RESEARCH ARTICLE

VIEWS OF SCHOOL ADMINISTRATORS ON INTERCULTURAL EDUCATION[1]

Okul Yöneticilerinin Kültürlerarası Eğitime İlişkin Görüşleri

Research Assistant. Selin GÖÇEN

Dicle University, Ziya Gokalp Education Faculty, Diyarbakır, Turkey.

Assoc Prof. Hüseyin Fazlı ERGÜL

Dicle University, Ziya Gokalp Education Faculty, Diyarbakır, Turkey.

ABSTRACT

The main objective of this study was to identify views of the school administrators on the phenomena related to intercultural education. This descriptive study was designed with a basic qualitative research model within the framework of qualitative research approach. The participants of the study are the school administrators who continue their non-thesis master's education in Dicle University. Inductive content analysis was used in the data analysis. As a result of the research, it was seen that the themes of common values and values created by people came to the fore in the perceptions of school principals about the concept of culture. It has been concluded that school principals identify cultural differences with the themes: differences in lifestyles, life in other geographies and social differences. As a result of the research, it has been observed that school principals are mostly not informed about intercultural education, implementation and importance of intercultural education.

Keywords: Culture, cultural difference, intercultural communication, intercultural education, school administrators.

ÖZET

Bu araştırmanın temel amacı okul yöneticilerinin kültürlerarası eğitim ve kültürlerarası eğitim ile ilişkili kavramlar hakkındaki görüşlerini belirlemektir. Betimsel nitelikteki bu araştırma, nitel araştırma yaklaşımı çerçevesinde temel nitel araştırma modeli ile desenlenmiştir. Araştırmanın katılımcılarını 2015-2016 öğretim yılında Dicle Üniversitesi Eğitim Bilimleri Enstitüsü Eğitim Yönetimi Teftişi Planlaması ve Ekonomisi Bilim Dalında tezsiz yüksek lisans eğitimlerine devam eden okul yöneticileri oluşturmaktadır. Veri toplama aracı olarak araştırmacı tarafından hazırlanan yapılandırılmış yazılı görüşme formu kullanılmıştır. Veri analizinde tümevarımcı içerik analizi kullanılmıştır. Araştırma sonucunda okul yöneticilerinin kültür kavramına ilişkin algılarında ortak değerler ve insanların oluşturduğu değerler temalarının ön plana çıktığı görülmüştür. Okul yöneticilerinin, kültürel farklılıkları en çok yaşam biçimlerindeki farklılık, başka coğrafyalardaki yaşamlar ve toplumsal farklar ile özdeşleştirdikleri sonucuna ulaşılmıştır. Araştırma sonucunda kültürlerarası eğitim, kültürlerarası eğitimin uygulanması ve önemine ilişkin olarak okul yöneticilerinin çoğunlukla bilgi sahibi olmadıkları görülmüştür.

Anahtar kelimeler: Kültür, kültürel farklılık, kültürlerarası iletişim, kültürlerarası eğitim, okul yöneticileri.

1. INTRODUCTION

The rapid developments in information and communication technologies, the change of economic centers, and increasing migration due to social, economic, and political reasons have established a ground for a global structure to arise and also accelerated this process. Along with the global structure, the ties between societies have begun to turn into dependencies. In the 1960s, McLuhan argued that with the rapidly increasing population of the world and developments in information and communication technologies and transportation services, economic, political and social cooperation will gain importance, and in this context, the world will become a global village where different cultures are in a constant state of interaction. As a matter of fact, the world has become a small village

---

[1] This study has been produced from the master's thesis prepared by the first author under the supervision of the second author.

where different cultures constantly and intensely interact, as McLuhan stated (Altay, 2005; Kartarı, 2006; Liu, 2007; Soydaş, 2010).

The interaction between societies brought along cultural exchanges and transfers, and cultural differences have begun to attract attention. While the concept of culture, which is at the basis of expression of cultural difference, is defined by Hofstede (2001, 2003) as a mental programming that distinguishes a group of people from the others, it has also been stated that it is a structure that affects people's perception of the environment, behavior, values, and social interactions, and is affected by them (Barutçugil, 2011a, 2011b; Şişman, 2011). Verbal and nonverbal messages and the meanings attributed to them are the building blocks of culture (Kartarı, 2006, 2014), and these building blocks constitute the cultural fabric of societies. Culture not only occurs in the context of ethnic origin or geography, but it also consists of many factors such as different inherent traits of the individual, the interactions between individuals, and economic, social, and educational factors (Güvenç, 1997; Sığrı and Tığlı, 2006; Karaırmak, 2008). In this context, intercultural differences can be observed in inter-communal situations in different geographies where the difference between the individuals is extreme, as well as between subcultures within the same society.

