THE EFFECT OF PEACE EDUCATION PROGRAM ON CONFLICT

RESOLUTION SKILLS OF 4TH GRADE STUDENTS

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ABSTRACT

THE EFFECT OF PEACE EDUCATION PROGRAM ON CONFLICT RESOLUTION SKILLS OF 4TH GRADE STUDENTS

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This study aimed to adapt and evaluate the impact of UNESCO's "Learning to Live Together" peace education program on the conflict resolution skills of 4th grade students in Sakarya, Türkiye, one of the cities that receives a high number of refugees. An explanatory mixed-method research design was utilized to reach this aim. A needs analysis was conducted to understand the needs and issues at the refugee-receiving school. The program, translated and adapted to the Turkish context by considering the specific needs of the refugee-receiving school, aimed to develop reconciliation, and conflict resolution skills, thereby contributing to a peaceful school environment. A 2x3 quasi-experimental method was used to test the effectiveness of the program on 4th grade students for the pilot implementation phase involving an experimental group (n=22) and one control group (n=21), with pre and post-assessments conducted using the Conflict Resolution Skills Scale, program evaluation form, observation form, and semi-structured interviews. The results indicated that the intervention and the control group did not differ significantly before the implementation of the program. After the implementation, the results

demonstrated a significant difference between pretest and posttest scores of reaching the reconciliation subscale, resort to violence, and total score with large effect sizes in the intervention group. In addition, post-assessment observation forms, semi-structured interviews, and program evaluation forms were employed. These tools collectively indicated behavioral changes in children, further confirming the effectiveness of the intervention. The comprehensive analysis of these results highlights the intervention's significant impact on reducing violence and promoting reconciliation among children. After the study was completed, a 5-session peace education program was implemented to the control group. The research underscores the importance of peace education programs to build a foundation for peaceful societal interactions, recommending that educators tailor these programs to their student's specific needs and contexts.

ÖZ

BARIŞ EĞİTİMİ PROGRAMININ DÖRDÜNCÜ SINIF ÖĞRENCİLERİNİN ÇATIŞMA ÇÖZME BECERİLERİNE ETKİSİ

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Bu çalışma, yüksek sayıda mülteci alan şehirlerden biri olan Sakarya, Türkiye'deki 4. sınıf öğrencilerinin çatışma çözme becerileri üzerinde UNESCO'nun "Birlikte Yaşamayı Öğreniyorum" isimli barış eğitimi programını uyarlamayı ve etkisini değerlendirmeyi amaçlamaktadır. Bu amaçla açıklayıcı karma yöntem araştırma tasarımı kullanılmıştır. Şehirdeki en fazla mülteci alan okuldaki ihtiyaçları ve sorunları anlamak için bir ihtiyaç analizi yapılmıştır. İhtiyaç analizi sonrası sonuçlar göz önünde bulundurularak Türkçe'ye çevrilen ve Türkiye bağlamına uyarlanan program, uzlaşma ve çatışma çözme becerilerini geliştirmeyi, böylece barışçıl bir okul ortamına katkıda bulunmayı hedeflemektedir. Programın etkinliğini test etmek için 2x3 yarı deneysel yöntem kullanılmış ve pilot uygulama aşaması, deney grubu (n=22) ve kontrol grubu (n=21) olmak üzere iki gruptan oluşmaktadır. Çatışma Çözme Becerisi Ölçeği, program değerlendirme formu, gözlem formu ve yarı yapılandırılmış görüşmeler kullanılarak program öncesi ve sonrası değerlendirmeleri yapılarak programın etkililiği ölçülmüştür. Sonuçlar, programın uygulanmasından önce deney ve kontrol grubu arasında anlamlı bir fark olmadığını göstermiştir. Sonuçlar, uzlaşmaya ulaşma ve şiddete başvurma alt ölçekleri ile ölçeğin toplam ön test ve son test puanları arasında büyük bir etki büyüklüğü ile anlamlı bir fark

olduğunu göstermiştir. Ayrıca, gözlem formları, yarı yapılandırılmış görüşmeler ve program değerlendirme formları son değerlendirme aşamasında kullanılmıştır. Tüm bu formlar, öğrencilerin çatışma çözme becerilerindeki değişiklikleri göstermiş ve müdahalenin etkinliğini doğrulamıştır. Bu sonuçların kapsamlı analizi, müdahalenin çocuklar arasında şiddeti azaltma ve uzlaşmayı teşvik etme konusunda önemli bir etkisini vurgulamaktadır. Çalışma tamamlandıktan sonra, kontrol grubu ile 5 oturumluk bir barış eğitimi programı gerçekleştirilmiştir. Araştırma, barışçıl toplumsal etkileşimler için bir temel oluşturmak amacıyla barış eğitiminin önemini vurgulamakta ve eğitimcilerin bu programları öğrencilerinin özel ihtiyaçlarına ve bağlamlarına göre uyarlamalarını önermektedir.

Anahtar Kelimeler: Barış eğitimi, çatışma çözme becerileri, mülteci alan okullar, yerel öğrenciler, karma yöntem

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LIST OF ABBREVIATIONS

ASCA   : American School Counselor Association

MoNE   : Ministry of National Education

NGO   : Non-governmental Organization

UN   : United Nations

UNESCO   : United Nations Educational, Scientific and Cultural Organization

UNICEF   : United Nations Children's Fund

UNHCR   : United Nations High Commissioner for Refugees

SES   : Socio-Economic Status

CHAPTER 1

INTRODUCTION

1.1. Background to the Study

Pioneers in peace education have presented diverse definitions of peace education, all converging on a shared notion that its primary objective is to foster a culture of peace (Rosen & Salomon, 2011). In pursuit of this goal, peace education endeavors to reshape the content, teaching methods, and framework of education to address diverse forms of violence (Adams, 2000). The overarching aim of peace education programs is to create a shift in individuals and communities towards a state of reconciliation, unity, and acceptance. It strives to empower students with conflict resolution skills, nurturing their capacity to become individuals who embrace diversity and honor different cultures to mediate long-term peace between different groups to sustain peacebuilding (Kester, 2008; Wintersteiner, 2015).

Peacebuilding encompasses a multifaceted approach to conflict prevention, resolution, and the establishment of sustainable peace. This comprehensive, collaborative, and long-term process of peacebuilding engages diverse stakeholders to address underlying causes of conflicts and create conditions conducive to enduring peace and stability in societies affected by or vulnerable to violence or instability. Peace education aims to teach peacebuilding skills such as conflict resolution, empathy, and human rights to raise awareness of peace and build a peaceful society (Baxter, 2005; Jager, 2014). Children are the primary group for peace education to create a human consciousness of peace (Jager, 2014; Save the Children, 2008). Peace education programs pave the way for internal change for peaceful values, attitudes, and skills of children. Several studies conducted at both national and international levels have found that peace education programs can have a positive impact on conflict resolution skills among children (Johnson & Johnson, 2006; Johnson &

Johnson, 2007; Sagkal et al., 2016). Effective peace education programs are often tailored to the specific needs and cultural context of the target population. Empirical findings emphasize the importance of adapting the content and approach of peace education to suit the unique characteristics and challenges of a particular environment or community (Bar-Tal, 2002; Tinker, 2016). Thus, the components of building a peaceful society might be changing to meet these specific needs. However, every peace education program's ultimate aim is to sustain peace in society.

Different sources reported a significant surge in conflicts globally in 2020, with the number of wars rising from 15 to 23 across countries like Brazil, Libya, Syria, and Yemen, resulting in widespread violent acts and contributing to a refugee crisis affecting 103 million forcibly displaced individuals (HIICR, 2022; UNHCR, 2023). Türkiye hosts the largest number of refugees with approximately 3.7 million from Somalia, Afghanistan, Iraq, and Syria out of the 35 million refugees worldwide. There are nearly one million children born as refugees in Türkiye between 2018 and 2020 (UNHCR, 2021; UNICEF, 2020). Türkiye, as a signatory to international agreements like CEDAW, the Convention on the Rights of the Child, and the Human Rights Convention, is obliged to provide education within its borders, hosting about a million school-age Syrian refugee children, underscoring the educational needs of this population within Türkiye's open-door policy for Syrian refugees, leading to strain on its school system due to the overwhelming number of school-age refugee children (Erdem, 2017; Erden, 2017, 2020; Mercan Uzun & Bütün 2016).

There is a growing body of literature focusing on the psycho-social adaptation problems of refugee students in Türkiye such as cultural adjustment issues, language barriers, and school adaptation issues, and demonstrated that refugee students might struggle to integrate into social networks and make friends in a new school (Arabacı et al., 2014; Aydın & Kaya, 2019; Dağlıoğlu et al., 2017; Ereş, 2016; Güngör, 2015; Güngör & Şenel, 2018; Jafari Kuzu et al., 2018; Özer et al., 2016; Sarıtaş et al., 2016; Seydi, 2014; Taşkın & Erdemli, 2018; Zayimoğlu Öztürk, 2018). Nevertheless, there is a lack of data regarding peace education in the refugee-receiving context and the experiences of local students attending refugee-receiving

schools in Türkiye. In light of these challenges faced by refugee students integrating into Turkish schools, the imperative for fostering peacebuilding skills and conflict resolution mechanisms within these educational settings becomes increasingly evident, highlighting the critical need for inclusive strategies to support both refugee and local students' experiences.

Peace education programs conducted in Türkiye aim to reduce violence at individual, interpersonal, intergroup, and international levels while equipping individuals with the necessary skills to foster peace (Apaydın & Aksu, 2012; Coşkun, 2012; Demir, 2011; Sağkal & Türnüklü, 2017; Yılmaz, 2018). Studies have shown that peace education programs conducted in Türkiye have a significant effect on reducing aggressive tendencies and improving social problem-solving abilities (Sağkal & Türnüklü, 2017; Yılmaz, 2018). While schools play a crucial role in fostering peace, with peace education being seen as a symbol of respect, tolerance, and mutual respect, there are not any empirical findings of peace education programs focusing on both local and refugee groups in Türkiye.

It is essential to consider the specific challenges faced by children as refugees who are among the most vulnerable groups (Dangmann et al, 2022). Refugee children, entering foreign schools with no prior exposure to the language or culture, face the challenge of integration into their new environment. Psycho-social adaptation to a new setting necessitates possessing cultural proficiency (Ward, 2004). Schools play a crucial role in fostering cultural competence among refugee children, which in turn helps them adapt to their new environment (Peterson et al.,2017; Saldana, 2013). Schools serve as socializing agents by not only teaching basic literacy skills but also by preserving and transmitting society's cultural values. Schools have a crucial role, particularly for refugee children and their families, when they settle in a new country (Peterson et al., 2017). They facilitate the acquisition of language skills and cultural knowledge of the host society, foster interaction with local individuals, and promote self-sufficiency.

The psycho-social adaptation of local students with classmates from other cultural backgrounds is a complex process that has significant importance in educational

settings which fosters the development of essential abilities such as cultural awareness, empathy, and global citizenship (Pyykönen, 2012). School components frequently have a crucial role in facilitating this psycho-social adaptation, establishing peaceful settings, and offering resources for local and refugee children to comprehend and value the cultural diversity and foster a more peaceful and harmonious school environment (Harber & Sakade, 2009; Harris, 2002). The psycho-social adaptation of refugee students to new schools and unfamiliar environments presents a unique set of challenges that demand thoughtful consideration and support. Refugee students often come from different cultural backgrounds, and adjusting to the norms and expectations of the host country's educational system and society can be challenging (Oikonomidoy, 2010; Rong & Preissle, 1998). Moreover, local students may find it tough to adapt to new peers from diverse cultural backgrounds as they are exposed to unfamiliar cultures (Castles & Miller, 1998).

Peace education programs have demonstrated profound effects on school settings, transforming them into environments that prioritize conflict resolution, empathy, and inclusivity. These programs go beyond the traditional academic curriculum to instill values of peace and non-violence in students. As a result, schools implementing peace education observe reduced violence and bullying, as students learn to resolve conflicts through dialogue and understanding (Harber & Sakade, 2009). Additionally, peace education programs create a more peaceful and harmonious atmosphere within the school, where students from various backgrounds feel accepted and valued.

Bridging the gap between the transformative potential of peace education and the strategic implementation facilitated by counseling services, the interplay between educational programs and support services becomes apparent. This is critical in transitioning from theoretical values to practical application within the educational setting. As peace education programs lay the foundation for a culture of peace, empathy, and inclusivity, counseling services operationalize these values, ensuring that they permeate every aspect of the school environment. The collaboration between educators and counselors thus becomes a cornerstone for embedding peace

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education deeply within the school environment, making the principles of peace and non-violence realities for students.

In the realm of education, the pivotal role of schools in fostering peace and promoting the principles of peace education cannot be overstated, as the effective implementation of these principles often begins with the facilitation and coordination of counseling services within schools. In this context, the role of counseling services emerges as a linchpin, deserving significant emphasis and recognition. Counseling services do not only possess the expertise to organize and deliver essential peace education and training, but they also serve as key figures in nurturing the emotional and psychological development of students. Counseling services play a pivotal role in facilitating the psycho-social adaptation of different cultures while involving all relevant parties in the process. Thus, the indispensable role of counseling services in schools comes to the forefront, acting as the critical bridge between the ideals of peace education and their tangible realization within educational systems.

The literature has examined the effects of peace education with different components and the problems of refugee students at refugee-receiving schools in Türkiye. There is a gap in understanding local students' perspectives due to insufficient prior research. It's crucial not just to gather quantitative data but also to delve deeper into the results, especially by exploring the diverse viewpoints of different school components such as local and refugee parents, school counselors, teachers, and administration. Peace education programs are not currently implemented in Turkish schools that include both refugee and local students. The current research aims to adapt UNESCO's "Learning to Live Together" peace education program and utilize the program to develop conflict resolution skills for 4th graders in a refugee-receiving school. Hence, students may utilize the necessary skills for establishing harmonious classrooms and, ultimately, creating a peaceful school and society.

1.2. Purpose of the Study

This study aimed to adapt UNESCO's "Learning to Live Together" peace education program for 4th grade students in a refugee-receiving school. It also seeks to evaluate

the impact of peace education training on 4th grade students by focusing on the development of conflict resolution skills, which are crucial for creating a peaceful school environment.

1.3. Research Questions

Main Research Question: What is the impact of the adapted version of UNESCO's "Learning to Live Together" peace education program, tailored to the needs of fourth graders in a refugee-receiving school, on their conflict resolution skills, regarding reaching reconciliation and resort-to-violence?

SubRQ1. What are the identified needs and challenges of local and refugee students in a Turkish refugee-receiving school from the perspectives of school counselors, teachers, vice principal, local and refugee students, and parents?

SubRQ2. How do the qualitative and quantitative findings of the "Learning to Live Together" peace education program converge to provide an enhanced understanding of its effect on conflict resolution skills of 4th graders at a refugee receiving school in Türkiye?

1.4. Significance of the Study

The significance of this study extends far beyond the immediate scope of evaluating peace education programs in terms of conflict resolution skills. It encompasses several critical dimensions that hold profound importance within the realms of creating a harmonious classroom atmosphere and peaceful school environment. This research contains four steps, including needs analysis, program adaptation, pilot implementation, and comprehensive investigation of the impact of the "Learning to Live Together" peace education program on the conflict resolution skills of 4th grade students.

The uniqueness of this study lies in its empirical approach to peace education, a field often critiqued for its lack of empirical grounding. By employing a methodological

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framework that incorporates interviews, scales, observation, and evaluation forms, this research pioneers in substantiating the effectiveness of peace education programs through rigorous empirical evidence. The comprehensive methodology, encompassing a needs analysis, program adaptation, pilot implementation, and an in-depth evaluation of the "Learning to Live Together" peace education program, evaluates the impact of peace education on conflict resolution skills among 4th grade students and also bridges the gap between theoretical aspirations and practical implementations. This empirical emphasis distinguishes the study within the broader discourse on peace education, addressing a critical gap by providing a framework for assessing and enhancing the role of peace education in developing conflict resolution skills.

The primary goal of this study was to analyze and understand the underlying causes of conflict in the most refugee-receiving primary school in Sakarya, aiming to empower students to actively engage in fostering a peaceful classroom environment. The study emphasizes the pivotal role of peace education in enabling students to mutually support each other in cultivating positive relationships with their peers. By enhancing cooperation and reducing instances of violence, this program plays a crucial role in establishing a secure and supportive learning atmosphere. The program is a crucial instrument in nurturing peaceful interactions among students, which, in turn, lays the foundation for a broader culture of harmony and understanding within the school setting. Consequently, students are equipped to practice empathy and demonstrate solidarity across diverse social groups in a school environment.

Expanding further, this research underscores the significant impact of cultivating a culture of peace within the educational milieu, reflecting the influential role the schools play at both micro (individual) and macro (societal) levels. By integrating conflict resolution and peacebuilding values into the educational framework, the study seeks to contribute to the establishment of structural peace within society. This approach does not only foster individual transformation but also significantly enhances interpersonal relationships within a larger socio-political context. Therefore, integrating peace values into education is not just about individual

learning, it is about sparking a broader change that promotes a more peaceful and cohesive community.

This research emphasizes the critical importance of integrating refugee students, a concern that extends from local classrooms to national and international arenas. The difficulties encountered by refugee students, especially within educational systems, demand urgent attention. This study highlights the need for educational approaches that are both inclusive and attuned to the peaceful resolution of conflicts experienced by both refugee and local student populations. This study illuminates the deep interdependence between these student groups, underscoring the necessity of collaborative efforts for creating a peaceful society. Additionally, the study makes significant contributions to both national and international discourses. Exploring the vital aspects of refugee students' psycho-social adaptation in the context of peace education, it provides unique insights into a globally relevant issue. This research presents findings that could inform and influence policies and practices, potentially providing useful insights for the host country and other areas with similar challenges. The approach taken in this study might help extend its impact, potentially making it a useful reference for promoting peaceful educational settings globally.

The research brings into focus the essential need for cooperation between local and refugee students. This collaboration is fundamental to the success of creating harmonious educational settings. The collaboration is not just about coexistence within the school environment; it is about building bridges of understanding between diverse communities, contributing significantly to societal harmony. Thus, the study may act as a reference for spotlighting the critical role played by schools in fostering a culture of peace and mutual respect.

In addition, this study is distinct in its focus on peace education within a refugee-receiving context, which is an aspect not commonly explored in Türkiye. A critical step in this study was conducting a needs assessment at the outset to understand the specific issues and needs of the school environment. The needs assessment was essential in adapting UNESCO's "Learning to Live Together" peace education program to effectively address the unique challenges and needs of the students in a

refugee-receiving school. Furthermore, the study emphasizes the essential role of students, both local and refugees, in the psycho-social adaptation and peacebuilding process. Their active participation in peace education is highlighted as a key factor in resolving conflicts and fostering harmony among diverse communities within schools. This approach underscores peace education as a collaborative effort, where both local and refugee students play a vital role in implementation and outcomes. Thereby, both local and refugee students may contribute to the creation of more peaceful and harmonious educational environments.

A key objective of the program is to foster understanding and cooperation among students from diverse backgrounds, facilitating the development of peaceful solutions and strategies. This aspect is crucial in promoting the harmonious coexistence of different communities, both within the school setting and in the broader society. The program aims to create an educational environment where empathy, mutual respect, and peaceful interaction are the norms. In essence, UNESCO's "Learning to Live Together" peace education program is adapted and implemented to be a transformative force. The program does not only address immediate educational challenges but also serves as a potential source for long-term social change. It aims to equip students with the skills and understanding necessary to build a more peaceful, inclusive, and harmonious society.

1.5. Definition of Terms

A refugee is a person who fears persecution for race, religion, nationality, membership of a particular group, or political opinion in their country of residence. Thus, this person is forced to leave their country of residence based on objective criteria, unable or unwilling to return to it and under the protection of international law (Convention on Status of Refugees, 1951; UNHCR, 2006).

Türkiye is a signatory to the 1951 Refugee Convention and the 1967 Protocol, maintaining the geographical limitation of the 1951 Convention. This means that resettlement to a third country remains the most preferred durable solution for individuals arriving in Türkiye due to events occurring outside of Europe. The

Temporary Protection Regulation, adopted in 2014, is an arrangement that specifies the rights, obligations, and procedures to people arriving from a conflict, generalized violence, disasters, or humanitarian crises, including those who cannot benefit from the protection under the 1951 Convention relating to the Status of Refugees in Türkiye (UNHCR, 2006).

In this study, the term 'refugees' is used to describe the foreign individuals in Türkiye, following the terminology in the international literature, although different terms exist due to the varied legal definitions and statuses.

Conflict Resolution Skills encompass a range of strategies and techniques designed to facilitate effective communication, establish common ground among differing parties, and foster mutual respect which are crucial in achieving peaceful resolutions in situations of conflict (Carruthers et al., 1996).

Local Students are individuals who hold permanent Turkish citizenship and have been born and raised in Türkiye in the context of this thesis.

Peace Education is a process of encouraging the skills, attitudes, knowledge, and values of peace, resolving conflicts peacefully, and preventing violence. This process also changes behavior to prevent and solve conflict and violent situations (Portelli, 2014).

Peace Education Programs are educational processes that aim to strengthen communities and schools by teaching peacebuilding skills such as empathy, conflict resolution, and communication which are essential for enhancing mutual respect and integrity where peaceful interactions prevail, thereby contributing to the creation of more harmonious communities (Bajaj, 2008).

"Learning to Live Together" Peace Education Program is a school-based program aimed at promoting peace and fostering intercultural understanding and respect among individuals and communities that contribute to building a culture of peace and tolerance worldwide (Sinclair, 2004).

Refugee-receiving Schools are educational institutions that enroll and provide educational services to refugee children with local students.

CHAPTER 2

LITERATURE REVIEW

This chapter provides a thorough examination of peace education and the importance of school-based programs. To establish a framework, definitions of peace and peace education are introduced. It then delves into the significance and function of peace education programs within schools. The psycho-social adaptation of refugee children is discussed to provide context, followed by an analysis of Türkiye's migration policies and research related to refugee children in the country. Additionally, the chapter emphasizes the importance of the role of school counselors through the lens of peace education. The chapter concludes by summarizing the key findings and insights gained from the review of the relevant literature.

2.1. Peace and Peace Education

2.1.1. Definitions of Peace and Peace Education

The notion of peace is as ancient as the notion of war. Individuals consistently endeavor to avert warfare and establish harmony within groups, societies, or tribes to resolve conflicts (Galtung, 1969; Hicks, 1988; Sommers, 2001). During the 1950s, peace was defined as the state of being without war and any form of direct personal violence, including terrorism, assault, and torture (Hicks, 1988). The concept of peace transformed with Galtung (1969)'s definition of violence. Johan Galtung (1969), a prominent figure in the field of peace studies and peace education, categorizes violence into three distinct types to conceptualize peace: direct violence, structural violence, and cultural violence. Direct violence encompasses both verbal and physical aggression that causes harm to an individual's physical well-being, mental state, and emotional resilience. Structural violence refers to the forms of political, economic, and repressive violence that are upheld by structural systems and

result in the marginalization of certain groups. Cultural violence, as defined by Galtung (1996), encompasses the dissemination of violence through the means of ideology, language, and legislation, which are propagated by the media, universities, and schools. Galtung's notion of peace shifts the focus from a negative emphasis to a positive emphasis. Consequently, there exist two categories of peace definitions: positive peace and negative peace. Negative peace refers to the lack of physical harm inflicted upon individuals, while positive peace focuses on the absence of systemic harm or oppression (Sommers, 2001). Hence, the attainment and maintenance of positive peace can be accomplished through the establishment of social and cultural frameworks that effectively deter both overt violence and the underlying forms of violence rooted in societal structures and cultural norms (Galtung, 1969).

Education was employed as a means to bolster nationalism and militarism throughout the world wars. Following World War I, advocates promoted the concept of universal education (Sommer, 2001). The idea gained significance following World War II with the foundation of the United Nations (UN) (Sommers, 2001). After the founding of the United Nations Educational, Scientific, and Cultural Organization (UNESCO), the UN developed a conceptual framework to avert global wars and foster long-lasting peace. The role of education in fostering nationalism for war has evolved into a crucial means of achieving peaceful societies through UNESCO's concept of "education for world citizenship." This transformation is rooted in a broader understanding of education's potential impact on society. The aim of education is stated in Article 18 of the 1989 Convention on Children's Rights, which states that;

> *The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin. (p. 5)*

Building on this foundation, the aim of education underscores the need for an educational approach that addresses the root causes of conflict. Hence, it was the belief of individuals that the measures to safeguard peace needed to be devised (Galtung, 1969; Hicks, 1988; Sommers, 2001). The emergence of peace education gained momentum in the aftermath of the two world wars and gained significant

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recognition after the transformation of the aim of education (Galtung, 1969). Thus, peace education emerged as not only a tool for conflict resolution but also a fundamental part of the educational rights of children, emphasizing the role of education in shaping a peaceful and inclusive future.

In line with this, Galtung (1996) elaborates on the methods of implementing peace education by proposing two categories: direct education and structural education. These categories reflect his concepts of direct and structural violence, suggesting a comprehensive approach to peace education that addresses both immediate and underlying societal issues. Peace education that is direct in nature emphasizes the role of individuals in promoting peace. Therefore, it is crucial to enable communication between individuals of all backgrounds to promote direct peace education. These interactions may unite those who are unfamiliar with each other. Structural peace education involves the collaboration of international organizations and policy-makers to foster peace within society. The peace education established by the UN and UNESCO exemplifies structural peace education since they emphasize the elements of peace and involve policy-makers within the community (Jager, 2014). UN defines peace education as;

> *the process of promoting the knowledge, skills, attitudes, and values needed to bring about behavior changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level. (Fountain, 1999, p. 13).*

The UN emphasizes the direct and structural objectives of the peace education programs by highlighting the social and political circumstances. Structural peace education builds upon direct peace education by delving into the educational framework, aiming to comprehend the concept of peace (Inter-Agency Network for Education in Emergencies (INEE), 2013). Structural peace education encompasses the development of curriculum and textbooks, and the creation of pilot schools for peace education as the initial stage in establishing a peaceful environment for education (Jager, 2014). Table 2.1 provides a concise overview of the structural and direct peace education programs.

Table 2. 1. Peace education types (Jager, 2014)

Type	Components	Implementation Areas
Direct Peace Education	● Encounter ● Training ● Inspiration	● Establishing groups from different backgrounds to encounter ● Creating working groups
Structural Peace Education	● Pilot Projects ● Developing curriculum for peace	● Developing projects for peace ● Implementing pilot projects ● Integrating peace into the national educational systems

The exploration of peace, from its ancient conceptualization to its modern educational applications, underscores the dynamic nature of how societies understand and strive to achieve harmony. The evolution from a focus on the absence of direct violence to a comprehensive vision that includes combating structural and cultural violence reveals the complexities of establishing true peace. Education, once a tool for nationalism and militarism, has transformed into a pivotal mechanism for fostering peace and understanding across global societies, guided by the principles set forth by the United Nations and UNESCO. This shift towards "education for world citizenship" embodies a profound recognition of education's role in addressing the root causes of conflict and promoting a culture of peace and tolerance. The introduction of peace education, with its emphasis on direct and structural approaches, represents a significant step forward in equipping future generations with the knowledge, skills, and values necessary for peaceful coexistence. The journey of peace education from historical practices of education aimed at promoting war to contemporary efforts to instill peace and understanding highlights the transformative power of education as a force for global change and underscores the critical importance of peace education in shaping a peaceful, inclusive future for all.

2.1.2. Peace Education in Practice: Peace Education Programs and Program Evaluations

Peace education programs must encompass several dimensions such as global, social, political, moral, and personal aspects (Reardon, 1988) to foster mutual respect, empathy, and tolerance towards diverse communities by considering direct and structural peace (Bar-Tal, 2002). There are numerous criticisms and inquiries regarding the singular definition of each peace education program. According to Salomon & Cairns (2009):

> *There are different kinds of peace education, and these programs implicitly assume that education for human dignity and human rights, democracy, and nonviolence translates into situational-specific, context-appropriate behaviors and actions. (p. 107)*

Therefore, it is clear that each peace education program can clearly define the specific type of peace it aims to promote. Jager (2014) outlines four key objectives for peace education programs. Firstly, conflicts are viewed as opportunities for growth and positive transformation, emphasizing the development of peaceful and respectful relationships with others. Secondly, the program seeks to identify and understand the various dimensions of violence, whether they are individual, social, or political. Thirdly, there is an emphasis on analyzing the root causes of conflicts at both individual and social levels to create effective alternative solutions. Lastly, the program aims to enhance peacebuilding skills among individuals, focusing on the practical application of these skills in real-world scenarios. This comprehensive approach underlines the multifaceted nature of peace education, aiming not only at conflict resolution but also at fostering a deeper understanding and proactive skill development for lasting peace.

Peace education programs are centered on the ultimate aim of fostering the development of attitudes and abilities that promote harmonious collaboration among diverse groups, a goal that is critical in shaping community dynamics. This objective is deeply intertwined with the concept of considering conflicts as opportunities for growth and positive change, as outlined by Jager (2014). This includes developing

peaceful and respectful relationships with others and identifying different aspects of violence, such as individual, social, and political factors, to gain a comprehensive understanding of violence.

Simultaneously, these programs focus on analyzing the individual and social causes of conflicts to develop effective alternatives. This approach is vital for improving peacebuilding skills and transforming these skills into practical action. Thus, peace education programs do not merely aim to increase knowledge of various types of peace and violence but also equip individuals with the necessary skills to peacefully resolve conflicts. By linking the theoretical understanding of conflict dynamics with practical peacebuilding skills, these programs play a pivotal role in fostering a more peaceful and collaborative society.

To create a peaceful society, the peace education programs are not just focused on conflict resolution, but also on addressing the particular and situation-dependent concerns related to ongoing disputes. The United Nations, through the Agenda for Peace (Boutros-Ghali, 1992), emphasizes the importance of peace education programs, which include the promotion of concepts and structures that foster peace and respect among people (Sommers, 2001). This comprehensive approach to peace education encompasses various principles, including peacemaking, peacekeeping, and peacebuilding.

The significance of the peacebuilding concept in peace education was initially not of primary importance (Tent, 1982). The perspective began to shift in the late 1990s, with more evidence of peacebuilding programs emerging (Bush & Saltarelli, 2000; Tomlinson & Benefield, 2005). Peacebuilding involves the reconstruction of institutions to ensure peace and address fundamental requirements, such as enacting legislation, establishing laws, and ensuring security, to advance this objective. The objective is to incorporate peacebuilding skills into peace education, with a focus on implementing peace education programs to foster peaceful societies that prioritize human rights and democracy (Ardizzone, 2002; Sommers, 2001).

Baxter (2005) argued that peace education programs have the potential to bring about internal transformations in children which is creating a foundation for peace. This

involves acquiring skills to manage conflict peacefully, thereby facilitating the establishment of equitable and enduring peace throughout society. By fostering empathy and minimizing hostilities and disputes, we may empower ourselves to maintain peace (Harris, 2011). Harris and Morrison (2003) identified three primary virtues associated with peace education: benevolence, analytical reasoning, and collaboration which are the essential values indicated by numerous international organizations, such as the UN and UNESCO, for a continued existence (Ardizzone, 2001). Peace education programs facilitate individuals in contemplating and devising effective resolutions while taking into account the requirements of society. The maintenance of sustainable peace is contingent upon the attainment of peace at both the individual and social levels (Baxter, 2005).

In this context, the structured approach proposed by Galtung (2008) for the development and implementation of peace education programs becomes particularly important for the assessment of peace education programs. Galtung (2008) outlined a series of distinct stages involved in the development and implementation of a peace education program, namely: (1) analysis, (2) goal formulation, (3) critique, (4) proposal-making, and (5) action. The first stage, analysis, involves examining current peace-related issues and developments, focusing on both the changing and constant aspects of war and conflict, and considering various perspectives on equality and freedom. The second stage is goal formulation, where objectives are defined beyond just the absence of direct violence, taking into account historical context and social movements. The third stage, critique, involves a reassessment of these circumstances and objectives to create a more practical approach. The fourth stage, proposal-making, involves asking key questions about the specifics of the program, such as who, what, when, where, and why. The final stage, action, is about putting the program into practice, involving real-world activities, and addressing both explicit and systemic violence.

Nevertheless, assessing the effectiveness of peace education programs continues to be challenging (Fitzduff & Jean, 2011). Critics of peace education argue that one of the main issues is the absence of a well-defined theoretical framework and empirical data about the effectiveness of peacebuilding instruments (Gur' Ze-ev, 2001). The

evaluation of peace education programs mostly involves the assessment of the tools used, and the quotations provided reflect subjective opinions based on specific criteria. Consequently, the peace education programs do not adequately elucidate their impact on the community, nor do they sufficiently address their influence on broader institutions such as law and politics. Neve and Brem (2002) indicated numerous factors contributing to the inadequate assessment of peace education programs. Primarily, there is a potential deficiency in understanding the significance of empirical evaluation, as the majority of researchers lack expertise in this area. Therefore, this situation results in the evaluation remaining unresolved and largely vacant. Furthermore, the evaluation phase of the peace education programs is predominantly hindered by insufficient financial resources and time limitations. Consequently, the evaluation and assessment component of the peace education programs has not been enhanced. Empirical research is necessary in the field to assess the effectiveness of programs, recordings, best practices, and contributions toward the reduction of violence and the promotion of a culture of peace (Harris, 2002; Salomon & Cairns, 2009).

Globally, peace education programs have been implemented in various conflict-affected regions, with organizations like the Norwegian Refugee Council, UNESCO, UNICEF, and UNHCR leading these initiatives. These programs, whether focused on conflict resolution, human rights, or emotional healing, are tailored to the specific needs of communities and aim to build a foundation for a peaceful future. School-based programs, in particular, play a pivotal role in shaping the attitudes and skills of the younger generation toward peace and understanding (Baxter, 2005; Sommers, 2001; Fountain, 1999).

The Norwegian Refugee Council (NRC) is an international organization that develops peace education programs for various countries. The target audience of the NRC consists of educators and elementary school children to instruct them on the various elements of peace. The NRC's peace education programs encompass key components, including respect, conflict resolution, and safeguarding human rights. According to the NRC, children can enhance their learning abilities when they are devoid of fear. Consequently, they place great importance on teacher education and educate parents about peace education (The Norwegian Refugee Council, 2016).

An extensively detailed peace education program was implemented in Northern Ireland by The Education for Mutual Understanding (EMU) which was introduced by the Department of Education and integrated into the education curriculum in 1992 (Duffy, 2000). Despite limitations in long-term evaluation, the program remains a significant part of Irish culture and is highly valued at the national level (Duffy, 2000; Dunn & Morgan, 1999; Smith & Robinson, 1996). Similarly, UNESCO's Culture of Peace programs in various countries and UNICEF's global peace education programs demonstrate a commitment to fostering a peaceful society through education, focusing on aspects like communication, problem-solving, cooperation, children's rights, and conflict resolution skills.

UNHCR's Peace Education Program in Africa extends beyond the absence of conflict, emphasizing knowledge, skills, and behaviors that promote peace, as seen in their implementation in Kenyan schools and other African nations. This collaboration between UNHCR and UNESCO in 2004 aimed to universally promote peace education, tailored to each country's specific needs (Baxter, 2001, 2005).

In 1999, the United Nations General Assembly endorsed the Declaration on a Culture of Peace, aimed at fostering peace-promoting actions in education, the economy, and social development, with an emphasis on human rights, gender equality, and democratic participation. Following this, UNESCO launched five Culture of Peace programs in countries including Russia, Cambodia, and the Dominican Republic. These programs involved the development of peace education activities, focusing on encouraging students to take responsibility for promoting peace and exploring a variety of peace-related topics (Sommers, 2001).

UNICEF is an international organization that shares the same objectives as UNESCO's Culture of Peace Project and effectively promotes inclusive values on a global scale. Peace education is an integral component of UNICEF's basic school curriculum. UNICEF is creating peace education programs that are tailored to the specific needs of each country, to foster a peaceful society by addressing and fulfilling these needs (Sommers, 2001). All the programs have a common objective and focus on enhancing the harmonious school environment to establish a society

that is peaceful and equitable (Fountain, 1999; Sommers, 2001). While other programs are implemented beyond school settings, such as youth camps, training sessions, and seminars for leaders and clubs, UNICEF asserts that school-based programs are the most efficacious in enhancing peacebuilding abilities within the community.

The various peace education programs implemented globally by organizations like the Norwegian Refugee Council, UNESCO, UNICEF, and UNHCR highlight a shared commitment to fostering peace and understanding in societies affected by conflict. These programs, with their focus on aspects such as human rights, conflict resolution, and emotional healing, play a crucial role in building more peaceful communities. The school-based programs are tailored to address the specific needs of communities. The wide array of global peace education programs serves as a testament to the importance of embedding these values and skills in the school environment. Therefore, peace education programs do not only address the immediate educational needs but also investigate the development of a more peaceful, understanding, and collaborative future generation.

In conclusion, while numerous peace education programs by various NGOs have contributed significantly to the field of peace education, a notable gap remains in the empirical evidence supporting the effectiveness of these programs. This gap underscores a critical aspect which is the essential need for empirical results highlighted in the literature on peace education programs. These peace education programs, ranging from local to global scales, underscore a collective aspiration towards cultivating a peaceful society. Yet, the programs toward achieving measurable and sustainable impacts in peace education necessitate a deeper commitment to empirical research. The empirical results of the peace education programs are crucial for validating the efficacy of peace education programs and for refining their design and implementation to meet the complex demands of diverse societies. Empirical results of peace education programs can bridge the gap between the theoretical aspirations of peace education and its contributions to fostering a more peaceful and harmonious society.

2.1.3. School-Based Peace Education Programs

Considering the pivotal role that schools play in shaping the experiences of children, and acknowledging the necessity of cultivating cultures of peace within educational settings, there is a compelling argument for enhancing both the comprehension and implementation of peace education in schools. School-based peace education programs underline the vital role that schools hold in promoting the objectives of peace, both at the individual (micro) and societal (macro) levels (Brooks & Hajir, 2020).

Raising awareness of the structural violence in schools is essential, and efforts should be directed towards the integration of peace values, techniques, and concepts into the educational framework to transform the structural violence in schools. This aim extends beyond merely focusing on the content of a peace education curriculum, it involves creating nurturing classroom and school environments where the fundamental values and principles of peace education, as well as a general culture of peace, can be developed by students. Cremin and Bevington (2017) indicate that achieving this transformation requires a commitment to developing and reinforcing a school environment that resonates with the core values and principles of peace. It also involves critically examining and addressing the structural and cultural elements that perpetuate violence within schools. This process includes challenging institutional policies, traditional forms of discipline and punishment, and entrenched social norms and biases that may contribute to a hostile educational atmosphere (Cremin & Bevington, 2017).

Cremin and Bevington (2017) highlight the importance of implementing the three key dimensions of peace within the school environment; peacekeeping, peacemaking, and peacebuilding. For peacekeeping, the focus is on ensuring student safety and eliminating violence in schools without adversely affecting their well-being or mental health. Peacemaking involves addressing conflicts with child-centered approaches and moving away from punitive methods towards restorative practices and peer mediation. Peacebuilding emphasizes the proactive reduction of learning barriers, addressing collaboration and equity, and fostering a peaceful

school community. The success of these concepts relies on the commitment of school components to reflect on their practices and prioritize a culture of peace and specific values in their schools.

The experiences of children in the classroom are crucial to fostering democratic structures within schools (Kester, 2008). The behaviors and principles demonstrated that the classroom contributes significantly to placing the objectives of peace education in a school setting. Classrooms need to be inclusive and safe spaces that encourage dialogue, and communication. Furthermore, they should promote cooperation among students, and enhance their critical thinking and analytical skills, including conflict resolution skills (Peter, 2018; Reardon, 1988).

Schools are not isolated entities. Acknowledging the contexts in which they function and the experiences of school components and the broader community is essential to understanding how it can be effectively implemented in formal schools and how its impact can be enhanced (Khattab, 2017). A one-size-fits-all approach to the peace education program is not suitable. Thus, there is not a standard peace education program that is universally effective. Peace education programs need to be relevant to the actual experiences of the school components involved in the program including teachers and students. Adopting a community-based approach to peace education, while being mindful of the various attitudes, narratives, and influences that students encounter outside of school, is crucial for the overall success and sustainability of the peace and peacebuilding process (Novelli et al., 2017).

In this context, Galtung's framework for the development and implementation of peace education programs, encompassing analysis, goal formulation, critique, proposal-making, and action, provides a comprehensive model that can be effectively applied to school-based peace education programs. This structured approach is particularly relevant in educational settings where the dynamics of conflict and peace are constantly evolving and where the student body is diverse. Galtung's stages provide a valuable roadmap for educators looking to implement effective peace education programs in their schools. While conflicts are the inevitable aspects of human existence, introducing peace education in schools can serve as an initial step

toward establishing a harmonious society. Peace education programs seek to modify individuals' behaviors and attitudes while fostering a deep understanding of human rights (Baxter, 2005). The objective of peace education is to cultivate a dedicated human awareness of peace. The peace education programs are tailored to specific target audiences and situations, striving to proactively avert conflicts before they arise. In this context, children and school-based programs are identified as primary targets for peacemaking processes, serving as a preventive force against future conflicts (Jager, 2014). A study undertaken by Save the Children in 2008 found that implementing peace education programs tailored to children's age helps foster early understanding and contemplation of peace. According to Jager (2014), children play a significant role in promoting peace. By following Galtung's (1969) structured approach, educators can ensure that their peace education programs are well-planned, contextually relevant, and capable of making a meaningful impact in fostering a more peaceful and harmonious school environment.

There is a growing emphasis on integrating individual-focused peace education programs with broader social issues in society (Zembylas & Bekerman, 2013). This approach aims to cultivate students' critical awareness of the various power dynamics influencing their social, political, and economic environments. Peace education, overlapping with global citizenship and social justice, encourages students to engage with local issues affecting society and understand the interconnections between domestic policies and global events, including conflicts and natural disasters. Therefore, school-based peace education programs help to enhance students' understanding of how violence is perpetuated and also help them recognize injustices and power imbalances at both local and global levels, thereby expanding their focus from individual concerns to wider societal and international matters (Hajir & Kester, 2020).

Figure 2.1 illustrates the interconnectedness between the classroom, the school environment, and wider society in fostering peace through education. In the classroom, the focus is on creating a peaceful environment that promotes cooperative behavior among students and enhances their conflict-resolution skills. This is the most immediate and tangible sphere where peace education can take effect.
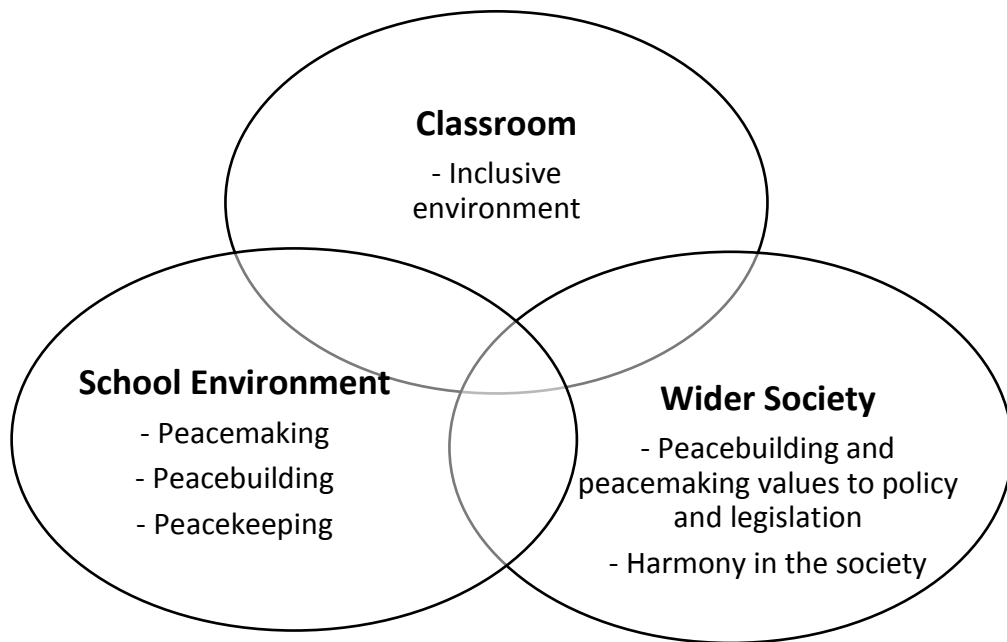
Figure 2. 1. Peace education in formal schools, adapted from Brooks & Hajir (2020)

The school-based peace education programs encompass peacekeeping, peacemaking, and peacebuilding activities. These are broader practices that extend beyond the classroom and involve the entire school's efforts to create a peaceful atmosphere. Peacekeeping in this context might involve preventing and addressing bullying or other forms of conflict, peacemaking could refer to resolving disputes and healing relationships, while peacebuilding may involve developing long-term strategies to create a culture of peace within the school. Here, the emphasis is on integrating peacebuilding and peacemaking values into policy and legislation, which aims at the systemic changes required for lasting peace. This includes influencing broader social norms and creating societal harmony through laws and cultural practices that support peaceful coexistence.

The overlapping areas between these components suggest that efforts in one area can influence and support peace and harmony in the others. For example, conflict resolution skills learned in the classroom can contribute to peacekeeping in the school, which in turn may influence wider societal norms and legislative approaches to peace. It suggests a comprehensive approach to peace education that operates at multiple levels, from the individual to the society and emphasizes the role of education in promoting a peaceful society as a whole.

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The importance of the classroom as the foundational setting for implementing peace education cannot be overstated. As the primary focus where students interact daily, classrooms offer unique opportunities to cultivate peace and foster cooperative behaviors. Classroom-based activities are instrumental in teaching students practical conflict-resolution skills and promoting understanding and tolerance among diverse groups. By engaging students in these targeted activities, educators can create a microcosm of peace that not only influences the school environment but also extends its impact on the community. This approach ensures that peace education is not merely theoretical but becomes a lived experience for students. Such experiential learning is crucial in embedding lasting values of peace and cooperation, making the classroom a critical arena for initiating change and fostering a harmonious school atmosphere.

Building on the notion that educational efforts in peace and harmony are interconnected across societal levels, a school-based pilot project in Croatia aimed to foster trauma healing, non-violent conflict resolution, and reduction of ethnic bias among children affected by war (UNICEF, 1997). Through a structured program delivered over four months, significant improvements were observed in reducing ethnic bias and post-traumatic stress symptoms among participants. The high acceptance of the program led to its expansion, underscoring the potential of educational initiatives to contribute to social healing and peace-building efforts in post-conflict settings (UNICEF, 1997). This approach exemplifies how targeted educational interventions can extend their impact beyond the classroom, fostering a more inclusive and peaceful society.

School-based peace education programs have been introduced in Türkiye in recent years with various projects. The peace education programs undertaken in Türkiye encompass a diverse range of content and breadth. Their primary objective is to diminish violence at individual, interpersonal, intergroup, and international levels while equipping individuals with the necessary skills to foster peace in all domains. In their study, Kabasakal et al. (2016) implemented a peace education program with a group of 46 ninth-grade students. The aim was to assess the impact of peace education on reducing violent tendencies and enhancing social problem-solving

abilities. Kabasakal et al. (2016) found that after a 16-hour session, the peace education program effectively reduced students' aggressive tendencies and improved their social problem-solving skills in a statistically significant manner.

In 2016, the International Alert Foundation implemented a peace education program targeting children aged 9 to 17 in a refugee-receiving context in Türkiye. The primary objective of this program was to enhance the capacity of young Syrians to withstand and recover from adversity by providing them with a comprehensive education on peace. Although it was the first study in Türkiye that focused on the refugee-receiving context, the research was carried out in an informal educational setting rather than a formal one. Evidence suggests that the peace education program effectively assisted young Syrians in managing the repercussions of trauma. However, the empirical findings, together with the methodology, including the measurement scales, participants' characteristics, and the research design, were not documented.

