

Part 3: Teacher trainees – do they manifest an “intercultural attitude”?

Michèle Vanleke (Belgium), Meeli Väljaots (Estonia), Erika Grossmann (Hungary), Nesrin Oruç Ertürk (Turkey)

Introduction

Globalisation is accompanied by an increase in diversity at all social levels. This increasing variety appears for some time also with students. By contrast this diversity is not reflected in the faculties and institutions of teacher education; there nothing is to be noted by this multicultural variety.

The underrepresentation of role models of foreign origin in the educational area influences not only the educational and didactic actions of teachers, but also the decisions of young people of foreign origin on the professional education and in schools. In fact one of the results can be figured out, that only a few decide on a teacher training.

Teachers and managers are confronted constantly with the influence of interculturality and diversity. The increase in diversity in the classrooms requires considering this intercultural influence also in teacher training. The topic diversity and cultural backgrounds must also find its way into the lectures to prepare young teaching staff for the everyday practice in schools. These are demands for teacher training, but exactly in it there lies the problem. Nevertheless, managers and teachers need intercultural competence to meet the challenges associated with these ethnic-cultural variety and differences among pupils.

In this contribution we look into the situation in Belgium, Estonia, Hungary and Turkey (in alphabetical order):

- In which form does intercultural competence in the single nations find consideration?
- How do student’s deal with interculturality?

These questions are raised in a survey in the respective countries and afterwards compared to each other.

1. What is understood in Belgium by “intercultural competence”

Michèle Vanleke (Belgium)

1.1 The need of intercultural competence for teachers

The development of intercultural competence requires taking risks, take account of different worldviews and parsing and rebuilding of the own cultural identity. This is only possible when based on a combination of cognitive, interpersonal and intrapersonal dimensions. Thus it is necessary to teach staff to gain knowledge of differences and similarities between individuals and groups, certain feelings associated with this experience and also understand and appreciate the specific meanings of similar and different behaviour.

As a result, they shouldn't exclude other people (pupils and/ or their parents) who think differently and do not act arbitrarily. By this they get to know more about their own worldview and that of others, and develop a better understanding of 'intercultural perspectives', based on cognitive abilities to recognise the effects of the different cultures, and to understand how cultures differ from each other (Ortiz, in 2000). The importance and necessity of this tolerance to the reality of cultural diversity and the need to appreciate it indicates to recognise intercultural competence as an important educational concern.

The challenges listed are also important in university education. Hence, the professors who teach at the colleges must also prove relevant and updated (contemporary) competencies. By the demands of a multicultural society intercultural competence is a component of teaching ability. In order to improve the quality of multicultural coexistence professors must be able to reflect their own views and self-image to be able to show a certain impartiality and openness on the variety, and to avoid stereotyped perceptions. These self-evident facts cannot be taken for granted in the content of the present education system. It requires a certain experience in different (culturally related) learning styles, education and accompaniment styles to find ways to communicate and respect habits, the socialisation of pupils and students and the effects on their motivation and self-image. Hence, these developments and the increasing complexity of the society must be considered in the curricula, intercultural competence has to become part of the curricula.

Is there sufficient attention in teacher training in the matter of these ethnic-cultural differences? In the present curriculum and in the continuing education programmes -in spite of positive trends- still insufficient attention is paid to the development of intercultural competence. Nevertheless, these skills are essential for the practise of the future teachers. Finally, in future all schools will be multicultural in a less or higher magnitude, even if they set different priorities. This means that the development of the intercultural competence will develop really differently, and thus partly depends on the kind and location of the school. (Matheusen)

And finally: How do the students themselves think about that? In this mini research project 20 students who study French as a foreign language in multicultural /linguistic Brussels participated. In general we can say that different aspects of students' thoughts of intercultural competence came along. They expressed this by increasing variation of forms of working, working in small groups, time for consultation and discussions, and awarding values like respect and tolerance.

