Educational Policy vs. Culturally Sensitive Programs in Turkish Educational System

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Abstract
The purpose of this study is to examine the perceptions of elementary school teachers about the sensitiveness of principals, teachers, and curriculum on multicultural education. Education provides the transmission and the advancement of its culture while it is developing and enhancing the common values, the integrity and the progress of multicultural society (Sahin, 2006). If the society has multi-ethnic culture, the educational policy should cover all kinds of multi-ethnic cultures to exchange cultural values each other. The findings of this study indicate that Turkish educational system ignores multiculturalism in their schools. Curriculum does not cover cultural differences. Principals and teachers performing their responsibility relatively show respect different cultures even if it is not at the expected level.

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Introduction

Educational policy needs to create a culture of mutual interest and respect, and a belief of being valued among all ethnic groups to build multicultural schools. For educational policies, being more effective and a desire to share are important. Placing value and respect in individuals and groups can be more effective to encourage participation and sharing than all the glossy terms.

Policy makers and educators should address and embrace multicultural structure, and educate their students about other cultures and the importance or learning about those cultures. This approach in diversity has caused many educators to recognize the need to expand their knowledge of multicultural education within public schools (Nagel, 1995).

Historical Background

Turks has a long history in multicultural structure. After Turks have come to Anatolia since 1071, they have lived with the different ethnic groups. The policy of Seljuk and Ottoman governments is not segregation and discrimination to the ethnic groups. Each ethnic group in the time of Ottoman Empire opened their own schools and followed their own curriculum. However, after the establishment of the Republic of Turkey, all minorities and foreign schools were closed down in 1924 due to the reasons of national security. Later, there has been one national education policy and does not care of ethnic differences. According to Akyüz (2001), there were thousands of minorities and foreign schools in the territory of the late Ottoman Empire. After the collapsing of Ottoman Empire including different ethnical and cultural groups, a new state called Turkish Republic was founded in 1923. In Turkish Republic only one and unique national identity became a matter of primary importance by the effect of official ideology. However, religious and ethnical components were thought of minor importance in the new state. In the following years, due to the new historical view affected by pluralist thoughts, ethnical, religious and cultural identities have begun to appeal again and the ethnical consciousness have become more widespread (İnalcık, 2006).

Turkish educational policy does not care about the differences of ethnic, racial, and religious backgrounds; it seems that the Turkish educational system has the operative melting pot whatever their ethnic, racial, or religious backgrounds although there is no officially announced policy about melting pot. The population of Turkey is now more than 70 millions. 86 percent of the population (60 millions) is Turks and 14 percent of the population (10 millions) is ethnic groups. There have been many ethnic groups and different religious backgrounds in Turkish society (İnalcık, 2006). According to Andrews (1992), there are at least 21 ethnic groups and 10 religious backgrounds. Within the larger macroculture in the Turkey are many smaller subsocieties or subcultures known as microcultures. According to Chinn (2002), microculture share cultural patterns of the macroculture but also they have their own identity sets of cultural patterns. Students from the microcultural groups share their traits and values that bind them together as a group.

The Turkish educational system does not care of culturally diverse students even if the structure of the republic has culturally harmonic structure. There is a high respect and equity in constitution and political statements about culturally diverse structure. The government sees this structure as national richness which has not been reflected to the national educational policy and curriculum. The Ministry of Education supervises and controls all educational institutions in the country. The ministry of national education has almost absolute power over decisions affecting the administration of all schools (Sahin, 2006).

In Turkey, education is a uniform for people in all parts of the country, and the transmission and advancement of the dominant Turkish culture is an integral part of this education. The presence of any sub-societies and subcultures, their historical existence, their values, norms, and ways of life are ignored in the formal school system. Neither the values, norms, nor any other cultural element of the people culturally or ethnically different or the labels referring the ethnic or cultural differences are mentioned in the school curriculum or in textbooks (Sahin, 2006). Textbooks do not consist of different culture, religion, language, history of ethnic groups. There is only one dominant Turkish culture in the school curriculum.

