. The interaction between localization and globalization manifests itself in social life. In this respect, globalization is not an opposite expression of the concepts of locality and universality, but characterizes a process that develops together and simultaneously. The world is in a process of global integration due to the transfer of culturally symbolic forms and meaning systems along with economic and political actions (İçli, 2001, p. 163-164).

It is claimed that the main problem in the cultural interaction process today is the tension between cultural heterogenization and cultural homogenization (Appadurai, 1990, p. 17). When we look at the studies examining the cultural dimensions of globalization, it is seen that it is evaluated in two different dimensions as a homogeneous process with a definite beginning and end, or as a process expressing intercultural interaction. Giddens (1998, p. 66-67) sees globalization as a result of modernization and a homogeneous process related to transformations in the context of space and time. With the invention of the mechanical clock in the 18th century, the concept of time became universal and ceased to be a concept belonging to certain regions. As a result of this, social interactions have ceased to be dependent on space and time and have been in communication with distant regions. With modernization, social relations have developed and global relations networks have emerged. Interaction between remote areas and local activities has developed.

According to the approach, which considers globalization as a heterogeneous process that emerges as a result of intercultural interaction, globalization is a concept introduced by the West, and this causes societies outside the West to be perceived as ineffective and Western-led societies (Said, 1995; Hall, 1992). However, it is emphasized that these regions are also effective in globalization, since global developments are also experienced in regions outside the West such as Japan and Taiwan (Featherstone, 1995, p. 12). It is stated that in order to recognize and adopt cultural diversity in the globalization process, existing cultural differences in regions other than societies seen as modern should be recognized (Keyman, 1998, p. 207-212).

According to Büyüksulu (2000), globalization, which is expressed as the last state of the integration process, which is a natural result of the historical process, is an inevitable and compulsory development stage for societies that feeds on biological principles. The 21st century technologies, in which transportation, communication and control technologies are developing day by day and information transfer is managed and supervised from a single center,

have brought the scope of integrations to a dimension that goes beyond geographical continents. If this rate of development continues, it is an expected and inevitable situation that the effects of globalization will be seen in a dimension that surrounds the whole world. Economy, social life, working life, traditional values and belief areas, and culture are the areas that are under the most intense threat of change with globalization. Since changing economic conditions are universal science and technology -based developments, it is a pointless attitude to oppose these situations in a prejudiced and exaggerated way, to create historical foundations and to impose sanctions on the society. As a result of globalization, it is a fact that nation states and the different areas and mechanisms these states have will remain between the mutual interactions of the concepts of localization, regionalization and globalization, and that there will be change as a result of this interaction. One of the areas where the mentioned transformation and change will be seen most is the national cultural norms and codes. One of the reactions that can be shown by the local people to these changes and transformations that have emerged with the global culture is to approve and the other is to show resistance. However, it is not a common situation that the global culture presented to the society with the changes and transformations is fully embraced without questioning. Against this global culture, which is reflected as goods and services, technology or ideas, the society can sometimes bring different interpretations from each other, and as a result, different meanings can be attributed to the global culture by different subcultures. If the understanding of global culture as a reference system in which various cultures in the world is organized is accepted, a common consciousness will emerge among societies within the framework of certain standards and universal classifications (Büyükuslu, 2000, p. 115-123).

As long as societies cannot keep up with globalizing economic and technological structures and universal values, they have to change their cultural values, even partially. While some societies can fulfill the changes required by the cultural integration process with the world, with the effect of factors such as their belief systems, socio-economic development and education levels, there are also societies that do not meet these changes willingly and easily. These societies, using the opportunities provided by democracy, have chosen to gather around traditional institutions in order to protect their cultural identities. As a result, cultural globalization paves the way for the separation of societies into secular-religious, western-eastern, innovative-status quo. In this context, the effects and results of cultural globalization differ according to the resistance, flexibility and proximity of the culture that experiences this process. While being stuck in one's own culture, reacting to all developments or completely ignoring one's own culture and adopting a global culture are considered exaggerated reactions to globalization, different experiences are needed that will enable them to merge with global values without giving up their cultural values (SPO, 1995, p. 3- 5).

21st century, the globalization process, in which institutional and legal regulations, the effectiveness of capital and public administrations, environmental awareness, and especially technological and scientific advances have made significant contributions to the economic development process, is a concept that has greatly influenced Turkey (Ener & Demircan, 2006, p. 213). However, the point that draws attention at this point is that Turkey has been more affected by the globalization process in the economic, political, social, cultural and security dimensions compared to many other countries in the world. The reason for this is that Turkey is open to the effects of globalization due to its geo-strategic location in the center of Eurasia, where east and west, north and south intersect. As a second reason, the characteristics of the groups of people living in the geography of Turkey can be cited. Due to its strong historical background and special geographical location, Turkey has become a country that embraces different civilizations and cultures. In this context, considering that globalization is expressed as the increase in communication and interaction between different groups of people, it is inevitable that Turkey, as a country of differences, will be greatly affected by this process (Bayar, 2008, p. 32). According to Öke (2001, p. 105), Turkey, as a country located on lands where economic globalization, communication revolution and security concerns are echoed, differs from religious and ethnic crises, migrations, environmental problems, McDonaldization¹, inequality in income distribution, television programs, postmodernism. It is influenced on a national scale by the global trends mentioned, from displays to architecture.

It is necessary to make some evaluations in order to examine the situation of Turkey in the globalization process. In order to make a healthy progress regarding globalization, countries must first develop their economic opportunities, which are seen as the most important source of the liberation of individuals. According to the data of the Turkish Statistical Institute (TUIK, 2016), the share of the 20 percent group with the highest income from the total income according to the household disposable income distribution is 47.2%, while the share of the 20 percent group with the low income is 6.2%. detected. Gini coefficient, which is one of the income distribution inequality criteria, expresses equality in income distribution as it approaches zero and deteriorates in income distribution as it approaches 1. According to the results of 2016, the Gini coefficient was determined as 0.404. This shows that inequality in income distribution is high in Turkey. In addition, the increase of 0.007 in the Gini coefficient compared to the previous year also shows that the problem has become a problem rather than a solution (TUIK, 2017). In addition, unemployment rates are high (11.1% according to TUIK, June 2017 data), the

¹The concept of McDonaldization was first used by George Ritzer in his book "The McDonaldization of Society" published in 1993. McDonaldization refers to a process in which principles such as efficiency, calculability, predictability and control affect many sectors such as health, travel, politics, education, and business (Ritzer, 1993).

infant mortality rate is 4.66 per thousand in OECD (2015) countries and 13.5 in Turkey, the average female employment rate in European Union member countries (28 countries) While the rate of development is 60.4% in Turkey, this rate is 27.5% (TUIK, 2017) and indicators related to development express Turkey's place in the globalization process.

These social and economic based problems about Turkey have always been seen as an obstacle in the globalization process. Determining Turkey's position in the globalization process seems to depend on the country's level of economic development and conditions. Ensuring human mobility to keep up with the globalization process is not considered possible in Turkey, where living standards are low compared to the criteria set above. In order to achieve this, the quality of education in Turkey and the promotion of science with research and development services, the provision of qualified workforce, the improvement of economic conditions at the level of developed countries, the improvement of economic conditions at the level of developed countries, the increase of living standards and the improvement of technological developments. It is necessary to include policies such as providing easy and fast access to information by following the current developments in the fields of communication and communication (Ener & Demircan, 2006, p. 214-215).

2.2. Citizenship

Citizenship is one of the most important developments in the globalization process. With globalization, the concept of citizenship goes out of its national context and expands its scope. In the statement presented by John Urry, the biggest developments in the world in the last 20 years were expressed as globalization and citizenship (Urry, 2001, p. 88). It is possible to say that there are different reasons why the concept of citizenship has come to the fore again in the world of action and thought with globalization and has taken the main subject position. For this reason, there are factors that consider it necessary to review and restructure the concept of citizenship (M. Gündüz & Gündüz, 2007, p. 4).

Although citizenship, which has been emphasized as an important concept in the world of Western political thought since the past, has naturally experienced some changes over time, it has always been a concept that aims to comply with the requirements of a community or society membership, closely related to the concepts of belonging to a certain community and individual rights (Kymlicka & Norman, 1994, p. 352).

Political developments in the world have increased the interest shown towards the concept of citizenship and the requirements of the norms of this concept. Problems such as the concept of nationalism that emerged in different parts of Europe, the indifference of voters in various countries, and the general unsuccessful results of efforts to protect the environment voluntarily by citizens brought the necessity of a restructuring of the concept of citizenship to the

agenda (Dauenhauer, 2001, p. 1). These problems have shown that the orderly and healthiness of modern democracies is related to the qualities and behaviors of the citizens, as well as the systems that constitute their basic structures. Participating actively in the political actions of the society in which he lives, being able to reduce his economic demands according to himself, approaching differences with tolerance and working with them, feeling responsible for health and related issues can be shown among the mentioned qualities and behaviors. If the citizens that make up a society lack these qualities and behaviors, democratic countries also become countries that are barely managed and unstable (Kymlicka & Norman, 1994, p. 352-353).

Turner (1994, p. 157) argues that as a result of the effect of the globalization process, nation states have begun to lose their status as a single and appropriate framework that includes citizenship rights. As a result of this, the erosion and decline in citizenship virtues and commitments in democratic governments, in other words, the concept of citizenship, which has been seen as a common identity that has held communities together since the Age of Enlightenment, has lost its position and as a result, the existing identity has become increasingly plural. The necessity of repositioning the area by the affiliations makes it necessary to determine the differentiated nature of citizenship (Üstel, 1999, p. 117).

Especially in Western societies, which have turned into a heterogeneous structure in all dimensions as a result of migration due to economic reasons, the problems encountered in the process of finding a solution with the political-legal bond revealed by citizenship in the relationship between the individual and the state have also caused the concept of citizenship to be a subject of wide debate. As a result, citizenship-based debates in the West emphasize that the concept of citizenship status should be redefined in relation to various social and individual identities and positions. As a result, global citizenship, European citizenship, which emphasizes the spatial dimension of citizenship, together with definitions such as working citizen, female citizen, which are considered within the scope of citizenship, together with new definitions such as racial neutral citizenship, gender neutral citizenship, ecological citizenship in the context of new sensitivities (or priorities). Concepts such as urban citizenship have also begun to be seen within the scope of research and discussions in social areas. To put it in a single sentence, there is a tendency from an understanding in which the concept and position of citizenship is seen as a value on its own, towards an understanding that is thought to gain power and meaning with different adjectives (Üstel, 1999, p. 146-147).

The concept of citizenship is the oldest in political discourse, perhaps as old as the idea of political community itself. In the modern context, citizenship status includes various duties and responsibilities and certain participation rights. In this concept, citizen refers to an individual who has the right to be included in the life order created by a political community (Pierson, 2011, p.

45). Citizenship is basically a status that imposes equal rights, duties, responsibilities, powers, freedoms and limitations on individuals in a political society (Held, 1995, p. 66). The concept of citizenship, in its simplest form, is the relationship between the individual and the state. Citizenship, which covers the mutual rights, duties and responsibilities that arise between the individual and the state, is defined as the opportunities created by the state to realize the political participation of its main members, the protection it provides to its main members and/or an expression of the combination of these two factors (Janowitz, 1994, p. 43). The concept of citizenship primarily includes a moral approach, identifies citizens as "good" or "true", and provides evidence that an individual's behavior is morally acceptable. As a descriptive, concrete and empirical concept, citizenship encompasses a system of special rights and duties of individuals who are deemed fit to elect and be elected within the borders of a particular state. In this context, while citizenship becomes a basic axis of the political environment within the scope of the rights to elect and be elected, the concept is depoliticized within itself due to the qualities required by being a good citizen such as loyalty and self-sacrifice (Üstel, 1999, p. 53).

The concept of citizenship, whose conceptual origins date back to Ancient Greece, has emerged from the word "citoyen" or "citizen", which is etymologically derived from the words "cite" or "city", which indicates city-states and expresses membership in these states. The concept of citizen, derived from the words "civitas" and "civis", which were used to indicate the status of being a member of a group in ancient Rome, began to be expressed as a political identity only with the French Revolution (Boineau, 1998, p. 109). It is stated that the concept of citizenship, which is expressed as "citizenship" in Western languages, is derived from the word "city" in Turkish, which expresses the individual who lives in the city and benefits from the rights provided by the city (Göçek, 2005, p. 60).

Turkish as "vatandaş" and expressed as "citizen" in English, "staatsbürger" in German and "citoyen" in French is the first to emphasize symbolic equality and the end of aristocratic discrimination. It was put forward by those who carried out the French Revolution. The concept of modern citizenship is a constitutional concept that expresses the responsibilities and expected rights of the individual in the relationship between the state and the individual. Since its emergence, this concept has been seen as an ideological tool expressing the sovereignty that the ruling social groups are trying to establish over the people, especially in the structuring process of modern nation-states. Although it is an old concept that covers all political communities from the Ancient Greek period to the present, it is seen that the concept has undergone significant changes in the historical process. For example, the concept defined by Aristotle as a political and social position held by the rulers of city-states is defined as participating in the decision-making process by voting in modern democratic states and benefiting from various social,

economic, cultural and civil rights. With the social changes experienced, the concept of citizenship has ceased to be a right in the hands of a certain group today, and is perceived as an institution that includes most of the individuals living within and/or outside the borders of the nation state. However, the modern citizenship institution, which is used for ideological purposes by the political elites in the nation states, cannot meet the current needs of heterogeneous societies that have turned into a multicultural and multi-ethnic structure with globalization, international migration and population movements since the 1950s. In today's world, the understanding of citizenship in the national context has shifted to the concept of multiple citizenship, and as a result, different types of citizenship such as transnational citizenship, multicultural citizenship, transnational citizenship, diasporic citizenship, and radical democratic citizenship have emerged (Kaya, 2006, p. 97-99).

Modern citizenship is defined as a tool used to have a political identity, a defined social and legal status, fulfilling certain responsibilities, focusing on commitment, the expectation of obtaining various rights, and a criterion of exhibiting behaviors accepted by the society (Heater, 1990, p. 63). Brubaker (1992, p. 9) who stated that the concept became clear after the French Revolution, defined modern citizenship as the formation of civil equality, which includes the characteristics of modern citizenship, the sharing of rights and responsibilities, the disappearance of official citizenship borders, the preparation of the ideological and legal ground for the difference between citizens and foreigners, the realization of the relations between the citizen and the state indirectly through an intermediary, close and direct relationship, and the clear expression of the bond formed between citizenship and the nation.

According to Marshall (2006, p. 19-20), citizenship is a status given to individuals forming a society. All citizens holding this status are fully equal in terms of their rights and responsibilities. According to him, citizenship is an institution that grows together with capitalism, which is also expressed as an ideological and inequality system, which is needed in the solution of the tension experienced in the process of sharing political, social and economic resources between classes. Citizenship is a structure that ensures the continuation of inequalities in capitalist societies, legalizes it and takes this power from capitalism (Kaya, 2006, p. 100).

Despite everything, citizenship is a developing institution that has been based on the principle of equality since its early stages of development. The national law and justice system, which constitutes the essence of modern citizenship, aimed to reveal an understanding based on individual freedom by removing the hierarchical social structure, the slave system. However, the institution of citizenship, in which all citizens are seen as equal in the theoretical framework and later strengthened by the enrichment of the rights obtained, has been effective in the continuation of this inequality rather than removing the inequality seen in capitalist societies. The reason for this situation is that the

institution of citizenship was based on civil rights, which was seen as the basic element of the competitive market economy in the period it emerged (Marshall, 2006, p. 22).

Brubaker (1989, p. 3), on the other hand, discussed citizenship from two different perspectives: official citizenship and substantive citizenship. Official citizenship is defined as the state of membership in a nation-state, and although it is not considered a necessary and sufficient element for the acquisition and implementation of certain rights, it is important in terms of showing to whom these rights are provided. Substantive citizenship, on the other hand, includes the right to participate in political power, especially along with social, political and civil rights (official citizenship). Official citizenship is not considered a sufficient and necessary condition for substantive citizenship. In this respect, any individual may have the right to be an official citizen of the state, but this individual may also be deprived of certain social, political and civil rights and participation in power. Although official citizenship is thought to be necessary for some substantive citizenship rights such as voting in elections, social rights, which are seen as substantive citizenship rights of both citizens and individuals who have a residence permit but are not citizens of that country, are independent of official citizenship rights (Brubaker, 1992, p. 36-38).

Europe and North America, especially in the last quarter of the 20th century, caused serious citizenship debates in terms of belonging to the nation state. The resulting different citizenship policies differ between countries. In America and Canada, two immigration countries, immigration has an important place in the national myths of the countries. There are also differences in the understanding of citizenship in European countries. The concepts of citizenship and nationality in France still preserve their characteristics that emerged in the French Revolution. Within the framework of this understanding, political unity rather than common culture is seen as the basic element and is defined within the regional and institutional boundaries that make up the nation-state. In Germany, the concept of citizenship is people-centered, organic and particularistic. The German community is considered as a racial, linguistic, organic, cultural community rather than a society with universally accepted political values. Similar to France, Sweden is a country where there is no cultural and ethnic nationalism and the right of citizenship can be given to incoming immigrants without any problems. In Britain, on the other hand, it is political and legal status, not citizenship, that determines the bond between citizens and royalty. The absence of a strong nation-state tradition and a distinctive citizenship institution in this empire led to the emergence of a harsh and complex immigration policy by the end of the 20th century. However, Britain, which did not define itself as a nation-state, did not describe the immigrant groups as foreigners and gave these groups more political, social and economic rights compared to other Western European countries (Brubaker, 1989, p. 7-11).