1.2 Results of the Questionnaire in Belgium

As a future teacher, I have a good intercultural attitude,.....	Agree	Disagree
...if I make my pupils/ students work in small groups.	20	0
...if I make my pupils/ students work with pictures.	20	0
...if I respect the theory of multiple intelligences.	20	0

...if I make my pupils/ students always do cognitive tasks.	15	5
...if my pupils/ students have the same opinion as I have.	4	16
...if there is no discussion.	0	20
...if there is a lot of interaction between my pupils/ students.	17	3
...If my pupils/ students can work in autonomy.	16	4
...if I give my pupils/ students spontaneously positive feedback.	20	0
...if I am interested in other people and their culture.	20	0
...if I have the desire to have new experiences.	17	3
...if I have an interest in learning another foreign language.	20	0
...if I have interest in travelling internationally for my career.	20	0
...if I have interest in developing a network of foreign colleagues.	15	5
...if I have respect in multicultural ideology.	20	0
...if I am tolerant to other people's customs and traditions.	18	2
...if I accept "difference" as deep and legitimate.	18	2
...if I accept the inevitability of other value systems and behavioral norms.	16	4
... if I believe that pupils/ students can benefit from working in an intercultural surrounding.	18	2
...if I realize that pupils/ students can learn more when they have teachers from different intercultural surroundings.	15	5

Table 1: Results of the Questionnaire in Belgium

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2. Estonian Teacher Trainees Understanding of Intercultural Attitude

Meeli Väljaots (Estonia)

2.1 Multicultural surrounding in Estonia

Throughout centuries, Estonia has been the country where many people live together whose home language is not Estonian. Despite this, Estonia has been a rather homogenic country and teachers here haven't most probably even thought about the fact how speaking a different language at home can affect children's results at school as well as behaviour. It is now seen, that Estonia is becoming more and more multicultural and this brings new expectations and challenges to teachers and schools. What is happening at schools and classrooms needs a lot of communication and changing information, so it is essential that both sides (teacher and pupils) understand each other (Rannu 2004). In a democratic country there are challenges both for the majority and the minority as well. Majority is expected to be tolerant and open to differences, minority is expected to be loyal and motivated to accept local culture (Heidmets & Lauristin 1998). It is considered normal that children from minority linguistic (mother tongue) group have to learn also the local language, but maintaining mother tongue is becoming more and more important as well, meaning that developing and maintaining bilinguality is a value in Estonia (Vare 2004).

Almost a third of Estonian population and their children are immigrants who moved to Estonia during the so-called Soviet period (Rannut 2004). During the last few years there are more new immigrants (people coming to Estonia from EU and other countries and who have lived here less than 3 years) who don't speak Estonian language, which is needed for studying at local schools. There is a situation in Estonia, where the local language as well as the home language are considered both important (Rannut 2004). Regarding to Estonian Statistical Database, in year 2011 there were 34.535 pupils (33 % of all pupils) studying in 1st to 12th class in Estonian schools whose home language is not Estonian.

Estonian Human Development Report (2010/2011) showed that in year 2009 a quarter of Estonian population were Russians, which is the biggest group of people other than Estonians living here. From all the pupils studying at schools, 21 % are those who study at schools where the study language is Russian (Ainsaar 2011). It means that there are many bilingual people in Estonia, but who all have right for education considering Estonian Constitution and who all are equal (Eest I Vabariigi Põhiseadus 2001, § 37). *"Nobody should be discriminated neither because of their nationality, race, colour of skin, gender, language, religion, political or other views, nor economic, social or other circumstances"* (PS § 12).