Cultural differences were seen as the prosperity of the overall culture in Turkey (SHP Report, 1990). The importance of these cultural differences in forming a new policy of education was emphasized in the report. Ergil (1995) stated that the republic was based on a multicultural structure of the population and aimed to be equal toward all religious and ethnic subgroups with the rules of secularism and populism. But, unfortunately, it failed to balance the equal development of subgroups in different geographical districts and the author indicated this inequality to be the source of problems.

The teachers and schools can only use the textbooks and teaching materials approved to be suitable by the Ministry. A prerequisite for approval of a textbook or teaching material by the Ministry of Education is that it must reflect or possess qualities of the curriculum. If cultural differences are empirically apparent and the qualities of school curriculum and textbooks are assessed to be significantly different, it may be concluded that the school curriculum is culturally unresponsive (Sahin and Gulmez, 2000).

Culture in which ethnicity is maintained is difficult to analyze as a whole, but ethnic diversity may be considered as the source for cultural diversity. Even though the presence of different ethnic origins is often pronounced, there are no recent official reports or documents to determine the number or size of different ethnic groups in Turkey, other than for some religious minorities and immigrants.

Culture and Multicultural Education

Multicultural education incorporates the idea that all students, regardless of their social-class, racial, ethnic, or gender characteristics, should have an equal opportunity to learn. Multicultural education implies that teachers should carefully examine their own racial and ethnic attitudes—as well as the culture and structure of classrooms and schools (Banks, 1992).

Culture provides a general design for living and patterns for interpreting reality and it consists of behavior, ideas, attitudes, habits, customs, beliefs, values, language, rituals, and ceremonies (Nobles, 1993). Culture is a way of life which includes knowledge, belief, art, customs and other capabilities and habits (Seckinger, 1976). In any large society, there are usually a number of communities or sub-societies that regard themselves as distinct and those sub-societies develop certain values and practices and so possess their own subculture. They may have professional, economic, geographical, political, religious, racial, ethnic, or language differences that form a particular background (Kneller, 1971).

Education transfers all ideas, beliefs, values, rituals, and ceremonies from one generation to another. Wyman (1993) states that all aspects of education are cultural therefore, schools can potentially support the development of multi-cultural identities by students of color, and the acceptance of such individuals by the majority population. Researchers, Cardenas and Zamora (1993), recognized the importance of the relationship between a student's culture and an education program.

Wyman (1993) defined culturally different students as students at risk because their chance of experiencing success in public schools is less. He indicated the chief factor causing these students to be at risk was the dominant culture that is reflected in schools. The maintenance of one's community, history, language, talents, and skills is of paramount importance to any group of people (Hidalgo, McDowell, & Siddle, 1993). The dominant group thus determines how minority education is structured and how minorities are treated in school.

Multicultural curriculum refers the ways in which we differ from each other, including ethnicity, race, religion (Tileston, 2004). Some of these differences are highly visible at one extreme, while others are completely invisible at the other extreme (Greene, 2003). But, it does not make sense to focus on visible site of differences. The important point is to understand and accept differences either visible or invisible.

Teachers meet the needs of diverse children in schools they must understand the concept of multicultural education, show sensitivity toward cultural diversity, capitalize on strengths, and avoid accentuating any weaknesses of culturally diverse groups (Irwin, 2001). Teachers should examine their own beliefs about teaching and determine how effective they are in accommodating their students' different cultures, lifestyles, and learning styles.

A principal's support alone is not sufficient in the teacher's multicultural education efforts. However educational policy must support multicultural education and educational programmes must include of multicultural sensitiveness. Otherwise, principals` and teachers` efforts are not sufficient to integrate diverse student structure in schools.

Multicultural curriculum provides a lens to understand their own culture and the others and connects to a larger global community. It is important to teach multiculturalism at the all school levels not only understand their society but also the world cultures. Post-modern curriculum is open and places a high value on human thought (Bruner, 1986).

