



## Educating the “Other”: Narrative Analysis of the Role of the Social Studies Teacher in the Education of Asylum-seeker Students

### “Öteki”ni Eđitmek: Sıđınmacı Öđrencilerin Eđitiminde Sosyal Bilgiler Öđretmeninin Rolüne İlişkin Anlatı Analizi

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**Geliş tarihi - Received:** 10 December 2025

**Kabul tarihi - Accepted:** 12 July 2025

**Yayın tarihi - Published:** 28 August 2025



**Abstract.** This study aims to reveal the social studies teacher's contacts with asylum-seeking students, the teacher's perceptions of competence, and experiences of being a teacher in a culturally diversified migration society with a holistic story in the context of her own identity, cultural and social realities, and Turkish national educational ideology. Narrative research was preferred as the research design. A semi-structured interview form was used to collect the data and interviews lasting nine sessions were conducted with the teacher. Narrative analysis was used in the analysis of the data. As a result of the research, it was determined that the undergraduate education of social studies teaching, and vocational in-service training processes did not have sufficient content and practices for cultural diversity in the classroom; it was aimed that asylum-seeker students would integrate into the monocultural society structure and that the social studies teacher's life experiences shaped her approach and teaching competence regarding the asylum-seeker students. As a result, despite the fact that the cultural structure in Turkey diversified with migrations, it is seen that the understanding and practices in social studies course are far from incorporating a multicultural basis.

**Keywords:** Social studies education, Social studies teacher, Asylum-seeker students, Multicultural education.

**Öz.** Bu çalışma, sosyal bilgiler öğretmeninin sığınmacı öğrencilerle temaslarını, öğretmenin yeterlilik algılarını ve kültürel olarak çeşitlilik gösteren bir göç toplumunda öğretmen olma deneyimlerini kendi kimliği, kültürel ve sosyal gerçeklikleri ve Türk milli eğitim ideolojisi bağlamında bütüncül bir hikâye ile ortaya koymayı amaçlamaktadır. Araştırma deseni olarak anlatı araştırması tercih edilmiştir. Veri toplamak için yarı yapılandırılmış bir görüşme formu kullanılmış ve öğretmenle dokuz oturum süren görüşmeler yapılmıştır. Verilerin analizinde anlatı analizi kullanılmıştır. Araştırma sonucunda, sosyal bilgiler öğretmenliği lisans eğitiminin ve mesleki hizmet içi eğitim süreçlerinin sınıfta kültürel çeşitliliğe yönelik yeterli içerik ve uygulamalara sahip olmadığı; sığınmacı öğrencilerin tek kültürlü toplum yapısına entegre olmalarının amaçlandığı ve sosyal bilgiler öğretmeninin yaşam deneyimlerinin sığınmacı öğrencilere ilişkin yaklaşımını ve öğretme yeterliliğini şekillendirdiği tespit edilmiştir. Sonuç olarak, Türkiye'deki kültürel yapının göçlerle birlikte çeşitlenmesine rağmen, sosyal bilgiler dersindeki anlayış ve uygulamaların çokkültürlü bir temeli içermekten uzak olduğu görülmektedir.

**Anahtar Kelimeler:** Sosyal bilgiler eğitimi, Sosyal bilgiler öğretmeni, Sığınmacı öğrenciler, Çok kültürlü eğitim.



## Genişletilmiş Özet

**Giriş.** Türkiye; Suriye, Afganistan, Irak ve İran gibi ülkelerdeki politik değişimler ve iç savaşlar nedeniyle artan göç ve sığınma talepleriyle karşı karşıyadır (Demir ve Özgül, 2019; Çelik ve İçduygu, 2019). Kasım 2023 itibarıyla Türkiye’de 3,2 milyon Suriyeli geçici koruma statüsü altındadır ve bu nüfusun 1,6 milyonu çocuklardan oluşmaktadır (Mülteciler Derneği, 2023). Türkiye’nin açık kapı politikası göçmenlerin hızlı bir şekilde ülkeye girişine olanak tanımış, ancak eğitim sisteminde uyum problemleri doğurmuştur. 2012’den itibaren sığınmacılara yönelik geçici eğitim merkezleri kurulmuş, sonrasında devlet okullarına entegrasyon sağlanmıştır (Seydi, 2014; MEB, 2017). Ancak kültürel çeşitliliği destekleyen müfredat ve öğretmen yeterlilikleri konusunda eksiklikler sürmektedir (Aydın vd., 2019; Çayır, 2016).

Türkiye’nin eğitim politikaları, tarihsel olarak homojen bir ulusal kimlik inşa etmeye odaklanmıştır (Günay, 2010). Türk eğitim politikalarının bu yaklaşımı, özellikle sosyal bilgiler gibi vatandaşlık eğitimine dayanan derslerde belirginleşmiştir. Fakat Sosyal bilgiler dersi, vatandaşlık eğitimi kapsamında göç gibi toplumsal sorunların tartışılmasına, öğrencilerin aidiyet duygusunun geliştirilmesine katkı sağlayabilir (NCSS, 2013). Sosyal bilgiler dersinin bu potansiyeline rağmen mevcut müfredat, kültürel çeşitliliği yansıtmada sınırlıdır (Şen, 2019).

Bu çalışma, sosyal bilgiler öğretmenin göçmen öğrencilerle yaşadığı deneyimleri ele alarak, çok kültürlü eğitime yönelik pedagojik yeterliliklerini incelemeyi amaçlamaktadır. Araştırma, öğretmenin kimlik inşası, mesleki süreçleri ve Türkiye’nin kültürel çeşitliliğe dayalı eğitim politikalarının etkisini anlamayı hedeflemektedir.

**Yöntem.** Bu çalışmada, sosyal bilgiler öğretmenin kişisel deneyimlerinden sığınmacı öğrencilerle yaşadığı deneyimlere uzanan uzun süreç merkeze alındığı için anlatısal sorgulama deseni tercih edilmiştir. Anlatı araştırmaları, bireylerin yaşam deneyimlerini merkeze alır ve bu deneyimlerin sırasını bireylerin sözlü anlatımı veya belgeler aracılığıyla inceler (Fraenkel vd., 2012).

Araştırma, nitel araştırmaya uygun olarak amaçlı örnekleme yöntemiyle seçilen bir katılımcı ile gerçekleştirilmiştir. Katılımcı, sosyal bilgiler alanında en az beş yıllık deneyime sahip olma, göçmen öğrencilerle çalışmış olma ve sınıfında göçmen öğrencilerin bulunması kriterleri doğrultusunda belirlenmiştir. Gizlilik ilkesi gereği katılımcının deneyimleri farklı bir isimle aktarılmıştır.