2.2 Training program of form-teachers in multicultural classes

A so-called form-teacher is the first teacher the children have in 1st until 6th class. Throughout the study, this teacher is responsible for the class as a whole. His/her task is to provide children with environment suitable for studying and to teach all the basic

subjects. It is possible to become a form-teacher when studying at University of Tartu (www.ut.ee/en) or at Tallinn University (www.tlu.ee/?LangID=2). Both universities provide a 5 year integrated study, after which the teacher gets the qualification needed for teaching. Below is an overview of how the teachers are prepared in both universities to manage teaching tasks with children whose mother tongue is not Estonian. For example, in Faculty of Social Sciences and Education at University of Tartu, the study of form-teacher in year 2008/2009 didn't have any subject which is meant to help teachers to teach immigrant children, children who speak other language, or the children of new immigrants. Since 2010/2011 a new subject "Tuition of Children with Mother Tongue Other than Estonian" was added to the study. Sadly it is just an elective subject, which the students can choose or not choose to study.

Besides Faculty of Social Sciences and Education at University of Tartu, there is also form-teacher study at Narva College (www.narva.ut.ee/en), meant especially for teachers, who will be teaching in a bilingual school. It can be seen that the emphasis is on how to teach children who speak Russian language, but there are more and more subjects which prepare for teaching children from other immigration groups as well. Students at Narva College are expected to speak well Russian language. (Tartu Ülikooli Narva Kolledž 2012).

At Tallinn University, at the study-program of form-teacher the elective subject "Multicultural study environment" was established in year 2002. Since 2012 this subject is obligatory at Tallinn University and also at Haapasalu College of Tallinn University, which is also providing a study to become a form-teacher. It is obvious, that the university in Tartu and in Tallinn are both integrating more subjects for teachers to manage teaching immigrant children. The students are able to take subjects also from other institutes and departments of university, but the study of form-teacher is rather labour-intensive, so there might not be time beside the obligatory study to study still something else.

2.3 Result of questionnaires among teacher trainees

The results of questionnaire about intercultural attitude among teacher trainees in Estonia come from 28 students. 30 questionnaires were given out, but only 28 were suitable for analyses. The group analysed is not big enough to draw conclusions and to make statistics, but it will give a view into how the teacher trainees in Estonia think and feel about interculturality at school and how their own attitudes to interculturality are.

It is seen from the results (Table 2) that for teacher trainees it is important to work in small groups, to be able to have a lot of interaction between teacher and pupils. Having no discussion or pupils always having the same opinion as the teacher is thought to be not good for intercultural attitude. This might arise from the situation where it's always easier to work in smaller groups, to get to know all the children personally as it is then easier to understand their behaviour, their needs and help them in their study. Working in small groups gives teacher the chance to work with the children individually as in big class there is no time and no opportunity to count with the needs of "different" children.

Teacher trainees wish to have a lot of new experiences and feel themselves as with good intercultural attitude if they are interested in other people and cultures. They feel it important to respect different cultures and traditions and find it benefiting for pupils to work in intercultural surrounding. Travelling and meeting other people opens the world, meeting other people from different countries gives lot of new information. Maybe the teacher trainees feel that if pupils work in intercultural surrounding, they get more experiences, be more open and become more tolerant to different views, beliefs, values.

Most of the teacher trainees find it good to give positive feedback to students and to accept different values and behavioural norms as well as accepting "differences". It might be interpreted as the wish to be tolerant and in this way a good example to the pupils, who eventually will be tolerant also. Having more and more "different" pupils at schools needs more effort to manage the school life and to develop friendly and tolerant environment for studying.

Half of the teacher trainees agreed it to be a good intercultural attitude if they let their pupils work in autonomy; half of the teacher trainees disagreed with that. There was also some discrepancy in statement "I have a good intercultural attitude if I realize that pupils/students can learn more when they have teachers form different intercultural surroundings" where 16 teacher trainees agreed and 12 disagreed with that.