Tapan (2006) implemented a peace education program targeting a group of 20 students in the 8th grade. The primary objective was to assess the program's impact on enhancing communication skills, empathy, anger management, and problem-solving abilities. The program's findings indicate that the peace education program has a statistically significant impact on the communication skills, empathy, anger management, and problem-solving abilities of the 8th graders who participated, compared to the control group who did not receive the peace education program.

In their study, Sağkal and Türnüklü (2017) performed a quasi-experimental research to assess the efficacy of peace education programs on the subjective well-being and levels of hope of 42 high school students in Türkiye. After conducting 16 sessions with students, it was determined that the peace education program had a statistically significant impact on improving the subjective well-being of students. Furthermore, the program significantly reduced adverse effects and enhanced positive characteristics.

Furthermore, various studies have endeavored to uncover the diverse viewpoints on peace and peace education in Türkiye. An exemplary illustration of teachers'

viewpoints on peace and peace education may be found in Coşkun's (2012) study. Teachers regarded peace as the embodiment of respect and tolerance. The analysis of the curriculum revealed the necessity for incorporating peace education elements. Demir (2011) performed a qualitative study with teachers to explore the necessity of a peace culture, encompassing justice, equality, democracy, human rights, tolerance, and solidarity, in addition to the current study. This study demonstrated that instructors perceive peace as encompassing happiness, respect, and mutual affection. Peace education is widely recognized as playing a crucial role in mitigating violence, while institutions also play a significant role in fostering peace inside schools. Apaydın and Aksu (2012) conducted a study intending to uncover the viewpoints of instructors regarding peace education in Türkiye. Teachers asserted that peace education fosters tolerance and empathy. In addition, Yılmaz (2018) did a study to elucidate children's viewpoints on peace education. Research indicates that children see peace as a distinct and singular concept. Furthermore, children link peace with feelings of joy and affection within their familial and social interactions.

Peace education programs in Türkiye aim to reduce violence at individual, interpersonal, intergroup, and international levels while equipping individuals with the necessary skills to foster peace. Studies have shown that peace education programs can significantly reduce aggressive tendencies and improve social problem-solving abilities (Sağkal & Türnüklü, 2016; Tapan, 2006). While schools play a crucial role in fostering peace, and peace education is seen as a symbol of respect, tolerance, and mutual affection, there were not any empirical findings of peace education programs focusing on both local and refugee groups in Türkiye.

2.2. Peace Education Programs and Its Contribution to Refugee Children's Psycho-Social Adaptation Process

2.2.1. Psycho-Social Adaptation Process to Host Country

In the broader context of the psycho-social adaptation process to host countries, peace education stands out as an essential instrument for assisting individuals in their psycho-social adjustment and acculturation. Peace education programs cultivate an

atmosphere of mutual respect, empathy, and understanding, which is indispensable for all refugees as they acclimate to unfamiliar cultural environments. This section aims to explore the diverse experiences of refugees as they undergo the psycho-social adaptation process in their host countries. It seeks to highlight the indispensable role of peace education programs during the psycho-social adaptation process.

The process by which a person or a species adapts to changes in its surroundings or circumstances to preserve general health and functionality is referred to as adaptation (Barkow et al., 1992). Adaptation refers to a broad range of strategies and processes that help people and other creatures survive in their natural habitats or successfully deal with obstacles in life. The ability of people or groups to conform to the customs, values, and practices of a specific culture is referred to as adaptation. In cross-cultural contexts, this can entail adjustments to language, traditions, or social practices.

Graves (1967) presented a term called psychological acculturation, which includes an individual having close contact with a cultural situation and affecting both internal and external cultures due to this interaction. The process of integrating refugees has a dual effect on the host society, both influencing and impacting it. The psycho-social adaptation of refugees is significantly influenced by the economic, political, and social conditions prevailing in the host society. Furthermore, the psycho-social adaptation process of refugees can be significantly influenced by national policies and government actions, as they play a crucial role in determining legal rights and addressing essential needs such as housing, healthcare, and education. The process of psycho-social adaptation has a direct impact on the host society. Two prominent institutions play a vital role in the process of integrating refugees. The first category includes the institutions of the host society, such as the school system and legislative bodies. The second category pertains to the establishments created by refugee communities, such as religious or cultural institutions. In order to ensure a successful psycho-social adaptation process for refugees, it is crucial to incorporate these two types of institutions, as suggested by Pennix (2005). Hence, it is imperative to view refugees' psycho-social adaptation processes as interconnected and inseparable.

Berry (2006) argued that refugees and asylum-seekers who were involuntarily displaced from their homes face the greatest challenges in adapting to a new culture, a process known as acculturation. Hence, individuals may have challenges when attempting to integrate into a different culture and engage in social interactions. The acculturation process is considered efficient when it exhibits six key characteristics: diversity, equality, conformity, money, space, and time. Diversity refers to the various regional, ethnic, or identity distinctions that exist within a society. When these disparities arise within society, the integration of equality becomes an inherent aspect of the endeavor. Equality refers to the absence of disparities in societal norms, regulations, and legal frameworks. Conformity is influenced by the degree to which individuals are deeply connected to the social structure. Money encompasses the financial resources, educational attainment, and per capita GDP of a country. Space encompasses the physical environments, such as housing and public areas, where individuals can engage with diverse cultures. Time, on the other hand, pertains to the extent of involvement and intercultural encounters one has. The six dimensions play a vital role in the acculturation process as they influence the level of contact among individuals from different cultures.

When a person belongs to a non-dominant group and does not want to maintain their cultural heritage within the dominant society, assimilation occurs. Conversely, when an individual preserves their cultural history without engaging with the prevailing culture, this approach is referred to as detachment. If daily engagement can be maintained while preserving a cultural legacy, psycho-social adaptation can be accomplished. However, marginalization can arise when an individual exhibits minimal inclination towards preserving their cultural heritage and deliberately avoids interacting with local communities due to experiences of mistreatment. Successful acculturation involves the combination of integrating into the larger society while preserving one's cultural identity and actively participating in relationships and engagement with the broader community. Furthermore, psycho-social adaptation can be accomplished by ensuring that non-dominant cultures are prominently represented within society, and by establishing multicultural institutions that cater to the diverse requirements of individuals from various cultural backgrounds. Consequently, both

those who hold power and those who do not are assimilated when psycho-social adaptation is accomplished.

The effective process of acculturation helps to prevent instances of discrimination, racism, and xenophobia that can worsen the trauma experienced by refugees (Aydin et al., 2014; Kira et al., 2010). Previous research unequivocally establishes a direct correlation between racism and mental health issues (Aydin et al., 2014; Nadal et al., 2014; Priest et al., 2014). Refugees with ethnic and racial backgrounds that differ from those of local families face an elevated likelihood of encountering racism and prejudice (Berry & Sabatier, 2010). The instances of discrimination and racism encompass various aspects such as housing, educational opportunities, and healthcare (Chung et al., 2008). The scarcity of money and the unemployed situation of migrants might potentially fuel racism and exacerbate underlying trauma (Bemak & Chung, 2015).

In the context of peace education, the adaptation and acculturation processes are deeply relevant as they inform how schools can create supportive environments for students from diverse backgrounds. Peace education aims to guide the psycho-social adaptation of refugees into host societies, recognizing that this process is influenced by economic, political, and social conditions as well as national policies and educational systems. The role of schools is critical in supporting refugees, as they not only provide education but also contribute to the psycho-social adaptation process by promoting diversity, equality, and inclusion. Since children undergo the psycho-social adaptation process at a significantly quicker pace compared to adults (Weise, 2009), school-based peace education programs are essential to create a harmonious society.

2.2.2. Refugee Children's Psycho-Social Adaptation Process

In the journey of refugee children's psycho-social adaptation into host societies, peace education emerges as a pivotal tool for facilitating their adaptation and acculturation. Peace education programs foster an environment of mutual respect, empathy, and understanding, crucial for supporting refugee children as they navigate

new cultural landscapes. They are designed to address the challenges faced by refugees, promoting principles that are vital for their successful psycho-social adaptation. Through the cultivation of a supportive school environment, peace education programs help in the psycho-social adaptation of refugee children. In this section, the multifaceted experiences of refugee children as they navigate through the psycho-social adaptation process within their host countries are given to underscore the critical role that peace education programs play in facilitating the psycho-social adaptation process.

The migration experience of refugee children can be categorized into three distinct phases: (1) pre-migration, (2) during migration, and (3) post-migration. Pre-migration refers to the period prior to the relocation of refugee children from their countries of origin. Before the migration experience, individuals may have disruptions in their education, as well as experience parental distress and a sense of overall uneasiness. Heptinstall et al. (2004) found a notable link between the level of stress experienced before migration and the stress scores of children after migration. The second phase encompasses the process of refugee children migrating from their country of origin to the host country. Children may undergo separation anxiety upon departing from their parents, family, and acquaintances. The ultimate phase occurs when the refugee children establish themselves in a foreign nation as refugees. During this period, children may have increased challenges as they integrate into a different culture, language, and society. This phase pertains to the phenomenon of secondary trauma experienced by refugees (Fazel, 2002; Hodes, 2000; Miller, 1999). Moreover, refugee children experience a dual disruption while adapting (Eisenbruch, 1988). They must adjust to unfavorable circumstances that occur throughout their ongoing processes of growth, socialization, and emotional development.

Bronfenbrenner's ecological systems theory (1994) is useful for examining the various aspects during the resettlement process of refugee children. The individual has an impact on five systems: (1) the microsystem, (2) the mesosystem, (3) the exosystem, (4) the macrosystem, and (5) the chronosystem. The microsystem encompasses the immediate social context of an individual, including family members, school staff, and classmates. The mesosystem encompasses the dynamic

interplay between many microsystems, such as school assemblies when family members and teachers have the opportunity to engage with one another. The exosystem refers to the immediate environment surrounding an individual, whereas the systems exert an influence on the individual. The macrosystem encompasses the cultural milieu in which an individual exists, including factors such as the economy, policies, and cultural values. The chronosystem is the last system that encompasses all events that transpire throughout an individual's life.

The primary individual characteristics that have the greatest influence include acculturation stress and mental health factors (Bang, 2012; Dinh et al., 2013; Kim & Suárez-Orozco, 2015). The studies conducted by Dinh et al. (2013) and Makarova and Birman (2015) found a positive correlation between acculturation techniques that address the needs of refugee students and their academic integration. Parental support and parental involvement are the key elements that affect the psycho-social adaptation of refugee students at the mesosystem level (Behtoui & Neergaard, 2016; Santiago et al., 2014). In addition to community networks (Behtoui & Neergaard, 2016), family participation and support play a crucial role for refugee students (Louie & Davis- Welton, 2016; Taylor & Sidhu, 2012).

At the microsystem level, schools have a beneficial effect on refugee students' psycho-social adaptation to a new country by providing physical security, learning social norms and values, and fostering the development of skills (Komarraju et al., 2010; Zengaro et al., 2016). The resettlement of refugees in a new environment is a significant aspect that affects their process of psycho-social adaptation. Refugees primarily reside in areas characterized by high levels of poverty (Kiang & Supple, 2016). Consequently, their access to school and educational resources in their new surroundings might be restricted. This indicates a problem at the mesosystem level.

Refugee children have experienced several stressors that have a detrimental effect on their psycho-social adaptation. Risk factors for refugee children include the death of a close family member, exposure to traumatic events, living in poverty, mother depression, and cultural isolation (Heptinstall et al., 2004; Hodes, 2000; Montgomery, 1998; Pynoos et al., 2001). In addition, children are more inclined to

assume the role of family caretaker due to their ability to rapidly acquire the language of the host country, and the possibility of losing their parents or adult caretakers during the migration process (Boyden et al., 2002; Zhou, 2001). Consequently, refugees may encounter a build-up of stress, making them more susceptible to developing anxiety, and reducing academic success compared to individuals who are not refugees (Rutter, 1988).

Psychological stress can significantly affect refugee children's ability to adapt to their new environment and establish relationships with their peers (American Psychological Association, 2017; Berman, 2001; Ellis et al., 2008; Hodes et al., 2008; Lustig et al., 2004; Nielsen et al., 2008). The internalization of the problem and higher levels of depression in refugee children are closely linked to factors such as lack of cultural recognition, language proficiency, personal support from peers and family members, structural support from nationwide policies, and financial difficulties (Geltman et al., 2005; Ellis et al., 2008; Heptinstall et al., 2003; Hollins et al., 2007; Reijneveld et al., 2005). Also, displacement-related risk factors such as poverty, unemployment, social isolation, and housing difficulties strongly affect the refugees' mental health (Goodkind et al., 2013; Miller, 1999).

The process of psycho-social adaptation for children can alter the dynamics within the family (Bemak & Chung, 2015). Children have a tendency to assimilate and acquire proficiency in the language of the host country at a quicker pace compared to their parents or older individuals. Therefore, children could serve as a valuable asset for facilitating translation and communication between the refugee family and the local community (Deng & Marlowe, 2013). The process of acculturation in children may lead them to question or challenge the traditions, values, and rituals of their parents (Deng & Marlowe, 2013; Renzaho et al., 2011). Due to shifting family dynamics, refugee children may experience assimilation while adapting to a new language and customs in an unfamiliar environment (Bemak & Chung, 2017; Deng & Marlowe, 2013). Refugee children may experience the impact of alterations in family dynamics and connections, alongside the stressors before and after migration (Bemak & Chung, 2015; Deng & Marlowe, 2013).

There is an increasing amount of research that focuses on understanding how refugee children adapt to their new circumstances (Anderson, 2001; Farwell, 2001; Lie et al., 2001; Lustig et al., 2004; Maloney, 2000). Social support and a deep understanding of the cultural background may play a crucial role in safeguarding refugees during the process of adapting to their new environment. Refugees who are familiar with the language and religion of the host nation are able to participate in community events, and engage with local individuals (Hasanovic & Pajevic, 2015; Mels et al., 2010).

The challenges faced by refugees, particularly children, highlight the need for peace education programs to be sensitive to issues such as discrimination, racism, and xenophobia experienced by refugees. Schools, through peace education, can offer a space for healing and growth, allowing refugee children to retain their cultural identities while engaging with their new communities. This engagement is essential for both preserving individual cultural heritage and actively participating in the broader society, which aligns with the goals of peace education.

Peace education also recognizes the importance of understanding the psycho-social adaptation process for refugee children, as identified by Bronfenbrenner's ecological systems theory. This theory underscores the complex interplay of family, school, and wider societal factors that influence the cooperation and academic achievement of refugee children. By considering these factors, peace education can facilitate a holistic approach to the psycho-social adaptation of refugee children, promoting not just academic success but also emotional and social health. In summary, peace education considers the psycho-social adaptation of refugee children as an opportunity to enrich the educational environment, promote social justice, and build peaceful, inclusive communities.

2.3. Refugee Children in Türkiye and the Importance of Peace Education Programs

In light of Türkiye's unique and complex position as the most refugee receiving country worldwide, understanding the situation in Türkiye is crucial for comprehensively addressing the challenges and opportunities in the psycho-social

adaptation and education of refugees to frame the importance of peace education programs. This section aims to shed light on the psycho-social adaptation process of refugees in Türkiye, with a special emphasis on the refugee children's education and the critical role of peace education programs. Türkiye hosts millions from Syria, Iran, Iraq, Somalia, and beyond. Therefore, Türkiye presents a distinct case in refugee adaptation and education.

The psycho-social adaptation process into the host country, as experienced by refugees in Türkiye, encompasses a range of challenges that extend beyond mere physical resettlement. The inconsistency observed in schools regarding inclusiveness and the application of multicultural principles, coupled with prevalent prejudices, further complicates the adaptation process for refugees. This situation underscores the urgency and importance of implementing comprehensive peace education programs.

This section focuses on three main aspects: refugee policies in Türkiye, the psycho-social adaptation process in Türkiye and the refugee children's education within this context. It aims to explore the multifaceted experiences of refugees in their psycho-social adaptation process to Türkiye, highlighting both the challenges they face and the potential solutions that peace education programs can offer.

2.3.1. Background of the Immigration Policies in Türkiye

There are 729 armed and non-armed conflicts in over 100 countries worldwide (Raleigh, 2020). Most countries suffer from conflicts inside their borders, which lead people to leave their countries of origin. In addition to ongoing hostilities and war zones, the 21st century will witness an increase in the number of individuals seeking asylum in other nations due to natural disasters, such as floods, earthquakes, and hurricanes. These disasters are increasing in density and frequency. Furthermore, socio-economic deprivation, such as lack of food, education, and health, may cause people to be displaced to international frontiers. Thus, conflicts and natural disasters, and economic situations bring tremendous challenges for global humanitarian communities (UNHCR, 2021).

Over the past decade, the number of people who forcibly left their countries of origin increased substantially from 40.3 million in 2009 to 70.8 million at the end of 2018 (UNHCR, 2021). Twenty-five people were forced to leave every minute in 2018 worldwide (IIHRC, 2018). In 2022, Türkiye provided resettlement for a total of 3.6 million Syrian refugees and an additional 370,000 refugees from countries including Iran, Iraq, and Somalia, according to the UNHCR. Türkiye has emerged as the leading refugee-receiving country worldwide with this number (UNHCR, 2023). Moreover, the physical location of Türkiye also contributes to this outcome.

Refugees are defined and protected by the 1951 United Nations Convention of Status of Refugees (known as 'Refugee Convention') with the refugee definition as to who:

> *owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence, is unable or, owing to such fear, is unwilling to return to it. (Article 1, p. 6)*

As a refugee, individuals are entitled to essential provisions such as shelter, healthcare, and education, in addition to being protected from being returned to their place of origin. Türkiye is a signatory of the 1951 United Nations Convention on the Status of Refugees as per the provisions of the Geneva Convention. In 1967, three additional protocols were appended to this agreement. Türkiye adheres to the geographical restriction outlined in the 1951 agreement, which prohibits those who relocate outside of Europe and settle in Türkiye from obtaining refugee status. Consequently, the government of Türkiye is unable to grant refugee protection to individuals originating from Syria, Iran, and Iraq. Türkiye has been undergoing legal and institutional modifications to establish an asylum system that meets international standards and provides assistance. In 2013, Türkiye enacted the Law on Foreigners and International Protection, which served as the country's first legislation on asylum. This law facilitated the establishment of the Directorate General of Migration Management (DGMM).

In addition, the Temporary Protection Regulation was implemented in 2014 with the aim of guaranteeing temporary protection in Türkiye and establishing the rights and

responsibilities of those seeking asylum (UNHCR, 2021). Türkiye's approach to refugees is based on two important legal frameworks: The Law on Foreigners and International Protection (2013) and the Temporary Protection Regulation (2014). In this study, those who are forcibly leaving their country of origin refer universally designated as 'refugees', irrespective of their country of origin or the boundaries thereof.

Due to the government's anticipation of an imminent end to the war in Syria (Erdoğan, 2015; Içduygu & Şimşek, 2016), the government in Türkiye implemented an open-door policy and extended a warm welcome to Syrian refugees. This was done with an emphasis on religious solidarity, brotherhood, and the shared cultural history of the Ottoman Empire (Lazarev & Sharma, 2015; Saracoglu & Belanger, 2019). Due to the legal structure governing refugee status in Türkiye, Syrian refugees are unable to make a definitive choice on permanent settlement in the country. In addition, the Turkish authorities consistently emphasized the transient nature of Syrian refugees in Türkiye. The aforementioned statements heightened the level of uncertainty among both Syrian refugees and local residents. Furthermore, Syrian refugees in Türkiye have detrimental psychological and political influences due to their lack of legal status.

As per the UNHCR (2021) report, the majority of resettled Syrian refugees in Türkiye, specifically 98%, reside in urban areas alongside the local population, while only a small fraction of 2% dwell in Temporary Accommodation Centers. Therefore, the majority of refugees reside with the local population, coexist in the same residential areas, and frequent stores and schools. This circumstance necessitates the psycho-social adaptation requirements of both refugees and locals. There exists a substantial organization dedicated to assisting refugees in Türkiye. The United Nations High Commissioner for Refugees (UNHCR) allocated a total of USD 364.8 million for refugee operations in Türkiye as of September 2020 (UNHCR, 2021). Consequently, numerous social adaptation programs were established in Türkiye with the aim of assimilating refugees into societal structures. Nevertheless, these programs encounter numerous challenges, such as cultural disparities, the lack of an all-encompassing framework, dissemination of false information, biases held by the

host country and media, linguistic obstacles, policymakers' limited understanding, and the prevailing notion that refugees reside in their host countries only temporarily (Refugee Association, 2020).

2.3.2. Psycho-Social Adaptation of Refugees in Türkiye

Due to the implementation of an open-door policy and the assumption that the Syrian war would be a transitory circumstance, Syrian refugees were unable to get legal status for their residency in Türkiye (International Crisis Group, 2014). Refugees encounter challenges in securing employment and resettlement due to cultural disorientation, language barriers, and educational attainment (Sunata & Abdulla, 2020). The attitudes and beliefs of local populations also influence the ability of refugees to adapt to their new host country (Bourhis et al., 1997; Roblain et al., 2017). Moreover, the process of refugees integrating to their new environment is also impacted by the legal policies of the country they have sought shelter in (Badea et al., 2011; Bourhis et al., 1997; Kirişçi, 2014b). The psycho-social adaptation process of refugees to embrace the culture of the host country and engage in society are shaped by the perceived expectations and behaviors of the local community (Şafak-Ayvazoğlu et al., 2021). These concerns manifest in Türkiye for Syrian refugees as well. Due to the uncertainty surrounding the legal status of Syrian refugees in Türkiye, the majority of refugees had a firm determination to go back to their home countries and showed little interest in acquiring knowledge about Turkish culture, language, and social skills (Karipek, 2017). Their psycho-social adaptation in Türkiye was adversely impacted by this hesitation for learning the language and culture, resulting in increased incongruity between their expectations and the actual realities (Ward et al., 2001).

In their study, Girgin and Cebeci (2017) investigated how the local population in Türkiye perceives Syrian refugees due to the implementation of the open-door policy. They asserted that the open-door policy was a fundamental human entitlement, and urged Türkiye to implement it. Nevertheless, the outcome of this approach manifests in economic, social, and political realms. The prevailing sentiment among the local population in Türkiye was predominantly unfavorable

towards Syrian refugees who were potentially eligible for Turkish citizenship and seeking permanent residency in the country. All participants expressed that the management of the psycho-social adaptation process was inadequate due to low economic resources and facilities, as well as minimal engagement between the local population and Syrian refugees. Despite cultural similarities, two societies may fail to recognize these shared traits due to little interaction.

Syrian refugees are facing growing marginalization and encountering hostile treatment from local communities in various parts of the world, including countries in the US and EU, such as Greece ("'Europe Does Not See Us as Human': Stranded Refugees Struggle in Greece", 2018; Koc & Anderson, 2018) and Germany (German Marshall Fund, 2013). The increase of economic difficulties is attributed to the presence of Syrian refugees in the United States (Yigit & Tatch, 2017). These convictions and dispositions also result in animosity within Türkiye (Kirişçi, 2014a). Within a year, the number of refugees residing outside the designated refugee camps experienced a substantial increase. The host community experienced social, political, and economic impacts as a result of the rising number of refugees living in cities. The situation gave rise to difficulties in psycho-social adaptation (Kirişçi, 2014a).

Şafak- Ayvazoğlu et al. (2021) stated that local communities' perception of Syrian refugees changed from "'members of the common faith' to 'agents causing an economic burden on the national budget, raising local rents, hurting the labor market, and depressing wages'" (p. 109). The transformation of the local community in Türkiye was brought about by the precarious state of the economy, political and ideological strife, and prolonged stay in Türkiye due to unclear political developments, resulting in the emergence of several cultural stereotypes. In their study, Lazarev and Sharma (2015) sought to determine whether a common religious identity diminishes prejudice and discrimination towards Syrian migrants in Türkiye. The discovery was made that the delicate economic condition in Türkiye, along with the political circumstances, altered the perception of Syrian refugees from being seen as "our brothers" (Karaveli, 2013) to being seen as "overstaying guests" (Kirişçi, 2014a).

According to Erdoğan (2015), the local population in Türkiye is likewise apprehensive about the increasing costs of renting, unemployment, and economic rivalry. Moreover, the impoverished state of Syrian refugees became increasingly apparent in urban areas, as evidenced by the growing population of beggars and street sellers. These circumstances have had a significant impact on the local community's perceptions and actions towards Syrian refugees. According to a survey conducted on public opinion, over 60% of the local population in Türkiye perceive Syrian refugees as a threat to the country's security (Erdoğan, 2015).

According to İçduygu and Şimşek (2016), the successful psycho-social adaptation of Syrian refugees in Türkiye depended not only on the number of refugees entering the country, but also on the specific measures implemented by Türkiye. Hence, the resolution lies in not obstructing the entry of Syrian refugees into Türkiye, but rather facilitating their resettlement through enhanced psycho-social adaptation and procedures. The psycho-social adaptation process of Syrian refugees is marked by various challenges, including health and housing issues (Kirişçi, 2014a; İçduygu & Şimşek, 2016; Yavuz, 2015), educational difficulties (Berti, 2015; Emin, 2016; İçduygu & Şimşek, 2016; Kaya & Kıraç, 2016; Yavuz & Mızrak, 2016), employment obstacles (Girgin & Cebeci, 2017; Kaya, 2016; Orhan & Gündoğar, 2015; Özdemir, 2016; Taşar, 2018), lack of citizenship-related issues (Erdoğan, 2015; Kaya & Kıraç, 2016), and challenges related to social and cultural adaptation (Orhan & Gündoğar, 2015; Tunç, 2015). Given the complex nature of the challenges, it is imperative to adopt a multi-faceted approach to solutions, involving multiple organizations.

2.3.3. Refugee Children's Education in Türkiye and The Role of Peace Education

The number of Syrian refugees in Türkiye is around four million, according to UNHCR (2021). Despite the presence of Syrian refugees in camps, a significant majority of 92% of the Syrian refugee population has chosen to reside in various urban locations throughout Türkiye, as stated by Erdoğan in 2015 (Alba & Foner, 2015; Song, 2011). According to UNICEF (2020), Syrian refugee children make

about 50% of the total refugee population in Türkiye. Also, around 74% of Syrian refugee children who are not residing in refugee camps lack access to schooling (UNICEF, 2020). The academic attendance rate in refugee camps was 60 percent, according to UNHCR (2014). Türkiye has enrolled 698,592 refugee children in its formal education system, but unfortunately, almost 400,000 Syrian refugee children are unable to access education (UNICEF, 2020). Semerci and Erdoğan (2018) reported that there are almost one million school-aged Syrian refugee children. These figures indicate that the enrolling of Syrian refugee children in schools is a challenging matter in Türkiye. Türkiye adopted a policy of welcoming Syrian refugees and established educational opportunities for Syrian children within the refugee camps (International Crisis Group, 2014). Due to the larger population of school-aged refugee children compared to other countries, the education system in Türkiye is overwhelmed.

In 2012, the Minister of the Ministry of National Education, Ömer Dinçer, asked what kind of education was being given to Syrian children, and he stated that:

> *We are preparing to train in containers there. They also received that training in the past years. Courses will be taught in Arabic according to our curriculum. We do not neglect the education of children there, but we try to do it in a style that will reinforce families staying in Türkiye.*

> *Orada konteynırlarda eğitim vermek için hazırlıklar yapıyoruz. Geçen yıllarda da o eğitimi aldılar. Dersler kendi müfredatımıza göre Arapça verilecek. Orada çocukların eğitimini ihmal etmemekle birlikte ailelerin Türkiye'de kalmalarını pekiştirecek bir tavırdan da uzak bir üslup içinde yapmaya çalışıyoruz. (as cited in Seydi, 2014).*

This statement exemplifies the government's expeditious decision-making about the educational process for refugee students. The educational requirements and challenges of Syrian students were not emphasized until 2013. Conversely, the devastation in Syria rendered it unfeasible for individuals to return to their residences. Hence, the process of resettling and adapting Syrian refugees into Türkiye became unavoidable (International Crisis Group, 2014).

Türkiye, as a signatory nation to the Convention on the Rights of the Children (CRC), ensures that every child, regardless of their nationality, has the right to

receive education. In late 2014, the Turkish government began allocating a portion of its valuable resources to address the educational difficulties faced by Syrian refugees (UNHCR, 2006). The objective was to augment the enrollment of Syrian refugee children in formal education. The Law on Foreigners and International Protection in 2014 ensured that individuals have secured access to education, healthcare, and work. The Ministry of National Education passed a circular called "Education for Foreigners" in order to ensure that refugee children are able to exercise their right to school (Ministry of National Education, 2014/2015). Conversely, the objective is to make it easier to incorporate refugees into formal schooling in Türkiye (Amnesty International, 2014).

Two alternatives were available for the education of Syrian refugee children: Temporary Education Centers (TECs) and Public Schools (PS) (Arar et al., 2018; Çelik & İçduygu, 2018; MoNE, 2014/2015). In 2014, the Turkish Ministry of National Education (MoNE) implemented TECs, which provided a certain level of oversight. However, TECs were excluded from the Ministry's organizational structure. Initially, they were overseen by DİYANET (Turkish Presidency of Religious Affairs). TECs were founded in response to the requests from Syrian families, although they did not meet a specific qualification for education. These institutions were receiving money from non-governmental organizations (NGOs). The schools implemented the Syrian curriculum for the Arabic language, as reported by Human Rights Watch (2015) and Save the Children (2015). By the end of the 2014-2015 school year, there were a total of 268 Temporary Education Centers (TECs) both inside and outside the refugee camps, according to UNICEF (2016). Following these endeavors, over 60% of school-aged Syrian refugee children were successfully registered in formal education programs in Türkiye (UNHCR, 2021). There were Temporary Education Centers (TECs) available for students from kindergarten through secondary school. As the war persisted and Syrian refugees continued to seek safety in Türkiye, the Turkish government recognized the necessity to address the psycho-social adaptation requirements of Syrian refugee children. TECs were unable to acquire proficiency in the Turkish language and interact with their peers. Consequently, the responsibilities of TECs were steadily diminished (Coşkun & Emin, 2016a; Topçu et al., 2017), and a decision was made to

permanently shut down all TECs by the end of 2020 (MEB, 2017). Consequently, TECs were closed in order to facilitate the assimilation of Syrian refugees into the official education system of Türkiye (Eryaman & Evran, 2019).

Another alternative was the PSs, in which Turkish instructors were hired to provide language education in Turkish to Syrian refugee children who were able to attend school under the legal provisions established in 2014 (MEB, 2018). Refugees are eligible to participate in this schooling program without any cost in Türkiye. The Ministry of National Education (MoNE) initiated a pilot program known as the "accelerated program" targeting students between the ages of 10 and 12 who have experienced a loss of three or more years in their schooling. This program is being implemented in nine provinces in Türkiye (Sarmini et al., 2020). The objective was to expand these schools using financial support from the European Union and the World Bank to boost the number of refugees enrolled in primary schools (UNICEF, 2020). Nevertheless, the educational system in Türkiye follows a curriculum that is focused on a single culture, leading to the creation of divisions between "us" and "them" (Ayan, 2016; Çayır, 2014). Thus, the curriculum does not provide support for minority backgrounds, hindering the promotion of peaceful and multicultural education in schools and the fostering of a sense of belonging among refugee children (Çelik, 2017). Students enrolled in Turkish schools have the opportunity to be a part of social inclusion (Kaysılı et al., 2019), but they may also encounter isolation and exclusion (Taşkın & Erdemli, 2018). Due to the abrupt closure of Temporary Education Centers (TECS), a larger number of refugees enrolled in schools that provided instruction in Turkish, despite having no prior Turkish language education. As a result, an increased number of challenges arose due to the students' lack of language and cultural proficiency (Özel & Erdur-Baker, 2023; Taşkın & Erdemli, 2018).

The Ministry of National Education (MoNE) initiated multiple projects in collaboration with UNICEF and the European Union (EU) to enhance the educational standards for Syrian refugee children, aiming to address the challenges encountered throughout the psycho-social adaptation process. A significant project known as the Promoting Integration of Syrian Children into the Turkish Education

System (PICTES) was launched in 2016 by UNICEF and MoNE. This two-year project aims to provide educational support to refugee children in Türkiye. This project aimed to provide Turkish language courses, teacher training on language instruction and psychological support, catch-up education services, and course materials to 23 Turkish provinces with a higher population of Syrian refugees. Thus, the objective was to establish an enhanced educational setting for refugee children while providing assistance to the school elements (Akyuz et al., 2018; Sarmini et al., 2020; Taştan & Çelik, 2017). The PICTES project, which concluded in 2018, was followed by the initiation of the PIKTES project. The purpose of the PIKTES initiative is to provide academic and psychological support to underprivileged Syrian refugee children (PIKTES, 2021).

The growing population of Syrian refugee children in Türkiye has prompted numerous research projects to comprehend the current situation at refugee-receiving schools. According to Coşkun and Emin (2016b), the schooling process of refugee children in Türkiye is primarily influenced by two distinct factors: internal dynamics and external dynamics. The external dynamics include the protracted duration of the Syrian conflict, the contradictory refugee policy of the European Union towards Türkiye, and the influence of other terrorist groups that incite and support the warring factions. Internal elements include the process of psycho-social adaptation, the security of Syrian refugees and the local community, and the social engagement between refugees and the local population. Therefore, there are various elements that influence the educational process for refugees in Türkiye. Nevertheless, the challenges in the psycho-social adaptation process for Syrian refugees include the lack of resources for training Turkish language teachers, insufficient course materials, limited access to psychological support, and unclear policies regarding refugee education and resettlement (Coşkun & Emin, 2016b).

A qualitative study was undertaken by Aydın and Kaya (2017) to explore the framework of refugee-receiving schools, using school principals and instructors as participants. Moreover, they also tackled the educational requirements and difficulties faced by refugee students. The results revealed that insufficient school infrastructure, teacher professional development, and curriculum design hinder

refugees from accessing an education of the same caliber as their counterparts. Furthermore, Aydın and Kaya (2019) carried out a case study at two primary refugee-receiving schools in İstanbul. The study revealed that legislation and codes pertaining to the education of refugee children have positive effects. They have the opportunity to enroll in schools affiliated with the Ministry of National Education (MoNE) and get tuition-free education, just as their peers in Türkiye. The predominant challenge faced by Syrian refugee children is the language barrier. Due to their inability to engage in communication with their peers and teachers, achieving psycho-social adaptation becomes unattainable, leading to a gradual increase in difficulties during the process of psycho-social adaptation.

Taşkın and Erdemli (2018) asserted that teachers in TECs and PSs who are working at refugee-receiving schools have linguistic limitations, as well as cultural and disciplinary challenges. Teachers at PSs said that refugee students were unable to engage in communication with their classmates. Due to little or nonexistent parental communication, teachers were unable to effectively comprehend and address the issues encountered within the school. Gencer (2017) additionally documented language proficiency, teacher training, insufficient instructional resources for refugee-receiving schools, and unclear regulations concerning refugee education.

Tösten et al. (2017) also reported that teachers encountered communication difficulties with refugee students. In addition, the school facilities were inadequate and of low quality due to overcrowded classes and a lack of suitable textbooks for teaching the Turkish language to refugees. Local parents expressed grievances regarding the overcrowded classrooms, cleanliness issues, and academic concerns associated with the presence of refugee students. Local parents also perceived that Syrian refugee students received greater recognition than their Turkish counterparts due to the financial assistance provided by the government. The instructors' attitudes towards refugees were influenced by the uncertainty of the process, since they were unsure about the imminent return of Syrian refugees to their home countries. Erdem (2017) identified the same issues of insufficient school infrastructure and inadequate teacher preparation in the education of Syrian refugee students. While numerous studies have addressed the challenges and requirements of schools that receive

refugees, there is a growing demand for research on the enrollment and psycho-social adaptation processes of refugee students in Türkiye (SETA & Theirworld, 2017).

2.4. Importance of Schools and Counseling Services at Peace Education

2.4.1. Roles of Schools at Peace Education

The establishment of diversity forms the fundamental component for fostering inclusive and multicultural education (Smith & Robinson, 1996; Sue & Sue, 2016), defining inclusive education as a comprehensive approach that acknowledges and caters to the diverse needs of all learners (Bothma, et al., 2000; Boyle et al., 2020; Savolainen et al., 2012; Zagona et al., 2017). This approach aims to enhance participation in culture and communities, while minimizing exclusion both from education and within educational settings. All members of the school community, including teachers, administrators, students, and families, should embrace multiculturalism to promote an inclusive educational approach, aiming to foster an inclusive environment inside schools that embraces diversity (Ainscow, 2007). Therefore, inclusive education can provide a learning atmosphere where all students can experience a sense of inclusivity and support and the learning atmosphere can pave the way for a harmonious school environment (Vitello & Mithaug, 1998).

Several international declarations and conventions promote inclusive education, including the Universal Declaration of Human Rights, Convention on the Rights of the Child, Salamanca Statement and Framework for Action, International Convention on the Elimination of All Forms of Discrimination Against Women, Convention on the Rights of People with Disabilities, and United Nations Declaration on the Rights of Indigenous Peoples. The primary objective shared by all these conventions and declarations is to address the requirements of learners from all backgrounds, foster collaborative support for learners, and devise suitable strategies within national education systems for students who have diverse needs (Sommers, 2001; UNICEF, 2016). Therefore, schools should modify the available resources to meet the diverse demands of students in order to support them and reach a peaceful educational environment.

In the context of peace education, diversity and multiculturalism are central to fostering a peaceful educational environment (Baxter, 2005). Peace education aims to embrace these principles to create welcoming, inclusive school communities that recognize the diversity of all members. The goals of inclusion within peace education are to promote equity, remove barriers, and ensure participation, presence, and achievement for all students, especially those at risk of exclusion (Sommers, 2001).

School-based intervention programs play a pivotal role in understanding the needs of students, facilitating students' psycho-social adaptation into diverse cultures, and fostering positive relationships with their peers (Patel, 2013; Wilkinson, 2002). Support for school components should be provided at all levels to establish and sustain peaceful environments. Establishing a nurturing atmosphere with the support of school components and facilitating mutual recognition between students who have diverse backgrounds can pave the way for creating a harmonious and peaceful school environment (Fazel & O'Higgins, 2020; Montgomery, 1998; Rousseau et al., 2005; UNICEF, 2016).

School culture impacts developing positive relationships between school components including students and families from diverse backgrounds, creating a welcoming climate in schools without stigmatization and discrimination and promoting meaningful relationships between students and families (Birman et al., 2005; Block et al., 2014; Idsoe et al., 2017; Papazian-Zohrabian et al., 2020; Quinton, 2013). Research demonstrated that comprehensive educational programs specifically designed for students with diverse needs have been successful in improving academic performance and reducing bullying to create peaceful classrooms (Pugh et al., 2012; Taylor & Sidhu, 2012; Tyrer & Fazel, 2014). In addition, further research on education with refugee children suggests creating comprehensive school-wide strategies instead of segregating children based on language abilities to create a peaceful atmosphere in the school environment (Taylor & Sidhu, 2012; Tyrer & Fazel, 2014).

Türkiye, as a signatory country of international conventions that assure inclusive education, has implemented legal measures to align with global developments and

promote inclusive schools by addressing many aspects such as gender equality and disability (MEB, 2018). Despite extensive research, programs, legislation, and regulations implemented regarding inclusive education in Türkiye, there remains a lack of consistency in the country's inclusive education policy (Kağnıcı, 2013). The discrepancy results in the absence of inclusivity and uniformity in traditional techniques of excluding students from school (Arslan et al., 2019; Bektaş, 2006; Erkılıç & Durak, 2013). This discrepancy has led to educational policies where the unique cultural perspectives, needs, and experiences of students have been largely overlooked, resulting in missed opportunities for fostering a more inclusive and enriching learning environment (Sakız & Woods, 2014).

The challenges and successes of inclusive education policies and practices at the global and local levels, including Türkiye's efforts to align with international standards, highlight the ongoing journey towards peaceful educational systems. These systems accommodate the diverse needs of society and actively work towards the peace education goals of reducing biases, bullying, and discrimination, thus contributing to the cultivation of peaceful, equitable societies.

As the literature on the education of refugee students in Türkiye continues to grow and offers valuable insights into their potential impact on the peaceful school culture, the roles of school counselors have emerged as crucial components in addressing the unique challenges faced by these students (Arabacı et al., 2014; Aydın & Kaya, 2019; Dağlıoğlu et al., 2017; Erdem, 2017; Erden, 2017, 2020; Ereş, 2016; Güngör, 2015; Güngör & Şenel, 2018; Jafari Kuzu et al., 2018; Kardeş & Akman, 2018; Mercan Uzun & Bütün, 2016; Özel & Erdur-Baker, 2023; Özer et al., 2016; Sarıtaş et al., 2016; Seydi, 2013; Taşkın & Erdemli, 2018; Zayimoğlu Öztürk, 2018). While teachers often confront difficulties in teaching refugee students through traditional educational methods and may lack the necessary support (Demir Başaran, 2020), school counselors have been increasingly recognized for their vital roles in fostering the psycho-social adaptation of refugee students. This growing body of research highlights the importance of understanding how school counselors can contribute to peace education and peaceful relationships between students from diverse cultures, offering valuable insights into their potential impact on the peaceful school culture.

2.4.2. Roles and Responsibilities of Counseling Services at Peace Education

Schools have a vital role in societal transformation (Ainscow, 2005). By ensuring the participation of every student in the educational process without any exclusions, schools foster cohesion and unity within the society (Ainscow, 1999). The influence of global wars, migration, and immigration waves is causing significant changes in society (UNHCR, 2023). Schools should possess the capability to adjust and accommodate this alteration in order to fulfill the requirements of the evolving society. Holcomb-McCoy (2004) argued that the school counselors' multicultural and inclusive proficiency and aptitude in addressing the evolving requirements of the school components are vital and demanding matters. Sue and Sue (2016) devised a model of multicultural competence specifically tailored for school counselors. This model analyzed the knowledge, awareness, and skills of school counselors. Research has demonstrated that the school counselors who have multicultural competency and tailor school programs according to the needs of the school demonstrate an efficacy in engaging students from various cultural and social backgrounds (Sue & Sue, 2016; Worthington et al., 2007).

School counselors at schools have various roles and conduct different counseling programs. However, there are 3 main roles of school counselors called a three-tier pyramid approach by Clark and Breman (2009). The three-tier pyramid approach for school counselors consists of large-group guidance, small-group counseling, and individual counseling (Clark & Breman, 2009). The school counselors' small-group and individual work, along with large group activities, play a significant role in suggesting comprehensive school counseling programs that promote harmony in the school environment (ASCA, 2005; Gysbers & Henderson, 2006; Myrick, 2003). Nevertheless, small group interventions prove to be more efficient and less time-consuming for school counselors. They allow counselors to reach multiple students simultaneously while also enabling them to observe individual changes and address specific needs, despite the group's smaller size. The formation of small groups can effectively contribute to the prevention of potential issues and facilitate the resolution of existing problems. In addition, these groups facilitate the creation of resources for all participants in a small group (Clark & Breman, 2009). Zins et al.

(2004) suggested that small groups have the ability to establish a conducive environment in the classroom for the development of social-emotional learning. The cultivation of a supportive classroom and school atmosphere fosters the development of problem-solving abilities and enhances students' inclination to attend school, hence enhancing their motivation to acquire knowledge (Dodd, 2000; Glasser, 1997; Kohn, 1996).

In addition to the three-tier program, school counselors play a crucial role in schools as they possess knowledge about families, students, and teachers. They play a consultative role in facilitating communication between various school components in order to enhance collaboration in the school culture (ASCA, 2016). Even school counselors have a duty to assist students, and they must work along with teachers, administrators, and parents to ensure that sufficient services are provided. In addition, school counselors need to be aware of external resources, such as non-governmental organizations (NGOs) and governmental organizations, that can enhance the effectiveness of counseling services and facilitate referrals.

The ASCA (2016) and the American Counseling Association (ACA, 2005) issued declarations regarding the ethical rules that school counselors should adhere to deliver proficient services to clients from varied backgrounds. Firstly, the ethical guideline A.4.b. titled "Personal Values" was emphasized by ACA (2005) to address these concerns. The Ethical Code C.2.a. is titled "Boundaries of Competence" while the Ethical Code C.5. is titled "Nondiscrimination" which has an emphasis on promoting counselors' awareness of their principles to establish suitable boundaries with clients and implementing non-discriminatory procedures (ACA, 2005).

ASCA (2016) has established ethical criteria for school counselors to define their roles and responsibilities and assist them in providing academic, emotional, and social development support for students. The ethical standards emphasized the need to provide service to all students and families, irrespective of their gender, age, ethnicity, and race. Hence, school counselors must offer services that are tailored to the students' needs, devoid of any personal biases or judgments. Therefore, it can be inferred that school counselors must possess a profound understanding of

multiculturalism as an essential component of their services. According to ASCA (2016), school counselors have a collaborative role with teachers in promoting inclusion. Besides ASCA, The American Psychological Association (APA) (2017) released the Multicultural Guidelines: An Ecological Approach to Context, Identity, and Intersectionality to emphasize the importance of diversity and multiculturalism which elucidates the significance of cultural norms and cultural roles in the lives of clients, as well as the merit of applying experimental approaches that are sensitive to cultural diversity.

The Ministry of National Education (MoNE) in Türkiye has increased the number of school counselors to meet student needs, including opening Guidance and Research Centers (GRC) for children with disabilities. School counselors are responsible for providing guidance and counseling services, preparing students for vocational life, addressing emotional problems, and developing individualized education plans in line with ASCA guidelines (MEB, 2001, 2005). However, the country's counseling system is influenced by Western models and has limited context-based units, making it difficult to maintain the inclusion and multicultural process for meeting the needs of schools in Türkiye. Additionally, the dual roles of school counselors, both as administrators and counselors, create confusion and heavy workloads, making it essential to implement short-term programs to maintain the curriculum.

The inclusion of multicultural counseling services is essential to creating a peaceful and harmonious school environment. The multicultural programs provide cultural awareness and comprehension, mental health assistance, and conflict resolution abilities. Additionally, they assist students in navigating their cultural identities, resolving conflicts, and cultivating crucial social skills. School counselors who have multicultural expertise work in partnership with teachers and parents to customize educational approaches that cater to the unique requirements of students. They also act as advocates to guarantee that students have access to the essential resources they need. In addition, they facilitate community integration, advocate for tolerance and diversity, and cultivate a hospitable and diverse school atmosphere that is advantageous for a peaceful school environment and the broader community.

From a peace education standpoint, school counselors are pivotal in establishing a peaceful educational environment that values diversity and multiculturalism. Their roles extend beyond individual student support to include fostering communication and collaboration among all school community members. Ethical guidelines set by the ASCA (2016) and ACA (2006) emphasize the importance of non-discrimination and multicultural competence, underscoring the counselor's role in promoting an educational ethos that respects diverse backgrounds and addresses issues of power and privilege.

In peace education, the counselor's role is to cultivate a school environment where all students feel supported, which is critical for adapting to societal changes. Counselors must be equipped with the knowledge and skills to manage the diverse needs of students, including students from different cultural and ethnic backgrounds. This is crucial for advancing peace education and ensuring that every student participates fully in the educational process, fostering peace, cohesion, and unity in the society. School counselors play a significant role in peace education, helping to create an educational environment where peace, understanding, and mutual respect are the foundations of the school culture.