Cultural textures that affect individuals and their lives in the encounter of different cultures can also reflect on the interaction and communication processes between cultures. From the first moment of communication between individuals, the effect of factors such as meaning, knowledge, value, and experience can be observed intensively. The effects of these factors can reflect more intensely on the processes of individuals from different cultures understanding each other, and cultural conflicts may be seen in the process of interpersonal communication. This is because, in the communication process, individuals consciously or unconsciously act within the framework of the rights and wrongs of the culture in which they grew up, lived, or acquired (Selçuk, 2005). In this case, it is seen that intercultural communication, which is defined as the communication process between individuals or groups from different cultures (Neuliep & Ryan, 1998) and those who perceive themselves as from different cultural groups or individuals who feel they belong to these communities (Sarı, 2009), is essentially the same as interpersonal communication. Unlike the interpersonal communication process, in the intercultural communication process, the differences in the world views, values, norms, and behavior that are shaped by the sociocultural characteristics of the societies of which individuals are members are reflected in the process (Güvenç, 1997). With this reflection, perception differences are experienced more intensely, and cultural identities come to the fore (Kartarı, 2006). In this context, the interaction between individuals can be qualified as an intercultural communication process wherever there are differences, and intercultural communication is important for national systems as well as for international systems. On the other hand, it can be said that intercultural communication is important not only for societies but also for small communities (Tuna, 2011).

When individuals with different cultural backgrounds come together, they generally act with the assumption that their own habits are correct and appropriate as a reflex, and they may misperceive unusual behaviors (Ügeöz, 2003; Oksaar, 2008; Aksoy, 2012). The ability individuals need to have in order to communicate effectively and appropriately in a different cultural environment or with a person from a different culture and to minimize misunderstandings is called Intercultural Communication Competence or Intercultural Competence (Zakaria, 2000; Chen & Starosta, 2005; Kartarı, 2006). The purpose of intercultural communication competence is to ensure effective and appropriate communication in the communication process between individuals and to minimize misperceptions (Chen & Starosta, 2005; Davis, 2005; Eğinli, 2011).

Intercultural communication or intercultural communication competence has an aspect that prevents conflicts at national and international levels and supports awareness of unity. Intercultural education, also known as cultural difference education, is seen as an important concept that needs to be focused on in order to determine and eliminate the factors that may prevent the communication process with different cultures from being realized effectively and constructively. Intercultural education enables

individuals to get to know different cultures and their own culture, to adapt to different cultures, and to refrain from obstacles of intercultural communication (anxiety, ethnocentrism, and stereotypes) and to minimize intercultural conflicts that may be experienced at both national and international levels (UNESCO, 2006; Eğinli, 2011; Üstün, 2011).

Cognitively, affectively, and behaviorally planned intercultural education with a long-term and multi-dimensional structure is addressed in Turkey especially in the context of international companies, individuals who will go abroad, international student exchange programs, language education, and foreign students. Yet, considering Turkey's structure that has many cultures under its roof (Coşkun, 2006), intercultural education is seen as an important subject that needs to be emphasized not only in international collaborations, but also at the national level.

In the studies carried out on intercultural communication in Turkey, cultural differences have been evaluated mainly within the framework of the differences seen at the international level or by considering the European Union Education Programs. In other studies, intercultural communication has been associated with language education and teaching (Savaş, 2004; Küçük, 2006; Demir & Demir, 2009; Bozkaya & Aydın, 2010; Günbayı & Yassıkaya, 2011; Işık, 2012b; Köroğlu, 2013; Sıkı, 2014). It is seen that some studies that draw attention to communication between different cultures are independent of education system, quite limited and are shaped only on a certain axis of intercultural communication (Coşgun, 2004; Sarı, 2009; Gencer, 2011; Göker & Meşe, 2011; Temel, 2012; Bakan & Canöz , 2017). It is seen that stereotypes and communication styles are at the forefront in these studies that were carried out in provinces and districts where cultural differences are experienced intensely in the social context.

In other studies, the attitudes of teachers, administrators, and teacher candidates were attempted to be determined by considering the cultural difference elements related to intercultural communication skills included in the education programs which have been renewed since the 2004-2005 academic year. These studies were carried out to determine especially the intercultural sensitivity levels of individuals (Polat, 2009; Üstün, 2011; Polat, 2012; Yılmaz & Göçen, 2013; Aksoy, 2016; Yılmaz, 2016; Güner & Levent, 2018).

It is thought that one of the basic elements necessary for achieving the goals of schools, which can be considered to be living systems, is an effective communication process. This is because communication process can be used to change human behavior, develop relationships between individuals and groups, perform tasks, establish a communication network in the organization, and provide an effective coordination. School administrators need to have interpersonal communication competence in order to benefit from these functions of communication process. However, merely having interpersonal communication competence does not mean that they can successfully conduct the management process. In schools where cultural differences may occur intensely, it can be stated that school administrators should have intercultural communication competence as well as interpersonal communication competence in order to minimize the problems that may be experienced based on cultural differences. Considering both the necessity of having intercultural communication competence for school administrators individually, and the importance of their duties and roles in schools where intercultural education is recommended to be carried out, it is thought that their knowledge and views on intercultural education are important. In this context, the research question of the current study is determining the views of school administrators on intercultural education and related concepts.

The main purpose of the study is to identify the views of school administrators on intercultural education and concepts related to intercultural education. In line with this main purpose, answers to the following questions were sought:

What are the views of the school administrators on:

✓ Concepts of culture and cultural difference?

✓ Intercultural communication process?

✓ Problems that occur during the intercultural communication process?

✓ Solutions to the problems that occur during the intercultural communication process?

✓ Intercultural education?

✓ Implementation of intercultural education?

✓ Importance of intercultural education?

2. METHOD

This research, which was conducted to identify the views of school administrators on intercultural education and concepts related to intercultural education, was designed with a basic qualitative research model within the framework of qualitative research approach. Basic qualitative research within qualitative research approach is conducted in order to find out how people interpret their lives, how they construct their world, and what kind of meanings they attach to their experiences. Other types of qualitative research are shaped on the same perception, but they also have different dimensions of their own. In basic qualitative research, the main purpose is to reveal and interpret meanings (Merriam, 2015).