Results of the Questionnaire in Estonia

As a future teacher, I have a good intercultural attitude,.....	Agree	Disagree
...if I make my pupils/ students work in small groups.	24	4
...if I make my pupils/ students work with pictures.	28	0
...if I respect the theory of multiple intelligences.	28	0
...if I make my pupils/ students always do cognitive tasks.	10	18
...if my pupils/ students have the same opinion as I have.	0	28
...if there is no discussion.	0	28
...if there is a lot of interaction between my pupils/ students.	28	0
...If my pupils/ students can work in autonomy.	14	14
...if I give my pupils/ students spontaneously positive feedback.	26	2
...if I am interested in other people and their culture.	28	0
...if I have the desire to have new experiences.	28	0
...if I have an interest in learning another foreign language.	26	2
...if I have interest in travelling internationally for my career.	28	0
...if I have interest in developing a network of foreign colleagues.	26	2
...if I have respect in multicultural ideology.	28	0

...if I am tolerant to other people's customs and traditions.	28	0
...if I accept "difference" as deep and legitimate.	24	4
...if I accept the inevitability of other value systems and behavioral norms.	26	2
...if I believe that pupils/ students can benefit from working in an intercultural surrounding.	28	0
...if I realize that pupils/ students can learn more when they have teachers from different intercultural surroundings.	16	12

Table 2: Results of the Questionnaire in Estonia

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3. "Intercultural attitude, awareness, competence ... – we are all aware of it!" – The intercultural attitude of Hungarian teacher trainees

Erika Grossmann (Hungary)

3.1 Introduction

The main framework of Hungary's primary and secondary education is stated in the Public Education Act and in the so-called National Core Curriculum. In these two documents the goals of learning and the competencies to be developed at school are defined. Competencies have been adapted according to the eight key competencies by the Council of the European Union, therefore the "communication in foreign languages, which involves, in addition to the main skill dimensions of communication in the mother

tongue, mediation and intercultural understanding" is one of the main goals to be implemented in education

(http://europa.eu/legislation_summaries/education_training_youth/lifelong_learning/c11090_en.htm).

3.2 Intercultural competence of teachers, teacher trainees

There are several publications dealing with the intercultural competence of teachers. Very often during my practice as a university teacher of teacher trainees in Hungary, I asked them what they "think" or "know" about intercultural competence, how they would "define" it. In most cases, they would answer, that "we are all aware of it", "we all know about it", however their definitions about the term were very vague and unprofessional (Grossmann 2004).

According to Lakatosné Török and Dorner (2007) there are three components of intercultural competence, being the followings: knowledge, skills and attitudes. But these components, their acquisition are not always or not automatically part of teacher education: this has either political reasons or it can also be a matter of the curriculum characteristics at the teacher training institution. The lack of intercultural attitude (awareness, competence) and especially the lack of methodological tools (how to implement intercultural aspects in everyday teaching) can be a problem both for teacher trainees and for teachers as well.

As Karikó (2004) states, there are several reasons why the intercultural dimension (or as he defines it: the European dimension) has not yet been implemented in teacher education. One reason is the innovative, decentralised character of the Hungarian National Core Curriculum which only gives a kind of framework of overall goals, competencies and schools, teachers however have the task to work out the local curriculum (the concrete content of what, when and how to teach) for their own institution. Therefore, it is difficult to give overall valid methodological-didactical tools for the teachers and also for the teacher trainees. Another problem why it is difficult to define exactly how to implement intercultural competence at schools is also related to the character of the National Core Curriculum: the goals are formulated in a very theoretical way, so often it is quite a problem for teachers to fill the theoretical framework with the content.

Karikó (2004) also explains that the different subjects at school (Mathematics, Hungarian language and literature, Arts, Geography, History, Foreign Language, etc.) are not related to each other; all subjects are thought on their own, with no reference to each other. Therefore the cross-curricular and interdisciplinary perspective, moreover the intercultural aspect "gets lost".

Falus and Kotschy (2006) go even further: according to their research, the exact content of the practice of intercultural learning is not clear at school education or in the content of teacher training. Theory and practice of the question: what is intercultural attitude? competence? awareness? do not go hand in hand. It is not clear how intercultural aspects can be adapted in everyday, practical teaching and how they can be put into practice.