2.5. Summary of the Literature Review

The concept of peace education has evolved in response to historical conflicts, with its roots dating back to the aftermath of World Wars I and II (Galtung, 1969). Initially, education was used to promote nationalism and militarism during the wars, but after the wars, activists and organizations like the United Nations (UN) and UNESCO recognized the importance of education in preventing international conflicts and fostering sustainable peace (Sommers, 2001). These programs aim to teach children and adults essential peacebuilding skills, including communication, problem-solving, cooperation, children's rights, and conflict-resolution skills (Baxter, 2005; Sommers, 2001). Despite the challenges in evaluating the impact of these programs, they continue to be vital in building peaceful and just societies. In Türkiye, peace education programs have been implemented to reduce violence tendencies and enhance problem-solving skills among students (Kabasakal et al.,

2016; Sağkal & Türnüklü, 2017; Tapan, 2006). However, conflict resolution skills were not emphasized in the refugee-receiving context in Türkiye.

Peace education programs emphasize the importance of creating a learning environment that fosters understanding, empathy, and respect among students from diverse backgrounds, including refugees (Galtung, 2008). Peace education programs in schools play a crucial role in this process, as they are designed to educate about harmony and peace, enhance positive attributes such as cross-cultural understanding, and create a peaceful school environment (Cremin & Bevington, 2007). These programs provide students with the skills necessary to navigate and appreciate the complexities of diverse societies, promoting harmonious coexistence and mutual respect (Cremin & Bevington, 2007; Kester, 2008).

The global context involves a growing number of armed and non-armed conflicts, natural disasters, and socio-economic challenges, which have led to mass displacement of people and a surge in the number of refugees worldwide (UNHCR, 2023; Raleigh, 2020). Türkiye, due to its geographic location and open-door policy toward Syrian refugees, has become one of the largest refugee-receiving countries (UNHCR, 2023). Refugees in Türkiye face many challenges including legal status, language acquisition, employment, and cultural adaptation (Badea et al., 2011; Bourhis et al., 1997; Karipek, 2017; Kirişçi, 2014b). Education is crucial for the psycho-social adaptation of refugee children, but many face barriers to access. Türkiye has implemented various policies and projects to address the educational challenges of refugee students, including opening Temporary Education Centers (TECs) and accepting refugee students to Public Schools (PSs) (Berti, 2015; Emin, 2016; İçduygu & Şimşek, 2016; Kaya & Kıraç, 2016; Yavuz & Mızrak, 2016). Multicultural and inclusive education practices are considered essential, and various laws and regulations have been enacted to promote psycho-social adaptation (Smith & Robinson, 1996; Sue & Sue, 2016). However, there is a gap between policy and practice, and further efforts are needed to ensure inclusive education for all students, including refugees, in Türkiye.

Counselors are pivotal in understanding and addressing the unique needs of the schools (ASCA, 2016; Sue, 2001; Worthington et al., 2007). By integrating

principles of peace education, counselors can facilitate a supportive, peaceful, and inclusive atmosphere in schools. This involves addressing the psycho-social needs of the students in refugee-receiving schools and creating a bridge between local and refugee students which fosters societal change by creating harmony between different cultures. Schools, through peace education programs, become microcosms of a more peaceful, understanding, and inclusive society (Zembylas & Bekerman, 2013). School-based peace education programs go beyond traditional educational objectives, aiming to instill values and skills that students can carry into their broader communities (Hajir & Kester, 2020; Novelli et al., 2017). By focusing on peace education, schools can significantly contribute to building more peaceful and cohesive societies, particularly in countries like Türkiye, where the influx of refugees presents both challenges and opportunities for societal development.

CHAPTER 3

METHOD

This section elucidates the methodological framework of the study, which aimed to adapt and evaluate the effectiveness of UNESCO's "Learning to Live Together" peace education program for fourth-grade students in a refugee-receiving school. Employing an explanatory-sequential mixed-method design, the study sought to integrate qualitative insights into the quantitative findings to create a holistic view of the peace education program's impact. The research process included program adaptation, consisting of needs analysis, program modification based on expert feedback, quasi-experimental testing of the program's effectiveness, and detailed analysis and interpretation of the results. Through this approach, the study aimed to adapt and assess the peace education program to meet the unique needs and challenges identified within the school environment.

3.1. Research Design

The purpose of this research project was to adapt and implement the pilot study of the UNESCO peace education program called "Learning to Live Together" for 4th grade students in a refugee-receiving school context. In this particular investigation, an explanatory-sequential design of mixed-method research was utilized so that the desired outcome could be achieved.

Cresswell and Plano Clark (2018) stated that mixed-method research can be used when there is a need to widen the experimental research with qualitative methodology. The qualitative phase is conducted to provide a more comprehensive explanation of the initial results, and the term "explanatory" is used to describe how the qualitative data contribute to understanding the quantitative results. In the context of an explanatory sequential design (Cresswell & Plano Clark, 2018; Morse, 1991),

the emphasis is placed on providing qualitative evidence to explain the initial quantitative phase (see Figure 3.1). A gap exists because previous research has not adequately explained the local students' perspective. There is a need to not only obtain quantitative data but to explain the results in more detail, especially in terms of detailed perspectives of different school components including local and refugee parents, school counselors, teachers, and administration.

Figure 3. 1. Research design

The current study adheres to a spiral process of program adaptation (Berg, 2001), consisting of four primary stages: (1) identifying the research questions, and conducting a needs analysis to gather information from school components, (2) adapting the "Learning to Live Together" peace education program based on feedback from experts, (3) employing a quasi-experimental design to test the effectiveness of the peace education program, and (4) analyzing and interpreting the results of the pilot study (see Figure 1). Furthermore, the reflective eclecticism approach proposed by Posner (2004) was used for the program adaptation process. Posner (2004) states that different educational settings may require different practices. Reflective eclecticism guides the development of the peace education program for the specific school to understand and explain how each component contributes to the phenomena. Therefore, the main components of the program adaptation include: (1) needs assessment, (2) program adaptation, (3) program implementation, and (4) program evaluation (See Figure 3.2).

The quasi-experimental design is used to test the peace education program in terms of the impact on conflict resolution skills of 4th grade students after the program

adaptation. The need analysis is an integral part of the overall design, conducted prior to gathering quantitative data. Its objective is to gain a comprehensive understanding of the perspectives and insights of many stakeholders within the school community, specifically about the needs and challenges faced by local and refugee students within the school environment.

Stage 1	Conducting interviews with local and refugee students and parents, school counselors, classroom teachers and administration to understand the needs and issues of refugee receiving schools Analysis of the interviews
Stage 2	Translating the selected peace education program into Turkish Getting feedback from academics and field experts on the program Finalizing the adaptation process
Stage 3	Selecting the classrooms for the quasi-experimental design Implementing the scale to the selected classrooms Implementing the adapted 13-session peace education program Implementing the scale again and conducting interviews Conducting a follow-up study and implementing a compensatory program for the control group
Stage 4	Analysis of the qualitative and quantitative data Interpreting the data Implementing necessary modifications based on the analysis of the data

Figure 3. 2. Research process

Table 3.1 shows that semi-structured interviews were carried out with local and refugee students, the classroom teacher of the experimental group, local and refugee students' parents, and school counselors both before and after the program was implemented. The peace education program was introduced to the experimental group over a span of 13-course hours. Following the conclusion of the program with the experimental group, a compensation program was introduced for the control group. This program involved a total of 5 hours of instruction on peace education.

The final stage of the program adaptation and implementation involved conducting a follow-up assessment. This evaluation aimed to make a conclusive judgment regarding the program and establish a thorough framework for assessing the quality of the program created (Ornstein & Hunkins, 1983). The utilization of follow-up evaluation facilitated the comprehension of the influence and efficacy of the entire program.

Table 3. 1. Research design of the program implementation

Groups	Pretest	Treatment	Posttest	Follow-up (6 weeks later)	Compensatory
Experimental	Teacher Observation Form Instrument Semi-structured Interviews	"Learning to Live Together" Peace Education Program (13 Course Hours)	Teacher Observation Form Semi-structured Interviews Instrument	Instrument	
Control	Teacher Observation Form Instrument Semi-structured Interviews		Teacher Observation Form Instrument	Instrument	Short Peace Education Program (5 Course Hours)

3.2. Context of the Study

There are Syrian refugee children in almost every city in Türkiye. Nevertheless, there are variations in the population density of refugee children in different cities. As per the 2021 report from the Ministry of Interior Directorate General of Migration, Sakarya ranks 21st among Türkiye's cities in terms of receiving the highest number of refugees. In addition, Sakarya was selected due to its practicality. This study focused on selecting schools primarily attended by refugee children after choosing the city that receives refugees. The District Directorate of National Education was contacted, and the primary school that receives the highest number of refugees was chosen (see Table 3.2).

Table 3. 2. Sampling Parameters

Criteria	Parameters	Data Sources
City	Sakarya	School counselors, teachers, vice principal, local and refugee parents, local and refugee students
School	Most refugees receiving primary school	

The chosen school is part of Sakarya's PİKTES project, which is the European Union Project on Promoting Integration of Syrian Children into the Turkish Education System. This initiative is administered by MoNE (Ministry of National Education). As stated in the literature chapter, PİKTES seeks to promote social cohesion and enhance educational opportunities for children under temporary protection in Türkiye. PİKTES is currently being implemented in 26 provinces across Türkiye, selected based on the population of school-aged Syrian children who are enrolled in schools in those areas. The project seeks to fulfill the fundamental educational requirements of Syrian students, ranging from primary to high school education. The Ministry of National Education (MoNE) has established "Adaptation Classes" within the framework of the Project for Increasing the Efficiency of Turkish Education for Foreign Students (PİKTES). These classes aim to provide instruction in the Turkish language and enhance the language skills of foreign students, enabling them to effectively participate in academic courses and communicate with their fellow students. The project offers numerous benefits to schools, including the provision of Turkish language instructors for refugee students, interpreters, school counselors, and even janitorial personnel.

3.3. Participants

3.3.1. Participants of the Needs Analysis

Convenient sampling was used to identify participants who could provide comprehensive and precise information relevant to each research issue. According to Patton (1987), case rich-information cases were chosen to gain a comprehensive

understanding of the phenomenon (p. 51). Patton (1990) identified various purposeful sampling approaches. The utilization of criterion sampling facilitated the comprehension of the fundamental principle and structure of the examples.

After selecting the most refugee receiving primary school in Sakarya, the school has been contacted to conduct a need analysis. The interviews were conducted with the voluntary participation of school counselors, vice principal, and teachers from fourth and third grade. Classroom teachers informed the parents of the third and fourth grade students about the study. Since the training program would be piloted in the following year, participants from both third and fourth grades were included to study to understand the needs of the fourth graders and the current situation of third graders. Table 3.3 displays the interviews conducted with a total of eight students, consisting of four local students and four refugee students who obtained parental consent. The duration of the interviews with students varied between approximately 20 minutes and 30 minutes. Students were asked to draw their family and/ or close friends to familiarize the researcher.

Table 3. 3. Characteristics of local and refugee students participated in needs analysis

Participants	*Age*	*Gender*	*Grade*	*Country of Origin*
Local Student 1	9	Female	3	Türkiye
Local Student 2	10	Female	4	Türkiye
Local Student 3	10	Male	4	Türkiye
Local Student 4	10	Male	4	Türkiye
Refugee Student 1	10	Female	4	Iran
Refugee Student 2	10	Female	4	Afghanistan
Refugee Student 3	12	Male	3	Syria
Refugee Student 4	9	Male	3	Syria

Local and refugee parents were also interviewed to demonstrate a holistic framework of the current situation (see Table 3.4). Two refugees and two local parents who are all mothers participated in the study. As can be seen, the highest level of education

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was very low for mothers. At least two infants are in their care, and none of them are employed. Refugee parents were interviewed with the help of a translator, which was provided by the PİKTES project. The duration of the interviews with parents varied between 45 and 90 minutes.

The chosen educational institution, which is a PİKTES Project school, was provided with a school counselor and Turkish language instructors who instruct third and fourth graders in Turkish. Interviews were conducted with the instructors and the counselor, who have personal connections with refugee children, to gain insight into the school's needs and issues. In order to gain a comprehensive understanding of the school's requirements, interviews were conducted with the vice principal, one school counselor assigned by the PİKTES project, one classroom teacher in the fourth grade, one classroom teacher in the third grade, two Turkish teachers assigned by PİKTES, and one school counselor assigned by the Ministry of National Education (MoNE) (see Table 3.5). Interviews with school staff ranged from 50 minutes to 175 minutes.

Table 3. 4. Characteristics of local and refugee parents participated in needs analysis

Participants	Age	Gender	Highest Level of Education	Number of Children	Country of origin
Refugee Parent 1	33	Female	High School	3	Syria
Refugee Parent 2	36	Female	Secondary School	4	Syria
Local Parent 1	37	Female	Primary School	2	Türkiye
Local Parent 2	35	Female	High School	3	Türkiye

Table 3. 5. Characteristics of school staff participated in needs analysis

Participants	Age	Gender	Highest Level of Education	Tenure (year)
School Counselor	34	Female	Bachelor	8
School Counselor (PİKTES)	29	Female	Bachelor	5

Table 3.5. (continued)

4th Grade Turkish Teacher (PİKTES)	30	Female	Bachelor	6
4th Grade Classroom Teacher	45	Female	Bachelor	25
3rd Grade Turkish Teacher (PİKTES)	30	Female	Bachelor	6
3rd Grade Classroom Teacher	45	Male	Bachelor	23
Vice Principal	42	Male	Masters	18

3.3.2. Participants of the Pilot Implementation

The experimental and control groups consisted of two fourth-grade classrooms at most refugee-receiving primary schools in the city center of Sakarya. Fourth graders were selected as a sample of this study because of their cognitive development. At approximately nine years of age, children undergo a developmental stage characterized by the emergence of more sophisticated cognitive processes. Their cognitive processes become more structured and rational, leading to a more methodical approach to their planning. This period signifies a significant advancement in their comprehension and resolution of challenges. At this age, children are transitioning from concrete operational to early formal operational stages, as outlined by Piaget's theory of cognitive development. This transition enables them to start thinking abstractly and consider perspectives beyond their own immediate experiences. They can grasp the cause-and-effect relationships inherent in conflict situations and are beginning to understand the moral underpinnings of actions and reactions. Consequently, fourth graders can more effectively internalize the principles of peace education, such as empathy, fairness, and justice, and apply these concepts in both classroom and social settings. This cognitive readiness makes them particularly receptive to structured learning activities designed to promote peace, making them ideal candidates for implementing such educational interventions. (Woolfolk & Kapur, 2019).

The research centered on three fourth-grade classrooms within the school. Following the acquisition of demographic data pertaining to the classrooms, two classrooms comprising male-female students and refugee-local students alike were selected for the research (see Table 3.6 and Table 3.7).

Table 3. 6. Student characteristics in the experimental group

Participants	Age	Gender	Country of Origin
Local Student 1	9	Female	Türkiye
Local Student 2	10	Female	Türkiye
Local Student 3	10	Female	Türkiye
Local Student 4	10	Female	Türkiye
Local Student 5	10	Female	Türkiye
Local Student 6	10	Female	Türkiye
Local Student 7	10	Male	Türkiye
Local Student 8	10	Male	Türkiye
Local Student 9	10	Male	Türkiye
Local Student 10	10	Male	Türkiye
Local Student 11	10	Male	Türkiye
Refugee Student 1	12	Female	Syria
Refugee Student 2	10	Female	Afghanistan
Refugee Student 3	12	Female	Syria
Refugee Student 4	9	Female	Syria
Refugee Student 5	10	Female	Syria
Refugee Student 6	10	Female	Syria
Refugee Student 7	10	Male	Syria
Refugee Student 8	11	Male	Afghanistan
Refugee Student 9	10	Male	Syria
Refugee Student 10	10	Male	Syria
Refugee Student 11	9	Male	Syria

The experimental group comprises ten male students and twelve female students. There were eleven of them who were refugees, with five being male and six being female. There were 5 female and 3 male students from Syria and one female and two male students from Afghanistan.

Table 3. 7. Student characteristics in the control group

Participants	Age	Gender	Country of Origin
Local Student 1	9	Female	Türkiye
Local Student 2	9	Female	Türkiye
Local Student 3	10	Female	Türkiye
Local Student 4	10	Female	Türkiye
Local Student 5	10	Female	Türkiye
Local Student 6	11	Female	Türkiye
Local Student 7	9	Male	Türkiye
Local Student 8	10	Male	Türkiye
Local Student 9	10	Male	Türkiye
Local Student 10	10	Male	Türkiye
Local Student 11	10	Male	Türkiye
Refugee Student 1	11	Female	Syria
Refugee Student 2	11	Female	Syria
Refugee Student 3	10	Female	Afghanistan
Refugee Student 4	9	Female	Afghanistan
Refugee Student 5	10	Female	Afghanistan
Refugee Student 6	10	Female	Syria
Refugee Student 7	10	Female	Syria
Refugee Student 8	11	Male	Afghanistan
Refugee Student 9	11	Male	Afghanistan
Refugee Student 10	10	Male	Afghanistan

There were 13 female and 9 male students in the control group. 10 of them were refugees where 7 of them were female and 3 of them male. There were 4 female students from Syria, 3 female and 3 male students from Afghanistan.

3.3.3. Participants of the Post Interviews

Following the pilot implementation, semi-structured interviews were carried out with local and refugee students, parents, the classroom teacher, and the school counselor of the experimental group. The purpose was to gain a comprehensive understanding of the program's effectiveness. Since the researcher conducted in-depth interviews with the school components before the program started, post-interviews aimed to understand the effect of the program on students rather than discovering the issue in-depth.

Following the execution of the program, interviews were conducted with students from the experimental group, including both local and refugee voluntary participants, to assess the program's impact on the students (see Table 3.8). The duration of the interviews conducted with three local and three refugee voluntary students varied between 10 and 15 minutes.

Table 3. 8. Demographics of local and refugee students who participated in post-interviews

Participants	Age	Gender	Country of Origin
Local Student 1	10	Female	Türkiye
Local Student 2	10	Female	Türkiye
Local Student 3	10	Male	Türkiye
Refugee Student 1	10	Female	Syria
Refugee Student 2	10	Female	Afghanistan
Refugee Student 3	11	Male	Syria

Following the implementation of the program, interviews were conducted with both refugee and local parents (see Table 3.9). The presence of a translator was unnecessary throughout the interview, as the refugee parent possessed proficiency in Turkish. The study exclusively recruited mothers as participants. Mothers had a significantly low degree of education. The duration of the interviews varied between 15 and 25 minutes.

Table 3. 9. Demographics of the parents participated in post-interviews

Participants	Age	Gender	Highest Level of Education	Number of Children	Country of Origin
Refugee Parent 1	35	Female	High School	4	Syria
Local Parent 1	38	Female	Primary School	2	Türkiye

Interviews were conducted with the school counselor and the classroom teacher of the experimental group to gather their insights and observations regarding the program (see Table 3.10). The duration of the interviews with school components varied from 25 minutes to 40 minutes.

Table 3. 10. Demographics of the school counselor and the classroom teacher participated in post-interviews

Participants	Age	Gender	Highest Level of Education	Tenure (year)
School Counselor	34	Female	Bachelor	8
4th Grade Classroom Teacher	45	Male	Bachelor	23

3.4. Stages of the Study

3.4.1. Needs Assessment and Situation Analysis Phase

The needs assessment approach seeks to identify the essential concerns necessary to meet the needs (Stufflebeam et al., 1984). Stufflebeam et al. (1984) identified five

distinct steps in the process of conducting a needs assessment. The steps involved in the requirements assessment process include preparation, data collection, data analysis, result reporting, and application of the gained information. These steps should not occur sequentially as they may happen simultaneously. Nevertheless, it is crucial to highlight and carry out each step. The objective of the needs assessment phase of this study is as follows:

1. to explore the strengths and weaknesses of the existing programs conducted by teachers and school counselors in refugee-receiving schools
2. to explore the issues and needs of the local and refugee parents, students, school counselors, and teachers at refugee-receiving schools

Situation analysis is crucial for comprehending the study environment of the area, in addition to the needs assessment phase. Therefore, it is feasible to create a functional tool tailored to the particular setting (Clarke, 2005; Mathar, 2008). Clarke (2005) introduced the concept of "situation analysis" as an extension of grounded theory. This approach incorporates power dynamics, reflexivity, modesty, and the depiction of contradiction within a research topic. Thus, it is possible for different viewpoints, including those from marginalized and minority groups, to challenge and disrupt the dominant influence (Clarke, 2005). Clarke (2005) argues that these many viewpoints are interconnected and cannot be isolated from one another. The primary inquiry in research is how these factors manifest and have significant effects within the specific empirical context being studied.

There are three maps demonstrated by Clarke (2005): maps of situations covering human and nonhuman elements, social worlds/arenas maps, and maps of personality (positional maps). Utilizing these different kinds of maps assists the researcher in evoking new perspectives and straightforwardly understanding the environment. Situation maps are the basics of situational analysis and are called "social inversion," demonstrating the hidden and developing parts of the social structures. According to Clarke (2005), the features of society are interrelated and embedded. Therefore, there are human and nonhuman actors in a specific situation, and a thick description can be given. Researchers should consider both these human and nonhuman parts. Situational maps ascertain the relation between these factors and stimulate thinking.

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The present study involved conducting semi-structured interviews with school counselors, school administration, instructors, local and refugee students, as well as their parents, to get insight into the distinct requirements of the school. Moreover, this study employed situation maps to reveal the various elements, both human and nonhuman, that impact the schools in Türkiye that receive refugees. In addition, a detailed and comprehensive description was extracted to gain a deeper understanding of the intricate nature of schools that receive refugees.

3.4.2. Program Adaptation Phase

The program adaptation phase involves modifying UNESCO's "Learning to Live Together" peace education program curriculum for 4th grades according to the needs and issues of the refugee-receiving school (Simpson, 1999). In order to ensure the use of proven methods, the program development would prioritize evidence-based approaches as suggested by Weist et al. (2016). For this study, the UNESCO's peace education program called "Learning to Live Together" was modified, drawing inspiration from the GTZ Education and Conflict Transformation (Seitz, 2004) and Sinclair (2001). The "Learning to Live Together" peace education program originally comprises 28 activities, offering a holistic approach to peace. This program was executed in post-conflict nations, namely in the Balkan States. Furthermore, it was also put into practice in nations that receive refugees, such as the United Kingdom and the United States. Moreover, this approach has been introduced at multiple educational institutions for diverse purposes, such as mitigating substance misuse, addressing peer influence towards dangerous conduct, averting the spread of HIV/AIDS, fostering civic engagement in nations recovering from warfare, and enhancing societal harmony. Nevertheless, the "Learning to Live Together" programs implemented across various countries have three primary objectives: (1) mitigating relational issues to promote community cohesion and harmonious coexistence, (2) enhancing awareness of the obligations of local, national, and global citizenship and human rights, and (3) diminishing conflicts among individuals of diverse ethnic or social backgrounds to alleviate instability within nations. Therefore, this program was translated and modified to suit the specific requirements of the school and the developmental traits of the students.

The program adaptation process referred to UNESCO's peace education program, "Learning to Live Together," as a reference framework. The contents of the original "Learning to Live Together" program for fourth graders are shown in Table 3.11. UNESCO has created and executed peace education programs called "Learning to Live Together" in many countries. These programs aim to address disputes between local and refugee students. The curriculum is designed to be continuous, starting from the first grade. Therefore, the fourth-grade program operates under the premise that students have already acquired fundamental competencies in peace and peace education, such as knowledge of human rights, empathy, and listening skills. Due to the absence of a peace education program in the formal training of Turkish students, activities and an introduction were implemented to familiarize fourth graders in Türkiye with the fundamental elements of peace education. The school utilizes UNESCO's program as a comprehensive framework to impart fundamental principles and concepts of peace education. Following the needs study, the program adaptation process identified important competencies to address the unique needs of the school (see Table 3.11).

Table 3. 11. Content of "Learning to Live Together" program for 4th graders

Cluster	Areas	Goals
1. Definition of Peace	Peace education	● Tolerance ● Reconciliation ● Anti-violence
2. Supporting Peace	Democracy and social justice	● Inclusion ● Authority and power ● Equal education
	Human Rights education	● Knowing and respecting human rights ● Identifying children's rights ● Learning to care for and respect others

Table 3.11. (continued)

3. Skills for Maintaining Peace	Life Skills Education	● Self-awareness
		● Developing personal skills for communication
	Life Skills Education	● Empathy, avoiding prejudice
		● Social skills for harmonious and meaningful coexistence
4. Conflict Resolution	Education for conflict management and transformation	● Conflict prevention skills
		● Conflict resolution skills
		● Mediation
	Education for social cohesion and development	● Mutual understanding
		● Welcoming diversity
	Education for social cohesion and development	● Promoting peace, respect, tolerance, and responsibility
		● Promoting ethical values

The first step of the program adaptation process is to define the needs of the selected refugee-receiving school. Three main elements/ skills emerged as a result of the needs analysis; unfamiliarity with the other group's culture, behavioral issues, and exclusion. The creation of the content considered the linear programming approach (Uzunboylu & Hürsen, 2011), with careful attention given to organizing subjects that require pre-learning and closely related subjects in a sequential order. This ensures that the content is focused on achieving the goals and presented in a meaningful way for the student.

Therefore, a 13-session peace education program was created by the researcher. The program comprised mostly of four components:

1. Definition of Peace: This section comprises activities designed to facilitate students' comprehension of the essence of peace. Moreover, every student individually defines the concepts of peace and violence and thereafter shares their definitions with the respective groups. The purpose of this section is to enhance understanding of the concept of peace and its distinctions from violence.

2. Supporting Peace: This section comprises activities that facilitate students in acquiring an understanding of the attributes that foster peace and deter violence. The purpose of this section is to promote understanding of the factors that contribute to peace, such as tolerance, diversity, and multiculturalism, while also discouraging violence by addressing issues like discrimination and prejudices.

3. Skills for Creating Peace: This section encompasses the activities that impart essential abilities to students to foster a harmonious atmosphere. The skills encompass active listening, the use of I-language, and empathy. The purpose of this section is to obtain essential skills for students to promote peace.

4. Conflict Resolution: This section encompasses conflict resolution activities aimed at assisting students in peacefully resolving their issues. This section provides an overview of the program, as it encompasses conflict resolution activities that incorporate both the components that promote peace and the essential skills required for achieving peace. The purpose of this section is to empower students to effectively and harmoniously address their interpersonal conflicts.

Following the determination of the essential abilities based on the results of the needs analysis, the activities associated with each skill were thoroughly evaluated. In order to establish rapport with the group and address their lack of prior knowledge on the subject of peace, three activities were introduced during the first week: an ice-breaker game, an exercise to establish group rules, and an activity aimed at defining the concept of peace. The second activity was derived from the original program. The training commences with exercises focused on comprehending and empathizing with others. The activities pertaining to the third (Rewriting the Story), fourth

(Listening to Each Other), and fifth (Belonging) weeks were also translated from the original program. The program then proceeded with exercises focused on empathy. Following a discussion on fundamental peace-building abilities such as empathy and mutual understanding, conflict resolution activities were carried out. Due to the lack of cultural appropriateness in the original program, the activity for the sixth week, which focused on Conflict Resolution, was substituted with a culturally and developmentally suitable exercise called the "candy game". The activities for the seventh and eighth weeks, "One Step Further" and "Red Alarm," focused on cultural recognition and human rights. These activities were translated from the original program and were supplemented with a culturally relevant activity from another Turkish resource on peace (Flowers, 2007).

Due to the lack of cultural appropriateness in the activity for week nine (Diversity), an alternative exercise from a Turkish resource on tolerance (Flowers, 2007) was utilized. The conflict resolution activity for weeks ten (The Fow, The Goat, and The Cabbage), eleven (Let's Negotiate), and twelve (Conflict Resolution) was translated from the original program. The activity for the last week was written by the researcher to summarize the program and understand how the program went for students.

The preliminary version of the program and the evaluation form to assess fundamental attributes of the preliminary version were shared with five scholars, including members of the dissertation committee. There are academics from the Curriculum and Instruction, and Guidance and Psychological Counseling programs who are experts in working with children. Furthermore, the program and the reviewer form were shared with one school counselor and one classroom teacher to obtain the practitioner's perspective.

The form contains inquiries regarding the aims and objectives of the activities, the suitability of the program for the particular age group, and the relevance of the program's content in relation to the general purpose of the study. The learning outcomes were modified, and the activities were adjusted based on the recommendations provided by the reviewers. Furthermore, the activities were

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deemed highly educational. Consequently, an ice-breaker game was included every week (see Appendix I).

3.4.3. Program Implementation Phase

The program implementation phase was conducted after completing the program adaptation. The summary of the implemented program is given at Appendix I. The pilot implementation of the peace education program lasted for 13 class hours starting in March 2023 and ending in May 2023. Pilot implementation was conducted in the classroom of the experimental group. The group was the close group since the experimental group was one of the 4th grade classrooms in the school. The researcher is a Somatic Experiencing Practitioner, attended peace education training and training for Experiential Play Therapy to work with children up to 14 years old facilitated the group.

The initial implementation commenced with a cohort of 22 students, consisting of 12 female students and 10 male students. One student was absent at the fourth session, while another student was absent during the sixth session. A total of 20 students participated in all of the sessions. The students who missed the previous sessions were briefed on the activities conducted during those sessions by their peers prior to commencing the new session. Consequently, the researcher reiterated the details of the missed sessions to the students before the upcoming sessions. Following the conclusion of the program with the experimental group, a compensation program was introduced for the control group. This program consisted of 5 hours of peace education courses. The subsequent study was done 6 weeks after the conclusion of program implementation.

The 13-session "Learning to Live Together" Peace Education program outline is provided below. After covering the previous sessions with the class, activities, role-plays, and group work were held during the sessions. Content and the summary of the sessions are given below (see Table 3.12).

Table 3. 12. Overview of the sessions

Week	Activities	The Theme of the Session
1	● Ice-Breaker	Defining peace
	● Identifying Rules	
	● What is Peace?	
2	● Ice-Breaker	Cultural Recognition
	● Listening Activity	
3	● Ice-Breaker	Empathy
	● Whom/ What I Can See?	Education for Mutual
	● Rewriting the Story	Understanding
4	● Ice-Breaker	Conflict Resolution
	● Listening to Each Other	Empathy
5	● Ice-Breaker	Empathy
	● Belonging Activity	Inter-group Relations
6	● Ice-Breaker	Conflict Resolution
	● Candy Game	Education for Mutual
	● Human Twist	Understanding
7	● Ice-Breaker	Cultural Recognition
	● One Step Further	Understanding the "other"
8	● Ice-Breaker	Human Rights
	● Red Alarm	Inter-group Relations
9	● Ice-Breaker	Cultural Recognition
	● We are a Family	Inter-group Relations
		Understanding the "other"
		Human Rights

Table 3.12. (continued)

10	● Ice-Breaker	Conflict Resolution
	● The Fox, Goat and the Cabbage	
11	● Ice-Breaker	Conflict Resolution
	● Basics of Negotiation	Inter-group Relations
	● Let's Negotiate	Education for Mutual Understanding
12	● Ice-Breaker	Conflict Resolution
	● Conflict Resolution	Inter-group Relations
13	● Ice-Breaker	
	● Termination	

3.4.3.1. Overview of the Sessions

Session 1

The aim of this session was to define the group rules and peace. I explained the aim and the duration of the program at the beginning of the first session. The activity to meet with the students was conducted. After this ice-breaker activity, group rules were defined with the participants as a second activity of the session. Everybody talked about their ideas on group rules. The rules that were decided by the whole group were written on the board and paper by the researcher. At the end of constructing the rules, everybody signed the paper to show they all agreed on the rules. After deciding on the group rules, the third activity for the first week which included the discussion of peace was conducted. Students were asked if they knew the definition of peace. They used keywords such as *"opposite of the war, brotherhood, love, respect, friendship, and absence of discussion".* I elucidated that peace encompasses not only the absence of war but also incorporates other essential elements that were collectively acknowledged by the students. Additionally, we discussed the defining attributes of a tranquil classroom. The duration of the session was 40 minutes.

Session 2

The aim of the session was to build a link between communication skills and peace. The second session started with a warm-up activity. I brought a ball to the class. So, the person who has the ball has a right to speak and talk about how they are and how their week went. After the warm-up activity, a listening exercise was conducted which was translated from the UNESCO's program. Students were divided into pairs and the activity was explained to them. Students were asked to talk about themselves including their family, their favorite food, lessons, and play. One student became a teller and the other one became a listener. They changed their roles in the second round. After completing the exercise, the discussion questions were used. We talked about why listening is important for peaceful classrooms. Students were also asked if it was difficult to listen to everything that the person is talking about. At the end of the session, the activities were summarized. The session lasted for 40 minutes.

Session 3

The aim of the session was to apply the necessary listening skills for peace. The third session started with the same ice-breaker game which we played with the ball. Students indicated that they really liked the game because they can talk about themselves and how they feel. They also stated that they do not have a chance to talk about these things normally. After the ice-breaker exercise, we continued with the "What/ Who I Can See" exercise which was translated from the UNESCO's program. The activity was explained to the students. The classroom was divided into four groups of five or six. The groups chose one person who would guess the object. The person who can guess the object/ thing right would replace the person who was guessing. After the exercise, we used the discussion question and talked about the exercise, how the exercise was for them, and if/ when it was easy to guess the object. The students indicated that it was easy for them to guess when they spoke the same language. Students who speak Arabic have a hard time guessing things. After the discussion, we moved into the third exercise for the session which was translated from UNESCO's program called "Retelling the Story". We selected three volunteers for the exercise and two of them agreed to go outside of the classroom. The researcher told the story to the whole class and asked students to take notes about the story. The one volunteer retold the story to one student who was waiting outside.

Then, the third volunteer came into the classroom and the second volunteer tried to retell the story that he just learned from the first volunteer. After the activity, I asked the students to look at their notes and indicate what they realized about the story. They indicated that the story changed completely. We specified the parts that were changed and also discussed whether the volunteers listened to the story carefully. After the discussion about the story, we discussed things like that in real life when they do not listen to each other carefully and do not understand what is going on. Students indicated that they had many discussions during the week because they misunderstood each other in the first place. We talked about the importance of communication. We reviewed the whole three activities and ended the session. The session lasted for 40 minutes.

Session 4

The aim of the session was to build collaboration between students. The fourth session started with the same ice-breaker exercise in which we played with the ball. Afterward, we continued with the activity named "Listening to Each Other" from the UNESCO program. We divided the class into two groups. I indicated that the students could close their eyes if they wanted. All students closed their eyes and said that they were comfortable with it. I asked them to count from 1 to 10. I also indicated that one person should talk at a time. They tried 8 times and for the first 4 times, they failed. However, they tried to listen to each other for the fifth time, so they improved till the eight try. After the last try, students indicated that it was enough for them to try this exercise. Thus, we finished this exercise and discussed if they had any difficulties and facilitators during the exercise. We also discussed if it was easy to collaborate with their eyes closed and if it would be easy for them if their eyes were open. They all indicated that the exercise was difficult since they closed their eyes, they couldn't understand who wanted to talk first. Thus, after the fourth exercise, they slowed down and tried to hear each other. We also discussed how they can use this information in their daily lives. Students indicated that they should carefully listen to each other and wait for others to speak for healthy communication. Furthermore, they stated that if they can listen to each other in that way, they may not need their teachers for the negotiation. We tried the exercise two more times with

their eyes open and discussed the difference. We ended the session by summarizing the activity. The session lasted for 40 minutes.

Session 5

The aim of the session was to help students to express themselves in a peaceful classroom environment. The fifth session started with the same ice-breaker exercise. We continued with the "Belonging" activity from UNESCO's program. The classroom was divided into 11 groups of two. They discussed what they like and what they don't like. The first part of the exercise was similar to the exercise of the second week. After the discussion, I asked them to write down the similarities, and if they like similar food or games. After writing down the similarities, we merged the groups and made groups of four. They shared the similarities that they found in groups of two and they started to write down their similarities in groups of four. After writing down the similarities, we discussed the exercise. Students indicated that it was a little bit hard for them to find similarities with refugee students. They had a hard time understanding each other and they discovered that they did not like the same food and they were not doing the same activities. I asked them to talk about the school. Since they are in the same school and same classroom, they might find some similarities regarding the lessons, teachers, and the games they play at school. After this explanation, they came up with many similarities regarding the lessons and the games they play at school. I explained that cultures might be different and at home, we may do different things because of these cultural differences. However, we have similarities as well. They also indicated that it was easy for them to be friends with others since they knew their similarities. We ended the session by summarizing all the things we discussed during the session. The session lasted for 40 minutes.

Session 6

The aim of the session was to discover the importance of listening skills and make a connection with conflict resolution. The sixth session started with the same ice-breaker exercise. We continued with the "Candy Game". I put one table in front of the class and asked for two volunteers. The instructions for the game were explained. In the first round, one volunteer got all the candies. Afterward, I told them that they could talk to each other and negotiate. They couldn't figure out the game. However,

one student in the classroom understood the game and told his friends that they needed to leave some candies on the table to get more candies. After they figured out the game, students got more candies than before. The classroom time was not enough for all students to play with, so some students volunteered to stay during the break time as well to play the game. As a last activity, we made a "human twist" as suggested by one of the practitioners who reviewed the program. I explained the activity to students and we tried to make a twist. At the end of the session, we divided the candies for all people and summarized the session. The session lasted for 50 minutes.

Session 7

The aim of the session was to improve empathy. The seventh session started with the same ice-breaker exercise. Afterward, the "Take One Step Further" activity was explained to the students which was from a book on human rights. Students were distributed role cards as it is indicated in Appendix 8. Each student had a new role during that class hour. I asked them to think about this new person: What is her/ his name? Where does this person live? Which language does s/he speak? I asked them to draw a picture that narrates this new child's life. Afterward, we played the game. I read some questions and statements. Children who have these things in their 'new' lives take one step further. Afterward, we used the discussion questions. Students stated that certain children always were at the back of the line. Those students stated that they did not feel good, actually they felt excluded from the game. They were bored. We discuss how this might have an impact on our lives; We may not have certain things in their lives and we may feel sad about it. We talked about respect and empathy as well. We conclude the session by summarizing it. The session lasted for 40 minutes.

Session 8

The aim of the session was to build collaboration in the classroom and cover the children's rights. The 8th session started with the same ice-breaker exercise. Afterward, we continued with the exercise called "Red Alert" from the human rights book for children. I wrote the 11 children's rights on a separate piece of paper and divided them into two. I hid one part of all rights inside the classroom during the

break and asked the students to wait outside. After the break when they came into the classroom, we did the ice-breaker exercise and I explained the activity to them. The classroom is divided into 11 groups of two. Everybody had a partner to look for the other half of the children's rights. After everyone found their divided half, we discussed the exercise. Students indicated that it was easy when they were separated and created a strategy. We talked about the importance of acting as a group and communication. We ended the session by summarizing. The session lasted for 40 minutes.

Session 9

The aim of the session was to improve tolerance for diversity. The 9th session started with the same ice-breaker exercise. After the exercise, we continued with an activity called "We Are a Family" from the human rights book for children. I explained the activity to the children. Everyone drew their current families and their houses. Some of the refugee children did not want to draw their families. I asked them to start with their ideal family: What do they want their families to be like? However, after the explanation, all children attended the activity and drew their families. I told them that they could introduce their families to the whole classroom in front of the board. At first, only two students volunteered for the introduction of their families. After the volunteer students, everyone, including the refugee students who did not want to draw their families at first, wanted to introduce their families in front of the board. After the presentations, we discussed different family types that were not mentioned by the students. The discussion questions were used. Furthermore, we talked about human rights and the right of living. We also discussed how we can respect others' rights and their families. We summarized the session. The session lasted for 40 minutes.

Session 10

The aim of the session was to improve conflict resolution skills. The 10th session started with the same ice-breaker exercise. We continue with the story called "The Fox, Goat and the Cabbage" which was translated from UNESCO's program. After explaining the story to the class, I drew the story on the board. Students tried to guess and did not let me tell the answer. All of them tried as a group but since they could

not find the answer, they agreed upon learning the answer from me. After learning the right answer, we used the discussion questions. Students realized that they only used one way to solve the problem. They focused on crossing the river so they couldn't realize that there were more options. We also discussed how they can use different ways of thinking in their daily lives with their friends. The session was terminated by summarizing the session. The session lasted for 40 minutes.

Session 11

The aim of the session was to express the necessary skills for conflict resolution. The 11th session started with the same ice-breaker exercise. I reminded students that there were only two sessions left for our program. We continued with the "Basics of Negotiation" activity translated from UNESCO's program. I explained what negotiation is and how we can use it in our daily lives. I asked for examples of negotiation. Students talked about how they tried to negotiate with their friends, but they failed. Then, we talked about the importance of listening, empathy, and finding alternative ways. We also discussed how the situations might worsen such as using bad words, yelling at each other, and using physical violence. After this activity, we moved on to the "Let's Negotiate" activity translated from the UNESCO's program. I asked everyone to write down the problems that they currently had. Afterward, they put their problems in a box. One volunteer student got one of the papers and read it to the whole class. I asked for volunteers to role-play- in the problem situation. They all volunteered so I picked two students for the first exercise which was about a problem between two friends. All the students knew about the situation so they showed me what had happened before. Then, we talked about how we could change the situation. When one student started to change his words, I asked another volunteer how she was feeling at that time. She said she was feeling more understood so she could forgive her friend. We talked about the importance of communication, empathy, and negotiation. We did one more demonstration. Different volunteers picked a piece of paper and read it to the whole class. Then I picked 6 students for the demonstration. We again discussed the related topics.

At the end of the session, students said that there were so many people talking during the exercises. Since one of our group rules was to listen to each other, they said that

nobody followed this rule during the session. Thus, they asked for a punishment for themselves. We discussed the punishments with the class. I asked them to find a punishment related to the content of the training. One of the students suggested a writing punishment. So, I asked them to write a paper on what they learned during the sessions. We terminated the session with the homework. The session lasted for 40 minutes.

Session 12

The aim of the session was to define the components of conflict resolution. The 12th session started with the same ice-breaker exercise. I reminded the students that the following session would be our final session. We continued with the "Conflict Resolution" activity translated from the UNESCO's program. We talked about the differences between conflict and problems. Students stated that conflict refers to a fight but the problems can be solved easily. However, they all agreed that both concepts were not nice and created problems between friends and family. They stated this is the main difference between them. We also discussed how the problems or conflicts worsen: gossip, using bad words, physical violence, and ineffective communication. After the discussion, the classroom was divided into four groups of five. They tried to find the differences between a "problem" and a "conflict". They came up with basically the same concepts that we discussed in the classroom. We also talked about how they can use the skills that they have learned during our session. They brought their homework as well. I collected the homework at the end of the session. The session lasted for 40 minutes.

Session 13

The aim of the session was to summarize the whole program and discuss the effect of it. The final session started with the same ice-breaker exercise. I explained to students that the session would be our last session. They insisted that I play more games with them. We talked about what they learned during our sessions. They talked about negotiation, empathy, careful listening, and conflict resolution. We talked about the meanings of these words. Since they had already written down what they learned and how they could use the skills as their homework, I did not want them to write those things again. We also discussed how they can use the skills in

their classroom. At the beginning of the sessions, we talked about a peaceful classroom. I reminded them about a peaceful classroom and asked for the necessary skills to create one. Before the termination, all students expressed their feelings and long-term goals on peace education skills. The group was terminated by a reminder of the session on the administration of the questionnaire. The session lasted for 40 minutes.

3.5. Data Collection Instruments

Semi-Structured Interview Protocols. Interview protocols were prepared by the researcher and the supervisor of the study. The protocols were piloted before conducting the actual interviews. Therefore, necessary modifications were made to improve the interview protocols as a result of the feedback from the supervisor and the dissertation committee.

Semi-Structured Interview Protocols for Needs Analysis. The interview protocols for needs analysis were to refer to the four areas (1) the current situation, (2) existing programs, activities, and methods used for increasing the communication between local and refugee students, (3) strengths and weaknesses of the existing methods, and (4) suggestions. The interview protocol for needs analysis has 12 questions.

The needs analysis included questions such as *"Can you tell me about the situations you frequently encounter in your school/classroom and the services you provide?", "Can you talk about the relationship between local students and refugee students?", "Can you talk about what you experienced as a school counselor/teacher in this process? What are your suggestions?"* (see Appendix C, D).

Semi-Structured Interview Protocols for Post Interviews. The interview protocol for the program implementation part has 4 questions referring to differences between local and refugee students before and after the pilot implementation. The post semi-structured interviews include questions such

as *"Were there differences in the relationships between students before and after the experimental? If so, can you share your observations?", "Can you tell me about the impact of the activities on your class?".* Expert feedback was obtained for all semi-structured interview protocols and necessary changes have been made (see Appendix E, K).

Observation form. This form was developed for teachers to understand if the applied activities have an impact on students' observable actions. Seven statements regarding students' communication skills with their peers and adults were indicated in the observation form. Expert opinions were obtained for developing observation forms. The forms were shared with teachers of experimental and control groups' classroom teachers before and after the program implementation phase to assess the effectiveness of the program from classroom teachers' perspective (see Appendix F).

Conflict Resolution Skills Scale (Gürdoğan- Bayır & Gültekin, 2019). This scale is a 22-item self-report questionnaire used to screen the conflict resolution skills of primary schoolers. Students respond to each question on a 4-point Likert scale ranging from 1 (definitely disagree) to 4 (definitely agree). It has two dimensions as conflict resolution skills and resort to violence. The internal consistency of the scale ranges from .92 to .81. The overall internal consistency of the scale is .92 (see Appendix G).

Program Evaluation Form. This form was developed by the researcher for students who attended the peace education program to get their objective feedback on the program and the researcher. It consists of 17 questions under three subheadings a) Evaluation of the Researcher, b) Evaluation of the Training Process, and c) Evaluation of the Program Results such as *"The instructions were clear and understandable", "We can listen to each other during the program", "The program helped me to develop my relationship with my friends".* Students respond to each question on a 3-point scale with options as 1 (agree), 2 (neither agree nor disagree) and 3 (disagree). Expert opinions from the supervisor and the dissertation committee were obtained regarding the form. The program evaluation form was shared with students at the end of the pilot implementation (see Appendix J).

3.6. Data Collection Procedures

Before starting the research, the required ethical permissions from the METU Human Research Ethical Commission and the Ministry of National Education (MoNE) were sought and granted. Sakarya, one of Türkiye's significant refugee-receiving cities, was chosen by using convenient sampling. The most refugee-receiving school in Sakarya was chosen for the research. This school was also a PİKTES Project school which, implemented across various Turkish provinces, aims to support social cohesion and educational access for these children, offering language training, academic assistance, and additional resources like teachers, interpreters, and technological facilities. The school was chosen for its representation of the program's objectives. Refugee parents were interviewed by a translator provided by the PİKTES Project. Since refugee students can communicate in Turkish, there was no need for a translator.

The needs assessment interviews were conducted from the beginning of March 2021 until April 2021 at school. At the beginning of the interviews, participants were informed about the aim and the flow of the interviews. Informed consent was obtained from all participants before the interviews. Confidentiality was highlighted. The parent permission forms were shared and collected before conducting interviews with students. After analyzing the data collected during the need assessment phase, the researcher adopted the "Learning to Live Together" program with expert and practitioner feedback for the validity of the program.

Following program adaptation, the researcher proceeded to apply the program in a chosen school, assigning one experimental classroom and one control classroom for a total of 13 class hours. The researcher provided the school counselor and the classroom teacher of the experimental group with activities, literature, and essential resources during the implementation period. Assessment tools were administered to both the experimental and control groups prior to and following the implementation of the program. The control group received a brief peace education session as a means of compensating for their participation in the experiment, following the administration of the post-test (conflict resolution skills scale). The duration of this

compensation program was five-course hours, encompassing the topics of peace education, listening skills, diversity emphasis, and conflict resolution definition.