Araştırma verileri, yarı yapılandırılmış görüşme formu kullanılarak dokuz oturumda toplam 220 dakika süren video konferanslarla toplanmıştır. Görüşmelerin tamamı yazıya dökülmüş, iki araştırmacı tarafından bağımsız olarak kodlanmış ve veriler, Clandinin ve Connelly’nin (2000) sosyal etkileşim, zaman ve mekân boyutlarına dayalı üç boyutlu anlatı analizi çerçevesinde değerlendirilmiştir. Analiz süreci sonunda, “Aile ve Kültürel Çevre”, “Lisans Eğitimi Süreci” ve “Öğretmenlik Süreci” başlıkları altında bulgular sınıflandırılmıştır.

**Bulgular.** *Aile ve Kültürel Çevre.* Katılımcı Melisa, muhafazakâr ama hoşgörülü bir ailede yetişmiştir. Ailesinin muhafazakâr yaklaşımı, Melisa’nın kendi kimliğini inşa etme sürecinde belirleyici bir rol oynamıştır. Ailesi, farklı etnik gruplara karşı hoşgörülü bir tavır sergilemiş ve Melisa’ya kendi kimliğini gizleme gereği hissettirmiştir. Bu tutum, Melisa’nın farklılıklara yönelik algısını şekillendirmiştir.

*Lisans Eğitimi Süreci.* Melisa, üniversite hayatında muhafazakâr ve milliyetçi gruplarla temas etmiş, ancak daha ılımlı bir arkadaş çevresi oluşturmayı tercih etmiştir. Lisans eğitimi sırasında, sosyal



bilgiler lisans programının kültürel çeşitliliği tanıma ve çok kültürlü eğitim bağlamında yetersiz kaldığını belirtmiştir. Melisa, müfredatın büyük ölçüde Türk kültürüne dayalı olduğunu ve farklı kültür gruplarını içermediğini ifade etmiştir. Melisa, sosyal bilgiler dersinin sınıflarda farklı kültürleri temsil etme kapasitesinin artırılmasına yönelik herhangi bir eğitime tabi tutulmamıştır.

**Öğretmenlik Süreci.** Melisa, meslek hayatına Güneydoğu Anadolu'da, Suriyeli sığınmacıların yoğun olduğu bir bölgede başlamıştır. Daha sonra İstanbul'da çalışmaya devam etmiştir. Güneydoğu'da dil bariyerinin eğitim sürecini zorlaştırdığı, ancak İstanbul'da bu sorunun azaldığı belirtilmiştir. Suriyeli öğrencilerin sınıf ortamındaki varlığını olumlu bir durum olarak değerlendirirken, genel göç politikalarına yönelik tehdit algısı taşımaktadır.

Melisa, sosyal bilgiler dersini, öğrencilerin ulusal değerlere bağlı bireyler olarak yetişmesini sağlayan bir araç olarak görmektedir. Sınıfta farklı kültürlerin temsiline yönelik bir çaba göstermemiş, ancak grup çalışmalarıyla öğrenciler arasında etkileşimi artırmaya çalışmıştır. Sosyal bilgiler müfredatının ve ders materyallerinin kültürel çeşitliliği yansıtmada yetersiz olduğunu ifade etmiş ve bu durumun derslerini olumsuz etkilediğini belirtmiştir.

**Tartışma ve Sonuç.** Bu çalışmada, sosyal bilgiler öğretmenlerinin çok kültürlü eğitime yönelik yetersizlikleri ve eğitim sisteminin bu alandaki sınırlılıkları ele alınmıştır. Katılımcının deneyimleri, Türkiye'deki eğitim sisteminin monokültürel yapısını ve göçmen öğrencilerin toplumsal uyum sürecindeki zorluklarını yansıtmaktadır. Melisa'nın sığınmacı öğrencilere yönelik genel tehdit algısı, toplumsal düzeyde yaygın olan güvenlik merkezli yaklaşımlarla örtüşmektedir. Bu tür yaklaşımlar, özellikle Soğuk Savaş sonrası küreselleşme döneminde ulus-devletlerin güvenlik perspektiflerini vurgulamakta ve sınır güvenliğini artırma, mültecileri sınır dışı etme ya da temel haklarını kısıtlama gibi politikalarla şekillenmektedir (Şimşek ve İçduygu, 2017). Melisa'nın toplumsal düzeydeki kaygılarına rağmen, sınıf düzeyinde göçmen öğrencilerle ilişkilerinde olumlu bir tutum sergilediği görülmektedir. Bu bulgu, Esen'in (2009) çalışmasındaki öğretmenlerin kültürel çeşitliliği desteklemesine rağmen Türkiye'nin parçalanacağına dair endişe taşımalarıyla paralellik göstermektedir.

Katılımcı ilk görev yeri Urfa'da dil engeliyle karşılaştığını, ancak İstanbul'daki göçmen öğrencilerin Türkçeye hâkim olmalarıyla bu sorunun azaldığı belirtmiştir. Katılımcı, eğitim sürecinde sığınmacı öğrencilerle ilgili dil de dahil olmak üzere herhangi bir sorun yaşamadığını belirtmiştir. Ancak araştırmalar sığınmacı öğrencilerin psikososyal, duygusal ve zihinsel desteğe ihtiyaç duyduklarını göstermektedir (Aydın ve Kaya, 2019; Çelik ve İçduygu, 2019; Oppedal vd., 2018). Dolayısıyla katılımcının sığınmacı öğrencilerin ihtiyaçlarını fark etme ve desteklemede sınırlı bir farkındalığa sahip olduğunu görülmektedir.

Melisa, lisans eğitiminin kültürel çeşitliliği tanımaya yönelik bir içerik sunmadığını ve eğitimin büyük ölçüde Türk kültürüne odaklandığını ifade etmiştir. Buna karşın günümüzde sosyal bilgiler öğretmenlerinden pedagojik yeterlikleri doğrultusunda sınıf içinde kültürel gruplar arası etkileşimi artırmaları ve farklı kültürlerden bireyleri aktif-katılımcı vatandaşlığa yönlendirmeleri beklenmektedir (Jaffee, 2021).

Hizmet içi eğitim süreçleri ise genellikle kısa süreli ve düşük katılımı olmuştur. Polat ve Kılıç (2013), Türkiye'de çok kültürlü eğitimle ilgili hizmet içi eğitimlerin yetersiz olduğunu ve öğretmenlerin bu süreçte yalnız bırakıldığını ifade etmektedir. Benzer şekilde, Roxas (2010), öğretmenlerin çok kültürlü sınıflarda etkili bir öğretim stratejisi geliştirmede desteklenmediğini ve yalnız bırakıldığını vurgulamaktadır.