Marshall (2006, p. 6-9) stated that the concept of citizenship was formed by the combination of three different axes in the historical process: political rights, civil rights and social rights. The axis of political rights refers to the right of citizens to participate in the political decision-making process of the state as voters and elected. The civil rights axis encompasses rights and freedoms such as freedom of belief and thought, the right to justice, freedom of speech, individual freedom, the right to make contracts and acquire property. The social rights axis, on the other hand, is defined as the index of rights that are evaluated in a wide range from rights such as social security and economic welfare within the framework of the standards of the societies in which individuals live, to the right to live as a modern individual. The right to social service and education can be seen in the axis of these rights. In general, civil rights are related to the cases heard in the courts and institutions in the judicial process, while political rights cover the situations of voting and being elected. Social rights, on the other hand, are considered as rights defined by the Law of Residence and Relocation. These three axes, which are seen as important components in the formation process of citizenship, have developed independently of each other in the course of history.

It has been brought to the agenda by various researchers and politicians, such as Tom Bottomore, that an axis should be added to the concept of citizenship, which is considered in three axes as political, civil and social rights. Phenomena such as homogenization, assimilation, acculturation that developed with modernization began to lose their meaning with the inclusion of the cultural rights axis in the institution of citizenship. Instead of these concepts, concepts such as multiculturalism, difference, heterogeneity and integration have been used. In addition, as a result of the economic problems that have become more important with the globalization process, it is foreseen that a fifth axis, which is expressed as the economic rights axis, should be included in the citizenship institution together with the political, civil, social and cultural rights axis. The axis of economic rights has generally been established in order to protect and secure the economic rights of low-level groups in the society (Kaya, 2006, p. 133-134).

Although many studies have been carried out on the definition of the concept of citizenship and the historical process of the concept by the majority of thinkers and theorists interested in political philosophy from ancient times to the present, it is observed that researchers do not agree on the qualifications that citizens should have and their responsibilities in society. However, contemporary political philosophers about the citizenship approach express their opinions around two different approaches: "liberal contractist" and "collectivist" (Üstel, 1999, p. 59). From the liberal point of view, the state is a formal and abstract institution. The state, like civil society, is built on its interests and has a largely utilitarian character. While individuals in civil society are characterized as carriers with their variable and different identities,

the state is seen as an area of purification from all kinds of identity differences. Within this sphere, citizens are considered formal individuals with equal rights and responsibilities provided by the state. Within the framework of this understanding, not all citizens living in a society have a predetermined and unchanging understanding of good life. States do not have the moral resources to legitimize and support the goals they set. It is inevitable that the targets set will affect at least a certain part of the society negatively (Parekh, 1993, p. 160-161). Liberal contractual theory does not accept a public compulsion to define "utility" and determine the individual's lifestyle. It sees the individual as a self with intellectual skills in the processes of choosing, examining, reconsidering and judging his own life. In this regard, the society should give the opportunity to different and competing understandings that will benefit the individual, and social institutions should form a framework for different views in terms of creating a good life (Üstel, 1999, p. 64).

The collectivist approach, on the other hand, adopts the understanding of common benefit, which will re-emerge the model of active and participatory, aware of their duties and responsibilities, have a public spirit, and ensure the participation of its citizens, in response to the consequences of individualism that corrupts the social life and causes atomization. In this context, the aim of collectivists is to politicize citizenship by means of duties and responsibilities, which means belonging to the society, against the approach of modern states to depoliticize citizenship within the system of rights and demands (Üstel, 1999, p. 69). The collectivist approach, which has the understanding that all citizens can express their opinions on political issues through discussion, negotiation and active participation, states that as long as individuals have the title of being citizens, they have to compromise their individuality and differences in order to accept the common interests and authority of humanity (Young, 2011, p. 117). Unlike the negative freedom that liberalism refers to, it emphasizes the concept of positive freedom and expresses an understanding that prioritizes general public interests rather than individual interests (Delanty, 2000, p. 31).

Republican citizenship, which is considered as a dimension of the collectivist approach, focuses on common shares that integrate individuals with society, not the qualities that separate citizens from each other and society (Oldfield, 1990, p. 145). The republican approach is built on an understanding based on society. Social ties between citizens are directed towards determining and sharing a common lifestyle rather than contracts. According to this understanding, individuals do not have priority over society. Individuals gain meaning in society and choose roles determined by society. In this citizenship, individuals have shared responsibilities regarding the identity and continuity of the political community they belong to, and these responsibilities are not a responsibility that the individual uses of their own will to do or not to do. On the contrary, to the extent that they fulfill this responsibility, they have the right to citizenship and maintain this right (Üstel, 1999, p. 70). Citizens cannot have

moral priorities independently or sovereignly. In order to ensure the continuity of social order and citizenship practices for the protection of citizenship identities, legal rights can be established regarding the private lives, personal time and resources of citizens. In this context, citizenship is not a status, but an action and activity based on an attitude based on reason (Oldfield, 1990, p. 181).

Pierson (2011) discussed citizenship in terms of membership, status, rights, duties, participation and equality. Citizenship is membership in a political community. Membership is the most well-known and clearest attribute of citizenship. Nation states are seen in the modern world as political communities with such citizenship understanding. Citizenship is a status attributed to individuals when they come to life. It is the continuation of a certain lineage, the association of political citizenship with ethnic identities, and the combination of citizenship with the idea of community, which is assumed to have a nationalist structure, not just the nation. The concept of citizenship, together with its ethnic and personal details, is primarily a positive legal status and the rights and duties within the jurisdiction are related to this status. Many countries state their citizenship rights in their constitutions or in the founding documents of the state. Modern citizenship and its duties and rights have been evaluated in different ways in the national and historical context. It is possible to say that with the increase in the rights provided to the citizens in modern societies, the duties also increase in parallel. When an example is given in terms of voting, which is at the center of political citizenship, this situation is considered as both a right and a civil duty as it is seen as a requirement of being a legal and good citizen as it is set forth by the laws. In this context, it is impossible to talk about a form of citizenship in which all rights take place without any duty. The basis for citizenship's strong discursive appeal is the idea that it is a status that offers equality and is characterized as universal. Citizenship is a status that can be achieved in principle for everyone, rather than less general criteria such as religious belief or gender (Pierson, 2011, p. 176-200).

While the development process of the concept of citizenship in Western societies is generally in line with the political and social struggle of the classes and the understanding of capitalism, citizenship in Turkey has a historical process that is implemented from top to bottom by the Western model by the ruling elites. In this respect, political, social and civil rights, which are considered within the scope of citizenship in Turkey, were provided by the state from above, not as a result of the demands and struggles from below. The understanding of citizenship put forward by the republican administration, which was still in the process of structuring until the 1950s and adopted the idea of common benefit and good life, reflects a militant understanding rather than a civilian understanding, with the aim of raising national citizens with the characteristics of loyalty and self-sacrifice. In this process, the republican administration's inability to provide the necessary distinction between public

and private spheres and its closeness to political liberalism limited the participatory dimension of citizenship, apart from the right to vote and be elected (Durgun, 2010, p. 90).

Ottoman Empire, citizenship was generally shaped around the ideology of "Ottomanism". In the Ottoman Empire, which held ethnically and religiously diverse communities together, the state of loyalty of the people differed. While some groups from the people who were subordinate to the state under Ottoman rule as privileged, ordinary or second-class citizens (subjects) gained privileges from the state, some groups were not recruited into the military, some groups were only taxed, and some groups were held responsible for all kinds of duties. However, with the 1839 Tanzimat period, an important step was taken towards the understanding of citizenship with equal rights under the umbrella of the empire (Altunya, 2003, p. 2).

With the first Ottoman Constitution, Kanun-i Esasi, which emerged in 1876, a regulation was made regarding the rights of Ottoman citizens. Article 8 of this constitution states, "All individuals living under the Ottoman State, regardless of sect or religion, are called Ottoman. This title is acquired or lost by law." The emphasis on the individual in the expression expresses the quality of social agreement. With this development, it is seen that the understanding of citizenship in the Ottoman Empire made progress between contractual citizenship stipulated by the constitution on the one hand and a collectivist understanding on the other (Üstel, 2004, p. 26-27).

The development process of modern citizenship and the regulations inspired by the West in order to prevent the current chaos and regression in the state in the last periods of the Ottoman Empire show parallelism. Especially with the effect of the development movements initiated before, II. The transition process from "subject" to "citizen" in order to provide a social renewal in the Second Constitutional Era draws attention (Durgun, 2010, p. 80).

II. The Constitutional Monarchy period is expressed as a period in which sometimes conflicting goals such as the effect of political crises experienced inside and outside and the transformation of the political authorities in the society with the aim of saving the state are desired to be realized together. As Toprak (1988) states, the rights and freedoms of the individual were considered as one of the basic issues and a tendency towards a new understanding of human was started. During the Constitutional Monarchy period, the people and subjects lost their importance and the Ottoman individual began to be seen as a citizen. The concept of society, which is seen as a social class, has started to be used in the sense of people expressing a community (Üstel, 2004, p. 30).

The Constitution of the Republic of Turkey, numbered 1924, preferred the expression "citizen" to "subject" and with the expression, "In Turkey, everybody is called a "Turk" as a citizen, regardless of race or religion (art. 88)." rejected the discrimination of race and religion in the name of equality among citizens. This expression, which was also included in the later

constitutions, is considered important in terms of the form of government of the Republic of Turkey, the integrity of the nation and the legal equality of citizens. This article also means that minorities who live in Turkey and differ in ethnic and religious terms are accepted as equal citizens. Citizenship is understood as a phenomenon that protects the rights and freedoms of the individual in society, rather than loyalty to a state. In this context, citizenship is expressed as a "right" in laws and constitutions. Citizenship rights were mentioned in the "General Rights of the Ottoman Citizens" in the 1876 Ottoman Constitution, in the "Public Rights of the Turks" in the 1924 Turkish Constitution, and in the "Political Rights and Duties" section of the 1961 and 1982 Constitutions (Altunya, 2003, p. 3-4).

With the amendment made in the 1982 Constitution in 2001, Turkishness and citizenship were expressed as follows:

Everyone who is bound to the Turkish state by citizenship is Turkish. The child of a Turkish father or a Turkish mother is Turkish. Citizenship is acquired under the conditions stipulated by the law and is lost only in cases specified in the law. No Turkish citizen can be stripped of his citizenship unless he commits an act incompatible with loyalty to the homeland. Judicial remedy cannot be closed against the decisions and actions regarding the removal of citizenship.

According to the Turkish Citizenship Law dated 29.05.2009, citizenship is acquired in different ways in the Republic of Turkey. Items related to this are given below:

ARTICLE 6 – (1) Turkish citizenship acquired by birth is automatically acquired on the basis of lineage or place of birth. Citizenship acquired by birth takes effect from the moment of birth.

ARTICLE 7 – (1) A child born in or out of Turkey from a Turkish citizen mother or father in a marriage union is a Turkish citizen. (2) A child born out of wedlock to a Turkish citizen mother and a foreign father is a Turkish citizen. (3) A child born outside the marriage union of a Turkish citizen father and a foreign mother acquires Turkish citizenship if the procedures and principles that ensure the establishment of lineage are fulfilled.

ARTICLE 8 – (1) A child who was born in Turkey and could not acquire the citizenship of any country by birth due to foreign parents is a Turkish citizen from birth. (2) A child who has been in Turkey is deemed to have been born in Turkey, unless otherwise proven.

ARTICLE 9 – (1) The Turkish citizenship acquired subsequently is realized by the decision of the competent authority or by adoption or the exercise of the right to choose.

Citizenship includes the legal powers and obligations that determine the "membership-based relations" between individuals and the state of their

citizenship, as well as the practices of the struggle of groups in the process of protecting, expanding, creating or demanding new rights (Keyman & İcduygu, 2009, p. 13). For a truly democratic and strong Turkey, a radical transformation and change is deemed necessary in such a way that the content and scope of the relations between society and the state will exceed the existing superstructural changes. A strong and democratic Turkey will be achieved as long as the normative priority of individual freedoms and rights is taken into account in the changes related to the state-society, state-government and the internal structure of the state, and the principles of democracy are fully implemented in the social relations of the state. At this point, citizenship is seen as an important issue. Because, for Turkey, citizenship presents a normative and sociological-based analysis covering the varying structure of Turkish modernity related to the deadlock seen in Turkish politics, especially in the central structure of the state, and offers different alternatives at the point of what kind of solutions can be developed for the current dilemmas (Keyman & İcduygu, 2009, p. 3).

According to Caymaz (2007, p. 57), citizenship in Turkey is a concept that is considered in the context of the relationship of nationality from a legal perspective. Going beyond its legal dimension, the word subordination emerges as a form of relationship that reconstitutes itself in social and political practices. In other words, the citizen is seen as a passive individual connected to the state, and he is asked to make sense of his reason for existence with the sense of belonging that binds him to the state. In the state-society and citizen relations, where the defined is the citizen and the determinant and defining is the state, it is seen that the legal citizenship understanding that emerged in the founding periods of the republic is still valid to a large extent today.

Durgun (2010) examined citizenship development in Turkey within the framework of liberal citizenship understanding that frees citizens within the scope of political participation and public responsibility, and collectivist (republican) citizenship understanding that provides citizens with rights at the rate of belonging to a community. He stated that when the existence of the individual is not in question, the model they deem appropriate for a citizenship design suitable for this situation is the collectivist model. In the understanding of Turkish citizenship, citizens were expected to take an affirmative and passive role within the national unity rather than active participation. Although Turkish citizenship, which bears traces of both French and German traditions, presents a model similar to the French citizenship understanding, which has a state-centred, interventionist approach to private, family and religious issues, it has a top-down management approach in which citizens play a passive role so with this specialities it differs from the French model. Due to the aforementioned features, it evokes the German citizenship model, which adopts a passive citizenship understanding. In this understanding of citizenship, individuals are expected to act in accordance with the state's demand for modernization, to serve the society and the state, and to act in a way that prioritizes the state's

interests before their rights and freedoms. In this context, the concept of freedom defined in Turkey points to the position of the individual determined by the state, and this understanding is determined by the state according to the state's point of view. In other words, the freedoms of the individual are not seen as absolute by the founding staff, and the freedoms of individuals can be restricted in line with the continuity of the existence of the state and the common interests of the society.

The concept of citizenship in the modern sense requires individuals who are aware of their rights and responsibilities, who do not have to submit to any authority, and who have a free mind that inspires trust in the society. It is also obvious that more progress has to be made in Turkey, especially in terms of rights and responsibilities. Citizens in Turkey cannot use their political rights due to thought crimes, cannot benefit from their cultural rights to the required extent due to ethnic issues, are worried about the future due to problems in the field of social security and unemployment, and cannot express themselves in the public sphere. When all these conditions are evaluated, it does not seem possible to talk about modern citizenship in Turkey (Kaya, 2006, p. 135).

2.3. Global Citizenship Concept

With globalization, the barrier of distance and time has disappeared throughout the world, and as a result, in the shrinking world, people have come together more and increased their interaction in the social and cultural context (Bornman & Schoonraad, 2001, p. 93). Globalization creates a new world order in the cultural sense by laying the groundwork for the formation of a common culture. The whole world is informed about the developments occurring anywhere in the world through the media, and global reactions to the developments are on the agenda (Kan, 2009b, p. 25). According to Osler and Starkey (2005, p. 21), it is no longer possible to define citizenship as a concept within the borders of a country in such an environment. The concept of citizenship, which was defined within the geographical boundaries of the state in terms of loyalty to the nation state before globalization, shows a tendency towards an understanding that has a universal consciousness as a result of globalization and feels responsible not only to the society in which it lives but to all humanity.

According to Cogan (2000), the qualities expected from citizens in the 21st century are expressed as follows:

- Citizens in the 21st century must deal with emerging issues as members of the global community.
- They should be sensitive to human rights and have the necessary skills to defend these rights.
- They should try to resolve emerging conflicts without relying on violence.

- They must be willing and able to participate in political activities taking place locally, nationally and internationally.
- They must have systematic and critical thinking skills.
- They must be aware of their duties and responsibilities in the society, they should be able to work in cooperation with other individuals in the society.
- They should have consumption habits aimed at protecting the environment.
- They should have the necessary skills to understand, accept, respect and be tolerant of cultural differences.
- They should be willing to improve his living conditions (Kan, 2009a, p. 902-903).