The program's effectiveness was assessed through semi-structured interviews with local and refugee students, local and refugee parents, and the classroom teacher of the experimental group. This assessment identified the program's strengths, weaknesses, suggestions, and solutions for the weaknesses to improve its effectiveness. Furthermore, an interview was carried out with the school counselor to obtain a comprehensive framework.

Table 3. 13. Research questions, participants, and data collection instruments

Main Research Question	Sub Research Questions	Participants	Data Collection Instruments
What is the impact of the adapted version of UNESCO's "Learning to Live Together" peace education program, tailored to the needs of fourth graders in a refugee-receiving school, on their conflict resolution skills, regarding reaching reconciliation and resort-to-violence?	What are the identified needs and challenges of local and refugee students in a Turkish refugee-receiving school from the perspectives of school counselors, teachers, vice principal, local and refugee students, and parents?	4 local students 4 refugee students 2 refugee parents 2 local parents 2 school counselors 4 teachers 1 vice principal	Semi-structured interview protocols for needs analysis
	How do the qualitative and quantitative findings of the "Learning to Live Together" peace education program converge to provide an enhanced understanding of its effect on conflict resolution skills of 4th graders at a refugee receiving school in Türkiye?	22 Experimental Group Students (11 local and 11 refugee) 20 Control Group Students (10 local and 10 refugee students) School Counselor Classroom Teacher	Conflict Resolution Skills Scale for 4th Graders, Observation Forms, Program Evaluation Form, Semi-structured interview protocols for post-implementation

3.7. Data Analysis

3.7.1. Qualitative Data Analysis

The data collected from semi-structured interviews with students, teachers, and school counselors was subjected to content analysis, a systematic and objective method used to examine emerging patterns (Neuendorf, 2002). Consequently, predetermined themes and codes were not employed in the qualitative data analysis procedure, as the primary objective of content analysis is to uncover the data with unexpected intricacies (Cresswell, 2013).

The transcribed data from the needs analysis and post-interviews were analyzed using direct content analysis steps. The interviews with various stakeholders, including school counselors, teachers, the vice principal, local and refugee parents, and students, were transcribed using a pure-verbatim protocol (Mayring, 2014), resulting in a comprehensive transcription spanning 78 pages. Initially, the transcribed data underwent a meticulous examination to extract underlying codes. These emerging codes were then highlighted, enabling the subsequent identification and exploration of related themes and sub-themes. The transcribed data underwent a content analysis process facilitated by two academics specializing in Guidance and Psychological Counseling, in qualitative research methodologies. Their invaluable input led to the merging of codes and the finalization of themes, ensuring a comprehensive analysis. Similar steps were meticulously followed for the post-interviews. Furthermore, the researcher's field notes and observations, compiled after the study concluded, were transcribed and integrated into the results section.

3.7.1.1. The Trustworthiness of the Study

The qualitative data were collected at needs analysis and the program implementation phases of the study. Lincoln and Guba (1985) suggest four ways to increase the study's trustworthiness to strengthen the research; credibility, transferability, dependability, and confirmability. Credibility is described as the truth in the findings of the research. It can be viewed as the validity of qualitative

research. It can be checked through persistent observation, triangulation, peer debriefing, negative case analysis, referential adequacy, and member-checking. The qualitative data were collected at needs analysis and the program implementation phases of the study. Triangulation was used during the data analysis phase to ensure the credibility of the data. Reflexive notes and observations were shared in the method chapter to ensure credibility.

The second way to ensure the study's trustworthiness is transferability, giving information about the applicability of research findings in other contexts. The most prevalent way to ensure transferability is to use thick descriptions by giving detailed information about settings, participants, and situations (Creswell & Miller, 2000; Lincoln & Guba, 1985). Detailed information about participants, settings, and quotations was provided in the method and results section to enhance the transferability of the study.

Dependability is the third attribute. It refers to the stability of data over time and conditions. To establish dependability, the research employed open-ended questions and voice recordings during note-taking sessions. This approach not only ensured accuracy in data collection but also provided a reliable basis for data analysis, allowing for a verifiable audit trail. By combining these strategies, the study aimed to provide a consistent and repeatable framework for interpreting the qualitative data, thereby reinforcing the dependability of the research findings.

Confirmability is the final attribute that ensures the reliability of study findings by emphasizing their neutrality. Confirmability is employed to establish the validity of study findings while minimizing the influence of the researcher's personal bias. Triangulation and reflexivity were employed to ensure confirmability. Throughout the study, the researcher diligently documented her emotions, thoughts, and observations in a contemplative notebook. This chapter provides an account of her reflections. In addition, triangulation was employed to ensure objective handling of the data during the analytic process. This involved exchanging the data with two experts in Guidance and Psychological Counseling programs.

3.7.1.2. The Role of the Researcher

This section elucidated the researcher/ trainer's involvement in the study and provided an overview of her background. Furthermore, the trainer's experiences during the research process were mentioned. She participated in numerous projects, training sessions, and studies focused on refugees and peace education. The trainer collaborated with underprivileged students in numerous national and international programs carried out in Istanbul. Consequently, she got the opportunity to observe the field and get insights into the realities of marginalized communities. The trainer had extensive training in several areas such as human rights, conflict resolution, communication skills, and peace education, which were provided by different non-governmental organizations (NGOs). She devised a peace education program and implemented it as part of her undergraduate internship at two distinct schools in Istanbul. Consequently, she got the opportunity to witness the profound impact of peace education on students. In addition, while she pursued her master's degree, she specifically chose to focus on the topic of refugees in her thesis, taking into account the prevailing social conditions of local populations and the refugee population. She served as a visiting trainer at various institutions to investigate the refugee issue and enhance her research capabilities. As a result, due to the trainer's growing interest in refugees and peace education, which had gained worldwide significance, she made the decision to create a peace education program for schools that receive refugees. This decision was influenced by her study and analysis in her master's thesis. Therefore, the trainer contributes to the development of efficient school-based experimental programs.

The study was conducted in Sakarya, her place of origin. The school components should engage in collaboration with the trainer to jointly construct the peace education curriculum. Convenient sampling was employed in this research due to the trainer's familiarity with the city's culture and existing connections with teachers and school principals in that location. Consequently, the trainer was readily and effortlessly accepted by the many components of the school.

The study delves into the intricate dynamics of a school environment grappling with the challenges of integrating refugee families into the Turkish education system.

Through a series of semi-structured interviews with teachers, students—both local and refugee backgrounds—school counselors, parents from diverse backgrounds, and the vice principal, a distinct eagerness to actively engage in the study was evident among all participants. This marked enthusiasm played a pivotal role, offering an authentic and unfiltered insight into the realities within the school. The trainer, drawing from past encounters where political sensitivities had hindered open discussions in governmental settings, found that the established rapport through convenient sampling enabled candid conversations about the school's needs and challenges. Amidst these discussions, a palpable sense of melancholy and frustration emerged among counselors, teachers, and parents, particularly among refugee parents grappling with language barriers and the nuances of the Turkish schooling system. However, the involvement and trust placed in an experienced classroom teacher acted as a catalyst, fostering parental participation due to the established trust in the teacher's support for the study. These observations paint a picture of the complexities and emotional depths underscoring the efforts to navigate the integration of refugee families within the school context.

Prior to implementation of the pilot program, Türkiye experienced two massive earthquakes in its eastern region. Hence, migration commenced from the eastern region of Türkiye to other secure regions. Sakarya had a significant influx of internal migration following the earthquake. The school faced prejudice towards refugee families due to an influx of students from the eastern part of Türkiye, worsened by strained resources post-earthquakes, sparking criticism towards refugee aid. This hostility affected the school environment negatively, fostering animosity towards refugees. Despite this, school activities played a role in resolving student conflicts. After earthquakes prompted migration to safer areas like Sakarya, a shy student from Hatay joined the experimental classroom. Initially reserved, she eventually made friends, participated in activities, and helped others, suggesting that the program might aid some students in making friends and feeling more connected to the school.

Additionally, the researcher undertook multiple roles within the context of this study, primarily serving as both a researcher and a trainer, with a slightly greater emphasis on her role as a researcher. This dual role proved beneficial, as it allowed for a

deeper immersion into the school environment and facilitated a more nuanced understanding of the dynamics at play. To maximize the impact of her involvement and to foster trust and rapport with the students, she spent considerable time at the school observing student behaviors and taking detailed notes. This consistent presence not only enabled her to gather rich, contextual data but also helped to build meaningful relationships with the students.

The prolonged engagement with the school community significantly altered the trainer's perspective and approach. As she observed and interacted with the students, she adapted her methods and interactions to better suit their needs and the educational context. This adaptation process was not just beneficial for the research; it also contributed to her personal and professional growth. By being physically present and actively participating in the school environment, the trainer was able to witness firsthand the transformative potential of the peace education program, both for the students and herself. This deeper connection with the participants enhanced the authenticity of the data collected and enriched the overall research experience.

3.7.2. Quantitative Data Analysis

The results of the "Conflict Resolution Skills Scale" conducted before and after the program implementation were analyzed by using quantitative methods. Before conducting the analysis, the univariate normalities were examined to decide the appropriate statistical analysis for the data set (Tabachnick & Fidell, 2014). Assumptions were examined through SPSS Version 28 (IBM Corp, 2022). Before the analysis of the assumption, data were screened for missing values. Since there were a small number of students and the questionnaire was conducted with the group, there were no missing values. Univariate normalities were examined using Q-Q Plots, histograms, Skewness and Kurtosis values, Kolmogorov- Smirnov and Shapiro-Wilk tests. Skewness values ranged between .378 and 1.387, and kurtosis values ranged between -.114 and .925. These values demonstrated evidence for non-normal distribution (Brown, 2015). Histograms and Q-Q plots were visually inspected, and the non-normal distribution was observed (Field, 2018). Non-parametric tests were conducted since the normality was not ensured.

Non-parametric tests were employed to assess the effectiveness of the program on the pre-test, post-test, and follow-up conflict resolution scores of experimental and control group students (Kraska-Miller, 2014). The Mann-Whitney U Test (for between-group differences), Friedman's Test (for within-group differences), and the Wilcoxon Signed-Rank test (as a post-hoc test) were used. Moreover, for the responses to teacher-observation and experimental group students' program evaluation forms, frequencies and percentages were calculated. The effect size of the experiment was evaluated by considering the effect size classification of Cohen (1992) where 0.1 indicated a small, 0.3 indicated a moderate, and 0.5 and above indicated a large effect size.

3.8. Limitations of the Study

First of all, the study was planned with a convenient sampling approach, which later posed a limitation. The findings derived from a convenient sample may not accurately reflect the broader population, undermining the generalizability of the research outcomes. Furthermore, the unexpected delay in school openings due to an earthquake necessitated an adjustment in the session schedule. Originally intended to be held once a week, the sessions were conducted twice weekly to compensate for the lost time, affecting the program's selection and execution. In addition, it has impacted the timeframe for follow-up assessments, resulting in only six weeks for evaluation.

Moreover, the limitation of conducting the needs assessment within a single refugee-receiving school restricts the study's scope. The issues and requirements could differ across various refugee-receiving schools in different regions of Türkiye. Consequently, the generalizability of the findings should be approached cautiously, considering potential regional variations in needs and challenges.

Due to the nature of employing semi-structured interviews in the assessment process, the study inherently confronts a potential threat from the interviewer effect, as the data collection process can be influenced by the trainer. To address this limitation, the semi-structured interviews underwent scrutiny by field experts. Additionally,

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supplementary data such as program evaluation forms, observation records, and questionnaires were utilized alongside interviews to provide a broader perspective. However, the involvement of a translator in certain interviews with refugee parents might have affected communication dynamics and the establishment of rapport between the parents and the trainer.

Additionally, the school involved in the study was a PİKTES school which was equipped with additional resources such as translators, extra school counselors, and teachers. These teachers receive training in empathy and conflict resolution, which could have influenced the needs analysis part. This presence of enhanced resources and training might have impacted the results, making them not entirely replicable in other settings without similar support.

Utilizing existing groups as control and experimental sets instead of random assignment poses a limitation. Conducting the program in an unfamiliar school environment may introduce potential outsider effects, impacting relationships with students, teachers, and the school principal (Brannick & Coghlan, 2007). However, efforts to mitigate this limitation included clarifying the trainer's role to students and teachers, as well as spending time with students prior to the program's pilot implementation while administering questionnaires to minimize the outsider effect.

Additionally, the restricted duration of 40 minutes per session posed challenges, particularly for activities involving role-playing, as students expressed a desire for more time to engage in hands-on exercises. Consequently, the limited duration of implementation restricted the depth of some activities within the study.

Another limitation of the study stems from the dual role of the researcher as both the trainer and the implementer of the program. This overlapping responsibility meant that it was challenging to objectively assess the level of attention and engagement from the students during the sessions. As the researcher was deeply involved and personally invested in the success of the program, this could have influenced her relationships with students which eventually have an impact on the results of the study. This limitation underscores the need for independent assessments in future

studies to provide a more balanced evaluation of the implementer for the program implementation.

CHAPTER 4

RESULTS

The study unfolded across three sequential phases. The initial phase entailed a comprehensive analysis of the school's situation and requirements, focusing on its various components to elucidate inherent needs and challenges. Subsequently, the second phase involved tailoring UNESCO's "Learning to Live Together" peace education program to align with the specific requisites identified within the school environment. Lastly, the third phase encompassed the implementation and testing of the adapted peace education program within the school, aimed at evaluating its efficacy in enhancing the conflict resolution skills of local and refugee students. This section provides a detailed exposition of the outcomes achieved at each stage, offering a comprehensive and lucid framework for understanding the study's progression.

4.1. Results of the Situation and Needs Analysis

The initial research question in this study centers on understanding the needs and challenges within a refugee-receiving school in Türkiye concerning the dynamics of the local-refugee relationship, exploring perspectives from diverse school components such as school counselors, teachers, administrators, local and refugee students, and parents. Within this section, a content analysis of interviews conducted with various school stakeholders, including the vice principal, school counselors, classroom instructors, as well as local and refugee families, and students, has been presented. This analysis yielded an overarching theme which is "Cohesiveness" alongside three primary themes, providing comprehensive insights pertinent to the study's objectives. The main themes are: (1) Aggravating factors for unity, (2) Institutional needs and issues, and (3) Facilitative factors for unity.

Additionally, this section incorporates specific sub-themes, codes and quotations gleaned from the interviews, contributing to the overall transferability and credibility of the study's findings.
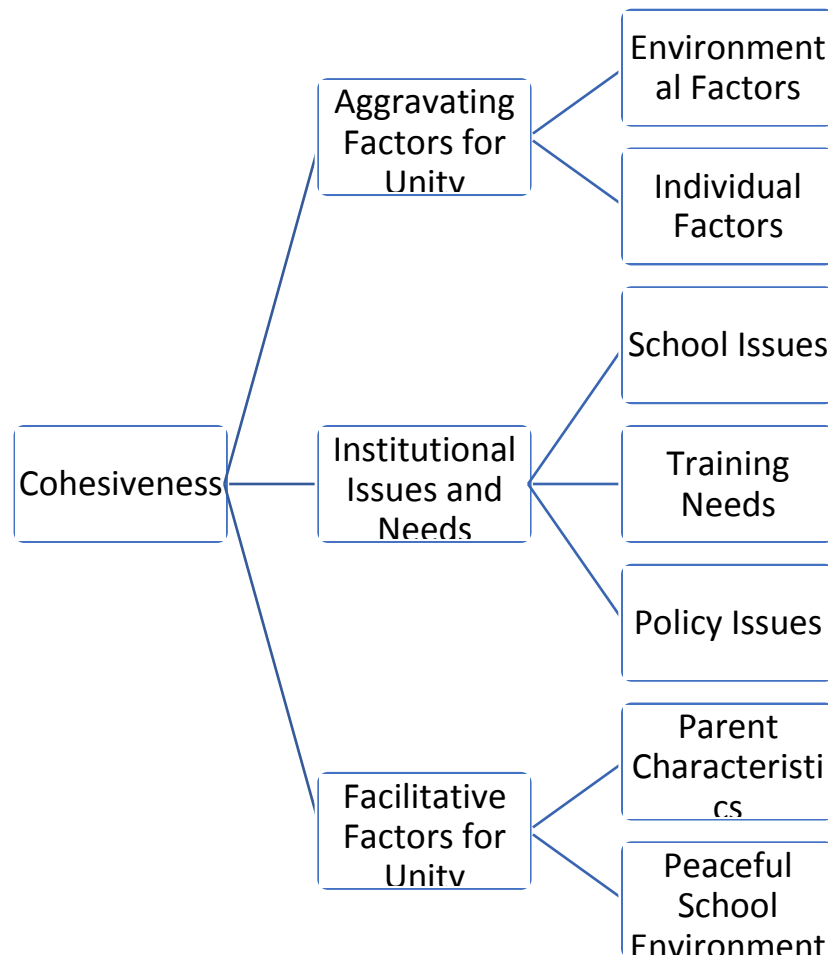
Figure 4. 1. Results of the needs analysis

4.1.1. Aggravating Factors for Unity

Participants were asked regarding the relationship between refugee and local students, as well as the psycho-social adaptation process of refugee students. They reported a tumultuous relationship between local and refugee students, as well as their parents. In addition, the participants emphasized specific elements such as socioeconomic status, cultural background, and broken families that influence the process of psycho-social adaptation. Hence, the psycho-social adaptation process of refugee students is examined by considering both individual and environmental aspects, which are further categorized into two sub-themes.

As indicated in Figure 4.2, two sub-themes emerged under the aggravating factors for unity as follows; (1) Environmental Factors and (2) Individual Factors. Environmental factors consist of (a) exclusion by local students, (b) academic issues, and (c) local discourses. Academic issues have one sub-code-named *teacher attitudes* and *language*. Local discourses are *exclusion by locals* and *trust in refugees*. Individual factors cover (a) local students' issues, (b) refugee students' behavior, (c) refugee family attitudes, (d) (un)familiarity, (e) socio-economic factors, (f) issues related to migration, and (g) prejudice. Local students' issues are *broken families* and *socio-economic issues*. (un)Familiarity includes *in-group behavior* and *cultural differences.* The socioeconomic factors of refugees are *financial factors* and *broken families.*
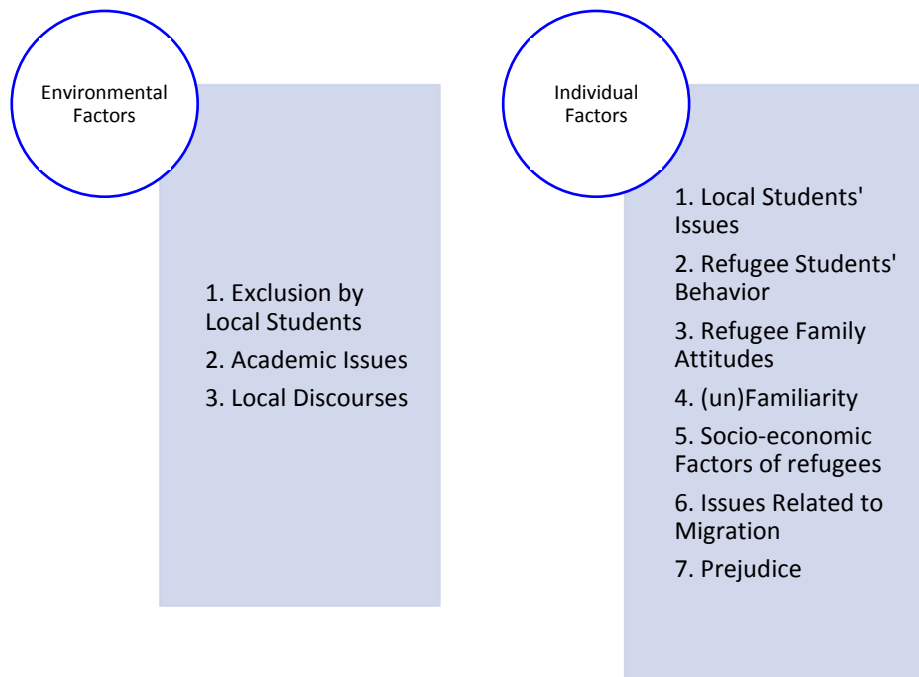
Figure 4. 2. Sub-themes and codes of aggravating factors for unity

4.1.1.1. Environmental Factors

4.1.1.1.1. Exclusion by Local Students

Exclusion by local students was mentioned by all teachers (n=6), local and refugee parents (n=3), and local students (n=3). According to Local Student 3, there's a reluctance among students to have refugee students in their classrooms. Moreover,

they express a disinterest in playing with them due to language barriers and unfamiliarity with the rules stating that "*I want them to leave this class. They are bothering us.*" (*Onların sınıftan gitmesini istiyorum. Bizi rahatsız ediyorlar.*) Local Student 3

In connection to this, parents also brought up the issue of exclusion observed among local students, noting that divisions between refugee and local students were apparent within the school environment. Specifically, a local parent highlighted this exclusion, providing justification by suggesting the reason as "*Unsurprisingly, the kids get to cluster in time. This is just normal when there are foreigners: those kids who come from foreign lands are alien to us and we are alien to them too.*" "*Gruplaşmalar oluyor tabii çocuklar arasında. Bu normal çünkü onlar bir yerden kalkıp gelmişler onlar bize yabancı biz onlara yabancı.*" (Local Parent).

Similarly, all six interviewed teachers highlighted instances of exclusion by local students within the classroom setting. A 4th Grade Classroom teacher specifically mentioned that refugee children are advised to refrain from speaking Arabic in front of their peers to prevent being marginalized within the group.

> *There was this problem about a kid: in a previous class that I taught, I had a student whose family was a well-educated family from Iraq, and the kid himself was very hardworking. He started to attend my classes in the first grade and continued until the 4th grade. He didn't know Turkish when he first arrived, but in time he learned the language. He used to speak Arabic earlier in his time here, but then he stopped doing that. I have never heard him speak Arabic since then. He didn't want his classmates to hear him speak Arabic - he was kind of ashamed. When I assigned him a task, like, translating something, he would go and whisper his words to his classmates' ears. He never wanted to be heard while speaking Arabic.*

> *Bir de şöyle bir şey vardı mesela bir tane daha önce mezun ettiğim sınıfta benim bir öğrencim vardı aile çok eğitimli bir aileydi Iraklıydı bunlar ve çocuk çok çalışkandı. Başta ilk 1. sınıfa geldi 4. sınıfa kadar benim sınıftaydı. Hiç Türkçe bilmiyordu ama sonra çok güzel Türkçe öğrendi ve başlarda Arapça konuşuyordu ama sonra ben o çocuğun hiç Arapça konuştuğunu duymadım. Arapça konuşurken arkadaşlarının duymasından utanıyordu. Ben şey yapmasını istiyordum tercümanlık yapmasını istiyordum başka öğrencilere falan yapmıyordu mesela utanıyordu Arapça konuşmaktan. Dışlanmaktan korkuyordu herhalde öyle düşünüyorum. Tek öğrenciydi o*

zaman. En son gördüğüm sınıfta 2 tane daha gelince onlara tercümanlık falan yapmasını istediğimde gidip kulaklarına söylüyordu hiç asla Arapça konuşulmasını duyulmasını istemiyordu. 4th Grade Classroom Teacher

4.1.1.1.2. Academic Issues

Within the academic issues code, two sub-codes were identified: teacher attitudes and language. In discussions with two school counselors, three teachers, and a local parent, it was noted that teacher attitudes could serve as an aggravating factor hindering the psycho-social adaptation of refugee students within the school. Specifically, teachers were observed to potentially exhibit exclusionary behaviors towards refugee students, which, if imitated by local students, could propagate externalizing behaviors throughout the school. One teacher succinctly summarized this concern by commenting that

> *A student of mine told me the other day that another teacher of his did not want him in the classroom and that he beat him. He is just a kid, and that made me really sad. He is one of the top students in my class. In fact, if you told me to rank my students, I would give him the first place. I asked him the reason for that other teacher's attitude, saying maybe he was misbehaving and that's why his teacher was reacting. He says I don't do anything wrong, but my teacher is constantly reprimanding me. He is always beating me no matter what. He doesn't let me explain anything. This kid is being ostracized. When the other kids in the class see this teacher as a role model, the attitude is reflected in their behavior too. There is serious polarization in that class. The children do not play together with foreigners when they go out to the garden to play. Everyone hangs out with the members of their own group. The foreign students are labeled as "Arabs," and they are ostracized and alienated. The big slice of the pie always goes to the mainstream. They feel that the foreigners can have their share only if there is some left. This attitude is reflected in the atmosphere of the whole school. It may leave the classroom and spread to the whole school.*

> *Bana mesela geçen anlattı bir tanesi benim diğer sınıftaki öğretmenim hiç istemiyor dedi. Öğretmenim beni hep dövüyor. O çocuk gerçekten çok üzüntü duydum benim sınıfımdaki bir numaralı öğrenci. Sınıfı sırala deseniz bire koyacağım bir öğrenci. Niye dedim hani yaramazlık yapıyorsundur belki o yüzden öğretmenin kızıyordur falan diyorum çocuğa. Yoo diyor hiçbir şey de yapmıyorum ama öğretmenim bana kızıyor diyor. Hep dövüyor zaten diyor. Beni hiç konuşturmuyor diyor. Ötekileştiriliyor çocuk. Bu öğretmenin de böyle rol model görünce Türk çocuklara da yansıyor. O sınıfta ciddi bir kutuplaşma var. Bahçede oyun oynarken beraber oynamıyorlar kesinlikle.*

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Herkes kendi grubuyla takılıyor. Araplar denip onlar ötekileştiriliyor ya da dışlanıyor. Pastadaki büyük dilimi hep diğerleri almak zorunda onlar kalırsa yesin gibi oluyor. Bu okulun atmosferine de yansıyor. Sınıftan çıkıp okulun geneline de yayılabiliyor. 3rd Grade Classroom Teacher

Teachers (n=4), school counselors (n=2), local parents (n=2), local students (n=2), a refugee parent (n=1), and the vice principal (n=1) collectively emphasized the substantial impact of language barriers on the psycho-social adaptation process of refugee students and creating harmonious school environment. The Vice Principal articulated that the language barrier poses challenges for refugee parents in obtaining essential information about school rules and regulations, ultimately resulting in difficulties for students in adjusting to the school environment.

How am I supposed to explain to the mother's issues like transportation, the schedule of the school, lunchtime, and so on? Telling them things like 'talk to the teacher', 'come to school in proper uniforms,' or asking kids about how they come to school and warning them against traffic accidents…We are trying to arrange all this stuff, but cannot do it as properly as we wish, all because of the language barrier.

Nasıl gelip gideceksin, anneye dert anlat, okul giriş çıkış saatlerini, beslenme saati şu, teneffüs saati şu. Öğretmenle iletişime geç. Okulun kılık kıyafet düzenine göre gel. Nereden geleceksin? Bak trafik var çevreyi biliyor musun. Bu gibi bilgilendirmelerde bulunmaya çalışıyoruz ama hep eksik kalıyoruz. Niye? Dil sorunundan. Vice Principal

The language barrier also impacts the students' academic success. It was expressed by the 4th Grade Classroom Teacher as "*Assignments are coming undone. You can't express yourself. You can't reach the parents in any way. These are very big problems. After a certain point, once the children slowly start learning Turkish, those problems gradually start to decrease, but in the beginning, they are indeed very, very significant issues, of course. (Ödevler yapılmadan geliyor. Kendini anlatamıyorsun. Hiçbir şekilde veliye ulaşamıyorsun. Bunlar çok büyük bir sorun. Belli bir şeyi geçtikten sonra çocuklar artık Türkçeyi yavaş yavaş öğrenmeye başladıktan sonra yavaşça artık o sorunlar biraz azalmaya başlıyor ama başlarda çok çok büyük sorun oluyor tabii ki.)*" 4th Grade Classroom Teacher

4.1.1.1.3. Local Discourses

Within the local discourses code, two sub-codes were identified: exclusion by locals and trust in refugees. Two school counselors, four local students, and three teachers emphasized instances of exclusionary behavior exhibited by local parents and children toward refugee students, significantly impacting the psycho-social adaptation process of the latter. Notably, Local Student 3 highlighted contributing factors to this negative impact, expressing that

> *My friends told me about it all when I first joined this class. I felt nervous when I witnessed their condition anyway. I missed my previous class. I even cried when I first moved here. I missed my friends a lot.*

> *Arkadaşlarım ben sınıfa geldiğimde her şeyi anlattılar. Ben onları görünce zaten biraz tedirgin oldum eski okulumu özledim hatta buraya ilk taşındığımda ağlamıştım arkadaşlarımı özlemiştim.* Local Student 3

Most teachers indicated that parents' behaviors play a pivotal role in the exclusionary conduct observed among local students. This sentiment was echoed by the school counselor, who mentioned that "*Because they arrived here in large numbers after the first Syrian war, the locals found it hard to accept them. The parents display emotional reactions. This is what I have been told by the teachers here and the administration alike.*" (*İlk Suriye savaşından sonra ciddi bir sayıda geldikleri için insanlar kabullenmekte biraz zorluk yaşadılar, tepkisel yaklaşıyorlar veliler. Öğretmen arkadaşlarımın da idarenin de bana söylediği bu oldu.*) School Counselor (PIKTES), there are reactive responses of local parents towards refugee students.

The second sub-code, identified as "trust in refugees," was highlighted by two school counselors, one vice principal, and two local parents. Regarding the assistance provided by locals to refugee families, participants mentioned that

> *We give them a hand, but we experience problems afterwards…We cannot see the things that we give away. A couple of times, we even saw them sell what we had given them. When this is the case, the other parents do not want to help them anymore.*

> *Yardım eli uzatıyoruz başka bir şey çıkıyor… Verdiğimiz yardımları göremiyoruz, bir kaç kere sattıklarına şahit olduk. Durum böyle olunca diğer veliler de yardım etmek istemiyorlar.* Local Parent 1

4.1.1.2. Individual Factors

4.1.1.2.1. Local Students' Issues

Local students' challenges encompass broken families and socio-economic issues, with these sub-codes being identified and discussed unanimously by all four teachers, three school counselors, one vice principal, and two local parents. There was a consensus among all teachers regarding the detrimental impact of broken families and socio-economic challenges faced by local students on the psycho-social adaptation of refugee students. Elaborating on this, a school counselor stated that

> *Overall, we may talk about disadvantaged students, whether they be Turks or foreigners. This is a school that disadvantaged students attend in the first place. In our surroundings, there are multiple-story buildings, but it is an earthquake-prone zone. This is an area where locals who have the financial means leave. The financial situation here is reflected in our everyday life. The school budget, and the socio-economic level of the people around…everything results from these circumstances.*

> *Genel anlamda baktığımız zaman evet biz dezavantajlı öğrencilerin, yabancı Türk farketmez, dezavantajlı öğrencilerin geldiği bir okul burası en nihayetinde. Çünkü etrafımız çok katlı binalardan oluşuyor ve burası deprem bölgesi. Yerli halkın durumu olup buradan ayrıldığı bir bölgedeyiz. Dolayısıyla bu her şeyimize yansıyor. Okulun bütçesinden tutun sosyo ekonomik düzeyden tutun bütün her şeyi bizim bu durum eserini görebiliriz sonuç olarak.* School Counselor (MoNE)

Teachers emphasized that due to the prevalence of divorce among local students' parents, many are primarily raised by their grandparents, contributing to behavioral problems like aggression and bullying among these students (n=4). Consequently, refugee students arriving in this new environment might adopt and internalize these behaviors as they integrate into the school setting. Additionally, a significant majority of participants (n=7) noted the low socio-economic status of local students. Consequently, government-provided financial and social assistance to refugees generates further unease among local students and families (n=5).

4.1.1.2.2. Refugee Students' Behavior

A majority of participants (n=13), including teachers (n=4), school counselors (n=2), the vice principal (n=1), local students (n=4), local parents (n=2), and refugee

parents (n=2), highlighted various behavioral problems among refugee students. These issues encompassed bullying (n=5), causing distractions for others or teachers during class (n=8), arriving late to class (n=3), exhibiting aggressiveness (n=10), and neglecting homework assignments (n=5). One local student succinctly summarized the behavioral challenges faced by refugee students and their impact on the psycho-social adaptation process by stating that:

> *We offer to play together during recess. We want to get along with them, but all in vain. They seize the ball, throw it away, and don't let us play. They use dirty language with us. We girls want to get on well with them, be friends, and get to know one another, but they don't want that. We approach them and try to speak to them about an issue, but they don't treat us well.*

> *Sonra teneffüslerde birlikte oynayalım diyoruz onlara anlaşmak istiyoruz ama olmuyor. Onlar topu alıyorlar öteki taraflara atıyorlar bizi oynatmıyorlar bize kötü laflar söylüyorlar. Biz kızlar onlarla anlaşmak istiyoruz hem dost olalım tanışalım diye ama onlar istemiyor. Bir şey olduğu zaman onların yanına gidiyoruz söylüyoruz ediyoruz ama onlar bize iyi davranmıyorlar.* Local Student 3

Additionally, teachers (n=4) and school counselors (n=2) emphasized the tendency toward violence within the culture of refugee students present in their schools. Notably, a significant number of students (n=8) might encounter violence within their families. The importance of this cultural aspect was underscored by one of the school counselors, who highlighted its significance regarding family culture in the following quotation:

> *Behavioral problems are our biggest issue because socially and culturally, they have a tendency towards aggression. They experience the same issues within their own families. Our teachers suffer from this because it is the norm to train kids with spanks at home and school. These kids have that sort of cultural background. We, on the other hand, do not have an education system that promotes beating students. Therefore, it is harder for us to change the kids' behavior compared to the other kids.*

> *Davranış problemleri en büyük sorunumuz çünkü toplum ve kültürel özellikleri bize göre daha şiddete meyilli. Aile içinde de bunu yaşıyorlar. Hatta öğretmenlerimiz bunu yaşıyor çünkü evde hep bir dayakla eğitim veya onların eğitim sisteminde de dayak var. Bu kültürle gelmiş çocuklar.* School Counselor (MoNE).

One teacher also stated that

Even in their own families, when I call the troubled student's parents and explain, 'Look, your child is behaving disrespectfully, I'm saying not to do this,' they respond by saying, 'Hit them,' for example. The father and mother tell me to hit their child. I ask, 'How can I hit your child?' This means that this child experiences violence at home. The students are already very afraid of their fathers. When I mention calling their father to the school, they immediately become silent and scared, sitting down and starting to cry. This makes me think they're experiencing violence. That's why the children are inclined towards violence.

Kendi velilerimden bile duydum, benim sıkıntılı öğrencimin ailesini çağırdığımda bakın saygısızlık yapıyor diyorum vur ona diyor mesela. Babası annesi söylüyor bunu. Ben senin çocuğuna nasıl vurayım. Demek ki bu çocuk ailede şiddet görüyor. Zaten babalarından çok korkuyor öğrenciler. Babanı çağırıcam dediğimde okula hemen sus pus olup korkuyor oturuyor ağlamaya başlıyor demek ki şiddet görüyor diye düşünüyorum. O yüzden çocuklar şiddete meyilli. 4th Grade Turkish Teacher*

One teacher provided insight into these issues by illustrating a real-life example from her classroom, stating that:

I often have to deal with the issue of aggression. This is because the students are victims of war. Most of them may not have experienced the war first-hand, but I have had students who have. I have had students whose faces I have seen the traces of war. For example, there was a student of mine whose face was hit by a piece of a rocket. He was badly hurt. I saw him in Mersin. I was taken aback then. They had escaped and landed here. There were some other students whose bodies carried the marks of war. These students have been exposed to the sounds of guns and bombs. Understandably, they are prone to aggression, with an aim to defend themselves. When you touch them, they may think that you're going to hit them, and then some end up hitting their friends. There are kids who have a tendency towards violence and fights. This is the most common problem we have here. There is a fight even in their games. The other day, one of my students got his forehead injured. He had hit a radiator. We checked the CCTV cameras to see what had happened and saw that the kids were playing but were actually hitting each other in the play. I bring up this issue very often, and so does the administration, but these kids have a tendency to violence, the foreigners in particular.

Genelde şiddet sorunuyla çok karşılaşıyorum bu öğrenciler biraz savaş mağduru oldukları için çoğu belki savaşı görmemiş evet ama birebir gören öğrencilerim oldu. Savaşın izini yüzünde gördüğüm öğrencilerim oldu. Savaşta roket parçası yüzüne değen öğrencim vardı mesela yaralıydı. Mersinde görmüştüm ben onu. Çok şaşırmıştım kaçmışlar gitmişler. Öyle öğrenciler de vardı vücutlarında savaşın izleri olan. Bu öğrenciler top tüfek

sesleri yani bomba sesleriyle duyan maruz kalan öğrenciler. Doğal olarak biraz şiddete kendini koruma içgüdüsüne çok bağlıyor. Sen ona dokunduğunda vuracağını zannedip hemen arkadaşına vuran öğrenciler var. Şiddete kavgaya meyilli öğrenciler var. Zaten en çok bu tarz sorunlar oluyor. Oyunlarında bile kavga var geçen bir öğrencimin alnı yarıldı. Kalorifere değmiş. Kameradan baktık nasıl oldu diye oyun oynuyorlar aslında oyun olan bir şey ama oyunda birbirlerine vuruyorlar vurarak oyun oynuyorlar: Bunu çok söylüyorum ben sınıfta idare de söylüyor ailesi de söylüyor ama bu çocuk maalesef şiddete meyilli oluyor özellikle yabancı uyruklu öğrenciler. 3rd Grade Classroom Teacher

4.1.1.2.3. Refugee Family Attitudes

Four teachers, two school counselors, and the vice principal highlighted refugee attitudes as a primary impediment affecting the psycho-social adaptation process of refugee students in schools. Reflecting this sentiment, one of the teachers conveyed that:

> *Especially during the pandemic, we used to tell the kids to line up and then hand them to their parents one by one, saying here is your kid, there goes your kid, and so on. We didn't cast them off. Now I see that the Turkish families come and pick up their kids, be it an elder brother or the mother or the father. The kid gets picked up somehow. But the Arabs trust their kids too much. They have this laissez faire attitude. There are those who pick up their kids, for sure, but most of them go home on their own, without needing company. I have observed that this could be due to the sheer number of the kid's parents – You know…one cannot be in two places at once.*

> *Biz özellikle bu pandemi döneminde sırayla çocukları alıp birebir ailelere teslim ediyorduk, al sen çocuğunu sen çocuğunu al. Başıboş bırakmıyorduk. Şimdi bakıyorum yine bizim Türk ailelerin mutlaka abisi geliyor, annesi geliyor, babası geliyor, bir şekilde çocuk alınıyor. Bakıyorum Arap öğrencilere, çok çocuklarına güveniyorlar. Saldım çayıra mevlam kayıra. Tabii alanlar da var ama genelde ihtiyaç duymadan kendileri gidiyorlar evlerine. Çocuk sayısı fazla olduğu için belki yetişemedikleri için öyle birşey de var gözlemledim.* 3rd Grade Classroom Teacher

Regarding this matter, teachers emphasized the influence of parental behavior on the academic and social life of refugee students in school. They expressed that:

> *The families may be inattentive. When we establish a dialogue with a kid, this is usually what the kid conveys to us. Say…you asked the kid to do something, but he didn't do it. When you ask them why he didn't, he said his parents hadn't allowed him to. In fact, the kid is caught in the middle. The teacher tells him something, but the folks at home say no to that. So, the kid can't find a way out. We sometimes have this kind of problem.*

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Ailelerin ilgisizlikleri olabiliyor. Çocuğun da hani kurduğumuz diyalog iletişimde yansıttığı kadarı bu oluyor. Mesela bir şey istiyorsun çocuktan yapmıyor ya da getiremiyor. Neden diye sorduğunda annem ya da babam olmaz dedi. O izin vermedi yapmadı falan. Çocuk da aslında arada biraz arada kalıyor yani. Öğretmen oradan onu söylüyor evdekiler yok diyor. O da arada bir sıkışmış çaresiz kalıyor biraz. Öyle problemler olabiliyor. 3rd Grade Turkish Teacher*

4.1.1.2.4. (un)Familiarity

(un)Familiarity includes *in-group behavior* and *cultural differences*. All refugee students (n=4), refugee parents (n=2), school counselor (n=1), and teachers (n=3) indicated that refugee students are socializing with only groups that can speak their native language. Refugee Student 1 stated that *"I have an Iraqi friend who lives nearby. Because they know Persian too, we speak in Persian. I hang around only with him."* (Iraklı arkadaşım var bize yakın oturuyor onlar da Farsça bildikleri için Farsça konuşuyoruz. Sadece onunla görüşüyorum.). Also, Refugee Student 4 indicated that *"I play with the Arabs the most because we speak the same language. We have the same vocabulary. It is easy to communicate"* (En çok Araplarla oynuyorum çünkü aynı dili konuşuyoruz, kelimeler aynı. Anlaşmamız kolay oluyor.).

In connection with this observation, it was further clarified that this trend stems from the specific neighborhood where refugee children reside (n=5). The school counselor and teachers noted that refugee students often inhabit the same street or live within the same apartment complexes. The availability of stores, supermarkets, and services predominantly operated by Arabic or Persian-speaking proprietors contributes to an environment where refugee students have little necessity to engage with local Turkish residents. This insularity significantly impacts their process of psycho-social adaptation.

Regarding cultural differences, noted exclusively by the school counselor (n=1) and teachers (n=2) affiliated with the PİKTES project, it was highlighted that gaining insights into the culture of refugee students aids in their psycho-social adaptation. This understanding enables teachers to comprehend the cultural norms, behavior, and thought processes of refugee students. The school counselor remarked that:

Some kids cannot even unfold a document that I hand to them. I have so many of those kids who come back not having been able to do that. Why does that happen? Because even the title of a document is different in their home country. Their cultures are so different.

Bazı çocuklar gösterdiğim kağıdı bile açamıyor bu şekilde gelenler oluyor, çok oluyor. Neden kaynaklanıyor bu oradaki yazıdan yazının başlığının yer bile farklı, kültürleri farklı. School Counselor (PİKTES)

4.1.1.2.5. Socio-economic Factors of Refugees

Refugee parents (n=2), local parents (n=2), and all teachers and vice principal including school counselors (n=7) mentioned broken families among refugee children, emphasizing their influence on the psycho-social adaptation process. Teachers and parents noted the challenges faced by refugee students in aligning with the financial circumstances of local students. A refugee parent highlighted that local students receive more pocket money from their families and have the means to wear different t-shirts daily, posing challenges for refugee parents to meet these standards. Expanding on this, the school counselor remarked that:

> *There are kids here who have difficulty meeting even their basic needs. There are those who go to bed without having eaten anything. Mostly they live in overcrowded homes. Their financial situation is bad, and their life standards are quite low.*
>
> *Temel ihtiyaçlara ulaşmakta bile sıkıntı yaşayan çocuklarımız var. Burada gelip hiçbir şey yemeden günü bitiren çocuklar var. Genel olarak kalabalık evlerdeler. Maddi durumları, yaşam kaliteleri çok sıkıntılı.* School Counselor (PİKTES)

Furthermore, teachers, the vice principal, and school counselors (n=7) emphasized that refugee students predominantly live in households without their fathers. Elaborating on this, a school counselor remarked:

> *There are kids who have lost their fathers in the war. Or the families of some of them have been broken. Or in some cases, the father is nowhere to be found. His fate is unknown. There are such broken families. They have no other option but to turn back to community life, where they have their relatives like grandparents or uncles as caretakers. This decision is related to economic reasons and also mothers and fathers that were lost.*

Savaşta babalarını kaybeden çocuklar var. Veya aile parçalanmış oluyor bu süreçte. veya hiç ulaşılamıyor babasına ne olduğu da belli değil. Bu şekilde parçalanmış aileler var. Babaneleri, ananeleri gibi, ya da işte amcaları yani böyle toplu yaşama dönüyorlar mecburen. Çünkü hep ekonomik arka planı var hem de kaybedilmiş anne babalar var. School Counselor (MoNE)

4.1.1.2.6. Issues Related to Migration

Teachers (n=3), school counselors, and the vice principal (n=3) unanimously acknowledged that migration-related issues significantly impact refugee students' psycho-social adaptation. To emphasize this, one teacher commented:

I have had students on whose faces I have seen the traces of war. For example, there was this student of mine whose face was hit by a piece of a rocket. He was badly hurt. I saw him in Mersin. They had escaped and landed here. There were some other students whose bodies carried the marks of war. These students have been exposed to the sounds of all sorts of guns and bombs.

Savaşın izini yüzünde gördüğüm öğrencilerim oldu. Savaşta roket parçası yüzüne değen öğrencim vardı mesela yaralıydı. Mersinde görmüştüm ben onu. Çok şaşırmıştım kaçmışlar gitmişler. Öyle öğrenciler de vardı vücutlarında savaşın izleri olan. Bu öğrenciler top tüfek sesleri yani bomba sesleriyle duyan maruz kalan öğrenciler. 3rd Grade Turkish Teacher.

In relation to this, this teacher explains the behavioral issues of refugee students with this code, indicating that *"Understandably, they are prone to aggression, with an aim to defend themselves. When you touch them, they may think that you're going to hit them, and then some end up hitting their friends."* (*Doğal olarak biraz şiddete kendini koruma içgüdüsüne çok bağlıyor. Sen ona dokunduğunda vuracağını zannedip hemen arkadaşına vuran öğrenciler var.*) 3rd Grade Turkish Teacher

4.1.1.2.7. Prejudice

The other most frequently mentioned code by teachers (n=3), local parents (n=2), school counselors, and the vice principal (n=3) is the refugee students' prejudice toward learning Turkish culture and language. Expanding on this, a school counselor commented: *"They are biased against Turkish. They say, for example, that they do not want to learn the language. They don't even give it a thought."* *"Türkçe öğrenmeye karşı önyargıları var. Ben öğrenmek istemiyorum diyor mesela. O konuda kendini kapatmış, direnç gösteren çocuklar var."* School Counselor (MoNE).

Regarding this matter, another teacher conveyed that

> *I have students who say that they don't like* Türkiye *and that they are mistreated here. They say that others don't want them here. Naturally, these kids experience this kind of negative feelings.*

> *Benim Türkiye'yi sevmiyorum, bize burada kötü davranıyorlar diyen öğrencilerim var. Bizi istemiyorlar diyorlar. İster istemez onlar da bu duyguyu yaşıyorlar.* 3rd Grade Turkish Teacher

4.1.2. Institutional Issues and Needs

When questioned about the institutional challenges and requirements necessary to facilitate the psycho-social adaptation of refugee students, participants highlighted issues pertaining to school and governmental procedures. Additionally, teachers emphasized the necessity for training sessions. Consequently, these findings are categorized under three distinct sub-themes.

As indicated in Figure 4.3, three sub-themes emerged under the institutional issues and needs as follows; (1) Issues Related to School, (2) Training Needs, and (3) Policy Issues. Issues related to school include (a) teacher workload, (b) classroom density, and (c) registration. Training needs include (a) whole school training, (b) woman training, and (c) practical knowledge for teachers. Whole school trainings consist of *training on social rules, lack of knowledge of the educational process*, and *family-focused training*. Policy issues contain (a) ambiguity in resettlement processes, (b) difficulties in psychological assessment, and (c) issues related to local NGOs.