Katılımcının sosyal bilgiler dersi öğretim programlarını ve ders kitaplarını kültürel çeşitliliği yansıtmaya açısından yetersiz bulduğu sonucuna ulaşmıştır. Türkiye'deki sosyal bilgiler öğretim programı ve ders kitaplarında sığınmacıların ve kültürel çeşitliliğin temsiline yönelik içerik oldukça yetersizdir ve öğretmenin kültürel farkındalık yaratmasına fırsat vermemektedir (Karslı-Çalmak ve Kılınc, 2019; Keskin ve Yaman, 2014; Polat ve Kılınc, 2013). Ayrıca, sosyal bilgiler öğretim programının tarih içeriği Türk tarihi merkezli bir bakış açısına ve Türk-İslam sentezine ağırlık veren bir yapıya sahiptir. Bu bağlamda katılımcının tarih konularını “biz” sınırları içinde sunduğu ve tüm öğrencileri ulusal kimlik bağlamında tanımlamak istediği tespit edilmiştir.

**Sonuç ve Öneriler.** Bu çalışmada, sığınmacı öğrencilerin sınıf ortamında “görünmez” hale geldiği ve eğitim anlayışının ulusal kimlik çerçevesiyle sınırlandırıldığı tespit edilmiştir. Sosyal bilgiler öğretmenlerinin çok kültürlü sınıf ortamlarında yeterli pedagojik yetkinliklere sahip olması için lisans ve hizmet içi eğitim süreçlerinin yeniden düzenlenmesi gerektiği sonucuna ulaşılmıştır. Müfredat ve ders materyallerinin kültürel çeşitliliği kapsayıcı bir yapıya dönüştürülmesi ve sığınmacı öğrencilerin duygusal ve psikososyal ihtiyaçlarını karşılayacak rehberlik hizmetlerinin artırılması gerektiği vurgulanmıştır.



## Introduction

Turkey, as a linking point in the transition to Europe and as a country of hope for a new life, is struggling with increasing asylum demands and irregular migrations due to political changes, civil wars, and conflicts primarily in Syria, Afghanistan, Iraq and Iran (Demir and Özgül, 2019; Çelik and İçduygu, 2019; İçduygu, 2010; Elitok and Straubhaar, 2010). The number of foreigners residing in Turkey with a residence permit is 1,104,280 as of December 2023 (Presidency of Migration Management [PMM], 2023a). Following the Syrian Civil War, Turkey's open-door policy has led to a rapid increase in the number of Syrian refugees (Zihniöglu and Dalkıran, 2022). The number of Syrians under temporary protection status registered in Turkey is 3,237,585 as of November 2023, and 1,603,046 of these people are children between the ages of 0-18 (Refugees Association, 2023). More than 98% of Syrians live within host communities in 81 provinces (The United Nations High Commissioner for Refugees [UNHCR], 2023). Different policies on the education of asylum seekers, whose number is increasing day by day, have entered into force in Turkey. In 2012, educational environments established in places where asylum seeker camps are located have begun providing educational services with Arabic-speaking teachers without teaching Turkish (Seydi, 2014). However, due to the increasing needs and the contemporary conditions of Turkey, educational services were secured by attaching a certain standard, and children with temporary protection status were not only entitled to enroll in the Temporary Education Centers (TECs) where Syrian children attended but also in public schools (MoNE, 2017). Although important steps have been taken to increase the schooling rate in the education of asylum-seeker students, there is a need for improvement in the development of curricula and course materials that can respond to cultural diversity for all students at school and in the classroom, as well as teacher competencies and improving education. Therefore, it is necessary to create a space for the multicultural educational approach.

Social studies is one of the leading courses in which the understanding of multicultural education can be strengthened and xenophobic and discriminatory attitudes toward immigrants can be eliminated (Jaffee, 2021). Within the scope of the social studies course, which is a field of citizenship education, cultural representations of students from different cultures can be provided, discussions can be conducted on social problems such as migration, and the sense of belonging of students from different cultures can be strengthened in line with the understanding of inclusive education (Zayımoğlu-Öztürk, 2018; Rodríguez and Salinas, 2019; NCSS, 2013). The efficiency of this process is directly related to the competencies of the social studies teacher (Washington and Humphries, 2011).

There are researches examining the competencies of social studies teacher candidates for multicultural education (Karadağ and Özdemir-Özden, 2020); questioning social studies teachers' understanding of citizenship education in conjunction with the migration issue (Jaffee, 2021; Ortloff, 2011); investigating the problems faced by teachers while conducting the teaching process with Syrian refugees (Khansa and Bahous, 2021; Taskin and Erdemli, 2018); and examining the purpose and suitability of social studies education for the multicultural approach (Wangdu, 2021; Yıldırım, 2020; Subiyakto et al., 2017). However, a social studies teacher's approach to refugee students is not only shaped during undergraduate education and professional experience. Sociocultural, psychological, economic, political, and historical factors can cause individuals to develop various stereotypes and

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DOI. 10.51460/baebd.1599345



prejudices towards others which in turn can result in discriminatory and aggressive behaviors (Blum, 2004; Fiske, 1998). This study aimed to reveal the social studies teacher's contacts with asylum-seeking students, the teacher's perceptions of her competence, and her experiences of being a teacher in a culturally diversified migration society with a holistic story in the context of her own identity, cultural and social realities, and the Turkish national education ideology. In this context, answers to the following questions were sought:

- What are the factors that shape the process of building an identity on the basis of the social studies teacher's identification of herself and the other?
- What are the experiences shaping the undergraduate teaching process on the basis of the social studies teacher's ability to provide teaching to asylum-seeking students?
- Which experiences of social studies teachers shaped their teaching competencies towards asylum-seeker students?

## Literature review

### ***Overview of the other's education in Turkey***

Although Turkey has a rich social structure that includes various ethnic, linguistic, religious and cultural differences, Turkey appears to be a homogeneous society. This is because the political elites in Turkey have accepted the dominant view that society is homogenous (Kaya, 2010). Similarly, the application of current educational policies is aimed at building a homogeneous society on the basis of national identity. Since these policies are built on national identity, they are sustained within a framework that creates and conveys national identity and has an understanding that positions foreign cultures in the background (Günay, 2010; Kaplan, 2008; Üstel, 2014). After the Turkish War of Independence, the new nation was targeted to have a monolingual, mono-religious and national identity and in line with this target, education was seen as the most important element that would ensure national unity and solidarity and curricula were prepared with this understanding (Çayır, 2003).