The understanding of citizenship, which includes these features, is called "global citizenship" in the literature. Global citizenship is defined as being able to evaluate issues related to the world from different perspectives, to offer new solutions to these problems, to make sense of global changes, to analyze the impact of these changes on the lives of individuals, and to be aware of the existence of different cultures (Burrows, 2004, p. 1). According to McIntosh (2005, p. 23), global citizenship is expressed as feeling and deepening one's own identity and integrity, as well as creating and maintaining a network of relationships and connections along the lines of difference and discrimination. According to Urry (1999), global citizenship is not belonging to a particular political community, but feeling, thinking and acting for people. The concept has a legal structure with its cultural and social aspects. It includes only social practices, not the legal status of individuals. It is determined by the flow of powers and weaknesses, without prioritizing class divisions. At the same time, global citizenship deals with global problems such as nuclear and biological hazards, global warming and energy consumption (Falk, 1994). Global citizenship includes questioning and critical thinking, exploring our views, values and assumptions at local and global dimensions, understanding the complexity of global issues, developing a multiple perspective, and spreading the concept of social justice at local and global dimensions (Oxfam, 2015, p. 7).

Citizenship and human rights shared in a way to the satisfaction of all individuals, responsibilities shared by all people for a clean environment, a sustainable future and the survival of the planet, expressed as a collection of ethical principles and values adopted by all people regardless of their cultural, ethnic or religious origins. The concept of global citizenship has started to become a concept that is gaining strength in modern societies as a citizenship ideal shared and approved by everyone (Rapoport, 2015, p. 15).

Global citizenship is used in a wide range of meanings, from a vague sense of belonging to a more specific global system that enforces human rights

and responsibilities guaranteed by international legal systems (Heater, 1997). The basic element of global citizenship is stated as the principle of social justice and as a guarantee to resist the actions of a certain group to improve their own lives, to reduce the quality of life of others. In this context, global citizenship means having the ability to understand and influence decision-making processes at the global level, together with its effects on people's lives (Wringe, 1999, p. 6).

While global citizenship promotes social justice and awareness along with the responsibility to take action, awareness is defined as dealing with and embracing cultural differences. In this context, the concept includes concepts such as normative environment, global awareness, empathy between groups, valuing differences, social justice, intergroup cooperation, environmental sustainability, responsibility to take action (Reysen & Katzarska -Miller, 2013, p. 858-859).

According to Falk (1994), global citizenship expresses the dynamics of economic, cultural and ecological integration that takes human experience beyond the modernist stage of state/society relations. The reality of the concept is inevitable, but its content and scope should be discussed. Global citizenship in general is not a matter of being an official member and loyal participant of a particular political community, be it city or state. Rather, it is a willingness to think and act on behalf of the human species, and most importantly the most vulnerable and disadvantaged, and for the ultimate unity of humanity in a policy that aspires to a set of conditions of peace, justice and sustainability for the world.

While nationalist ideas approach nations as an imagined perfect community, global citizenship views societies as a moral community that shares or should share some basic human values. The moral values that societies should have can be exemplified as equality, respect and tolerance for differences, justice and staying away from violence. Global citizenship is not simply a legal or administrative concept, but has a comprehensive political identity determined by active citizenship. Global citizenship is expressed as the political virtues of the concept, the priority it gives to the fulfillment of civic responsibilities, and the interest it develops towards other people, although it gives broad support to the activity of demanding individual and group rights (Stokes, 2004, p. 241).

The idea of world citizenship is an old idea in western thought that dates back to the Greek and Roman Stoics, was revived during the Renaissance and was elaborated in the 18th century enlightenment process. Although it gained popularity in the immediate aftermath of World War II, the concept was not widely used with the Cold War in the early 1950s, with the exception of some of its proponents in world government. In the 1990s, the concept of world citizenship came to the fore again as global citizenship or cosmopolitan citizenship (Carter, 2001, p. 1).

Although the word cosmopolitanism has sometimes caused some negative social connotations in different periods, in today's political and international relations theory, it is used to denote a model of global politics in which the relations between individuals exceed the borders of the state. Cosmopolitanism is also related to the ideas of Stoics and Kant, who argue that each individual has a moral position that should be valued autonomously (Carter, 2001, p. 2).

The political emergence of cosmopolitan thought dates back to Ancient Greece, where Socrates and Diogenes defined themselves as citizens of the world. The concept of world citizenship underwent a complete legal transformation in ancient Rome with the ideals of universal law and civic virtue, which were frequently mentioned in the writings of Roman Stoic thinkers such as Cicero, Marcus Aurelius and Seneca. Roman political philosophers put forward the idea of multiple citizenship and loyalty, which spread from state-based political ties to the international arena, in the imperial environment dominated by a conflicting judicial system (Schattle, 2009, p. 4). Stating that the individual has certain rights and duties throughout the society and the world in which he lives, the Stoics claim that all people of the world should unite in the name of common humanity and that as a world citizen, they have to reveal universal principles with their loyalty to their own state. The basis of the ideals of the Stoics is the city of the world or the universe, which they call the *kosmopos* or the cosmic police, where all people can live in peace with each other under a universal law of nature (Stokes, 2000, p. 232).

By the 20th century, the losses and atrocities resulting from World War II brought back a cosmopolitan model linked to more coherent institutions of global governance. Immediately after World War II, public discourse on world citizenship intensified with the establishment of the UN, raising hopes that this global institution would bring peace. The founding documents of the UN, which are full of comprehensive ratifications of human rights for all, are seen as a major step towards the formation of a rights-based model based on world citizenship (Schattle, 2009, p. 4-5). At the same time, the Universal Declaration of Human Rights (1948) and the establishment of International War Crimes Tribunals, which is a smaller but important step, are seen as important developments for the establishment of international law and global democracy (Brown & Morgan, 2008, p. 285).

As of the 1960s, non-governmental organizations such as Greenpeace, Amnesty International, Friends of the World (FOE) that took responsibility at the global level and provided the infrastructure for social actions, began to develop the idea of global citizenship in the context of human rights and being sensitive to the environment encourages it to become more prominent (Stokes, 2000, p. 233). In addition, these organizations reach larger communities through transnational activities and enable groups to take action with a sense of global responsibility that reaches beyond the borders again. Especially recently,

these institutions have made a great impact in order to support globally responsible citizens who are struggling with global problems such as inequality, human rights violations, poverty, environmental destruction, and violence spreading within and between countries (Dower, 2000, p. 553).

However, for many, the identity and practices of global citizenship can still be seen as a hopeless, utopian idea. Even so, global citizenship, as a utopian idea, develops a critical perspective against the civic ideals and practices put forward by communities, and as a result, it contributes the understanding to lead to the imagination of what lives are possible in the world and what is important in different societies beyond the dogmas and assumptions that the society has within itself. contributes to understanding. It helps to understand the shortcomings of national citizen identity resources to understand or overcome key problems in communities or countries. In any case, global citizenship, like citizenship within the nation, is a temporary and evolving concept that is in some cases utopian and in others pragmatic. Global citizenship, at the very least, allows us to more clearly recognize what is valuable and worthy of protection in human communities (Stokes, 2000, p. 241-242).

Like other currents of thought in the historical process, global citizenship has been interpreted in different ways due to the desire of individuals to prioritize their own ideologies. Many authors (Dower, 2003; Banks, 2004; Myers, 2006; Gaudelli 2009; Stromquist, 2009) describe the factors that have caused increased interest in supranational citizenship models; globalization, the increase in social and cultural differences, the codification of international human rights, the establishment of supra-national governing bodies, the erosion of citizenship models related to the traditional nation-state, the spread of transnational non-governmental organizations and the emergence of phenomena such as global ethics, global consciousness and global law. Disbelief in global ethics and the role of the individual in global issues, as well as the absence of relevant global institutions, are among the main reasons why people doubt global citizenship (Rapoport, 2015, p. 12-13). According to Wood (2008, p. 25), citizenship in the global context does not have formal political structures at the global level that can be a part of citizenship. In this context, different researchers working on the concept also emphasize the absence of any international law or global government enacted by nations, and state that it is difficult to define the concept of global citizenship (Dower, 2003; Noddings, 2005).

Another reason for the theory-based debates about global citizenship is that there is no consensus on what global citizenship requires. According to Parekh (2003, p. 15-17), the elements required by global citizenship are stated as follows:

1. It requires a global ethic that deals with human well-being, such as meeting basic needs, avoiding terrorism, a stable social environment,

- fundamental freedoms, and a government accountable to the people, which should be universal and applicable to all, or differ from society to society, depending on understandings of the good life.
2. It requires the disposition and ability to engage in robust and critical dialogue with other cultures, civilizations and religions.
 3. It requires a balance to be struck between certain virtues, such as an appreciation of our mutually complementary but potentially conflicting common humanity and profound difference, courage, faith and humility, a firm sense of our moral identity and the will to change it, patriotism with internationalism, being open to others with a commitment to the origins of the society in which one lives. requires a balance to be struck.
 4. It requires the capacity to be able to enter the lives of different individuals, to value individuals as individuals with the ability to decide what kind of life they want to lead, and to look at the world from the perspective of different people, and the ability to empathize.

Schattle (2008, p. 26) stated that the concepts of awareness, responsibility and participation are the primary concepts that form the basis of global citizenship and expressed the relationship of these concepts with global citizenship from three different perspectives. First, these three concepts form a general understanding in thinking about what global citizenship entails and why the concept is seen around the world. Second, the ideas of awareness, responsibility and participation refer to what participants think about the meaning of citizenship as any kind of citizenship, not just global citizenship. The third reason is that participants define awareness, responsibility, and participation as intertwined concepts. At the same time, when these three concepts are taken together, it emphasizes the recognition of global independence as an important unifying idea in the global citizenship discourse.

According to Parekh (2003, p. 12-13), global citizenship consists of three different components. First, global citizenship is to constantly examine the policies of different countries, to ensure that these policies do not harm the lives of individuals, and to promote the interests of humanity within the limits of its resources. In this context, global citizenship requires the democratic deepening of national citizenship and is a necessary complement to national citizenship, not a rival. Secondly, global citizenship takes an active interest in events in other countries, because in this understanding of citizenship, the well-being of individuals living anywhere in the world is a moral issue for all humanity and has the power to directly or indirectly affect humanity. Third, global citizenship is actively responsible for the creation of a just world order. In a global context, peace and prosperity are inseparable because citizens who are excluded or alienated from society can negatively affect world security and the well-being of the remaining citizens and pose a threat in the global context.

Global citizenship, as a concept that is more than just knowing about seemingly complex "global issues" such as sustainable development, conflict and international trade, is concerned with the global dimensions of local issues we witness in our own lives, around us, in our society (Brownlie, 2001). According to Griffiths (1998), global citizenship transcends the artificiality of national borders and sees the world as the common home of humanity. For him, the common identity that brings people together is not primarily cultural, national, political, civic, social or economic, but ethical structure. Global citizenship is a concept based on rights, responsibilities and action. In this context, the global citizen is not only aware of his rights, but also willing and able to protect his rights, autonomous and questioning, has a critical tendency, takes actions and decisions with an ethical concern for social justice and human dignity, therefore, with his actions, he is able to protect his own self throughout life. It is defined as an individual who can control and develop his/her trajectory, who thinks of public interest and social welfare with a sense of civic duty to renew the society (Griffiths, 1998, p. 40). Falk (1993, p. 41) defines the global citizen as a global reformer who intellectually seeks a better way to organize the political life of the planet. The global citizen is the defender of world government or a world state, or the individual who acts stronger than accepting some political centralization to overcome current political fragmentation and economic dispersal. In general, global citizen refers to an individual who knows how the world works, is angry with injustice and is ready and willing to take action to meet this global struggle (Richardson, 1979, p. 1).

The term global citizen refers to the concerns of national citizenship and a form of citizenship identity and practice that transcends the borders of the nation state. In both the ancient world and modern times, the title "citizen of the world" was used to praise men and women who were not limited to the narrow interest of their nation. These terms have become increasingly popular as a term used to describe people trying to identify, promote and overcome widespread problems such as war, mass poverty and hunger. A world citizen or global citizen is someone who sees such problems as the responsibility of all nations (Stokes, 2000, p. 231). In general, a global citizen is a member of all humanity, the world, or a similar whole, larger than the nation-state or other political community normally considered a citizen. This membership is seen as important on a global scale as it includes an important identity, loyalty and commitment beyond the nation society (or will include when people accept that they are global citizens) (Dower & Williams, 2001, p. 1).

According to Gaventa (2001, p. 278), who especially associates advocacy work in the international arena with the idea of global citizenship and defends international activism, global citizenship is the use of the right to participate in the social, economic, cultural and political decision -making process in local, national and global areas. He also stated that the exercise of this right is valid on a global scale where not only the legal remedies but also

the actions of the citizens are effective, especially where the global governance institutions and their powers are not defined with sharp limits.

Falk (1993, p. 40-41) identified four levels of openness of citizenship beyond the traditional borders of the nation and state. First, the global expansion of citizenship necessitates certain conditions of peace, justice and sustainability for the world and creates a long tradition of thought and feeling about the ultimate unity of the human species. Therefore, global citizenship refers to a normative approach to creating a better world. The second level is concerned with global integration trends, especially economically. Financial markets are rapidly becoming interconnected, even consolidated, and capital formation is more concentrated against global forces. In other words, events are rapidly globalizing our perspective. The third level is a policy of impossibility that cannot be determined around the need to make regulations on ecological protection, energy conservation and accessibility to resources. Some types of citizenship have been created to redesign political choices and behaviors on the basis of nature, ecology and humanity. In other words, effective global citizenship practices are required to redesign political choices based on ecological living things for human survival. The final level of citizenship is directed towards action or mobilization of the individual to make adjustments that seem impossible at the third level. It promotes political action in the international or global era. In other words, it motivates individuals to turn their awareness of current problems that seem impossible into action.

The concept of citizenship goes beyond the nation-state structure with some of its rights and responsibilities on a global scale. In this sense, Urry (1999) changes the structure of citizenship by expanding the boundaries of duties and rights. It examines citizenship in three dimensions as right, duty and risk in addition to these two. These three dimensions, which can also be defined within the scope of citizenship at the national level, gain different meanings in the global context. The new global risks that arise in the society as a result of globalization are the result of the deterioration of the national power in the society. Global risks are defined as environmental and health problems as a result of global environmental change, the spread of diseases such as AIDS, and the destruction of local cultures due to the homogenization of culture. According to Urry (1999), rights at the global level are determined by various new actors and institutions. These rights include the right to represent their own cultural forms, the right to immigrate from one community to another without completely losing their interests as compared to the indigenous population or when they return to their own community, the right to engage in social actions with citizens from other cultures and from around the world, a variety of products, services, different cultural characteristics and the right to receive symbols, the right to leisure-time immigration that enables people to see places, cultures or environments of global importance, the right to engage in social activities with citizens from other cultures and from around the world, and the

right to live in a safer and at the same time suitable environment for future generations. Global missions are to determine the current state of the world through international information, images and resources; be representative of cosmopolitanism to promote different cultures, people or environments; support behavior that differs according to culture, region and politics, even when they contradict each other; using images, products, or narratives that see people as increasingly differentiated citizens of the world, rather than labeling nations, ethnicities, or genders; It encompasses acts of collective action in a part of the world for the benefit of the whole world and not in terms of shared identities and interests.

Morais and Ogden (2011, p. 447-448) evaluated the concept of global citizenship in three dimensions: *social responsibility*, *global competence* and *global civic participation*, taking into account the distinct theoretical and philosophical perspectives defined in the literature. Each dimension consists of different sub-dimensions that reflect the complexity of the structure. In *Figure 1*, explanations of the sub-dimensions of global citizenship are given.

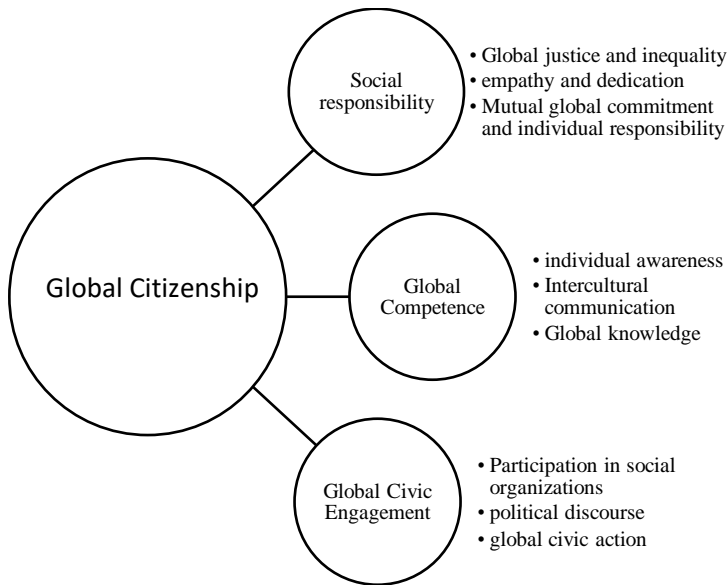


Figure 1. Global citizenship dimensions Morais, D.B. & Ogden, A.C. (2011). Initial development and validation of the global citizenship scale. *Journal of Studies in International Education*, 15, 5-10.