Issues Related to School
1. Teacher Workload
2. Classroom Density
3. Registration

Training Needs
1. Whole School Trainings
2. Woman Training
3. Practical Knowledge for Teachers

Policy Issues
1. Ambiguity in Resettlement Processes
2. Difficulties in Psychological Assessment
3. Issues Related to Local NGOs
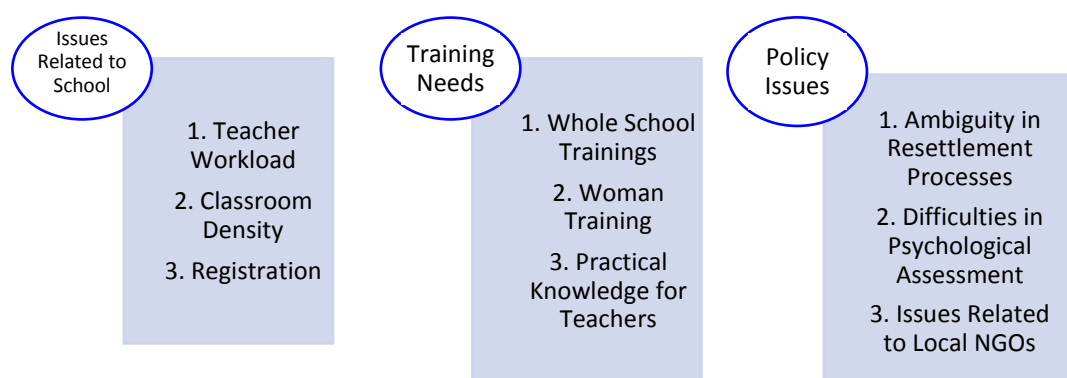
Figure 4. 3. Sub-themes and codes of institutional issues and needs

4.1.2.1. Issues Related to School

4.1.2.1.1. Teacher Workload

All teachers (n=4), along with local parents (n=2), school counselors, and the vice principal (n=3), concurred on the substantial workload imposed on teachers due to the education of refugee students. Their consensus centered on the necessity for continuous teaching of reading and writing throughout the academic year due to irregular migration. Supporting this, the school counselor conveyed that:

> *The system we have here…it sucks all the energy in a teacher, right? That's for sure. But why is that? Because now it is not as easy as being assigned to a class at the beginning of the academic year and continuing with that all year round. There are irregular enrollment cases. Every single day there are newcomers to* Türkiye. *Let's say the teacher progressed in the curriculum for four months, and then one day, he has a new student who doesn't know a word of Turkish, and he is expected to teach this kid how to read and write. This robs the teacher of his energy, indeed. It is not like you assume the responsibility of a kid in the first grade and move on step by step. They turn out to be successful anyway, but there are those, for example, who join us in the third grade, look at how many months have passed already! You may have a newly enrolled kid in your class at any time. This kind of thing may decrease one's energy and motivation because it is so hard to integrate the kid into the system and start from scratch.*

> *Çünkü neden bir öğretmenin gerçekten enerjisini alıyor mu bu sistem alıyor gerçekten. Neden? Sene başında alıp devam etmek değil. Ara kayıtlar var. Türkiye'ye giriş hergün devam ediyor. Öğretmen 4 ay belirli bir yere gelmiş. Ertesi gün hiçbir şey bilmeyen Türkçe tek kelime bilmeyen bir öğrenci sınıfına geliyor ve okuma yazma öğretilmesi bekleniyor. Bu da tabii öğretmenin enerjisini gücünü yoran şeyler aslında. Sadece 1. sınıfta aldık devam ettik değil. Onlar zaten başarılı oluyor. ama mesela 3. sınıfa gelmiş, artık kaç ay geçti. Mesela yarın bir öğrenci gelip kayıt olabiliyor. Dolayısıyla bunlar da motiveyi enerjiyi düşüren şeyler oluyor çünkü onun entegrasyonu sıfırdan başlaması.* School Counselor (MoNE)

The vice principal also highlighted the teacher workload by commenting that

> *The foreigners join our classes in the middle of the academic year. There is one month left till the end of the semester, and here we have a new foreign student who has just arrived. He doesn't know the language, which leads to communication problems, behavioral issues, and academic shortcomings… The teachers are at a loss as to which problem to focus on.*

Dönem arasında geliyor yabancı uyruklular. Hatta dönemin bitmesine 1 ay kaldı şimdi, yeni bir öğrencimiz geldi. Durum böyle olunca dil bilmiyor, iletişim sorunu, davranış sorunu, akademik eksiklik… Hangi birine odaklanacağını şaşırıyor öğretmenlerimiz. Vice Principal

Moreover, the 4th grade classroom teacher also explained the issue with her experience by stating that:

What teachers here complain about the most is this irregular enrollment. Normally kids arrive at the beginning of the academic year, right? No students are added unless something important comes up, like moving houses or the father's changing jobs. But now it's different. For example, I guess two new students joined the third graders yesterday. Look…it's so hard. Just imagine: no Turkish at all, these kids don't know Turkish or how to read and write. And school is off in two months! There is constant circulation. And we, teachers, are continuously trying to teach how to read and write. You are teaching your point in front of the blackboard to your class, meanwhile, the newcomer kid is trying to learn how to write, and you go up to him and say, "Look dear, this is how you write an 'e'. You'll join the lines just like this." We are having sort of combined classes now. We have been doing this since these refugee students started to arrive. We always try to teach how to read and write as if these are combined classes. Reading and writing all the time, even if it is the fourth grade! Take one of my students: he doesn't know how to read or write. He has been this way since the first grade. And I am still trying so hard, trying, but we are stuck in the first group words. Well, he has recently made progress in writing but still cannot read. His Turkish is very good, but still, he can't read.

Hep en çok şikayet ettiği öğretmenlerin her an bizde nedir çocuk senenin başında gelir değil mi. Bir daha da öğrenci ya çok büyük elzem bir şey olmadıktan sonra öğrenci gelmez ya taşınacak ya babasının iş yeri değişecek. Ama bizde mesela dün bakın 1 tane bana gelmedi ama herhalde üçüncü sınıflara 2 tane öğrenci geldi. Bakın biz sıfır Türkçe hiçbir Türkçe yok ve okuma yazma yok. Ve okulun kapanmasına 2 ay var. Sonradan okulun kapanmasına 1 hafta kala bile gelebiliyorlar. Sürekli bir sirkülasyon var ve biz 4 yıl boyunca hep bir okuma yazma çalışması içindeyiz. Diğer öğrenciler tahtada bir şey anlatırsınız yazı yazarken hadi gel yavrum işte bu e. Birleştir şunu yaz bunu yap. Hep birleştirilmiş sınıf mantığıyla biz ders yapıyoruz. Bu mülteci öğrenciler geldikten sonra biz hep aynı. Biz birleştirilmiş sınıf mantığıyla hep bir okuma yazma çalışması. 4 sınıf bile olsa okuma yazma çalışması yapıyoruz çünkü benim şu anda bir tane öğrencim 1. sınıftan beri o öyle hiç okuma yazmayı bilmiyor. Ve ben her seferinde uğraşıyorum uğraşıyorum hala 1. grup kelimelerdeyiz. Yazabiliyor artık yeni yeni ama hala okuyamıyor mesela. Türkçesi çok iyi ama çok iyi Türkçesi var ama okuyamıyor. 4th Grade Classroom Teacher

4.1.2.1.2. Classroom Density

The issue of classroom density emerged prominently among all teachers (n=4), local parents (n=2), school counselors, and the vice principal (n=3). Notably, participants expressed concerns regarding the increasing proportion of refugee students compared to local students in classrooms, resulting in an imbalance. Reflecting this sentiment, a local parent provided insight by stating that *"At the moment, we have two nursery classes. There are just a few local kids in both classes – all the others are foreigners."* (*Normalde şu an anasınıflarımızda iki tane ana sınıfımız var iki sınıfımızda da normal bizden bir çocuk mesela varsa bir tane veya iki tane var. Geri kalan hepsi yabancı.*) Local Parent 2

Participants also highlighted the influence of cohesiveness in exacerbating this issue. They observed that refugees tend to reside in close-knit communities, often in the same neighborhoods or buildings, which influences their preference for their children to attend the same school. Consequently, this tendency contributes to the continuous rise in the number of refugee students within schools (n=4). Clarifying the growing presence of refugee children, a local parent provided context by commenting: *"Local parents say, how can I just enroll my kid at this school, for God's sake? All of them think this way. They doubt the quality of the education their kids would get there. They have a point too. Kids who know no Turkish at all at nursery school... When there are only one or two local kids, the parents often raise this issue. There's a problem here, for sure."* (*Ben kalkıp da çocuğumu nasıl verebilirim bu okula diyor yerel halk. Hepsi diyor benim çocuğum da orada kalacak, ne eğitim görebilir benim çocuğum orada diyor. Öyle düşünürsek onlar da haklı. Hiçbir Türkçe bilmeyen bir çocuk ana sınıfında. İçinde bir iki yerel çocuk olduğu zaman veliler onu çok sık dile getiriyor. O yüzden sıkıntı yani.*) Local Parent 2

4.1.2.1.3. Registration

All teachers (n=4), local parents (n=2), local students (n=2), school counselors and the vice principal (n=3) emphasized that local students tend to transfer out of the school due to its acceptance of refugee students. A school counselor elaborated on this by explaining:

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We are obliged to enroll the students who live in the neighborhood. It's a must. The problem is that the number of the foreigners has greatly increased, and the Turkish students have transferred to places elsewhere. So, they are coming in, and the Turks are leaving – that's why the ratios have changed. It's just that…sadly, worries have emerged because of the sheer number of the foreigners.

Mecburen hani yakın bölgede oturan bir öğrenciyi tabii ki biz alacağız yani. Bu oranın artması da bizim kendi Türk öğrencilerimizin nakil almasında da kaynaklandı. Onlar geliyor evet, ama Türklerde nakil gittiği için oran düştü. Ne yazık ki hani toplumumuzda ister istemez sayının yoğunluğundan kaynaklı bir tedirginlik oluştu. School Counselor (MoNE)

In relation to this, one of the teachers explained the reason in the decrease of local students' number as an academic issue by commenting that

I don't know much about the issue, but I can say that we are losing Turkish students. The local parents do not want to enroll their kids at this school anymore. Thinking from their perspective, I can say they have a point. This year we are getting by, but inevitably next year our performance will fall. It's just that we have to deal with the foreigners and with the Turks separately. Our energy is sort of divided into two. The local parents are concerned about the profile of the school, no matter how good the teachers are. The local kids look at the issue from an academic point of view – they don't intend to marginalize the foreigners. And here we are losing students, for this reason. The local families do not send their kids to our school.

Çok bilmiyorum ama bir şey söyleyebilirim mesela biz Türk öğrenci kaybediyoruz. Vermiyorlar iyi aileler artık çocuklarını bu okula kaydettirmek istemiyorlar. Yani şimdi dışarıdan bir gözle baktığım zaman onlara da hak verebiliyorum çünkü ister istemez bakın hadi bu sene böyle gidiyor ama ben seneye biliyorum performansımız düşecek. Çünkü onlara ayrı bir ilgilenmek durumunda kalıyoruz bu sefer Türklerle ayrı illa ki enerjimiz potansiyelimiz ikiye bölünecek. Aileler de ne kadar iyi öğretmen olursan ol çevreye bakıyor sonuçta. Bizim çocuklarımız belki dışlamak adına değil akademik olarak bakıyorlar olaya. Biz öğrenci kaybediyoruz o yüzden. Artık aileler vermiyorlar çocuklarını. 3rd Grade Classroom Teacher

4.1.2.2. Training Needs

4.1.2.2.1. Whole School Trainings

Certainly, all participants, including teachers, refugee parents, school counselors, and the vice principal, emphasized the significance of training in their interactions with

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refugee students and families. They highlighted that providing education about social norms such as traffic rules, navigating banks, or shopping at supermarkets for refugee families and students enhances their communication with the local community. Additionally, one local student mentioned that *"The Arabs could have learned how to behave here, together with their families. They could have learned how to settle here and adapt, and what they could do with their lives here. I think they would be happier too if they had done that."* (*Araplar belki aileleriyle birlikte toplumda nasıl davranacaklarını öğrenebilirlerdi. Böyle yavaş yavaş nasıl düzen kurabileceklerini ne yapabileceklerini öğrenebilirlerdi. Bence öyle onlar da mutlu olurdu.*) Local Student 3

Moreover, refugee parents (n=2) highlighted that they lack knowledge of their children's educational process. They mentioned challenges in comprehending the distinct educational systems in Türkiye for refugee children compared to the local curriculum, which creates confusion for them in following and comprehending the regulations.

> *We haven't been informed about whether the kid can pass his classes or fail them all. Now he is attending the adaptation class, but we don't know what will happen next. We haven't been told if the kids who study in this class will be considered normal students who attend regular classes. I have concerns about that.*
>
> *Sınıfta kalır mı, bir üst sınıfa geçer mi hiçbir bilgi verilmedi. Uyum sınıfına gidiyor ama sonrasında ne olacak bilmiyoruz. Burada okuyanlar normal sınıf okumuş gibi mi oluyor bilgi verilmedi, bundan endişeliyim.* Refugee Parent 2

Teachers emphasized the necessity of involving families in the educational process, noting that the school-based education alone might not suffice for refugee students to grasp the language and culture (n=7). Consequently, they expressed the importance of refugee parents learning Turkish, underscoring its role in aiding their children's development and fostering a more comprehensive psycho-social adaptation process. This sentiment was echoed by both the teacher and the vice principal.

> *I want an approach that focuses on a family first. No matter how we treat the students here, it is useless if the mother does not speak Turkish with the kid at home. The families should be included in the training too. Learning Turkish*

must be mandatory for families. If these people come to this country, they need to push their limits to learn the language. They must feel the need to learn it. The government should take the lead in providing classes in Turkish to read and understand the language. When the family does not know the language, the kid cannot speak Turkish at home. He has to establish communication in Arabic again. Our biggest problem is the lack of communication. Once we solve the communication problem, all will be fine. The solution lies with the family as it stems from the family.

Ben ilk önce aile odaklı olunmasını istiyorum mesela biz öğrencilere ne yaparsak yapalım bir evde anne Türkçe konuşmuyorsa çocukla, çocuk dil öğrenemiyor. İlk önce aileler de eğitime dahil edilmeli. Anne-baba için Türkçe öğrenmek zorunlu olmalı. O ülkeye geldiyse o ülkenin dilini öğrenmek için zorlanmalı şartlar onu zorlamalı ihtiyaç duymalı devlet de bir şekilde buna ön ayak olup Türkçe okuma anlama yolunda bir geliştirilmesi sağlaması gerekir. Ailede olmayınca eve gidiyor yine onlarla o şekilde iletişim kurmak zorunda. En büyük sorunumuz iletişim. İletişimi çözsek her şey çözülüyor bu da aile kaynaklı odaklı olması lazım. 4th Grade Classroom Teacher

In general, the main issue is the families. It is necessary to educate the families, not us. We need to educate and guide them in a way. For this, we must frequently meet with the parents. One setback we had to deal with was the pandemic. We couldn't reach the parents during it. Most foreign students couldn't join the classes because they didn't have tablet PCs or mobile phones.

Genelde aileleri iyi eğitmek lazım. Okulda eğitim almaktan ziyade, onlara eğitim, onlara yol göstermek lazım. Bunun için de sık sık velilerle görüşmek lazım. Bizim dezavantajımız şu oldu bir de, pandemi araya girdi ya veliye ulaşamadık. Burada yabancı uyruklularda bile çoğu tablet telefon olmadığı için derslere katılamadı bizim okulda. Vice Principal

4.1.2.2.2. Woman Training

The significance of women's training was less emphasized by the school components, specifically highlighted by only two school counselors in response to the training needs query. Referencing the issue of broken families, where refugee children often reside with their mothers in the absence of fathers or extended family, these counselors stressed that mothers bear the sole responsibility for raising their children. They further noted that these mothers might encounter financial hardships. Consequently, strengthening the capacities of refugee women was deemed pivotal in facilitating the psycho-social adaptation process for refugee students. One school counselor elaborated on this point.

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I can make this additional point: the women here have had traumatic experiences. Some have lost their spouses, left alone with many children. There are difficulties that they are going through here. They have to fight many things at the same time here, and the mother's misery is reflected in the child. They are trying to make ends meet with daily jobs, and if there are grown-up kids, they also work. A supportive initiative for these mothers would be a good idea. One could devise psycho-educational programs for the women, I mean, foreign women. Well, I have just thought of that, you see, women experience the biggest problems. Spouses are gone in most cases. There are fathers whose whereabouts are unknown or those who died, so all the burden is on the shoulders of the women. Taking these kids here, keeping them alive here, all of this is on the mother. So, mothers could be provided with support in some way.

Şunu ekleyebilirim kadınlar çok travmatik şeyler yaşamış oluyorlar. Eşlerini kaybediyorlar, bir sürü çocukla tek başlarına kalıyorlar. Burada onların yaşadıkları zorluklar var. Bir çok şeyle savaşmak zorunda kalıyorlar burada ve annenin çaresizliği çocuğa da yansıyor. Gündelik işlerle evi çevirmeye çalışıyorlar, büyük çocuklar varsa onlar da çalışıyor. Annelere yönelik de belki bir destekleyici bir çalışma olabilir. Kadına yönelik yani yabancı uyruklu kadınlara yönelik belki psikoeğitim programları olabilir. Düşününce aklıma geldi çünkü kadınlar gerçekten en çok sıkıntıyı yaşayan grup oluyor çünkü zaten eşler kaybedilmiş oluyor çoğunlukla. Haber alınamayan veya ölen babalar var ve tüm iş annelere kalıyor. Onları okula getirme, burada hayatta tutabilme, bu görevler anneye kalıyor. Dolayısıyla anneler güçlendirilebilir. School Counselor (MoNE)

4.1.2.2.3. Practical Knowledge for Teachers

All teachers (n=4), school counselors, and the vice principal (n=3) emphasized the growing need for practical knowledge. While there are existing theoretical training programs for schools receiving refugees in Türkiye, participants stressed the crucial importance of learning practical skills and activities that can be directly applied in real-life interactions with both refugee students and their parents. They highlighted that this practical application is vital because

There have been some training sessions for teachers with foreign students in their classes. But it is always different in practice, you see. The activities offered in training are good, but it is a different business when you actually go into the classroom and see a student from a totally different culture. Being able to adapt to these and teach all the rules and stuff to these people and being able to reach them is…quite a different experience.

Sınıfında yabancı uyruklu öğrenci bulunan sınıf öğretmenlerine de zaman zaman bir sürü eğitimler açıldı. Ama tabii fiiliyat başka bir şey. oradaki etkinlikler güzel tamam ama sınıfa girdiğimiz zaman tamamen farklı bir kültürden bir veli, öğrenci var. Bunlara uyum sağlamak, her şeyi kuralları anlatıp öğretebilmek, ulaşabilmek teoriden çok farklı. 3rd Grade Classroom Teacher

4.1.2.3. Policy Issues

4.1.2.3.1. Ambiguity in Resettlement Process

School counselors (n=2), teachers (n=2), and refugee parents highlighted the ambiguity in their resettlement process. One refugee parent explained how this ambiguity has an impact on the children's psycho-social adaptation process by commenting that *"Although our children are small, they are constantly on edge because they keep hearing us talk. They keep asking us whether we will be able to get a residence permit, or if we will be able to go back to Syria or stay here."* (*Çocuklarımız küçük olmasına rağmen bizden duydukları için sürekli endişe içerisindeler. Bize soruyorlar oturma izni alabilecek miyiz, Suriye'ye dönecek miyiz, burada mı kalacağız diye.*) Refugee Parent 1

Additionally, teachers and school counselors emphasized the impact of uncertainty on students' academic progress. The uncertainty surrounding their residency status in Türkiye diminishes their motivation to learn and study, affecting their academic performance adversely. A school counselor underscored this by stating that

> *If the families who have decided to live here can act in accordance with their decision to settle here rather than thinking 'well, we can leave at any moment,' they will be better able to adapt to life here. But if they come and go, saying 'we don't know if we'll stay or go,' or 'We'll leave anyway, sir,' then it is just normal to have kids who do not abide by the school rules. Kids say, 'I'll leave anyway, so why should I bother to buy books anyway?' or 'what if I don't participate in this activity?' There were such attitudes. But those families that decide not to go back home think that they will always be here and thus they have to assume responsibilities and do what they have to do. But if they are still undecided, the indecisive attitude of the family is reflected on the student. The kid says, Sir, I'll leave anyway. They display behavior like...as if they were nomads... This way of thinking causes them to behave irresponsibly, to tell you the truth.*

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Burda yaşamaya artık karar veren ailelerin de her an gidebiliriz düşüncesinden çıkıp artık yerleşik düzene geçme kararları kesinleşirse zaten onlar da artık uyum sürecine daha yatkın oluyorlar. Ama gelip kalır mıyız gider miyiz, biz zaten gideceğiz öğretmenim deyip mesela okul kurallarına uymayan çocuklar da oluyordu en başlarında. Aman öğretmenim ben zaten gideceğim kitap almasam ne olur. Bu etkinliğe girmesem ne olur gibi böyle davranışlar oluyordu. Ama artık bir yere dönmemeye karar veren ailelerde, velisi ve öğrencisi artık evet ben buradayım bütün süreçlere mecburum diyor. Bu gitmek gelmek konusu oturmadıysa karar aile açısından o zaman öğrenciye de yansıyor. Öğretmenim ben zaten gideceğim. Burada böyle seyyarmış gibi davranışları oluyor. Bu da tabii öğrencinin daha rahat davranmasına sebep oluyor açıkçası. School Counselor (PIKTES)

4.1.2.3.2. Difficulties in Psychological Assessment

School counselors (n=2) emphasized the challenge concerning psychological assessments for refugee children. While regulations and financial support exist for Turkish children to access psychological assessments and aid, the same assistance is not accessible to refugee children. The language barrier further complicates matters as teachers and students struggle to comprehend if a child's behavior is due to shyness or a lack of understanding stemming from language barriers. This issue was notably emphasized by one school counselor who remarked that:

They cannot do it, but is it because of the language barrier or because they do not have the capability, it is really hard for us to tell sometimes. When we refer them to GRC... Well, here is what the government arranges to do: those who have a handicapped report from rehabilitation centers are eligible to have free classes, but unfortunately this is not provided for foreigners. We cannot refer them to rehabilitation centers, those foreign students. This is a problem in education because those kids cannot benefit from those institutions. I just wanted to highlight this. They are only entitled to getting the supportive education that the school itself provides. A teacher, well, a volunteer teacher can give classes to the kid after classes. The government pays the teacher for these extra hours but does not pay for the rehabilitation center services. So that's a problem, and like I just said, when we refer the kids to handicapped groups, they may not get the best feedback from those medical institutions. It's hard, I mean, really hard... is it because of the language or a real handicap, one cannot tell sometimes.

Verilen psikolojik testleri yapamıyor ama dilden dolayı mı yapamıyor yoksa yeterliliği mi buna sebep oluyor diye bazen ayrımda zorlanıyoruz. Bunları RAM'a yönlendirdiğimizde de devletin şöyle bir uygulaması var rehabilitasyon merkezlerinde normalde engelli raporu çıkmış olanlara

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ücretsiz ders desteğinde bulunuyor devlet, ama yabancı uyruklulara bulunmuyor maalesef. Rehabilitasyon merkezlerine yönlendiremiyoruz yabancı uyruklu öğrencilerimizi. Bu da eğitimin içerisinde bir sıkıntı ve problemdir çünkü o kurumlardan fayda alınamıyor böyle öğrencilerle. Bu konuyu ifade etmek istedim. Onlara sadece okul içerisinde açılacak destek eğitimden faydalanmasını destekliyor sadecee. Okul içerisinden bir öğretmen gönüllü bir öğretmen ona okul sonrası ders verebiliyor. Onun ek dersini ödüyor devlet ama rehabilitasyon merkezini ödemiyor. Dolayısıyla böyle bir problem oluyor ve dediğim gibi engel gruplarına yönlendirdiğimizde sağlık kuruluşlarına orada da bazen sağlıklı dönütler alamayabilir. Çok zor gerçekten bazı noktada çok zor dilden mi yoksa engel durumu arasında kalıyor insan. Psychological Counselor (MoNE)

4.1.2.3.3. Issues Related to Local NGOs

The school counselor, vice principal (n=3), and one local parent (n=1) highlighted the specific advantages offered by local NGOs situated around the school. Acknowledging the comprehensive nature of psycho-social adaptation needs, participants recognized that schools may not adequately address every requirement of refugee students and parents (n=2). They emphasized the significant role of NGOs in providing specific benefits to refugee families, such as legal counsel for resettlement (n=3) and social financial support (n=3). This was exemplified by a school counselor's remark that

There was this foundation called MUDEM, a charity helping refugees. It has been shut down. We were in close contact with them. We would share information with them or we would refer families to them when we had families in need of certain things, say, whether it be on a legal basis, or social aid, or financial aid. But it has been closed! We need institutions like this. The local governments do not suffice. Municipalities' efforts are not enough. Institutions like those charities must be added because people are having great difficulties here. A large number of people are trying to live under one dome. They have difficulty making their ends meet. As I've mentioned before, they lack basic needs. That's why the government must adopt a different approach.

MUDEM diye bir dernek vardı burada mültecilere yardım derneği, o mesela kapatıldı burada. Biz onlarla iletişim halindeydik. Ailenin belli şeylere ihtiyacı varsa hukuki boyutta olsun sosyal yardım anlamında olsun maddi yardım anlamında da olsun biz onlarla paylaşırdık ya da oraya yönlendirirdik. Mesela o kapatıldı. Bu gibi yerlerin olması gerekiyor. Sadece kaymakamlık yetmiyor sadece belediye yetmiyor. Bunlara ayrıca bu kurumlar gibi kurumlar eklenmesi gerekiyor. Çünkü insanlar hakikaten çok zordalar.

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Gerçekten çok zordalar çok kalabalık nüfuslar bir evin içinde yaşamaya çalışıyorlar geçim problemleri var. Dediğim gibi çok temel ihtiyaçları var. O yüzden devletin daha farklı yaklaşımları olması gerekiyor. Psychological Counselor (MoNE)

4.1.3. Facilitative Factors for Unity

When discussing the elements helping the psycho-social adaptation process for refugee students, participants highlighted factors associated with parents and the broader school environment. Consequently, these insights are organized into two distinct sub-themes for analysis and comprehension.

As indicated in Figure 4.4, two sub-themes emerged under facilitative factors as follows; (1) Parent Characteristics, and (2) Peaceful School Environment. Parent characteristics include (a) educated parents, (b) settled families, and (c) involved parents. Peaceful school environments contain (a) students' acceptance, and (b) teachers' positive approach.
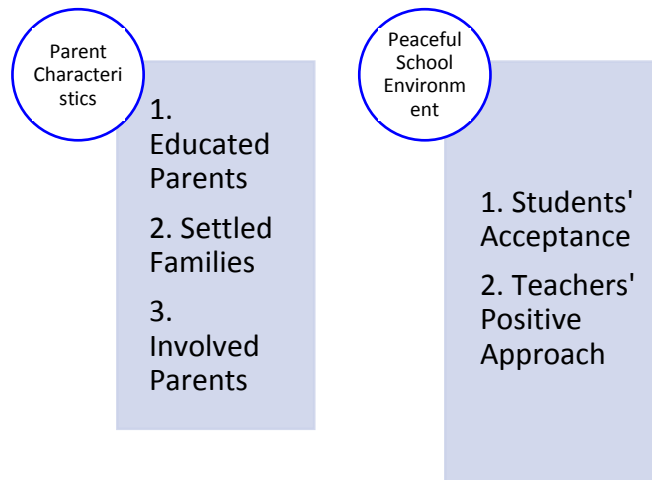
Figure 4. 4. Sub-themes and codes of facilitative factors

4.1.3.1. Parent Characteristics

4.1.3.1.1. Educated Parents

All teachers (n=4), along with school counselors and the vice principal (n=3), emphasized the pivotal role of well-educated parents in facilitating the psycho-social

adaptation of refugee students. They emphasized that educated parents contribute significantly by preparing their children for school (n=7), actively engaging in school activities (n=5), and supporting homework completion (n=5) due to their familiarity with educational procedures. The vice principal further elaborated on this by stating:

> *We have well educated families, as well, among the foreign families. This is reflected on the kids too, to be honest. They send their kids to school even if they can only feed them with plain bread, having ironed their clothes even if they are old and worn out. The student makes a difference at school when this is the case.*

> *Çok iyi eğitim almış ailelerimiz de var yabancı uyruklulardan. Bunlar çocuklara da yansıyor açıkçası. Kuru ekmek bile olsa çocuğuna yemek yedirip okula gönderiyor, üzerindeki eski de olsa temiz oluyor. Öğrenci bu şekilde okula gelince başarısı da fark ediyor.* Vice Principal

4.1.3.1.2. Settled Families

Teachers (n=3), along with the school counselor and the vice principal (n=2), emphasized the significance of settled families as a prominent facilitative factor. They underscored the benefits, such as improved language proficiency (n=4), heightened cultural awareness (n=4), and a better understanding of social and legal rules (n=5), positively impacting the psycho-social adaptation process. Reflecting this sentiment, one teacher remarked:

> *I sometimes ask the students how long they have been in* Türkiye. *They say it's been five or six years. They have been assimilated in a way. I cannot tell apart some of my students. I cannot tell them apart from Turks. An Iraqi student of mine can speak Turkish better than I do, to give an example. You can never tell that he is a foreigner, neither him nor his family.*

> *Öğrencilere soruyorum, kaç yıldır Türkiye'desiniz diyorum. Buraya geleli 5-6 sene olmuş. Bir şekilde asimile oluyorlar. Öğrencilerimizin bazılarını ayırt edemiyorum, Türklerden ayıramıyorum. Iraklı bir öğrencim benden daha güzel Türkçe konuşabiliyor mesela. Hiçbir şekilde ayırt edemezsin ne kendisini ne ailesini.* 3rd Grade Turkish Teachers

4.1.3.1.3. Involved Parents

The involvement of parents, highlighted by local parents (n=2), teachers (n=2), and school counselors (n=2), was perceived as advantageous for the psycho-social

adaptation process, fostering heightened educational awareness for both students and parents (n=2). This involvement was seen as valuable in enhancing understanding, as expressed by participants:

> *The family of a student of mine who has joined us this year is very attentive. They have just arrived, you know. Although the parent didn't know Turkish, he came in and joined the parent-teacher meeting. He knows that he needs to attend that. He reaches me through someone who knows Turkish. Well, he makes an effort. He tries. I can feel that.*

> *Bu sene gelen öğrencimin ailesi çok ilgili. Bakın bu sene daha yeni geldiler. Hiç Türkçe bilmemesine rağmen veli toplantısında geldi oturdu. Gelmesi gerektiğini biliyor. Türkçe bilen birisiyle bana telefon ediyor, uğraşıyor, bir emek harcıyor. Onu hissediyorum.* 3rd Grade Classroom Teacher

In line with this, local parents also pointed out the involved parents by commenting that

> *There are some foreigners who arrange to tutor for their children so that they catch up with their peers, and there are those who take them to the weekend courses. There are such caring families as well.*

> *Yabancılarda da çocuklarımızla aynı seviyeye gelsin diye özel ders aldıranlar var, haftasonları derslere bırakanlar var. Bu şekilde ilgili aileler de var.* Local Parent 2

4.1.3.2. Peaceful School Environment

4.1.3.2.1. Students' Acceptance

Two local parents, three teachers, and three local students highlighted that local students' acceptance of refugee students contributes significantly to fostering a supportive psycho-social adaptation process. One local student mentioned that

> *They are children just like me. All of us are children. We may make mistakes, but we can understand and talk with one another. We continue to play games after my friend apologizes to me for bad behavior.*

> *Onlar da benim gibi çocuk. Hepimiz çocuğuz burada. Bazı hatalar olabilir ama birbirimizi anlayabiliriz, konuşabiliriz. Zaten arkadaşım senden özür dilerim dedikten sonra oyun oynamaya devam ediyoruz.* Local Student 2

4.1.3.2.2. Teachers' Positive Approach

The vice principal and two teachers emphasized the advantages of a peaceful school environment for the psycho-social adaptation process of refugee students. They highlighted that when teachers exhibit inclusive behaviors towards refugee students, it fosters a peaceful environment within the school. The vice principal noted that:

> *Both the teachers and the Turkish parents are always in contact with the foreigners. All of them think that they are just kids. There aren't many who just storm in ranting. I guess now we have a more welcoming atmosphere.*
>
> *Öğretmenler de Türk velilerimiz de hep yabancılarla iletişim halinde. Hepsi onlar daha çocuk diye düşünüyorlar. Çok fazla tepkiyle gelen yok. Sanırım daha kabullenmiş bir ortam var.* Vice Principal

In relation to this, one teacher explains the situation by giving an example of her attitudes toward refugee children in the classroom by commenting that:

> *I always think of how I can help them out and integrate them into the class. For instance, when I have a student who is left out of a group, I set a game, saying "Come on, let Ayşe in." I don't want them to be left out. When I nominate students in class, I make sure that I nominate them too. The other students are very careful about the teacher's attitude. They are just children, you know. The model you set influences them forever. I have observed that as I treat the foreign students this way, the students tend to start to be more welcoming toward the foreign students.*
>
> *Her zaman onlara nasıl yardım edebilirim, nasıl sınıfa katabilirim diye düşünüyorum. Dışarıda kalan bir öğrenci olduğu zaman mesela "Hadi Ayşe'yi de aranıza alın" diyerek birlikte oyun kuruyorum. Dışarıda kalsınlar istemiyorum. Sınıfta söz vereceğim zaman mutlaka onlara da söz vermeye çalışıyorum. Diğer öğrenciler de öğretmenin davranışlarına gerçekten çok dikkat ediyorlar. Onlar daha çocuk, nasıl rol model olursanız o şekilde devam eder. Ben böyle davranınca öğrencilerin yabancı öğrencileri daha çok aralarına aldığını gördüm.* 3rd Grade Classroom Teacher

4.2. Building Blocks for Peace Education: Adapted "Learning to Live Together" Peace Education Program Framework

The peace education program was adapted to align with an in-depth understanding of the unique needs and issues at the refugee-receiving school. The findings of the semi-structured interviews of needs analysis were utilized to modify and reconstruct

the content of the "Learning to Live Together" Peace Education program, ensuring that it accurately met the unique needs. The analysis thus identified key elements and skills crucial for adapting UNESCO's "Learning to Live Together" peace education program, aimed at creating a harmonious school and society.

Table 4. 1. Summary of the content of the adapted "Learning to Live Together" peace education program

Elements (Themes as a Result of Needs Analysis)	Skills	Activities
Introduction	Peace Education	What is peace and peace education? (Barış ve Barış Eğitimi Nedir?)
	Human Rights	Red Alert (Kırmızı Alarm) We are a Family (Biz Bir Aileyiz)
Unfamiliarity with the other group's culture	Cultural Recognition	We are a Family (Biz Bir Aileyiz) One Step Forward (İleriye Doğru Bir Adım At) Listening Exercise (Dinleme Egzersizi)
	Tolerance / Education for Mutual Understanding	We are a Family (Biz Bir Aileyiz) One Step Forward (İleriye Doğru Bir Adım At) Candy Game (Şeker Oyunu) What/ Who Can I See? (Neyi/ Kimi Görebiliyorum?) Retelling the Story (Hikayeyi Yeniden Anlatmak)
Behavioral Issues	Conflict Resolution	Candy Game (Şeker Oyunu) Can't We Count to Ten Listening to Each Other (Birbirimizi Dinleyelim) The Fox, The Goat and the Cabbage (Tilki, Keçi ve Kabak) Principles of Negotiation (Müzakerenin Temelleri) Let's Negotiate (Haydi Müzakere Edelim) Conflict Resolution (Çatışma Çözümü)

Table 4.1. (continued)

	Empathy	One Step Forward (İleriye Doğru Bir Adım At)
		Listening to Each Other (Birbirimizi Dinleyelim)
		Feeling Belongingness (Ait Hissetme)
		What/ Who Can I See? (Neyi/ Kimi Görebiliyorum?)
		Retelling the Story (Hikayeyi Yeniden Anlatmak)
Exclusion	Inter-group Relations	We are a Family (Biz Bir Aileyiz)
		Red Alert (Kırmızı Alarm)
		Can't We Count to Ten
		Feeling Belongingness (Ait Hissetme)
		Principles of Negotiation (Müzakerenin Temelleri)
	Understanding the "other"	We are a Family (Biz Bir Aileyiz)
		One Step Forward (İleriye Doğru Bir Adım At)
		Feeling Belongingness (Ait Hissetme)
		Listening Exercise (Dinleme Egzersizi)

Table 4.1 presents a structured overview of the adapted "Learning to Live Together" peace education program, illustrating its content elements, associated skills, and corresponding activities. The program components are organized around various themes identified from the needs analysis. The comparison between the adapted program and the original program is presented below (see Table 4.2).

Under the theme of (un)familiarity with the other group's culture, the program focuses on Cultural Recognition and Tolerance/Education for Mutual Understanding. The skills developed within this segment include fostering cultural recognition and promoting tolerance through activities like "We are a Family," "One Step Forward," and "Listening Exercise."

Table 4. 2. Comparison of the original and adapted versions of 'Learning to Live Together' peace education program

Original Program		Adapted Program	
Main Elements	*Activities*	*Main Elements*	*Activities*
Introduction	1. Introduction 2. What Are Our Rules?	Introduction	1. What Are Our Rules? 2. What is Peace?
Similarities and Differences	3. Cross if You 4. Belonging 5. Ball Game- I Know Something	Listening	3. Listening
Listening	6. Secrets 7. Listening 8. Active Listening Rules	Better Communication	4. What/ Who Can I See? 5. Retelling the Story
Better Communication	9. What/ Who Can I See? 10. Retelling the Story 11. Twenty Questions	Co-operation	6. Can't We Count to Ten? 7. Red Alarm (Adapted Version of 'Group Writing' focusing on Children Rights)
Handling Emotions	12. Drama- Acting Emotions 13. Story- 300 Cows	Similarities and Differences	8. Belonging 9. One Step Further (Adapted Version of 'Cross if You')
Perceptions and Empathy	14. What am I Afraid of? 15. Story- The Blind Men and the Elephant 16. Proverbs	Conflict Resolution	10. Candy Game (Adapted Version of 'What Would Happen if?') 11. Human Knot (Adapted Version of 'Ball Game- Tunnel Ball) 12. The Fox, The Goat and the Cabbage
Co-operation	17. Ball Game- Tunnel Ball 18. Group Writing 19. Can't We Count to Ten? 20. Skipping	Similarities and Differences	13. One Step Further (Adapted Version of 'Cross if You') 14. We Are a Family (Additional Activity to 'Cross if You')

Table 4.2. (continued)

Analysis	21. What Would Happen if?	Negotiation	15. Principles of Negotiation 16. Let's Negotiate
Problem Solving	22. The Fox, the Goat and the Cabbage 23. Numbers	Conflict Resolution	17. Introduction to Conflict Resolution
Negotiation	24. Principles of Negotiation 25. Let's Negotiate	Conclusion	18. What Have You Learned About Peace?
Meditation	26. Mediators: Facilitating Negotiation		
Conflict Resolution	27. Introduction to Conflict Resolution		
Conclusion	28. What Have You Learned About Peace?		

In the theme addressing behavioral issues, the program emphasizes conflict resolution and empathy skills. Through activities such as "Candy Game," "Listening to Each Other," and "Principles of Negotiation," students are taught conflict resolution techniques and empathy-building exercises. Regarding exclusion theme, the program targets inter-group relations and understanding the "other." Activities like "Red Alert," "Feeling Belongingness," and "Listening Exercise" are used to address issues related to exclusion, aiming to enhance mutual understanding and promote a sense of belonging among students from diverse backgrounds.

Overall, this adapted peace education program systematically addresses various aspects identified through the needs analysis, using targeted skills and activities to foster conflict resolution skills among students from both local and refugee backgrounds.

4.3. Results of the Quasi-Experimental Study

The aim of the study is to assess the effectiveness of the peace education program on conflict resolution skills of 4th graders. Hence, as it is indicated in the second sub-research question, the peace education program is expected to have a significant difference on conflict resolution skills scale including its subscales as reaching reconciliation and resorting to violence of experimental groups. This section presents the results of the conflict resolution skills scale pertaining to the second research question that is being examined in this section.

Before conducting the analysis, the univariate normalities were examined to decide the appropriate statistical analysis for the data set (Tabachnick & Fidell, 2014). Assumptions were examined through SPSS Version 28 (IBM Corp, 2022). Before the analysis of the assumption, data were screened for missing values. Since there were a small number of students and the questionnaire conducted with the group, there were no missing values. Univariate normalities were examined using Q-Q Plots, histogram, Skewness and Kurtosis values, Kolmogorov- Smirnov and Shapiro-Wilk tests. Skewness values ranged between .378 and 1.387, kurtosis values ranged between -.114 and .925, Kolmogorov-Smirnov values ranged between.217 to .376.

These values demonstrated evidence for non-normal distribution (Brown, 2015). Histograms and Q-Q plots were visually inspected and the non-normal distribution was observed with them (Field, 2018). Non-parametric tests were conducted since the normality was not ensured (see Figure 4.5 and Figure 4.6).

Non-parametric tests were employed to assess the effectiveness of the program on the pre-test, post-test, and follow-up conflict resolution scores of experimental and control group students (Kraska-Miller, 2014). The Mann-Whitney U test (for between-group differences), Friedman's test (for within-group differences), and the Wilcoxon Signed-Rank test (as a post-hoc test) were used.
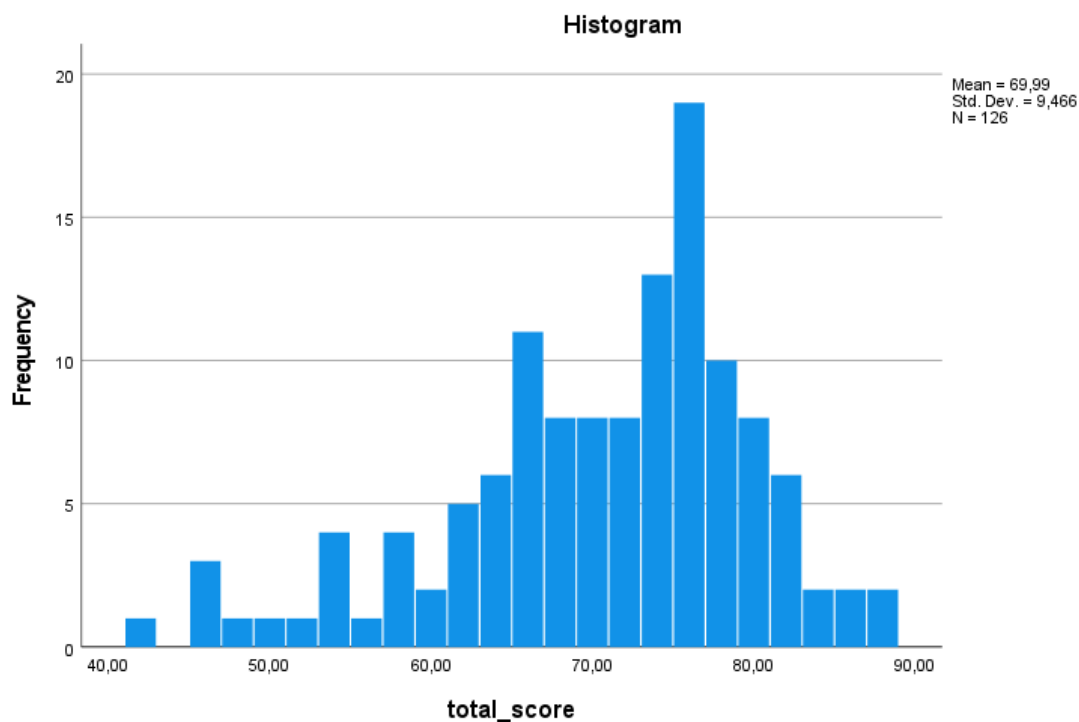
Figure 4. 5. Histogram of normality test

In addition to the assumptions, total and sub-scores (reaching reconciliation and resort to violence) pretest scores of Conflict Resolution Skills Scale of the experimental and the control group were compared with the Mann-Whitney U test to determine whether there is a baseline difference between experimental and control group. According to the Mann Whitney U test results, total conflict resolution scores of the intervention (*Mdn*= 22,50) and the control group (*Mdn*= 20,40) were not

significantly different (U_{total}= 198; z_{total}= -.56, p= .58). Considering subscales, there were no significant differences on reaching reconciliation (U_{rr}= 203.5; z_{rr}= -.42, p= .68) and resort to violence scores (U_{rv}= 210; z_{rv}= -.25, p= .80) of intervention and the control group. These results indicated that the experimental and the control groups did not differ significantly prior to the implementation of the UNESCO's "Learning to Live Together" Peace Education program in terms of the total and sub-scores of the Conflict Resolution Skills Scale.
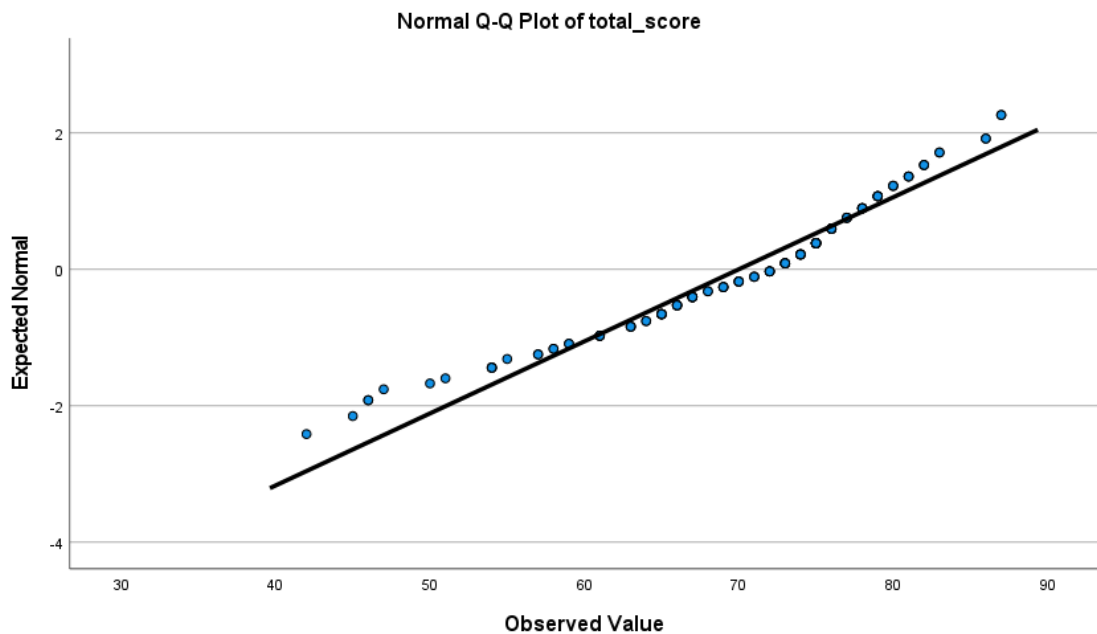
Figure 4. 6. Q-Q Plot of normality test

4.3.1. Results Regarding Differences Between the Experimental and the Control Group

The second research question of the study was tested by comparing the posttest scores of the experimental and control group on total conflict resolution, reaching reconciliation, and resorting to violence scales. Mann-Whitney U test was utilized for this comparison (Gravetter & Walnau, 2017). The posttest results including the subscales were demonstrated below (see Table 4.3).