Irwin (2001) states that multicultural education is an equitable education for all students regardless of ethnic and cultural background, religious affilation. From this perspective, multicultural education is implemented to enhance tolerance, respect, understanding, awareness, and acceptance of self and others in the diversity of their cultures.

People live in a more complex society in which diversities have to be together (Akyol, 2006). Schools are thought to have an important function to establish a social integration, to perceive the diversities as richness not the reason of separation and to make this opinion prevalent in the society. The policy of multiculturalism helps teachers realize harmonium in the schools (Banks, 2002, English, 2003). Certainly, it is important for children to learn about different cultures, races, and religious and to study different histories, languages, and modes of life. Pupils having different lifestyles and cultures have an opportunity to meet each other at the same place and they are affected by the others' lifestyles and cultures. The multicultural curriculum helps students to understand the real goal of multiculturalism. Emphasizing differences help children value them (Elrich, 1994).

A culturally diverse school is generally defined as one that honors, respects, and values diversity in theory and in practice and where teaching and learning are made relevant and meaningful to students of various cultures (NCATE, 2002). If there is a diversity among school children that is very hard to say having a society without diverse structure, the challenges and opportunities this diversity presents, and the need to teach all students to high standards while providing a common set of core values. Diversity carries cultural richness to schools to learn about each other's different values, beliefs, and ethnic (Elkind, 1997, Fullan, 1993). The organization of the school includes the administrative structure and the way it handle to diversity. School policies and procedures refer to practices that affect the delivery of services to students from diverse backgrounds. Principals of culturally diverse schools encourage understanding and respect for individual differences and strive for high educational standards and levels of achievements for all students.

Multicultural education not only prevents the prejudices, but also provides the people to appreciate the diversities. School managers have also essential responsibilities and important roles about that topic. They should emphasize all the students can learn and focus on the special curriculum for the marginal students and appreciate the students in the minorities who do satisfying works (Beswick, 1990).

Educational system should attempt at bridging diverse and segregated class groups together in some sense of understanding and respect for one another through a restructured, reconceptualized, multicultural curriculum and need to develop the skills to foster multicultural tolerance among their own schools.

Culturally Sensitive Curriculum

Culturally sensitive education requires an understanding and recognition of the values of the diverse groups (Hodgkinson, 2000), the issue of 'whose values' gains central significance, posing challenges to leadership and wisdom. Riley et al. (1995) engage with the issue by discussing the extent to which the leader's values and

beliefs, the school's values and beliefs and the community's values and beliefs can be harmonized for effectiveness.

To create culturally sensitive educational education, educational policy must be set goals for culturally diverse students. These goals for culturally diverse schools are to establish settings where all students are made to feel welcome; are engaged in learning; and are induded in the full range of activities, curricula, and services. As the leaders of their schools, principals must work collaboratively with school staff members, parents, and the community to accomplish goals. The benefits of culturally diverse schools are numerous and include preventing academic failure, reducing drop-out rates (Richards, Brown, & Forde, 2004).

Culturally sensitive schools must be addressed to ensure that a school is responsive. Principals and teachers in the culturally sensitive schools should encourage understanding and respect for individual differences and strive for high educational standards and levels of achievement for all students (Richards, Brown, & Forde, 2004). Schools must be places were students and teachers learn, are valued, and develop capacities to care for each other and the greater society.

Multicultural curriculum should help students recognize and understand the values and experiences of ones' own ethnic cultural heritage; to promote sensitivity to diverse ethnicities and cultures through exposure to other cultural perspectives; to develop an awareness and respect for the similarities and differences among diverse groups and to identify, challenge and dispel ethnic/cultural stereotyping, prejudice, and discrimination in behavior, textbooks and other instructional materials .

Educational leaders` sensitive behaviors integrate not only peaceful classrooms but peaceful society. A value dimension of educational leader highlights the moral and ethical imperatives of school administration (Riley et al., 1995). Multicultural values of leaders contribute successive administration in diverse schools (Benett, 1990).