It is expressed in *Figure 1*, *social responsibility* is expressed as the level of interdependence and social anxiety towards others, society and the environment. Socially responsible students evaluate social problems and identify global examples of injustice and inequality. They examine and respect diverse perspectives and build social work ethics to address local and global issues. They understand the interconnection between local behaviors and their

global consequences. It has three sub-dimensions: *global justice and inequality, empathy and dedication, mutual global commitment, and individual responsibility.*

Global competence is defined as being open-minded, making an active effort to understand the cultural norms and expectations of others, and using acquired knowledge to interact, communicate and work effectively outside the environment. Globally competent individuals are aware of their own abilities and limitations in intercultural encounters. They exhibit intercultural communication skills and have an interest and knowledge of world issues and events. The dimension itself consists of three different sub-dimensions. These dimensions are stated as *individual awareness, intercultural communication and global knowledge.*

Global civic engagement is defined as recognizing local, national and global community issues and taking action and/or disposition towards issues such as volunteering, political activism, and community engagement. Engaged as citizens, students contribute to volunteer work or assist global civic organizations. They reveal their political discourse by synthesizing their global knowledge and experiences in the public sphere. This global dimension also consists of three sub-dimensions as *participation in social organizations, political discourse and global civic action.*

The thematically grouped literature on global citizenship is summarized in Table 1.

Table 1. *Thematically Grouped Global Citizenship Literature*

	Social responsibility	Global Competence	Global Civic Engagement
Falk, 1994 Urry, 2000	Global reformists; thinking, feeling and acting for humanity	Global businessmen with qualifications; merging around shared business interests	Global environmental managers politically conscious regionalist, supranational activist
Dobson, 2003; Westheimer & Kahne, 2004	Responsible individual; is an honest, responsible individual who understands the need to solve problems and improve society.	The individual with justice; is aware of how to evaluate political, social and economic structures and how they will affect systemic change.	Participating citizen; actively participates and takes leadership positions in established systems and community structures.

Nodding, 2005	Understands that local decisions have global economic consequences.	Understands and values multiculturalism, religious and intercultural differences.	It seeks to eradicate poverty and protect the earth.
Carens, 2000; Langran, Langran, & Ozment, 2009	Psychological dimension; an identity in a global society	Political dimension; Distinguish the various international organizations and understand the role of the country of residence	Legal dimension; Reflecting the responsibilities that arise in an interdependent world

Morais, D.B. & Ogden, A.C. (2011). Initial development and validation of the global citizenship scale. *Journal of Studies in International Education*, 15, 5-10.

2.4. Global Citizenship and Education

In parallel with the development of communication and transportation opportunities with globalization, the world has become smaller and as a result, it has begun to come together with differences more. In order to lead a prosperous life with differences, there is a greater need for the adoption of universal and peaceful values by the individuals who make up the society. In this context, global developments necessitate the development of an understanding of citizenship that can see from the perspective of others and embrace differences (Kan, 2009b, p. 29).

In parallel with global developments, political, social, cultural and economic trends raise the questions of how individuals, communities, governments and other organizations can be affected by and influence decision-making processes on a range of global issues that transcend national borders (Lynch, 1992). Emerging developments require us to reevaluate the concepts of citizenship and citizenship education and to ask questions about the values on which such education is based (Osler, 1994).

Today, citizens are expected to deal with local issues as well as global issues and have the skills to take the necessary responsibilities in solving problems. Within the education system, it is of increasing importance to provide individuals with the knowledge, skills and understanding that they will need in solving global problems with a global perspective.

The survival of our global village depends on many fundamental factors, including economic justice, human rights, peacekeeping and conflict, social and political movements, and ecological balance. Being a global citizen requires a serious intellectual and moral examination of the most important issues facing our world (Watt, Sinfield, & Hawkes, 2000, p. 108).

According to Oxfam (2015, p. 5), the qualities that a global citizen should have in the 21st century are as follows:

1. Respecting and valuing differences
2. Being aware of their role as a world citizen and being aware of the fact that they have a wider environment than the environment they live in.
3. Taking responsibility for one's actions
4. Volunteering to work with other individuals for a more sustainable and equal world
5. Have an awareness of the general order of the world
6. Deeply committed to social justice
7. Willingness to participate in local and global communities

In general, in the 21st century, the education system is expected to raise citizens who can recognize their own culture, live their cultural characteristics on a global scale and defend their values, as well as be aware of global citizenship, think globally, and go beyond traditional borders without losing their own essence (İçen & Akpınar, 2012, p. 286). Raising individuals who go beyond the borders of their own country and have the specified characteristics is only possible with a qualified global citizenship education. At this point, the questions of how to raise individuals with the specified characteristics and how to determine the scope of global citizenship education come to the fore. Although global citizenship education is a concept that has been used frequently recently, the reason why it is not included in the education curricula in the same way, according to Rapoport (2009), is that there is no clear consensus on the concept (Çolak, 2015, p. 37).

Global citizenship education is defined as pedagogical approaches based on critical thinking, participatory responsibility, social justice and human rights. It covers strategies, plans and policies that prepare young people and adults to live together and is based on the principles of respect for human rights, tolerance, cooperation, non-violence, democracy and cultural diversity. It encourages students to make connections between local, regional and global events and to identify inequality (Marshall, 2005, p. 77). It is a system developed for students to show a critical and active approach to the opportunities and challenges of life in a rapidly changing and interdependent world. It is the development of the knowledge, understanding, skills, values and attitudes that students need in order to fully participate in a globalized society and economy and to provide a fairer, safer and more sustainable world than the world left to them (Oxfam, 2015, p. 5).

The growing interest in global citizenship has also led to an increased interest in the global dimensions of citizenship education, education policies, curricula and methods of learning and teaching. Global citizenship education

includes three basic conceptual dimensions covering various definitions and interpretations of the concept. These dimensions provide a basis for global citizenship education goals, general education goals, competencies, and priorities needed to evaluate learning. These dimensions have been determined by UNESCO (2015, p. 15) as follows:

1. Cognitive: Developing knowledge, understanding and critical thinking about global, regional, national and local issues and the interconnectedness and interdependence of different countries and societies.
2. Socio-emotional: A sense of belonging to a common humanity, sharing values and responsibilities, empathy, solidarity and respect for differences and diversity.
3. Behavioral: Acting effectively and responsibly at local, national and global levels for a more peaceful and sustainable world.

Global citizenship education is particularly relevant to the debate on global education, peace, democracy and human rights education (Osler & Vincent, 2002). However, global education has a broader scope in human rights education, peace education, anti-racist and multicultural education as well as development education (Richardson, 1996). Global education is based on cooperation, non-violent behavior and cultural diversity, democracy and tolerance and emphasizes a pedagogical approach based on critical thinking, participation, social justice and human rights (Osler & Vincent, 2002, p. 2). Such an education enables young people to learn about their rights and responsibilities and to reinforce them with democratic participation skills at all levels, from local to global (Ibrahim, 2005, p. 179). Davies (2006, p. 6) states that although global education or world studies have been applied in schools in the United Kingdom as of 1970, global citizenship education is a relatively new concept and with the inclusion of the word "citizenship" in the concept of global education, the concept has gained a different and broader meaning. Global citizenship education, rather than being a narrower expression in global education, both concepts differ according to the themes they focus on. While global education is more concerned with international awareness in all dimensions, global citizenship education develops around social justice. Citizenship education puts more emphasis on concepts such as rights, responsibilities, duties and powers and has a more active role compared to global education. Holden (2000, p. 78), on the other hand, discussed two types of education in terms of teacher duties and responsibilities, and while expressing the role of teachers in global education as identifying student abilities, needs and goals in line with global developments, and revealing necessary learning activities, in global citizenship education it is necessary to discuss among students, encouraging and enabling children to grow up as active

citizens in an increasingly global and democratic world. In short, the main difference between global education and global citizenship education is that global education is an approach supported by active learning by using books and different resources and within the determined curriculum, while global citizenship education is an approach to critical discussions about students' lives, case studies, different issues by connecting with society. It refers to educational approaches based on active participation of students, which include practices related to discovering events and perspectives and offer a wide range of learning opportunities (Holden, 2000, p. 79).

Global citizenship education is gaining in importance all over the world. Because;

1. We live in a world that is increasingly globalized and intertwined, where globality is a part of our lives, and the events we experience in our daily life contain global connections.
2. All students need a safe place to explore the complex and contradictory global issues they encounter through the media or through their own experiences. From a very young age, children seek to understand a world marked by inequality, poverty, division, conflict and environmental change.
3. Global citizenship means coping with the complex challenges that transcend national borders needed today, and it has a great role in helping a generation have a certain vision (Oxfam, 2015, p. 6).

Global citizenship education is a lifelong learning approach that requires formal and informal programs, in-curricular and extra-curricular achievements, and traditional and non-traditional practices, starting from early childhood, covering all educational levels and adulthood, human rights education, peace education, sustainable development education and international education. It takes a multi-faceted approach, using concepts and methodologies applied in other fields, such as education, for understanding. In this understanding, global citizenship students;

1. understand the connections between rights and responsibilities, global governance structures, global issues, and global, national and local systems and processes.
2. recognize and appreciate multiple identities and differences such as religion, language, culture, gender, and develop the skills necessary to live in a world where diversity is increasing,
3. to apply and develop skills in subjects such as critical inquiry, critical thinking, problem solving, media literacy, information technologies, social and personal responsibility, decision making, negotiation, and peacemaking,

4. recognize and examine perceptions and beliefs about civic participation and social justice, and the effects of these concepts on decision-making in a social context,
5. develop an empathetic and caring respectful attitude for other people and environments,
6. develop their skills to critically examine inequalities and values of social justice and fairness related to issues such as age, gender, culture, religion, socio-economic status, and
7. concerning contemporary global problems that occur at local, national and global levels; It aims to enable them to participate and contribute as knowledgeable, sensitive and responsible global citizens (UNESCO, 2015, p. 15-16).

In the most general sense, the main purpose of global citizenship education is to make students aware of how they can affect political processes in decision-making processes at different levels and to raise politically literate global citizens (Ibrahim, 2005, p. 181). In order for global citizenship education to raise a world citizen who is compatible with global conditions, it is expected to meet certain conditions and have a content that covers education processes and qualifications. The necessary conditions for this training include standards such as identifying cultural differences, setting real and concrete goals, using modern communication technologies, and working in partnership with people from different countries. The content of global learning, on the other hand, includes processes such as critical thinking, cooperation, possessing metacognitive skills, and making moral decisions, along with qualities such as social intelligence, natural intelligence, internal intelligence, intercultural communication skills, ability to use communication technologies, creativity, and values. Colak, 2015, p. 36).

Global citizenship education includes the development of knowledge, skills and values based on two international dimensions as human rights and social responsibilities (Lynch, 1992, p. 19). According to Starkey (1994), human rights as democratic values should form the basis of global education programs. Oxfam (2015, p. 8), on the other hand, examined the objectives expected to be gained by students in the global citizenship education curriculum under three headings: knowledge and understanding, skills, values and attitudes. In Table 2, the titles and the achievements they contain are given in detail.

Table 2. Expected Objectives for Students in the Global Citizenship Education Curriculum

Knowledge and Understanding	Skills	Values and Attitudes
Social justice and equality	Critical and creative thinking	Sense of recognition and self-esteem
Identity and difference	Empathy	Commitment to social justice and equality
Globalization and interdependence	Individual awareness and reflection	Respect for people and human rights
sustainable development	Communication	valuing differences
Peace and war	Cooperation and conflict resolution	Environmental concern and commitment to sustainable development
Human rights	The ability to manage complexities and uncertainties	Commitment to participation and integration
Power and control	Informed and reflective action	Belief that people can bring change

Oxfam, (2015). *Education for global citizenship. A guide for schools*. Retrieved from www.oxfam.org.uk/education/who-we-are/global-citizenship-guides.

According to Fisher and Hicks (1985, p. 28), all of the content identified within the scope of global citizenship education has little value unless it takes action to influence real-world decisions. Such anticipated actions require political skills. Politically, decision-making may be about the distribution of scarce resources and power, as well as in schools, at home, and in the community. All citizens in a democratic society need political skills. Many of the explanations for global citizenship education emphasize the importance of democracy and human rights. After an effective global citizenship education, students have the opportunity to apply the knowledge they have acquired within the scope of democracy and human rights in their daily lives (Davies, 2006).

With the educational reforms introduced as a result of the reflection of globalization on educational systems, extensive changes were made especially in primary and secondary education programs, and a learning area titled "Global Connections" was added to the curriculum of the Social Studies course in Turkey as well as in the USA. With this learning area, it is aimed that students learn about the lifestyles and cultural characteristics of people living in different parts of the world. Apart from the unit, which includes the acquisitions directly related to global citizenship, in the 4th-5th-6th-7th grade social studies course, general purposes and some content, as well as issues related to global citizenship are mentioned in the classroom programs (Çolak, 2015, p. 49). It can be said that, as of 2005, the Social Studies curriculum in Turkey, in general,

includes the aim of raising citizens with national and universal values, which was also included in the previous programs, and gives more space to the acquisitions related to global issues. However, it can be stated that there is a need to raise individuals with the consciousness of "global citizenship" who can evaluate the problems of all humanity as their own and produce solutions (Kan, 2009b, p. 28). In this direction, in order to develop global citizenship education and increase its effectiveness and efficiency, a more up-to-date and more comprehensive citizenship model should be introduced primarily in educational institutions. For this, it is necessary to carry out project studies in the short and long term. It should be clarified that the understanding of global citizenship is not an alternative to national citizenship, and emotional behavior-based training should be provided for the adoption of universal values. It should be ensured that trips to different countries are organized in order to ensure the development of students' respect and empathy skills by getting to know different cultures. With all its employees and its organizational culture, the school should adopt a democratic understanding that allows overflow environments and is open to different views (Kan, 2009a, p. 903).

The characteristics that schools should have for an effective global citizenship education are as follows (quoted from Lynch, Kan, 2009b, p. 27):

8. A school environment should be created where mutual trust is dominant and all employees respect each other's thoughts and values, which will contribute to the learning and social development of the individual.
9. An environment should be created that will encourage students' physical, emotional, moral and intellectual development and enable them to see their potential.
10. It should be ensured that the individual grows up as an active citizen as a requirement of the society and the world and gains the necessary skills related to this.

Due to the increase in ethnic, cultural, racial and religious diversity with globalization all over the world, citizenship education is seen as an important factor in making students qualified individuals in the 21st century. In line with the requirements of the century, effective teachers are expected to help students grow as reflective citizens in pluralistic democratic nation states. In order to gain a reflective and clearly defined cultural, local and global identity, teachers should guide students on how to acquire knowledge, what to show interest in, and how to take action (Banks, 2001).

Teachers need to provide meaningful opportunities for students to participate actively in school and community-based activities and projects related to global citizenship. The student's citizenship experiences at school and within the local community positively affect their commitment to the values of

"social justice and equality" and "respect for diversity" as global citizens (Ibrahim, 2005, p. 192). In this respect, what is expected from teachers is to be a role model for their students in the 21st century about how the ideal citizen should be and to make necessary explanations about the values that this citizen's qualities will bring to the individual and society.

Global developments necessitate raising individuals with global citizenship characteristics who can realize the problems of the world and put forward solutions for these problems. Global citizenship education aims to raise individuals who are responsible as global citizens and have global skills. In line with this purpose, teachers are of great importance in gaining the objectives determined in the educational content. As a result, revealing the perceptions of teachers about global citizenship education is important in order for these trainings to be effective and efficient.

3. CULTURAL INTELLIGENCE

Before evaluating cultural intelligence, it is important to consider in detail the concept of general intelligence, which forms the infrastructure of the concept, and the changes in understanding that intelligence has experienced in the process, in order to make the concept of cultural intelligence more understandable.

3.1. Intelligence Definition and Theories

Until today, many researchers have put forward different ideas with intelligence, taking into account the mental structures and behavior patterns of individuals. Intelligence, on which different studies have been conducted for years, is an abstract concept (Bümen, 2005, p. 1). Actions performed by the brain such as thinking, learning, perception and remembering are also stated as factors revealed by intelligence (Demirel, Başbay, & Erdem, 2006, p. 6). The issue of what intelligence means and how it should be defined has attracted the attention of many educators for many years. While some researchers define intelligence as a person's learning power, some researchers have put forward some Intelligence Quotient (IQ) tests, which are based on people's mental performance and are supposed to measure intelligence, and claim that intelligence can be determined in line with these tests (Saban, 2010, p. 3). Intelligence is defined as the ability to adapt to the environment according to biologists, the ability to learn according to educators, the ability to draw conclusions by reasoning according to psychologists, and the ability to process information according to computer scientists (Özgüven, 2007).

Intelligence is defined as all the skills of individuals to comprehend, think, realize, reason, judge, perceive objective facts and draw conclusions (TDK, 2017). It expresses the understanding, learning and comprehension capacity of the person and is an indicator of mental performance (Vural, 2004, p. 224).

According to Gardner (2010, p. xi), intelligence is a problem-solving or product-making process that is evaluated within one or more cultural frameworks. In a broader sense, intelligence is a mental skill that includes subjects such as being able to learn quickly, drawing conclusions from experiences, abstract thinking, problem solving, judgment and planning (Gottfredson, 1997, p. 13). Legg and Hutter (2007), in their study in which they compiled 70 different definitions on intelligence, stated that although there is no single standard definition, many of the definitions are related to each other and share many common features. In line with the definitions, the common features of intelligence are as follows:

1. Intelligence is a feature that an individual uses in the process of interaction in his/her environment or in different environments.

