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Multiculturality Attitude Scale: A Sample from Turkey

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ABSTRACT

The aim of this study is to develop a multiculturality attitude scale (MAS). Regarding this aim, the relevant literature was reviewed and item pool was created using the compositions of the high school students towards multiculturality. The 29-item experimental form was analyzed by applying it to 623 high school students. The sample was randomly separated into two groups and the first group (323) was given exploratory factor analysis and reliability analysis; the second group (300) was given confirmatory factor analysis based on the results of the exploratory factor analysis. With the Exploratory Factor Analysis, which was carried out to define the validity of the scale, a form consisting of 5 dimensions and 21 items was achieved. The results of the Confirmatory Factor Analysis confirmed the results of the Exploratory Factor Analysis. The overall reliability co-efficient of the scale was 0.73.

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Keywords:
Multiculturality, scale development, multiculturality attitude scale, validity, reliability, Turkey

Introduction

Culture expresses the different beliefs, thoughts, values and other humane life forms that societies have gained through long-lasting experiences. In other words, it can be defined as the societies' cognitive, affective and kinesthetic experiences. With a similar definition, Eagleton (2011) defines culture as values, beliefs and practices that compound and creates the lifestyle of a group/society, while Cuche (2013) expresses it as the individuality of the Human (with a capital letter Human) which is beyond the nation and class discriminations. Therefore, the union of the different groups/societies, which have various belongings, and the interaction of them create a life form called *multiculturality*. This situation is called a heterogeneous form created by the varieties (cultures); in other words, it is called multiculturality. With the spreading of the migrations, wars, population movements, and social communication tools, the locational contacts and interactions developed between societies that have various cultures, accelerate the pattern of the multiculturality but at the same time they can lead to some problems. For instance, according to Sleeter (2014:1), with the global migrations, the races and the ethnic varieties in schools create some problems. Especially, increasing the academic performances of the students, the discriminations that the dominant language and the mainstream culture create educational problems. Different political applications and the reflections that these applications cause interrupt the social representation and can lead to various troubles to accelerate. The questions that are related to recognition of the cultural groups or the way of recognizing them take place as one of the most striking and worrying questions in the diaries of the democratic and democratizing countries (Taylor, 2005:25).

Multiculturality is the recognition of the races, ethnic structures, languages, sexual orientations, gender, age, disabilities, social classes, education, religious orientations, and other cultural dimensions (APA, 2002);

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in other words, it is people's living together with their own differences and with a sense of common belonging. The phenomenal dimension of the concept expresses that the societies, today or in the past, both historically and sociologically, have consisted of ethnic, religious, moral, gender mainstreaming, social class and cultural groups (Yazıcı, Başol & Toprak, 2009: 230). In this context, in line with the importance of the vital connection and the representation of the global liberty in a multicultural society, it is common to see the hegemonic effect of the ruling and dominant group. However, Kymlicka (1998), by emphasizing that there is an inner connection between liberty and culture, the principle of "neutrality," which is dominant in the classical liberal democratic approach, claims that it is not valid in real cultural areas; on the contrary, it brings important disadvantages to other non-dominant groups. This situation demonstrated that social varieties are in interaction with the political structure because societies have always been plural and various in terms of culture, but this variety has been responded with different political answers in different periods of time (Doytcheva, 2013:25). These political answers bear vital importance in terms of the democratic structure of the society and the continuation of the cultural varieties. According to Taylor (2005), cultural differences occurring in different life practices should be recognized politically and treated equally. The ultimate solution for these structures is the continuation of the educational and related public policies by improving them on the basis of the universal values (including multiculturality and representation).

It is compulsory to try to strengthen the connections that hold the multicultural society together and develop a political structure that recognizes the differences at the same time. Such a policy requires that a satisfying relation must be made by accepting the value of both the union and variety (Parekh, 2002). In this context, protecting and keeping a multicultural network alive in a heterogeneous society gives important responsibilities to the individuals in a democratic system. One of these responsibilities is, without doubt, to form a social agreement and a culture of living together or to build the art of living with "others." In this regard, to live comfortably, it is important for societies to keep the negatives towards cultural differences to a minimum level and to perform the multiculturality policies in all aspects of life. In this point, education plays an outstanding role. In education's creating equal opportunities for students coming from different cultural backgrounds, forming a positive interaction atmosphere between students, and reaching a cultural richness, the phenomenon of "multiculturality training" has an importance.