In the period starting from the early years of the republic to the 1980's, nation-state building and the homogenization process of the republic became solidified, and the emigration of minorities outside the country and immigration of the Muslim population inside the country increased (Güler, 2020). However, Turkey turned into a receiving country from a sending country with increasing international migrations after 1980 (İçduygu et al., 2014; Kirişçi, 2007). Turkey's current multicultural structure, which stems from its historical structure, has been gradually diversifying with increasing migration in recent years as a result of globalization. According to the data of the Directorate General of Migration Management (PMM, 2022b), the increase in the number of irregular migrants arriving and apprehended in Turkey through Syria, Afghanistan, Pakistan, Iraq, and Iran leads to the diversification of cultural groups in the country. This situation has led to different reflections in the educational system, as in many areas. However, education in Turkey is still based on a single culture today (Köşker and Erdoğan, 2020). Although the inclusion of migrant children in the national educational system in Turkey is considered to be very important, the educational system still lacks multicultural philosophy (Aydın et al., 2019; Çayır, 2016). This perspective currently necessitates the integration of immigrant students into the dominant cultural structure.

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### ***Social studies education in Turkey***

Social studies is one of the compulsory courses taught at primary school 4th grade and secondary school 5th, 6th, and 7th grade levels in Turkey (MoNE, 2018). At a time when the New Social Studies Movement began to germinate in the United States, the social studies course, which was included into the Turkish Education System, started to be taught at the primary school level in 1968 and in secondary schools since 1971. Although periodically interrupted due to the military coup in Turkey, the social studies course has been taught continuously since 1998. Finally, with the new social studies course curricula that came into force in 2005 and in 2018, the social sciences topics included in the social studies course have expanded and this course became one of the core courses of the Turkish Education System with the ideal of raising good citizens by having an interdisciplinary structure (Çolak et al., 2019).

However, the goal of raising good citizens has now gone beyond national borders. Due to migration movements around the world, formal education processes are now needed to develop the citizenship potential of refugee students and to enable them to turn into individuals who are useful to society (Zakir-Hossain, 2021). Social studies is a course that has undertaken the task of ensuring the political socialization of individuals with the focus of citizenship education (Kaya and Eroğlu, 2013). In this context, it can be defined as a course that accelerates the inclusion of refugee students in society (Baloğlu-Uğurlu and Akdovan, 2019). In this respect, the social studies course undertakes a strategic task in shaping the ideological orientations of the students and incorporating the cyclical changes into the national structure. However, during the European Union accession negotiations process in Turkey, the Social Studies Course Curriculum published in 2005 was insufficient in terms of its suitability for a multicultural citizenship education despite frequently emphasizing the acquisition of democratic orientations (Akhan and Yalçın, 2016). In the curriculum of the social studies course published in 2018, it is understood that it aimed to increase the adequacy of a multicultural citizenship education especially due to the beginning of the Syrian Civil War in 2011 and the effects of the war on Turkey (Ulukaya-Öteleş, 2020). Despite all the changes, the current curriculum is still incomplete in terms of ensuring the representation of different ethnic and cultural groups that aim to raise depoliticized citizens (Şen, 2019).

In the process of training social studies teachers in Turkey, social studies teachers who have graduated from four-year programs are expected to have sufficient knowledge of the field, of pedagogy and instructional technology in their professional lives, and to be able to apply them effectively (Board of Higher Education [BoHE], 2018). In addition, as a result of the intensive migration movements towards Turkey, social studies teachers are expected to teach asylum-seeker students their rights and responsibilities in their classrooms and to support their adaptation to the society they live in (Zayımoğlu Öztürk, 2018). However, in Turkey, the place of these expectations in the undergraduate education of social studies teaching and in the in-service training process in professional life is quite limited. This is because, in Turkey, there is no course that directly provides knowledge and skills in terms of multicultural education in the undergraduate education of social studies teachers (Karadağ and Özdemir-Özden, 2020). The undergraduate program mainly includes courses on Turkish culture (BoHE, 2018). However, social studies teachers should connect with



students' lives during the teaching process, keeping them active and conducting the teaching process through deliberate discussions (Hlavacik and Krutka, 2021; Barton and Avery, 2016). In this way, it can give all students the chance to express themselves in culturally diverse classrooms, make their students' perspectives on each other healthier, and increase the adaptation of students through social studies (Rodríguez and Salinas, 2019).

## Yöntem

### Research model

In this research, which was designed as a narrative inquiry, the aim was to examine the teaching competencies of a social studies teacher who grew up within the Turkish National Education ideology and shaped her professional life in a classroom with asylum-seeker students. In narrative research, the life experiences are centered on the research, and the sequence of these experiences is examined and questioned through the oral conveyance of individuals or through documents (Fraenkel et al., 2012). Then, the experiences of individuals are combined and an effort is made to reveal them in a holistic way (Stephens and Breheny, 2013). Within the integrated stories, important life experiences are identified and the effects of these experiences are interpreted in accordance with the focus of the research (Pinnegar and Daynes, 2006; Creswell, 2012). In this research, narrative inquiry design was preferred, as the long process from the personal experiences of the social studies teacher to her experiences with asylum-seeker students was put on center stage. Thus, we have uncovered the story of the social studies teacher based on her interaction with asylum-seeker students with a chronological approach.

### Participant

The research was conducted with one participant. A process appropriate to the nature of the qualitative research was followed by using purposeful sampling to identify the participant (Patton, 2014). This process covered a period of approximately three months. First, in selecting the participant, the criteria determined were having at least five years of professional experience in the field of social studies education, having teaching experience with asylum seeker students, and having asylum seeker student(s) in the class. As a result of these inquiries, a teacher, who was continuing her graduate education at a university in Istanbul, met the criteria presented. Detailed interviews with the participant were conducted, information about the research process was provided, and the participant confirmed her desire to participate in the research. We have transferred the participant's experiences under a different name in order to adhere to the principle of confidentiality.

Melisa: Melisa was born in 1990 in the province of Kırşehir in the Central Anatolia Region of Turkey. When she was only two years old, she changed cities due to her family moving to the capital, Ankara. She completed her primary, secondary, and high school education there. She completed her undergraduate education in the field of social studies education at a state university in the Central Anatolia Region. Melisa, who started her professional life in a province (Şanlıurfa) located on the Syrian border in the South-eastern Anatolia Region, is currently working in Istanbul.