2. Intelligence is related to the abilities that an individual demonstrates to achieve certain goals.
3. Intelligence is related to an individual's ability to adapt to different goals and environments.

Based on the interpretation that many definitions actually mean the same thing with different words, Legg and Hutter (2007) also made a definition they call universal intelligence. According to this definition, intelligence is the skills that an individual exhibits in different environments to achieve his/her purpose.

As of the 20th century, intensive studies on intelligence have begun and different approaches have been put forward until today. One of these approaches is psychometric approaches (Aksoy, 2013, p. 60). The first example of psychometric approaches is the intelligence measurement tool developed in Paris in 1905 by psychologist Alfred Binet and psychiatrist Theodore Simon. The scale consists of questions including language skills, memory, reasoning, number sequence and psychophysical measures. As a result of the validity studies of the scale, it was concluded that the test results were directly proportional to the age and that it distinguished normal children from children with cognitive disabilities. These tests, called Binet Simon tests, formed a content source and model for later scales (Boake, 2002, p. 385-386).

However, Binet criticized the psychometric tools he developed and stated that these tools would be insufficient to measure the level of permanent and innate intelligence. According to him, intelligence is a concept that is too large to be measured with a single number, can be affected by many factors, can change over time, and can only be compared between individuals with similar past experiences. The Binet-Simon Scale aroused great interest in the USA, and psychologist Lewis Terman from Stanford University applied Binet's original intelligence scale on a group of American participants and adapted the scale (Cherry, 2017). As a result of this adaptation, Terman expanded the age range to include adults and most importantly preferred to use the Intelligent Quotient-IQ instead of mental age to express the total scale results of the individual (Boake, 2002, p. 386). This adapted test, first published in 1916, was named the Stanford-Binet intelligence scale after this process and became the standard intelligence test used today (Cherry, 2017).

It is possible to say that there are two different teams of thought in the discussions about the nature of intelligence. While the thought team supported by psychologists such as Eysenck, Spearman, Galton and Jensen states that intelligence consists of a general factor known as "g", psychologists such as Gardner, Sternberg and Thurstone, who are among the defenders of the other school of thought, claim that there are different types of intelligence (Paik, 1998).

As another representative of the psychometric approach, Spearman introduced the Two Factor Theory in 1927 and claimed that intelligence can

only be measured by cognitive factors. In the "g" (*general-general*) factor, which is the first of Spearman's Two Factor Theory, it is stated that people inherited a single cognitive capacity and that this "g", that is, the single cognitive capacity, invariably throughout life, complex and abstract operations such as problem solving, stated that he had the ability to do it. The second factor, "s" (*specific-specific*), includes special mental math or verbal skills. Today, scales developed to measure the intelligence levels of individuals measure the "g" factor, that is, general intelligence, and are evaluated with a single score, the IQ score (Plotnik, 1996, p. 256). Spearman stated that the "g" factor alone is sufficient to measure all the mental skills and performances of the individual, and therefore the use of "s" factors that measure each skill separately is unnecessary. He also stated that the "g" factor reflects the intelligence of the individual in a mirror task and is the main reason for the positive relationships between different IQ scores (Hally, 2012).

Guilford, one of the representatives of the psychometric approach, who examined intelligence for the first time in the theoretical dimension, stated that in the "*Structure of Intelligence (SI)*" model, intelligence consists of three dimensions: "process", "content", and "product". The process dimension, which is seen as the most important of these dimensions, focuses on what kind of activities the individual does and how he performs his mental actions. These processes include processes such as memory, cognition, productivity, efficiency, and evaluation. The content dimension, on the other hand, deals with which materials are used during mental operations. These materials are indicated as symbols (numbers, letters), behaviors, meanings (expressions, words), shapes. The products dimension is related to how the individual makes sense of the information and what kind of answers he gives in response to the information (Öner, 1997, p. 12). According to this model, the mind consists of separate factors. In this context, the individual may not have the same level of skill for every field of mental activity. In other words, an individual who is considered quite successful in one job may not be successful in a different subject (Demirel et al., 2006, p. 10).

Approaches developed within the psychology of development and learning have also allowed the emergence of different perspectives on the concept of intelligence. According to Piaget, one of the important representatives of this approach, intelligence is defined as the information processing capacity used in order to reach the determined goals and solve the problems that arise. This approach has shaken the trust in intelligence tests and brought a different perspective to the world of science and education (Aksoy, 2013, p. 61). According to Piaget, intelligence is an organizational activity that expands the biological organization and ensures that the organism can achieve a more satisfactory adaptation, and a form of adaptation in which knowledge is created by the individual through two complementary processes, assimilation and accommodation. Intelligence is a clear example of biological adaptation,

and so it is assumed that intelligence is an organization and that its function is to construct knowledge, just as the universe immediately creates an environment of its own. As long as the intelligence is able to bring together all the obtained data in its own framework, assimilation begins. There is no doubt that mental life is also a process of attunement. Assimilation can never be thought of as a single process, but also adapts them to new elements by constantly renewing the intelligence by placing new elements in earlier schemas (Piaget, 1963).

Thorndike, one of the founders of modern educational psychology, made great contributions to the development of intelligence in the 20th century with his experimental studies on different animals. Thorndike stated that more than one independent factor is involved in the solution of a mental problem and these factors are arithmetic reasoning, comprehension, understanding words and visual perception of relationships. Thorndike intelligence; abstract intelligence (the ability to comprehend and use symbols in terms of words and numbers), social intelligence (the ability to understand individuals and communicate with them effectively), and mechanical intelligence (the ability to use different tools and machines effectively) (Gürel & Tat, 2008, 2010, p. 344). In addition, he discussed three different aspects: level, which expresses the difficulty level of the tasks that intelligence can perform, breadth, which emphasizes that people with the same intelligence level can perform different actions, and speed in the sense of the fulfillment of mental activities (Saban, 2010, p. 7).

According to Spearman, Guilford and Thorndike, intelligence can be expressed with a single "g" factor obtained from seven interrelated dimensions, but since the distribution of points in the determined seven dimensions of people with the same "g" score may be different, this is not the case. It is more appropriate to evaluate the scores obtained from the dimensions separately. Thurstone claimed that intelligence is formed as a result of the combination of different dimensions and that there is more than one type of intelligence. In this respect, it is possible to say that multiple intelligence theories reflect the basic philosophy. The seven dimensions that point to different types of intelligence put forward by Thurstone are given below (Demirel et al., 2006; Saban, 2010):

1. Verbal Skills: Vocabulary, reading comprehension, distinguishing similar or different words.
2. Numerical Skills: Performing simple calculations accurately and quickly.
3. Spatial Skill: To be able to visualize the different positions of an object or object in space.
4. Memory Power: Memorizing quickly, being able to remember, repeating said sequences of numbers.
5. Perceptual Speed: Ability to quickly and accurately select subtle differences between visual materials.

6. Reasoning: Perceiving a principle or rule, being able to complete analogies and series of numbers, noticing logical relationships.
7. Vocabulary Fluency: Sorting words quickly according to a certain criterion, being able to derive many words from one letter in a certain time, creating a series of rhyming words.

When the studies on intelligence are examined, it is possible to say that in the traditional understanding of intelligence mentioned above, intelligence is revealed with an understanding that expresses one-dimensional and academic achievements. However, as of the 1980s, with the changes in the understanding of intelligence, the view that intelligence is a concept that is so comprehensive and has different dimensions that it is not possible to examine it in a single dimension has prevailed. It was deemed necessary to include Gardner's Multiple Intelligence Theory and Sternberg's Triple Intelligence Theory, which are among the modern intelligence approaches that emerged in this process, and also the social intelligence and emotional intelligence types that came to the fore in the 1990s, with the idea that they will form the basis of the concept of cultural intelligence.

3.2. Howard Gardner Theory of Multiple Intelligences

Gardner (1983) defines intelligence as the ability of individuals to create products or solve problems that are valued in certain cultural environments. In this definition, Gardner emphasizes the three dimensions of intelligence. First of all, intelligence is the ability of an individual to produce a product that is valued in different cultures within the society in which he lives. In the second dimension, intelligence is the ability to produce efficient and effective solutions to the problems faced by the individual in daily life. Third, intelligence is the ability to pose new or complex problems that need to be solved by the individual. Gardner (1983), like Spearman, Thorndike, Guilford, and Thurstone, stated that it is not possible to express intelligence as a single factor, and the concept itself consists of many different skills. However, unlike these theorists, Gardner rejected the traditional understanding that the intelligence of an individual can be measured objectively by means of a scale. Gardner (2004, p. x) criticizes the assumption put forward by the traditional understanding of intelligence that all individuals have a single and general capacity more or less at a certain level and that this capacity can be measured by a set of standardized verbal scales. The differences between the traditional and contemporary understanding on intelligence are shown in Table 3 (Saban, 2010, p. 9).

Table 2. Comparison of Traditional and Contemporary Intelligence Approaches

Traditional Intelligence Approach	Contemporary Intelligence Approach
1. Intelligence is an innate ability of an individual. So it is fixed and cannot be changed.	1. The innate intelligence capacity of the individual can be changed, improved and developed.
2. Quantitative measurements of intelligence can be made and expressed in a single criterion.	2. Intelligence cannot be calculated numerically because it is displayed in any performance or product in the problem solving process.
3. Intelligence is singular.	3. Intelligence is a plural concept and can be expressed in different ways.
4. Intelligence is handled in isolation from real life.	4. Intelligence is evaluated in real life.
5. Intelligence is seen as a tool for ranking students according to certain levels and measuring their academic achievement.	5. Intelligence is used by students to unlock their natural potential and explore different ways to succeed.

Saban, A. (2010). *Multiple intelligence theory and its reflection on the Turkish education system*. Ankara: Nobel.

Howard Gardner in his book *"Frames of Mind: The Theory of Multiple Intelligences"*, revealed in 1983, mentioned that it is insufficient to evaluate the intelligence of an individual by considering only verbal and numerical skills, and for the first time in this book, he talked Multiple Intelligence Theory. At the same time, Gardner stated that intelligence is a concept formed by the combination of different mental capacities rather than being a single phenomenon, and stated that the long-standing approach in education and psychology, which accepts the individual's verbal and numerical abilities as the sum, needs a radical change (Armstrong, 2003, p. 12).

Multiple intelligence theory is concerned with the work of not only normal children and adults, but also gifted individuals, people with brain damage, specialists, artists, and individuals from various cultures. Fields such as anthropology, neuroscience, evolutionary biology, and psychometric and psychological studies were used to establish some criteria to define intelligence (Davis, Christodoulou, Seider, & Gardner, 2011).

The theory of multiple intelligences, emphasizing the idea that intelligence has a plural structure rather than having a single quality, mentioned the existence of more than one type of intelligence that is effective in the learning and knowing process of the individual. When Gardner developed the theory of multiple intelligences in 1983, he mentioned seven types of intelligence: verbal/linguistic intelligence, spatial/visual intelligence, bodily/kinesthetic intelligence, logical/mathematical intelligence,

rhythmic/musical intelligence, interpersonal/social intelligence, and intrapersonal/personal intelligence. In his book *"Intelligence Reframed"* in 1999, he added natural intelligence to intelligence types and stated that different types of intelligence could be added, and stated that existential intelligence could also be considered among intelligence types. It is possible to classify these intelligence types in three categories. The first category is academic intelligence types, which includes logical/mathematical and linguistic intelligence types. The second category is called non-standard intelligence types, which include musical/rhythmic intelligence, visual/spatial intelligence, and natural intelligence. The third category is the types of personal intelligence, which includes the types of intrapersonal and interpersonal intelligence (Gardner, 2004). These nine intelligence types are briefly examined in terms of their basic characteristics below.

1. Verbal/Linguistic Intelligence: It includes skills such as comprehending the meaning and order of words, conveying information in written or verbal form to other individuals, effective written and verbal rhetoric, persuasion and motivation, the power to store information in short and long-term memory, and metalinguistic analysis (Lazear, 2000, p. 29-32). Verbal intelligence includes *syntax* (knowing grammar rules), *phonology* (knowing the sounds that make up words), *semantics* (being aware of what words mean and interacting with individuals according to these meanings), and *pragmatic* (such as explaining, persuading and motivating language). (Selçuk, Kayılı, & Okut, 2002, p. 44). Gardner stated that language has an active role in the socialization process and is a great reflection of human intelligence. The individual solves problems through words, creates plans for the future and analyzes their experiences. Thanks to language, individuals create the opportunity to talk about objects by naming them, even when they are not present, and improve their ability to think from concrete to abstract (Bümen, 2005, p. 9).
2. Visual/Spatial Intelligence: It is defined as the ability to visualize the image of an object, to perceive the environment correctly, and to express what one sees based on this perception. Individuals with this type of intelligence can perceive an object from different angles and form their thoughts with figures and pictures. This type of intelligence, which includes painting, shaping, and visual thinking behaviors, is realized by the connections in the back of the right hemisphere of the brain (Gardner, 1993, p. 21). It includes skills such as finding similarities and differences between objects from different perspectives, imagination, finding a way in space, visualization (Lazear, 2000, p. 20-21).

3. **Bodily/Kinesthetic Intelligence:** It refers to the ability to be aware of one's body, to control predetermined body movements, to develop a strong bond between the body and mind, and to use the body as a whole (Lazear, 2000, p. 23-24). This intelligence criticizes the view that physical and mental activities are separate from each other and claims that individuals with this intelligence type can use their bodies very well in the process of fulfilling a purpose (Nolen, 2003).
4. **Logical/Mathematical Intelligence:** It includes the skills to make complex calculations, reason through induction and deduction, distinguish patterns, use scientific methods, and distinguish relationships and connections (Lazear, 2000, pp. 26-28). Individuals with this type of intelligence are prone to questioning, putting forward cause-effect relationships, assumptions and logical rules (Aksoy, 2012, p. 65). The main areas of the brain are shown as the forehead region in the left hemisphere and the peripheral lobe in the right hemisphere (Gurel & Tat, 2010, p. 350).
5. **Musical/Rhythmic Intelligence:** It includes skills such as sensitivity to sounds, creating schema related to music, recognizing, imitating and creating rhythm, sounds and melodies, using different features of rhythm and tones, valuing the structure of rhythm and music (Lazear, 2000, p. 33). -35). In addition, individuals with this type of intelligence can use words and grammatical rules skillfully, and they can demonstrate these skills in the process of persuading other individuals (Nolen, 2003). The temporal lobe, which is also the hearing center, is the active part of the brain in this type of intelligence (Gurel & Tat, 2010, p. 350).
6. **Social/Interpersonal Intelligence:** It is considered as a type of skill to develop verbal or nonverbal communication with other individuals, to work cooperatively in a group, to empathize, to listen to the person from his/her own point of view, to understand the mood and emotions of the individual, to create a group power interpersonal/social intelligence It is considered as a type of skill (Lazear, 2000, p. 33-35). In this type of intelligence, individuals have conflict management, cooperation, reconciliation and communication skills and the leadership, trust, dignity and motivation capacity of other individuals, which are deemed necessary in order to reach the determined common goal (Bümen, 2005, p. 15).
7. **Introspective/Personal Intelligence:** It includes the skills of thinking and reasoning at a high level, being aware of individual reactions and different emotions, recognizing the essence and valuing oneself, focusing on a subject or activity, and evaluating the decisions by analyzing them (Lazear, 2000, p. 38- 39). It is the individual's self-knowledge, being able to objectively evaluate himself with his

weaknesses and strengths, and as a result, developing harmonious relations with his environment, being aware of what his goals are and making the right decisions about his life depending on these goals (Aksoy, 2013, p. 66). According to Gardner, this type of intelligence is expressed as the type of intelligence that the individual needs most in daily life. Because the more the thoughts and feelings of the individual are experienced at the level of consciousness, the stronger the relationship between his inner world and daily life. Self-observation of the individual is important for the development of this intelligence type (Bümen, 2005, p. 17).

8. **Nature Intelligence:** In this type of intelligence, the individual's ability to recognize living things such as plants and animals, to classify them according to their characteristics, and to distinguish their different aspects from the other, is expressed as the individual's concern and sensitivity to the formations related to the world nature (Saban, 2010, p. 18). It includes the skills of dealing with, interacting with and protecting living things in nature, feeling nature and being sensitive to the reactions of nature, recognizing and classifying different animal and plant species living in nature, growing plants and recognizing and understanding different vegetation and plant organisms (Lazear, 2000, p. 24-26).
9. **Existential Intelligence:** It is expressed as the ability to seek answers to questions such as the individual's sensitivity to issues related to his/her existence and the question of "What is consciousness?" "Why and how are we born?", "Why do we die?", "What is the meaning of life?" (Gardner, 1999). Existential intelligence, which emerged as the ninth intelligence type, is called the intelligence of big questions because it focuses on the existence of humanity and the universe. However, it is a type of intelligence that has not been embodied in a scientific context, since it cannot be determined exactly in which brain region it occurs neurologically. It is considered necessary and important in terms of its close relationship with fields such as philosophy, theology, and mysticism and the elements it reveals (Gürel & Tat, 2010, p. 352).

