



Culturally Responsive Teaching Practices in Social Studies: Interaction with Refugee Students in Turkey *

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Abstract

Migration, which has been one of the most emphasized topics around the world in recent years, is also among the important issues of the social studies course and the curriculum, whose main purpose is to provide students with knowledge, skills, and values regarding citizenship. Skills and values such as respect, tolerance, empathy, communication, understanding, and respecting different cultures, which the social studies course aims to teach, can be considered as the skills and values that should be addressed within the subject of migration. Culturally responsive teaching is one of the approaches used in solving the problems faced by refugees in the education system of different immigrant receiving countries. The purpose of this study is to identify the problems encountered in providing cultural understanding and helping to create interaction in the social studies course where refugee students are present. It is also to prepare, implement, and evaluate culturally responsive education-oriented action plans to suggest solutions to these problems, and to improve social studies education for both refugee students and students of the mainstream culture. In the study, action research design, one of the qualitative research methods, is used. A total of 30 students, including 3 social studies teachers and 6 refugees and 24 students from mainstream culture, participated in the research. Data collection process was carried out in two interrelated stages; first, the introduction to the field and the second, application process. First of all, data were collected to understand the problems through in-class observation and semi-structured interviews, and then practices were purposefully prepared to contribute in solving the identified problems. Therefore, data collection tools such as observation, interview, researcher diary, and student diaries were used. Data analysis was done simultaneously with data collection. The data obtained were analyzed with an inductive (content analysis) approach through the NVivo 12 program. Some of the findings suggested that there

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is an improvement in the interaction between refugee students and other students during the social studies course. Therefore process of in-class adaptation and participation in the social studies course for both refugee students and other students were increased. In line with these results, it can be suggested that these practices should be reflected in the curriculum within the education system for a sustainable culturally responsive teaching and that in-service training should be given to the practitioners on this subject.

Introduction

Migration can be defined as a phenomenon that causes great changes during and after it occurs, shows continuity and includes the movement of moving from one place to another (Baritçi, 2017; Koçak & Terzi, 2012). The United Nations Census Bureau defines the concept of migration as “the permanent settlement of a person by going to another place from his/her place of origin and thus changing his/her place of residence” (United Nations High Commission for Refugees [UNHCR], 2015). Migration, which is the subject of many social sciences such as sociology, economy, geography, and history, has a multidimensional and non-static structure (Hakverir, 2019; Mutluer, 2003).

The phenomenon of migration is a multidimensional concept and it is called by different names according to why, how, where, and how far people carry out this act of moving (Öztaş & Zengin, 2006). The most well-known types of migration are internal and external migration. In addition, according to the discipline that studies the phenomenon of migration; It is divided into different categories such as individual-mass migrations; temporary-permanent migrations; worker migration-brain drain; regular-irregular or legal-illegal migrations (Abadan Unat, 2017; Castles & Miller, 2008; Toksöz, 2006).

Migration is a movement that reshapes the social life of the receiving country (Tümtaş, 2009; Tümtaş & Çelikkaleli, 2014) and it is an important issue for Turkey as it is for every country. In the 1960s, Turkey became one of the countries that provided cheap labor resources to European countries. Afterwards, many people migrated to Turkey due to developments such as terrorism, civil war, economic problems, and education problems in the World (Ereş, 2015; İçduygu & Aksel, 2012). With the political and social events that started in the Middle East in 2010 and called the 'Arab Spring', Turkey's position on migration has changed. It started to receive immigration from countries such as Syria, Iraq, Iran, Uzbekistan, and Afghanistan and has now become one of the countries that host international migration (İçduygu & Aksel, 2012). Syrian citizens who fled from the war in their country in 2011 to move towards the border with Turkey began the first mass population movement to Turkey (IHH Humanitarian Relief Foundation, 2013). Today, the number of Syrian citizens actually living in Turkey is 3,587,779 (Directorate General of Migration Management [DGMM], 2022). Both in order to live in Turkey and for transition to European countries, using Turkey as a transit route of migration, these migrations have led to changes in Turkey's social, political, cultural, economic, and demographic structure (İçduygu, Erder, & Gençkaya, 2014).

The effect of demographic changes caused by immigration on countries, especially on the education system, is felt more and more every day (Allen-Mearis & Montgomery, 2014; Castles & Miller, 2008). That is, education, which is one of the most important rights in the life of the individual, is the first right abandoned when there is a situation such as war, terrorism, natural disaster, which will cause forced migration (Seydi, 2013) and the inability of the individual to be immediately included in the system in the country of immigration, causes education to be easily affected by migration processes (Börü & Boyacı, 2016; Gay, 2014). However, education is considered vital in preventing individuals from being exposed to discrimination and prejudice in the country they have migrated to and in preventing them from having difficulties in adapting to the new environment they will live in (Baker, 2011; Bosch-Supan, 1987).

It can be said that schools are the environments where the effects of migration on education are best understood (Kaysılı, 2014). Immigration, which affects the life of the individual in many aspects, brings out many problems such as feeling lack of sense of belonging for refugees (Saritaş, Şahin, & Çatalbaş, 2016), inability to adapt to the education system (Tezcan, 2000), and inability to provide integration and interaction between school and family (Kıncal, 1999). Thus, it also affects the school environment. It is emphasized that a new approach in education is needed to overcome these problems. In particular, implementation of such an educational approach to help prevent prejudice and stereotyping that will enable awareness of differences, such as language, religion, ethnicity, and others, is considered important for the creation of an integrative, multicultural, and global classroom environment in which intercultural interaction and active participation are ensured (Cırık, 2008; Sakız, 2016).

It is emphasized in different studies conducted around the world that such an education can be provided with a culturally responsive teaching approach (Cummins, 1996; Nguyen & Benet-Martínez, 2013; Parekh, 2002; Shim, 2012). Cummins (1996) stated in his study that human relations are at the center of the school. In addition, he stated that students with different cultures are more likely to focus on academic achievement and actively participate in teaching when a relationship based on equality and understanding is established by improving their interactions with their teachers and friends. PISA data shows that refugees immigrating to Europe have problems in learning a new language and adapting to the social-cultural structure of the country they migrate to and that not only newly immigrant refugees but also refugees born and raised in the country of immigration have lower academic achievement than other students (Alexander, Entwisle, & Bedinger, 1994; Ladson-Billings, 2006; OECD, 2006). A number of studies, attribute the decrease in the motivation of refugee students to learning and their participation in lessons to a neglect of cultural life of refugee students in the classroom (Gay, 2014; Ladson-Billings, 1995, 2006; Olneck, 2004). Therefore, in order to increase the participation of refugee students in classes with students from different cultures, teachers should provide a culturally sensitive education by associating students' cultural lives with the teaching process (Gay, 2014; Ladson-Billings, 1994). Kotluk and Kocakaya (2018) also emphasized that the number of refugee students studying at different grades in Turkey is high thus there should be a more inclusive education approach in Turkey. He also stated that a culturally responsive teaching approach could help providing students with equal opportunities and a better cultural understanding in education.

“Culturally Relevant Teaching” (Ladson-Billings, 1994) or “Culturally Responsive Teaching” (Gay, 2014) is known as the educational approach that aims to increase the participation and motivation of foreign students in the education process by making a connection between the cultures of students who are seen as foreign minorities in schools and the culture that is tried to be taught in school programs (Ladson-Billings, 1994; Vavrus, 2008). The main purpose of culturally responsive teaching is to create a classroom environment where students with cultural diversity in the classroom can have a critical and multicultural perspective, taking into account their prior knowledge, perceptions, experiences, and cultural values rather than strictly adhering to the content of existing education programs and teaching materials (Kotluk & Kocakaya, 2018).

The creation of a global education environment that provides intercultural interaction in Turkey, especially at the secondary level (5th, 6th, and 7th grades) can be carried out in social studies courses. This is because the social studies course aims to teach cultural transfer, respect for differences, and global connections on the basis of mutual dependence and commitment (Öztürk, 2015). In addition, migration and the causes of this migration, as well as the consequences experienced in Turkey, are main subjects of social studies. Under the titles of "Cultural Awareness and Expression" and "Competences Related to Social and Citizenship" given within the scope of the Turkish Competence Framework in the 2018 Social Studies Curriculum, it is explained that one's interest in intercultural interaction with social and economic developments and respect for differences such as language, religion, ethnicity, and gender should be valued. At the same time, it was stated that he/she should be prepared both to deal with prejudices and to compromise (Ministry of National Education, 2018). On the other hand,

considering the cultural competence and critical-cultural skills elements that Ladson-Billins (1994) bases on the culturally responsive teaching, it can be said that values such as justice, sensitivity, equality, respect, and benevolence with empathy, awareness of stereotypes and prejudices and social participation skills that are aimed to be gained by individuals in the 2018 social studies curriculum serve the culturally responsive teaching approach. Therefore, it can be said that the social studies course is important for the provision of cultural interaction between refugee students and for students living in Turkey with mainstream culture, and for students to approach each other with empathy and to respect each other's differences, such as language, religion, ethnic origin, and gender and so on.

When the literature is examined, it is seen that many studies have been focused on the education of refugee students within the scope of migration and education. However, these studies carried out at home and abroad are generally studies to understand the current situation such as teacher competencies, teacher and student opinions, and attitude definition for culturally responsive teaching (Chicola, 2007; Evans, 2017; Gere, Buehler, Dallavis, & Haviland, 2009; Karataş, 2018; Kotluk, 2018; Namatovu, 2015; Paksoy, 2017; Robinson, 2010; Topkaya & Akdağ, 2016; Tuncel, 2017). It is understood that there is no study on cultural interaction and harmony in the context of social studies and refugee students which aims to create a culturally responsive teaching environment. However, it is possible to understand the problems based on intercultural communication in the social studies course, to provide an education considering the socio-cultural and emotional structures of the individuals (European Union, 2012) and to see the differences as a wealth rather than a threat (Küçük, 2006) by creating a culturally responsive teaching environment. In this respect, this research is important in terms of knowing the cultural differences that emerged in the social studies course, respecting these differences and knowing that the richness created by the differences is the common heritage of humanity therefore it is thought that it will contribute in the literature. In addition, it is known that Turkey is unable to isolate itself from the paradigmatic transformations in the world due to its political and geographical location. Recently, migrations to Turkey require the Turkish education system to have a global, multicultural, and culturally responsive teaching system. Thus, this research contributed in understanding the problems refugee students encountered and helping those in need by providing cultural interaction in the social studies lessons. Moreover, it could be said that on the basis of the solutions brought to these problems, it also improved the cultural interaction by improving the social studies teaching. As a matter of fact, it has been observed that the academic success of individuals increases when cultural harmony and interaction are improved in the classrooms (Ladson-Billings, 1995; Tuncel, 2017). Increasing sensitivity to different cultures is also important for the social welfare of a country. This research is also considered significant in terms of ensuring the interaction of both the refugees coming to Turkey and the subcultures that have existed in Turkey since the past and it is thought that it will contribute in improving the cultural interaction that we live within ourselves as a country. In addition, it is thought that the findings of the research will shed light on future research.

The paradigm of the research

The research is based on the critical paradigm. Studies based on a critical paradigm critically examine the past, present, and future conditions of ethnic, racial and gender-based issues in the world and seek solutions to improve these conditions (Lincoln & Guba, 2000). When the literature is examined, it has been concluded that in different studies conducted on this subject, refugees who come to Turkey for reasons such as war, terrorism, and internal conflict face problems such as exclusion, discrimination, and rejection in their education life (Atasü-Topçuoğlu, 2014; Bahar & Yılmaz, 2018; Cırık, 2008; Saracaloğlu, 2014; Tanay Akalın, 2016; Topkaya & Akdağ, 2016; Tuncel, 2017).

In this study, it was assumed that "refugee students are exposed to exclusion, prejudice, and discrimination, and being rejected by other students, and faced stereotypical judgements in throughout their education, which emerged as a common result of many studies. Hence, it can be said that the research is based on the critical paradigm.

Purpose of the Research

The aim of this research is to identify the problems encountered in providing cultural interaction with refugee students in social studies course and to improve social studies teaching for both refugee students and other students by improving cultural interaction through culturally responsive teaching.

Based on this purpose, answers to the following questions were sought in the study:

1. What are the problems encountered in cultural interaction with refugee students in the social studies course?
2. How can cultural interaction be provided with refugee students through culturally responsive teaching practices in social studies course?
 - a. How can culturally responsive teaching practices be applied to improve interaction with refugee students in social studies courses?
 - b. How can refugee students participate in culturally responsive teaching activities to improve interaction?
3. How do teachers and students evaluate the culturally responsive teaching practices applied to ensure cultural interaction with refugee students in the social studies course?