2.1. Study Group

Criterion sampling method was utilized while determining the study group of this research. The criteria for the research were determined as to be working as a school administrator or assistant administrator in schools affiliated to the Ministry of National Education, to be a graduate student in the department of education management inspection planning and economics, institute of educational sciences, and to voluntarily participate in the study. In line with these criteria, the characteristics of the school administrators who constituted the study group of the research are shown in Table 1:

Table 1 Characteristics of Participants

| Characteristics	f
Gender	
Woman	15
Man	60
Job	
Administrators	25
Assistant administrators	50
Seniority	
6-10 years	25
11-15 years	30
16 years and over	20
Total	75

2.2. Data Collection Process

Research data were collected through a written interview form consisting of 7 open-ended questions. The written interview form used in the study was prepared based on the relevant literature by taking the opinions of a total of 5 educational science experts, that is, 3 experts from the field of educational management, 1 expert from the field of social studies education, and 1 expert from the field of basic education. The prepared written interview form was administered to school administrators who were attending Dicle University Institute of Education Sciences, Educational Management, Inspection, Planning, and Economics Non-Thesis Graduate Program during the class. Written interview forms were filled out in an average of 30 minutes and then collected by the researcher.

2.3. Analysis and Interpretation of the Data

Content analysis, one of the qualitative data analysis techniques, was used to analyze the data in the study. Inductive content analysis was used in the study, focusing primarily on clear and straightforward themes. However, the necessary themes were also evaluated indirectly. The data analysis process of the study was carried out as follows (Figure 1):

Figure 1 Data Analysis Process
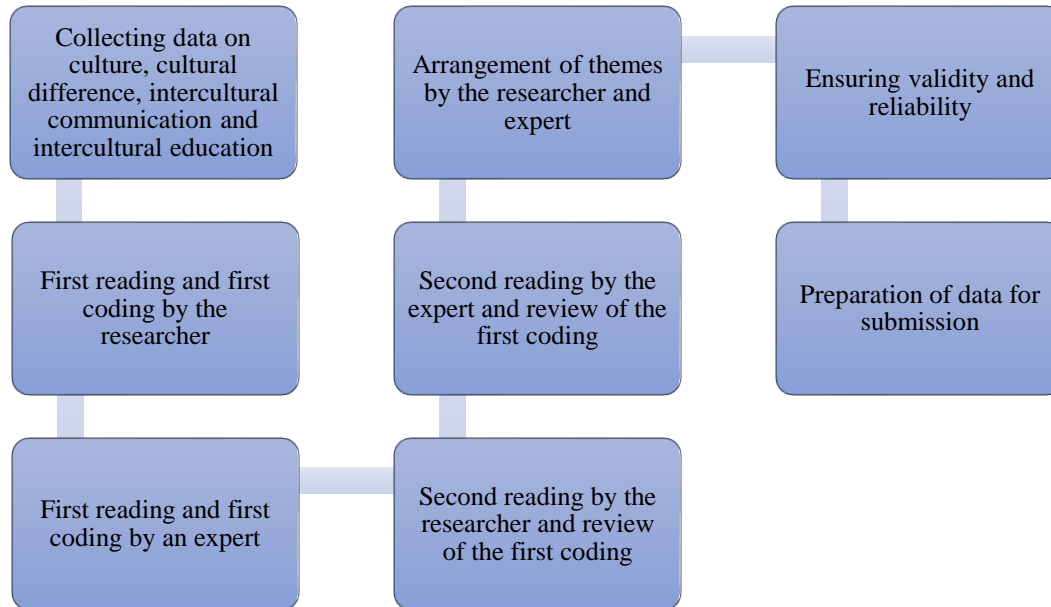
2.4. Validity and Reliability

In the research, fit percentage included in Table 2 was calculated for reliability, and researcher variation method explained in Figure 1 was used for validity. In calculating the reliability of the coding, the reliability formula suggested by Miles and Huberman (1994) was used, and compatibility between coders was found to be 85%.

Table 2 Fit Percentage of the Research

Questions	Consensus / (Consensus + Disagreement)	Reliability
1.	9 / (9+1)	0,90
2.	9/(9+2)	0,81
3.	6/(6+1)	0,85
4.	8/(8+1)	0,88
5.	10/(10+1)	0,90
6.	9/(9+2)	0,81
7.	8 / (8+2)	0,80
Total	**------**	**0,85**

3. FINDINGS AND INTERPRETATION

In this section, findings obtained as a result of the research and interpretations regarding the findings are presented.

3.1. Findings and Interpretations of School Administrators' Views on Culture and Cultural Differences

The question of "What comes to your mind when you talk about culture and cultural difference" directed to school administrators in the study was considered as the main theme, and the themes obtained as a result of the analysis are presented separately in Table 3 and Table 4.

Table 3 Definitions of culture

Theme	f
Values created by people	20
Common values	35
System of values	10
Geographical structures	5
Moral structures	10
Customs and traditions	10
Combination of differences	5
Facts	1
Accumulation of humanity	3
Inner change	1

When Table 3 is examined, it is seen that the highest frequency in school administrators' perceptions of the concept of culture is in the theme of common values and secondly, in the theme of values created by people. It is seen that the themes of values system, customs and traditions, and moral structures have equal frequencies. According to the findings, it can be said that school administrators associated culture with values in accordance with the general definitions in the literature regarding the concept of culture. Some of the school administrators' views that support the cultural themes are as follows:

"What makes us stand under the same umbrella is the common values created by people" (P21).