Methodology for Research

This is a descriptive study. A quantitative method was used to understand the teachers' perceptions of multicultural education. The purpose of this study is to determine elementary school teachers' perceptions of multiculturalism.

A questionnaire developed by the researcher and based on a five-point likert was selected to measure teachers` perceptions of multicultural education. The questionnaire consists of 55 statements in three dimensions. The first dimension, 21 statements, asks teachers how much the school administration is sensitive to the multicultural issues in the school. The second dimension, 22 statements, focuses on teachers' perceptions about teachers' responsibility and sensitivity to multicultural issues while teaching in the classroom. The third dimension, 12 statements, asks the sensitiveness of curriculum to multicultural education. Respondents indicate their choice of responses on the five-point likert scale, thus eliminating neutral or undecided responses. During the study, the data were collected through a 5-point Likert type scale, (ranging from completely disagree (1) to completely agree (5)). During the development of the scale, the literature in relation to the subject area was

reviewed in multi-ethnic and multicultural education and the feedback received from subject specialists was taken into account. While the items of the scale were being written, the literature in relation to the subject area was taken as a base.

One multiple choice question based on Banks`(2004) levels of integration of ethnic content is included on the instrument to determine how teachers perceive that they implement multicultural education.

This study seeks to answer the question: "what are the perceptions of primary school teachers in relation to the multicultural. The answer was sought to the below questions: what are the perceptions of elementary school teachers about the sensitiveness of principals, teachers, and curriculum on multicultural education? Is there any significant difference related to teachers' perceptions on gender, age subject.

The subject of this study was primary school teachers (n=375) who were teaching at twenty different elementary schools, selected randomly for this study located in the city center of Kocaeli, Turkey. When the subjects were analyzed in terms of their gender, 55 % (n=206) were male. When the years of experience in teaching is concerned, 27 % (n=101) were teaching between 0-5 years and/or more. When the faculty they graduated from is examined, 57 % (n=214) were graduates of education faculties. 63 % (n=236) of them were classroom teachers and 37 % (n=139) of them were subject teachers.

The internal consistency of the scale (Cronbach alpha) was .95. The content validity of the scale was examined through the feedback received from subject specialists and by the revision of the literature in relation to the subject area. A pilot study was implemented in an elementary school. Feedbacks from the teachers were considered to provide a better understanding of the scale. The internal consistency of dimensions ranged from .96 to .84.

To analyze the data, the percentages, the frequencies, the mean, the standard deviation scores of each item in the scale were calculated. In addition, t-test and one-way ANOVA were used in order to examine the effects of variables on the perceptions of primary school teachers.

The Findings

Results show that the sensitiveness of multicultural education differentiates among the dimensions of scale (Table I). The highest mean score was found in school administration. Even if the sensitiveness of multicultural education is not enough level in administration, the mean score of school administration (mean=3,55) is higher than the dimensions of teachers and curriculum. However, the score of 3.55 tells us that the school administration has some knowledge and sensitiveness to the multicultural education. The lowest score was taken from the sensitiveness of curriculum. This result indicates that the curriculum mostly does not encourage multiculturalism in classrooms. If we think that teachers do not know exactly what the multicultural curriculum is, the score of 3.03 should be considered as moderate. The mean score of teachers' perceptions about the other teachers is 3,33. It seems that teachers have some part of multicultural approach in their classroom but it is not enough to teach mutual respect among students.

Table I.
The Perceptions of Teachers about the Sensitiveness of Principals, Teachers, and Curriculum on Multicultural Education

Dimensions	N	Mean	SS
School Administration	363	3,55	0,55
Teachers	368	3,33	0,51
Curriculum	361	3,03	0,50

As looking at pearson correlation it seems that there is a significant positive correlation among the dimensions. While the correlation between school administration and teachers is r=0.632 (sig. 0.00 < 0.01), the correlation between school administration and curriculum is r=0.471. It seems that the school administrators are more concern to the teachers rather than curriculum. On contrary to the relation between the administrators and curriculum (0.471), the pearson correlation between teacher and curriculum is r=0.658 which is higher than that of administrators. From this result, it is inferred that teachers are more concerned with the curriculum that they say the curriculum does not cover enough multicultural education (Table 2)