Method

In this section, there are explanations under the headings of paradigm, research model, study group, environment, the role of the practitioner researcher, the role of the validity committee, data collection, data collection tools, data analysis and interpretation, and trustworthiness.

Research Design

In the research, action research, one of the qualitative research methods, was used.

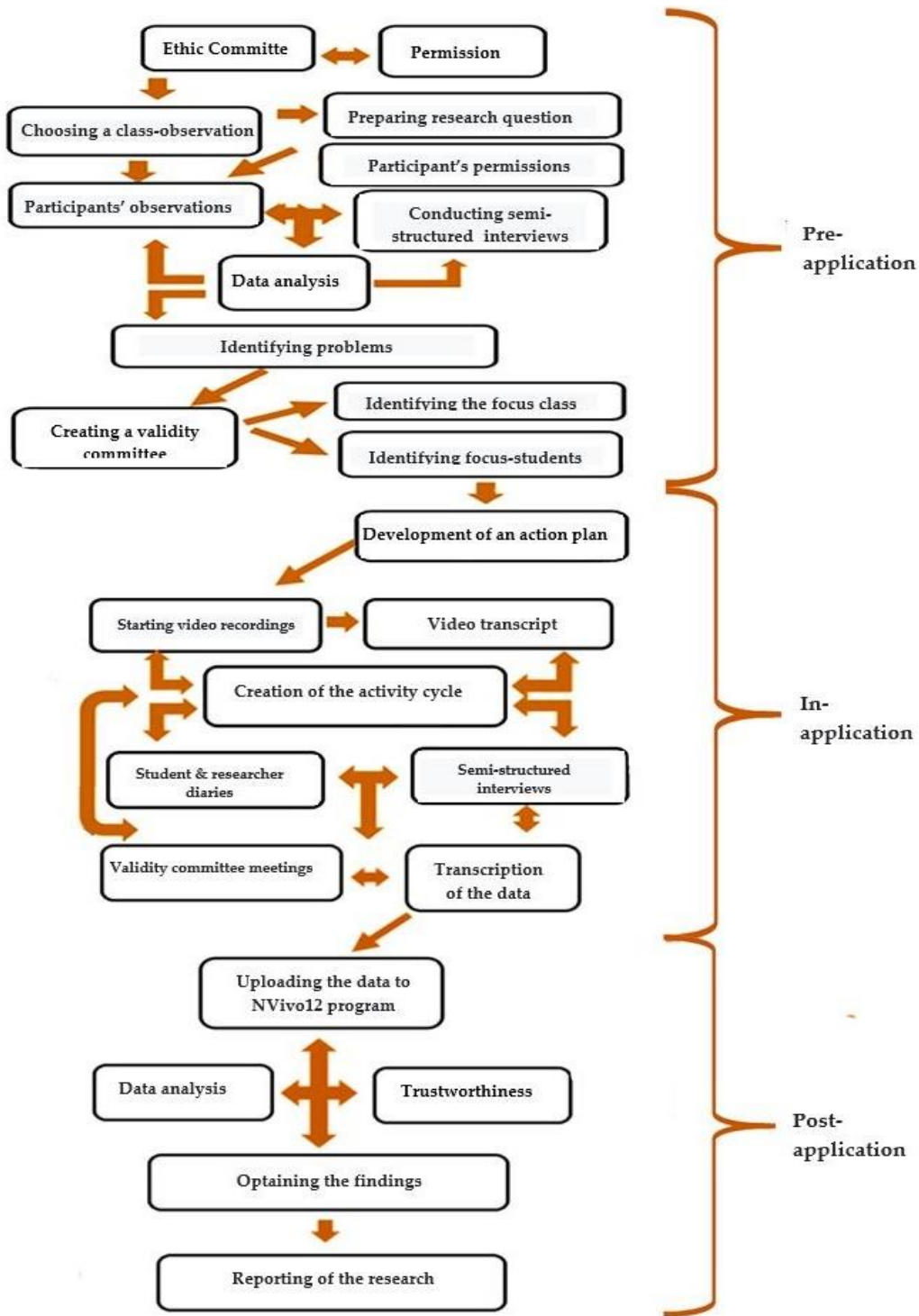


Figure 1. Research Process

Action research includes the collection of data and systematic gathering and analysis of data on a subject in order to ensure change, development, and improvement in social areas (Bogdan & Biklen, 2013; Costello, 2003; Seggie & Bayyurt, 2015). Action research can also be defined as a process that allows data collection with simultaneous and mutually supportive actions and research in a cyclical and spiral structure, and a research design that provides flexibility to the researcher in data analysis and reporting (Dick, 2002; Schoen & Nolen, 2004). In the research, it is aimed to understand the problems encountered during integration of cultural interaction in the social studies course, to try to help solving these problems with culturally responsive teaching practices, to solve the new problems that may arise in the process, and to evaluate this process by teachers, refugee students, and students from the mainstream culture. Therefore, it was necessary to evaluate the process in a continuous loop and the action research model was found to be suitable for the nature of the research (Ferrance, 2000; Mills, 2011).

The research was carried out on the basis of Mills' action research process (2011), which includes four steps; defining a focus area, collecting data, analyzing and interpreting data, and developing an action plan (Figure 2).

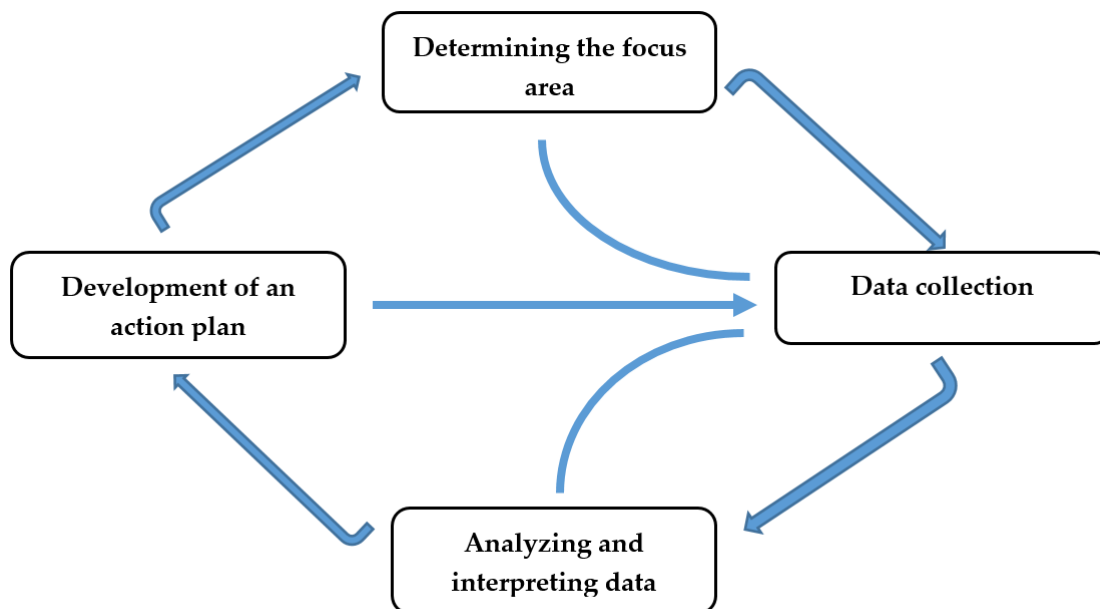


Figure 2. Mills' Dialectic Action Research Spiral

1. **Determining the Focus Area:** This step is seen as the first step of the action research process. In determining the focus area, the researcher decided to identify general and specific problems experienced in social studies classes rather than starting from the general problems in the literature. In this direction, observations were made in the social studies course, which is taught in four different seventh classes of three different public schools, one of which is an Imam Hatip secondary school, in order to understand the problems encountered in ensuring cultural understanding and interaction in the social studies course in which refugee students are present. These observations continued during two academic semesters, and a total of 114 lesson hours of observations were made. In addition, semi-structured individual interviews were conducted with seven refugee students, three males and four females, as well as three female social studies teachers in these classes. From these, data about the problems were collected. Articles, reflecting their views on refugee students, were written by the students, except for the refugee students studying in these classes. The data obtained in the process of defining the focus area formed the entrance data to the field. It was decided to make practice in the classroom where cultural interaction was least and where problems were experienced more than in other classes.

2. **Data Collection:** Data collection tools were selected by considering the focus area and research questions defined in the study. The data of this study were collected with multiple data collection tools, including semi-structured interviews with students and teachers, classroom observations, student diaries, researcher's diary used as supporting data, video recordings of activities, and validity committee audio recordings.
3. **Analyzing and interpreting data:** The data analysis process in the research was carried out simultaneously with the data collection process. In defining the problems, data obtained from classroom observations and semi-structured interviews were analyzed. With the beginning of the applications, the interviews with the students and the teacher about the activities, the video recordings of the activities were examined every week and the relevant places were recorded. The data obtained by the researchers through macro analysis were presented to the members of the validity committee at the weekly activity evaluation meetings. The data obtained by the researchers through macro analysis were presented to the members of the validity committee at the weekly activity evaluation meetings. During the meetings, the problems that emerged during the implementation of the activities were discussed and activity plans were developed in line with the suggestions of the members of the validity committee.
4. **Development of an Action Plan:** During the research, in the light of data collected from observations, teachers and both refugee students and other students over a one-year period, ten action plans including fifteen activities were developed for solving problems faced by refugee students on the social studies course. The developed action plans were prepared regarding the acquisitions in the 7th grade textbook selected to be taught in accordance with the 2018 Social Studies Curriculum. These activities were prepared in the form of lesson plans, and each action plan was developed, implemented and evaluated in line with expert opinion. All activities were implemented with the opinion and approval of the social studies teacher, and the teacher was allowed as an observer in the classroom. The activities carried out during the action research process, and the content of these activities, are shown in Table 1.

Table 1. Activities Performed during the Action Research Process

Week	Action Plan	Learning Area	Acquisitions	Place
Pre-Application	Pilot Activity 1: Yarn Game Pilot Activity 2: Creating Stories with 3D Materials/Animation	Production, Distribution and Consumption	Acquisition 4: Analyzes the changes caused by digital technologies in the production, distribution and consumption network.	Class
1. Week	Activity 1: Plaster Game Activity 2: Who am I? Activity 3: We vote!	Active Citizenship	Acquisition 1: Explain the emergence of democracy, its stages of development and the meanings it expresses today.	Class Class Class
2. Week	Activity 4: Who is Atatürk? Activity 5: Newspaper Preparation	Active Citizenship	Acquisition 2: Explain the contributions of Atatürk to the development of Turkish democracy.	Painting Workshop Painting Workshop
3. Week	Activity 6: Ruling and Opposition Activity 7: Republic Models	Active Citizenship	Acquisition 3: Understands the relationship between fundamental principles of the Republic of Turkey and reflections of these principles on social life.	Class Class
4. Week	Activity 8: Imagine You Too! Activity 9: Host-Tenant Activity 10: What is Motherland? (Drawing)	Active Citizenship	Acquisition 4: Analyze the problems encountered in the implementation processes of democracy.	Gymnasium Gymnasium Gymnasium
5. Week	Activity 11: Preparing an Action Plan Activity 12: We Solve Puzzles	Global Connections	Acquisition 1: Provide examples of international organizations which Turkey is a member. Acquisition 2: Recognizes Turkey's economic zone and organizations that have a relationship.	Class Class
6. Week	Activity 13: Video Analysis Activity 14: We Are Alike (Middle East)	Global Connections	Acquisition 3: Question the stereotypes of various cultures.	Class Class
7. Week	Activity 15: Drama: Afghanistan-Turkey Synthesis (Meyve Gakan Game)	Global Connections	Acquisition 4: Develops suggestions for solving global problems with friends.	Gymnasium

The application process of the research lasted eight weeks; one week of pilot implementation and seven weeks of implementation. Practices were carried out as three lesson hours per week for eight weeks. In the first week, a pilot application was prepared in the learning area of 'Production, Distribution and Consumption' to monitor the students' approaches to refugee students, the position, and visibility of refugee students in the classroom. The activities were held in the painting workshop in the third week, and in the gym in the fifth and the seventh week as two hours. Other activities were held in the classroom. When the members of the validity committee regarding the efficacy processes stated that the data had reached saturation, it was deemed appropriate to end the application process.

Research participants

The participants of this study consist of two sections; the participants who contributed in describing the problems in the research and the participants who contributed in the research during the implementation process. In the first phase of defining the problems faced by refugee students on the social studies course, three female social studies teachers and seven refugee students, three of whom were males and four of whom were females, constituted the participants of the study. During the implementation process, a social studies teacher, two refugee female students and twenty-four students, eleven males and thirteen females, were the participants of the study. The concept of mainstream culture, is used to define the common culture that seems to be the most common for those living in a particular region and which is accepted as many people in that region, spread among other people through mass media and a common culture that should be differentiated from subcultures (Seiler, n. d.; Zhao, 2017). In this study, students who were born in any region of Turkey and continue their education in the research province are defined as students with a mainstream culture in order to prevent them from being confused with refugee students in the study group.