Therefore, it is also difficult to elaborate the curriculum of intercultural teaching content and methods into teacher training education.

3.3 Summary of the results of the questionnaire among Hungarian teacher trainees

In the framework of the topic "intercultural attitude of teacher trainees in different countries", a questionnaire with 20 items has been circulated among 32 students of the University of Szeged (Table 3). As mentioned above, although most teacher trainees tend to be convinced that they have enough knowledge of intercultural attitude, competence, their didactic-methodological competence related to intercultural aspects is often quite poor.

For instance one third of the students denied the importance of working in small groups or working with pictures (as a methodological aspect). Almost all (or even 100 %) of them agreed with the fact that the autonomy of pupils, giving them spontaneous feedback, respecting multicultural ideology, being interested in other people and culture, having the desire for new experiences, other value systems and different behavioural norms, intercultural surrounding are important. However, only 19 (from 32) students were convinced that their students could learn more from teachers with different intercultural surrounding, and 7 were negative about accepting, tolerating "different". 26 students think it is important for their intercultural attitude to learn foreign languages, and that interaction between children is a positive attitude. 29 teacher trainees answered that accepting discussions is a good intercultural attitude and 26 think respecting the theory of multiple intelligences is a positive intercultural attitude as well.

Results of the Questionnaire in Hungary

As a future teacher, I have a good intercultural attitude,.....	Agree	Disagree
...if I make my pupils/ students work in small groups.	22	10
...if I make my pupils/ students work with pictures.	20	12
...if I respect the theory of multiple intelligences.	26	6
...if I make my pupils/ students always do cognitive tasks.	18	14
...if my pupils/ students have the same opinion as I have.	6	26
...if there is no discussion.	3	29
...if there is a lot of interaction between my pupils/ students.	26	6
...if my pupils /students can work in autonomy.	30	2
...if I give my pupils/ students spontaneously positive feedback.	30	2
...if I am interested in other people and their culture.	32	0
...if I have the desire to have new experiences.	29	3
...if I have an interest in learning another foreign language.	26	6
...if I have interest in travelling internationally for my career.	30	2

...if I have interest in developing a network of foreign colleagues.	31	1
...if I have respect in multicultural ideology.	32	0
...if I am tolerant to other people's customs and traditions.	31	1
...if I accept "difference" as deep and legitimate.	25	7
...if I accept the inevitability of other value systems and behavioral norms.	32	0
...if I believe that pupils/ students can benefit from working in an intercultural surrounding.	31	1
...if I realize that pupils/ students can learn more when they have teachers from different intercultural surroundings.	19	13

Table 3: Results of the Questionnaire in Hungary

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4. Turkish Teacher Trainees' Understanding of Intercultural Attitude

Nesrin Oruç Ertürk (Turkey)

In order to enhance the quality of the education that they present to the children, teachers should develop a keen understanding of their learners' socio-cultural perspectives. In the global world that we live in, the classrooms are neither mono-cultural nor monolingual. It is very possible that teachers, in their classes, will have students from very different parts of the world with totally different cultural norms. Unfortunately, there is no explicit teaching of multicultural education in any stage of

teaching in Turkey. This short paper is an attempt to understand what pre-service English Language Teachers understand from the term "Intercultural Attitude". 30 teacher trainees, studying at Dokuz Eylul University, Buca Faculty of Education were given a 20-item scale which asked their ideas about intercultural attitude. The following will be a short analysis of the results obtained from this questionnaire.

Major demographic and economic changes occurring all around the world, affect the diversity of interpersonal and intergroup relations. Having an understanding of this situation and valuing this diversity is essential for psychological, sociological, and economic reasons for almost every member of all societies. Therefore, it is essentially important to know what teachers, as the backbones of the society they are a part of, understand from this term. Since teachers have a crucial role in preparing people to function in a more diverse world and since their goal should be to graduate "cross-culturally competent students" or "global citizens" their ideas and beliefs should be examined.