Table 4. 3. The results of Mann-Whitney U test for posttest scores

Scale	Group	N	Mean Rank	Sum of Ranks	U	Z	P
Total	Experimental	22	27.98	615.50	77.500	-3.597	.001*
	Control	20	14.38	287.50			
Reaching Reconciliation	Experimental	22	26.59	585	108	-2.834	.005*
	Control	20	15.90	318			
Resort to Violence	Experimental	22	29.50	649	44	-4.455	.001*
	Control	20	12.70	254			

$p<.05$

It can be concluded that the experimental group was statistically significantly different than the control group in the total conflict resolution posttest scores (U_{total}=77.5, z_{total}=-3.597, p_{total}=.001). Furthermore, the experimental group demonstrated a statistically significant difference in reaching reconciliation and resort-to-violence subscale scores than the control group. The experimental group's scores on reaching reconciliation were statistically significantly higher than the control group (U_{rr}=108, z_{rr}=-2.834, p_{rr}=.005). In addition, the experimental group had significantly lower scores on the resort to violence subscale than the control group (U_{rv}=44, z_{rv}=-4.455, p_{rv}=.001).

The results showed that the training was effective in the experimental groups' conflict resolution skills as compared to the control group. The effect size was calculated for the total score of the conflict resolution skills scale, and it was found that the training had a large effect size (r=1.45). It can be concluded that the differentiation in posttest scores demonstrated a significantly large effect on the conflict resolution skills of students in the experimental group.

Experimental and control groups' follow-up test scores on conflict resolution scores were assessed by conducting another Mann-Whitney U test (see Table 4.4). Experimental and control groups' follow-up test scores on total conflict resolution skills scale score were statistically significantly different (U_{total}=47, z_{total}=-4.366, p_{total}=.001). Similarly, the experimental group's score on reaching reconciliation and resort-to-violence subscales were statistically significantly different than the control group on follow-up scores. The experimental group's scores on reaching reconciliation were statistically significantly higher than the control group (U_{rr}=50.50, z_{rr}=-4.281, p_{rr}=.001). Furthermore, the experimental group had significantly lower scores on resort to violence subscale than the control group (U_{rv}=38.50, z_{rv}=-4.593, p_{rv}=.001). The results demonstrated that the significant difference between experimental and control groups' conflict resolution skills on posttest scores carried forward to follow-up tests.

Table 4. 4. The results of Mann-Whitney U test for follow-up scores

Scale	Group	N	Mean Rank	Sum of Ranks	U	Z	P
Total	Experimental	22	29.36	646.00	47.000	-4.366	.001*
	Control	20	12.85	257.00			
Reaching Reconciliation	Experimental	22	29.20	642.50	50.500	-4.281	.001*
	Control	20	13.03	260.50			
Resort to Violence	Experimental	22	29.75	654.50	38.500	-4.593	.001*
	Control	20	12.43	248.50			

*p<.05

4.3.2. Results Regarding Differences among Pretest, Posttest, and Follow-up Scores of the Experimental Group

The Friedman's test which examines the differences for three or more related conditions for non-normal data sets was conducted to measure the differences of

pretest, posttest, and follow-up scores of the experimental group (Field, 2018). The pretest, posttest, and follow-up scores of the experimental group were presented below (see table 4.5).

Table 4. 5. Comparison of pretest, posttest, and follow-up test scores of the experimental group

Scale	Measures	N	Mean	Sd	Mean Rank	X^2	df	p
Total	Pretest	22	66.05	7.61	1.2	29.81	2	.001*
	Posttest	22	75.82	6.06	2.1			
	Follow-up	22	78.18	5.63	2.8			
Reaching Reconciliation	Pretest	22	42.82	6.13	1.1	34.05	2	.001*
	Posttest	22	48.14	3.30	2.1			
	Follow-up	22	50.45	3.50	2.8			
Resort to Violence	Pretest	22	24.36	3.82	1.1	37.69	2	.001*
	Posttest	22	28.82	2.36	2.3			
	Follow-up	22	29.22	2.69	2.6			

*p<.05

As indicated at Table 4.4, results demonstrated a significant difference among pretest, posttest, and follow-up test total scores [x^2(2)=29.81, p=.001], in addition to reaching reconciliation [x^2(2)=34.05, p=.001], and resort to violence [x^2(2)=37.69, p=.001] subscale scores of experimental group. The Wilcoxon Signed-Rank test was conducted, with a Bonferroni correction applied to prevent Type I error, as a post-hoc test to understand the differences among pretest, posttest, and follow-up test scores of the total score, reaching reconciliation, and the resort to violence subscale scores since they demonstrated significant difference on the Friedman's test. The p-value was calculated by dividing .05 to 3 and set as .017 for the post-hoc analysis (see table 4.6).

Table 4. 6. The results of Wilcoxon Signed Rank test for the pretest and posttest scores comparison of experimental group

Scale	Pretest Posttest	N	Mean Rank	Sum of Ranks	z	p
Total	Negative Rank	3	2.33	7	-3.774	.001*
	Positive Rank	18	12.44	224		
	Ties	1				
Reaching Reconciliation	Negative Rank	1	2.50	2.50	-3.832	.001*
	Positive Rank	19	10.92	207.50		
	Ties	2				
Resort to Violence	Negative Rank	0	.00	.00	-3.927	.001*
	Positive Rank	20	10.50	210		
	Ties	2				

p<.017

As the results yielded in the table above (see Table 4.6), there was a significant difference on the total conflict resolution pretest and posttest scores, z=-3.774, p=.001. The Wilcoxon Signed-Rank test results also demonstrated a significant difference between pretest and posttest scores of reaching the reconciliation subscale, z=-3.382, p=.001. Similarly, the pretest and posttest scores of the resort to violence subscale were significantly different, z=-3.927, p=.001. The experimental groups' conflict resolution skills in general increased with a large effect size (r=1.61). In addition, the experimental group demonstrated a statistically significant increase in both subscales names as reaching reconciliation and resort-to-violence with large effect sizes, r=1.18, r=1.78, respectively. It can be concluded that the peace education program has a statistically significant effect on students' conflict resolution skills.

Table 4. 7. The results of Wilcoxon Signed Rank test for the posttest and follow-up scores comparison of experimental group

Scale	Posttest Follow-up	N	Mean Rank	Sum of Ranks	z	p
Total	Negative Rank	4	3.50	14	-3.415	.001*
	Positive Rank	16	12.25	196		
	Ties	2				
Reaching Reconciliation	Negative Rank	3	3.00	9	-3.349	.001*
	Positive Rank	15	10.80	162		
	Ties	4				
Resort to Violence	Negative Rank	0	.00	.00	-2.041	.041
	Positive Rank	5	3	15		
	Ties	17				

*p<.017

The differences between posttest and follow-up tests scores were presented at the table above (see table 4.7). There was a significant difference between posttest, and follow-up test scores of the conflict resolution skills scale, z=-3.415, p=.001. The test results also demonstrated a significant difference between posttest and follow-up test scores of reaching reconciliation subscale, z=-3.349, p=.001. However, no significant difference was found between posttest and follow up test scores of the resort to violence subscale, z=-2.041, p=.041. The experimental groups' conflict resolution skills in general increased with a large effect size (r=1.15). Also, the experimental group demonstrated statistically significant increase in reaching reconciliation subscale with a large effect size, r=1.06.

The results yielded that students' conflict resolution skills overall, reaching reconciliation and resort-to-violence skills were significantly altered from pretest to posttest scores. It can be concluded that the skills of conflict resolution overall and reaching reconciliation were maintained over a 6 weeks period. The peace education training increased students' conflict resolution skills and helped them to reach reconciliation with their peers and these skills were maintained after the training.

4.3.3. Results Regarding Differences among Pretest, Posttest, and Follow-up test Scores of the Control Group

In order to evaluate the differences among pretest, posttest, and follow-up test scores of the control group, another Friedman test was conducted (see Table 4.8).

The results did not indicate any significant difference among pretest, posttest, and follow-up test scores for the total conflict resolution skills scale [$x^2(2)=1.05$, $p=.590$], reaching reconciliation [$x^2(2)=.361$, $p=.835$], and resort to violence [$x^2(2)=2.20$, $p=.316$] subscales. Since there were non-significant results for all tests, post-hoc test analysis was not conducted for the control group.

Table 4. 8. Comparison of pretest, posttest, and follow-up test scores of the control group

Scale	Measures	N	Mean	Sd	Mean Rank	X^2	df	p
Total	Pretest	20	64.05	9.90	1.9	1.05	2	.590
	Posttest	20	66.00	9.87	2.2			
	Follow-up	20	65.30	9.60	1.9			
Reaching Reconciliation	Pretest	20	42.30	6.75	2.0	.361	2	.835
	Posttest	20	42.70	7.28	2.1			
	Follow-up	20	42.40	6.24	1.9			

Table 4.8. (continued)

Resort to Violence	Pretest	20	24.35	3.39	2.1	2.20	2	.316
	Posttest	20	24.10	3.04	2.2			
	Follow-up	20	23.75	3.19	1.8			

*p<.05

4.4. Results of the Post-Interviews

The study's research question aims to evaluate the sustainability of conflict resolution skills among both local and refugee students in the follow-up phase. This section provides an in-depth analysis of interviews conducted post-program implementation with local and refugee students, parents from both communities, the experimental group's classroom teacher, and the school counselor aiming to address the second sub-research question. It reveals four primary themes: (1) Collaboration, (2) Conflict Resolution Skills, (3) Future Goals, and (4) Difficulties. The inclusion of quotations enhances the study's reliability and transferability.

4.4.1. Collaboration

Collaboration was highlighted by five participants, including the classroom teacher, school counselor, and one parent, along with two students. Their responses indicated an improvement in the relationship between refugee and local students post the pilot program. According to the classroom teacher, there was a noticeable shift towards more collaborative behavior among students within the classroom setting after the program implementation.

> *I am really satisfied. In the last lesson, for example, an Arab child forgot to bring his book. One of the Turkish students informed me and sat next to him to help him. I think that friendship relations have been strengthened. This is being reflected in their behavior in the classroom. (This improvement) has affected their cooperation.*

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Ben memnunum gerçekten. Geçen derste de Arap bir çocuk mesela kitabını unutmuş, Türk öğrencilerden biri kendisi söyledi öğretmenim o kitabını unutmuş ona yardım etmek için yanına geçebilir miyim dedi. Arkadaşlık ilişkileri güçlenme olduğunu düşünüyorum. Sınıftaki davranışlarına çok yansımaya başladı. Yardımlaşmalarını etkiledi. Classroom Teacher

In addition, the school counselor observed that students from the experimental group began engaging in games together without any signs of discrimination. Moreover, a local parent highlighted an example from a student in the classroom, illustrating the collaborative behavior that emerged post-program implementation, stating:

There is this girl in our class, she is a bit aggressive towards many of her friends. But even my daughter says 'She has kind of opened up after we took lessons from you.

Mesela sınıfımızda bir kızcağız var, o biraz agresiftir birçok arkadaşına karşı, çocuğum anne o diyor sanki öğretmenimizle, sizle çalışmalar yaptıktan sonra sanki biraz açıldı diyor. O bile fark etti. Local Parent

4.4.2. Conflict Resolution Skills

All participants (n=10) highlighted the conflict resolution skills of students in the experimental group. The school counselor noted a decrease in the frequency of consultations regarding conflicts among students from the experimental group.

They used to come to me from time to time, but they haven't been visiting me lately. When I asked what had changed they said they didn't have too many problems. So yes, I can say clearly that. I'm comparing the situation with the beginning of the year... so they aren't coming to me with a conflict these days. I observe that there has been a positive contribution.

Arada bana geliyorlardı yaşadıkları sorunları çözmek için, bu ara gelmediler mesela, çok fazla sorun yaşama durumları olmadı. Evet ben bunu söyleyebilirim. Sene başı ile kıyaslıyorum. Bir çatışmayla gelmedileri. Ben programın katkı sağladığını gözlemliyorum. School Counselor

Students expressed actively using conflict resolution skills in their everyday interactions, mentioning how negotiation abilities positively impacted their relationships with peers. Local Students 1 indicated that "*We get along, we don't fight, and we listen to each other. Negotiation helps." (Mesela anlaşıyoruz, kavga etmiyoruz, birbirimizi dinliyoruz. Müzakerenin faydası oluyor.)* Local Student 1

4.4.3. Future Goals

All students (n=6) shared their intentions for applying the skills they acquired from the peace education program in their interactions with friends and family. Refugee student 2 articulated his perspective on this matter with the following words:

> *I can use negotiation, for example. If I fight with my friends, we can negotiate, we can also negotiate with my sisters at home. We can ask each other why we did this and that, and then we can say, , 'Let's make up', that's how we can talk. I can say, 'You broke my heart, and I will tell you how I feel.*

> *Müzakereyi kullanabilirim mesela. Arkadaşlarımla kavga edersem müzakere yaparız, evde ablamlarla müzakere yaparız. Niye böyle yapıyorsun hadi barışalım derim, konuşuruz. Kalbimi kırdın derim duygularımı söylerim.*
> Refugee Student 2

Similarly, students emphasized their intent to apply listening skills, particularly among their peers, recognizing empathy's pivotal role in effective communication. Their plan involves actively listening to one another to minimize conflicts and misunderstandings within the classroom. Additionally, the school counselor expressed the intention to expand the program to other classes by stating:

> *I can say that we have received positive feedback from the students. They came to me and asked about you. They came from that class and asked if their teacher would come that day. They told me that they had a lot of fun and that they loved him very much. I understood then that the work you did in the classroom was appreciated by the children and that they expect it to continue. No one came from the parents, but if there had been something they didn't like, I'm sure they would have come. Lack of visits doesn't signal anything wrong, I mean it doesn't have a negative meaning. Because when something negative happens, people usually come, and they keep thinking about negative things and follow them up.*

> *Öğrencilerden olumlu dönüt oldu diyebilirim. Bana geldiler sizi sordular. O sınıftan geldiler öğretmenimiz bugün de gelecek mi, biz çok eğlendik, onu çok seviyoruz gibi cümleleri oldu. Buradan da anladım ki sınıf içerisinde yaptığınız çalışma çocuklar tarafından sevilmiş ve devamı bekleniyor. Velilerden gelen olmadı ama hoşlarına gitmeyen bir şey olsaydı eminim gelirlerdi. Bu gelmeyişin bir anlamı yok, olumsuz bir anlamı yok yani. Çünkü olumsuz bir şey olduğunda genelde gelir insanlar. Olumsuz şeyler akılda kalır, peşine düşülür.* School Counselor

4.4.4. Difficulties

Three students emphasized the challenges they faced during the program, unanimously agreeing on the language barrier as a significant issue. To elaborate, the Refugee Student 3 expressed

> *I didn't like it because it was difficult to talk… to talk in groups. It was particularly difficult to talk to some of them. Yes, but I mean I explain it in Turkish so that he can understand (but he doesn't get it). He doesn't understand Arabic, either.*
>
> *Konuşmak, grupça konuşmak, konuşmak zor olduğu için sevmedim. Bazılarıyla konuşmak zor oldu mesela. Evet anlatıyorum, Türkçe anlatıyorum anlaması için bazı arkadaşlarımın. Sonra Arapça da çeviriyorum. Arapça da anlamıyor.* Refugee Student 3

Students also brought up concerns regarding classroom size and activity duration. The large class sizes limited the active participation of every student in lead roles during activities. For instance, during the "Retelling the Story" exercise, only a few students had the opportunity to enact roles outside the classroom, leaving many volunteers without the chance to participate. Consequently, students expressed a desire to revisit and replay certain activities to ensure everyone's involvement.

4.5. Results of the Program Evaluation Form

Students from the experimental group were provided with a separate assessment form to evaluate both the researcher/ trainer and the entire program to address the second sub-research question. In addition to individual semi-structured interviews, the evaluation form aimed to facilitate an objective expression of their opinions. Developed by the researcher, the Program Evaluation Form underwent review and feedback from experts, including the supervisor and dissertation committee members.

The form comprised 17 questions categorized into three sections: a) Evaluation of the Trainer, b) Evaluation of the Training Process, and c) Evaluation of the Program Results. Responses were gathered on a 3-point scale, ranging from "agree" to

"disagree." The descriptive outcomes of the students' feedback are outlined in the presented table (see Table 4.9).

Table 4. 9. Means and standard deviations of the participant's responses to the program evaluation form

Items	M	SD
Evaluation of the researcher		
Had positive communication with us	3.000	.000
Instructions were clear and understandable	3.000	.000
Explained the activities clearly	2.950	.213
Encouraged us for active participation	2.910	.294
Used time effectively	2.910	.294
Lead group effectively	2.950	.213
Evaluation of the program process		
We could listen each other during the sessions	2.820	.395
The sessions included examples similar to daily life	2.950	.213
The sessions were lively and engaging	2.910	.294
I could express myself during the training.	2.730	.456
We encouraged and supported each other as a class during the sessions	2.860	.351
Dilara Teacher was encouraging and supportive	2.860	.351
Evaluation of the program results		
Helped me to develop relationship with my friends	3.000	.000
Helped me to learn new things	2.950	.213
Provided me useful information that I could use in daily life	2.770	.429
Helped me to deal with the problems with my friends effectively	2.950	.213
In the future, I would agree to participate in the "Learning to Live Together" peace education program again.	3.000	.000

The table header shows "Total (n=17)" spanning the M and SD columns.

As indicated in the table above, every participant rated the researcher's communication style positively, describing it as clear, understandable, and effective. The vast majority of participants evaluated the researcher's explanation of the activities as lucid and effective in guiding the group. The majority of the participants concurred that the researcher effectively motivated the students and made efficient use of the time. In relation to the assessment of the training process, nearly all participants provided positive ratings for the sessions, describing them as dynamic, captivating, and enhanced with daily illustrations. The majority of participants concurred that they were capable of actively listening to and providing support to one another, while effectively expressing their thoughts and feelings during the sessions. Furthermore, the majority of the participants concurred that the researcher exhibited a disposition that was both encouraging and supportive during the activities. In terms of assessing the training outcomes, all participants expressed that the program facilitated the enhancement of their interpersonal connections with their acquaintances. Furthermore, they expressed their willingness to partake in the same program in the future. The overwhelming majority of participants concurred that the training facilitated their acquisition of new knowledge. The majority of participants assessed the course as imparting valuable knowledge for their everyday lives.

4.6. Results of the Observation Forms

Observation forms were filled out by classroom teachers of control and experimental groups based on their observations before and after the implementation of the program to examine the second sub-research question. Experimental group consisted of 22 students and the control group consisted of 20 students. Thus, classroom teachers filled out the forms for each student. Seven statements regarding students' communication skills with their peers and adults were indicated in the forms.

As indicated in Table 4.10, experimental group students demonstrated changes in all seven statements according to the classroom teacher's observations. Pretest observations revealed a varied distribution across behavioral dimensions. The "Poor" category encompassed percentages ranging from 27.3% to 36.4%, with the least observed trait being "Plays games with their peers during break time" (4.5%).

Conversely, the "Strong" category highlighted higher percentages, reaching a peak of 50% for "Can communicate verbally with adults."

Transitioning to the posttest observations, discernible improvements were evident across multiple behavioral dimensions. Notably, the "Strong" category increased significantly, showcasing remarkable enhancements, particularly in traits like "Can communicate verbally with their peers" (77.3%) and "Can communicate verbally with adults" (72.7%). Conversely, the "Poor" category exhibited notable declines across most dimensions, signifying substantial progress in observed behaviors. The results of the experimental group indicated that the students show the most difference in attending classes regularly, working collaboratively with their peers during the lessons, respecting the personal space of their peers, and following instructions given inside the classroom. In addition to that, playing games with their peers during the break time and communicating verbally with their peers and adults were increased as well.

On the other hand, the means of the pretest and the posttest results of the control group demonstrated that the students' behaviors remained unchanged and even decreased after the implementation (see Table 4.11). Comparing pretest and posttest observations within the control group, discernible shifts were observed. While the "Age Appropriate" category remained relatively stable, the "Strong" category exhibited a reduction in several behavioral traits. However, the "Poor" category displayed fluctuations, with some traits demonstrating increased percentages in the posttest, albeit at a marginal level. As a result of the observation forms, it can be stated that the "Learning to Live Together" Peace Education Program helped students to improve their attendance to the lessons, communication, and collaborative work. Attends classes regularly.

Table 4. 10. Frequency and the percentages of the experimental groups' observation forms answers

Group	Test	Options	Attends classes regularly.		Follows the instructions given in the classroom.		Works collaboratively with their peers during the lessons.		Respects the personal space of their peers.		Plays games with their peers during break time.		Can communicate verbally with their peers.		Can communicate verbally with adults	
			f	*%*	*f*	*%*	*f*	*%*	*f*	*%*	*f*	*%*	*f*	*%*	*f*	*%*
Experimental	Pretest	Poor	7	31,8	7	31,8	8	36,4	6	27,3	1	4,5	3	16,6	3	13,6
		Age Appropriate	8	36,4	8	36,4	7	31,8	11	50	13	59,1	8	36,4	7	31,8
		Strong	7	31,8	7	31,8	7	31,8	5	22,7	8	36,4	11	50	11	50
		No observation	0		0		0		0		0		0		1	4,5
	Posttest	Poor	0		0		2	9,1	1	4,5	1	4,5	0		3	13,6
		Age Appropriate	5	22,7	8	36,4	7	31,8	8	36,4	8	36,4	5	22,7	3	13,6
		Strong	17	77,3	14	63,6	13	59,1	13	59,1	13	59,	17	77,3	16	72,7
		No observation	0		0		0		0		0		0		0	

Table 4. 11. Frequency and the percentages of the control groups' observation forms answers

Group	Test	Options	Attends classes regularly.		Follows the instructions given in the classroom.		Works collaboratively with their peers during the lessons.		Respects the personal space of their peers.		Plays games with their peers during break time.		Can communicate verbally with their peers.		Can communicate verbally with adults	
			f	*%*	*f*	*%*	*f*	*%*	*f*	*%*	*f*	*%*	*f*	*%*	*f*	*%*
Control	Pretest	Poor	5	30	7	35	8	40	2	10	2	10	3	15	1	10
		Age Appropriate	10	50	8	40	9	45	17	85	18	90	15	75	17	85
		Strong	5	25	5	25	3	15	1	5	0		2	10	1	5
		No observation	0		0		0		0		0		0		0	
	Posttest	Poor	6	30	7	35	6	30	3	15	1	5	2	10	2	10
		Age Appropriate	11	55	10	50	13	65	16	80	19	95	18	90	18	90
		Strong	3	15	3	15	1	5	1	5	0		0		0	
		No observation	0		0		0		0		0		0		0	

4.7. Field Notes of the Researcher

Field notes are crucial components of research that serve to enrich the data and guarantee a comprehensive context for the data analysis process (Creswell, 2013; Mulhall, 2003; Patton, 2002). It incorporates detailed and comprehensive descriptions, enhancing the evaluation of the research situation (Jensen & Allen, 1996). Hence, this section presents field notes from the pilot implementation to offer comprehensive information regarding the research background and methodology.

The objective of this study is to adapt UNESCO's "Learning to Live Together" peace education program for 4th grade students in Türkiye at a refugee-receiving school with the purpose of enhancing the conflict resolution skills of 4th grade students. The primary school that received the most refugees was selected based on its convenience to fulfill this objective. A needs and situational analysis were carried out to comprehensively grasp the requirements and challenges faced by the school that receives refugees. Once the major features identified through needs analysis were established, the essential skills to be incorporated into the peace education curriculum were determined. The experimental implementation of the program was conducted between March and June 2023, following the acquisition of the required permissions from the Ministry of National Education (MoNE) in Sakarya.

Sakarya is renowned for its conservative nature inside Türkiye. In 1999, a massive earthquake occurred in Sakarya. Consequently, residents of Sakarya relocated to newly constructed structures that are designed to withstand earthquakes, opting to reside away from the city center. The primary school in Sakarya that receives the highest number of refugees is located in the historic city center, which suffered significant damage in 1999. Residents of Sakarya are reluctant to reside in that region due to concerns about the seismic activity, which renders the ground unstable. However, due to the affordable rental prices in comparison to other areas of the city, individuals with a lower socio-economic standing opt to reside in that particular district. Additionally, the region experiences a significant influx of refugees due to the availability of affordable housing options. Refugee participants emphasized the significance of the city's conservative infrastructure in their choice to establish

permanent residence in this city. The school that carried out the pilot implementation included children from both the local community and refugee students from low socioeconomic backgrounds.

I sought permission from MoNE in January 2023, but due to major earthquakes in February that affected 12 cities in southeastern Türkiye, schools across the country remained closed after the break and an additional two weeks were added. The permission for the program was granted in March due to the emergency situation caused by significant student migration from the southeastern region. Consequently, the start of the pilot implementation was delayed. Additionally, just before the program began, one student enrolled in the classroom as a result of this internal migration.

The school, being part of the PİKTES Project, already possessed knowledge about refugee migration, aided by a translator facilitating communication with refugee parents and students. School stakeholders, including parents, teachers, counselors, and administration, eagerly participated in the study, allocating time for interviews and providing consistent support throughout. The classroom teacher played a pivotal role, assisting in gathering consent forms from parents. The high level of trust between parents and the teacher extended to trust in me, which significantly contributed to obtaining permissions for the study. Overall, the positive rapport established between the classroom teacher and parents laid a strong foundation for the study.

Before commencing the program, students were given the chance to review the consent forms, which sparked their curiosity and enthusiasm for participating. At the start, I introduced myself and ensured those struggling with understanding that they could seek help. Despite no immediate requests, I noticed some students faced difficulties understanding instructions. To address this, I paired these students with Turkish-speaking peers, encouraging collaboration for better comprehension. Additionally, I took the opportunity to learn basic Arabic words from the students, incorporating them into our interactions during activities. Initially surprising to local students, this effort gradually normalized, contributing to improved relations

between local and refugee students over time. This approach seemed to positively impact their interactions.

During the initial stages of the program, many local students approached me, expressing concerns about their refugee friends' difficulties participating and understanding them. I addressed these concerns by highlighting the potential hurtfulness of such comments to their friends and encouraged empathy by asking how they would feel in a similar situation. Linking these discussions to the program's activities helped them grasp the relevance of these reflections. Over time, as they engaged more with these discussions, the complaints decreased, showing a positive impact of the skills taught during the program.

At the program's outset, activities emphasizing speaking and language skills were prominent. However, some students, both local and refugee, hesitated to actively participate due to language barriers or personal characteristics, such as shyness. Towards the program's conclusion, these same students requested to revisit speaking-oriented activities, expressing newfound thoughts to share with their peers. To enhance engagement, I believe commencing the program with more hands-on activities that require fewer speaking skills could help students become familiar with the program and gradually increase their participation.

Throughout the program, the school's positive reception and support toward this initiative remained steadfast, influencing the program's progression. The initial enthusiasm and engagement observed among the students further blossomed as the program evolved. At the start, the students, both local and refugee, encountered challenges, particularly concerning language barriers and participation hesitancy. However, as the program advanced, their attitudes noticeably shifted. Students who initially struggled with active involvement in language-oriented activities expressed renewed interest towards the program's conclusion, eager to share their thoughts and participate actively. This transformation illustrates the evolving comfort and confidence levels that emerged within the class, indicating a positive shift in their engagement and willingness to participate.

4.8. Summary of the Results

Before the adaptation of the peace education program, semi-structured interviews were conducted with school counselors, local and refugee students and parents, teachers, and the vice principal, leading to the emergence of three main themes. These themes include aggravating factors for unity, institutional challenges and needs, and facilitative factors for unity. The aggravating factors for unity encompass environmental and personal obstacles affecting refugees' psycho-social adaptation, such as discrimination from local students and teachers, as well as refugees' own adaptation challenges. Institutional challenges highlight issues like increased teacher workload and classroom overcrowding, along with the need for targeted training and policy improvements to support refugees. The facilitative factors for unity emphasize the importance of positive parental involvement and the creation of a peaceful school environment. This involves the active participation of educated and settled parents, alongside the cultivation of an accepting and peaceful school atmosphere for students.

The peace education program was tailored to the specific needs of a refugee-receiving school, using insights from semi-structured needs analysis interviews to refine and enhance UNESCO's "Learning to Live Together" program for fostering harmony in both school settings. A 2x3 quasi-experimental method was used for the pilot program implementation which was conducted with one experimental group (n=22) and one control group (n=21). Mann-Whitney U Test was employed to determine whether there was a baseline difference between the experimental and control groups. The results indicated that the intervention and the control group did not differ significantly before the implementation of the "Learning to Live Together" Peace Education program in terms of the total and sub-scores of the Conflict Resolution Skills Scale.

The "Conflict Resolution Skills Scale" was administered to both groups at the beginning and end of the study, with a follow-up assessment conducted after six weeks. After the pilot implementation, semi-structured interviews were held with teachers, parents, and students. The results demonstrated a significant difference

between pretest and posttest scores of reaching the reconciliation subscale, resort to violence, and total score with a large effect size. There was a significant difference between the posttest, and follow-up test scores of the conflict resolution skills scale and the reaching reconciliation sub-scale with a large effect size. However, no significant difference was found between the posttest and follow up test scores of the resort to violence subscale.

The program evaluation form was conducted with the experimental group and the observation forms were filled out by the control and experimental groups' classroom teachers following the program implementation. Students in the experimental group reported improvements in behavior and engagement, while teachers observed enhanced communication and collaboration, highlighting the program's success in fostering interpersonal relations. After the study was terminated, a complementary 5-session peace education program was conducted for the control group. The results demonstrated that a peace education program is effective in enhancing conflict resolution skills of 4th grade students.

CHAPTER 5

DISCUSSION

The study focused on the adaptation of UNESCO's "Learning to Live Together" a peace education program aimed at enhancing conflict resolution skills among 4th grade students in the refugee-receiving school. The process involved four main stages: needs and situational analysis, adaptation of UNESCO's "Learning to Live Together" peace education program, pilot implementation of the program, and the program evaluation.

Identifying key skills from the needs analysis guided the adaptation of the program into Turkish. The pilot implementation included a 13-session peace education program adapted from UNESCO's "Learning to Live Together" for the 4th grade experimental group at a refugee-receiving school in Sakarya, Türkiye. The evaluation part included various assessment methods, including interviews, observations, evaluation forms, and a conflict resolution skills scale. After the study was conducted, 5-session compensation for the peace education program was conducted with the control group for ethical purposes. Overall, the study findings indicate that the peace education program is effective in developing conflict resolution skills among the 4th grade students at a refugee-receiving school in Sakarya, Türkiye.

In this chapter, the discussion unfolds across four sections. The initial part delves into the findings of the needs analysis. Following this, the second section encompasses insights derived from the program's pilot implementation, covering evaluations, interviews, follow-ups, and observation forms. Finally, the last two parts incorporate the conclusion, implications drawn from the study, and recommendations for prospective research endeavors.

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5.1. Discussion of the Needs Analysis Results

This section delves into the analysis of semi-structured interviews involving the vice principal, school counselors, classroom teachers, teachers of Turkish as a foreign language, local and refugee parents, and students. The discussion is structured around three primary themes identified during analysis: 1) Aggravating factors for unity, 2) Institutional issues and needs, and 3) Facilitative factors for unity. Each theme is elaborated upon in separate sections to comprehensively explore the insights gleaned from these interviews.

5.1.1. Discussion of the Aggravating Factors for Unity

The content analysis of the semi-structured interviews highlighted several factors significantly affecting the psycho-social adaptation of refugee students. Participants pointed out two primary categories impacting the unity inside the school environment: a) environmental factors, and b) individual factors. Within the environmental factors, issues such as exclusion by local students, academic challenges, and prevalent local discourses were identified as significant challenges. On the other hand, individual factors encompassed various aspects including local students' challenges, behavioral issues among refugee students, attitudes within refugee families, levels of familiarity or unfamiliarity, socio-economic factors, migration-related psycho-social challenges, and prevailing prejudices in the psycho-social adaptation process.

The research findings consistently align with the existing literature on refugee's psycho-social adaptation, shedding light on concerning realities within refugee-receiving classrooms. These findings reveal an unwelcoming attitude toward refugee students, particularly those who are Arabic-speaking or face language challenges during lectures, resulting in their marginalization within the school environment. This distressing pattern echoes sentiments identified in prior needs assessment studies conducted in Türkiye (Kaya & Kıraç, 2016). One of the recurring concerns raised by school counselors, parents, and teachers is the profound impact of language barriers on academic success and the development of peaceful relationships with

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local peers. The academic performance of refugee students significantly shapes the attitudes of both teachers and local parents, with participants citing negative or marginalized attitudes among educators as exclusionary factors. In response to these challenges, teachers invest classroom hours in working individually with refugee students to enhance their language skills and help them keep up with the curriculum. However, this additional workload can be exhausting for teachers, creating an additional layer of complexity in the psycho-social process.

Moreover, some instances of exclusionary behavior by both local parents and peers have been negatively impacting the overall psychosocial of refugee students. Local parents expressed dissatisfaction with the situation, believing that their children in classrooms with refugee students might struggle to concentrate on subjects compared to their peers in classrooms without refugee students.

Recognizing the intricate connection between these challenges and the broader educational policies designed for refugee children is essential. Importantly, teachers' attitudes have been emphasized as pivotal in creating a welcoming atmosphere in the classroom and nurturing a harmonious school environment. These findings closely align with prior needs analysis studies that underscore the significance of teachers' attitudes and the influence of various school components, including local students and parents, in creating a peaceful and welcoming school atmosphere (Mercan Uzun & Bütün, 2016; Özel & Erdur- Baker 2023).

The challenges faced by both local and refugee students due to the school's location in a low socioeconomic status (SES) area have significant implications for peace education within the school community. The presence of broken families and economic difficulties in such areas has been identified as contributing factors to behavioral issues among students. Teachers and the vice principal have recognized the link between these SES-related struggles and broken family structures, which can manifest in behavioral problems among both local and refugee students. One concerning pattern that has emerged is that refugee students tend to internalize and replicate the behavioral problems exhibited by their local peers. This internalization negatively impacts their ability to engage in various activities, develop meaningful

relationships, and contribute to the creation of harmony with their local peers within the school environment.

Existing research supports these findings by highlighting that refugees often settle in low SES areas across cities due to economic factors, such as affordable rents and access to basic needs (Çelik & İçduygu, 2018). Additionally, these studies emphasize the prevalence of behavioral issues in schools where refugee students enroll, which can be exacerbated by the low educational attainment, financial struggles, and broken family structures prevalent in the surrounding areas where refugees settle. The rapid and substantial nature of the migration process further intensifies the challenges associated with these pre-existing issues (Özel & Erdur-Baker, 2023).

In the context of peace education, it is essential to address the behavioral issues observed among refugee students, particularly instances of violence that occur during peer interactions. Teachers and school counselors have emphasized the trauma and war-related impact on these students, recognizing that their heightened propensity for violence often serves as a defense mechanism. These findings align with prior studies that have consistently highlighted the higher incidence of behavioral challenges among refugee students within school environments compared to their local counterparts (Erden, 2020; Mercan Uzun & Bütün, 2016; Özel & Erdur-Baker, 2023). The root causes of these issues can often be traced back to the exposure of refugee students to violent circumstances, such as war and migration-related violence. Even refugee students who were born and raised in Türkiye are exposed to distressing news from their home countries through social media or family conversations, which further contributes to their challenges with behavior.

While Türkiye has initiated several programs aimed at promoting conflict resolution, respecting differences, and fostering empathy among diverse groups, there remains a significant need for more comprehensive and inclusive programs (Erden & Wolfgang, 2012; Kaya, 2015; Sayed & Ahmed, 2016). Existing programs that focus on conflict resolution, and cultural differences in schools, provide a valuable foundation. However, these programs often do not sufficiently address the unique challenges faced by refugee communities. Furthermore, programs that engage

students from different cultures that promote intercultural dialogue and understanding can help bridge gaps between local and refugee communities, fostering a more inclusive atmosphere. To effectively facilitate the adaptation and dialogue between local and refugee students within new cultural environments at schools, it is essential to implement comprehensive programs that incorporate elements of peace, including communication and conflict resolution skills. These programs must be culturally sensitive, broadly accessible, and sufficiently funded to address the diverse needs of a growing and varied population. Although Türkiye has made significant progress in promoting conflict resolution and cultural understanding, there remains an urgent need for more comprehensive, and inclusive programs which include different cultures. By fostering cultural engagement, and ensuring sustainable resources, Türkiye can enhance the harmony in refugee-receiving schools. Such programs are essential for cultivating a harmonious and inclusive educational environment that meets the diverse needs of all students from different cultures.

Moreover, the attitudes and behaviors of refugee families play a crucial role in impacting the academic and social lives of refugee students. Teachers have noted a lack of attentiveness among refugee families, with many students returning home unaccompanied regardless of their age. This variation in the education system and parental involvement from their countries of origin poses a significant challenge to the psycho-social adaptation process of refugee students within the Turkish educational framework (Okagaki & Sternberg, 1993; Warner, 1998), as emphasized by school components.

The interactions among refugee students primarily revolve around their Arabic-speaking peers, often visiting each other's homes after school due to living in the same neighborhood. These close-knit relationships, while providing a sense of familiarity and comfort, also highlight the cultural disparities that exist between refugee and local students. It becomes more pronounced with varying degrees of familiarity among refugee students. In the context of peace education, these cultural disparities underscore the importance of promoting cultural awareness and understanding among all students. Teachers and local parents have pointed out a bias

among students against learning the Turkish or Arabic language and culture, which notably facilitates their psycho-social adaptation and increases discrimination from their peers. These attitudes appear to be rooted in the uncertainty surrounding governmental policies toward refugees, a concern previously identified in previous research studies (Apak, 2022; Kardeş & Akman, 2022). The ambiguity and instability of policies concerning the residency status of refugee and local families in Türkiye contribute to the hesitancy of refugee and local students in embracing each other's culture and language.

In conclusion, the research findings shed light on the formidable challenges faced in creating peaceful and harmonious classroom environments within refugee-receiving schools, particularly among 4th grade students. These challenges, ranging from language barriers to cultural disparities and behavioral issues, underscore the pressing need for peace education programs in such settings. The significance of peace education cannot be overstated, as it emphasizes core values such as empathy, conflict resolution, and peaceful coexistence. Schools possess the transformative potential to evolve into inclusive spaces where diversity is not only accepted but celebrated. Here, students can learn to understand and respect each other's unique backgrounds while acquiring essential skills to resolve conflicts peacefully.

5.1.2. Discussion of the Institutional Issues and Needs

Under the institutional issues and needs theme, three sub-themes surfaced: school-related issues, training needs, and policy matters. The challenges within school facilities, such as teacher workload, classroom overcrowding, and enrollment concerns, were highlighted. Previous research also echoed similar findings regarding school-related issues like teacher workload and classroom density (Erden, 2020; Demir Başaran, 2020; Mercan Uzun & Bütün, 2016). Of particular note is the substantial burden shouldered by teachers in response to the inadequate Turkish language proficiency among refugee students.

Participants observed a significant shift in the school's dynamics, primarily attributed to the increasing number of refugee students, who, in some cases, now outnumber

local students in classrooms. This observation was echoed by the vice principal, teachers, and school counselors. Amid this shift, peace education principles become crucial, advocating for the psycho-social adaptation of cultural diversity and the promotion of mutual respect and understanding among students from varied backgrounds. However, the predominance of interaction within cultural groups presents challenges in fostering a harmonious school environment aligned with peace education values. To explain, this ideal faces challenges, primarily due to the natural tendency of individuals to interact within their cultural groups, leading to segmented social circles within the school. These prevalent within-group interactions conflict with the overarching objectives of peace education, aimed at bridging cultural divides and fostering a harmonious environment. This issue poses a significant barrier to the successful implementation of peace education programs. To overcome this, strategies must be developed to encourage intercultural interactions that can lead to a more integrated school community.

The issue of irregular registration among refugee students, with some enrolling late in the academic term, exacerbates these challenges. This irregularity in enrollment patterns requires a flexible and empathetic approach in line with peace education, ensuring all students receive equal opportunities and support regardless of their enrollment timing. The trend of Turkish families avoiding enrollment in this school due to the high number of refugees leads to a demographic shift, further complicating the situation. The increasing percentage of refugee students and the corresponding decrease in Turkish students starkly contrast with the school's previous status as a "preferred school" among educated families before the 1999 earthquake. This imbalance in student demographics not only poses challenges in creating a multicultural and inclusive environment, as advocated by peace education, but also significantly impacts teacher workload.

The need for comprehensive training programs was emphasized by school counselors, teachers, and the vice principal, particularly focusing on whole-school training, specific training for women, and practical knowledge for teachers. This need extends to include social rules training for refugee parents, addressing essential aspects like understanding traffic rules, and navigating local amenities such as

supermarkets or banks, which they might not be familiar with in Türkiye. A lack of familiarity with these basics can hinder parents' ability to model appropriate behaviors for their children. Additionally, the significance of training for refugee women was underscored due to the prevalence of broken families. Women often find themselves in the role of sole caregivers in a foreign country, making their support vital for the overall psycho-social adaptation process of refugee students.

In both national and international literature, studies underscore the distinct migration experiences of men and women, highlighting differences in motivations before migration and in the challenges faced upon resettlement, including employment struggles and exposure to traumatic events like sexual violence (Bastia & Piper, 2019; Qin, 2006; Wedel, 2001). Several programs in Türkiye, spearheaded by NGOs like the Association of Refugees in Türkiye (Mülteciler Derneği), UNFPA Türkiye, AFAD, and AID Doctors Türkiye, aim to support refugee women through training focusing on language proficiency and social activities, such as knitting courses (Özgür Keysan & Şentürk, 2021; Kutlu, 2015; Türk, 2016). However, Özgür Keysan and Şentürk (2021) assert that these programs do not adequately meet refugee women's needs. They emphasize the necessity for training that addresses societal job demands, enabling economic stability and independence. The literature recommends providing education on legal and health-related rights, vocational training, and courses fostering connections between local and refugee women to fulfill these needs (Özgür Keysan & Şentürk, 2021).

The perspective of the school counselors, which primarily emphasizes the need for training among refugee families, appears to adopt a somewhat one-sided view of the psycho-social adaptation process, echoing findings from previous research (Özel & Erdur-Baker, 2023). This viewpoint, while recognizing the importance of trauma awareness for refugee students, notably lacks mention of specific training regarding refugees' psycho-social adaptation, trauma, or migration. Herein lies an opportunity to incorporate peace education principles, which advocate for understanding and addressing the emotional and psychological needs of individuals impacted by trauma and displacement. Although this perspective is valuable in highlighting the support

required by refugee families, it may inadvertently neglect the need for more comprehensive training programs.

The policy issues identified by school counselors, teachers, and refugee parents highlight significant challenges within the resettlement process, offering a critical context for the application of peace education principles. The evident ambiguity in resettlement policies, particularly those of the Ministry of National Education (MoNE), creates complexities in managing the educational journey of refugee students. This situation, marked by potential sudden policy shifts, underscores the need for peace education values like adaptability, understanding, and empathy in policymaking.

Furthermore, the distinction between regulations for refugee and local students adds to these complexities, suggesting a need for policies infused with peace education ideals that promote equity and inclusiveness. In the realm of psychological assessments, the challenges are amplified as existing rules and financial support systems are primarily designed for Turkish children, thereby hindering comprehensive and culturally sensitive assessments for refugee students. This gap points to the necessity of integrating peace education values, such as respect for diversity and individual needs, into policy frameworks to ensure all students receive appropriate support.

5.1.3. Discussion of the Facilitative Factors for Unity

The pivotal role of both parents and the school in facilitating the psycho- social adaptation of refugee students were highlighted by the identified facilitative factors within the themes of parent characteristics and a peaceful school environment. Educated parents and settled families have emerged as crucial elements significantly aiding students' psycho-social adaptation within the educational setting. Insights shared by school figures such as teachers, school counselors, and the vice principal emphasize the considerable influence of educated refugee parents. Their familiarity with the educational system directly corresponds to enhanced student attendance and active involvement in educational activities. Educated parents emerged as crucial

contributors to their children's psycho-social adaptation, being instrumental in preparing them for school, actively participating in school-related activities, and supporting homework completion. The anecdotal remarks from the vice principal underscored the immense impact of well-educated families on students' commitment to education, illustrating their dedication even under financial constraints. This dedication, infused with the values of peace education, can lead to a more holistic and successful psycho-social adaptation of refugee students, fostering a supportive and peaceful learning environment for all.

Additionally, the benefits brought by settled families, including heightened language skills, cultural acumen, and a grasp of societal and legal standards, become evident during the psycho-social adaptation process. Settled families were also identified as facilitative, as their extended time within the country allowed for enhanced language proficiency, cultural assimilation, and familiarity with societal norms. Moreover, involved parents, regardless of their language barriers, demonstrated a proactive engagement in their children's educational journey, showcasing their commitment and eagerness for their children's success.

The national and international literature consistently echoes the significance of parental and institutional roles in fostering the psycho-social adaptation of refugee students (Van Tubergen, 2010). Studies worldwide and in Türkiye presented similar results and emphasized the critical impact of educated parents on their children's educational experience and successful integration into a new educational environment (Attar et al., 2022; Christenson & Reschly, 2010; Mendenhall et al., 2017). Additionally, settled parents who feel secure in their new environment are more likely to engage with the school environments to support their children's education effectively (Dryden-Peterson, 2011). Similar findings underscore the invaluable contribution of settled families, whose elevated language proficiency, cultural familiarity, and adherence to societal norms significantly aid students in navigating the educational landscape (Atalan Ergin & Akgül, 2023; Deng & Marlowe, 2013; McBrien, 2011).

Conversely, local parents, educators, and students emphasized the significant impact of local students' accepting behavior toward refugee peers. This acceptance,

alongside teachers' positive outlooks, proves pivotal in cultivating a harmonious school atmosphere. Teachers' inclusive attitudes are crucial in curtailing discrimination, aligning with earlier studies highlighting the pivotal role of educators' inclusivity in diminishing prejudice to create a peaceful school environment (Ekin & Yetkin, 2021; Özel & Erdur- Baker, 2023).

Moreover, the observations regarding local students' accepting behavior toward refugee peers align with national and international research highlighting the transformative influence of positive peer interactions (Kaysılı et al., 2019; Osterman, 2000). However, limited studies in school contexts emphasize the essential role of accepting attitudes among local students in creating a multicultural, peaceful, and supportive school environment for refugee populations (Fruja Amthor & Roxas, 2016). Furthermore, the emphasis on teachers' inclusive attitudes resonates with the national and international research that emphasizes educators' pivotal role in mitigating discrimination and fostering a welcoming atmosphere within refugee-receiving schools (Aydın & Kaya, 2017; Block et al., 2014; Çelik & İçduygu, 2019; Gezer, 2019).

These findings highlight the collaborative responsibility of parents and educational institutions in facilitating the psycho-social adaptation of refugee students, in line with global research that underscores the importance of parental involvement and nurturing school environments in fostering a cohesive and harmonious educational setting. Educated parents and established families notably enhance student engagement, while a school environment that embraces inclusivity, fueled by encouraging teacher attitudes and acceptance from local students, remains pivotal in nurturing a supportive and harmonious educational space for all individuals.

5.2. Discussion of the Findings of Pilot Program Implementation

The study aimed to adapt UNESCO's "Learning to Live Together" peace education program for 4th graders at a refugee-receiving school in Türkiye and evaluate the impact of a peace education program on conflict resolution skills within the Turkish context, along with employing semi-structured interviews, observation forms, and a

program evaluation form. In this section, insights are derived from semi-structured interviews conducted after the pilot program implementation involving various stakeholders including the school counselor, the experimental group's classroom teacher, local and refugee students, and parents to understand the effect of the peace education program In addition, outcomes gleaned from the program evaluation form, capturing the experimental group students' perspectives through a 5-point Likert scale, observations recorded by classroom teachers via observation forms, and the results of the conflict resolution skills scale filled by students from the control and experimental group were highlighted. Kirkpatrick and Kirkpatrick's (2006) four-level model, encompassing reaction, learning, behavior, and results was used for the assessment of the semi-structured interviews after the pilot program implementation in enhancing knowledge, behavior change, and resultant outcomes.