Table 2

The Correlations of the Perceptions of Teachers about the Sensitiveness of Principals, Teachers, and Curriculum on Multicultural Education

Dimensions		administration	teachers	curriculum
administration	Pearson Correlation	1	,632(**)	,471(**)
	Sig. (2-tailed)	.	,000	,000
	N	363	360	354
teachers	Pearson Correlation	,632(**)	1	,658(**)
	Sig. (2-tailed)	,000	.	,000
	N	360	368	360
curriculum	Pearson Correlation	,471(**)	,658(**)	1
	Sig. (2-tailed)	,000	,000	.
	N	354	360	361

** Correlation is significant at the 0.01 level (2-tailed).

The first sub-question was "is there any statistically significant difference between the mean scores of males and females in terms of sensitiveness of principals, teachers, and curriculum on multicultural education?"

After testing dimensions of cultural sensitiveness by using t-test at a significance level of 0.05, as seen table III, there is statistically significant difference between the mean scores of males and females in terms of perceptions about school administration and teachers. Female teachers have lower mean score than male of that. They perceive that school administration has lower sensitivity than males to

multicultural education. In addition to this significant difference, female teachers have higher mean score than males of that on the dimension of teacher. However, no statistically significant difference between the mean score of males and females in terms of perceptions about curriculum (Table 3).

Table 3
The Comparisons of Mean Scores of Males and Females in terms of dimensions of cultural sensitiveness

	Gender	N	Mean	Std. Deviation	df	t	P
School Administration	Female	154	3.63	,55977	349	2,71	0,007
	Male	197	3.46	,59742			
Teachers	Female	157	3.39	,44975	354	1,97	0,049
	Male	199	3.28	,56458			
Curriculum	Female	154	3.07	,43037	349	1,34	0,181
	Male	197	3.00	,55832			

Variance of analysis (one-way) was conducted to determine whether there is a significant difference among the dimensions of scale in terms of age factor. There is only one significant difference at the dimension of administration. Tukey test explains that the younger teachers think that administration has lower sensitivity to multicultural education than that of older teachers. The result tells us that younger teacher have more sensitivity to the multicultural education. However, it was not found any significant difference in the dimensions of teachers and curriculum in terms of age (Table 4).

Table 4.
One-Way ANOVA Results between Teachers' perceptions in terms of age

Dimension		Sum of squares	df	Mean square	F	P
Administration	Between Groups	2,481	1	2,481	7,345	.007
	Within Groups	117,896	349	.338		
	Total	120,377	350			
Teachers	Between Groups	1,047	1	1,047	3,917	.314
	Within Groups	94,688	354	.021		
	Total	95,715	355			
Curriculum	Between Groups	.461	1	.461	1,800	.955
	Within Groups	89,435	349	.079		
	Total	89,896	350			

It was found that the sinificant difference at the dimensions of administation and teachers in terms of teachers' subject. In terms of Tukey test, branch Teachers are

more sensitive to multicultural education than elementary school Teachers. However, there is no significant difference in the dimension of curriculum (Table 5).

Tablo 5
One-Way ANOVA Results between Teachers' perceptions in terms of subject

Dimension		Sum of squares	df	Mean square	F	P
Administration	Between Groups	2,427	1	2,427	7,247	.002
	Within Groups	115,875	349	.338		
	Total	118,302	350			
Teachers	Between Groups	,986	1	,986	2,624	.043
	Within Groups	92,326	354	.021		
	Total	93,312	355			
Curriculum	Between Groups	.392	1	.392	1,437	.455
	Within Groups	84,264	349	.079		
	Total	84,656	350			

Discussion and Conclusion

Common values are one of the important factors that keep individuals together in a society. Education is expected to develop common values to enhance the progress of the society. Curriculum is the agenda that we follow to develop common values (Nobles, 1993).