Multiculturality training expresses the ideas and approaches defending that the multiculturality policies should take place in education and be based on various democratic and epistemic rules (Yazıcı, et al, 2009: 230). Multicultural education is based on the principles of democracy, equality, and justice set on the fact of plurality and variety (Hidalgo, Chávez- Chávez & Ramage, 1996). In this sense, rather than presenting the cultural varieties as an alternative to each other and thus creating a chaotic environment, building of the social structure providing the participation of all the varieties like a coherent and multi-voiced orchestra depends initially on a multicultural education form.

In today's world, where the globalization occurs rapidly, there are important transitions from local-based structures to global-based ones in almost all areas of life. These transitions, as Cırık (2008: 27) says, have made the forming of the universal principles in education and acceleration of the intercultural interactions with the recognition of the different cultures requisite. Besides, in contemporary societies, the individuals are expected to have interaction with the different cultural groups and develop positive behaviors in those interactions; because, the attitudes that are gained towards "others" have utmost importance in order to carry on a comfortable and democratic life.

Attitude is the pre-tendency of experimental, motivational, and behavioral reaction of an individual towards a social issue or object in his/her own environment (İnceoğlu, 1993: 85). Although the definitions of attitude may vary in different fields, it is generally accepted as a positive or negative manner of a person related to an object, situation, and event (Özgen, Bindak & Birel, 2007: 59). More comprehensive definitions of attitude have been done. Cüceloğlu (1996), for instance, defines the attitude as a very organized, long-lasting tendency of emotions, beliefs and behaviors. According to Kağıtçıbaşı (1999), attitudes are tendencies that are not visible themselves but sometimes lead to visible behaviors. Wilcox and Nolte (1990), expressed that the factors that affect individual attitudes have, to great extent, a social characteristics. These are family, education, economic status, group membership, experiences, neighborhood, race, religious beliefs, national origin, political parties, occupation, social classes, and special areas of interest (Wilcox and Nolte as cited in Oktay, 1996). In this point, the society's having a conscious of living together and forming a life culture where the varieties are regarded as richness rather than threats, the multiculturality attitudes of the

individuals, or, in other words, their attitudes towards "others" have a great role. Multiculturality training offers excellent opportunities in this context. The individuals, who learn the different cultural structures of their own society and are in interaction with those structures, will develop positive attitudes and help lower or eliminate the social polarization by gaining social agreement skills.

The purpose of this study is to develop a multiculturality attitude scale (MAS). In this context, understanding the participants' attitudes towards groups with different characteristics such as ethnicity, language, religion (belief), political view, sexual orientation, social gender roles, and disabilities is important. Detecting the participants' (students') multiculturality attitudes, eliminating the prejudices towards different cultures, providing sympathy and respect, developing communication skills, and providing educational opportunities are important in this manner.

Method

Participants

For the validity and reliability studies of the scale (multiculturality attitude scale/ MAS), a working group was selected by a random sampling method, which is one of the techniques of simple random sampling. In irrational sampling, all the elements in the universe have the same possibility to participate in the sampling (Karasar, 2005). In the research, a pilot study was done in four different cities [Ankara (145), Diyarbakır (157), Nevşehir (125) and Antalya (196)] with three different class level of students (10th, 11th, and 12th graders). The scale for the data collection in the study was applied to 682 high school students. The invalid 59 survey forms were omitted and the analyses were evaluated based on the data on 623 participants' survey forms. In the literature, it is stated that a sample that has a number 10 times more than the number of the items in the scale, whose validity and reliability is to be tested, is ideal (Kline,1994; Polit, 1996: 337). In factor analysis, it is a general rule that the number of 300 is sufficient for the sample size (Çokluk, Şekercioğlu & Büyüköztürk, 2012; Tabachnick & Fidell, 2007). The 66% (414) of the working group was female and 34% (209) were males, the sample also consisted of 51% (315) 10th graders, 32% (200) 11th graders, and 17% (108) 12th graders.