The study aimed to evaluate the impact of the peace education program on conflict resolution skills by comparing pretest, posttest, and follow-up scores between the experimental and control groups. The total score of the conflict resolution skills scale as well as the reaching reconciliation and resort-to-violence sub-scores of the experimental group increased after the pilot implementation when compared to the control group, despite the fact that there was no significant pre-experimental difference between the experimental and control groups in terms of conflict resolution skills. The results explained the second sub-research question, confirming that the peace education program significantly enhances students' conflict resolution skills. This improvement was notable in the experimental group post-implementation compared to the control group, highlighting the program's role in fostering essential skills for creating a peaceful classroom environment and developing conflict resolution skills. Six weeks after the pilot implementation, a follow-up assessment revealed that these differences across groups were still present. The persistence of these differences across the groups is a testament to the lasting impact of the peace education program on students' abilities to resolve conflicts constructively. Even though there are peace education programs studying conflict resolution worldwide (Van Slyck et al., 2019; Vestal & Jones, 2004), this is the first empirical study in Türkiye demonstrating the effect of peace education on conflict resolution skills at a refugee-receiving school, and the results might shed light on future studies. This

study may contribute to creating a more harmonious and collaborative educational environment, which is essential for the development of a harmonious classroom environment and the school community by equipping students with conflict resolution skills.

While the peace education program demonstrated effectiveness in sustaining conflict resolution skills among the experimental group, as indicated by the follow-up test scores, the resort-to-violence subscale did not demonstrate a significant difference from the posttest scores. This subscale, which deals with behaviors such as using violence for communication and imposing one's views during interactions, did not show a significant difference from the posttest scores. This suggests that while the peace education program was partially effective, there is room for further development, especially in reducing violent tendencies. Feedback from teachers, school counselors, and the vice principal revealed that students regularly encounter violent situations both at school and at home. This environment makes it challenging to maintain non-violent behaviors, highlighting the need for more long-term and school-based peace education programs that can effectively address and transform these deeply ingrained behaviors.

The initial focus of the program on fundamental concepts of peace education, such as empathy, listening, and human rights, was crucial in laying the groundwork for conflict resolution skills. However, given that this was one of the first peace education programs for fourth graders in Türkiye, more time might be needed to instill these principles deeply. The program only began to concentrate on conflict resolution skills in the final three weeks, which may not have been sufficient to create lasting behavioral change in students who regularly encounter violence. The results underscore the importance of extending peace education programs to cover a more extended period, allowing students to thoroughly absorb and practice the principles of peace, empathy, and non-violent communication. These extended peace education programs could lead to more substantial and sustained changes in behavior, particularly in reducing tendencies towards violence. In conclusion, while the peace education program has made strides in fostering conflict resolution skills, a

more comprehensive and prolonged approach may be necessary to address the deeper challenges of violence and aggression in the lives of students.

Teacher observation forms provided a comprehensive initial assessment (pretest) of the experimental group students' behaviors. Initially, many students exhibited behaviors deemed 'Poor,' particularly in areas such as following instructions, respecting personal space, and using effective communication skills. However, following the peace education program, there was a notable improvement in these areas. The post-program observations revealed a significant increase in the 'Strong' category across various domains, indicative of enhanced collaboration, communication, and adherence to classroom rules. These improvements, crucial for developing conflict resolution skills, were consistent and sustained, as evidenced in the follow-up assessments. In contrast, the control group displayed relatively stable behavior patterns throughout the pretest, posttest, and follow-up phases, with fewer significant changes compared to the experimental group. This difference underscores the peace education program's effectiveness, particularly in fostering essential skills for conflict resolution and creating a peaceful classroom environment. The marked improvements in the experimental group, especially in collaboration and communication, are integral to developing conflict resolution skills. These skills are foundational for building a peaceful classroom environment and promoting harmonious interactions within diverse communities.

The lasting positive behavioral changes observed during the follow-up assessments further highlight the enduring impact of the peace education program. By instilling values of respect, empathy, and effective communication, the program contributes significantly to shaping the behavioral dynamics within the school environment. This aligns with the broader goal of peace education to cultivate a culture of peace, understanding, and collaborative problem-solving, essential for a harmonious and cohesive society.

Following the completion of the program, the qualitative interviews in addition to the program evaluation form and the implementation of the conflict resolution skills scale conducted provided valuable insights into the multifaceted impact of

UNESCO's "Learning to Live Together" Peace Education Program. The content analysis of these interviews highlighted several key themes, unveiling not just the immediate effects but also the lasting implications of the program. Participants, including the school counselor and classroom teacher, expressed enthusiasm over the evident improvements in collaboration skills among the experimental group post-program. They noted a tangible enhancement in students' ability to resolve conflicts independently, an increase in participation during collective activities, and a decline in instances where students sought external assistance for peer conflicts. This shift in behavior not only showcased a marked improvement in conflict resolution abilities but also reflected the participants' desire for continuity in applying these skills in their daily lives.

The findings from Kirkpatrick and Kirkpatrick's model (2006) evaluation resonated with the qualitative interviews, as they unanimously depicted positive feedback across multiple dimensions. Participants, comprising students, school counselors, teachers, and parents, consistently highlighted the program's effectiveness in not only enhancing conflict resolution skills but also in promoting collaboration and overall skill development. The alignment between these qualitative observations and the structured evaluation through the Kirkpatrick model reinforced the program's efficacy.

The feedback gathered from parents, the classroom teacher, and the school counselor attests to noticeable behavioral shifts in the students, evident through collaborative behaviors within the classroom and harmonious interactions among the experimental group. These changes serve as compelling examples of behavioral transformation resulting from the program. Participants' statements further emphasize that students now adeptly manage conflicts and have witnessed enhanced relations between local and refugee students. Such comprehensive positive feedback resonates across each dimension of the program evaluation including reaction, learning, behavior, and results, signifying tangible outcomes at various levels.

In terms of the reaction aspect of the students' feedback on the program, most students expressed that the sessions were dynamic, involving, and relatable to their

daily experiences. Additionally, all students expressed willingness to participate in the program again in the future, indicating a positive overall experience. These outcomes align with the qualitative analysis from the semi-structured interviews, where participants highlighted the sessions as productive and enjoyable. Concerning the learning dimension, the majority of students reported that the program enhanced their learning by equipping them with new skills and enabling them to handle interpersonal issues more effectively.

Regarding the behavior dimension, the majority of students emphasized the program's practical value in their daily lives. All students acknowledged that the peace education program significantly improved their friendships. Additionally, most participants highlighted their enhanced abilities to listen actively, express themselves, and support each other during the program sessions. This was further supported by insights from the qualitative analysis, confirming an observable rise in collaborative behavior and conflict resolution skills following the program implementation. The peace education program prompts individuals to draw their own conclusions about peace and conflict resolution. It doesn't provide a concrete definition but guides students in formulating their understanding of peace and encourages them to integrate these essential qualities into their daily routines. This approach allows for personal interpretation and empowers participants to apply these principles in their lives autonomously.

According to the program evaluation forms, the training resulted in the development of practical conflict resolution skills applicable to their daily interactions with peers. Students also highlighted creating a positive, supportive classroom environment during sessions, fostering self-expression and mutual support among peers. Their overall evaluation depicted the sessions as dynamic and fruitful. Therefore, based on qualitative assessments across response, learning, behavior, and outcomes, the training program received commendation and was perceived as both adequate and effective by the participants.

According to research by Brame and Biel (2015) and Demir and Koydemir (2016), apart from Kirkpatrick and Kirkpatrick's (2006) model, the leader's traits were

suggested as influential in program efficacy. In the current study, student feedback unanimously reflected positively on the researcher's role. Most participants highlighted the researcher's encouragement for active engagement, supportiveness, effective time management, and competent group leadership. Furthermore, all students found the instructions provided by the researcher clear and comprehensible. These findings align with the identified leadership qualities in literature linked to augmenting program effectiveness.

The group format of the peace education program leverages significant therapeutic factors, as highlighted by Yalom and Leszcz (2005) and Dinkmeyer et al. (2015). Factors like group cohesion, shared problems, mutual assistance, cooperation, modeling, and feedback, as indicated by these authors, contribute to the program's effectiveness. Yalom and Leszcz (2005) emphasized universality, cohesiveness, interpersonal learning, and imitation as pivotal therapeutic factors within groups. The students' overwhelmingly positive responses regarding group dynamics, support, and encouragement align with these factors. Their evaluations in the program feedback further delve into the therapeutic aspects. Considering these insights, the program evidently succeeded in harnessing the therapeutic potential within the group dynamic. In a comprehensive evaluation considering various dimensions pertinent to group dynamics, the students unanimously conveyed their satisfaction with the "Learning to Live Together" Peace Education Program. Their assessments across reaction, learning, behavior, results, group leadership, and therapeutic group factors unequivocally signified that the program was not only adequate but also highly successful.

The research conducted in the aftermath of the earthquakes in Türkiye, especially in regions highly impacted and burdened with heightened discrimination toward refugees, showcases the resilience and adaptability of the study's participants (Asa & Doğan Güllüpınar, 2023). Despite the adverse circumstances and the prevailing prejudice against refugees, the study still managed to yield positive outcomes. This resilience might be attributed to the program's emphasis on peace education and conflict resolution skills, which equipped both local and refugee students with the tools to navigate and negotiate in challenging environments. Despite the scarcity of

essential resources following the earthquakes, the findings revealed an improvement in negotiation skills among the participants. This highlights the efficacy of the peace education program in fostering adaptive skills crucial for managing conflicts, even in situations of heightened tension and scarcity. The program's ability to empower students with conflict resolution skills seemed to mitigate the negative effects of the challenging atmosphere, demonstrating the program's efficacy and importance even in adverse conditions.

UNESCO's "Learning to Live Together" Peace Education Program within the school environment has evidently fostered significant behavioral changes in students, as evidenced by the improved collaboration and conflict resolution abilities observed post-program. The unanimous positive feedback from various stakeholders including students, teachers, school counselors, and parents underscores the program's effectiveness in creating a more harmonious and cooperative classroom atmosphere. The incorporation of peace education into the curriculum has prompted students to develop a deeper understanding of peace and conflict resolution, leading them to apply these principles in their daily interactions.

Furthermore, the program has proven effective in fostering a supportive classroom environment, encouraging self-expression, mutual support, and active listening among peers. The sustained positive changes observed in the students' behavior, even in the follow-up assessments, highlight the lasting impact of the peace education program on the students' ability to manage conflicts constructively.

In essence, the implementation of the peace education program in this Turkish school setting has not only enhanced the students' conflict resolution skills but also contributed to creating a more peaceful, inclusive, and empathetic school environment. This reinforces the vital role of peace education in shaping future generations that are better equipped to resolve conflicts peacefully and to foster a culture of peace and understanding in their communities.

5.3. Implications for Practice and Policy

This study holds significant implications for educators working with 4th grade students in refugee-receiving schools. Notably, the "Learning to Live Together"

peace education program showcased its effectiveness in cultivating conflict resolution skills among 4th grade students. While existing literature has emphasized the importance of peace education components for enhancing children's conflict resolution skills and yielding positive outcomes (Harris, 2004; Johnson & Johnson, 2007), research specifically examining the impact of peace education on students in Türkiye has been limited. Therefore, this study fills a crucial gap in the literature by offering insights for developing conflict resolution skills of students and creating a collaborative classroom environment.

The pilot implementation of the program has the potential not only to enhance students' conflict resolution abilities but also to foster a more harmonious and cohesive school environment. By utilizing this intervention, educators can play a pivotal role in promoting conflict resolution skills among students, ultimately contributing to a more peaceful and inclusive school atmosphere.

The current study underscores the importance of adapting the "Learning to Live Together" peace education program to the Turkish cultural context, which is crucial for refugee-receiving schools and counselors. This adaptation not only meets societal needs and current issues, as emphasized in the literature (Burstyn, 2001; Harris, 2004), but also promotes conflict resolution skills, cohesion, and harmony, aligning with the fundamental principles of peace education globally. Feedback from school components provides essential insights for customizing the program to the unique challenges of the Turkish educational system, thereby enhancing the psycho-social adaptation of refugees and contributing to a peaceful school environment. This effort reflects the broader objectives of peace education in improving relationship building and conflict negotiation across diverse cultural settings.

The "Learning to Live Together" peace education program offers valuable tools to establish and sustain harmony within school settings. School counselors are positioned to utilize this program to teach conflict resolution skills and instill peace-oriented values among students, thereby fostering a culture of peace within educational institutions. This proactive approach aligns with the broader objectives

of peace education and holds promise for nurturing a more harmonious school environment.

The findings emphasize the critical need for tailored interventions within educational settings to address the challenges faced by both refugee and local students. Implementing programs focused on fostering inter-group relationships, mitigating language barriers, and providing teacher training to create inclusive environments can significantly enhance student psycho-social adaptation. The study sheds light on the impact of governmental policies on refugee students' psycho-social adaptation. Policymakers can use these findings to create more coherent and supportive policies regarding peace education, fostering a welcoming environment for students' successful collaboration.

UNESCO's "Learning to Live Together" peace education program which was adapted for this study has proven effective in enhancing the conflict resolution skills of 4th grade students. The insights gleaned from this program can be applied to refugee-receiving schools, allowing for customization of activities based on the specific needs of schools in Türkiye (Harris, 2004). These promising outcomes affirm the potential for implementing peace education programs across various refugee-receiving schools in Türkiye, offering valuable tools for school counselors to develop conflict resolution skills among students.

In essence, the findings from this study advocate for the wider implementation of peace education programs in refugee-receiving schools in Türkiye. Peace education programs serve as vital tools for educators and school counselors to nurture a culture of peace, understanding, and mutual respect among students. By committing to the principles of peace education, schools can create environments where students are equipped with the skills and attitudes necessary to contribute to a more peaceful and harmonious society.

This study's findings have significant policy implications for educators and policymakers in Türkiye, particularly in schools that receive refugee students. The results of the pilot implementation of the "Learning to Live Together" peace

education program in enhancing conflict resolution skills among 4th grade students underscore the necessity of incorporating these programs into the educational framework. Given the limited research on peace education's impact on students in Türkiye, this study fills a vital gap and serves as a guide for developing effective strategies to improve conflict resolution and foster a collaborative classroom environment.

Policy recommendations include the integration of peace education into the national curriculum, specifically tailored to the needs of refugee-receiving schools. This integration should aim to promote conflict resolution skills, enhance psycho-social adaptation, and create a more inclusive and harmonious school atmosphere. To facilitate a cohesive and peaceful educational environment, policies should also focus on fostering inter-group relationships, reducing language barriers, and enhancing teacher training on inclusivity and conflict resolution. Such comprehensive approaches can significantly improve the psycho-social well-being of both refugee and local students, promoting a more inclusive and supportive educational setting.

In conclusion, the study advocates for policy changes that support the widespread adoption of peace education programs in Turkish schools. By doing so, educational institutions can play a pivotal role in building a culture of peace, understanding, and mutual respect among students from diverse backgrounds, contributing to the broader goals of peace education and societal harmony.

5.4. Recommendations

5.4.1. Recommendations for Further Research

While the study yielded promising results, there exist areas for potential improvement in future research endeavors. Notably, the present study employed a small student cohort via convenience sampling, potentially impacting the generalizability of the findings. Furthermore, the limited sample size constrained the use of more robust parametric statistical analyses. To address these limitations and

enhance the study's robustness, future research should aim to replicate the study using larger and more diverse samples. A larger participant pool would strengthen the statistical power of the analysis, allowing for more reliable and comprehensive interpretations. This approach would bolster the study's credibility and contribute to a more nuanced understanding of the program's effectiveness.

While the study offered valuable insights into the efficacy of the "Learning to Live Together" peace education program in Sakarya, it is important to acknowledge its regional specificity. As such, there is a pertinent need to extend this investigation to various other refugee-receiving cities across Türkiye.

Different regions may present diverse contextual challenges, needs, and dynamics concerning refugee psycho-social adaptation and education. Therefore, expanding the study to encompass multiple cities would provide a more comprehensive understanding of how the peace education program operates within varying socio-cultural contexts. In addition, to gain a more comprehensive understanding of the effectiveness of the "Learning to Live Together" program, further research should be conducted in various schools that do not benefit from the PİKTES resources. This would help in determining the program's adaptability and effectiveness across different educational settings and conditions, providing a clearer view of its impact on diverse student populations. This broader approach would offer richer insights into the program's adaptability and effectiveness in addressing the distinct needs and challenges faced by different communities across the country.

The study focused on evaluating the impact of a peace education program on conflict resolution skills. Future research could explore additional variables crucial to peace education skills, such as empathy, and communication skills. Moreover, considering this study concentrated on 4th graders, it is crucial to adapt and implement similar studies across various grade levels in Türkiye. Ensuring balanced sample sizes, encompassing diverse numbers of refugee and local students across multiple grades, would be pivotal in establishing the program's efficacy across different educational stages. Adjusting the program's structure by initiating with role-playing exercises instead of conversational activities might encourage shy students to engage more

actively from the beginning. Incorporating hands-on activities throughout, particularly reducing the focus on verbal tasks, could greatly benefit students with language proficiency concerns, fostering more involvement and participation in the program.

Due to the earthquake's timing and its impact on obtaining MoNE's ethical approval, coupled with the program coinciding with the school's closure, a short follow-up period of six weeks was chosen. To effectively gauge the enduring effects of the intervention on the outcomes of different school components, longer-term assessments spanning a year or more would be necessary. Thus, there is a recommendation for longitudinal studies to be conducted to provide a comprehensive understanding of the sustained influences and outcomes of the intervention on different school components including parents and teachers.

5.4.2. Recommendations for Practitioners

Practical suggestions for teachers and school counselors are essential for maximizing the effectiveness of peace education programs. Given the findings of this study and the intricate roles that educators play, it is crucial to foster robust relationships with both teachers and school counselors to enhance the implementation of such programs. Teachers, through their regular interactions, provide invaluable insights into the specific situations and dynamics of students on a weekly basis. This information is critical for trainers to adapt their approaches and interactions with students, tailoring the program to meet the nuanced needs of the classroom.

Spending time with students during breaks has also proven beneficial, offering trainers the opportunity to observe and understand interpersonal dynamics and conflicts among students firsthand. These observations are instrumental in adjusting program content and delivery to address the actual issues faced by students.

Furthermore, despite the presence of many training programs, microaggressions towards other cultures persist. These were observed in both local and refugee discourses towards each other. It is, therefore, imperative for the trainer to be

someone who can not only recognize these subtle but harmful interactions but also transform them. The trainer must be knowledgeable about peace and human rights and act as a facilitator of dialogue between refugee and local students, helping to bridge cultural and communicational divides.

Moreover, the aim of such programs should not solely be to 'train' students or parents but to create a natural environment where both parties can come together and learn from each other. The needs analysis highlighted a significant issue: the lack of genuine familiarity between local and refugee communities, who often rely on stereotypical discourses about each other. Organizing social activities that include both local and refugee parents and students can foster more authentic interactions and understanding, paving the way for peaceful coexistence.

The results of this study also highlighted the influential role of parents in shaping students' attitudes and behaviors. Involving parents in these processes is crucial. By engaging parents, schools can extend the principles of peace education beyond the classroom, helping to instill these values within the home and community, thereby reinforcing the program's objectives.

These practical strategies, focusing on interaction, cultural competence, and inclusive community-building activities, are vital for creating a peaceful society and enhancing conflict resolution skills among students. By implementing these approaches, educators and school counselors can significantly contribute to the development of a harmonious and inclusive educational environment.

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APPENDICES

A. ETHICAL PERMISSION FROM MIDDLE EAST TECHNICAL UNIVERSITY

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER

ORTA DOĞU TEKNİK ÜNİVERSİTESİ
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14 NİSAN 2022

Konu   : Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi   : İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Zeynep SÜMER

Danışmanlığını yürüttüğünüz Dilara Özel ŞEN'in "Okul Psikolojik Danışmanları için Barış Eğitimi Programı Geliştirilmesi" başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülmüş ve **0196-ODTUİAEK-2022** protokol numarası ile onaylanmıştır.

Saygılarımızla bilgilerinize sunarız.

Prof.Dr. Mine MISIRLISOY
İAEK Başkan

B. ETHICAL PERMISSION OF MINISTRY OF NATIONAL EDUCATION

Sayı : E-29065503-44-70434378   15/02/2023
Konu : Anket Uygulama İzin Talebi
         (Dilara ÖZEL ŞEN)

VALİLİK MAKAMINA

Orta Doğu Teknik Üniversitesi Eğitim Bilimleri Anabilim Dalı Rehberlik ve Psikolojik Danışmanlık doktora programı öğrencisi Dilara ÖZEL ŞEN'in "Okul Psikolojik Danışmanları için Barış Eğitimi Programı Geliştirilmesi" konulu çalışma yapma talebi Orta Doğu Teknik Üniversitesi Rektörlüğünün 19.01.2023 tarihli ve 68715131 sayılı yazıları ile bildirilmiştir.

Söz konusu çalışmanın ekteki değerlendirme formunda belirtilen okullarda eğitim öğretimin aksamasına mahal vermeden gönüllülük esasına dayalı olarak, okul yönetiminin belirleyeceği zaman ve şartlarda 2022-2023 eğitim öğretim yılında uygulanması, çalışmada sadece ekteki mühürlü soruların kullanılması ve yasal gerekliliğin ilgili okul müdürlüğünce yerine getirilmesi kaydıyla Müdürlüğümüzce uygun görülmektedir.

Makamlarınızca da uygun görülmesi halinde olurlarınıza arz ederim.

Ozan ÖZKAYA
Millî Eğitim Müdür V.

OLUR
Murat KARASU
Vali a.
Vali Yardımcısı

C. INTERVIEW PROTOCOLS FOR NEEDS ASSESSMENT WITH TEACHER, ADMINISTRATION, AND SCHOOL COUNSELOR

Öğretmen/ İdareci/ Psikolojik Danışman Görüşme Protokolü

Değerli katılımcı, ben Dilara Özel. Orta Doğu Teknik Üniversitesi'nde araştırma görevlisi olarak çalışıyorum. Bu çalışmayı doktora tezim kapsamında Doç. Dr. Zeynep Sümer'in danışmanlığında yürütmekteyim. Doktora tez çalışmamda, mülteci öğrenci sayısının fazla olduğu okullardaki psikolojik danışmanların- öğretmenlerin- idarecilerin okul ortamındaki yaşantıları, gözlemleri ve görüşlerini saptamayı hedeflemekteyim. Bu sayede, psikolojik danışmanların okullarda uygulayabileceği bir uyum programı uyarlamayı amaçlıyorum.

Bu görüşme üç bölümden oluşmaktadır. Bu bölümlerde sizin okulunuzda yaşadığınız durumlara, gerçekleştirdiğiniz çalışmalara, ihtiyaçlarınıza ve önerilerinize odaklanılacaktır. Görüşmemiz yaklaşık 45 dakika sürecektir. Görüşmenin çözümlemesinin daha güvenilir yapılabilmesi için ses kaydı alınacaktır. Görüşme sürecinde verdiğiniz bilgiler kesinlikle üçüncü kişilerle paylaşılmayacaktır. Bu bilgiler, sadece bilimsel amaçlı, kimliğiniz ve okul bilgileri ifşa edilmeden kullanılacaktır. Ses kaydı almamda bir sakınca var mı? Teşekkürler.

1. Bölüm: Demografik Bilgiler

1. Yaş, eğitim durumu gibi durumlara değinerek ve çalıştığınız okul ile bilgileri de vererek kendinizden bahsedebilir misiniz? Cevaplamazsa;

- Yaşınız:
- Eğitim Durumunuz:
- Kaç yıldır okul psikolojik danışmanı/ öğretmen/ idareci olarak çalışıyorsunuz?
- Kaç yıldır bulunduğunuz okulda çalışıyorsunuz?
- Okulunuzun bulunduğu bölgeyi nasıl tanımlarsınız? İl, İlçe, Köy, Kasaba
- Okulunuzda ortalama kaç öğrenci var?/ Girdiğiniz sınıflarda kaç öğrenci var?
- Okulunuzda ortalama kaç tane mülteci öğrenci var?/ Girdiğiniz sınıflarda kaç tane mülteci öğrenci var?

- Mültecilerin sınıflara dağılımı nasıl yapılıyor, belirli bir strateji var mı?
- Mültecilerin uyumu, kültürü, travma vb. konularda herhangi bir eğitim aldınız mı? (Lisans eğitimi, hizmet-içi eğitimler, bireysel eğitimler) Evet ise; hangi kurumdan, ne kadar süre ile, eğitim içeriği.

2. **Bölüm: Durum Tespiti**

2. Okulda /sınıfınızda sıklıkla karşılaştığınız durumlardan ve verdiğiniz hizmetlerden bahsedebilir misiniz?

- Bir okul psikolojik danışmanı/ öğretmen/ idareci olarak okuldaki rolünüzü nasıl tanımlarsınız? En sık yaptığınız işler nelerdir? (okul yönetimi, öğrencilerin, ailelerin, diğer öğretmenlerin beklentileri)
- Okul psikolojik danışmanı olarak okulunuzda sıklıkla karşılaştığınız, tekrar eden durumlar/sorunlar nelerdir? Açıklar mısınız? Bu sorunlar ne zamandan beri var?
- Mülteci öğrencilerden önce okul ortamı nasıldı? Velilerle ilişkilerde bir değişiklik oldu mu?
- Okulunuzdaki mülteci/göçmen öğrencilerin en sık dile getirdikleri/yardım istedikleri sorunlar nelerdir?
- Sizce bu tür olayların görülme nedeni nedir? Hangi faktörler bu durumu tetikliyor?
- Bu olaylara yönelik uyguladığınız rehberlik çalışmaları nelerdir? (bireysel çalışmalar, grupla psikolojik danışma bağlamında yapılan çalışmalar)
- Sizce mülteci öğrencilerin temel psikososyal ihtiyaçları nelerdir?

3. Yerel öğrencilerin mülteci öğrencilerle ilişkisinden bahsedebilir misiniz?

- Yerel öğrencilerin sorun ve ihtiyaçlarında, mülteci öğrenciler geldikten sonra farklılaşmalar oldu mu?
- Okulunuzdaki mülteci öğrencilerin yerel öğrencilerle ilişkileri nasıl?
- Mülteci ve yerel öğrencilerin sorun ve ihtiyaçlarına yönelik rehberlik servisi/ okul olarak neler yapıyorsunuz? (Mülteci statüsündeki öğrencilere yönelik çalışmalar, yerel öğrencilere yönelik çalışmalar, ailelere yönelik çalışmalar, bu grupların uyumu için yapılan ortak çalışmalar)

3. Bölüm: İhtiyaçlar ve Öneriler

4. Bu süreçte siz okul psikolojik danışmanı/ öğretmen/ idareci olarak neler yaşıyorsunuz, bahsedebilir misiniz? Önerileriniz nelerdir?

- Sorunlarınız neler?

- Bu sorunlara yönelik uyguladığınız yöntemler nelerdir? Sizce bu çözümler yeterli oluyor mu? Daha farklı neler yapılabilir?

- İhtiyaçlarınız neler? Kendinizi bu popülasyonla çalışmak için yeterli görüyor musunuz?

- Daha yeterli hissetmeniz/ daha etkili hizmet sunabilmeniz için nelere ihtiyacınız var? Hangi konularda bilgi almaya ihtiyacınız olduğunu düşünüyorsunuz?

- Sizin okulunuz gibi mülteci kabul eden okullarda uyum sürecini ve süreçteki tüm öğrencilerin psikososyal ihtiyaçlarını gidermek için nasıl bir yol izlenmeli?

D. INTERVIEW PROTOCOL FOR NEEDS ASSESSMENT WITH STUDENTS

Öğrenci Görüşme Protokolü

Merhaba, ben Dilara. Orta Doğu Teknik Üniversitesi'nde araştırma görevlisi olarak çalışıyorum. Bu çalışmayı doktora tezim kapsamında, Doç. Dr. Zeynep Sümer'in danışmanlığında yapıyorum. Seninle görüşmelerimde okulda neler yapıyorsun, nelere ihtiyacın var onları öğrenmek istiyorum. Diğer arkadaşlarınla da görüşmeler yaptıktan sonra isim vermeden öğretmenlerine ihtiyaçlarını söylemek istiyorum. Görüşmemiz yaklaşık 45 dakika sürecektir. Söylediklerini kimseyle paylaşmayacağım. Sadece sonrasında dinleyebilmek ve yazıya dökebilmek için ses kaydı almak istiyorum. Bu ses kayıtlarını kimseye dinletmeyeceğim. Ses kaydı alabilir miyim?

1. Bölüm: Demografik Bilgiler

1. Birlikte bir resim çizebilir miyiz? Bu resimde aileni, kardeşlerini çizip bana anlatır mısın?

- Yaşın
- Kardeşin var mı? Kaç tane?
- Anne- baba hayatta mı? Hayattaysa çalışma durumu
- Evde kimlerle yaşıyorsun?
- Okula nasıl geliyorsun?

2. Bölüm: Durum Tespiti

2. Şimdi de istersen okuldan bahsedebiliriz. Okulda, sınıfında kimler var, en yakın arkadaşın kim anlatabilir misin? Bunları çizmek ister misin?

- Sınıfında mülteci (başka ülkeden gelen) öğrenci var mı?
- Arkadaşlarıyla ilişkileri nasıl?
- Mülteci öğrenciler ile ilişkilerin nasıl? (Birlikte oyun oynuyor musunuz? Okul dışında görüşüyor musunuz? Birlikte ders çalışıyor musunuz?)
- Arkadaşlarınla sorun yaşıyor musun?

- Teneffüslerde neler yapıyorsun?
- Sınıfı içerisinde ders işlerken rahatsız olduğun/ memnun olduğun şeyler neler?

3. **Bölüm: İhtiyaçlar ve Öneriler**

4. Okulda ne olsaydı arkadaşlarınla daha çok eğlenirdin, daha mutlu olurdun?

- Arkadaşlarınla daha iyi iletişim kurabilmek (geçinebilmek) için nelere ihtiyacın var?

E. INTERVIEW PROTOCOL FOR NEEDS ASSESSMENT WITH PARENTS

Aile Görüşme Protokolü

Değerli katılımcı, ben Dilara Özel. Orta Doğu Teknik Üniversitesi'nde araştırma görevlisi olarak çalışıyorum. Bu çalışmayı doktora tezim kapsamında Doç. Dr. Zeynep Sümer'in danışmanlığında yürütmekteyim. Doktora tez çalışmamda, mülteci öğrenci sayısının fazla olduğu okullarda öğrenim gören öğrencilerin ailelerinin gözlemlerini anlamayı hedeflemekteyim. Bu sayede, psikolojik danışmanların okullarda uygulayabileceği bir uyum programı geliştirmeyi amaçlıyorum.

Bu görüşme üç bölümden oluşmaktadır. Bu bölümlerde çocuğunuzun okulda yaşadığı durumlara, ihtiyaçlarına ve önerilerinize odaklanılacaktır. Görüşmemiz yaklaşık 45 dakika sürecektir. Görüşmenin çözümlemesinin daha güvenilir yapılabilmesi için ses kaydı alınacaktır. Görüşme sürecinde verdiğiniz bilgiler kesinlikle üçüncü kişilerle paylaşılmayacaktır. Bu bilgiler, sadece bilimsel amaçlı, kimliğiniz ifşa edilmeden kullanılacaktır. Ses kaydı almamda bir sakınca var mı? Teşekkürler.

1.Bölüm: Demografik Bilgiler

1. Yaş, eğitim durumu gibi durumlara değinerek kendinizden bahsedebilir misiniz? Cevaplamazsa;

- Yaşınız:
- Eğitim Durumunuz:
- Mesleğiniz?
- Kaç çocuğunuz var?

2.Bölüm: Durum Tespiti

1. Okulda /sınıfta çocuğunuzun sıklıkla karşılaştığı durumlardan bahsedebilir misiniz?

- Ebeveyn olarak okulunuzda sıklıkla karşılaştığınız, tekrar eden durumlar/sorunlar nelerdir? Açıklar mısınız?
- Çocuğunuzun en sık dile getirdiği sorun sizce nedir?

- Sizce bu tür olayların görülme nedeni nedir? Hangi faktörler bu durumu tetikliyor?

3. Okuldaki idareci ve öğretmenler ile iletişiminizden bahsedebilir misiniz? (ne sıklıkla okula gidiyorsunuz? Veli toplantılarına katılıyor musunuz? Çocuğunuzun derslerdeki durumunu takip ediyor musunuz?

4. Çocuğunuzun yerel/ mülteci öğrencilerle ilişleri nasıldır?

- Çocuğunuzun ihtiyaçlarında mülteci öğrenciler okula geldikten sonra farklılaşmalar oldu mu? / Çocuğunuzun ihtiyaçlarında yerel öğrencilerle iletişim kurmaya başladıktan sonra farklılaşmalar oldu mu?
- Çocuğunuzun yaşadığı bu sorunlara yönelik okulda yapılan çalışmalar nelerdir?

5. Mültecilerle/ yerel öğrenciler ve okul kültürü ilgili okul tarafından size verilen herhangi bir bilgi/seminer/ eğitim oldu mu?

3.Bölüm: İhtiyaçlar ve Öneriler

6. Bu süreçte siz aile olarak neler yaşıyorsunuz, bahsedebilir misiniz? Önerileriniz nelerdir?

- Sorunlarınız neler?
- İhtiyaçlarınız neler?
- Çocuğunuzun sorunlarını çözebilmek için sizce nelere ihtiyaç var?

F. STUDENT OBSERVATION FORM

Öğrenci Gözlem Formu

Öğrencinin adı:

Gözlemleyen: Tarih:

Gözlemlenen Öğrenci Davranışları

(Lütfen gözlemlediğiniz öğrencinin aşağıda belirtilen alanlardaki davranışlarını diğer öğrencileri göz önünde bulundurarak cevaplayınız)

	Güçlü (Ortalamanın Üzerinde)	Yaşına Uygun (Ortalama)	Zayıf (Ortalamanın Altında)	Gözlemlenemedi
Yetişkinlerle sözel iletişim kurabilir.				
Akranlarıyla sözel iletişim kurabilir.				
Teneffüslerde akranlarıyla oyun oynar.				
Akranlarının kişisel alanlarına saygılıdır.				
Akranlarıyla derslerde iş birliği içerisinde çalışır.				
Sınıf içerisinde verilen yönergelere uyar.				
Derslere düzenli katılım gösterir.				

Eklemek istedikleriniz:

G. SAMPLE ITEMS FOR CONFLICT RESOLUTION SKILLS SCALE DEVELOPED BY GÜRDOĞAN-BAYIR & GÜLTEKIN (2019)

Çatışma Çözme Becerisi Ölçeği

	Kesinlikle Kalmıyorum	Katılmıyorum	Katılıyorum	Kesinlikle Katılıyorum
Yaşadığım sorunların çözülmesi için herkese eşit davranırım.				
Sorun yaşadığım arkadaşlarımın yardıma ihtiyacı olduğunda onlara yardım ederim				
Amaçlarıma ulaşmak için arkadaşlarımın zayıf yönlerini kullanırım.				
Yaşadığım sorunları, kendimi arkadaşımın yerine koyarak çözerim				
Yaşadığım sorunların çözümünde yalnızca benim isteklerim önemlidir.				

H. "LEARNING TO LIVE TOGETHER" PEACE EDUCATION PROGRAM EXPERT FEEDBACK FORM

"Birlikte Yaşamayı Öğreniyorum" Barış Eğitimi Programı Uzman Görüşü Formu

1.Genel Amacı ve Kazanımları	Uygun	Uygun Değil	Açıklama
Kazanımların program amacına uygunluğu			
Kazanımların program katılımcılarının ihtiyaçlarına uygunluğu			
Kazanımların yaş grubuna uygunluğu			
Kazanımların birbirleriyle tutarlılığı			
Kazanım ifadelerinin açık ve anlaşılırlığı			
2.İçerik	**Uygun**	**Uygun Değil**	**Açıklama**
İçeriğin hedeflerle tutarlılığı			
İçerikte yer alan aktivitelerin birbirleri ile tutarlılığı			

İçeriğin kavramsal çerçeve ile tutarlılığı			
İçeriğin yaş grubuna uygunluğu			
İçerikler için ayrılan sürenin yeterliliği			
İçerikteki bilgilerin sunuş sırasının öğrenme ilkelerine uygunluğu			
İçerikteki bilgilerin sunuş sırasının yaş grubuna uygunluğu			
3.Ölçme ve Değerlendirme	**Uygun**	**Uygun Değil**	**Açıklama**
Değerlendirme araçlarının programın genel amacına uygunluğu			
Değerlendirme araçlarının kullanışlılığı			
Değerlendirme araçlarının yaş grubuna uygunluğu			
Değerlendirme araçlarının kapsamının araştırma amacı ile uyumluluğu			

I. "LEARNING TO LIVE TOGETHER" PEACE EDUCATION PROGRAM SAMPLE SESSIONS

1. Oturum

Planlanan Etkinlikler

1. Isınma Etkinliği

Süre: 10 Dakika

Konu: Öğrenciler ile araştırmacının tanışması

Kazanımlar:

- Kendini tanıtma oyunlarına etkin katılır.

Kaynak: McCabe, A. (2012). Games and Activities for Exploring Feelings with Children. Social Work Education, 31(5), 679-680. doi: 10.1080/02615479.2011.650496

Yönerge

1. Öğrencilerden isimlerinin baş harfiyle başlayan ve kendilerini anlatan bir sıfat düşünmeleri istenir.
2. Sırayla herkes ismini söyledikten sonra bu sıfatı söyler (Dilara- Deli Dolu gibi).

2. Grup Kurallarının Belirlenmesi

Süre: 25 dakika

Kazanımlar

- Sınıf kurallarının belirlenmesinde karar alma sürecine katılır.

- Programın amacını söyler.

- Sınıf kurallarının neden gerekli olduğunu söyler.

- Barışçıl sınıf ortamının özelliklerini listeler.

- Sınıf kuralları ile barışçıl sınıf ortamı arasındaki ilişkiyi açıklar.

Yönerge

1. Her ortamda (ev, okul, içinde yaşadığımız toplum) uyulması gereken kurallar olduğunu ve bu kuralların herkese eşit davranmak için faydalı olduğunu hatırlatın.
2. Barışçıl bir sınıf ortamı yaratmak için ne gibi kuralların gerekli olabileceğini öğrencilere sorun.
3. Önerileri tahtaya yazın.
4. Kuralları oluştururken iş birliğinin önemini vurgulayın ve iş birliğini geliştirmek için ne gibi kuralların gerekli olabileceğini sorun.
5. Barışçıl bir sınıf ortamının tanımını yapın ve açıklayın.

Birlikte Sorgulama ve Değerlendirme

Örnek Sorular

- Barışçıl bir sınıf ortamı için sizce başka hangi kurallara ihtiyacımız var?

- Bu kurallar sizce günlük hayatımızda da kullanabileceğimiz kurallar mı?

- Bu kurallar daha iyi davranmamıza nasıl yardımcı olabilir?

- Sizce bu kurallara uymayan kişiler cezalandırılmalı mı? Neden?

- Kurallara uymayan kişileri incitmeyecek fakat kuralların önemini de anlayabilecekleri cezalar neler olabilir?

- Bu kurallar barışçıl bir sınıf ortamını sağlamak için bize nasıl yardımcı olacak?

Tartışma

- Birlikte oluşturulan kuralların tüm program boyunca geçerli olacağını öğrencilere hatırlatın.

- Eğer kuralların işe yaramadığını/yetersiz olduğunu hissederlerse birlikte yeni kurallar ekleyebileceğinizi ya da kuralları değiştirebileceğinizi belirtin.

3. **Barış Nedir? Etkinliği**

Süre: 20 dakika

Kazanımlar:

- Barışın sadece savaşın zıttı olmadığını söyler.

- Barışın tanımını yapar.

- Barışın önemini ifade eder.

Kaynak: Kurt, G., & Sertel, J. M. (2006). *Winpeace: barış eğitimi: barış bireyde başlar.* İstanbul: Boğaziçi Üniversitesi Yayınevi. 16.

Yönerge

1. Öğrencilere "Barış" kelimesini daha önce duyup duymadıkları sorulur. "Barış" kelimesini daha önce duyan öğrencilerden gönüllü olanların kendi fikirlerini sınıf önünde söylemesi istenir.

2. Öğrencilerin söyledikleri tahtaya yazılır. Barış Eğitimi programı ile ilgili olan kavramlar yuvarlak içine alınır.

3. Öğrencilere neden bazı kelimelerin yuvarlak içine alındığı söylenir. Zaman kalırsa diğer yuvarlak içerisine alınmayan fakat tahtaya yazılan konuların üzerine de konuşulacağı belirtilir.

4. Öğrencilere "uyuşmazlık" kelimesinin onlara ne ifade ettiği sorulur ve öneriler yine tahtaya yazılır.

5. Öğrencilere barış, uyuşmazlık, müzakere ve barış eğitimi kavramlarının tanımını yapın.

Birlikte Sorgulama ve Değerlendirme

Örnek Sorular

1. Uyuşmazlıkların nedeni sizce ne olabilir?
2. Uyuşmazlıkları nasıl çözebiliriz?
3. Sizce neden barışı sağlayan şeyleri öğrenmeliyiz?
4. Sizce barışçıl olmak kolay mıdır?
5. Sınıf ortamınızı sizce nasıl daha barışçıl yapabilirsiniz?

5. Oturum

Planlanan Etkinlikler

1.Isınma Etkinliği

Süre: 10 dakika

Yönerge

1. Öğrencilere haftalarının nasıl geçtiği, nasıl olduklarının konuşulacağı söylenir. Sünger topu elinde bulunduran kişinin konuşma hakkının olduğu, konuşma bittikten sonra topun diğer arkadaşlara atılması gerektiği açıklanır.
2. Top havaya atılarak topu tutan kişinin konuşmaya başlayacağı söylenir.
3. Top havaya atılarak etkinlik başlatılır.

2.Ait Hissetme

Süre: 40 dakika

Kazanımlar:

● Öğrenciler kişisel özelliklerini ifade eder

- Kendilerinde ve başkalarında var olan olumlu yönleri sıralar

Kaynak: UNESCO. (2014). Learning to Live Together Programme for 4th Graders.

Yönerge:

1. Tüm öğrenciler rastgele bir şekilde 2'li gruplar halinde eşleştirilir. (A-B şeklinde sayarak)
2. İkili gruplarda eşlerin birbirini tanımaması önemlidir.
3. Her grup neyi sevip neleri sevmediklerini kendi aralarında konuşurlar.
4. Her gruptan, her ikisinde de benzer olan en az dört özelliği yazmaları istenir (bu özellikler fiziksel özellikler olmamalıdır)
5. Daha sonra iki grup birleştirilerek dörtlü gruplar oluşturulur ve dörtlü gruplardaki herkesin ortak olan en az iki özelliğini bulmaları istenir. Bunlar hobiler, sevdikleri yemek gibi özellikler olabilir.

Birlikte Sorgulama ve Değerlendirme

Örnek Sorular

1. Her ikili grup ortak olan bir özellik bulabildi mi?
2. Diğer grupla ortak olan hangi özellikleri buldunuz?
3. İkili gruplarda bulduğunuz özellikleri dörtlü gruplarda da bulmak kolay mıydı?
4. Sizce neden belirli insanlardan hoşlanırız?
5. Benzer özelliklere sahip olduğumuz kişilerle arkadaş olmak kolay mıdır?
6. Şu an daha fazla kişiyle arkadaş olabileceğinizi hissediyor musunuz? Neden?

10. Oturum

Planlanan Etkinlikler

1.Isınma Etkinliği

Süre: 10 dakika

Yönerge

1. Öğrencilere haftalarının nasıl geçtiği, nasıl olduklarının konuşulacağı söylenir. Sünger topu elinde bulunduran kişinin konuşma hakkının olduğu, konuşma bittikten sonra topun diğer arkadaşlara atılması gerektiği açıklanır.
2. Top havaya atılarak topu tutan kişinin konuşmaya başlayacağı söylenir.
3. Top havaya atılarak etkinlik başlatılır.

2.Tilki, Keçi ve Kabak

Süre: 40 Dakika

Kazanımlar:

- Problem çözme becerisini gösterir
- Bir problemi çözmek için alternatif yollar ifade eder

Kaynak: UNESCO. (2014). Learning to Live Together Programme for 4th Graders.

Yönerge

1. Öğrencilere aşağıdaki hikayeyi anlatın.
2. Daha sonra öğrencileri 5'li gruplara ayırın.
3. Gruplardan hikayedeki soruna bir çözüm bulmalarını isteyin.
4. Çözümü bulan grubun bir temsilci seçerek çözümü tüm gruplara anlatmasını isteyin.
5. Diğer grupların farklı bir çözüm bulup bulamadıklarını sorun.

Hikaye: Bir adam markete gider ve bir kabak ile bir keçi satın alır. Eve dönerken bir tilki yakalar ve onu da eve götürmeye karar verir. Eve gitmek için bir nehri geçmek zorundadır fakat nehri geçmek için gerekli olan bot sadece onu ve yanındaki bir şeyi alabilecek büyüklüktedir. Eğer keçi ve kabağı bırakırsa, keçi kabağı yer. Eğer tilki ve keçiyi bırakırsa, tilki keçiyi yer. Hepsi sağ salim eve nasıl ulaşır?

Birlikte Sorgulama ve Değerlendirme

Örnek Sorular

1. Çözümü bulmak için hep birlikte çalıştınız mı?
2. Çözümü nasıl buldunuz? Herkes fikir sundu mu?
3. Bu hikayede çözümü bulmak için varsayımlar yaptınız mı?
4. Çözmek için nehri sadece bir kere geçebileceğinizi mi varsaydınız?

13. Oturum

Planlanan Etkinlikler

1.Isınma Etkinliği

Süre: 10 dakika

Yönerge

1. Öğrencilere haftalarının nasıl geçtiği, nasıl olduklarının konuşulacağı söylenir. Sünger topu elinde bulunduran kişinin konuşma hakkının olduğu, konuşma bittikten sonra topun diğer arkadaşlara atılması gerektiği açıklanır.
2. Top havaya atılarak topu tutan kişinin konuşmaya başlayacağı söylenir.
3. Top havaya atılarak etkinlik başlatılır.

2. Kapanış

Süre: 40 dakika

Kazanımlar:

● Öğrenilenleri ifade eder

● Öğrenilen becerilerin günlük hayatta kullanımını ifade eder

Yönerge

1. Tüm öğrencilere barış eğitimi ile ilgili neler öğrendikleri sorulur.
2. Tüm öğrencilerden öğrendiklerini kelimeler /kısa cümleler ile bir kağıda yazmaları istenir.

3. Bu kağıtlar sınıfın ortasındaki bir kutuya bırakılır. Grup lideri/araştırmacı kutudaki kelimeleri tek tek açarak okur ve öğrencilerle birlikte bu kelimeler üzerine konuşur.

Birlikte Sorgulama ve Değerlendirme

1. Aşağıdaki türde sorular sorarak etkinlik hakkında bilgi alın:

- Barış eğitimi ile ilgili en çok işinize yarayacağını düşündüğünüz beceri nedir?
- Bu beceriyi günlük hayatınızda nasıl kullanabilirsiniz?

J. PROGRAM EVALUATION FORM

"Birlikte Yaşamayı Öğreniyorum" Barış Eğitimi Değerlendirme Formu

Sevgili Öğrenciler,

Aşağıda "Birlikte Yaşamayı Öğreniyorum" Barış Eğitiminin değerlendirilmesine ilişkin ifadeler yer almaktadır. İfadeleri okuyarak size en uygun seçeneği çarpı ile (X) işaretlemeniz istenmektedir. Eğitimin etkililiğinin değerlendirilmesi açısından sorulara içtenlikle yanıt vermeniz çok önemlidir. Katılımınız için teşekkürler.