With this increase in diversity among Turkish student populations comes an increased responsibility to better prepare future educators to deal with the complex issues and needs of such diverse student groups. Although the Ministry of Turkish Education has no official policy of multicultural education in spite of multicultural structure of the society, administrators and teachers have some kind of sensitiveness to the multicultural education. Principals performing their responsibility relatively show respect different cultures even if it is not at the expected level. However, principals ignore the importance of curriculum in forming of multicultural environment in school. It seems that they care of communicative relations with students, teachers and parents.

Teachers play more important roles in forming multi-cultural schools in the educational systems. They have significant effectiveness on students and administration. If they believe the needs of responsive classrooms, they will do their best to support the multicultural education. Survey results indicate that they have medium concern on multicultural education and see principals' endeavor more than theirs on multicultural education. Younger and female teachers have more concern multicultural education than older and male ones. These findings indicate that next generations would contribute to develop the sensitiveness of multicultural education

and enforce the ministry to improve the multicultural educational policy. If the younger teachers would have lower points than older ones, it would be chaotic for the future of multicultural education. There is no doubt that curriculum does not cover multicultural issues.

Curriculum shows the perspectives of the ministry on multicultural education. The curriculum is prepared and provided to teachers by the Ministry. The teachers have no authority to revise the curriculum or to develop a new one. In order to meet the goals and objectives of the curriculum, the textbooks or related materials, which were approved by the Ministry of National Education, are selected each year by committees for each subject area in each school (Sahin, 2006). Research results show that curriculum has the lowest sensitiveness of multicultural education in terms of teachers' perceptions. If the curriculum is dominated by the culture of an ethnic majority, the students of the same origin perceive that the behaviors, ideas, customs, and values of others are illegitimate or unimportant. Nobles (1993) noted the need for a core curriculum that addresses various cultural differences. The curriculum should take into account the cultural realities of all the students in the school. Others agree that the cultural backgrounds of all students must be reflected in the curriculum (Assante, 1993; Banks, 2004; Gay, 1993; Nobles, 1993; Wyman, 1993).

It is clear that one of the most essential requirements of integrating with the society, learning its culture and obtaining educational and professional opportunities is to learn and use the widespread and common values in the society (Corson, 1992 & Choumak, 2002). It was inferred that the important role of the school principals and teachers to prevent racial bias and provide integration at school (Choumak, 2002; Gilbert, 2004). It can be seen that school teachers and administrators try to help the students integrate culturally and they do not discriminate on the basis of ethnicity. Even some teachers spend extra effort for the pupils in ethnic minorities. On the other hand, we cannot say that all the teachers are sensitive and voluntary enough about that topic. Besides, it is obvious that the contents of the lessons are not satisfactory for ethnic cultural integration. However we know from Bruner (1986) that multicultural curriculum is a device to understand their own culture and the others and connects to a larger global community. Teaching multiculturalism at the all school levels is not only to understand their society but also the world cultures.

It can be inferred from the research that it seems that one of the more important obstacles is not to have multicultural educational programs. Political statements about accepting culturally diverse structure should be reflected on educational programs. In order to provide that, school principal who has to be tolerant towards the ethnic diversity and well-experienced to encourage the teamwork among the teachers and the students. However, the struggles of principals and teachers are not sufficient to remove the ethnical problems. Because the existing educational policy keeps ethnical discrimination in schools. Principals and teachers do not have any rights to change curriculum, the constitutional rights do not make sense for children. The government should accept and implement multicultural educational policy.

Schools are not teaching other cultures in our classrooms. Students who are starting from the first grade and learning how to read and write but do not hear any ethnic name, culture, different religion etc. So they do not know that some of their friends have different ethnicities, religions, languages and cultures. After the

graduation from their school, they become Turkish nationalist due to educational policy.