Development of the Scale

In the development of the MAS, by reviewing the relevant literature, similar scales related to the subject were analyzed (Başbay & Kağnıcı, 2011; Munroe & Pearson, 2006; Yılmaz et al. 2009), by making use of student compositions, negative and/or positive expressions of the students, which were then compiled directly or indirectly related to the attitudes of the students towards multiculturality. These expressions were re-written as sentences of attitudes and a draft scale with 32 Likert-type items was developed. For the developed draft scale, opinions of experts (7 educational science experts) were referenced, and were asked to evaluate the items in the draft scales in three options ("appropriate," "needs revision," "not appropriate"). On the basis of the answers, 3 items, which were below the level of content validity index of r = .80, were omitted from the scale (Davis, as cited in Yurdugül, 2005) and the ultimate form was reduced to consist of 29 items. For the answers of the items used in the research, a Likert-type scale was formed consisting of 5 answers that were used and the students were asked to choose/prefer the correct expression according to their own attitudes (Totally Disagree, Disagree, Neutral, Agree, and Totally Agree).

Data Analysis

The data obtained from 623 high school students were randomly separated into groups. The first group (323) was used in an exploratory factor analysis and reliability study; the second group (300) was used in a confirmatory factor analysis. In order to define the construct validity of the scale, Exploratory Factor Analysis (EFA) was done and principal components analysis was used. The acceptance level for the loading of the items on the factors in the scale was set at r = .30. The construct(s) revealed via EFA was then examined via Confirmatory Factor Analysis (CFA). For the reliability of the sub-dimensions and the overall scale, the Cronbach Alpha internal consistency reliability coefficient was calculated. For the analysis of the data SPSS-22 and Amos-22 software were used.

Findings

Findings Related to Validity

In the study of construct validity, and before the exploratory factor analysis was conducted, the sample size's appropriateness was determined using the Kaiser-Meyer- Olkin (KMO) value and Barlett globality

test. The result of the analysis indicated that the KMO value was .79, and the sample size was sufficient at a medium level for the factor analysis (Çokluk, Şekercioğlu & Büyüköztürk, 2012). In addition, when the results of the Barlett test were analyzed, the obtained chi-square value was significant ($\chi 2=2356,79$; $p < 0,01$). The findings indicated that the sample size was sufficient for the factor analysis.

Exploratory factor analysis. To present the factor structure of the MAS, principal components factor analysis was done and varimax rotation was applied. The results of the analysis revealed that the items clustered under 9 factors whose eigenvalues were larger than 1. The contribution that the factors made to the total variance explained was 60.8%. The total variance table and the scree plot were examined and it was decided that a 5-factor structure was more appropriate; therefore, the analysis was repeated. In the follow-up analysis, which was repeated for the 5-factor structure, 8 items (1, 5, 12, 15, 16, 19, 26 and 28) demonstrated complexity (loaded on more than one factor); and thus, were omitted from the analysis. For the 5-factor solution, the total variance explained was 50.6%. Factor design, factor load values of the items and common variances are presented in Table 1.

As seen in Table 1, the first dimension of the MAS consisted of 6 items and explained11.43% of the total variance. Since this factor expressed the anxieties of the students related to multiculturality, it was named the "Anxiety" dimension. The second dimension of the MAS consisted of 5 items and explained10.80% of the total variance. Since this factor expressed the positive attitudes of the students related to multiculturality, it was named the "Richness" dimension. The third dimension of the MAS consisted of 3 items and explained 10.14% of the total variance. The third factor included items that expressed the high school students' tolerances towards the individuals that had different sexual orientations. While the concept of accepting expresses the understanding of a non-internalized thought and behavior and feelings of unrequited love and trust, tolerance can be defined as an act of requisite conceding towards a non-internalized or worrisome thing (Öksüz & Güven, 2012); therefore, this dimension was named "Tolerance." The fifth and last dimension of the scale consisted of 3 items and explained 8.1% of the total variance. In addition to the negative attitudes towards mentally or physically disabled people, which are one of the main parameters of multiculturality, the item of gender discrimination was put in this factor. The fifth factor, thus, was named "Discrimination."