While selecting the participants of the research, different research was carried out in different public secondary schools and imam hatip secondary schools in the central district of the research province with refugee students, and it was understood that the schools had difficulties in refugee students' attendance to school. Therefore, schools with refugee students who consistently continued their education life, especially in the previous years or during the academic year in which the study was conducted, were chosen to conduct observations. Social studies teachers who taught in the classrooms of these students and volunteered to conduct the research in their classrooms were also included as participants in the research. In addition, while choosing schools, attention was paid to whether school administrators were willing to support the education of refugee students. It is assumed that the time students reach the seventh grade in the social studies course, they have already encountered topics such as culture, cultural awareness, empathy and so on in the fifth and sixth grades and, therefore, have some knowledge and skill about the subjects. Seventh grade students were selected as participants in the study because it was thought that the students' readiness level was high at this grade level.

During the research process, attention was paid to the volunteering of the participants within the framework of ethical principles. The participants were informed that they were free to withdraw from the study (Berg, 2001; Stringer, 2008; Yıldırım & Şimşek, 2016). Prior to the research, the necessary permission was obtained from the participants through the Teacher Volunteer Participation Approval Form, the Student Volunteer Participation Approval Form and the Parent Permission Form. In addition, due to the ethical principles of "confidentiality, respect for private life and not being harmed" (Stringer, 2008; Yıldırım & Şimşek, 2016), care was taken to keep all the information obtained during the whole process confidential. In the study, the area where the research was conducted and the identities of the participants were hidden, and code names were used instead of the real names of the participants. "Staying true to the data" is an important ethical principle in the processes of in-depth and careful collection, analysis and reporting of data in qualitative research (Güler, Halıcıoğlu, & Taşgın, 2015; Hammersley & Traianou, 2017). In this study, all data was adhered to in order not to include unrealistic information and results and any collected data was included.

According to Law No. 6458 on Foreigners and International Protection (2013), the concept of refugee includes individuals whose life safety is in danger due to events in European countries. The concept of conditional refugee is used for individuals whose life safety is in danger in events that occur outside of European countries.

One of the seven foreign students participating in the study was an immigrant and six were refugees. All of the students who applied for refugee status in Turkey, as victims of war and terror because of safety concerns, came through forced migration and entered the country legally as conditional refugees. In this study, all students who were immigrants and conditional refugees are described as 'refugees' in order to clear up the confusion.

The family of the immigrant student (Morocco) works as a translator in the research province and the student speaks four languages. Students who remained in conditional refugee status came to Turkey legally by fleeing from Iraq (2) Syria (2) and Afghanistan (2) due to war and terrorism. It was learned that two Afghan students studying in the classroom where the research was applied had a high socio-economic level in Afghanistan, they studied at a private school, but fled because of terrorism.

Environment

The research was carried out in the 7th grade of a public school affiliated to the Ministry of National Education in a province within the borders of the Central Anatolia region, in the spring term of the 2018-2019 academic year. The application process of the research was carried out in different environments such as classroom, painting workshop, and gym. In addition, a special education support room was used for the semi-structured interviews after the activity, with the permission of the school administration. Since there are rows in the form of clusters in the activities aimed at improving the interaction with the group, the lesson was taught in the painting workshop. In the activities based on the drama method, the gym was used as a venue.

The role of the practitioner researcher

In this research, the researcher is also in the role of practitioner. The practicing researcher earned her both undergraduate and graduate degrees in the field of Social Studies education. During this period, the practicing researcher participated in many domestic and international scientific activities in the field of social studies education and presented scientific studies. She has research studies on migration, global education, global citizenship, gender, social problems, and cultural heritage in the field of social studies education. In these studies, she used qualitative research methods such as document analysis, phenomenology, case study, etc. The practicing researcher also took courses on qualitative research methods and qualitative data analysis courses during her graduate education, and within the scope of the courses she took, she conducted studies using data collection tools such as interviews, observations, and document analysis. In addition, she received advanced NVivo training within the scope of these courses. The practitioner researcher has conducted studies focused on global education by associating sociology-based issues such as migration, culture, and gender roles integrated with education. During the observations and interviews she conducted and the data collection processes of her previous studies, she had the opportunity to see the cultural structure and cultural differences in different schools. The practicing researcher came from the mainstream culture in Turkey and was never considered as immigrant or refugee in any other country. However, during her previous studies, she became aware of the social and academic problems refugee students faced and decided to investigate how she could contribute in solving these problems in social studies classrooms.

Glesne (2015) states that the researcher has two roles; practitioner researcher and learner. In order to ensure mutual harmony and trust between the students and the practitioner researcher in the classroom, the practicing researcher started participant observation in the classroom where the practice would be held in October of the 2018-2019 academic year fall semester and made a total of 30 hours of observation for about 10 weeks until January 4, 2019. Afterwards, she prepared action plans during the implementation process, kept video recordings of the activities, kept a student diary about the process after each application, and wrote the practitioner researcher's diary herself. During this phase, the

practitioner researcher played the role of researcher. In addition, during the implementation phase, she conducted semi-structured interviews about the activities systematically applied every week, made weekly macro analysis of the collected data and presented it to the validity committee, and planned and developed the next process in the cyclical process of action research. The researcher, who steered the process with the data she obtained, shaped her research with her learner identity at these stages. The practicing researcher directly included the opinions of the participants in the research by acting objectively during the analysis of the data obtained, the creation of the findings, and the reporting processes. In the research, which she carried out in the role of participant and learner, the practitioner researcher believes that she gained new perspectives both in the academic field and in social life.

The role of the validity committee

Before proceeding to the implementation process of the research, a validity committee consisting of three field experts was formed in order to get expert opinion on the activity plans to be used in the implementation process, to ensure the control of the collected data, to propose solutions to the problems that arise in the process, and to evaluate the implementation process. Two of the members of the validity committee were professors and one was an associate professor, who is an expert in the field of social studies education. In addition, two of the validity committee members previously offered several courses on qualitative research at undergraduate and graduate levels. During the implementation process, regular meetings were held with the validity committee every week and the process was evaluated. The evaluation data obtained at these meetings were used as supporting data in the reporting of the findings.

Data collection

The data collection process of the research lasted for three academic semesters. After one academic year of observations, it was decided to carry out the application to cover a total of eight acquisitions during the weeks in which the learning areas of 'Active Citizenship' and 'Global Connections' were studied in the seventh grade social studies course. (See Table 1).

In this study, different qualitative data collection methods were used due to the nature of action research (Mills, 2011). In the study, data were collected through semi-structured interviews with refugee students, mainstream culture students and social studies teachers, in-class participant observations, student diaries, practitioner researcher diary, validity committee audio recordings, and video recordings.

Semi-structured interview: In the study, semi-structured interviews were used as a data collection tool to understand the feelings and thoughts of refugee students regarding the problems they encounter on the social studies course and to understand their views on the activities carried out during the implementation process. During the defining the problems phase, which is the first stage of the research, interviews were conducted with 3 social studies teachers and 6 refugee students. In the implementation phase, the social studies teacher in the classroom, 2 refugee students, and 24 students with mainstream culture were interviewed. During individual interviews with teachers and students from the mainstream culture, two refugee students were interviewed simultaneously, since one of the two refugee students in the classroom were unable to speak Turkish properly. Interviews with the participants were held in the school guidance service room and in the special education support room. The average duration of interviews with teachers varied between 20-25 minutes, while interviews with refugee students and students from the mainstream culture ranged from 5-15 minutes. In the research, interviews with social studies teachers took a total of 155 minutes and 18 seconds; interviews with refugee students took a total of 175 minutes and 1 second, and interviews with students from the mainstream culture took a total of 175 minutes and 73 seconds. The interview schedules of the participants are shown in Table 2.

Table 2. Interview Schedules of the Participants

Teacher Name	Interview Date	Place	Duration
Derya	22.10.2018	Special Education Support Room	42' 34"
	18.04.2019		18' 04"
	09.05.2019		20' 26"
	20.05.2019		18' 27"
	27.05.2019		11' 09"
Gamze	30.04.2018	Guidance Room	29' 15"
Hulya	11.05.2018	Guidance Room	16' 03"
Student Name	Interview Date	Place	Duration
Farzana and Hourri (Refugee)	22.10.2018	Special Education Support Room	15' 12"
	18.04.2019		14' 50"
	22.04.2019		8' 57"
	30.04.2019		17' 39"
	06.05.2019		14' 32"
	07.05.2019		13' 13"
	22.05.2019		22' 51"
27.05.2019	22' 42"		
Ziba (Refugee)	30.04.2018	Guidance Room	17' 38"
Helya (Refugee)	30.04.2018	Guidance Room	16' 10"
Ahmed (Refugee)	11.05.2018	Guidance Room	5' 23"
Imad (Refugee)	11.05.2018	Special Education Support Room	8' 43"
Ali	18.04.2019	Special Education Support Room	7' 49"
Kaan	06.05. 2019	Special Education Support Room	5' 0"
Azra	27.05.2019	Special Education Support Room	4' 52"
Arda	27.05.2019	Special Education Support Room	6' 20"
Aysun	27.05.2019	Special Education Support Room	4' 31"
Berkay	21.05.2019	Special Education Support Room	5' 27"
Bengisu	18.04.2019	Special Education Support Room	6' 18"
Burak	07.05. 2019	Special Education Support Room	8' 25"
Efe	21.05.2019	Special Education Support Room	5' 09"
Ege	22.04.2019	Special Education Support Room	8' 23"
Elif	18.04.2019/22.04.2019	Special Education Support Room	6' 51"/ 9' 53"
Egemen	27.05.2019	Special Education Support Room	5' 23"
Emirhan	27.05.2019	Special Education Support Room	6' 16"
Sevinç	27.04.2019	Special Education Support Room	6' 01"
Goktuğ	06.05. 2019	Special Education Support Room	5' 38"
Isıl	18.04.2019	Special Education Support Room	14' 34"
Hale	22.04.2019	Special Education Support Room	7' 27"
Mert Arda	27.04.2019	Special Education Support Room	5' 05"
Nida	27.04.2019	Special Education Support Room	5' 37"
Sedef	22.04.2019	Special Education Support Room	6' 36"
Sude	27.04.2019	Special Education Support Room	8' 22"
Sirin	07.05.2019	Special Education Support Room	8' 05"
Tuğçe	06.05.2019	Special Education Support Room	4' 54"
Zeynep	30.04.2019	Special Education Support Room	17' 17"

Observation: An observation technique was also used in defining the problems faced by refugee students on the social studies course and in the processes of culturally responsive teaching practices. In the process of defining the problems, the researcher made participant observations for one year (54 hours in the spring period and 60 hours in the fall period). During the implementation process, the observations were made via a video camera.

Practitioner researcher diary: In the research, a researcher diary was kept by the researcher at the stages of identifying the problems, preparing action plans and realizing the culturally sensitive education practices. The processes and opinions of the researcher transferred to the researcher's diary became the data source in describing the findings.

Student diaries and memories: The researcher asked students to write about a memory that they had had with refugee students and their feelings about this memory before and after the application was completed in order to understand the views of students from the mainstream culture regarding refugee students. In addition, a 'Student Diary Form' consisting of five items prepared by the researcher was given to refugee students and students from the mainstream culture after each activity during the implementation process.

Validity committee data: In the validity committee meetings, the members' opinions, and suggestions regarding the activities were recorded via a voice recorder, and these recordings were recorded and used as supporting data in the research.

Analyzing and interpreting data

In this study, inductive data analysis (content analysis) approach was used to analyze the data. Inductive analysis involves the discovery of themes, patterns, and categories hidden within the data, and unlike deductive analysis, findings emerge through the researcher's interaction with the data and there is no need to analyse the data based on an structured framework (Patton, 2014). The data analysis process in the research consists of two stages. In the first stage, an analysis was made to understand the problems that refugee students encounter on the social studies course. The second stage was an analysis of the data collected during the implementation process of action plans prepared for the problems encountered. In the process of identifying the problems, the data collected through participant observation and semi-structured individual interviews was analyzed in depth using the inductive analysis approach; first at the macro level, and then by line by line coding (Creswell, 2008; Glesne, 2015) using the NVivo 12 program. While performing data analysis in qualitative research, the independent coding of data sets by different people makes a great contribution to the research process (Glesne, 2015; Patton, 2014). In order to provide the control coding of this research, a field expert who completed his undergraduate and graduate education in the field of social studies and continued his doctorate education in the same field was used. The analyzes made by the practicing researcher and the expert were then shared with the other researcher, and the themes were finalized by discussing the suitability of the coding and categorizations for research purposes. As a result of the analysis of the data obtained from the observations and interviews, 499 codes were obtained. These codes were then categorized within themselves and combined into 26 sub-themes. Then, a categorization was made again on the themes obtained and the data of the first stage of the research were collected in 5 themes.