Erdogan, E., Kosker, N. and Temel, A. (2025). *Educating the "other": Narrative analysis of the role of the social studies teacher in the education of asylum-seeker students. Western Anatolian Journal of Educational Sciences, 16 (2), 2840-2865.*

DOI. 10.51460/baebd.1599345



## Ethics

This study was approved by the ethics committee of the university with the decision dated October 11, 2024 and numbered 285652. All stages of the study, including the design, data collection, data analysis and subsequent processes, were conducted in full compliance with the ethical principles specified in the scientific research and publication ethics directive of the Council of Higher Education.

## Data collection tool and collection of data

In the research, a semi-structured interview form was used as a data collection tool. In the preparation of the interview form, relevant research in the field's literature was examined first. Taking into account the experiences and the inferences drawn from the research examined, 72 candidate questions were designed and candidate questions were sent to two field experts. Nec-essary arrangements were made and 68 questions were determined to be used in the research process. The research data was collected through nine sessions held at four-day intervals. A total of 220 minutes of data from the interview sessions was obtained, and these sessions were held by means of video conferences which were recorded with the permission of the participant.

## Data Analysis

In the first stage of the analysis process, a transcript of the interviews was made. In the second stage, the coding process was embarked on, where the two researchers independently coded the data set and created the code listings. The researchers then reviewed the coded data, swapping the coded data and code listings with each other. At the end of this process, the codes that disa-greed were identified, and a meeting was held by the researchers to reconcile. In the third stage, a holistic story was created and important experiences and their effects in the story was identi-fied with the three-dimensional narrative analysis framework consisting of "social interaction", "time" and "space" dimensions designed by Clandinin and Connelly (2000). Thus, the categories Family and Cultural Environment, Undergraduate Education Process and Teaching Process emerged. To complete the analysis process, participant confirmation of the research findings was received and the findings were supported with direct quotes. In the study, the researchers positioned themselves as objectively as possible in accordance with the principle of empathic neutrality. However, since the experiences of the participants are subjective, the researchers may have had a limited impact on the storytelling process.

## Findings

### The family and cultural environment

Melisa grew up in a conservative family structure that was not oppressive. However, Melisa's view of the world gradually differed from her family's, and she broke away from their conservative



understanding. Her family's attitude gave Melisa the freedom to create a space that fostered intellectual freedom.

*My father was working, my mother was a housewife. Their point of view was conservative, they are not against others, and they do not criticize others, but they raised me conservatively.*

The cultural background and ethnic identities of individuals have a significant impact on shaping their perspectives on the world and towards other cultures. Emphasizing that she has not been a discriminatory person since childhood. Melissa stated that she has a different ethnic identity, but she did not define herself through this identity.

*I don't have much connection with my ethnic identity. I think I am a nationalist of Atatürk. I'm not a racist person, so I can't get along with people who think like that.*

In the process of raising a child, the family's perspective towards different ethnic groups and ideologies is a breaking point in the shaping of individual characteristics. Melisa's family is religiously sensitive but has an accepting attitude towards ethnic differences and a tolerant attitude towards different political views.

*I also have relatives who are married to different ethnic groups. What is important to them is that they belong to the same religion. The result is a conservative but democratic family environment. They accept everyone as they are, they do not judge.*

The environment in which Melisa lives with her family is insufficient in terms of interacting with different cultures. In addition, owing to the influence of her conservative family structure, Melisa's identity as a female may have led her to an isolated environment.

*If we look at my upbringing, I grew up in an isolated environment because I grew up as a woman. I have always dealt with like-minded people. It is not very appropriate to be together with people of different opinions. Because you think differently, and that gets you into conflicts. If you face conflict somewhere, that means that there is a disagreement.*

One of the main reasons for the emergence of this isolated environment in which Melisa lives in is the concern of marginalization due to the ethnic identity of her family. Therefore, the family adopted an attitude of hiding their ethnic identity.

*I think people in our society are not respectful of different ethnic identities. For this reason, my family also used to advise me not to disclose our ethnic identity.*



## Undergraduate education process

### Undergraduate education and cultural interaction

Melisa was in an environment where she was in contact with nationalist groups as well as conservative groups based on religion/belief in university. Throughout her educational life, she has been associated with a group of friends that are diverse but more harmonious, moderate, and not based on ethnic or religious identity.

*There was diversity in the classroom. I would not find nationalists close to my way of life, nor would I approach them. I would not have approached the conservatives either. I initiated dialogues with people I could chat with.*

Growing up in an isolated environment significantly affected Melisa's perspective towards different cultural and ethnic groups during her undergraduate education. Although Melisa has not faced any significant threat, she has anxious and prejudiced attitudes towards Syrian migrants and her threat perception is high.

*I think Syrians are given too many rights. Of course, they fled the war. As a Muslim country, of course, we must take care of them. But I am very uncomfortable with the excessive entitlement they have due to political considerations. I don't think they should all be welcomed. I am one of those who think that we are more humane, but that we can be betrayed at a certain point, no matter how sincere we are...*

One of the most important reasons for anxiety or threat perception about different cultural groups is the inadequacy of information and interaction. However, Melisa seems to have a positive attitude towards recognizing different cultures and acquiring knowledge about them.

*I like to recognize different cultures and communities. There is no one people or one culture in the world. Recognizing different cultures increases one's level of knowledge. It increases culture, respect, and self-esteem. It is necessary to see the whole world, to broaden your perspective and horizons, and to increase your level of culture and knowledge.*

### Undergraduate education learning process

Melisa, during her undergraduate education, which adopted a mono-cultural perspective, has not undergone an adequate educational process to create and maintain an effective learning environment in a classroom with cultural diversity, to include students from different cultural groups in the teaching process and to reflect the cultural diversity of students in the teaching environment.

*The social studies undergraduate education did not provide content or practice for cultural diversity. During the undergraduate process, we did not go through an*



*educational process to recognize different cultures, learn about them, or integrate different cultures into the classroom environment. In short, during the undergraduate educational process, there was usually a mono-cultural perspective favouring Turkish culture. We also did not have an educational practice in classrooms that involved cultural diversity.*

Sayfa | 2852

Melisa, who started teaching in 2014, finds the undergraduate educational process quite inadequate in terms of raising awareness and developing competence for asylum seekers. According to Melisa, the undergraduate curriculum is both inadequate and there is a disconnection between theoretical contents and professional practices.

*When we were students, the conflicts in Syria were more recent. The asylum seekers were just arriving. Therefore, we were not yet aware of this and we did not receive such training in the undergraduate process. We did not learn what we could do at university; we learned by experience after we started to teach. The methods and techniques we were taught were not directed toward cultural diversity.*

### Teaching process

Melisa has had teaching experience in two different cities. Melisa, who first worked in a city (Urfa) on the Syrian border in the Southeast of Turkey, then started to work in Istanbul. She encountered culturally diverse classes for the first time in Urfa. In this city, the cultural diversity in the classroom consisted of local Arab, Kurdish, and asylum seeker Syrian students.