Table 1. Factor load values

Item	Factor 1 (Anxiety)	Factor 2 (Richness)	Factor 3 (Tolerance)	Factor 4 (Threat)	Factor 5 (Discrimination)	Common Factor Variance
24	.71					.57
23	.69					.52
18	.64					.44
6	.53					.34
17	.53					.41
7	.31					.24
11		.71				.57
14		.67				.48
13		.65				.47
8		.60				.48
10		.47				.24
22			.83			.72
21			.81			.68
20			.79			.65
4				.73		.55
3				.72		.55
2				.66		.50
9				.57		.49
29					.77	.62
27					.72	.55
25					.50	.46
Explained Variance	11.43 %	10.80 %	10.14 %	10.10 %	8.09 %	Total 50.57 %

All the factors together explained 50.6% of the total variance. The correlation results of the sub-factors of each other and their correlation with the total scale is given below in Table 2.

Table 2. Correlations between factors

Factors	Total Point	Anxiety	Richness	Tolerance	Threat
Anxiety	.70**				
Richness	.64**	.19**			
Tolerance	.36**	.01	.12*		
Threat	.59**	.21**	.29**	.02	
Discrimination	.45**	.36**	.16**	-.09	.09

**$p < 0.01$ *$p < 0.05$

Factor correlations with the total scale ranged from .30 to .70, which was relatively medium level (Büyüköztürk, 2010). Although the correlation coefficients of the relation between factors are low, it is significant (Table 2). Additionally, the correlation between the dimension of "tolerance" is significant with the dimension of "richness," but at a low level ($p < 0.05$), and did not have a significant relationship with the other dimensions. Also, there was not a statistically significant correlation between the "discrimination" and "threat" dimensions.

Confirmatory factor analysis. In order to evaluate the construct validity of the 5-factor scale obtained from the results of the exploratory factor analysis, a confirmatory factor analysis (CFA) was conducted and the results are contained below in Figure 1.