The second stage is the analysis of the data collected during the implementation of the action plans prepared for the solution of the problems encountered. After the problems were identified, the process of culturally responsive education practices was initiated. Data collection and data analysis processes were carried out simultaneously during the implementation process. As a result of the analysis of the data obtained from the classroom video recordings, researcher diary, student diaries, validity committee meetings and interviews obtained during the implementation process, 269 codes were obtained. These codes were categorized and combined into 16 sub-themes. After the categorization made over the 16 themes obtained, 3 findings related to culturally responsive teaching practices were reached.

Trustworthiness

In order to ensure the trustworthiness of the research, the strategies of being worthy of trust, transferability, consistency, and confirmability were used in the research process (Stringer, 2008; Uzuner, 2005). In order to ensure the trustworthiness of the research, the researcher took part in the same environment as a participant observer and practitioner for a total of one year, including for the assigning of the focused class and the implementation period. Macro analysis of the data collected during the implementation process every week was made and the results were discussed with field experts at validity committee meetings. Expert opinion was also consulted in the creation of the codes and themes obtained during the analysis of all the data obtained at the end of the research.

In the research, data triangulation strategy was also employed (Bogdan & Biklen, 2013; Glesne, 2015; Uzuner, 2005). Individual semi-structured interviews were held with several social studies teachers, refugee students, and other students, data was collected with participant observations, a researcher diary was kept, student diaries were printed, video recordings were kept, and voice recordings were taken at the validity committee meetings. In this way, a long, varied and in-depth data collection process was carried out. The researchers described the whole process of the research in detail.

In order to ensure the consistency of the research; the same sequence was followed in the steps of the action plan carried out during the implementation process, and the statements about the concepts and themes were discussed jointly by the researchers during the coding process. In this way, the researchers were able to provide conceptual consistency. Another step to ensure the trustworthiness of the research is using the confirmability strategy (Uzuner, 2005). In this context, before, during, and after the application process, the practitioner researcher made reflections in her diary. In addition, the researchers remained impartial during the reporting and interpretation of the findings thus used direct quotations from the data. Another step to provide the credibility of the research is the 'Member check'. (Glesne, 2015; Merriam, 2013). In this study, during the collection of the research data, the data was verbally controlled with refugee students, other students and teachers, and checks were made to ensure that the views expressed by the participants had been correctly understood by the researcher.

Necessary permissions for the research were obtained from Anadolu University Social and Human Sciences Scientific Research and Publication Ethics Committee with the registration date of 14.12.2017 and the decision letter dated 27.12.2017. In addition, a permission letter was obtained from the Eskişehir Provincial Directorate of National Education stating that there was no objection to the implementation of the research.

Results

The research findings consist of three stages. In the first stage, problems encountered in cultural interaction with refugee students on the social studies course, which form the basis of the application process of the research, are included. The second stage consists of activities implemented in the implementation process of the action research and decisions taken during these activities. Findings in the third phase are based on the opinions of refugee students, students with mainstream culture and teachers, video recordings, validity committee decisions, and student and teacher diaries regarding in-class and out-of-class activities carried out to improve cultural interaction with refugee students on the social studies course.

Findings Regarding the Problems Encountered During Providing Cultural Interaction

Problems encountered during providing cultural interaction with refugee students in social studies education include the followings: language inadequacy due to lack of knowing, speaking, or understanding Turkish language; lack of communication between school and family; failure to establish a healthy relationship between teacher and student; problems with students from the mainstream culture; and low academic achievement triggered by these problems. (Figure 3).

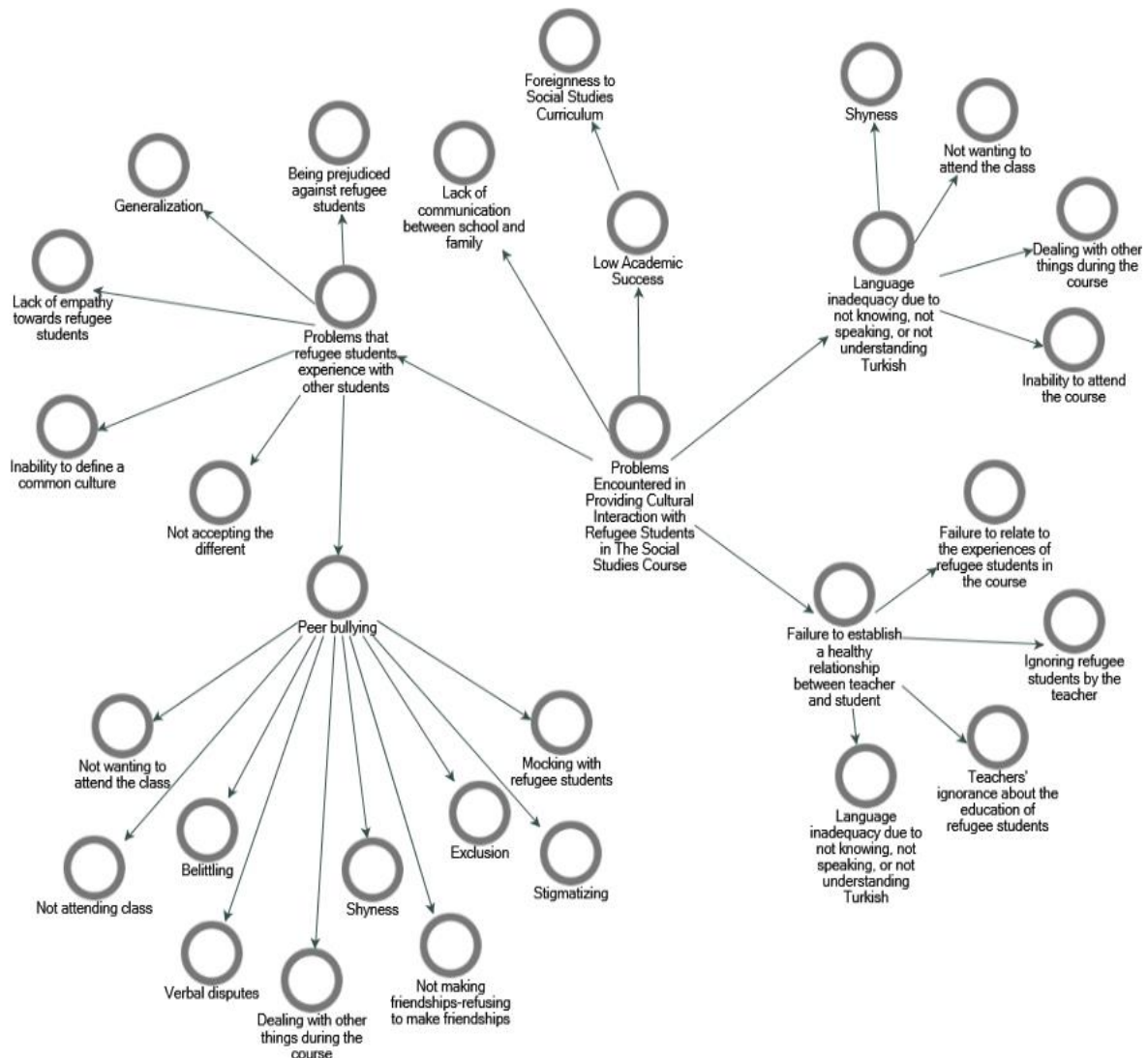


Figure 3. Problems Encountered During Providing Cultural Interaction with Refugee Students in The Social Studies Course

In the study, it was found that the biggest problem that refugee students face in social studies education is language deficiency therefore lack of understanding lessons due to language deficiency. It was observed that the problem caused other problems such as lack of attending the lesson, unwilling to attend the lesson, being shy, and indifferent during the lesson. On the other hand, since teachers and students from the mainstream culture are unfamiliar with the language of refugee students, there is a problem of mutual expression. Regarding this issue, Gamze, one of the teachers in the study, explained that *"We cannot speak the same language. When we cannot speak the same language, we cannot meet on common ground. You can neither explain the child's problem, nor can you give what you want to give to the child."* Another teacher in the study, Hulya, supported Gamze saying, *"The child does not speak Turkish. Actually, the children try to communicate, but it doesn't work because there is no language."* The third teacher, Derya, also explained the problem caused by language deficiency in these words, *"There are those who try to understand, and those who listen to the lesson, but still do not understand, because it does not have groundwork. She or he doesn't know anything. You say 'read' to a student who does not know the alphabet."* Helya, who constantly draws pictures in the lessons, explained that she used the method of drawing to express herself with the words, *"The subjects do not attract my interest, but how can I say this? I cannot explain what's inside me through speaking, I try to paint it, maybe they will then understand."* The teachers state that the problem of language deficiency of the refugee students is the biggest problem that needs an urgent solution and that this problem also triggers many other social life problems and conflicts. They say that if this problem is solved, '80% of the problems will be solved'.

It is among the findings of the study that refugees have problems in school-family communication and in establishing healthy relationships between teachers and students. The teacher Gamze states that they were unable to reach out to the families by saying that, *"Families do not communicate with anyone. We can only get information about them from the school administration. We saw them on the school enrollment day, and we haven't seen them since that day."* The teacher Hulya says, *"They don't come to the (parents' meeting). Because they do not know Turkish, they do not want to come and sit there like aliens. And they are right... If I were in another country, I would not go to listen to something that I would not understand if my child had a parents' meeting"* and stated that she understood the parents' feelings about avoiding communication due to their language deficiency. It was also understood that the social studies teachers had a belief that, 'refugee students are unable to be educated in Turkish- public schools and on a social studies course' and 'understand the social studies lesson, the subjects taught and the concepts covered in the lesson adequately'. The teacher Derya says, *"They are strangers to us, we are strangers to them. It is difficult without language. Therefore, it is better to have education in a separate place"* she says that she believes that it would be 'better' for refugee students to receive education in a place separate from Turkish-language public schools. The teacher Hulya supports Derya with the following words:

If you ask me, the best way for refugees is to enroll those refugee children in a classroom in the camps and to have a teacher who either received this training or immigrated like them. Since there is no language problem and they know the lessons, those teachers would also be much more helpful to these students.

Another finding of the study is that the academic achievement of refugee students in both the social studies course and other courses is low. It is understood that the main reason for refugee students' lack of understanding the social studies lesson was their language deficiency, and even the students who have been living in Turkey for many years have low academic achievement. Gamze teacher added that there is also a problem arising from the contradiction between the previous knowledge of the refugee students and the ones described in the social studies lesson as follows:

It was a little difficult for refugee students to adapt to this new educational environment. Each country has its own point of view, its own way of interpreting the events. 3 years ago, I had an Iranian or Iraqi student. 'My teacher, you misunderstand, you exaggerate. That's not how we were told. The Ottoman State you are talking about is not the same as what we were learned to' he said.

Ziba, one of the students, said *"Social studies are a bit complicated. Units pass right away, so I don't have any information."* Adding that he found the social studies lesson confusing because of the unit structure. The researcher, on the other hand, explained in her research diary dated 5 December 2018 that the academic achievement of refugee students is low even if they have learned Turkish:

Ahad is actually a diligent boy. But he has trouble understanding the lesson. Although he knew how to read and write in class today, he had a hard time writing the names to the professions described given in the book and he described the one in the picture. For example, instead of being a calligrapher, he wrote 'The man is writing in Arabic' under the picture showing his profession as a calligrapher. This example shows that, in fact, culture influences academic achievement. The student can write, read, and raise his hand in class, but he does not know what we call the so called profession in Turkish culture. That's why he misunderstands and misdefines it thus his academic achievement decreases.

In addition to the refugee students' misunderstandings of the social studies course, it has also been observed that teachers exclude the past knowledge and experiences of the refugee students, even on topics that can be included during the lessons. In her observation note, dated 19 December, 2018, the researcher says, *"The subject of the lesson is migration. War is going on for political reasons. The teacher says that there was a war in Syria recently, and accordingly, they came. That's it."* Farzana, one of the students, says, *"They see us all as one. They see us all as Syrians. Generally, examples of Syria are given, but Afghanistan is not mentioned."* She states that their own lives are not mentioned in the lessons and that everyone stigmatized them as 'Syrian'.