"Food, folk songs, poems, stories, clothing style, holiday traditions etc. Even the way we host guests. The sum of all of these constitutes culture." (P15).

"You change as you meet people, you learn new things, your mindset changes. Everything that leads us to change internally constitutes culture." (P38).

Table 4 Definitions of cultural differences

Themes	f
The difference in lifestyles	25
Lives in other geographies	22
Social differences	20
Different customs and traditions	10
Moral differences	10
Culture mismatch	5
Different communities	5
Different climates	5
Being the only one	1

In Table 4, it is seen that the highest frequency is in the theme of *difference in lifestyle* among the themes related to the concept of cultural difference. On the other hand, it is seen that the themes of *life in other geographies* and *social differences* have the second highest frequency. The themes of *different customs and traditions* and *moral differences* take the third place with equal frequencies.

According to the findings on the concept of cultural difference, it can be said that school administrators consider the concept of cultural difference predominantly as social or international differences. Although at a limited level, it is seen that participants such as P23 and P55 also have definitions that include cultural differences among smaller groups. In this context, it can be said that some of the participants, albeit a small part, have a parallel view that the differences that form the basis of intercultural communication may also occur between individuals within the same community. Some of the school administrators' views that support the themes related to cultural difference are as follows:

"It is the difference in life style" (P2).

"Just like the atmosphere of the school and the differences between schools, cultures are different. Different values, structures are proof of being one and only and unique "(P23).

"It is the characteristics of different countries. It is even things like eating and drinking, greeting, and talking being different. It is incompatibility with each other" (P18).

"Culture is a set of moral values. Cultural difference is that these values are different "(K55).

When the themes related to cultural differences are examined, the theme of difference in lifestyle draws attention and it is seen that P2 supports this theme directly and P18 indirectly in their statements. It can be stated that the participants overlap cultural differences with the whole of people's actions and equate them with life.

3.2. Findings and Interpretations of School Administrators' Views on Intercultural Communication

The question of "What comes to your mind when intercultural communication is brought up" directed to school administrators in the study was considered as the main theme, and the themes obtained as a result of the analysis are presented in Table 5.

Table 5 Definitions of Intercultural Communication

Themes	f
Conversing with someone different	25
Interpersonal communication	25
Wealth (sharing enhancer)	10
Communication with conflict	5
Excitement	5
Ineffective communication	5

When the views of the school administrators on intercultural communication in Table 5 are examined, it is seen that the highest frequency is in the themes of conversing with someone different and interpersonal communication. It is seen that the theme of wealth has the second highest frequency. Communication with conflict, excitement and ineffective communication take the third place with equal frequencies. According to the findings related to the concept of intercultural communication in Table 5, it can be stated that school administrators consider intercultural communication to be equivalent to communication, but also to include communicating with someone different. The ideas of ineffective communication and occurrence of conflict that are part of the findings including views parallel to intercultural communication is a way of thinking that can be associated with the necessity of gaining intercultural communication competence. Some of the school administrators' views that support the themes related to intercultural communication are as follows:

"All of us are one and only, unique. We come into this world with different characteristics. Therefore, it is communication itself"(P23).

"It enables us to learn the differences, contributes to our development. We learn about a culture that we do not know"(P49).

"It is to communicate" (P53).

When the themes related to the theme of intercultural communication are examined, it is seen that the views that see intercultural communication and interpersonal communication as the same thing, and state that the essence of every communication is intercultural communication are supported. The idea of accepting that the individuals are one and only and unique as expressed in P23's statement

emphasizes that people can establish intercultural communication at any time. P53, on the other hand, states that direct intercultural communication and interpersonal communication are the same thing.

Learning the differences and an unknown culture which is stated in the view of P49 is a result that can be obtained if the intercultural communication process takes place effectively, and it is among the goals of intercultural education. This statement also shows that the individual evaluates intercultural communication as conversing with someone different.

3.3. Findings and Interpretations of School Administrators' Views on the Problems Experienced in the Intercultural Communication Process

The question "What are the problems experienced in the intercultural communication process" directed to school administrators in the study was considered as the main theme and the themes obtained as a result of the analysis are presented in Table 6.

Table 6 Problems in Intercultural Communication Process

Thems	f
Conflicts arising from language-religion differences	25
Differences in meaning	15
Language-based conflict	45
Different value judgments	15
Unconditional inability to accept	10
Don't be biased	10
Resistance	5
Direct rejection	5

When the views of school administrators regarding the problems experienced in the intercultural communication process in Table 6 are examined, it is seen that the highest frequency is in the theme of *conflicts arising from language-religion differences*. It is seen that the theme of *language-based conflict* has the second highest frequency. The themes of *differences in meaning* and *different value judgments* take the third place with equal frequencies. According to the findings related to the problems in the intercultural communication process in Table 6, it can be stated that school administrators evaluate the intercultural communication by considering the institution and the environment in which they work, and language-based disagreements may be more common between teachers and parents. Differences in meaning and different value judgments are among the communication problems that can be experienced in the intercultural communication process. Some of the school administrators' views that support the themes related to the problems that may occur in the intercultural communication process are as follows:

"From time to time, we may have a conflict with those whose language or religion is different" (P13).