The main purpose of the multiple intelligence theory put forward by Gardner is to reveal learning societies. The basis of the theory includes the ideal of lifelong development and learning, and it is seen as an important tool for the development of personal differences. Individuals who have the idea of lifelong learning and personal development develop the ability to use their brain power at the highest level with a positive attitude towards learning and education, to question and criticize the information they have acquired by abandoning social

stereotypes and prejudices, and to establish a relationship between real life and their thoughts and they learn to make connections (Vural, 2004, p. 281-282).

According to the multiple intelligence theory, the aim of education is not only to make students successful academically, but also to reveal the different intelligence potentials of students and to ensure their development. In this context, teachers are expected to consider each student's dominant intelligence area and associate it with the subject to be taught in the classroom. In other words, it is envisaged that teachers plan in-class activities by taking into account the individual differences of the students in the classroom and teach based on a student-centered approach rather than a teacher-centered approach (Saban, 2010, p. 25).

3.3. Robert Sternberg's Triple Intelligence Theory

Sternberg (1985, p. 45) defined intelligence as the mental activities that an individual performs in order to determine, shape and adapt to his environment in his daily life. In the triarchic theory, he used the term "successful intelligence" to distinguish intelligence from other traditional theories that were rigidly tied to academic intelligence. Successful intelligence is defined as the ability to balance needs such as choosing, shaping and adapting to the environment in order to achieve success within one's socio-cultural environment. Successfully intelligent people tend to be aware of their strengths and weaknesses, take advantage of their strengths, and correct or compensate for their weaknesses. According to this theory, the development of human intelligence is universal, but its patterns in behavior are context dependent. For this reason, even if the processes revealed in the process of performing that behavior are the same, a behavior that is considered intelligent in one culture may not be considered intelligent in another culture (Sternberg, 1999, p. 438).

The triple intelligence theory, as its name indicates, consists of three dimensions: analytical, creative and practical. Analytical abilities include actions such as analyzing, evaluating, criticizing and comparing. On the basis of these skills, there is a group of information processing components that can be defined through mathematical models and decomposed by experimental methods. These abilities are measured by traditional academic aptitude tests. Second, creative abilities include actions such as creating, discovering, finding, inventing, imagining and assuming. Performances presented in this context are evaluated in terms of innovation, quality and task suitability. Third, practical abilities include actions such as applying, using, performing, and practicing. It is measured by tasks such as producing practical solutions to the problems faced by the individual in daily life, solving practical mathematical problems, and determining a route using maps. These skills do not correlate with analytical skills. It is even possible to say that there is a negative correlation between them (Sternberg, 1999, p. 488-439).

Contrary to Spearman's general theory of intelligence, which evaluates intelligence only with cognitive skills, Sternberg theory examines intelligence in three dimensions and does not limit the definition of intelligence to cognitive skills only. It states that all three dimensions have an important place in the success of the individual (Plotnik, 1996, p. 283).

In addition, Sternberg talked about managerial intelligence for the first time in his three-dimensional theory and developed these dimensions over managerial intelligence. He emphasized that it is not possible for managers to be successful by revealing one of the intelligence types expressed in these dimensions and that they should focus on their own strengths and weaknesses (Çapraz, Kesken, Ayyıldız & İliç, 2009, p. 190).

3.3.1. Social intelligence

Social intelligence is defined as the ability to understand and manage individuals and to display a wise behavior in relations with individuals (Earley & Ang, 2003, p. 43). Social intelligence is the ability to interpret the behavior of others in terms of mental states (thoughts, intentions, desires, and beliefs), interact both in complex social groups and in close relationships, empathize with other individuals, and predict how others will feel and what type of thought and behavior will cover. The existence of non-social individuals such as physics, mathematics and engineering, who can understand the world significantly but find the real social world confusing, is an indication that social intelligence is a separate type of intelligence independent of general intelligence (Baron-Cohen et al., 1999, p. 1981).

Social intelligence was first defined by Thorndike (1920) as the ability to act wisely in human relations and to understand and manage women, men, girls and boys. It is possible to say that this definition put forward by Thorndike is also similar to the social intelligence included in Gardner (1983, 1993, 2002)'s Multiple Intelligence Theory (Ünal-Karagüven, 2015, p. 190). In addition, in this definition, two dimensions of social intelligence are mentioned as cognitive (understanding people) and behavioral (behaving wisely in their relations with individuals) (Doğan, Totan, & Sapmaz, 2009, p. 236).

According to Goleman (2007, p. 128), social intelligence refers to the capacity to determine norms, rules and protocols that guide appropriate behavior in a certain social environment, and social knowledge high way abilities. Social intelligence, which was previously considered within emotional intelligence, has been developed as a result of some reasons put forward by Goleman and has begun to be considered as a separate intelligence type. Social intelligence consists of two dimensions: social awareness and social skills. The social awareness dimension has a wide scope such as understanding the thoughts and feelings of other individuals, sensing their moods instantly, and understanding complex social situations. It consists of basic empathy, social cognition, empathic accuracy, and harmony. Understanding how other

individuals feel, knowing their thoughts and goals is not enough for productive interaction. In this respect, the second dimension, social skill, which is based on social awareness, enables effective and irresponsible relationships. It includes elements of synchronicity, interest, influence and self-presentation (Goleman, 2007, p. 108).

3.3.2. Emotional Intelligence

The concept of emotional intelligence, which was first introduced by psychologist Peter Salovey and psychologist John Mayer in 1990, is a type of social intelligence that includes the ability to monitor one's own and other individuals' emotions, make a distinction between them, and use this information to guide one's behavior and thoughts (Mayer & Salovey, 1993, p. 433). Goleman (1998, p. 50) defines this concept as putting oneself in the shoes of others, delaying gratification by controlling impulses, moving on despite the difficulties experienced, not letting these troubles hinder one's thoughts, activating oneself, hoping and regulating one's mood.

According to Goleman (2009, p. 73-74), five different skill areas of emotional intelligence are listed below.

1. Emotions: To calm oneself in the face of problems that may cause anger, to keep oneself away from pessimism, irritability and anxiety.
2. Self-activation: Ability to control one's senses, self-motivation, and emotional self-control in order to achieve a specific goal.
3. Self-awareness: Knowing, understanding and being aware of one's own emotions.
4. Being able to make sense of the feelings of other individuals: Being able to empathize, being sensitive to the feelings and needs of others.
5. Ability to handle relationships: Managing the emotions of others.

Emotional intelligence is a model in which emotions are placed at the center of life skills. This model rejects the assumption that the traditional approach clearly distinguishes between rationality and emotionality. It expresses that the harmony and balance between the heart and mind can be achieved with the wise use of emotions. Goleman stated that emotional intelligence is a determinant of how well all skills, including IQ, can be used as a meta-ability, but the emotional intelligence model and IQ are not determinative for the success of an individual's life (Aksoy, 2013, p. 72).

Emotional intelligence includes developmental processes such as cognitive on the one hand and biological maturation on the other. In this development process, the function of the school is great. School success largely depends on emotional intelligence as well as academic intelligence. Because expressing the basic qualifications required to benefit from the school; the development of skills such as taking social responsibility, internal motivation,

cooperation, establishing relationships with other individuals, and controlling emotions depends on the level of emotional intelligence of the individual (Yeşilyaprak, 2001, p. 143).

3.4. Definition of Cultural Intelligence

Although intelligence has been studied for more than a century in the fields of education, psychology, and medicine, it is not possible to give a standard definition of what intelligence is. The century-long process, from Galton's attempts to systematically measure intelligence in the 1800s to the theories of multiple intelligences developed by Gardner and Sternberg in the 1900s, has focused on the evaluation of a versatile structure of intelligence beyond a definition of what intelligence is or what it can be. This process forms the basis of the understanding of cultural intelligence, which is relatively new as a structure and dates back to the beginning of the 21st century (Devitt, 2014, p. 32).

Early research on intelligence defined intelligence as the ability to grasp information and solve analytical problems in academic settings, with a traditional approach, but with globalization, this idea has begun to change and there has been a growing consensus that intelligence can be demonstrated academically in other places outside the classroom. The interest in the types of intelligence that can be used in daily life has led to the emergence of intelligence types developed with modern understanding, such as social intelligence and emotional intelligence, which focus on certain content areas, as stated before. It is possible to say that cultural intelligence is a theoretical extension of the theories that emerged with this trend and put forward by contemporary approaches to understand intelligence (Ang & Van Dyne, 2008, p. 4).

Soon Ang and Christopher Earley (2003) mentioned cultural intelligence for the first time in their book *"Cultural Intelligence: Individual Interactions Across Cultures"* and formed the theoretical framework of cultural intelligence with this book. Cultural intelligence is a product that emerges by bringing together different intelligence studies and intercultural studies (Aksoy, 2013, p. 73). As organizations become globalized and the workforce becomes more diverse, it becomes important to understand why some individuals work more effectively than others in culturally diverse situations. As an answer to this question, Earley and Ang (2003) also put forward the Cultural Intelligence (CQ- cultural quotient) conceptual model based on Sternberg and Detterman's (1986) understanding of multidimensional intelligence (Ang & Van Dyne, 2008, p. 3).

Earley and Ang (2003) emphasized that intelligence should exceed cognitive skills and cultural intelligence should include some intercultural competencies. In an increasingly global world, identifying skills that facilitate effective intercultural interaction gains more importance in all aspects of

humanity, from diplomacy to trade, from international aid to peacekeeping (Devitt, 2014, p. 32). In this context, cultural competence is defined as the ability to minimize misunderstandings with individuals from another culture, and it is known that cultural knowledge has a positive effect on maximizing intercultural competence (Wiseman, Hammer, & Nishida, 1989, p. 351). Cultural intelligence, which expresses cultural competence, is defined by Earley and Ang (2003, p. 59) as the ability to adapt effectively to different environments in which an individual is unfamiliar.

The concept of cultural intelligence, which has started to attract attention in different disciplines around the world since 2003, is mostly included in the evaluation in the fields of education and business; It is possible to come across studies on the subject in different fields such as health, engineering, law, management, consultancy, and religious affairs (Livermore, 2010, p. xv).

Cultural intelligence is a set of abilities that includes mental, motivational and behavioral components and focuses specifically on solving cross-cultural problems (Ng, Van Dyne, & Ang, 2012, p. 29). Peterson (2004, p. 89) defines cultural intelligence as a set of behavior development skills that use skills (such as interpersonal skills or language skills) and qualities (such as flexibility and resilience against uncertainty) appropriate to the behaviors and cultural values of the society in which the individual lives. According to Livermore (2010, p. xiv), cultural intelligence is defined as the ability to act effectively within national, ethnic and organizational culture. It provides diverse perspectives and a solid scientific foundation for cross-cultural effectiveness.

Cultural intelligence is expressed as having knowledge about a culture, being talented and flexible in the process of understanding the culture, adapting to that culture by taking actions in accordance with the structure of the culture in communication and reshaping the mentality accordingly (Thomas & Inkson, 2003, p. 14). It is the ability of an individual to interpret the unknown and uncertain movements of strangers from a different culture as if he were an individual from that culture (Earley & Mosakowski, 2004, p. 3). That is, individuals from different cultures interpret their unfamiliar behaviors and activities as if they belong to each other from their own culture (Earley & Ang, 2003, p. 489).

Cultural intelligence, in the most general terms, is the ability of an individual to effectively manage individuals from different cultures and to regulate and harmonize their behaviors in the process of interaction with different cultures. It is the capacity to solve the developing cultural issues by presenting the right reasons and to achieve a general cultural harmony (Ang et al., 2007, p. 337). It represents the individual capacities and the ability to be effective across cultures that allow individuals to interact effectively with individuals from different cultural backgrounds, and these skills can be taught to individuals later (MacNab & Worthley, 2012, p. 63). Cultural intelligence is

the ability to understand and interpret cultural differences and, as a result, to manage differences effectively (Vedadi, Kheiri, & Abbasalizadeh, 2010, p. 27).

In the course of history, individuals have demonstrated socio-cognitive skills such as communicating with different people, learning from other people and reading other people's minds in complex ways in order to survive and transfer knowledge with different cultural groups (Herrmann, Call, Hernández-Lloreda, Hare, & Tomasello, 2007, p. 1365). People with high cultural intelligence have the repertoire of strategies and behaviors necessary to orient themselves when faced with behaviors and perspectives that seem unfamiliar to them. When an unusual or random event occurs, they develop a mental framework to understand whether the current situation can be explained by culture and whether it is an action of a particular person or organization. Individuals with a developed cultural intelligence demonstrate the ability to confront new cultural situations, reflect on what is and aren't, and make the necessary adjustments to understand, relate, and behave in situations where there is cultural mismatch. For example, teachers with high cultural intelligence can adapt their teaching, assessment and feedback strategies when working with students from different cultural backgrounds, or a human resources manager can respond more moderately to a Muslim employee's request not to attend a conference that takes place during Ramadan (Livermore, 2008-2011, p. 10).

Although cultural intelligence is a general type of intelligence, it does not show belonging to a particular culture and does not express a skill such as managing the behavior and information of a particular culture. In this context, cultural intelligence focuses on developing a general pattern of skills, understanding and behavior. It covers acquired skills rather than emphasizing a fixed personality trait. It means being able to be developed and changed through education and experience. It includes not only the knowledge necessary to understand cultural differences, but also the behavioral consequences that the individual experiences as a result of his strategic thoughts, interests and interaction with different cultures (Livermore, 2010, p. 19-20).

The development of the individual's cultural intelligence requires an extensive educational process on this subject. Actions such as learning to combine more than one information on this subject, trying to reach more clues and taking the decision-making process to the end are important for the development of cultural intelligence in multicultural organizations. In addition, it can be said that examining the positive and negative characteristics of the individual's own culture and different cultures is beneficial for the development of cultural intelligence. In this context, it is possible to specify the characteristics of culturally intelligent individuals as follows (Triandis, 2006, p. 21-22):

1. The culturally intelligent person pays special attention to the situation in which he or she evaluates the behavior of the other person.
2. The culturally intelligent person gathers all the information necessary to make a judgment about different cultures, rather than coming to a conclusion with a hint or two.
3. A culturally intelligent person is someone who has the ability to describe the information they obtain, while paying attention to the situation and the judgment process.
4. Unlike other aspects of personality, cultural intelligence is a structure that can be developed by people who are psychologically healthy and professionally competent.

Mosakowski (2004, p. 7), the development of cultural intelligence takes place in six stages. In the first stage, the individual examines the strengths and weaknesses of his or her cultural intelligence to form the starting point for later development efforts. In the second stage, the dimensions of the cultural intelligence in which the individual's weaknesses are concentrated and the actions that focus on the weaknesses of the person are determined. For example, if there are cognitive deficiencies, activities such as deducing basic principles by reading different case studies can be performed. In the third stage, the individual is expected to receive a general education on the development of cultural intelligence. In the fourth stage, the individual should be able to organize the acquired knowledge and resources around himself in order to improve his weak points. For example, the institution he/she works for should know their demands in this regard and help them to fulfill them. The fifth stage is the place where the individual will enter the stage of applying his acquired cultural intelligence skills by entering a different cultural environment, emphasizing his strengths and keeping his weaknesses in the background. The last stage, the sixth stage, is considered as the stage in which the individual evaluates the skills he has developed. At this stage, the individual has an idea about the effectiveness of the skill he has with the feedback.

The most effective way to increase cultural intelligence is to spend time in different countries where different cultural experiences will be experienced frequently and cultural intelligence will develop due to a need. Although experience in foreign countries is seen as the most ideal way at this point, there are also different methods that can be carried out with a broad understanding, from formal education to informal interactions, to increase the development of cultural intelligence. However, since formal education is rare and brings an extra financial burden, individuals who want to have a developed cultural intelligence prefer to interact with individuals with culturally different characteristics. Many individuals realize this interaction by participating in culturally diverse social and interest groups with globalization (Thomas & Inkson, 2009, p. 216-218).

According to Plum (2009), cultural intelligence is defined as the ability of an individual to create a productive cooperation process with individuals who think and act differently from themselves. It gives an overview of what happens during cultural encounters and provides inspiration for more options for action. These cultural encounters have emotional, cognitive and practical aspects, and cultural intelligence generally consists of three dimensions. Plum (2009) expressed these dimensions as follows:

1. Intercultural relations: This dimension refers to the emotional aspect of cultural intelligence and is related to motivation, attitude towards cultural differences and the courage to change oneself.
2. Cultural understanding: It is the knowledge and mental dimension of cultural intelligence. It is based on the ability to understand one's own culture, as well as people with another cultural background in intercultural encounters.
3. Intercultural communication: It is the action dimension of cultural intelligence and is based on a broad understanding of communication. It includes written, verbal and non-verbal communication tools.