One of the problems encountered in establishing cultural interaction with refugee students in social studies education is the problems experienced with students of the mainstream culture. It was understood that students of the mainstream culture reflect the existing peer bullying (refusing friendships, excluding refugee students, belittling refugee students, mocking refugee students, stigmatizing, verbal discussion, and suchlike) to refugee students as well. The researcher explains this situation in her observation note dated 16 April, 2018, as follows:

Helya shows me her notebook. They had crossed out the Iraqi flag, which she had drawn the lesson before, by pressing it with a red pen. 'They always do it like this' she says. 'Last time they hid my notebook in the closet, I asked everybody and everybody says, 'I haven't seen it'. They always make fun of me or do things like that.' Her eyes are filling.

Houri, one of the refugee students, summarizes the situation about her friends' behavior towards them by saying, *"Sometimes our friends' joke with us. But when we make the same joke, they don't understand us."* The teacher Gamze also emphasizes that peer bullying is common behavior at this age with the words, *"Of course, they expect the first step from their friends in our school because they are a minority, but if they have already formed a group, they do not take other friends in their class."* Because of these and similar behavior of her friends, Ziba says that, *"Her desire to come to school has decreased."* In addition, it is understood that there are problems among students, such as being unable to accept differences, generalizing, a lack of empathy towards refugee students, being prejudiced against refugee students and being unable to create a common culture. Ziba, associated their friends' behavior to them with Turkey's high immigration rate of late and their estimation of everyone who migrated as being the same, and he/she states that there is a generalization problem. The teacher Gamze says, *"Prejudices in society also create children's difficulties. She explains that this generalization is a social problem, saying that, "Refugees were always seen as responsible for every crime."* She also explains that this is due to a lack of cultural unity by saying that *"Children have played games since childhood. There is a school culture that these children create, from rules of behavior to eye-to-eye agreement in the classroom, to cheating methods or jokes. They can't get along because they don't come with a common culture."*

Another finding of the study is that these problems experienced by refugee students lead to negative behavior, such as being unwilling to attend classed, engaging in other activities during the course, and being timid. In the individual interview, Ziba supports these comments saying, *"I do not attend the lesson. I'm sharing with myself. I am telling myself the questions I know. I'm not lifting a finger. That's why the teachers don't talk to me."*

In the study, it was found that refugee students experienced problems, such as language inadequacy (lack of knowing-speaking-understanding Turkish), inability to establish a healthy relationship between teacher-student, and a lack of school-family communication; these problems also affect students' academic achievement. In addition, can be seen that problems, such as stigmatization, mockery, exclusion, disrespect and suchlike, they experienced with students from the mainstream culture cause cultural interaction to be limited in the social studies course.

Findings Regarding the Implementation Process of Culturally Responsive Teaching-Oriented Action Plans

Under this title, the problems encountered during the implementation of the action plans developed for the pilot implementation and other implementations, the solution suggestions developed for these problems with the evaluations of the validity committee meetings, and the findings on how the interaction between refugee and mainstream students was tried to be improved in the process were presented.

The pilot application in the research was carried out in order to see the extent of the problems experienced among the students with concrete examples and to re-plan the prepared action plans according to this process. In the ball game played in the pilot application, it was observed that while the students in the class gave the ball to all their friends, the refugee students were given the last ball right after the researcher's warning. When groups were formed in the story-making activity, it was observed that a student put his bag on the desk of a refugee student and unwilling to include him in the group by saying *"Don't sit here, go somewhere else"*. During the activity, some students in the class objected to

being in the same group as the refugee students. This situation also supports the idea that students ignore and exclude refugee students. Due to this situation observed in the pilot application, the practitioner researcher decided to develop different techniques (counting, drawing lots, etc.) to ensure random selection while forming groups in the activities.

In the action plan prepared during the first week of the implementation, various activities were used to facilitate empathy towards refugee students, lessen stigmatization, ensure acceptance of differences and differences through the concept of democracy, raise awareness of the concepts of equality and justice, and improve known mistakes and stereotypes regarding refugee students. First of all, the 'Bandage activity' was applied to the students in order for them to understand the difference between the concepts of equality and justice and to accept and respect differences in this regard. When the students were taken to the board before this activity, it was observed that the refugee student stayed away from her friends and was uninterested in talking to other students. It was observed that there were verbal quarrels between refugee students and other students, both in the selection of students and during the implementation process of the activity, and that the refugee student was held responsible even for problems experienced during the implementation process. After the refugee student was selected in the student selection, the students in the class were asked, 'Farzana?' It was observed that they said this and laughed while looking at each other. It was observed that Farzana was happy to be a part of an event on the board and constantly smiled. At the end of the lesson, the "Who am I" activity was held, which contributed in the emergence of important findings in the research during the 'Who am I?' activity Farzana and Hourri were asked to stand up in front of the whole classroom. This activity was implemented as follows:

The whole class was asked to stand up. The students were given some expressions: those who did not know their names; those who did not know why they had come to this country; those who did not know where they had come from, those who had never talked to them; those who did not know about their families (mother and father); and those who did not know what they liked. The students were asked to sit down when inappropriate expressions were given. Those students who were seated were asked to question themselves about how they interact with these friends. One by one, questions began to be asked. This continued until at least one or two students remained and these students were applauded. Later, the names of the refugee students were put on the board and they were asked to tell the others about the unknown realities of their lives.

In this activity, it was observed that students were extremely surprised and talked to each other, especially when refugee students talked about their past life, such as one student's father having been the president's private bodyguard, and that they studied at a private school and so on. In addition, it was observed that while the students ignored refugee students when they initially spoke, they started asking questions when they heard different things about them, and listened more carefully to answers to questions they asked. On the other hand, it was observed that a number of students had trouble listening to the refugee students, mocking them, to the extent that the teacher had difficulty understanding the students. In another lesson hour, the students had an activity called 'We vote'. In this activity, refugee students were relocated and placed next to different people individually. During this activity, it was observed that the refugee students had conversations with their friends sitting next to them and tried to participate in the activity by listening to them.

After receiving expert opinions of the first week of the implementation process and the planning of the process, an action plan was developed to improve any problems experienced by refugee students such as being unable to attend the course, exclusion, stigmatization, being ignored, being unable to establish friendships, and reducing noise levels by ensuring classroom management. In addition, practices were included in the activity to improve the foreignness of the students in the subjects given in the social studies curriculum. The course was taught in a painting workshop so that students could provide effective group communication and classroom management. The 'Tell Me' activity was conducted during the lesson.

In the second week activity, refugee students were enabled to participate in the class and communicate with other students. Refugee students wrote in their diaries that they had filled out after they had learned about Atatürk and the Turkish Republic in the lesson. A number of the students who had refused to contact or even listen to refugee students in the previous week took to the floor and chose to listen to them during their presentations. However, it was noted that some students persisted in ignoring the refugee students. Later, a 'Newspaper Preparation with a Group' activity was conducted with the students. When newspaper preparation activity started, they were divided into different groups using the number counting technique. With this technique, it was noted that the students who were included in different groups reduced their talking time during the activity and behavior that would affect classroom management. Farzana played a more active role in the group newspaper preparation activity; however, it was seen that Houri became quieter. In fact, the students in Farzana's group wanted her to present the newspaper of their group. It was observed that Farzana, while introducing the newspaper they had prepared as a group, turned to Houri and said that she/he would present it and smiled. Houri's hesitation and inability to take an active role in the activities were also discussed at the meeting with field experts, and it was decided that Houri should be encouraged to take a more active role in the activities. During the second week activity, it is seen that there was a limited change in the students' behavior towards refugee students, and that they now listened to them more carefully while they spoke.

In line with the decisions taken after the meeting with the field experts, an action plan for the third week was prepared and during lessons, Farzana and Houri were allowed to talk about their own countries. While preparing the action plan for the third week, problems such as generalizations and stereotypes regarding refugee students, disdain, exclusion, and mockery were taken into consideration and, as a continuation of the 'Tell Me' activity of the first week, other students' countries, rules, beliefs and social structures were discussed. This was attempted to provide information. Different models of the Republican regime (such as the Federal Republic, and the Islamic Republic) were mentioned in the course and Farzana and Houri, who lived under such a regime, were asked to explain the Republic regime of their countries. During this activity, it was noted that the class asked Farzana and Houri questions without consulting the researcher or the teacher and, in some instances, they even laughed together with the refugee students by making jokes, with the refugee students testing their knowledge about the constitutional processes in their countries; the death penalty, Sharia Law, the Taliban and so on. However, during the activity, it was observed that a number of students also engaged in provocative behavior, such as verbal teasing, devaluing others' views and so on, thereby ridiculing the students' discourse.

Some of the students' dialogues during this activity are shown as followings:

Practitioner researcher: Farzana, it looks like Afghanistan has a different republican regime than Turkey. Islamic Republic of Afghanistan. Can you tell us a little bit about the republican regime in your country?

Farzana: Our religion is Islam.

Ege: Our religion is Islam.

....

Göktuğ: For example, can they come from Pakistan and study at your school? We got Farzanas so are they getting them too?

Farzana: They can study.

....

Mert Arda: Could those who go to school in your country go to school without wearing hijab?

Farzana: No. We wear hijab. For example, when we went out, we used to wear hijab, so we took off our hijab at home.

...

It was noted that the refugee students made efforts to explain their lives and made use of every opportunity they were given. After the third week, it was seen that the one-to-one activities with questions and answers had a healing effect in terms of getting refugee students to speak and making them more visible in the classroom.

It can also be said that teaching through games, drama and group work are important in order to enable refugee students to interact with other students. Therefore, while preparing the action plan for the fourth week, the aim was to observe the interaction of students within the group and to address problems, such as the exclusion of refugee students, a lack of empathy towards refugee students, and an inability to define a common culture. The drama method was used in the fourth week activity. As a preliminary activity for the drama, the students were given a 'You Dream It Too' activity and efforts were made to improve the refugee students' understanding of the situation. The students were given a situation relating to their own families to imagine and asked to question how they would feel in such a situation. After this activity, the sadness of homesickness and missed family and friends were discussed. Later, the play 'Landlord-Tenant', to be performed in the development part of the drama, started with the sadness that a person experiences when they lose their homeland being emphasized in this play.

Sections from the dialogues that took place during the event are shown as followings:

Practitioner researcher: Now close your eyes and think about your home, family and environment where you have lived until this age. You woke up one morning. You have been told that you will never see this house, your family and your surroundings again, and that you will live elsewhere. You will never be able to go back to your old life. From this moment on, a new life awaits you. How do you feel?

Göktuğ: Teacher, I have been in the same family since I was born. I would be sad.

Farzana: I would feel that the people in the new country cannot love me as much as my family members.

...

Işıl: My teacher, I understand Houri and Farzana better now.

Zeynep: Yes, my teacher, this is a very bad feeling.

...

After this activity, the students stated that they understood how Farzana and Houri in their classes felt. However, it was noted that there was exclusion from refugee students by some students during the game. In addition, it was observed that Farzana and Houri, who were usually side by side, were now standing next to other people, and this improvement was noted. The students next to Farzana and Houri were willing to include them in their group while the researcher organized the groups, however, it was observed that some students laughed at these students in the classroom. It was noted that Goktug, who was sitting next to Farzana, accepted to sit next to Farzana, but objected to Nida with whom he had been studying for a number of years.

In another activity, students were asked to paint a picture of their homeland. Drawing Activity-Homeland is shown Image 1. After the pictures were finished, all of the pictures were combined and inferences were made with the students.

...

The following dialogues were included in this activity:

Practitioner researcher: Yes, friends. Now let's take a look at the pictures we drew. What comes to mind when we say homeland?

Burak: My teacher, everyone has a flag.

Işıl: Teacher, these two papers have different flags.

Practitioner researcher: Yes. Which country's flag are they?

Whole class: Afghanistan.

Practitioner researcher: Houri Is that the flag of Afghanistan?

Houri: Yes, My teacher.

Kaan: Is that green and black?

Farzana: Yes.

Egemen: What is written next to it?

Farzana: In our country, every man prays.

Nida: We also pray.

...



Image 1. Drawing Activity-Homeland

After this activity, it was observed that the students listened better when the refugee students spoke, they expressed themselves more easily when they wanted to say something they did not hesitate as much as they had previously. It was also observed that they seemed pleased to discuss their country while explaining the pictures they had drawn for their friends.

The fifth week activity was prepared in order to improve the group interaction of students and to provide visibility of refugee students in the group by addressing the lack of empathy. During the activity, refugee students were purposefully in the same group with the students with whom they had the most conflicts in the class. In this activity, it was noted that the students were willing to help refugee students and made constructive jokes with each other in the group. In addition, it was observed that the refugee students also made progress in understanding other students; previously they had perceived jokes made in the past as mocking but now responded with laughs. The most striking situation in the 'We are solving the puzzle' event held after this activity was that the students sitting next to refugee students were in a more understanding manner although they had been late in solving the puzzle because of the refugee students. They also showed tolerance and sympathy and avoid blaming or acting in a humiliating manner towards the refugee students.