"Different people can sometimes attribute different meanings to sentences. In other words, what I want to say and what they understand can be different and this creates a problem" (P3).

"Sometimes problems arise when they insist on disagreeing. I am trying to explain something and the other person does not understand and resists not to understand. Then there can be a problem" (P47).

It is seen that the opinions of the school administrators regarding the problems encountered in the intercultural communication process include solutions together with problems. The conflicts P13 states to have with people whose language and religion are different can be observed more in regions that receive immigration or have intense cultural differences. Considering that the basis of communication is language, it seems natural that a communication process that includes different languages has conflicts. Language-based conflicts may also occur between individuals who speak the same language but attribute different meanings to words. As a matter of fact, while P47 gives examples of the problems that can be experienced in the process where symbols and messages do not contain the same meanings, K3 states that attaching different meanings causes problems in the

communication process. It can be stated that the ability of the sender or the receiver to attribute common meanings to the message is important for the effectiveness and realization of the communication.

3.4. Findings and Interpretations of School Administrators' Views on Solutions to the Problems in the Intercultural Communication Process

The question "What are your suggestions to solve the problems experienced in intercultural communication process" directed to the school administrators in the study was considered as the main theme, and the themes obtained as a result of the analysis are presented in Table 7.

Table 7 Solutions for the Problems in Intercultural Communication Process

Themes	**f**
Dialogue enhancement	20
Educational activities	15
Respect and acceptance	15
Creating a superordinate identity	5
Tolerance	12
Creating a single identity	5
Adopting universal values	16
Being selective in behavior	8
Being able to empathize	7
Being a mediator	1

When the opinions of the school administrators on solutions to the problems in intercultural communication process in Table 7 are examined, it is seen that the highest frequency is in the theme of *dialogue enhancement*. It is seen that the theme of *adopting universal values* has the second highest frequency. The themes of *educational activities* and *respect and acceptance*, on the other hand, take the third place with equal frequencies. *The theme of tolerance* takes place in the findings as the theme with the fourth highest frequency. Considering the findings in Table 7, it can be stated that school administrators think that they can solve the problems experienced in the intercultural communication process essentially with more sharing. In addition, the themes of *creating a single identity* and *creating a superordinate identity,* which have the lowest frequency, draw attention among the findings. It can be stated that school administrators offer these two suggestions as an alternative to adopting universal values, especially when they consider the problems experienced in the intercultural communication process within the institution. Some of the school administrators' views that support the themes related to the solutions of the problems experienced in the intercultural communication process are as follows:

"There are people coming from other places, we need to communicate more so that there is no problem with them. Only in this way we understand each other, by establishing more dialogue "(P70).

"Disparaging each other and running away from each other is not a solution. We have to think that differences will enrich us, for example, I do that. I communicate more with the people coming from different places and enrich my accumulation of knowledge"(P68).

"Sometimes fellow teachers arrive from other provinces and we treat them with tolerance. We get to know each other. We can provide this through educational activities for children as well. We can organize activities that will enable them to get to know different cultures. We can train them" (P31).

When the themes obtained regarding the solutions to the problems experienced in the intercultural communication process are examined, it is seen that they show similarities with the dimensions and processes of the models developed to explain intercultural communication competence.

Intercultural communication competence consists of skills that are considered to be needed in order to communicate efficiently and effectively with different cultures. Organizing educational activities and increasing dialogue with individuals from different cultures are considered useful devices for the

development of these skills. While P70 and P68 refer to the theme of increasing dialogue, P31 emphasizes the themes of educational effectiveness and tolerance.

3.5. Findings and Interpretations of School Administrators' Views on Intercultural Education

The question of "What comes to your mind when intercultural education is brought up" directed to school administrators in the study was considered as the main theme, and the themes obtained as a result of the analysis are presented in Table 8.

Table 8 Definitions of Intercultural Education

Themes	f
Education for recognizing the differences	5
Multicultural education	20
Education without prejudice	1
Education for all	1
Responsive education	1
Vision development	1
Reducing the village-city separation	1
Rainbow	1
I have no idea	45

When the views of school administrators on intercultural education in Table 8 are examined, it is seen that most of the school administrators do not have information on intercultural education. When the themes are examined, it is seen that the school administrators who shared their views on intercultural education mostly concentrate on the theme of *multicultural education*. On the other hand, it is seen that the theme of *education for recognizing the differences* has the second highest frequency. Some of the school administrators' views that support the themes related to intercultural education are as follows:

"The education that can be given to get to know the other…." (P1).

"Education that enables learning about different moral values" (P61).

"Education that improves an individual's vision. You get to know different cultures, customs, and traditions. Your vision improves" (P43).

The statements P1, P61, and P43 offered emphasize the theme of education for recognizing the differences. Defining intercultural education as education for recognizing the differences can be considered a correct approach because it is related to the application of intercultural education. P43 argues that intercultural education also contributes to the development of an individual's vision.

3.6. Findings and Interpretations of School Administrators' Views on Application of Intercultural Education

The question "What are the problems experienced in the application of intercultural education" directed to school administrators in the study was considered as the main theme, and the themes obtained as a result of the analysis are presented in Table 9.