3.5. Dimensions of Cultural Intelligence

Although there are different studies in the literature on cultural intelligence dimensions (Thomas & Inkson, 2009; Plum, 2009), considering the dimensions in the Cultural Intelligence scale used in this study, it is based on the multiple intelligences approach of Sternberg and Detterman (1986) and developed by Earley and Ang (2003). In this study, four dimensions of cultural intelligence as *metacognitive*, *cognitive*, *motivational* and *behavioral cultural intelligence* will be discussed. The identified four dimensions were later developed by Ang and Van Dyne (2008) and became the "4 Factor Model". *Metacognitive* and *cognitive cultural intelligence* are mental abilities that represent the cognitive functions of the person. Unlike *metacognitive*, *cognitive* and *motivational cultural intelligence*, which includes mental operations, *behavioral cultural intelligence* refers to flexible motor skills and behavioral skills required to display some verbal and nonverbal actions (Van Dyne et al., 2012, p. 297). In Figure 2., sub-dimensions of cultural intelligence are shown and then explanations for these sub-dimensions are given and detailed under separate headings.

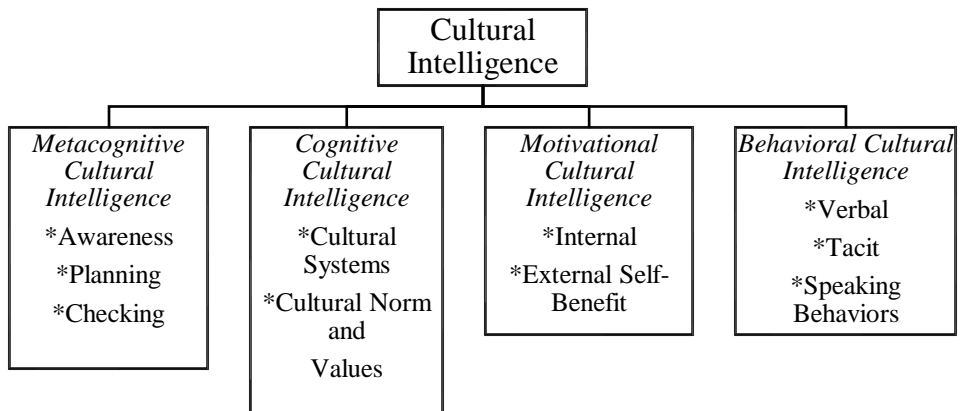


Figure 2. Four-dimensional model of cultural intelligence. Livermore, D. (2010). *Leading with cultural intelligence: The new secret to success.* New York: AMACOM.

3.5.1. Metacognitive Cultural Intelligence (MCQ)

Metacognitive cultural intelligence operates at a deep level of cognition. It describes the degree of cultural awareness a person has during cross-cultural exchanges. Individuals who approach new cultural interactions with an open mind and do not hesitate to question cultural assumptions have high metacognitive cultural intelligence and have the necessary awareness of cultural preferences of other individuals before and after interaction (Ang et al., 2007, p. 338).

Metacognitive cultural intelligence refers to the strategy skills that develop in the mind of the individual during his encounter with different cultures. These skills are stated as the ability to make sense of different cultures, to examine the individual's own thought processes, to carefully and slowly observe what is going on in himself and in the thought worlds of other individuals, and to benefit from the cultural knowledge he has to solve the problems that arise (Van Dyne, Ang, & Livermore, 2010, p. 136).

Metacognitive cultural intelligence; consists of three sub-dimensions as *awareness*, *planning* and *controlling*. *Awareness* is defined as the individual's being in harmony with himself and his environment, *planning* as the individual's preparation and control in case of coming together with different cultures, and the individual's observation about whether the cultural interactions of the individual take place in accordance with their own plans and expectations. Together, these three sub-dimensions emphasize the dynamic nature of cultural intelligence. *Planning* should usually be done before interaction, and *awareness* should always be present throughout the entire interaction process. *Checking* should be done during and after the interaction. Taken as a whole, these three stages represent an important component of

cultural intelligence. Because these dimensions are proactive thinking of people and situations (*planning*) in cross-cultural settings, avoiding harsh dependence on culturally limited habits and thinking (*awareness*), and adapting mental models and strategies to achieve culturally appropriate and desired outcomes (*controlling*) (Van Dyne et al., 2012, p. 299-300).

Unlike social metacognition about any social context, *metacognitive cultural intelligence* refers to an individual's ability to process and control over information specific to new cultural settings. Cultural intelligence researchers examine this process and try to understand why some people are more effective than others in adapting to new cultural environments (Crowne, 2008, p. 392).

People with *metacognitive cultural intelligence* have a culturally relative way of thinking, they establish meaningful and interdependent relationships with individuals from cultures different from their own, and they recognize and evaluate human differences (Earley & Ang, 2003). Individuals with high *metacognitive cultural intelligence* question cultural assumptions and develop their mental models to reveal the most accurate choice (Chen, Lin, & Sawangpattanakul, 2011, p. 248).

3.5.2. Cognitive Cultural Intelligence (CCQ):

Cognitive cultural intelligence refers to an individual's level of personal understanding of cultural norms, practices, and conventions in different cultures. *Cognitive cultural intelligence* is important because high levels of *cognitive cultural intelligence* underlie decision-making and performance in cross-cultural situations (Ang & Van Dyne, 2008, p. 17).

While *metacognitive cultural intelligence* focuses on higher-level cognitive processes, *cognitive cultural intelligence* reflects knowledge of norms, practices, and conventions in different cultures gained from education and personal experience. It includes knowledge of the economic, legal, sociolinguistic and interpersonal systems of different cultures and subcultures and the basic frameworks of cultural values. Individuals with high cultural intelligence in the cognitive dimension comprehend the similarities and differences of cultures (Ng et al., 2012, p. 33).

This dimension consists of two sub-dimensions: *Culture-general knowledge and content-specific knowledge*. The *culture-general knowledge* dimension is defined as the knowledge of the universal elements that make up the cultural environment. It is important to understand the general elements that characterize culture; because it provides people with an organizational framework for thinking about possible ways cultures can be similar and different. The *content-specific knowledge dimension* refers to the procedural knowledge of that region and the specific cultural knowledge about the norms and expectations of subcultures, which are put forward in order to be more effective in a certain environment. Having a broader understanding of objective and subjective elements of culture (*culture-general knowledge*) enables one to

develop a deeper understanding of how people in a given region (*content-specific knowledge*) are guided by the wider cultural environment to think and act (Dyne et al., 2012, p. 302).

Livermore (2011, p. 7) expressed the cognitive dimension as the knowledge that an individual has about the common and different aspects of cultures. In the cognitive dimension, the individual should not be viewed as an expert on a culture, but rather as someone who has an awareness of some key cultural differences and their impact on oneself and others. Individuals with high *cognitive cultural intelligence* have the ability to reveal similarities and differences between cultures (Ang et al., 2007, p. 338).

3.5.3. Motivational Cultural Intelligence (MCQ):

Motivation is of great importance for the concept of cultural intelligence. Gardner's theory of multiple intelligences, Sternberg's triple intelligence model, and emotional intelligence studies developed by Salovey and Mayer have been criticized that the individual is not motivated enough to connect to his/her environment, and the theoretical basis of the motivational dimension of cultural intelligence has been established in these studies. In order to have a high cultural intelligence, an individual must have a high level of motivation along with a broad cultural knowledge capacity. The concept of motivational dimension in cultural intelligence differentiates it from other intercultural studies (Aksoy, 2013, p. 87-88).

Motivational cultural intelligence is defined as the level of desire, interest and energy that a person puts forward to realize intercultural harmony (Livermore, 2010, p. 26). It is the ability to direct an individual's attention and energy to learning about culturally different places (Ng et al., 2012, p. 33). *Motivational cultural intelligence* improves the strategic thinking skills of the individual, and this creates a positive effect in achieving real harmony (Earley & Peterson, 2004, p. 109).

Motivational cultural intelligence; consists of three sub-dimensions: *intrinsic interest*, *extrinsic interest*, and *self-efficacy for harmony*. *Intrinsic concern* is defined as valuing a culturally different experience and self-fulfilling. This dimension includes the intrinsic satisfaction gained from new intercultural interactions and the basic enjoyment of working with people from different cultural backgrounds. It also has a keen interest in working in diverse groups from different cultural backgrounds. *Extrinsic interest* is defined as evaluating the tangible personal benefits that can be derived from culturally diverse experiences. This dimension includes an increased sense of employability based on cross-cultural experience and an enhanced reputation based on international work experiences. It also includes other material benefits that may arise from international business assignments, such as promotions and access to higher levels of responsibility. *The self-efficacy dimension for adaptability* is defined as having a situation-specific confidence in culturally

different situations. It focuses on the sense of coping with stress in the process of adapting to the new culture. It also includes a sense of trust to work in culturally diverse groups and environments, interacting with indigenous peoples of different cultural backgrounds and trusts (Van Dyne et al., 2012, p. 303-304).

Motivational cultural intelligence refers to an individual's unique motivation and self-efficacy to produce cross-cultural experiences. People with high motivational cultural acumen are more open and tend to be persistent in adapting to a new culture for both work and non-work situations. They have a strong desire to meet the challenges in the new environments they enter and have a greater will to overcome the frustration that affects adapting to an uninformed culture (Huff, Song, & Gresch, 2014, p. 153).

3.5.4. Behavioral Cultural Intelligence (BCQ):

Behavioral cultural intelligence refers to the ability to show appropriate verbal and nonverbal actions while interacting with individuals from different cultures (Ang et al., 2007, p. 338). In the most general terms, *behavioral cultural intelligence* is the ability of an individual to adapt his behavior in different cultural environments (Livermore, 2011, p. 7). In this dimension, cultural intelligence is based on having a wide repertoire and using a set of behaviors. As an important component of cultural intelligence, the behavioral dimension often reflects the most prominent feature of social interactions. At the same time, nonverbal behaviors within this dimension are particularly important because they function as a silent language that conveys its meaning in silent and covert ways (Van Dyne, Ang, & Koh, 2008, p. 17).

Intercultural communication studies have indicated that there are different ways to develop appropriate communication between cultures. These researchers divide communication behaviors into three broad categories. These are expressed as (i) types of verbal behavior (ii) types of nonverbal expressions and (iii) specific speech acts - words and sentences used to convey certain messages (Van Dyne et al., 2012, p. 305).

Verbal behavior is defined as vocal flexibility (such as accent, tone). This flexibility feature includes speaking faster or slower, speaking louder or softer, and change in tone of voice. It also expresses the amount of warmth, enthusiasm and formality in the voice resulting from the difference in expression. Nonverbal behavior is defined as the flexibility of communication conveyed through gestures, facial expressions, and body language rather than words. The feature that makes nonverbal behaviors flexible is that facial expressions and movements can be changed. Nonverbal behavioral flexibility includes changing behaviors such as standing, sitting/not sitting close to each other, or changing the amount and quality of physical contact and eye contact with individuals in communication. For example, cultures differ in greeting norms; some shake hands while others bow, nod or kiss. Private speech acts, on the other hand,

express flexibility in conveying certain messages, such as asking, inviting, apologizing, gratitude, disagreement, saying no. This dimension is considered important because cultures have different conceptualizations of the appropriate course of action to convey some types of messages. For example, while it is sufficient to simply say "no" when refusing a request in Germany, it is more appropriate to use the expression "I will try" instead of no in Indonesia (Van Dyne et al., 2012, p. 305).

Behavioral cultural intelligence has the ability to exhibit behaviors appropriate to the situation it is in, due to its extensive verbal and nonverbal abilities such as displaying culturally appropriate words, tones, movements and facial expressions (Ang et al., 2007, p. 338). It is more adopted by the groups it belongs to (Chen et al., 2011, p. 248).

Behavioral cultural intelligence is also meant simply for explicit and external behavior. Overt behaviors can be observed and defined by the individual himself and those around him. *Behavioral cultural intelligence* focuses on what people do and say and includes the ability to exhibit social skills that an individual has in different cultural environments. These behaviors are those that develop and gain meaning in situations of interpersonal interaction (Earley & Ang, 2003, p. 160).

3.6. The Relationship Between Cultural Intelligence and Emotional Intelligence and Social Intelligence

While in the traditional approach, intelligence is a concept that is evaluated only in the dimension of analytical intelligence, this understanding has changed with Gardner's theory of multiple intelligences, the view that the individual can be competent in different types of intelligence apart from analytical intelligence has developed, and intelligence is a potential that can be developed by the individual rather than being an innate hereditary quality started to be seen. Like many types of intelligence that emerged with this approach, emotional, social and cultural intelligence was developed based on the same understanding.

Although they develop on the basis of the same understanding, it is possible to say that there are differences that distinguish cultural intelligence from social intelligence and emotional intelligence. Earley and Ang (2003) revealed the concept of cultural intelligence by stating the inadequacy of social and emotional intelligence in expressing the individual's situations in different cultural environments. They emphasized that it has different qualities from the theory of social intelligence. Plum (2008, p. 43) similarly stated that cultural intelligence has aspects related to emotional and social intelligence, but also stated that cultural intelligence is a more comprehensive concept that determines the emotions and behaviors of individuals in cultural environments. According to Crowne (2009, p. 151), social intelligence includes emotional intelligence and cultural intelligence as an umbrella concept, and emotional

intelligence refers to the intelligence that an individual shows in the use of his/her emotions, and cultural intelligence is the intelligence that the individual shows in the use of cultural information, and both intelligences type also differs from social intelligence because it deals with a certain aspect of social skills. In general, empirical studies also support that cultural intelligence differs from other forms of intelligence that focus on problem solving in different areas such as general mental ability, emotional intelligence, and social intelligence (Ng et al., 2012 p. 37). In Table 4., the basic skills of cultural intelligence, social intelligence and emotional intelligence are briefly indicated.

Table 3. Basic Skills of Cultural Intelligence, Social Intelligence and Emotional Intelligence

Cultural Intelligence	Social intelligence	Emotional intelligence
Perception and interpretation of cultural cues	-Detection and interpretation of clues	Perception and interpretation of emotional cues
-Having cultural knowledge	-Sensitivity to complex situations	-Understanding emotions
-Effective processing of cultural information	- Flexibility in behavior	Facilitating emotional thinking
- Postponement of judgment	- Effective interaction with others	-Don't empathize
- Demonstrating appropriate cultural behavior	-Continuous learning	-Effective emotional management
-Transferring skills to different cultural contexts		-Expressing emotions
-Continuous learning		-Continuous learning
-Motivation to learn about cultures		

Earley, P.C., & Mosakowski, E. (2004). Cultural intelligence. *Harvard Business Review*, 1-10. Retrieved from <https://www.supplyfinder.com/downloads/pdfs/5066.pdf>

When the studies on cultural intelligence and social intelligence are examined, it is possible to say that both types of intelligence are types of intelligence that emerge in order to explain individual differences in the process of developing communication with different individuals. However, social intelligence differs from cultural intelligence in that it is often characterized as an intelligence belonging to the culture one lives in (Ruzgis & Grigorenko, 1994), and cultural intelligence differs from social intelligence in that it focuses only on the ability of individuals to interact with different cultures (İlhan & Çetin, 2014, p. 7).

According to Crowne (2009, p. 154-155), although cultural intelligence is a kind of sub-dimension of social intelligence, the concept expresses a type of intelligence specific to cultures and intercultural environments. In this context, it means that all the qualities of cultural intelligence can also be considered as a social intelligence skill. It is possible to say that individuals with high cultural intelligence also have a high social intelligence. Because individuals who can communicate effectively with different cultures are likely to develop effective social skills in their own culture. However, a person who can interact effectively in social situations in his own culture may not be able to interact effectively in other cultures when a different cultural knowledge is

needed. In this case, the necessity of cultural intelligence in different cultural environments comes to the fore.

Another factor that distinguishes cultural intelligence from social intelligence is that cultural intelligence ignores the personality traits of the individual. Earley and Ang (2003) deliberately kept personality separate within the concept of cultural intelligence. For example, it is possible to define a person as "attentive" by looking at the behaviors of the individual such as caring about his job, keeping his word, being organized in the working environment. However, the behaviors exhibited by the individual within the scope of cultural intelligence do not express his personality traits. In other words, personality is not among the features that define cultural intelligence (Aksoy, 2013, p. 89).

Emotional intelligence includes more academic and mental skills similar to cultural intelligence, and within this understanding, some individuals have emotions to develop reasoning and thinking more effectively than others (Mayer, Salovey, & Caruso, 2008, p. 503). However, this understanding, unlike cultural intelligence, does not take cultural contexts into account. This situation needs to be taken into account because emotional reactions and responses are deeply dependent on the culture, and a situation that requires emotional intelligence in one culture may not have any effect in another culture (Devitt, 2014, p. 47).

Earley and Mosakowski (2004, p. 1) stated that there is a relationship between emotional intelligence and cultural intelligence and stated that cultural intelligence manifests itself at the point where emotional intelligence fails. The individual with high emotional intelligence has an awareness of what people exist for and what makes individuals different from each other. Likewise, individuals with high cultural intelligence have the ability to reveal the characteristics that concern all humanity from the behaviors of a person or community. However, the most important difference between these two types of intelligence is culture.