During the five-week implementation period, activities were held to improve interaction between refugee students and other students, ensuring the participation of refugee students in the lesson, and understanding the social and cultural differences between refugee students and other students; improvement was observed in this respect. In a continuation of this process, the similarities between refugee students and other students were focused on and action plans were prepared to emphasize the importance of being 'us' rather than 'you and I'.

In the action plan prepared for implementation in the sixth week, the aim was to improve the lack of empathy of some students towards the refugee students and to prevent adverse behavior, such as prejudice, stigma and generalization, against the refugee students. Students were shown a short film about the prejudices and stereotypes that exist against Muslims in Europe. Refugee students also raised their hands during this activity without the researcher encouraging them and made evaluations. In this context, it can be said that there was an improvement in the participation of refugee students within the class. During the activity, students were asked to question their own stereotypes and how the people living in the Middle East developed some stereotypes and prejudices against each other despite their cultural similarities by using some real life images that show the capitals of two Middle Eastern countries, Pakistan and Afghanistan so that they can understand how similar these cities.

In the final week of the practice, a drama was created in order to establish a connection and to recognize similarities between refugee students and other students, and a different version of the 'Fruit Gakan Game' played in Afghanistan was performed. Meyve Gakan Game is shown in Image 2. In the drama circle created before the play, the places of students in the circle were changed. This time, techniques such as counting numbers or drawing lots were postponed; the researcher only changed the place with the name. However, the exclusion and objection behavior encountered in the pilot application was diminished this time. It was observed that refugee students and other students were willing to participate in the activity when they were sitting side by side. During this game, it was seen that refugee students now joked with other students and were easily involved in the game, and even keep the distance between them and their friends shorter than previously. After the game, the students stated that they liked this game very much and they even said that they liked this activity the most. During the game, it was noticed that Hourı was also closer with her friends and was more eager to participate in the lesson. In addition, it was observed that Farzana was more active in the process of being an 'it' with her friends and was appreciated by her friends when she guessed correctly. In this activity, it was also observed that even students who refused to talk to refugee students during previous activities were communicating with Hourı and Farzana.

Some of the dialogues during the event are shown as followings:

Hourı: You come (calling Aysun)

Aysun: (Does and replaces the rhythm movement)

Emirhan: Hourı. call me me (pointing to himself).

Students facing the wall turn around and try to guess the student who made the rhythm.

Farzana: Aysun.

Isil: (turning to Farzana) Wow girl (laughs).

Houri: Farzana.

Farzana: (Makes and replaces the Rhythm move)

Berkan: Farzana. (pointing with his hand)

Whole class: Bravo. (They're streaming)

Houri: You come (calling Zeynep)

Zeynep: (Does the rhythm movement and replaces it)

Farzana: (Just turning around) Zeynep.

Berkan: Ooo Well done, girl, how did you know right away?

Farzana: I knew your move (Laughs).



Image 2. "Meyve Gakan" Game

During the implementation process of the action research, the activities lasted seven weeks and fifteen activities were conducted in which refugee students could be active. Apart from these activities, attempts to ensure the active participation of refugee students were made in the course process by using the question and answer method, and it was seen that refugee students spontaneously had raised their hands during lessons in recent weeks. In addition, it was understood that refugee students improved their relationships with other friends, not only during the fifteen activities process, but also during the breaks and lessons. The researcher explains this in a meeting held with field experts as follows:

Practicing researcher: *Teacher, this healing process actually appears at the end of the lesson. Normally, Farzana and Hourı fill their diaries together. But now Farzana (showing the video) filled it out, gave me her diary, and without even looking at Hourı, went to her desk. When Hourı could not write anything, she would either ask me or Farzana would help. Or I would warn her friend next to her and only then they would help. But now Hourı asked for help from Bengisu, who was sitting next to her, and Bengisu helped her.*

Expert 3: *Here she turned to the source on which the information should be based. She asks her friend.*

Findings Concerning the Post-Culturally Responsive Teaching Practices in Social Studies Lesson

After the culturally responsive teaching practices, prepared to address problems faced by refugee students in the social studies course, it was found that there was an improvement in the interaction between students, the adaptation process of the refugee students to the class, and the participation and learning processes of the social studies course. Research findings after the application are shown in Figure 4.

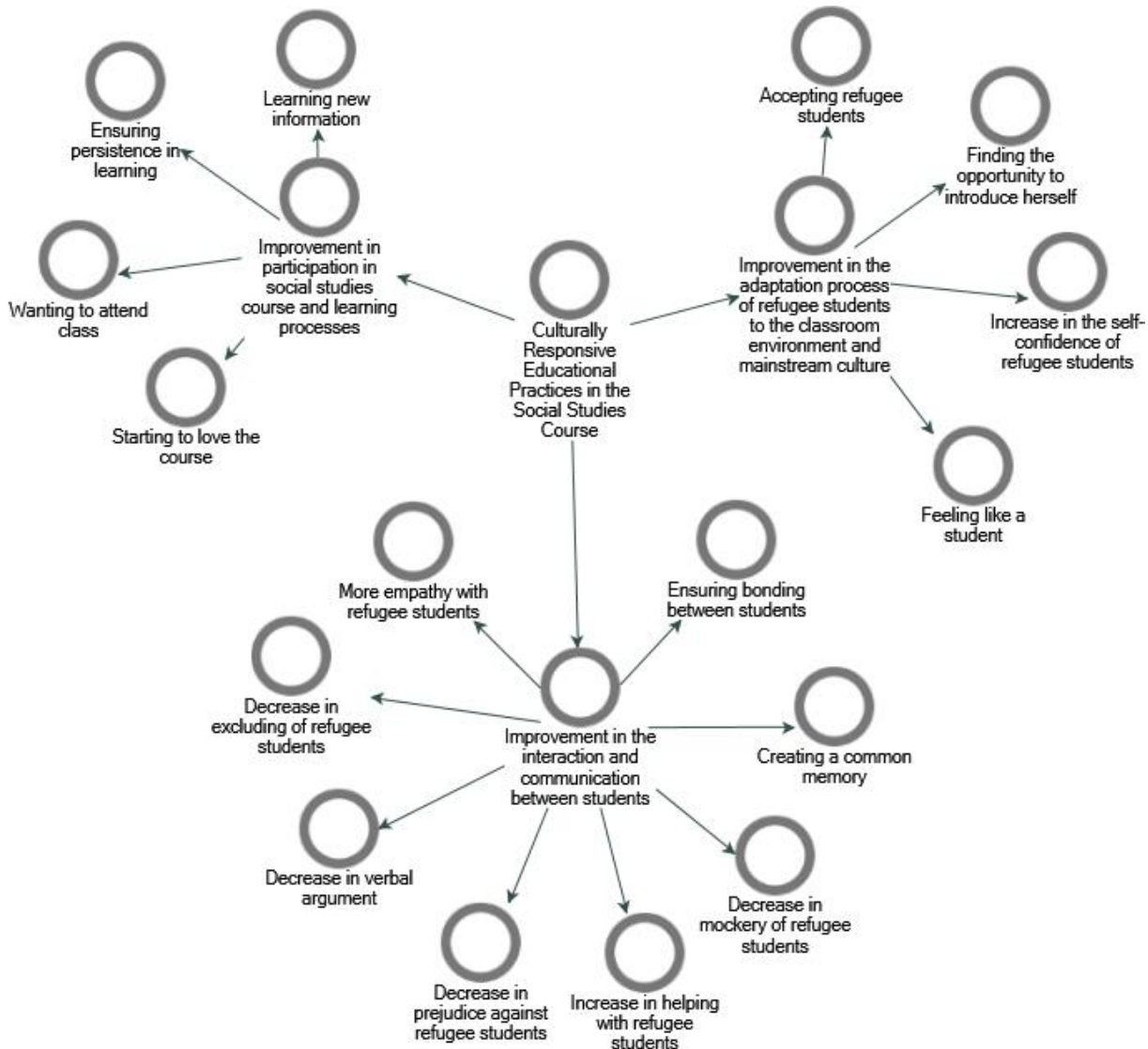


Figure 4. Culturally responsive educational practices in the social studies course

As a result of the culturally responsive teaching practices implemented in the social studies course, it was observed that interaction and communication between refugee students and other students in the classroom were improved. Students' lack of empathy towards refugee students, exclusion, stigmatization, prejudice, mockery, and verbal argument decreased. The study findings indicate that co-operation between both refugee students and other students was increased and that cohesion was achieved for the first time and, as a result, students started to create common memories.

After the application, it was understood that there was a decrease in the students' exclusion behavior both inside and outside the classroom. Sirin, from the students, said, *"I think the activities are very good, because, some friends exclude Farzana and Houri in the classroom. These events allow us to talk to them."* The student stated that the activities reduced the exclusion of refugee students. During the observations, Hale, who was seen to be having problems with refugee students, said after an event, *"My teacher, Farzana was behind me. I wanted her to do something too. Because when she cannot do something, we exclude her."* It is understood from her words that there is a significant change and development in her behavior towards refugee students.

Another problem with an improvement in students' behavior towards refugee students is a lack of empathy. One of the students, Goktug, understood the migration experience of the refugee students after the activity saying, *"After today's activities, I actually understand the difficulty in the lives of those like Farzana. So, they leave their country and come to another country. I realize how difficult it is for them."* The teacher Derya observed a change in empathy of Ali, who was one of the students who behaved most offish in accepting refugee students when they first came to class. The teacher explains the change she saw in Ali as follows:

The activities were good for taking a moment to think about. I think the message has arrived. I think it is good for refugee children to be accepted. After explaining about themselves, they instantly empathized. Even those who refused to understand in class have noticed. I know Ali does not like these girls [Farzana and Houri]. His family also told me this. So, they said he absolutely didn't want to participate in anything with them. As a migrant, I think Ali understood those children very well. I mean, I saw that dissolution on Ali's face. From now on, I think he will adopt a different attitude towards them.

Another result that emerged after culturally responsive teaching practices is that the prejudice against refugee students decreased and students stopped making fun of refugee students. Elif explains how her prejudice against refugee students was broken as follows:

At first, I was a bit prejudiced against them. Their names were very strange. We were kidding. I learned that when you take them to the board and they tell you about their lives, we should not be too judgmental, we should embrace them more. We've been friends with them ever since, and I sometimes hang out with them during breaks.

Azra says, *"Actually, getting information about girls through activities has changed me. I was prejudiced against them before. But this time, my prejudice is broken"*. Nida says, *"I had a fight with the girls because they didn't choose me in a physical education class. Honestly, I had some prejudice, as they came from Afghanistan. But the more I played with them, the more my prejudice towards them diminished. Actually, they are good people,"* and she states her prejudice diminished on getting better acquainted with them. Emirhan says, *"The activities changed my perspective on them a little. It has changed my point of view not only towards Farzana and Houri, but towards all refugee children in a positive way."* The teacher Derya, on the other hand, states that she questioned herself as a teacher with regard to the opportunities she could give to refugee students after the activities:

I liked the activity that they introduced themselves the most. A good thing happened in terms of breaking their prejudices. It shook us for a moment. Why didn't I give them the opportunity to introduce themselves before? I thought. I could do this too. You know, people's prejudices are broken at some point. I think it's a process and it will get better and better.

Farzana also states that she was anxious while presenting the newspaper during the newspaper preparation activity: *"I was scared when I started reading, so I was nervous like that, because my friends will make fun of me. But they don't make fun of me anymore. They say 'Well done Farzana for doing this'."*

Another finding of the study is that there is a decrease in the verbal disputes of the students with refugee students after the culturally responsive education practices and the students started to help the refugee students. Işıl says, *"We couldn't get along with Farzana and Houri at the beginning of the year. We were constantly fighting. But we haven't had any quarrels lately. It's better between us."* Similarly,

Goktug says, *“In the beginning, they were fighting a lot with the girls. So, they were talking a lot to each other, but now Farzana and Hourı are better with our class. They don’t fight as much as they used to. We got used to them gradually, and I think it is good.”* She states that the class's behavior towards refugee students has changed in a positive way. Stating that the disputes in the classroom decreased, the students state that they are now helping the refugee students in the lessons, and that this situation makes them happy. Işıl says, *“So, to be honest, the class excluded Farzana and Hourı a bit. I was also excluding them. But now sometimes, when they do it wrong, I look at their homework and say it is wrong and correct it. I am trying to help.”* She explains the improvement in her behavior towards refugee students. Sude also says that after the activity when they took part in the same group, their thoughts about Farzana changed. She explains this by saying, *“I mean, she can understand when I talk normally, and actually I saw this. We always shouted at each other because we were always fighting. But actually, we could get along if we talked well.”* The researcher, on the other hand, explains Mehmet's change in her diary, dated May 27, 2019, where he clearly states that he refused to participate in any activity, because disapproved having refugee students in his classes:

Very good things happened in the post-activity meetings. Now, there were two more moderate sides against each other. Mehmet, who was quietly angry with Hourı because he was in the same group as her said ‘I don’t want to be in the same group with her’ when I warned him, he said, ‘Let’s take Farzana to our group today’.