Table 9 Definitions on Application of Intercultural Education

Themes	f
Implicit program	1
Elective courses	10
Out of class activities	5
EU projects	10
Meetings	1
Books (Course materials)	1
Not applicable	5
I have no idea	45

When the opinions of school administrators on the implementation of intercultural education are examined in line with the findings in Table 9, it is seen that most of them do not have information on intercultural education and that they cannot express an opinion about its implementation. When the themes are examined, it is seen that school administrators who share their views on the implementation aspect of intercultural education mostly concentrate on the themes of *elective courses* and *EU projects*.

"Classes include differences. And we talk about them as they are brought up in classes. There are also elective courses" (P1).

"It is brought up in lectures, and outside the classroom, we introduce different cultures and cultural values through activities. We also get to know them. Fellow teachers coming from different cities help as well" (P69).

"It is included in the textbooks. When it is, we talk about it" (P33).

"There is no such education directly and it is not implemented, but it is talked about in lectures. It is in the books. We try to implement it by organizing activities as well" (P71).

Although there are outcomes mentioning culture and cultural differences that may be related to intercultural education within the curriculum, there are no practices directly related to intercultural education in schools. There is limited information in the textbooks on national and international cultural elements, but there are no practices that promote different cultures at both national and international levels and improve intercultural communication competence. As a matter of fact, P33, P69 and P71 refer exactly to this situation in their statements. Through in-class and extracurricular educational activities that are organized depending on the elements in the curriculum, different cultures are tried to be introduced so that individuals learn to be sensitive to different cultures. As seen in P1's statement, the process is tried to be supported through elective courses.

3.7. Findings and Interpretations of School Administrators' Views on Importance of Intercultural Education

The question "What do you think about the importance of intercultural education" directed to school administrators in the study was considered as the main theme, and the themes obtained as a result of the analysis are presented in Table 10.

Table 10 Definitions on The Importance of Intercultural Education

Themes	f
Overcoming prejudices	10
Conflict reduction	5
Cultural awareness	5
Introducing differences	10
Creating shared value	3
Knowing yourself	1
Cultural unification	2
Decomposition	1
I have no idea	45

When the views of school administrators on the importance of intercultural education in Table 10 are examined, it is seen that most of the school administrators do not have any information on intercultural education, and they cannot express an opinion about its importance. When the themes are examined, it is seen that school administrators who shared their views on the importance of intercultural education mostly focus on the themes of *overcoming prejudices* and *introducing differences*; however, a significant part of them have no idea. Some of the school administrators' views that support the themes about the importance of intercultural education are as follows:

"From time to time we have conflicts because we don't know each other and we also have prejudices against each other. However, we can reduce prejudices, maybe we can get along without conflict. We can get to know each other" (P8).

"Sometimes fellow teachers who lived in another city come here. Our upbringing is different, our habits are different. We can have problems until we get to know each other. If we receive this education, maybe we can learn different things too"(P33).

"Even though we have different cultures, we are all human beings. We should try to understand, get to know one another. We should be sensitive to each other. We could say that we need this education to achieve this" (P49).

The statements shared by P8 and P33 emphasize the themes of overcoming prejudices, reducing conflict and introducing differences, while the statement shared by P49 refers to the themes of gaining cultural sensitivity and introducing differences. In this context, it can be said that school administrators consider the themes of overcoming prejudices and introducing differences in the importance of intercultural education and see intercultural education as a tool that can be used to prevent xenophobia.

In the findings regarding the importance of intercultural education, the themes of overcoming prejudices and introducing differences and reducing conflict and gaining cultural sensitivity can also be evaluated in relation to the intercultural communication process. Intercultural education is seen as an important tool for effective and efficient communication between cultures. Intercultural education is important in order to overcome the prejudices of individuals and reduce the conflict between individuals, as well as to enable individuals to recognize differences and gain cultural sensitivity.

4. DISCUSSION AND CONCLUSION

With the first sub-problem determined in accordance with the purpose of the study, it was tried to identify the views of school administrators on the concepts of *culture* and *cultural difference*. It was observed that school administrators associated the concept of culture with moral structures, system of values, and customs, similar to the definition of culture in the World Cultural Policies Conference Final Declaration held by UNESCO in 1982.

The identification of cultural differences with social differences and differences in lifestyle in the research can be associated with culture having a wide range of variables such as language, religion, ethnic origin, biological characteristics, living spaces, education status of individuals, as expressed by Peterson (1991) as well.

The themes of excitement, wealth, ineffective communication, and conflicted communication in the views on intercultural communication also point to the uncertainty avoidance dimension in the Cultural Dimensions Theory proposed by Hofstede (2001, 2003). In the context of the dimension created by centering the behavior of individuals in situations involving uncertainty, it can be argued that school administrators used statements that can be examples of avoiding low uncertainty through the themes of excitement and wealth, and avoiding high uncertainty through the themes of conflicted communication and ineffective communication.

The themes of direct rejection and resistance faced by school administrators constitute the rejection and defense steps of the Intercultural Sensitivity Model developed by Bennet (1998). In this context, it can be stated that the individuals with whom the administrators try to establish intercultural communication are in the first two steps of the ethno-relative period.

The themes of increasing dialogue and educational activities related to solving the problems encountered in intercultural communication process can be evaluated within the developmental process of the intercultural communication competence components defined by Fantini (2013). Fantini (2013) argues that intercultural communication competence that individuals need to have in

order to communicate effectively with people from different cultures should be developed in different stages. In the developmental process, which has an important place in these stages, individuals are intensely exposed to intercultural communication and experience cultural interaction at a high level. In this context, it can be stated that increasing dialogue and educational activities included in the views on solutions to the problems are included in the developmental process.