Before we start presenting the results of that small scale study, maybe it is better to give the definition of intercultural attitude to the reader. According to Deardorff (2004) there are a lot of terms used interchangeably, such as; intercultural competence, global competence, global citizenship, cross-cultural competence, international competence, intercultural effectiveness, intercultural sensitivity, to name a few. In a study, participants were asked to select among a given list of definitions for the term and they have come up with the following summarized definition as the one that is most applicable: "Knowledge of others; knowledge of self; skills to interpret and relate; skills to discover and/or to interact; valuing others' values, beliefs, and behaviours. Linguistic competence also plays a key role (Byram,1997).

When we have a look at the results we obtained from our questionnaire, we see that the group is a homogeneous group (See Table 4). There is a general tendency among the participants. For seven questions all participants (100 %) agreed or disagreed. For example, all of the pre-service teachers agree that having respect in multicultural ideology is important and that they should be tolerant to other people's customs and traditions. At the same time, the same participants state that they do not need to have the same opinion with their students and there can be discussion in the classroom. So the teachers are open to discuss with others which can be taken as another sign of respect for others.

Results of the Questionnaire in Turkey

As a future teacher, I have a good intercultural attitude,.....	Agree	Disagree
...if I make my pupils/ students work in small groups.	27	3
...if I make my pupils/ students work with pictures.	25	5
...if I respect the theory of multiple intelligences.	28	2
...if I make my pupils/ students always do cognitive tasks.	14	16

...if my pupils/ students have the same opinion as I have.	3	27
...if there is no discussion.	0	30
...if there is a lot of interaction between my pupils/ students.	29	1
...if my pupils/ students can work in autonomy.	30	0
...if I give my pupils/ students spontaneously positive feedback.	29	1
...if I am interested in other people and their culture.	30	0
...if I have the desire to have new experiences.	30	0
...if I have an interest in learning another foreign language.	28	2
...if I have interest in travelling internationally for my career.	29	1
...if I have interest in developing a network of foreign colleagues.	29	1
...if I have respect in multicultural ideology.	30	0
...if I am tolerant to other people's customs and traditions.	30	0
...if I accept "difference" as deep and legitimate.	27	3
...if I accept the inevitability of other value systems and behavioral norms.	28	2
...if I believe that pupils/ students can benefit from working in an intercultural surrounding.	30	0
...if I realize that pupils/ students can learn more when they have teachers from different intercultural surroundings.	21	9

Table 4: Results of the Questionnaire in Turkey

Question number 17 which is "I accept "difference" as deep and legitimate" received a reply rate of 27 agree and 3 disagree. This shows that teachers are aware that education should train students who respect, celebrate and recognise the normality of diversity in all areas of human life. It sensitises the learner to the idea that humans have naturally developed a range of different ways of life, customs and worldviews, and that this breadth of human life enriches all of us. It is education, which promotes equality and human rights, challenges unfair discrimination, and promotes the values upon which equality is built.

One of the aims of a teacher during his/her teaching should be to foster commitment to equality. No matter to whom s/he is teaching, teachers should accept the inevitability of other value systems and behavioural norms. And as can be seen from the results 28 of the participants have agreed with this item.

We have to keep in mind that the results have been collected only from 30 pre-service teachers. Therefore, it is not possible to generalize the results for all teacher trainees in Turkey. However, we still believe that even this small group can give a light for us to examine the situation in Turkey.

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5. Conclusion

The present multicultural society and dealing with this diversity is a challenge for everyone. Schools are also increasingly diverse. And the more a school is facing considerable social and intercultural challenges, the more clearly appears the need to meet this fact with educational competence. Teacher education must react in a feasible manner by the selection of the study candidates, considering intercultural competence and motivation: Intercultural competence must be supported. Appropriation of intercultural competence - in other words, the ability to communicate and to work unprejudiced with people of different cultures - must become an integral component of teacher education.