*While working in Urfa, there were Kurds and Arabs, and then the Syrian immigrants came. I worked in a crowded school; classes already consisted of 55-60 people. Since the classrooms were crowded, there may be Christians or Assyrians.*

Melisa's first contact with asylum-seeking children was at her first workplace during the Syrian crisis and continued in Istanbul after this contact. It is seen that Melisa has been in contact with asylum-seeker students throughout her professional life.

*I started my teaching career in 2014. I have started working in a place where there were immigrants. I continued working there from 2014 to 2017 without interruption. I came to Istanbul in 2017. From 2017 to 2019, I had immigrant students in the 5th and 6th grades. If we count 2019-2020-2021, there were only a few, not many.*

Melisa considers the presence of students from different cultural structures in the classroom as diversity. This perspective seems valuable to a social studies teacher.

*I think cultural diversity is a good thing. They all describe something different. Maybe different teachers want there to be no chaos, they want there to be no problems, or*



*maybe they prefer a homogeneous structure to minimize such chaos, but I think a little reflection of different cultures in the classroom can also be used positively.*

Melisa, who has a positive view of diversity in the classroom, finds diversity at the community level worrying. Due to this point of view, Melisa perceives asylum seekers on a general scale as a threat, although she has a positive attitude towards them at the student level.

*My view of the asylum-seeker problem is not the same as my view of the asylum-seeking child. I actually think that immigration is not right and that doors should not be opened to everyone. If they are to be taken, they can be taken according to a plan. Children are innocent but since the coming population is a little bit crowded, I feel a bit anxious. I am afraid of them using their own family structure and culture against us in the future.*

Melisa's concerns and perception of threats to cultural groups have shaped her understanding of education for asylum-seeking children, although she considers diversity in the classroom as richness.

*I have an idea to raise the children here as individuals who love this country, love the nation, at least to the extent that they take care of it, work for it, and protect it as much as possible. I mean, I am supporting of educating these children not as nationalists but at least as the lovers of this country, and the protectors of it. As a social studies teacher, this is my main issue.*

From Melisa's statements, it is understood that she aims to integrate asylum-seeking children into the monocultural educational structure and into the dominant culture rather than providing a multicultural or cultural values-sensitive education in her class. Melisa's perspective continues in a similar line from the first years of her profession to today.

*Our vice principal was trying to instill our national identity in Syrian students, to win the child with this approach. From my point of view, he was doing the right thing.*

Similar to the vice principal, Melisa wants to identify students from different ethnic groups in her class with a single identity and conveys this view to her students.

*I say "we" while teaching history in my lessons. "No matter what happens, since there is no racism, everyone who feels Turkish is Turkish." Even if he is Syrian, he understands that message. I say there is absolutely no different ethnic group here. I am talking about the ease of being a citizen of Turkey, saying that it is not based on racism in any way. This is how I say it in an environment with Syrian students.*

At this point, Melisa thinks that the role of the social studies course, which is her own field, in the integration of students into society is important. Melisa uses the social studies course as an integration tool within the framework of the understanding she adopts.



*Social studies course is important for engraining children's sense of ownership of the country. Among the values that social studies already add, there are many values such as patriotism and nationalism. If the social studies teacher can consciously engrain this sense of ownership in the child so that they adopt these values, I think it would be sufficient. Therefore, it is not like winning over children to our side but protecting the land we are in, and its defense is something at least a social studies teacher should teach.*

Sayfa | 2854

In culturally diverse classrooms, the language problem can create a barrier to the teaching and learning process. Melisa stated that both teachers and students had "language" problems at the school in Urfa, which was her first working place. The language barrier experienced limited the effective communication between teachers and students.

*We were having problems in Urfa regarding how to approach Syrian students. The main problem was the language barrier. There were students who did not speak Turkish. They did not understand me, and I did not understand them. We couldn't communicate. They were sitting quietly in the classroom, leaving when the lesson was over. It was very difficult to reach those students. As children gradually became familiar with Turkish, they attended classes.*

Stating that Syrian children who have been in Turkey for a long time do not have "language problems," Melisa did not need a special preparation process for Syrian students in her class in Istanbul.

*Syrian students in Istanbul have been here for a long time. They speak Turkish. Since they are like other Turkish students, the same preparations are generally valid for them as for other students. There is no need for a separate preparation process. They are already integrated into society, now they are won over.*

Melisa observed that there were no exclusionary attitudes in the relationships between the students in the classrooms where there was no limitation on language.

*Students in my class are not very possessive or opposite of Syrian children. I do not remember any student complaining or causing problems saying that "Teacher, but he/she is Syrian," or "he/she is an asylum-seeker." So they are not much aware of it.*

Melisa has difficulty in providing student-centered teaching even if there is no language barrier in culturally diverse classes. Melisa, who stated that she could not receive sufficient education at this point during her undergraduate education, still has difficulty in overcoming this deficiency as she gained experience in the profession.

*I initially started only with a straight narration until I gained teaching experience. I do not have any problems in lecturing Syrians. Because they can speak Turkish. The point is, I lack in coming up with activities, and that is what I find difficult...*



Although it is difficult to maintain activity-based teaching, Melisa tries to implement practices to ensure the interaction between students in the process, especially to involve Syrian students in the process and to increase interaction between students in the classroom.

*I make eye contact with students as much as I can, asking them questions rather than ignoring them during the lecture. I create more than one group when I have group activities and project work or homework to do. Some of the children do not want to work with each other. I was grouping some children together so that they would not be left out. Thus, they are in contact with each other. These are usually the things I can do about the integration of Syrian students in the classroom.*

In multicultural classrooms, the curriculum and supporting materials are expected to be in a structure that includes cultural diversity, is suitable for cultural learning processes, and can create flexibility for the teacher's practices in the teaching process. The teacher needs to master the program and make good use of the areas where the program allows for flexibility. However, it was observed that Melisa, who is the practitioner of the social studies curriculum, did not have enough information about the curriculum.

*As far as I know, regarding values, there are concepts such as patriotism, nationalism, and independence, right? I can't remember the values in the curriculum. I haven't looked at the curriculum much, to be honest.*

The textbooks prepared in line with the program reflect an insufficient, incomplete, and monocultural perspective in terms of cultural content according to Melisa.