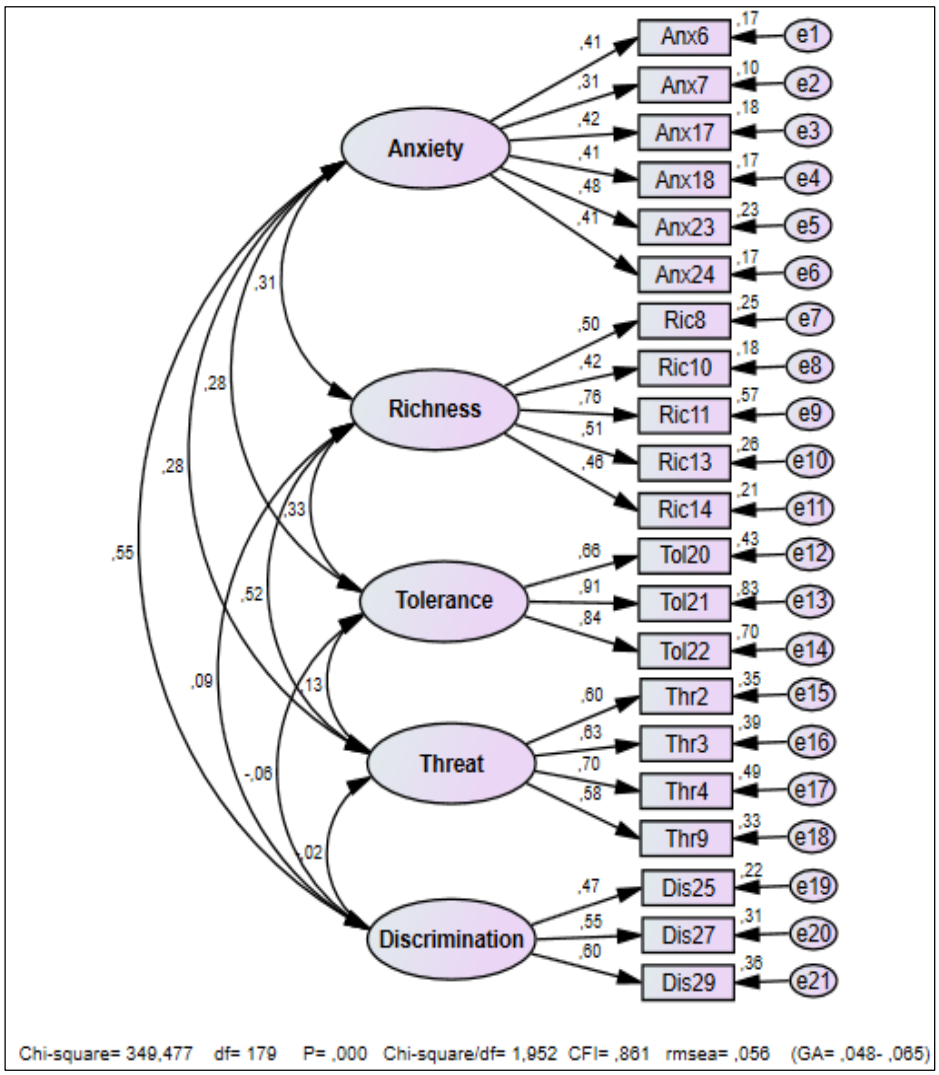


Figure 1. Confirmatory factor analysis

As seen in Figure 1, item factor loadings varied between .31 and .91. The results of the DFA confirmed the structure of EFA. The t-values of all of the items in the scale were significant. According to the results of the CFA, the structure obtained by the EFA was confirmed. Goodness of fit indices related to the confirmatory factor analysis are presented below.

Table 3. CFA results of the 5-dimension structure

Model	$\chi 2$	df	$\chi 2$/df	CFI	TLI (NNFI)	GFI	AGFI	RMSEA
Five Dimension Structure	349.47	179	1.95	.86	.84	.89	.86	.06

For the goodness of fit of a model, it was expected that the $\chi 2/df$ values be below 2.5, GFI and AGFI are above .90, and NNFI (called as "TLI" in AMOS program) above .95 (Hooper, Coughlan & Mullen, 2008; Hu & Bentler,1999; Kline, 2005; Schermelleh-Engel, Moosbrugger & Müller, 2003). In addition to this, the acceptable lower bounds for the model are considered as GFI above 0.85, AGFI above 0.80, and RMSEA below 0.10 (Anderson & Gerbing, 1984; Cole, 1987; Marsh, Balla & McDonald, 1988). In general, GFI, AGFI and CFI values ranging between .80 and .90 represents that the structure is convenient for goodness of fit; and values above .90 reflect excellent goodness of fit (Corral & Calvete, 2000). Besides, Garson stated that this bound could be more flexible for NNFI and CFI at the 0.80 level (Garson, as cited in Büyüköztürk, Akgün, Kahveci & Demirel, 2004). Brown stated that although goodness of fit index values may be lower than the acceptable bounds, if they are very close to the acceptable bound levels, they should be taken into consideration (Brown, as cited in Harrington, 2008: 53). When the goodness of fit indices of the models are analyzed, $\chi 2/df$, RMSEA, GFI, AGFI values are at acceptable levels, and since the CFI (.86) and NNFI (.84) values are above .80, it can be said that they are acceptable. Therefore, within the context of the values in Table 3, since the goodness of fit indices of the model are at acceptable values, it can be concluded that the 5-factor structure was confirmed with these analyses.

Findings Related to Reliability

The reliability of the scale, using a 5-point Likert-type scale, was calculated with the Cronbach alpha internal consistency coefficient. Cronbach alpha coefficients of the five factors were, respectively, .66, .64, .77, .67, and .55. The overall reliability of the scale was α = .73. These values indicated that the total scale was reliable for examining the multiculturality attitudes of the participants.