It was observed that most of the school administrators did not have information about intercultural education itself, and the application and importance of intercultural education. It is thought that there may be two reasons why school administrators, who are aware of and knowledgeable about cultural differences, and who are aware of the intercultural communication they establish, answered "I do not know" to three questions on intercultural education. The first reason can be stated as the majority of school administrators did not really have information on this issue. And the second reason is that the school administrators felt under political pressure due to the experiences they went through in the region they live in, so they avoided giving a response. In this context, it can be said that it would be useful to conduct different studies to determine the opinions of the school administrators who will carry out their roles simultaneously as both the participant of and the supporter for the implementation of the intercultural education programs recommended in Turkey.

REFERENCES

Aksoy, Z. (2012). Uluslararası göç ve kültürlerarası iletişim. *Uluslararası Sosyal Araştırmalar Dergisi*, 5(20), 292-303.

Aksoy, Z. (2016). Kültürlerarası iletişim eğitiminde öğrencilerin kültürlerarası duyarlılık gelişimi öz değerlendirmeleri üzerine bir inceleme. *Selçuk İletişim Dergisi*, 9(3), 34-53.

Altay, D. (2005). Küresel köyün medyatik mimarı: Marshall McLuhan. N. Rigel (Ed.), Kadife Karanlık içinde. (s. 9-48). İstanbul: Su Yayınevi.

Bakan, Ö. & Canöz, K. (2017). Kültürlerarası iletişim bağlamında Türk üniversite öğrencilerinin Japonlara yönelik kalıp yargıları. *Selçuk Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 37, 91-107.

Barutçugil, İ. (2011a). *Kültürlerarası farklılıkların yönetimi*. İstanbul: Kariyer Yayınevi.

Barutçugil, İ. (2011b). *Kültürlerarası yönetim*. İstanbul: Kariyer Yayınevi.

Bennett, M. J. (1998). Intercultural communication: a current perspective. Ed. M. J. Bennett. *Basic Concepts of Intercultural Communication: Selected Readings*. (pp. 1-35). USA: Nicholas Brealey Publishing.

Bozkaya, M. & Aydın, İ. E. (2010). Kültürlerarası iletişim kaygısı: Anadolu Üniversitesi erasmus öğrencileri değişim programı örneği. *İstanbul Üniversitesi İletişim Fakültesi Dergisi*, 39, 29-42.

Chen, G. & Starosta, W. J. (2005). *Foundations of intercultural communication*. Oxford: University Press of America.

Coşgun, Ş. (2004). Kültürlerarası iletişim sürecinde kalıp düşüncelerin ve önyargıların rolü: Antalya'da yaşayan Güneydoğulular ile Antalya yerlileri arasındaki kalıp düşünceler ve önyargılar. Yüksek lisans tezi, Ankara Üniversitesi, Ankara.

Coşkun, H. (2006). Türkiye'de kültürlerarası eğitim. M. Hesapçıoğlu ve A. Durmuş (Ed), Türkiye'de Eğitim Bilimleri: Bir Bilanço Denemesi içinde. (s. 275-296) Ankara: Nobel Yayın Akademik Yayıncılık.

Davis, N. (2005). Intercultural competence for future leaders of educational technology and its evaluation. *Interactive Educational Multimedia*, 10, 1-22.

Demir, A. & Demir, S. (2009). Erasmus programının kültürlerarası diyalog ve etkileşim açısından değerlendirilmesi (Öğretmen adaylarıyla nitel bir çalışma). *Uluslararası Sosyal Araştırmalar Dergisi*, 2(9), 95-105.

Eğinli, A. (2011). Kültürlerarası yeterliliğin kazanılmasında kültürel farklılık eğitimlerinin rolü. *Öneri Dergisi*, 9(35), 215-227

Fantini, A. E. (2013, January 18). About intercultural communicative competence: A construct. Retrieved 18.01.2013 From: http://www.sit.edu/SITOccasionalPapers/feil_appendix_e.pdf.

Gencer, Z. T. (2011). Çok kültürlü toplumlarda iletişim: Divriği örneği. *Gümüşhane Üniversitesi İletişim Fakültesi Elektronik Dergisi*, 1, 186-205.

Göker, M. & Meşe. G. (2011). Türk göçmenlerin İtalyanlara bakış açısı: Bir kültürlerarası iletişim araştırması. *Selçuk İletişim Dergisi*, 7(1), 65-82.

Günbayı, İ. & Yassıkaya, B. (2011) Meslek lisesinde çalışan yönetici ve öğretmenlerin leonardo da vinci projesi hakkında görüşleri: Bir durum çalışması. *E-international journal of educational research*, 2 (3), 13-34.

Güner, A. & Levent, F. (2018). Öğretmenlerin kültürlerarası duyarlılık düzeyleri ile empatik eğilimleri arasındaki ilişki: Halk eğitimi merkezi örneği. *Uluslararası Bilimsel Araştırmalar Dergisi*, 3(2), 968-984.

Güvenç, B. (1997). *Kültürün abc'si*. İstanbul: YKY Yayınları.

Hofstede, G. (2001) *Culture's consequences*. London: Sage Publications.

Hofstede, G. (2003) *Cultures and organizations: Software of the mind*. London: McGraw Hill.