Regarding Mehmet, who was observed in the ‘Homeland and Public’ activity, the teacher says, *“In other words, Mehmet is one of the people who opposes girls the most. But I find his attitude towards girls in today’s game very positive.”* The teacher supports the researcher's observation.

Another finding of the research is that the activities provide cohesion between the students in the classroom. The students in the class state that the activities carried out not only helps them to mingle with the refugee students, but also with their friends who had been studying in the same class for years, but with whom they had very limited interaction. Hale explains the effect of group activity on cohesion in the following words:

Teacher, I was very happy in this event, because it was nice to work with different people. We are in the same class, but I haven’t met my friends at the opposite table for a long time. We only talk to our friends three or four rows ahead of us or behind us. It was good for me to be in the same group with someone far away in class and to prepare something. I also contacted Farzana. I also worked with her. It was nice for me. This activity has actually brought us together.

Sirin says, *“I think these activities we do will be different for Farzana and Hourı. Because they don’t know our language, they can’t get used to them either. They cannot perceive much of what we say. But, in this way, they can get to know and understand us more easily through games and activities.”* She states that the activities are also an opportunity for refugee students to get to know them. The teacher Derya says, *“Refugee children were just spectators in the classroom. It will be good for them, of course, in terms of mingling with others.”*

Another finding is the improvement in the adaptation process of refugee students to the classroom environment and the mainstream culture after the culturally responsive teaching practices implemented in the social studies course. It was seen that the refugee students felt like students for the first time, because they had the opportunity to introduce themselves during the activities, they had increased visibility in lessons, and there was high acceptance both inside and outside the classroom. Hence, it is safe to say that based on the observations and interviews self-confidence of refugee students was increased. In the ‘Who am I?’ activity, Farzana, providing information to other students about herself and her family, says, *“I feel very good. I have introduced myself. Let friends know about me, so who is my father? What kind of people are we? I am very happy about this.”* She expresses her satisfaction that she has had the opportunity to express herself. Similarly, Hourı expresses her happiness while introducing Afghanistan with the words, *“We told our friends something about Afghanistan, about the Republic and Islam, and this has made us happy”*. In Farzana’s diary, she expresses her feelings regarding the activity about her country, saying, *“I felt very nice. This activity was very nice, teacher. Thank you, I am very happy about this”*. (Image 3.)

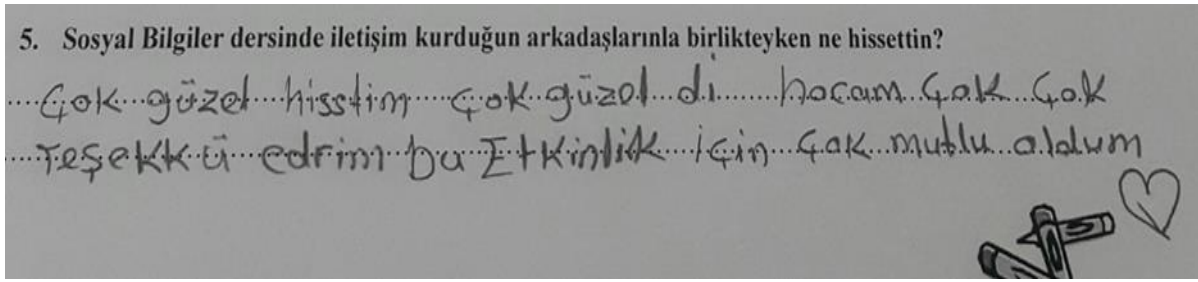


Image 3. Farzana's Post-Event Diary

Refugee students state that when they were given the right to speak in lessons and they were assigned in the group, they felt like students for the 'first time'. Farzana, who got up to the board and made a presentation with her friends, expressed her feelings when she was given the right to speak in the lesson saying, "It is a very nice feeling to go to the board, my teacher. It was the first time that I felt like a student. For example, I hated myself when I sat in my seat. I was telling myself that I couldn't do anything. But now I'm getting up to the board, studying. I get so happy." Similar to Farzana's words, Houri says, "I read, speak, say something like my friends. It's a beautiful feeling, I am very happy. I attend lessons, I feel like a student." She shows that she is happy to be active in the lessons. In the study, it was found that refugee students spontaneously started raising their hands and asking questions without the researcher pointing, and being active in the lessons increased the self-confidence of refugee students. The researcher states in her diary, dated 13 May, 2019, "Today, Farzana herself raised her hand before I asked her and asked me the meanings of some words she did not understand in the lesson. I explained these concepts. Now she is more confident in the classroom. She asks whenever she wants." The statement shows that the refugee students' adaptation to the classroom environment has improved. The teacher Derya says, "At the beginning of the term, Houri was sitting quietly, not speaking at all. But, as she took part in these events, she started to open up more." She said that the self-confidence of refugee students had increased compared to the beginning of the term.

Refugee students' adaptation to classroom environment and the mainstream culture must be seen as providing these students with the essentials of Turkish culture within their own culture rather than expecting them to fully embrace existed culture in Turkey.. In the study, it was seen that in addition to adaptation, learning was also provided when refugee students encountered certain elements from their own countries on a course taught in the country where they had to come through forced migration. Another finding that emerged after the culturally responsive teaching practices applied in the social studies course is that the activities improved the participation of both refugee students and other students on the course and in their learning processes. In the study, it was understood that refugee students learned new information during the activities, wanted to participate in lessons, and started to participate more by raising their hands when they had difficulty of understanding something. In addition, it was found that the students thought that the activities contributed in the achievement of permanence in learning and they became more interested in social and political issues in this lesson. Both refugee students and other students found the activities 'nice', 'fun' and 'interesting'; they stated that they wanted to attend the lesson with activities and, as they engaged in the activities, they started to enjoy the social studies lesson more. Regarding the activities, Farzana says, "My teacher was very nice. It is very fun to do such things, I am very happy". Sevinc says, "Such activities enable us to participate more in the lesson." She emphasizes that activities increase participation in the lesson. The teacher Derya says, "I think the activities are good for understanding. They also attract the attention of children. They listen to the lesson more carefully." She states that the students listen to the lesson better in this way. Farzana, on the other hand, says she wants to attend the class and was pleased that this opportunity was provided to her by saying, "I was always like this (folding her arms) when I came to this class. But now I join in and I am very happy when I do so. I say that when I get home, I tell my mother. We used to cry because we didn't want to go to school, but now we want to come." Houri, in addition to Farzana, says, "Teacher, we think after we wake up in the morning. What lesson do we have today? We don't want to come to school on other days, but on Monday and on Tuesday that we have social studies class today. We come running. We are very happy." She states that they

have started to enjoy the social studies course now. In addition, students state that the topics covered with activities in the social studies course are more memorable. Sedef explains that her approach to the social studies course has changed with the activities saying, "I am someone who does not like social studies. I don't like it, I don't love it, but now you are lecturing, you have an activity and I am able to understand more. I can keep the lesson longer in my mind now." On the other hand, Ege writes in his diary, dated 15 April, 2019, "We have been taught an entertaining social studies lesson for the first time." The researcher also explains the changes in the educational process of refugee students in her diary, dated 7 May, 2019, as follows:

Today, we went over the concepts we saw in the lessons with general repetition. I prepared a puzzle for this. Hourı saw the word Atatürk in the puzzle. Farzana, on the other hand, found many words by herself and then got help. When I asked them who Atatürk was, they answered well. So, they did not forget what they had learned in class.

It is understood from the study that the activities helped refugee students and other students to improve their communication, interaction and refugee students' adaptation, and understanding the social studies course. In fact, Hourı says in her diary, dated 27 May, 2019, "There were some differences in our classroom. So, they are helping us now. This is enough, teacher. Thank you very much."

In line with the findings of the study, it can be seen that there is an improvement in the interaction with refugee students through culturally responsive teaching practices in social studies. It can be said that students from the mainstream culture have begun to behave more moderately towards refugee students, and that both refugee students and other students have become more active in the social studies teaching process.

Discussion, Conclusion, and Suggestions

Communication is extremely important in human life. In the study, the most important problem encountered in social studies education in interacting with refugee students is the problem of refugee students' lack of knowing, understanding or speaking proper Turkish. In addition, the teachers involved had no knowledge of a second language in order to communicate with the refugee students. In a report presented by Mersin University on the problems of Syrian refugee students (IHH Humanitarian Relief Foundation, 2013), it was emphasized that the biggest problem encountered in education for refugees is the problem of language deficiency. Individuals may even resort to aggressive behavior when they somehow are unable to express themselves properly or when they encounter obstacles in communication. Sarıtaş et al. (2016) also state that the first problem refugee students encounter when they join the Turkish education system is the language difference and that, when communication is hardly established due to the language differences, the refugee students exhibit aggressive behavior after a while due to an inability to express themselves. Özer, Komşuoğlu, and Ateşok (2016) also state that language inadequacy is the most important obstacle in increasing the academic achievement of refugee students and in communicating with individuals, and that language deficiency causes serious problems, such as learning difficulties and exclusion, not only for refugee students, but also for teachers and other students in the classroom. Güngör (2015) states that refugee students have difficulties in understanding their teachers, friends and other people around them when they start school due to differences in language and culture. Watkins, Razee, and Richters (2012) also state in their research that the language deficiency of refugees is the most important problem preventing communication and affecting their psychology. Akpınar (2018) further states that social studies teachers encounter the problem of language deficiency while communicating with refugee students. Gülüm and Akçalı (2017) state in their study that refugee students have a language deficiency problem and that their academic achievement is low, especially in verbal lessons, as they have problems in understanding. On the basis of the results obtained from this research and other studies, it can be said that lack of language skills is an important problem regarding the cultural interaction of refugee students, and although it was invident in this research, individuals may become aggressive due to being unable to express themselves properly and lead to miscommunication and related problems with other individuals in their environment.

It is concluded in this study, that teachers' inability to communicate with refugee students creates a bias in teachers. In fact, teachers believe that educating refugee students has some potential difficulties in Turkish public schools and on a social studies course due to a lack of communication resulting from speaking different languages. In his research, Erdem (2017) states that teachers say that the biggest problem is language inadequacy and that teachers propose solutions to solve this problem, such as initially training refugee students in the Turkish alphabet in one class and then transferring them to other classes. Sakız (2016) concludes in a research study that school administrators say that education in segregated environments would be better for refugee children. In addition, the study finds that such problems encountered in the education of refugee students create a prejudice among teachers that refugee students will be unsuccessful.

Families who migrate to another country have difficulties providing adequate educational support for their children due to poor conditions regarding work, accommodation, and other basic needs (Karakuş, 2006). However, education starts in the family and continues throughout life. Therefore, it is understood that the more studies on family participation should be conducted on the basis of the deficiencies identified in school-family communication. In this study, it is concluded that teachers have difficulty in communicating with the families of refugee students. Sarıtaş et al. (2016) state in their research that teachers and school administrators had some problems communicating with the families of refugee students and that families were uninterested in the education of their children. Güngör (2015) also states that teachers and administrators have difficulties in communicating with the parents of foreign students.

Another finding of the study is that students are unfamiliar with the social studies curriculum, and that even if they had learned Turkish and had lived in Turkey for many years, they still have low academic achievement. Güngör (2015) finds that refugee students lag behind the curriculum followed in classes and that their academic achievement is low. Similarly, Sarıkaya (2014) states that Turkish students abroad also have difficulties in the adaptation process and that their low academic achievement due to lack of knowledge of the language spoken in the country they study in. Patiadino (2008) states that refugee students have inadequate language and academic achievement in schools, emphasizing that this situation causes students to abstain from school after a while. Çöplü (2019) concludes that the courses that refugee students find most difficult are courses such as Social Studies, Mathematics, Science and English. Similarly, Akpınar (2018) states that students have difficulties learning certain subjects and that their academic achievement is low. On the other hand, although the academic achievement of individuals was excluded from the study, based on the findings, it can be said that culturally responsive teaching practices might contribute in the academic achievement of individuals, since it is observed that the motivation of refugees to the lesson increases as a result of the cultural interaction provided during the application process of the research.