*There are subjects in the textbooks related to architecture, handicrafts, clothing, and food belonging to Turkish culture. When I examine the book, there is no mentioning of different ethnic groups or cultural diversity in any way. The content belongs to Ottoman culture, it belongs to Turkish culture, it belongs to Anatolia, but I did not even come across an example of a filigree made by an Assyrian.*

It is important for teachers to be aware of the existence of students in their classrooms and prepare accordingly for an effective learning process. However, Melisa stated that she did not have a preliminary information process in order to prepare for asylum-seeker students like other teachers.

*The fall term starts in September, and pre-term meetings are held before then. In those meetings, it is said that "We have Syrian students," "So many classes have been opened," and "We have distributed these students in these classes." When meetings are held, we are aware of the asylum-seeker students. I think the teacher also felt helpless because there was not enough information about what the teacher would do. "How could I do it now?"*



Melisa also finds in-service training support for teachers to be insufficient. Melisa, who evaluated in-service education as mainly aiming to achieve the harmony of students, focused on the Turkish language, and far from meeting the needs of teachers, observed that teacher participation in the process was also insufficient.

Sayfa | 2856

*It was not a very long education, a maximum of one month. We were gathering once a week, an academician came to tell us about it. The duration of one session was about two hours. Even if there were Syrian students in their classrooms, there were teachers who barely participated in these studies. The content of the trainings to be held in the process is mostly related to the how should we approach, how can we evaluate, what can be done about Turkish teaching?" However, teachers were not very enthusiastic about this process, so teachers did not work very hard.*

## Discussion

In this study, in light of the story of a social studies teacher, the aim is to examine the inclusion of asylum-seeker students in the educational system in the context of the education of others in Turkey. For this purpose, the process of the social studies teacher from childhood to professional teaching experience was presented as a story within the scope of her identity and role in the inclusion of asylum-seeker students in the educational system. First, the process of building identity was examined, which forms the basis for the social interaction of the social studies teacher. The participant grew up with a religiously conservative doctrine that is open to ethnic diversity. Growing up in an environment with limited cultural diversity, the undergraduate education process of the participant continued in a conservative/nationalist environment. The participant and her family were concerned about their ethnic diversity and tried to hide their own differences. Çayır (2012) therefore states that some of the groups who are subjected to stigmatization by a certain ideology go on to hide themselves and hide their identities so as to render stigma invisible. This process, which determines the participant's identity stance, has transformed not only into an internalized form of self-discipline over time but also into an internalized form of self-discipline. Such identity formations can be interpreted as a process in which the individual conforms to the acceptable citizen norms defined by the nation-state, adopts the dominant ideology, and renders their differences invisible (Fontes, 2022; Golod, 2023; Saputra, Murdiono and Tohani, 2023; Rusu, 2019). Instead of making their own identity affiliations visible during the undergraduate education process, the participant developed relationships that conformed to the majority norms, reinforcing this situation. As a result, it was concluded that the participant's identity was shaped on the axis of adherence to the values of the dominant cultural group in a way that rendered her own differences invisible (Bilgin, 1994; Kılıçbay, 2003).

It was found that the level of anxiety and insecurity of the participant towards Syrians who migrated to Turkey was high. Studies revealing that individuals in Turkey have negative attitudes toward asylum-seekers arising from anxiety about living with the other (Simsek, 2015; Topkaya and Akdağ, 2016; Yitmen and Verkutyen, 2018) are similar to this approach of the participant. However, it is a dominant perspective that refugees are seen as a problem that threatens the security of nation-

Erdogan, E., Kosker, N. and Temel, A. (2025). *Educating the "other": Narrative analysis of the role of the social studies teacher in the education of asylum-seeker students. Western Anatolian Journal of Educational Sciences, 16 (2), 2840-2865.*

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states, especially with the post-Cold War globalization period. This perspective, which focuses on the security of nation-states, addresses issues such as increasing border security, deporting refugees, and restricting their fundamental rights and freedoms (Şimşek and İçduygu, 2017). The participant, who was concerned about the cultural diversity caused by Syrians in society, stated that she was in favour of cultural diversity in the classroom. Most of the teachers in Esen's (2009) study also support cultural diversity, but they are concerned that Turkey may disintegrate if too much emphasis is placed on differences. In this study, it was concluded that similar anxiety built the participant's perspective on asylum-seeker students and the unilateral adaptation expectation. The main expectations of the participant in the process are that the asylum-seeking students adopt the Turkish identity and are expected to be satisfied with it, and become individuals who love, protect and defend Turkey. In a similar study, it is expressed as a positive result that Afghan students adopt the national values of the Republic of Turkey through social studies courses and accept them as their own values (Kılıç and Demir, 2017). Similarly, Uğurlu and Akdovan (2019) found in their research conducted with teachers that asylum seeker students' recognition, respect, and internalization of values related to Turkey's national identity through social studies classes would accelerate social integration processes. As a result, the main purpose is the incorporation to the dominant culture (Castles and Miller, 2008). The increasing perception of migrants as a threat has transformed both the content and purpose of integration policies in the context of the securitization of migration; these policies have evolved into tools aimed at suppressing cultural differences that are often seen as a threat. However, such security-focused integration or assimilation policies can have negative effects, particularly on the identity development of children. Phinney et al. (2001) state that this may lead to the conclusion that asylum-seeking students consider their own ethnic identities insignificant or reject their identities. This situation can be defined as integration, if it is evaluated especially in the context of the individuals being children and being open to impact. In this context, especially the effort to adapt to the dominant culture at a young age will lead to the sidelining of ethnic identity and the invisibility of asylum seeker students' identities in the classroom. Neither the participant nor the other students experience any problems due to the presence of asylum-seeking students in the classroom in Istanbul due to the fact that the asylum-seeking students speak Turkish and adapt to the culture. It was found that asylum-seeking students adapted to the classroom, lost their visibility, and were integrated, as the participant said. In this context, it was seen that there is no sharing interaction between asylum-seeking students and local students in the social studies course, that there is no multicultural awareness process, and that the differences are made invisible.

The participant's perception that "no issues are encountered" with asylum seeker students seems to be based on the overcoming of the language barrier. The participant stated that they encountered a language barrier in their first duty station, Urfa, but no longer face such an obstacle due to the students in Istanbul speaking Turkish fluently. This situation indicates that the teacher evaluates their relationship with asylum seeker students solely at the language level and tends to overlook other learning or developmental needs. However, research shows that refugee students need not only linguistic support but also psycho-social, emotional, and mental support (Aydın and Kaya, 2019; Çelik and İçduygu, 2019; Oppedal et al., 2018). Therefore, we see that the participant has limited awareness of recognizing and supporting the needs of asylum-seeker students in the process and evaluates the situation from a one-way perspective by understanding it through her own concerns.