3.7. The Relationship Between Cultural Intelligence and Multiculturalism and Education

Cultural intelligence, which is defined as the sum of the skills that enable the individual to act effectively and successfully in multicultural environments (Earley & Ang, 2003), is related to general intelligence, which is defined as a general conceptual skill related to solving problems and obtaining correct results by associating problems with the right reasons. It is also expressed as the ability to understand and be aware of cultural differences and to manage cultural differences effectively (Vedadi et al., 2010, p. 27).

Cultural difference is defined as the diversity among individuals or communities within a particular region, such as language, religion, gender, sect, race, sexual orientation, ethnicity, and socio-economic level (NCATE, 2008). Culture has a great influence on people's behavior and perceptions. People from

different cultures also differ in their attitudes and behaviors. For this reason, understanding the basic points that separate cultures from each other is of great importance for the 21st century.

Earley and Ang (2003) and Earley and Mosakowski (2004) stated that cultural intelligence is a concept that can be developed and requires training in cognitive, affective and behavioral dimensions. The concept of cultural intelligence is particularly important in multicultural contexts such as today's classrooms. In multicultural settings, teachers realized that because they belong to the majority culture, they do not have the specific knowledge they need to help minority students improve their learning. Theories of different intelligence types that have been put forward have enabled teachers to go beyond the concept of academic intelligence, which values only academic knowledge and the dominant school culture (Ramis & Krastina, 2010, p. 240).

In order for students to develop cultural intelligence, first of all, teachers are expected to have the necessary equipment about cultural intelligence. It is not possible to say that teachers who have not fully developed themselves as cultural intelligence have the necessary cultural skills to manage cultural conflict and satisfy students who are curious about the world. For the development of cultural intelligence, various elements must be fulfilled in terms of teachers and students. These elements (Goh, 2012, p. 402-403):

- Teachers should be aware of their own cultural intelligence levels and take developmental initiatives to improve their cultural intelligence,
- Increasing students' awareness of their own cultural intelligence levels and trying different developmental ways to improve their cultural intelligence levels, and
- In the context of character and citizenship education, it is expressed as revealing teacher/student partnerships in the process of developing students' cultural intelligence.

Cultural intelligence proposes a learning model in which each student contributes to their culture with their own abilities and their own study methods, and as a result contributes to the development of self-confidence of students about their own capacities. In this learning model, since everyone is interested in a different job, no one underestimates another's work, and thus a suitable environment for the development of learning is provided. In addition, having the opportunity to organize knowledge in different environments other than what is learned in school allows for the emergence of different learning strategies and problem solving approaches (Elboj, Puigdemívol, Soler, & Valls, 2002, p. 100). Cultural intelligence education describes efforts and interventions designed to enhance the intercultural abilities of individuals or groups by enabling more effective interaction in a variety of cultural settings. These educational efforts are designed to create a more culturally active person,

ideally influencing all metacognitive, cognitive, motivational, and behavioral domains of cultural intelligence (MacNab & Worthley, 2012, p. 63).

Advanced cultural intelligence and incorporating culture into their teaching methods creatively use curricula and materials that reflect students' past experiences, needs, and interests. Their classrooms deliberately include images that reflect students' cultures and communities. In student-teacher relations, teachers with a high level of cultural intelligence evaluate students' behavior without making an absolute judgment and see students as learning tools with their life stories and experiences. They have the necessary skills to avoid stereotypes and provide all students with equal opportunities to reach their potential, regardless of religion, race, class and ability. They encourage respect for differences, embrace children as individual, worthy of respect rather than as victims, and help students identify aspects of their differences and similarities. They consciously train students about multicultural environments and how to interact with individuals different from themselves and how to follow a path in culturally complex situations (Goh, 2012, p. 405).

Educators are expected to create different experience environments and activities for the development of cultural intelligence. Thus, students have the chance to examine their cultural systems that have been normalized and placed in order on their behalf. When teachers begin to recognize the cultural basis of their beliefs, attitudes and practices, they become open to the power of culture to shape students' experiences and learning processes (Ladson-Billings, 2006, p. 109).

One of the contributions of cultural intelligence in educational settings is to see the classroom as a community of knowledge in which other people (other students, family members, or other community members attending schools) are involved in the learning process. When children interact with people of different ethnicities, this interaction supports their intellectual development and helps them become more tolerant and overcome cultural and gender stereotypes. In addition, the presence of one of the different cultural or minority groups in their classrooms provides effectiveness as an example and role model, especially in classes with the same cultural background, and this situation encourages students to develop their cultural intelligence and to solve their learning and conflict problems (Ramis & Krastina, 2010, p. 247-248).

It is a concept that has insight beyond the general concept of intelligence that focuses only on cognitive and/or practical skills. It combines the contributions made so far on intelligence and emphasizes communication skills at the center of learning. Cultural intelligence consists of academic intelligence (acquired in academic contexts), practical intelligence (acquired in everyday contexts), and communicative intelligence (Ramis & Krastina, 2010, p. 245). With the globalization of contemporary classrooms, cultural intelligence becomes more and more important in educational environments. The cultural diversity of classrooms today shows that teachers are likely to work with or

encounter students from different cultural backgrounds. In this context, what is expected from teachers is to prepare their students to live and work in culturally different and global understanding societies. Teachers are also expected to have a culturally advanced level of intelligence in order to better understand their students and provide a more effective education in the globalizing world (Petrovic, 2011, p. 277).

4. RELATED STUDIES

4.1. Studies Conducted in Turkey

Başbay and Kağnıcı (2011) developed a scale that aims to determine teachers' multicultural competence perceptions in their article titled "*Multicultural Competence Perceptions Scale: A Scale Development Study*". As a result of the study, the data obtained by 309 instructors were analyzed and the "Multicultural Efficiency Perceptions Scale", which consists of 41 items with three dimensions, awareness, skills and knowledge, and which can be applied by teachers, emerged with factor analysis. It was stated that the fit indices of the model and the internal consistency coefficient of the whole scale were quite high.

Özdemir and Dil (2013) in their article titled "*Teachers' Attitudes Towards Multicultural Education: The Case of Çankırı Province*", they examined the multicultural education attitudes of teachers working in public high schools and the differences of these attitudes according to demographic variables such as gender, marital status, union membership, education level, faculty, and seniority. The sample of the study consists of 204 teachers working in public high schools in the city center of Çankırı. According to the research findings, it was concluded that teachers' attitudes towards multicultural education were positive and there was no significant difference in terms of demographic variables such as gender, education level, marital status, union membership, and seniority. However, a significant difference was found between the multicultural education attitudes of the teachers who had studied at the faculty of science and literature and the faculty of education, and those who had studied at the faculty of technical education. It was concluded that the multicultural education attitudes of the teachers studying at the faculty of science and literature and the faculty of education were higher.

Aksoy (2013) carried out the Turkish adaptation of the cultural intelligence scale in his doctoral thesis titled "*Cultural Intelligence and Its Role in Multicultural Environments*" and examined whether the level of cultural intelligence of local employees changes in a multicultural working environment in a new organization that emerged as a result of a local and foreign business partnership. As a result of the findings, it was seen that conditions such as gender, age, education level, previous international business experience, position within the institution and the newly emerging multicultural working environment did not make a significant difference on the cultural intelligence of the employees. It has been concluded that foreign language level is effective in metacognitive and cognitive cultural intelligence, and seniority is effective in behavioral cultural intelligence.

Yoğurtçu (2015) in his article titled "*Intercultural Communication and Cultural Intelligence in Multicultural Educational Environments: A Research on Kyrgyzstan University Students*", studied at universities in the capital of Kyrgyzstan, which is characterized as a multicultural country, and studied in

Kazakhstan, Uzbekistan, Tajikistan, China, Mongolia, Russia and It is aimed to determine the cultural intelligence levels of students coming from Turkey and to identify possible difficulties encountered during intercultural communication. According to the data obtained as a result of the scale applied, it was determined that 66.3% of the students had a very high level of cultural intelligence and 18.3% had a high level of cultural intelligence. In addition, it has been revealed that students with more than one year of education in Kyrgyzstan and who receive education in the verbal field have a higher level of cultural intelligence. It was concluded that the students' cultural intelligence levels were low in the cognitive, motivational and behavioral sub-dimensions of cultural intelligence, while their cultural intelligence levels were high in the metacognitive dimension.

Koçak and Özdemir (2015) aimed to determine the relationship between pre-service teachers' cultural intelligence and their attitudes towards multicultural education with the participation of 485 pre-service teachers studying at Hacettepe University in their article titled "*The Role of Cultural Intelligence in the Attitudes of Pre-service Teachers to Multicultural Education*". According to the results of the research, it has been determined that cultural intelligence has an active role on the attitudes of teacher candidates towards multicultural education, attitudes towards multicultural education and cultural intelligence are relatively high, and there is a significant, positive, moderate relationship between cultural intelligence and attitudes towards multicultural education.

Gezer and Şahin (2017) aimed to determine the relationship between cultural intelligence and attitudes towards multicultural education with the participation of 283 pre-service teachers studying at Dicle University in their article titled "*Examination of the Relationship between Attitudes towards Multicultural Education and Cultural Intelligence with Feed*". Structural equation modeling was used to determine the common variance between attitudes towards multicultural education and cultural intelligence. It was concluded that there is a significant, positive and moderate relationship between the attitude towards multicultural education and the metacognition, motivation and behavior sub-dimensions of cultural intelligence. According to the results of the path analysis, it was stated that the metacognition, behavior and motivation sub-dimensions of cultural intelligence predicted the attitude towards multicultural education at a significant level and positively.

Uydaş and Genç (2015) in their article titled "*Evaluation of Secondary School Students' Views on Multiculturalism in the Context of Global Citizenship*", with the participation of 618 12th grade students in secondary education institutions in Çanakkale and certain districts, gender, the school they attend, the socio-economic status of their families and the activities they do in their spare time. They aimed to determine their views on multiculturalism in the context of global citizenship according to their variables. According to the

research findings, it is seen that the views of secondary school students about multiculturalism in the context of global citizenship differ in favor of girls according to gender, in favor of Science High School and Anatolian High School according to the type of school they study, and in favor of students who are at the middle level according to socio-economic status. In addition, according to the activities they do in their spare time, a significant difference was found in favor of the students who chat and discuss different topics with their friends in their spare time, and the students who read books and newspapers.

Polat (2012) aimed to determine the attitudes of school principals towards multiculturalism in his article titled *"Attitudes of School Principals towards Multiculturalism"*. 203 school principals working in Kocaeli constitute the sample of the study. In general, it was concluded that school principals have a positive attitude towards multiculturalism. In addition, when the sub-dimensions of multicultural attitude are examined, it has been determined that principals have a higher level of attitude in the dimension of interest than in the dimension of behavior and knowledge. When analyzed in terms of demographic variables, there was no significant difference between age and gender, but a significant difference was observed between seniority and attitudes towards multiculturalism. Accordingly, it was determined that as the seniority increased, the level of multicultural attitude decreased. It has been stated that school principals are concerned with the physical, mental, emotional, religious, economic, political and age-related qualities of people at a "high level", and at a "high level" with the differences concerning their ethnic and social status.

Yaşar-Ekici (2017) determined 245 students studying in the preschool teaching department of a state and a foundation university in Istanbul as a sample in his article titled *"The Cultural Intelligence Levels of Pre-School Teacher Candidates and Their Attitudes Towards Multicultural Education"* and aimed to determine their attitudes towards education and their cultural intelligence levels. As a result of the research, there was no significant relationship between the cognition sub-dimension of cultural intelligence and the attitude towards multicultural education, while a weak, positive and significant relationship was found in the metacognition, behavior and motivation dimensions. In addition, it was determined that the pre-school teacher candidates at the state university had a more positive multicultural education attitude and a higher level of cultural intelligence in the general cultural intelligence and behavior sub-dimension compared to the ones at the foundation university.

Arslan (2014) determined the perceptions and awareness of students about multicultural citizenship in classes with different cultural groups and dimensions such as the adequacy, effectiveness and difficulties of citizenship education in multicultural classes according to teacher views in his doctoral

thesis study, which he carried out in the screening model named "*Examination of Teacher and Student Thoughts on Citizenship Education in Multicultural Societies*". aimed to examine. The sample of the research consists of 32 Social Studies teachers and 818 8th grade students working in Mardin. According to the results of the research, it has been determined that the awareness and perceptions of the students towards multicultural citizenship are high, but in this case, the effect of global citizenship education is low. In terms of teachers, it has been concluded that they are in tolerance and peace with different cultures, and that citizenship education is insufficient, and as a result, there are problems in educational environments and they develop different methods to solve these problems.

4.2. Studies Conducted Abroad

Robbins, Francis and Elliott (2003) aimed to determine the attitudes of prospective teachers towards global citizenship education to be included in the education curriculum in their article titled "*Global Citizenship Education Attitudes of Trainee Teacher Candidates*". The population of the research consists of 187 teacher candidates who are students of Bangor University, who are trained to work in primary and secondary schools. The teacher candidates participating in the research It was concluded that the majority of the students accepted the importance of global citizenship education in their school curriculum, but did not have the confidence or expertise to translate their positive attitudes towards global citizenship education into practice in the classroom.

Rapoport (2010) in his article titled "*We Cannot Teach What We Don't Know: Teachers in India Talk About Global Citizenship Education*" aimed to determine teachers' perceptions of global citizenship and their thoughts on the process of reflection of the concept in education, based on data collected through in-depth interviews with six secondary school teachers in India. As a result of the findings, it was found that teachers generally have a positive attitude towards global citizenship education but lack the necessary confidence in classroom practices, tend to rationalize the unfamiliar concept of global citizenship through more familiar concepts and discourses, and the methodological, content and curriculum related to the different types of citizenship that emerged. reached the conclusions that they needed help.

Morais and Ogden (2011) aimed to develop a theoretically embodied and empirically valid scale to measure global citizenship in their article titled "*Development and Validation of the Global Citizenship Scale*". As a result of the study, the "Global Citizenship Scale", which consists of 30 items with 5-likert type and three sub-dimensions as social responsibility, global competence and global civic participation, was revealed. The validity and reliability studies show that the scale is at a good level.

"Multicultural Citizenship", Kymlica (1995) mentions that modern societies are gradually turning into a multicultural structure, and as a result, various problems have come to the fore for individuals and immigrants who are in the minority in multicultural societies. As a precaution, the author stated in his book that states should engage in a multicultural policy and that the public should be made aware of the concepts of multiculturalism, minority rights and citizenship.

As an international confederation of 17 interconnected organizations in more than 90 countries, Oxfam has a mission to build a future free of poverty and injustice (Oxfam, 2007). It is an organization that raises awareness about what the concept of global citizenship means, what the main elements of global citizenship are, and puts forward ideas and activities to support global citizenship.

Van Dyne et al. (2008) conducted a "Cultural Intelligence" scale development study that can be used for all individuals in their article titled *"Development and Validation of the Cultural Intelligence Scale"*. As a result of the studies, a 7-point Likert scale (1= strongly disagree, 7= strongly agree) consisting of 20 items was obtained by testing its validity and reliability. The scale consists of four sub-dimensions as metacognitive, cognitive, motivational and behavioral cultural intelligence.

Shokef and Erez (2008) in their book chapter titled *"Cultural Intelligence and Global Identity in Multicultural Teams"* aimed to investigate the effects of working in multicultural groups on global identity and cultural intelligence and the relationship between these two concepts. The sample of the research consists of 191 MBA (management graduate) students studying in Hong Kong, Spain, Israel, South Korea and the USA. Within the scope of the study, a joint project was worked for four weeks with 55 multicultural teams. The project awarded to all teams was determined as developing the management legislation of an expatriate visiting a host country chosen by the team members. In addition to the legislation, the teams were asked to analyze the difficulties that the managers in their own country might face when visiting the host country, compare them with their own country and reflect on their experiences. According to the research findings, it was concluded that there was an improvement in cultural intelligence and its sub-dimensions and global identity levels as a result of the multicultural business experiences of the participants, and that the strongest relationship was between global identity and motivational intelligence.

McAllister and Irvine (2000) in their article titled *"Intercultural Competence and Multicultural Teacher Education"* aimed to examine three process-oriented models used to define and measure the development of racial identity and intercultural competence. These models include Helm's Model of Racial Identity Development, Banks' Ethnic Group Typology and Bennett's Model of Development of Intercultural Sensitivity. Research using models

provides information on readiness to learn for multicultural teacher education, designing effective learning opportunities, and providing appropriate support and challenge for teachers.

Hong, Troutman, Hartzell, and Kyles (2010), "*What Affects Multicultural Teaching Competences?*" In their article titled, they aimed to determine the factors affecting the multicultural teacher efficacy perceptions of teacher candidates. The sample of the study consists of 184 teacher candidates studying at a university in the USA. According to the research findings, it has been concluded that the experiences of the novice teachers until this process is an important determinant on their perceptions of multicultural teacher efficacy. The multicultural efficacy perceptions of the last year students were found to be higher in all sub-dimensions than the students at the other grade levels. In addition, it was concluded that the experiences of the novice teachers voluntarily had a significant effect on the skill and awareness sub-dimensions of the multicultural teacher efficacy perceptions, while there was no significant difference in the knowledge dimension. It has been concluded that novice teachers who have more past experience in terms of racial diversity have higher proficiency scores in all sub-dimensions of knowledge, skills and awareness.

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