Conclusions and Recommendations

In this study, a scale was developed to examine the attitudes of the high school students towards multiculturality. In this context, findings related to the validity and the reliability of the MAS was obtained. With the results of the Exploratory Factor Analysis (EFA), a MAS consisting of 5 dimensions (Anxiety, Richness, Tolerance, Threat, and Discrimination) and 21 items was developed. After EFA, the 5-dimension structure of the scale was confirmed via Confirmatory Factor Analysis (CFA). The correlations of the dimensions with each other and with the overall scale provided additional support for the construct validity of the MAS.

Cronbach alpha coefficient of the total scale was α = .73 and the validity and reliability analysis revealed that the scale is capable of assessing the multiculturality attitudes of high school students. The negative statements in the scale were reversed before scoring. According to this, the minimum and maximum scores that could be obtained from the scale ranged from 21 to 105, respectively. As the scoring varied in the dimensions according to the number of items; the minimum and maximum scores were 6 and 30 in the Anxiety dimension; 5 and 25 in the Richness dimension; 3 and 15 in the Tolerance dimension; 4 and 20 in the Threat dimension; and 3-15 in the Discrimination dimension.

The most important result of the current study is that a valid and reliable Likert-type scale that can assess students' multiculturality attitudes was derived from the current literature. The related findings indicated that the scale developed for high school students' multiculturality attitudes is thought to

contribute further to the literature. There is a need for new and more comprehensive studies related to the subject as well. Besides, defining the relation of the attitudes of students with different variables (ethnicity, language, religion (belief), political view, sexual orientation, social gender roles, and disabilities) by using a MAS towards different lessons in various disciplines is considered to be worth studying.

Since the study was limited to high school students, and by developing the scale and applying MAS which was finalized at the end of the study, the different sampling groups (various country, region, or political groups) were thought to be beneficial. Hence, the application of MAS to the various sociopolitical and cultural samples in different periods of time may contribute to the definition of the social reflections of multiculturality.

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Appendix A: The Ultimate Items of the Multiculturality Attitude Scale

6. A unique religion (belief) should be hegemon for an ideal society.*
7. I behave people according to their sects (Sunni, Alawi, etc.).*
17. I find values of other religions (traditions, clothing, rituals, etc.) strange.*
18. I find people of other political opinions dangerous.*
23. Women should not work without the permission of the man.*
24. The man of the family is the one who has to work (earn the living).*
8. I can be a friend with someone whose sect (Sunni, Alawi) is not the same with mine.
10. I feel disturbed by the discrimination towards ethnic groups (Arab, Circassia, Gypsy, Kurd, Laz, Turk etc.).
11. I would like to be friends with people of different Ethnic groups. (Arab, Circassia, Kurd, Laz, Rum, Turk etc.).
13. The presence of various ethnic groups is richness for Turkey.
14. I would like to research about various ethnic groups (Arab, Circassia, Gypsy, Kurd, Laz, Turk etc.).
20. People should freely express their sexual preferences (like homosexuality).
21. I find people whose sexual preferences are different (like homosexuality) normal.
22. I can be friends with a person whose sexual preference is different. .
2. Ethnic languages spoken around me make me feel irritated.*
3. Only one language should be spoken for an ideal state.*
4. I can't understand people who want to communicate in their own mother tongues in Turkey (Arabic, Circassia, Kurdish, Laz, Romaic, Turkish etc.).*
9. Ethnic groups in the country (Arab, Circassia, Kurd, Laz and Turk) are a threat for the unity of the state.*
25. The primary right to study (going to the school) is the boy in the family.*
27. Disabled people should not be productive at work.*
29. It is useless that the mentally disabled people get education.*

Appendix B: Items that were omitted from the scale

1. I would like to learn different ethnic languages spoken in Turkey. (Arabic, Circassia, Kurdish, Laz, Turkish)
5. Those who believe in other religions form a threat to the unity of the country.*
12. The presence of the different ethnic identities in the society makes me feel disturbed.*
15. The cultural values of the ethnic groups in Turkey should be protected (their languages, religions, clothing style etc.).
16. Trouble some things come to my mind when different cultures are mentioned.*
19. I don't make friends with people of different political views.*
26. Woman should take active role in politics.
28. Physically disabled people should be educated in different classes.*

** Attitude sentences including negative meaning.*