Karaırmak, Ö. (2008). Çok kültürlülük, kültürel duyarlılık ve psikolojik danışma. *Türk Psikolojik Danışma ve Rehberlik Dergisi*. 3(29), 115-129. 22.

Kartarı, A. (2006). *Farklılıklarla yaşamak: Kültürlerarası iletişim*. Ankara: Ürün Yayınları.

Kartarı, A. (2014). *Kültür, farklılık ve iletişim*. İstanbul: İletişim Yayınları.

Köroğlu, Z. (2013). Dil okutmanlarının kültürlerarası iletişimsel yeterlilik açısından ders kitabı içeriği algıları: Gazi Üniversitesi durumu. Yüksek lisans tezi, Gazi Üniversitesi, Ankara.

Küçük, S. (2006) Kültürlerarası konumda iki dilli öğrenciler için öğretmen yetiştirme ve Erasmus programı. *Afyon Kocatepe Üniversitesi Sosyal Bilimler Dergisi*, 8(1), 231-251

Liu, J. (2007). An investigation on intercultural communication among Chinese postgraduate students at the University of Edinburgh. Master thesis, The University Of Edinburgh.

Merriam, S. (2015). Nitel araştırma desen ve uygulama için bir rehber. (S. Turan, Çev.Ed.). Ankara: Nobel Akademik Yayıncılık.

Miles, M. B. & Huberman, A. M. (1994). An expanded sourcebook qualitative data analysis. Thousand Oaks, California: Sage Publications.

Neuliep, J. W. ve Ryan, D.J (1998). The influence of intercultural communication apprehension and socio-communicative orientation on uncertainty reduction during initial cross-cultural interaction. *Communication Quarterly,* 46(1).

Oksaar E. (2008). Kültürlerarası *iletişim bağlamında kültür kuramı*, (A. Selçuk Çev), Konya: Çizgi Yayınevi.

Peterson, P. B. (1991). Multiculturalism as a generic approach to counseling. *Journal of Counseling and Development*, 70, 6-12.

Polat, S. (2009). Öğretmen adaylarının çok kültürlü eğitime yönelik kişilik özellikleri. *International Online Journal of Educational Sciences*, 1(1), 154-164.

Polat, S. (2012). Okul müdürlerinin çok kültürlülüğe ilişkin tutumları. *Hacettepe Üniversitesi Eğitim Fakültesi Dergisi*, 42, 334-343

Sarı, E. (2009) Mardin'de kültürlerarası iletişim ve kültürel kimliğin/farkın inşası. *Alternatif Politika Dergisi*, 1(2), 227-259.

Savaş, Ç. (2004). Kültürlerarası iletişim, dil ve yabancı dil olarak Türkçe. Yüksek lisans tezi, Yıldız Teknik Üniversitesi, İstanbul.

Selçuk, A.(2005). Kültürlerarası iletişim açısından gündelik iletişim davranışları. *Selçuk Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 13, 1-17.

Sığrı, Ü. & Tığlı, M. (2006). Hofstede'nin belirsizlikten kaçınma kültürel boyutunun yönetsel-örgütsel süreçlere ve pazarlama açısından tüketici davranışlarına etkisi. *Marmara Üniversitesi İktisadi ve İdari Bilimler Fakültesi Dergisi*, 21(1), 327-342.

Sıkı, E. (2014). Yabancı dil öğretiminde kültür farkındalığı yaratma ve kültürlerarası iletişim becerilerinin geliştirilmesi. Yüksek lisans tezi, Marmara Üniversitesi, İstanbul.

Soydaş, A.(2010). *Kültürlerarası iletişim: farklı kültürel ortamlarda çalışma ve iletişim*. İstanbul: Parşömen Yayınevi.

Şişman, M. (2011). *Örgütler ve kültürler*. Ankara: Pegem Akademi.

Temel, A. (2012). Çok kültürlülük ve kültürlerarası iletişimin sağlık hizmetlerinin sunumuna etkisi. E. Esen ve Z. Yazıcı (Ed.), Uluslararası Göç ve Hizmetlerin Kültürlerarası Açılımı içinde. (s. 49-75) Ankara: Ekinoks Yayınları

Tuna, S. (2011). Kültürel farkındalık yaratma açısından sanat eğitimi öğretimi. *İlköğretim Online*. 10(2). 569-575.

UNESCO (1982). *UNESCO World conference on cultural policies: Final Report*. Paris.

UNESCO (2006). *UNESCO Guidelines on intercultural education*. Paris.

Ügeöz, P. (2003). *Kültürlerarası iletişim*. İstanbul: Üstün Eserler Nesriyatevi.

Üstün, E. (2011). *Öğretmen adaylarının kültürlerarası duyarlılık ve etnikmerkezcilik düzeylerin etkileyen etmenler*. Yüksek lisans tezi, Yıldız Teknik Üniversitesi, İstanbul.

Yılmaz, F. (2016). Multiculturalism and multicultural education: A case study of teacher candidates' perceptions. *Cogent Education*, 3:1172394.

Yılmaz, F. & Göçen, S. (2013). Sınıf öğretmeni adaylarının kültürlerarası duyarlılık hakkındaki görüşlerinin farklı değişkenlere göre incelenmesi. *Adıyaman Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 15, 373-392.

Zakaria, N. (2000). The effects of cross-cultural training on the acculturation process or the global workforce. *International Journal of Manpower*, 21(6), 492-510.