Another result of the study is that the school administrations and teachers are unwilling to put in effort to increase the academic achievement of refugee students. Studies in the literature also support this result. In a report on the problems of Syrian refugee students (IHH Humanitarian Relief Foundation, 2013), it is stated that the Ministry of National Education currently have no program in use to enhance the educational environment of refugee students. It is explained that school officials have tried to solve problems encountered in the process by themselves, attempting to do something in line with their own programs. Similarly, a study conducted by Levent and Çayak (2017), finds that school administrators and teachers are unwilling to suggest solutions regarding the education of refugee children. It has been found that only a few schools try to teach Turkish to refugee students on their own initiative. Sarıtaş et al. (2016) find that school administrations and teachers are often uninterested in cooperating with the Ministry of National Education regarding the education of refugee students, and that they have no support system to be able to deal with the problems encountered. On the other hand, Akpınar (2018) states that teachers are afraid of changing paths and helping refugee students

individually in class because they have concerns over the content strictly required by the national curriculum. As the transfer of citizenship, which is one of the basic approaches of the social studies curriculum, the education programs are shaped within the framework of the practices and achievements specified by the current authority. Therefore, in the light of the results of both this research and other studies, it can be said that ministries, school administration, program developers, and practitioners have a great role in this matter.

One issue that should be focused on in the educational lives of refugee students is their relationships with their teachers. One result of the study is that refugee students and teachers tend to ignore students because they are unable to communicate properly. In the report regarding the problems of Syrian refugee students (IHH Humanitarian Relief Foundation, 2013), it is stated that teachers have difficulties in communicating with refugees or treating them properly. Similarly, Roxas (2011) states that teachers have lack of information concerning the basic needs of refugee students. Szente, Hoot, and Taylor (2006) also emphasize in their research that there is a communication problem between refugee students and teachers, and that teachers start to ignore these students as the number of refugee students in their classes increases.

In the study, it was found that teachers are unwilling to include the past lives and experiences of refugee students, even in subjects that could be included in the lessons (their own countries, events they experienced whilst immigrating, relations with Turkey, and so on). Ladson-Billings (1994) states that when there is no relationship between the subject covered in class and the experiences of the students, the sense of belonging of the students diminishes and that their motivation towards the lesson decreases. Silverman (2010) also finds in his research that although pre-service teachers are able to meet the needs of students from different cultures, they are uninterested to take responsibility and that pre-service teachers prefer to work with individuals from mainstream cultures instead of working with students from different cultures. Similarly, in a study conducted by Siwatu (2008), it is understood that teachers have difficulties in understanding the importance of working with students from different cultures during the education and training process and are particularly anxious when teaching in classes with students from different cultures. Erdem's study in Turkey (2017) states that teachers avoid interfering by changing contents according to the needs of refugee students in lessons, and that these lessons are only taught by addressing textbooks. Özer et al. (2016) state that if authorities ignore the problem and avoid establishing a qualified adaptation program for refugee students, there may be problems in their admission into society in the future. Namatovu (2015), on the other hand, states that teachers are unable to include classroom practices because they are mostly concerned about academic achievement of the students, cultural competence, and critical-cultural awareness emphasized by culturally sensitive education. Thompson (2012) also states that teachers support the implementation of culturally responsive education in classrooms, but that they have difficulties in managing the education-teaching process because they had no proper training on this subject. Göktuna Yaylacı, Serpil, and Yaylacı (2017) state in their research that there are problems in the education system regarding the quality of educational services of refugees and asylum seekers, teachers' competencies for the education of refugee students, and the preparation of appropriate educational activities. Paksoy (2017) also states that teachers have information about the needs and expectations of students from different cultures, however, it is understood that they have limited professional knowledge to meet these needs.

One important problem caused by immigration is social isolation, which explains the individual's adaptation to the social environment (Victor, Scambler, Bond, & Bowling, 2000). Refugee children who have recently arrived in the country they have migrated to have to adapt, not only to the social environment in their daily life, but also to the social environment at the school they attend. The acceptance of refugee students by their classmates when they start school in the country of immigration and the creation of a common school culture facilitates the adaptation process of refugee students (Gay, 2014). Kiang, Supple, Stein, and Gonzalez (2012) conclude in their research that belonging to the environment and perceived discrimination are related to academic adjustment.

It is one of the results of the research that students from the mainstream culture exhibit behavior that includes exclusion, mocking, stigmatizing, belittling, verbal disputes and that this may be described as peer bullying against refugee students, and that other students in the classroom lack empathy, acceptance of those who are different and respect for differences. Han (2010) concludes that refugee students have problems in adapting to school, developing friendly relationships, absenteeism and participating in classroom activities. Kirova (2001) also states that refugee students have problems in adjusting to the adaptation process in the school environment due to language and cultural differences. Therefore, he states that they are discriminated against by other students. Similarly, Hortaçsu (2012) states that, in groups with different cultures, students from the host country tend to the psychology of seeing their own group and culture as superior, and show disdain towards students from different cultures. Spencer-Rodgers and McGovern (2002) state that students of mainstream cultures interact less with students from different cultures and that they have prejudices and stereotypes about refugee students by generalizing them with their group. In Turkey, Çöplü's (2019) study announces that refugee students say that they suffer from discrimination, verbal violence and physical violence by other students when they start school. Gülüm and Akçalı (2017) also state in their research that refugee students have problems in adapting to schools in the places they have migrated to and that they are sometimes excluded by their friends. Similarly, Baltacı (2014) states that the families of refugee students are discriminated against in society and schools due to their socio-economic and cultural differences, and that they are exposed to exclusion due to their nationalities. Based on the findings of this study and results of other studies, it can be stated that such behaviors, which are called peer bullying, pose a great threat to the cultural interaction of refugee students in the classrooms and are one of the important problems that need to be resolved.

It is among the results of the study that the problems experienced by refugee students also affect them in participating in the lesson, and that the students exhibit behavior, such as unwilling to attend the lesson, engaging with other things during the lesson, and being timid. Sarıtaş et al. (2016) state that teachers have difficulties with refugee students about poor homeworks, being uninterested in the course and being absent. Yiğit's research (2014) shows that in the education of refugee students, grouping due to differences in language, race, and beliefs, cultural adaptation, access to school, family indifference, lack of motivation, indifference to the lesson, being away from their own country and being academically unsuccessful due to a lack of knowledge of Turkish are the most obvious problems. In the current research, action plans prepared in accordance with the culturally responsive education theory are applied in order to improve the problems encountered in cultural interaction with refugee students in the social studies course. After these applications, it is concluded that there is an improvement in the interaction between students, in the process of in-class adaptation, participation in the social studies course and in the course learning processes.

As a result of the culturally responsive teaching practices implemented in the social studies course, the interaction between the refugee students and students from the mainstream culture in the classroom improved and communication improved. Students' lack of empathy towards refugee students, exclusion, stigmatization, prejudice, mockery and verbal argument decreased. One notable result of the study is that co-operation and cohesion among the students is provided for the first time and that the students created common memories. Yılmaz (2019) states that in order for refugees to live together with the people where they move to, both sides should adopt each other's culture (acceptance, respect) or that one side should adopt the culture of the other (assimilation). In the study, it is observed that the lack of empathy towards refugee students began to decrease as students from the mainstream culture became aware of the experiences of refugee students. Taneri and Tangülü (2017) also emphasize that, in the social studies course, students should be given the value of tolerance, minimizing differences and separations experienced in the classroom environment, and that respect for individual and cultural differences should be taught to all students. Tuncel (2017) emphasizes that after the culturally responsive teaching practices, pre-service teachers gain an awareness of learning their own cultural values and the cultural experiences of their students, and that they develop various strategies regarding culturally responsive teaching practices. These findings show that culturally responsive teaching practices make positive contributions to cultural interaction.

Another result that emerges following the use of culturally responsive teaching practices is the expression of students and teachers from the mainstream culture that prejudice against refugee students has been broken. Studies have shown that as different groups get to know each other as intergroup interaction is achieved, their prejudices will decrease in this process (Çöplü, 2019; Kotluk, 2018; Pettigrew & Tropp, 2006). Chicola (2007) understands that the prejudices of teacher candidates against refugee students in social studies course are broken through culturally responsive education. Pettigrew and Tropp (2006) state in their study that equal status, co-operation and establishing close relationships in the intergroup interaction process are effective in reducing prejudices and preventing a person from being seen as a threat. Çöplü (2019) also states that students from different cultures and mainstream cultures get to know each other better when they interact in prescribed environments, such as school and the classroom. Gere et al. (2009) state in their research, that the fact that pre-service teachers are often educated regardless of culturally responsive teaching causes them to be biased towards different cultures. They reach the conclusion that these prejudices can be broken only when practices, which employ culturally responsive education are implemented.

It is understood that after culturally responsive teaching practices, there is a decrease in the verbal disputes of students with refugee students and that the students start to help with the refugee students. In his research, Weinstein, Tomlinson-Clarke, and Curran (2004) draws attention to the effects of culturally responsive teaching, states that as diversity increases in classrooms, problems related to verbal and physical violence increase with conflicts. However, he states that these problems can be solved through culturally sensitive classroom management. Tuncel (2017) also states that as a result of culturally responsive teaching practices, teacher candidates gain awareness of refugee students and help them to learn. In addition, in the study, the students involved state that the activities carried out enable socialization, not only with refugee students, but also with their friends who had been studying in the same class for four years but whom they had no communication. Gay (2014) also states that all students are active in classrooms where a culturally responsive educational environment is provided and that they learn about their own cultures as well as the culture of their friends.

It is concluded that, after the culturally responsive teaching practices applied in the social studies course, there is an improvement in the adaptation process of refugee students to the classroom environment and to the mainstream culture. The results of the research show that refugee students have improved their adaptation to the classroom environment and to the mainstream culture. They are more accepted both inside and outside of the classroom and this situation also increases the self-confidence of refugee students. Refugee students also feel like students for the first time because they have had the opportunity to introduce themselves during the activities in the classroom and that this also increases their self-confidence and the visibility of the refugee students in lessons by teachers and other students. Ladson-Billings (1995) state that when culturally responsive classroom environments are created, communication and interaction in the classroom improves significantly because all students are active. Refugee students spontaneously started to raise their hands and ask questions without the researcher pointing them out in the classroom.

Evans (2017) understands that teacher candidates' working with individuals from different cultures and attending courses on this subject have a positive and significant effect on self-efficacy beliefs. Another finding that emerges after culturally responsive teaching practices are applied in the social studies course is that the activities improve the participation of both refugee students and other students and assist their learning processes. The fact that refugee students and other students started to enjoy the social studies lesson more and had become more interested in social and political issues, as well as learning new information during the activities, wanted to participate in the class, raised their hands when they had difficulties understanding and started to participate more in the lesson, are the findings of the research regarding the improvement in participation in the social studies course and learning processes. Aronson and Laughter (2015) also state in their research that content enrichment studies, based on culturally responsive education, increase students' academic achievement, motivation for learning and affective skills. Another result of the research is that refugee students now want to

participate in the lesson and have also started to study more about social studies. Phuntsog (2001) concludes that students are willing to participate in courses based on culturally responsive education. Another result of the current study is that there are improvements in the perception of refugee students and other students towards the social studies course, students learn new information, and permanence in learning is ensured through activities. Snider (2015) states that there is a statistically significant correlation between culturally responsive teaching practices and students' reading and participation levels.

When the research results are examined, it can be seen that although the results of the research are similar to tally with the ones in the literature (inability to speak Turkish in a fluent manner, exclusion, inefficiency in the terms of academic capabilities, etc.), since this research is conducted on the basis of the social studies course, it also reveals covers some findings that are proper with the area. The findings peculiar to this study are that the refugee students had difficulties in understanding the lesson because they are unfamiliar with the social studies curriculum, are despised by their friends and are generalized as 'Syrian'. Moreover, there may also be some findings that are surprisingly emerged during the research process. Thanks to the practices, both interaction with refugee students inside and outside of the classroom and integration with students from the mainstream culture have significantly improved. In addition, students from the mainstream culture stated that teaching in a more enhanced way made the new knowledge they have learned permanent and changed their perspective on the social studies course. On the other hand, another finding that draws attention in the literature is that refugee students exhibit aggressive behavior, and even sometimes harass their classmates (Saritaş et al., 2016). No such behaviors were observed by the researcher during this study.

The following suggestions can be made in line with the results of the research:

- This research was conducted in a classroom in public schools where refugee students are able to use Turkish language properly to express themselves, and where students from the mainstream culture and refugee students all study in the same environment. However, during the research process, it was observed that students who had language deficiency were also willing to be educated in Turkish schools. Therefore, different studies should be carried out to re-consider the current situation and the cultural differences of refugee students who lack of understanding and speaking Turkish.
- In this study, it was found that lack of student-teacher communication is one of the problems in classrooms and that teachers consider themselves insufficient in providing a proper education to refugee students. Therefore, in-service training should be offered to teachers to improve the academic success, cultural competencies, and critical thinking skills of refugee students and other students from the mainstream culture.

In the research, it was observed that an improvement was experienced following the culturally responsive teaching practices. However, considering that improvement is a process, it is necessary for the education system to attach importance to culturally responsive teaching practices and to ensure continuity through educational programs in order to make this process sustainable.

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