Erdogan, E., Kosker, N. and Temel, A. (2025). *Educating the "other": Narrative analysis of the role of the social studies teacher in the education of asylum-seeker students. Western Anatolian Journal of Educational Sciences, 16 (2), 2840-2865.*

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One of the breaking points in the story of the social studies teacher whom this study focused on in its research was the undergraduate education process. It was concluded that the participant, during the undergraduate process, had inadequate or limited experiences both in contact with different cultural groups and in recognizing different cultural groups (asylum-seekers) and how to approach asylum-seeker students during the social studies course. In this study, it was determined that the participant had remarkable deficiencies in ensuring the representation of asylum-seeking students during the social studies teaching process, in involving them in the process, in determining their learning needs, and in eliminating deficiencies by using effective teaching methods and techniques. However, today, social studies teachers are expected to increase the interaction between cultural groups in the classroom in line with their pedagogical competencies and to direct individuals from different cultures to active-engaging citizenship (Jaffee, 2021).

The participant's inadequate sense of educational method diversity in culturally diverse classes could be linked to deficiencies in undergraduate education (BoHE, 2018), unsupportive in-service education content (MoNE, 2020; MoNE, 2021; MoNE, 2022), and the monocultural perspective of the Turkish Education System. The participant's undergraduate education lacked effectiveness in cultivating cultural awareness, teaching proficiency, and communication skills for diverse student populations, particularly those facing disadvantages. Similar study findings reveal this situation and its negative effects on professional life (Altunova and Kalender, 2022; Mapuranga and Bukaliya, 2014; Yılmaz and Tepebaş, 2011). However, in order to implement multicultural education in professional life, first of all, undergraduate education programs of candidate teachers should be supported by multicultural studies. This study aligns with others indicating that social studies teachers in Turkey persist in using traditional methods, relying on question-answer techniques, utilizing only textbooks as materials, and demonstrating inadequacies in classroom management when teaching in classrooms with asylum-seeking students (Taş and Minaz, 2021; Yıldırım, 2020). In this respect, social studies teachers have educational inadequacies in adapting to the multicultural education approach (Ortloff, 2011; Yıldırım, 2020). Although one of the ways to eliminate this problem is through in-service training processes, many researches reveal that in-service training and institutional support on multicultural education and teacher competencies are quite insufficient in Turkey (Alkalay et al., 2021; Polat and Kılıç, 2013). Thus, as stated by Roxas (2010), teachers who face a lack of in-service and institutional support are left alone to create lesson plans, in their manner of approaching students and in managing lessons. However, many studies strongly emphasize the effect of the support of the teacher and, more specifically, of the social studies teacher in order for asylum-seeker students to be able to continue their education effectively, develop their citizenship competencies, make their social and academic development efficient, help them cope with trauma, and develop a healthy identity (Zakir-Hossain, 2021; Khansa and Bahous, 2021; Hosoya and Talib, 2013).

In this study, it was concluded that the participant found the social studies course curricula and textbooks inadequate in terms of reflecting cultural diversity. In this context, the content for the representation of asylum seekers and cultural diversity in the social studies curriculum and textbooks in Turkey is quite inadequate and does not provide an opportunity for the teacher to create cultural awareness (Karsli-Calamak and Kilinc, 2019; Keskin and Yaman, 2014; Polat and Kılıç, 2013). Moreover, the history content of the social studies curriculum has a Turkish history-centered perspective and has



a subject structure that heavily leans towards a Turkish-Islamic synthesis. Similarly, it was found that the participant presented history topics within the limits of "we" and wanted to define all students in the classroom in the context of national identity. The production of an ideological-based distinction between "us" and "them" in the education system will support xenophobic attitudes that tend to homogenize national identity (Hjerm, 2001). In this context, multicultural education, as an educational approach that supports the development of skills for recognizing, accepting, effectively communicating with, and living together with differences, will contribute to increasing awareness and inclusivity (Banks, 2013; Gay, 2014).

### Conclusion and Recommendations

In this study, it was concluded that the participant, instrumentalizing the social studies course, aimed to integrate asylum-seeking students into the social structure and to develop an identity building on the basis of nation-state. The participant also conveys the values that are transferred to her and adopted by her through the educational system based on a monocultural understanding, to her students through her own course, which she sees as a means of transfer, and aims to raise individuals who have adopted the dominant ideology. Asylum-seeker students, who are expected to quickly adapt to society, may become silent and invisible as determined in our study. Asylum-seeking students do not speak their own language in the classroom. The vast majority of asylum-seeking students who are born in Turkey or come to Turkey at an early age speak Turkish in the classroom. However, as a result of our research, we found that local and asylum-seeking students experienced a lack of interaction in the classroom due to the significant educational deficiencies of the participant in maintaining a multicultural social studies teaching practice. As a result, despite a cultural structure diversified with migrations in Turkey, it is seen that the understanding and practices in educational policy are far from adopting a multicultural basis and the social studies teacher also contributes to the reproduction of the national cultural structure in the current order.

Although our research has reached significant findings, some recommendations must also be presented to solve the problems. There is no training process in the education of the social studies teacher that will cover cultural diversity through both pre-service and in-service training or that will provide teacher qualification in culturally diverse classes. In this context, it becomes a necessity for the undergraduate education of the social studies teacher to contribute to the knowledge, skills and value development required by the multicultural school and classroom environment. Teachers need to be provided with both pre-service and in-service trainings in order to have the qualifications to regulate the teaching environment for students from different cultures and to exhibit a sensitive approach and teaching process to cultural values. Therefore, there is a need for courses and contents in the undergraduate programs of teaching that will develop awareness of cultural diversity and provide teaching competence and communication skills in the classroom environment. However, curricula and course materials are also far from incorporating a multicultural understanding. This inadequacy has emerged even more prominently with the rapidly increasing number of asylum-seeking immigrants in recent years. Finally, in today's world, where cultural diversity increases with rapidly increasing international migration and this diversity is largely reflected in schools and classroom environments, various problems will arise in the teaching process for teachers who are still educated in line with the

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*Batı Anadolu Eğitim Bilimleri Dergisi, (2025), 16 (2), 2840-2865.*  
*Western Anatolia Journal of Educational Sciences, (2025), 16 (2), 2840-2865.*  
*Araştırma Makalesi / Research Paper*



monocultural educational approach. In this context, there is a great need to develop educational policies in Turkey to respond to current and potential needs in the field of social studies education such as curricula that can respond to cultural diversity, school environment and management, teacher training models, teaching materials and psychological guidance. Finally, our research presents a narrative from the perspective of a single teacher. To eliminate this limitation, the relationship between asylum seeker students and social studies teachers can be examined in depth in educational settings through case studies in different research.



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