Higher education must enable teachers to learn and practice this concept. Teacher candidates must be prepared to be culturally responsive teachers (Kroeger & Bauner, 2004). Higher Education Institutions should teach the prospective students and the existing teachers how to teach the multicultural characteristics in schools. Because higher education institutions should be models for the primary, secondary, high schools and, the community in reflecting respect for cultural differences. Schooling can provide the knowledge, skills, and dispositions, for redistribution of power and income among diverse groups of people (Ameny-Dixon, 2004). Principals must work collaboratively with school staff members, parents, and the community to built multicultural society.

The Ministry of National Education should be revised curriculum and care of different ethnics, religions and languages on the programmes. The programme should be sensitive to multicultural education. For ethnical and cultural integration, the contents of the lessons should be examined seriously and ethnic and cultural components of different ethnic minorities should be added to the contents of the lessons. Otherwise, the Ministry would feed cultural biases in the society that can be the causes of many social problems.

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Miscellany

Scope of the IJPE

International Journal of Progressive Education (IJPE) (ISSN 1554-5210) is a peer reviewed interactive electronic journal sponsored by the International Association of Educators and in part by the Graduate School of Library and Information Science at the University of Illinois at Urbana-Champaign. IJPE is a core partner of the Community Informatics Initiative and a major user/developer of the Community Inquiry Laboratories. IJPE takes an interdisciplinary approach to its general aim of promoting an open and continuing dialogue about the current educational issues and future conceptions of educational theory and practice in an international context. In order to achieve that aim, IJPE seeks to publish thoughtful articles that present empirical research, theoretical statements, and philosophical arguments on the issues of educational theory, policy, and practice. IJPE is published three times a year in four different languages; Chinese, Turkish, Spanish and English.

The IJPE welcomes diverse disciplinary, theoretical, and methodological perspectives. Manuscripts should focus critical pedagogy, multicultural education, new literacies, cross-cultural issues in education, theory and practice in educational evaluation and policy, communication technologies in education, postmodernism and globalization education. In addition, the *Journal* publishes book reviews, editorials, guest articles, comprehensive literature reviews, and reactions to previously published articles.

Editorial/Review Process

All submissions will be reviewed initially by the editors for appropriateness to IJPE. If the editor considers the manuscript to be appropriate, it will then be sent for anonymous review. Final decision will be made by the editors based on the reviewers' recommendations. All process -submission, review, and revision- is carried out by electronic mail. The submissions should be written using MS-DOS or compatible word processors and sent to the e-mail addresses given below.

Manuscript Submission Guidelines

All manuscripts should be prepared in accordance with the form and style as outlined in the American Psychological Association Publication Manual (5th ed.). Manuscripts should be double-spaced, including references, notes, abstracts, quotations, and tables. The title page should include, for each author, name, institutional affiliation, mailing address, telephone number, e-mail address and a brief biographical statement. The title page should be followed by an abstract of 100 to 150 words. Tables and references should follow APA style and be double-spaced. Normally, manuscripts should not exceed 30 pages (double-spaced), including tables, figures, and references. Manuscripts should not be simultaneously submitted to another journal, nor should they have been published elsewhere in considerably similar form or with considerably similar content.

IJPE Co-Sponsors & Membership Information

International Association of Educators is open to all educators including undergraduate and graduate students at a college of education who have an interest in communicating with other educators from different countries and nationalities. All candidates of membership must submit a membership application form to the executive committee. E-mail address for requesting a membership form and submission is: members@inased.org

*There are two kinds of members - voting members and nonvoting members. Only the members who pay their dues before the election call are called Voting Members and can vote in all elections and meetings and be candidate for Executive Committee in the elections. Other members are called Nonvoting Members.

*Dues will be determined and assessed at the first week of April of each year by the Executive Committee.

*Only members of the association can use the University of Illinois Community Inquiry Lab. In order to log into the forum page, each member needs to get an user ID and password from the association. If you are a member, and if you do not have an user ID and password, please send an e-mail to the secretary: secretary@inased.org .

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Electronic Access to the IJPE
All issues of the International Journal of Progressive Education may be accessed on the World Wide Web at: http://www.ijpe.info/ (Note: this URL *is* case sensitive).