Eğitimcinin Değerlendirilmesi	Katılmıyorum	Ne Katılıyorum Ne de Katılmıyorum	Katılıyorum
Bizlerle olumlu bir iletişim kurdu.			
Konu anlatımı açık ve anlaşılırdı.			
Etkinliklerin nasıl yapılacağını anlaşılır bir biçimde açıkladı.			
Bizleri eğitime aktif olarak katılmamız için cesaretlendirdi.			
Zamanı etkili bir biçimde kullandı.			
Sınıfı etkili bir biçimde yönetti.(parmak kaldıranlara söz verdi, sınıf kurallarını takip etti gibi)			

Eğitim Sürecinin Değerlendirilmesi	Kesinlikle Katılmıyorum	Biraz Katılıyorum	Kesinlikle Katılıyorum
Eğitim boyunca birbirimizi dinleyebildik.			
Eğitimde verilen örnekler günlük yaşantımıza benzer örneklerdi.			
Etkinlikler canlı ve merak uyandırıcıydı.			
Eğitim boyunca kendimi ifade edebildim.			
Etkinliklerde sınıf olarak birbirimizi cesaretlendirdik ve destekledik.			
Dilara Öğretmen cesaretlendirici ve destekleyiciydi.			

Eğitim Sonuçlarının Değerlendirilmesi	Kesinlikle Katılmıyorum	Biraz Katılıyorum	Kesinlikle Katılıyorum
Eğitim arkadaşlarımla ilişkilerimi geliştirmemde yardımcı oldu.			
Eğitim yeni şeyler öğrenmeme yardımcı oldu.			
Eğitim günlük yaşamda kullanabileceğim işe yarar bilgi ve uygulamalar sağladı.			
Eğitim, arkadaşlarımla yaşadığım sorunlarla daha etkili bir biçimde başa çıkmama yardımcı oldu.			
İleride "Birlikte Yaşamayı Öğreniyorum" Barış Eğitimi'ne yeniden katılmak isterim.			

K. POST INTERVIEW PROTOCOLS

Öğretmen Görüşme Protokolü

Durum Tespiti

1. Sınıfınızda sıklıkla karşılaştığınız durumlardan örnek verebilir misiniz?
    1. Sınıfınızda tekrar eden durumlar var mı?
    2. Mülteci öğrencilerin en çok yardım istediği konular nelerdir?
    3. Yerel öğrencilerin en fazla yardım istediği konular nelerdir?
    4. Bu karşılaştığınız durumlarda uygulama öncesi ve sonrası değişiklikler mevcut mu? Azalan ya da artan sorunlar var mı?
2. Yerel öğrenciler ile mülteci öğrencilerin arasındaki ilişkiden bahsedebilir misiniz?
    1. Öğrencilerin arasındaki ilişkilerde uygulama öncesi ve sonrası farklılıklar oldu mu? Olduysa gözlemlerinizi paylaşabilir misiniz?
3. Etkinliklerin sınıfınıza sağladığı etkilerden bahsedebilir misiniz?

Öğrenci Görüşme Protokolü

Durum Tespiti

1. En yakın arkadaşların kimler?
2. Arkadaşlarınla aran nasıldır?
3. Teneffüslerde neler yapıyorsun?
4. Sınıfta oyunlar oynayıp etkinlikler yapmıştık, hatırlıyor musun? Bu etkinliklerden aklında kalanlar neler?
    1. Hangi etkinlikleri sevdin? Neden?
    2. Hangilerini sevmedin? Neden?
5. Sence bu uyguladığımız etkinlikleri günlük hayatında nasıl kullanabilirsin?
6. Bu uyguladığımız etkinliklerin sence faydaları nelerdir?
    1. Mülteci öğrenciler ile ilişkilerini iyileştirdi mi?
    2. Sorunlarını çözmende sana yardımcı oluyor mu?
7. Etkinlikler boyunca sence sınıf ortamı nasıldı?
    1. Bazılarında tartıştık, bazılarında oyun oynadık, sence faydalı mıydı?
    2. Etkinlikler boyunca sınıf ortamı nasıldı?
    3. Neyin nasıl yapılacağı açık mıydı (yönergeler)?
    4. Her hafta 2 gün birlikte olmak nasıldı?
8. Sence bu etkinlikleri nasıl yapsak senin için daha faydalı olurdu?
9. Etkinliklerin eksik kalan yönleri sence nelerdi?
10. Etkinlikler hakkında başka söylemek istediğin bir şey var mı?

Psikolojik Danışman Protokolü

Durum Tespiti

1. Okul psikolojik danışmanı olarak okulunuzda sıklıkla karşılaştığınız, tekrar eden durumlar/sorunlar nelerdir? Açıklar mısınız? (ilk görüşmemizden beri değişen sorunlar/ durumlar nelerdir?)

2. Sık karşılaşılan sorunlarla ilgili bir öğrenci ya da veli size geldi mi? Bahsettikleri sorunlar nelerdir?

3. Okulunuzdaki mülteci/göçmen öğrencilerin en sık dile getirdikleri/yardım istedikleri sorunlarda değişiklikler oldu mu?

4. Yerel öğrencilerin mülteci öğrencilerle ilişkisinden bahsedebilir misiniz? Bir değişiklik oldu mu?

Veli Protokolü

1.Bölüm: Demografik Bilgiler

1. Yaş, eğitim durumu gibi durumlara değinerek kendinizden bahsedebilir misiniz? Cevaplamazsa;
● Yaşınız:
● Eğitim Durumunuz:
● Mesleğiniz?
● Kaç çocuğunuz var?

Durum Tespiti

1. Okulda /sınıfta çocuğunuzun sıklıkla karşılaştığı durumlardan bahsedebilir misiniz?

    ● Ebeveyn olarak okulunuzda sıklıkla karşılaştığınız, tekrar eden durumlar/sorunlar
nelerdir? Açıklar mısınız?
    ● Çocuğunuzun en sık dile getirdiği sorun sizce nedir?
    ● Sizce bu tür olayların görülme nedeni nedir? Hangi faktörler bu durumu tetikliyor?

3. Okuldaki idareci ve öğretmenler ile iletişiminizden bahsedebilir misiniz? (ne sıklıkla okula gidiyorsunuz? Veli toplantılarına katılıyor musunuz? Çocuğunuzun derslerdeki durumunu takip ediyor musunuz?

4. Çocuğunuzun yerel/ mülteci öğrencilerle ilişleri nasıldır?

    ● Çocuğunuzun ihtiyaçlarında program uygulandıktan sonra farklılaşmalar oldu mu?

BARIŞ EĞİTİMİ PROGRAMININ DÖRDÜNCÜ SINIF ÖĞRENCİLERİNİN ÇATIŞMA ÇÖZME BECERİLERİNE ETKİSİ

1. Giriş

Barış eğitimi konusunda öncü olan akademisyenler, barış eğitiminin temel amacının bir barış kültürü geliştirmek olduğunu savunan çeşitli barış eğitimi tanımlarını literature kazandırmışlardır (Rosen & Salomon, 2011). Bu amaç doğrultusunda barış eğitimi, çeşitli şiddet biçimlerini ele almak için eğitimin içeriğini, öğretim yöntemlerini ve çerçevesini yeniden şekillendirmeye çalışır (Adams, 2000). Barış eğitimi programlarının genel amacı, bireyleri ve toplumu, uzlaşma, birlik ve kabul etmeye doğru bir değişime teşvik etmektir. Öğrencilere çatışma çözme becerileri kazandırmayı, onların farklı kültürleri benimseyen ve farklı gruplar arasında uzun vadeli barışı sürdürebilmek için çeşitliliği onurlandıran bireyler haline gelme kapasitelerini geliştirmeyi amaçlar (Kester, 2008; Wintersteiner, 2015).

Barışı inşa etme çatışma önleme, çözüm ve sürdürülebilir barışın kurulması için çok yönlü bir yaklaşımı kapsar. Bu kapsamlı, işbirlikçi ve uzun vadeli barış inşa süreci, çatışmaların altında yatan nedenleri ele almak ve şiddete maruz kalan veya buna karşı savunmasız toplumlarda kalıcı barışı inşa etmek ve istikrar sağlamak için elverişli koşullar yaratmak üzere çeşitli paydaşları bir araya getirir. Barış eğitimi, barışı öğretmek ve barışçıl bir toplum inşa etmek için çatışma çözümü, empati ve insan hakları gibi barış inşa becerilerini öğretmeyi amaçlar (Baxter, 2005; Jager, 2014). Çocuklar, barış bilincini oluşturmak için barış eğitiminin temel grubunu oluşturur (Jager, 2014; Save the Children, 2008). Barış eğitimi programları, çocukların barışçıl değerler, tutumlar ve beceriler kazanması için içsel bir değişim yolunu açar. Hem ulusal hem de uluslararası düzeylerde yapılan birçok çalışma, barış eğitimi programlarının çocuklar arasında çatışma çözümü becerileri üzerinde olumlu bir etkiye sahip olabildiğini bulmuştur (Johnson & Johnson, 2004; Johnson & Johnson, 2005; Sagkal ve ark., 2006). Etkili barış eğitimi programları genellikle

hedef popülasyonun özel ihtiyaçlarına ve kültürel bağlamına uygun şekilde düzenlenir. Ampirik bulgular, barış eğitiminin içeriğinin ve yaklaşımının, belirli bir ortamın veya topluluğun benzersiz özellikleri ve zorluklarına uyacak şekilde uyarlanmasının önemini vurgular (Bar-Tal, 2002; Tinker, 2016). Dolayısıyla, barışçıl bir toplum inşa etmenin bileşenleri, bu özel ihtiyaçları karşılamak üzere değişebilir. Ancak, her barış eğitimi programının nihai amacı, toplumda barışı sürdürmektir.

Farklı kaynaklar, 2020 yılında küresel çapta çatışmaların önemli ölçüde arttığını bildirmekte, Brezilya, Libya, Suriye ve Yemen gibi ülkelerle birlikte savaş sayısının 15'ten 23'e yükseldiğini, bu durumun da yaygın şiddet eylemlerine yol açtığını ve 103 milyon kişinin zorla yerinden edilerek bir mülteci krizine katkıda bulunduğunu ortaya koymaktadır (HIICR, 2022; UNHCR, 2023). Türkiye, dünya genelindeki 35 milyon mülteci arasından yaklaşık 3.7 milyonu Somali, Afganistan, Irak ve Suriye'den olmak üzere en çok mülteciye ev sahipliği yapan ülkedir. Türkiye'de 2018 ile 2020 arasında yaklaşık bir milyon çocuk mülteci olarak doğmuştur (Dünya Bankası, 2021; UNHCR, 2021). CEDAW, Çocuk Haklarına Dair Sözleşme ve İnsan Hakları Sözleşmesi gibi uluslararası anlaşmaların imzacı ülkesi olarak Türkiye, sınırları içindeki çocuklara eğitim sağlama yükümlülüğüne sahiptir. Yaklaşık bir milyon okul çağındaki Suriyeli mülteci çocuğa ev sahipliği yapan Türkiye'nin bu durumu, Suriyeli mültecilere yönelik açık kapı politikası çerçevesinde bu nüfusun eğitim ihtiyaçlarını vurgulamakta ve okul çağındaki mülteci çocuk sayısının fazla olması nedeniyle eğitim konusunun önemini ortaya koymaktadır (Erdem, 2017; Erden, 2017, 2020; Mercan Uzun & Bütün 2016).

Türkiye'deki mülteci öğrencilerin kültürel uyum sorunları, dil engelleri ve okula uyum sorunları gibi psiko-sosyal adaptasyon problemlerine odaklanan ve giderek büyüyen bir literatür bulunmaktadır (Arabacı ve ark., 2014; Aydın & Kaya, 2019; Dağlıoğlu ve ark., 2017; Ereş, 2016; Güngör, 2015; Güngör & Şenel, 2018; Jafari Kuzu ve ark., 2018; Özer ve ark., 2016; Sarıtaş ve ark., 2016; Seydi, 2014; Taşkın & Erdemli, 2018; Zayimoğlu Öztürk, 2018). Bununla birlikte, mülteci alan okullar bağlamında barış eğitimi ve Türkiye'de mülteci alan okullara giden yerel öğrencilerin deneyimleri hakkında yeterli veri bulunmamaktadır. Türk okullarına entegre olma sürecindeki mülteci öğrencilerin karşılaştığı bu zorluklar göz önüne alındığında, bu

eğitim ortamlarında barış inşa becerilerini ve çatışma çözme mekanizmalarını teşvik etme gerekliliği giderek daha belirgin hale gelmekte, mülteci ve yerel öğrencilerin deneyimlerini desteklemek için barışçıl stratejilerin kritik ihtiyacını vurgulamaktadır.

Türkiye'de yürütülen barış eğitimi odaklı araştırmalar, bireyleri barışı teşvik etmek için gerekli becerilerle donatırken, bireysel, kişilerarası, gruplararası ve uluslararası düzeylerde şiddeti azaltmayı hedeflemektedir (Apaydın & Aksu, 2012; Coşkun, 2012; Demir, 2011; Sağkal & Türnüklü, 2017; Yılmaz, 2018). Araştırmalar, Türkiye'de gerçekleştirilen barış eğitimi programlarının saldırgan eğilimleri azaltma ve sosyal problem çözme yeteneklerini geliştirme konusunda önemli bir etkiye sahip olduğunu göstermiştir (Sağkal & Türnüklü, 2017; Yılmaz, 2018). Okullar barışı teşvik etmede kritik bir rol oynarken, barış eğitimi, hoşgörü ve karşılıklı saygının bir simgesi olarak görülmektedir; ancak, Türkiye'de hem yerel hem de mülteci gruplarına odaklanan barış eğitimi programlarına ilişkin herhangi bir ampirik bulgu bulunmamaktadır.

Mülteci olarak çocukların karşılaştığı özel zorlukları göz önünde bulundurmak, en savunmasız gruplar arasında yer alan bu çocuklar için hayati öneme sahiptir (Dangmann ve ark., 2022). Dil ve kültüre önceden maruz kalmadan yabancı okullara giren mülteci çocuklar, yeni ortamlarına entegrasyon zorluğuyla karşı karşıyadır. Yeni bir ortama psiko-sosyal uyum, kültürel yeterlilik sahibi olmayı gerektirir (Ward, 2004). Okullar, mülteci çocuklar arasında kültürel yetkinliği teşvik etmede önemli bir rol oynar;, bu da onların yeni ortamlarına uyumlarını kolaylaştırır (Peterson ve ark., 2017; Saldana, 2013). Okullar, sadece temel okuryazarlık becerileri öğreterek değil, aynı zamanda toplumun kültürel değerlerini koruyarak ve aktararak sosyalleşme ajanları olarak hizmet eder. Yeni bir ülkeye yerleşen mülteci çocuklar ve aileleri için okulların özellikle önemli bir rolü vardır (Peterson ve ark., 2017). Okullar, ev sahibi toplumun dil becerilerini ve kültürel bilgisini edinmeyi, yerel bireylerle etkileşim kurmayı ve öz yeterliliği teşvik etmeyi kolaylaştırır.

Yerel öğrencilerin farklı kültürlerden gelen sınıf arkadaşlarıyla psiko-sosyal uyum sağlama süreci, kültürel farkındalık, empati ve küresel vatandaşlık gibi temel yeteneklerin geliştirilmesini teşvik eden eğitim ortamlarında önemli bir öneme sahip,

karmaşık bir süreçtir (Pyykönen, 2012). Okul bileşenleri, bu psiko-sosyal uyumu kolaylaştırmada, barışçıl ortamlar oluşturmada ve yerel ile mülteci çocukların kültürel çeşitliliği anlamalarını ve değerlendirmelerini sağlayacak kaynaklar sunmada sıklıkla hayati bir rol oynar (Harber ve Sakade, 2009; Harris, 2002). Mülteci öğrencilerin yeni okullara ve alışılmadık ortamlara olan psiko-sosyal uyumu, dikkatli düşünülmesi ve desteklenmesi gereken bir durumdur. Mülteci öğrenciler genellikle göç ettikleri ülkeden farklı kültürel değerlere sahip olur ve ev sahibi ülkenin eğitim sistemi ve toplumunun normlarına ve beklentilerine uyum sağlamak onlar için zorlayıcı olabilir (Oikonomidoy, 2010; Rong & Preissle, 1998). Ayrıca, yerel öğrenciler, alışık olmadıkları kültürlere maruz kaldıkça, farklı kültürlerden gelen yeni akranlarına uyum sağlamakta zorlanabilirler (Castles & Miller, 1998).

Barış eğitimi programları, okul ortamlarını çatışma çözümü, empati ve kapsayıcılığı önceliklendiren ortamlara dönüştürmeyi amaçlayan programlardır. Bu programlar, geleneksel akademik müfredatın ötesine geçerek öğrencilere barış ve şiddet karşıtlığı değerlerini aşılar. Sonuç olarak, barış eğitimi uygulayan okullarda, öğrenciler çatışmaları diyalog ve anlayış yoluyla çözmeyi öğrendikçe, şiddet ve zorbalık vakalarında azalma gözlemlenmektedir (Harber & Sakade, 2009). Ayrıca, barış eğitimi programları, farklı kültürel değerlere sahip öğrencilerin kabul edildiği ve değer verildiği bir okul inşa ederek daha barışçıl ve uyumlu bir sınıf atmosferi yaratır.

Barış eğitimi programları barış, empati ve kapsayıcılık kültürünün temelini atarken, okullardaki psikolojik danışmanlık hizmetleri bu değerleri işler hale getirmek için devreye girer ve bu değerlerin okul ortamının her yönüne nüfuz etmesini sağlar. Dolayısıyla eğitimciler ve okul psikolojik danışmanları arasındaki iş birliği, barış eğitimini okul ortamına derinlemesine yerleştirmenin temel taşı haline gelir ve barış ile şiddet karşıtlığının ilkelerini öğrenciler için gerçekler haline getirir.

Eğitim alanında, okulların barışı teşvik etme ve barış eğitimi ilkelerini tanıtma konusundaki merkezi rolü abartılamaz, çünkü bu ilkelerin etkili uygulanması genellikle okullar içindeki danışmanlık hizmetlerinin kolaylaştırılması ve koordinasyonu ile başlar. Bu bağlamda, okul psikolojik danışmanlık hizmetlerinin

rolü, önemli bir vurgu ve tanınma kazanacak şekilde bir bağlantı noktası olarak ortaya çıkar. Okul psikolojik danışmanlık hizmetleri, farklı kültürlerin psiko-sosyal uyumunu kolaylaştırma ve sürece tüm ilgili tarafları dahil etme konusunda merkezi bir rol oynamaktadır. Böylece, okullardaki psikolojik danışmanlık hizmetlerinin vazgeçilmez rolü öne çıkmakta ve barış eğitimi amaçları ile eğitim sistemi arasında kritik bir köprü görevi görmektedir.

Türkiye'deki mülteci kabul eden okullarda, barış eğitiminin farklı bileşenleri (çatışma çözümü gibi) ve mülteci öğrencilerin sorunları üzerine birçok araştırma bulunmakla birlikte yerel öğrencilerin perspektiflerini anlama ve mülteci alan okullarda barış eğitimi programlarının etkililiğini ölçme konusunda yeterli araştırma yoktur. Yerel ve mülteci veliler ve öğrenciler, okul danışmanları, öğretmenler ve idare gibi farklı okul bileşenlerinin çeşitli görüşlerini keşfetmek, mülteci alan okulların durumunu bütünsel olarak anlama ve analiz etme konusunda önemlidir. Barış eğitimi programları, şu anda hem mülteci hem de yerel öğrencileri içeren Türk okullarında uygulanmamaktadır. Bu araştırma, UNESCO'nun "Birlikte Yaşamayı Öğreniyorum" barış eğitimi programını uyarlamayı ve programı mülteci alan bir ilkokuldaki 4. sınıf öğrencilerinin çatışma çözme becerileri üzerindeki etkisini ölçmeyi amaçlamaktadır. Böylece, öğrenciler barışçıl bir sınıf, nihayetinde barışçıl bir okul ve toplum yaratmak için gerekli becerileri kullanabilirler.

1.2. Araştırmanın Amacı

Bu çalışma, mülteci kabul eden bir ilkokuldaki 4. sınıf öğrencileri için UNESCO'nun "Birlikte Yaşamayı Öğreniyorum" barış eğitimi programını uyarlamayı amaçlamıştır. Ayrıca, barışçıl bir okul ortamı yaratmak için kritik olan çatışma çözme becerilerinin gelişimine odaklanarak, dördüncü sınıf öğrencileri üzerinde barış eğitiminin etkisini değerlendirmeyi hedeflemektedir.

1.3. Araştırma Soruları

Ana Araştırma Sorusu: Mülteci kabul eden bir ilkokuldaki dördüncü sınıf öğrencilerinin ihtiyaçlarına göre uyarlanmış UNESCO'nun "Birlikte Yaşamayı Öğreniyorum" barış eğitimi programının öğrencilerin uzlaşmaya varma ve şiddete başvurma açısından çatışma çözme becerileri üzerindeki etkisi nedir?

Alt Soru 1. Türkiye'deki mülteci kabul eden bir ilkokulda, okul psikolojik danışmanları, öğretmenler, müdür yardımcısı, yerel ve mülteci öğrenciler ile velilerin perspektiflerinden, yerel ve mülteci öğrencilerin tanımlanan ihtiyaçları ve karşılaştıkları zorluklar nelerdir?

Alt Soru 2. "Birlikte Yaşamayı Öğreniyorum" barış eğitimi programının nitel ve nicel bulguları, Türkiye'de mülteci kabul eden bir ilkokuldaki 4. sınıf öğrencilerinin çatışma çözme becerileri üzerindeki etkisini nasıl açıklamaktadır?

2. Yöntem

2.1. Araştırma Deseni

Bu araştırmanın amacı, mülteci kabul eden bir ilkokulda 4. sınıf öğrencileri için UNESCO'nun "Birlikte Yaşamayı Öğreniyorum" adlı barış eğitimi programını uyarlamak ve pilot uygulamasını gerçekleştirerek barış eğitiminin etkiliğini ölçmektir. Bu araştırma amacı kapsamında, açıklayıcı-sıralı bir karma yöntem araştırma tasarımı kullanılmıştır.

Cresswell ve Plano Clark (2018) karma yöntem araştırmasının, deneysel araştırmanın nitel metodoloji ile genişletilmesi gerektiğinde kullanılabileceğini belirtmiştir. Nitel aşama, başlangıçta toplanan verilerin daha kapsamlı bir açıklamasını sağlamak amacıyla yürütülür ve "açıklayıcı" terimi, nitel verilerin nicel sonuçları anlamaya nasıl katkıda bulunduğunu tanımlamak için kullanılır. Açıklayıcı sıralı tasarım bağlamında (Cresswell & Plano Clark, 2018; Morse, 1991) vurgu, başlangıç nicel aşamasını açıklamak için nitel kanıtlar sağlama üzerine yerleştirilir. Bu araştırmanın amacı sadece nicel veriler elde etmek değil, sonuçları özellikle yerel ve mülteci veliler ile öğrenciler, okul danışmanları, öğretmenler ve idare dahil olmak üzere farklı okul bileşenlerinin detaylı perspektifleri açısından daha detaylı bir şekilde açıklamaktır.

Bu çalışma dört ana aşamadan oluşan bir spiral sürece (Berg, 2001) bağlıdır: (1) araştırma sorularını belirleme ve okul bileşenlerinden bilgi toplamak için bir ihtiyaç

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analizi yapma, (2) ihtiyaç analizi bulguları ve uzmanlardan gelen geri bildirimlere dayanarak "Birlikte Yaşamayı Öğreniyorum" barış eğitimi programını uyarlama, (3) barış eğitimi programının etkililiğini test etmek için yarı deneysel bir tasarım kullanarak pilot uygulamayı gerçekleştirme ve (4) pilot çalışmanın sonuçlarını analiz etme ve yorumlama. Ayrıca, program uyarlama süreci için Posner (2004) tarafından önerilen yansıtıcı seçicilik yaklaşımı kullanılmıştır. Posner (2004), farklı eğitim ortamlarının farklı uygulamalar gerektirebileceğini belirtmektedir. Yansıtıcı seçicilik, her bileşenin olgulara nasıl katkıda bulunduğunu anlamak ve açıklamak için belirli bir okul için barış eğitimi programının gelişimini yönlendirmiştir. Bu nedenle, program uyarlamanın ana bileşenleri şunlardır: (1) ihtiyaç değerlendirmesi, (2) program adaptasyonu, (3) pilot program uygulaması ve (4) pilot programın değerlendirilmesi.

Yarı deneysel tasarım, program adaptasyonundan sonra, programın 4. sınıf öğrencilerinin çatışma çözme becerileri üzerindeki etkisini test etmek için kullanılmıştır. İhtiyaç analizi, nicel veriler toplanmadan önce yapılan genel tasarımın ayrılmaz bir parçasıdır. İhtiyaç analizinin amacı, okul içindeki birçok bileşenin perspektiflerini ve içgörülerini kapsamlı bir şekilde anlamak, özellikle okul ortamı içinde yerel ve mülteci öğrencilerin karşılaştığı ihtiyaçlar ve zorluklar hakkında bilgi edinmektir.

Programın pilot uygulanmasından önce ve sonra, öğrenciler, deneysel grup sınıf öğretmeni, yerel ve mülteci öğrencilerin velileri ve okul danışmanları ile yarı yapılandırılmış görüşmeler yapılmıştır. Barış eğitimi programı, deney grubuna 13 ders saati süresince uygulanmıştır. Deney grubuyla pilot uygulamanın sona ermesinin ardından, kontrol grubu için barış eğitimi içeren 5 haftalık bir telafi programı uygulanmıştır. Program adaptasyonu ve uygulamasının son aşaması, bir takip değerlendirmesi yapmayı içermektedir. Altı hafta sonra gerçekleştirilen takip değerlendirmesinin amacı, tüm programın etkisinin kalıcılığının anlaşılması için gerçekleştirilmiştir.

2.2. Araştırma Bağlamı

Türkiye'nin hemen hemen her şehrinde Suriyeli mülteci çocuklar bulunmaktadır. Ancak, farklı şehirler arasında mülteci çocukların nüfus yoğunluğunda değişiklikler

mevcuttur. İçişleri Bakanlığı Göç İdaresi Genel Müdürlüğü'nün 2021 raporuna göre Sakarya, en çok mülteci alan şehirler arasında Türkiye'de 21. sırada yer almaktadır. Bu çalışma, mülteci alan bir şehir seçildikten sonra öncelikle mülteci çocuklar tarafından tercih edilen okulları seçmeye odaklanmıştır. Bu amaçla Sakarya ili ulaşılabilirliği nedeniyle seçildikten sonra, İl Milli Eğitim Müdürlüğü ile iletişime geçilerek, şehirdeki en fazla mülteci alan ilkokul seçilmiştir.

Seçilen okul, Suriyeli Çocukların Türk Eğitim Sistemine Entegrasyonunun Desteklenmesi Projesi'nin (PİKTES) bir parçasıdır. PİKTES, Türkiye'de geçici koruma altındaki çocuklar için sosyal uyumu teşvik etmeyi ve eğitim fırsatlarını artırmayı amaçlamaktadır ve Milli Eğitim Bakanlığı (MEB) tarafından yönetilmektedir. PİKTES, okullara kayıtlı olan okul çağındaki Suriyeli çocukların nüfusuna dayanarak Türkiye genelinde 26 ilde uygulanmaktadır. Proje, ilkokuldan liseye kadar Suriyeli öğrencilerin temel eğitim ihtiyaçlarını karşılamayı hedeflemektedir. MEB, PİKTES kapsamında "Uyum Sınıfları" kurmuştur. Bu sınıfların amacı, Türkçe dil eğitimi vermek ve yabancı öğrencilerin dil becerilerini geliştirmek, böylece onların akademik olarak derslere etkin bir şekilde katılmalarını ve arkadaşlarıyla iletişim kurmalarını sağlamaktır. Proje, mülteci öğrencilere yönelik Türkçe dil öğretmenleri, tercümanlar, okul danışmanları ve hatta hizmetli personeli sağlama gibi okullara birçok fayda sunmaktadır.

2.3. Program Aşamaları

İhtiyaç analizi aşaması, okulun temel ihtiyaçlarını belirlemeyi ve okul bileşenlerinden bilgi toplamayı hedeflemiştir. Bu aşamada hazırlık, veri toplama, veri analizi, sonuç raporlama ve elde edilen bilgilerin uygulanması adımları yer almaktadır. Durum analizi, okulun ortamını anlamak için ihtiyaç değerlendirme aşamasının yanı sıra önemlidir.

Program adaptasyon aşaması, UNESCO'nun "Birlikte Yaşamayı Öğreniyorum" barış eğitimi programının 4. sınıflar için olan modülünü, mülteci kabul eden ilkokulun ihtiyaçlarına göre uyarlamayı hedeflemiştir. Bu süreç, okulun ihtiyaçları belirlendikten sonra programın belirli bir okula uygun hale getirilmesini sağlamıştır.

Türkçeye çevrilen program, akademisyen ve öğretmenlerle paylaşılarak geri bildirim alınmış ve son haline getirilmiştir.

Program pilot uygulama aşaması, programın uyarlanmasının tamamlanmasının ardından gerçekleştirilmiştir. Uyarlanan program 13 ders saatinde deney grubuna uygulanmıştır. "Çatışma Çözme Becerisi Ölçeği" program uygulaması öncesi ve sonrasında hem deney hem de kontrol grubu ile paylaşılarak programın çatışma çözme becerileri üzerindeki etkisi ölçülmüştür. Bu aşama sonrasında, programın etkilerini ve öğrencilerin program hakkındaki düşüncelerini değerlendirmek için deney grubundaki öğrenci, öğretmen, okul psikolojik danışmanı, yerel ve mülteci aileler ile yarı yapılandırılmış görüşmeler gerçekleştirilmiştir. Bunun yanında, deney grubu öğrencileri ile program değerlendirme formu paylaşılarak program hakkında geri bildirim alınmıştır. Deney ve kontrol grubu sınıflarındaki öğretmenler ile gözlem formu paylaşılarak, öğrencilerin gözlemlenebilen davranışları arasındaki fark belirlenmiştir.

2.4. Katılımcılar

2.4.1. İhtiyaç Analizi Katılımcıları

Sınıf öğretmenleri, 3. ve 4. sınıf öğrencilerinin velilerini çalışma hakkında bilgilendirmiştir. Eğitim programı bir sonraki yıl pilot olarak uygulandığı için, 4. sınıf öğrencilerinin ihtiyaçlarını ve 3. sınıf öğrencilerinin mevcut durumunu anlamak için hem 3. hem de 4. sınıflardan öğretmenler, öğrenciler ve veliler çalışmaya dahil edilmiştir. Ebeveynlerinden izin alınan dört yerel ve dört mülteci öğrenciyle görüşülmüştür. Öğrencilerle yapılan görüşmeler yaklaşık 20 dakika ile 30 dakika arasında sürmüştür.

Bütüncül bir çerçeve ortaya koymak için yerel ve mülteci ebeveynlerle de görüşülmüştür. İki mülteci ve iki yerel ebeveyn anne çalışmaya katılmıştır. Görüldüğü üzere, annelerin eğitim seviyesi düşüktür. Bakmakla yükümlü oldukları en az iki çocukları vardır ve hiçbiri çalışmamaktadır. Mülteci ebeveynlerle bir çevirmen yardımıyla görüşmeler yapılmıştır. Ebeveynlerle yapılan görüşmeler 45 ile 90 dakika arasında sürmüştür.

Seçilen okul PİKTES Proje okulu olduğu için 3. ve 4. sınıflara Türkçe öğreten Türkçe öğretmenleri ve ayrı bir okul psikolojik danışmanı okula proje tarafından sağlanmıştır. Öğretmenler ve okul psikolojik danışmanının mülteci çocuklarla çalışmaları olduğu için bu çalışmaya dahil edilmiş ve mülteci çocukları anlamak için onlarla da yarı yapılandırılmış görüşmeler yapılmıştır. Okul personeli ile yapılan görüşmelerde 50 dakikadan 175 dakika arasındadır.

2.4.2. Pilot Uygulama Katılımcıları

Deney ve kontrol grupları, Sakarya il merkezindeki en çok mülteci kabul eden ilkokulun iki dördüncü sınıf şubesinden oluşmaktadır. Dördüncü sınıf öğrencileri bilişsel gelişimleri nedeniyle bu çalışmanın örneklemi olarak seçilmiştir. Çalışma için seçilen en çok mülteci alan okulda üç tane dördüncü sınıf bulunmaktadır. Sınıfların demografik özelliklerine ilişkin bilgiler alındıktan sonra, çalışma için benzer mülteci-yerel ve kız-erkek öğrencilere sahip iki sınıf seçilmiştir.

Deney grubunda 12 kız ve 10 erkek öğrenci bulunmaktadır. Bunların 11'i mülteci olup 6'sı kız, 5'i erkektir. Suriye'den gelen 5 kız ve 3 erkek öğrenci ile Afganistan'dan gelen bir kız ve iki erkek öğrenci bulunmaktadır. Kontrol grubunda 13 kız ve 9 erkek öğrenci bulunmaktadır. Bunların 10'u mülteci olup 7'si kız, 3'ü erkektir. Suriye'den 4 kız öğrenci, Afganistan'dan 3 kız ve 3 erkek öğrenci vardır.

2.4.3. Uygulama Sonrası Görüşme Katılımcıları

Pilot uygulamanın ardından, programın etkililiğini bütüncül bir bakış açısıyla anlamak için deney grubunun sınıf öğretmeni ve psikolojik danışmanının yanı sıra deney grubundaki yerel ve mülteci öğrenciler ve velilerle yarı yapılandırılmış görüşmeler yapılmıştır. Araştırmacı program başlamadan önce okul bileşenleriyle derinlemesine görüşmeler gerçekleştirdiği için son görüşmelerde konuyu derinlemesine keşfetmekten ziyade programın öğrenciler üzerindeki etkisini anlamak amaçlanmıştır.

Deney grubundan yerel ve mülteci gönüllü öğrencilerle programın öğrenciler üzerindeki etkilerini anlamak için programın uygulanmasından sonra görüşmeler

gerçekleştirilmiştir. Üç yerel ve üç mülteci gönüllü öğrenci ile yapılan görüşmeler 10 dakika ile 15 dakika arasında değişmiştir.

Programın uygulanmasından sonra mülteci ve yerel ebeveynlerle de görüşmeler gerçekleştirilmiştir. Mülteci ebeveyn Türkçe konuşabildiği için görüşme için tercüman yardımına gerek duyulmamıştır. Sadece anneler çalışmaya katılmayı kabul etmiştir. Görüşme süresi 15 dakika ile 25 dakika arasında değişmiştir.

Okul psikolojik danışmanı ve deney grubunun sınıf öğretmeni ile programa ilişkin bakış açılarını ve gözlemlerini öğrenmek amacıyla görüşmeler yapılmıştır. Okul personeli ile yapılan görüşmeler 25 dakika ile 40 dakika arasında değişmiştir.

2.5. Veri Toplama Araçları

Yarı Yapılandırılmış Görüşme Protokolleri. Çalışmanın tüm aşamalarında yarı yapılandırılmış görüşmeler gerçekleştirilmiştir. Görüşme protokolleri, asıl görüşmeler yapılmadan önce hazırlanmış ve pilot olarak uygulanmıştır. Bu nedenle, tez danışmanı ve tez izleme komitesinin geri bildirimleri sonucunda görüşme protokollerini geliştirmek için gerekli değişiklikler yapılmıştır. Görüşme protokolleri (1) mevcut durum, (2) yerel ve mülteci öğrenciler arasındaki iletişimi artırmak için kullanılan mevcut programlar, faaliyetler ve yöntemler, (3) mevcut yöntemlerin güçlü ve zayıf yönleri ve (4) öneriler olmak üzere dört alana atıfta bulunmuştur. İhtiyaç analizi için görüşme protokolünde 12 soru, program uygulama bölümü için görüşme protokolünde ise 4 soru bulunmaktadır.

İhtiyaç analizinde "Okulunuzda/sınıfınızda sıklıkla karşılaştığınız durumlardan ve verdiğiniz hizmetlerden bahseder misiniz?", "Yerel öğrenciler ile mülteci öğrenciler arasındaki ilişkiden bahseder misiniz?", "Bu süreçte bir okul danışmanı/öğretmeni olarak yaşadıklarınızdan bahseder misiniz? Önerileriniz nelerdir?". Yarı yapılandırılmış mülakat sonrası sorular ise "Müdahale öncesi ve sonrasında öğrenciler arasındaki ilişkilerde farklılıklar var mıydı? Varsa gözlemlerinizi paylaşır

mısınız?", "Etkinliklerin sınıfınız üzerindeki etkisinden bahseder misiniz?" gibi sorular yer almaktadır. Tüm yarı yapılandırılmış görüşme protokolleri için uzman geri bildirimi alınmış ve gerekli değişiklikler yapılmıştır (bkz. Ek C, D, E, K).

Gözlem formu. Bu form, uygulanan etkinliklerin, öğrencilerin gözlemlenebilir eylemleri üzerinde bir etkisi olup olmadığını öğretmenlerin değerlendirmeleri için geliştirilmiştir. Gözlem formunda öğrencilerin akranları ve yetişkinlerle iletişim becerilerine ilişkin yedi ifade belirtilmiştir. Gözlem formlarının geliştirilmesi için uzman görüşleri alınmıştır. Formlar, programın uygulama aşamasından önce ve sonra, deney ve kontrol gruplarının sınıf öğretmenleri ile paylaşılmıştır (bkz. Ek F).

Çatışma Çözme Becerileri Ölçeği (Gürdoğan- Bayır ve Gültekin, 2019). Bu ölçek, ilkokul öğrencilerinin çatışma çözme becerilerini taramak için kullanılan, 22 maddelik bir öz bildirim anketidir. Öğrenciler her bir soruya 1 (kesinlikle katılmıyorum) ile 4 (kesinlikle katılıyorum) arasında değişen 4'lü Likert ölçeğine göre yanıt vermektedir. Ölçeğin iç tutarlılığı .92 ile .81 arasında değişmektedir. Ölçeğin genel iç tutarlılığı .92'dir (bkz. Ek G).

Program Değerlendirme Formu. Bu form, barış eğitimi programına katılan öğrencilerin programa ve araştırmacıya ilişkin objektif geri bildirimlerini almak amacıyla geliştirilmiştir. "Yönergeler açık ve anlaşılırdı", "Program sırasında birbirimizi dinleyebildik", "Program arkadaşlarımla ilişkimi geliştirmeme yardımcı oldu" gibi a) Araştırmacının Değerlendirilmesi, b) Eğitim Sürecinin Değerlendirilmesi ve c) Program Sonuçlarının Değerlendirilmesi olmak üzere üç alt başlık altında, 17 sorudan oluşmaktadır. Forma ilişkin uzman görüşleri alınmıştır. Pilot uygulama sonunda program değerlendirme formu öğrencilerle paylaşılmıştır (bkz. Ek J).

2.6. Veri Toplama Süreci

Uzmanlara danışılarak, öğrenciler, okul psikolojik danışmanları, veliler, sınıf öğretmenleri ve idareciler için ayrı görüşme protokolleri hazırlanmıştır. Ayrıca

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uzmanlardan görüş alınarak gözlem formları hazırlanmıştır. Pilot görüşmelere başlamadan önce ODTÜ İnsan Araştırmaları Etik Komisyonundan ve Milli Eğitim Bakanlığı'ndan (MEB) gerekli izinler alınmıştır. Araştırmacı, veri toplama süreci hakkında ayrıntılı bilgi toplamak ve sonuçları objektif olarak analiz etmek için öz-yansıtma (self-reflexivity) notları tutmuştur.

İhtiyaç değerlendirme aşamasında toplanan nitel verilerin analizi yapıldıktan sonra, eğitim programı uzmanlardan, alanda çalışan öğretmen ve psikolojik danışmandan gelen geri bildirimlerle uyarlanmıştır. Program uyarlandıktan sonra bir 4. sınıfta uygulanmış ve diğer 4. sınıf kontrol grubu olarak seçilmiştir. Okul psikolojik danışmanları, öğretmenler, okul yönetimi, yerel ve mülteci veliler ve öğrencilerle sonuç görüşmeleri yapılmıştır. Programın uygulanmasından 6 hafta sonra izleme görüşmeleri yapılmış ve ölçek formları öğrencilerle tekrar paylaşılmıştır. Kontrol grubu ile 5 haftalık telafi çalışması yapılmıştır.

2.7. Veri Analizi

2.7.1. Nitel Verilerin Analizi

Öğrenciler, öğretmenler ve okul psikolojik danışmanlarıyla yapılan gözlem formları ve yarı yapılandırılmış görüşmeler, verilerden ortaya çıkan örüntüleri keşfetmek için sistematik ve nesnel bir yol olan içerik analizi kullanılarak analiz edilmiştir (Neuendorf, 2002). İhtiyaç analizi ve son görüşmelerin deşifre edilen verilerinin analizinde doğrudan içerik analizi adımları dikkate alınmıştır. Deşifre edilen veriler iki akademisyenle paylaşılmış ve analistlerden gelen geri bildirimlere bağlı olarak analize son hali verilmiştir.

2.7.2. Nicel Verilerin Analizi

Programın uygulanmasından önce ve sonra gerçekleştirilen "Çatışma Çözme Becerileri Ölçeği" sonuçları nicel yöntemler kullanılarak analiz edilmiştir. Analizden önce, veri seti için uygun istatistiksel analizi belirlemek amacıyla tek değişkenli

normallikler incelenmiştir (Tabachnick & Fidell, 2014). Varsayımlar SPSS Versiyon 28 (IBM Corp, 2022) aracılığıyla incelenmiştir. Varsayım analizi öncesinde, veriler eksik değerler açısından taranmıştır. Öğrenci sayısının az olması ve anketin grup ile yapılmış olması nedeniyle eksik değer bulunmamıştır. Tek değişkenli normallikler Q-Q Grafikleri, histogramlar, Çarpıklık ve Basıklık değerleri, Kolmogorov-Smirnov ve Shapiro-Wilk testleri kullanılarak incelenmiştir. Çarpıklık değerleri .378 ile 1.387 arasında ve basıklık değerleri -.114 ile .925 arasında değişmiştir. Bu değerler, normal olmayan dağılım için kanıt göstermiştir (Brown, 2015). Histogramlar ve Q-Q grafikleri görsel olarak incelenmiş ve normal olmayan dağılım gözlemlenmiştir (Field, 2018). Normallik sağlanamadığı için parametrik olmayan testler yapılmıştır.

Parametrik olmayan testler, deney ve kontrol grubu öğrencilerinin ön test, son test ve takip çatışma çözme puanları üzerindeki programın etkinliğini değerlendirmek için kullanılmıştır (Kraska-Miller, 2014). Mann-Whitney U Testi (gruplar arası farklılıklar için), Friedman Testi (grup içi farklılıklar için) ve Wilcoxon İşaretli Sıralar Testi (post-hoc test olarak) kullanılmıştır. Ayrıca, öğretmen gözlemi ve deney grubu öğrencilerinin program değerlendirme formlarına verilen yanıtlar için frekanslar ve yüzdeler hesaplanmıştır. Deneyin etki büyüklüğü, Cohen'in (1992) etki büyüklüğü sınıflandırması dikkate alınarak değerlendirilmiştir; burada 0.1 küçük, 0.3 orta ve 0.5 ve üzeri büyük etki büyüklüğünü göstermektedir.

2.8. Araştırmanın Güvenilirliği

Lincolnd ve Guba (1985), araştırmayı güçlendirmek için çalışmanın güvenilirliğini artırmak için dört yol önermektedir. Bunlar; inandırıcılık, aktarılabilirlik, güvenilirlik ve teyit edilebilirlik. İnandırıcılık, araştırma bulgularındaki gerçeklik olarak tanımlanmaktadır. Kalıcı gözlem, üçgenleme, akran sorgulama, referans yeterliliği ve üye kontrolü yoluyla kontrol edilebilir. Bu çalışmada verilerin inandırıcılığını sağlamak için üçgenleme yöntemi kullanılmıştır.

Aktarılabilirliği sağlamanın en yaygın yolu, ortamlar, katılımcılar ve durumlar hakkında ayrıntılı bilgi vererek araştırmayı ayrıntılı bir şekilde betimlemektir (Creswell ve Miller, 2000; Lincoln ve Guba, 1985). Bu çalışmada katılımcılar ve uygulama ortamı görüşmelerden alıntılar verilerek detaylı olarak açıklanmış ve aktarılabilirlik sağlanmıştır.

Güvenilirlik üçüncü özelliktir. Verilerin zaman ve koşullar üzerindeki istikrarını ifade eder. Güvenilirliği sağlamak için, araştırmada not alma oturumlarında açık uçlu sorular ve ses kayıtları kullanılmıştır. Bu yaklaşım, veri toplamada doğruluğu sağlamanın yanı sıra, verilerin analizinde doğrulanabilir bir denetim izi sunarak güvenilir bir temel sağlamıştır. Bu stratejileri birleştirerek, çalışma nitel verileri yorumlamak için tutarlı ve tekrarlanabilir bir çerçeve sağlamayı amaçlamış ve böylece araştırma bulgularının güvenilirliğini güçlendirmiştir.

Çalışmanın güvenirliğini sağlamak için üçüncü yol araştırma bulgularının tarafsızlığını tanımlayan teyit edilebilirliktir. Doğrulanabilirlik, araştırmacının önyargısını dikkate almadan araştırma bulgularından elde edilen sonuçları göstermek için kullanılır. Doğrulanabilirliği sağlamak için üçgenleme ve yansıma (reflexivity) kullanılmıştır. Araştırmacı, çalışma sırasında duygu, düşünce ve gözlemlerini yansıtıcı bir günlüğe kaydederek yansımaları hakkında bilgi vermiştir. Ayrıca, verileri objektif olarak ele almak için üçgenleme kullanılmıştır.

3.Bulgular

Bu program uyarlama sürecinin bir parçası olarak, okul psikolojik danışmanları, yerel ve mülteci öğrenciler ve veliler, öğretmenler ve müdür yardımcısı ile yarı yapılandırılmış görüşmeler yapılmıştır. Nitel analiz sonucunda üç ana tema ortaya çıkmıştır: (1) Birlik Olmayı Zorlaştıran Faktörler, (2) Kurumsal Sorunlar ve İhtiyaçlar ve (3) Birlik Olmayı Kolaylaştırıcı Faktörler.

Birlik olmayı zorlaştıran faktörler olarak adlandırılan ilk tema, mültecilerin adaptasyonunu engelleyen faktörleri ifade etmektedir. Bu tema çevresel faktörler ve bireysel faktörler olarak iki ayrı kod ile tanımlanmıştır. Çevresel faktörler, yerel öğrencilerin, öğretmenlerin ve ebeveynlerin önyargılarını ve ayrımcı davranışlarını içermektedir. Bireysel faktörler ise uyum sorunları, davranışlar, sosyoekonomik durum, yerel kültüre aşinalık ve mülteci öğrencilerin ön yargılarını içermektedir.

Kurumsal sorunlar ve ihtiyaçlar olarak adlandırılan ikinci temanın üç alt teması bulunmaktadır: okul sorunları, eğitim ihtiyaçları ve politika sorunları. Okul sorunları arasında öğretmen iş yükü, sınıf yoğunluğu (artan mülteci sayısı) ve okullarda yerel öğrencilerin düşük kayıt düzeyi yer almaktadır. Eğitim ihtiyaçları, bütüncül okul eğitimini, kadın eğitimini ve öğretmenler için pratik bilgileri içermektedir. Politika sorunları, yeniden yerleştirme sürecindeki belirsizliği, psikolojik değerlendirmedeki zorlukları ve yerel STK'larla ilgili sorunları kapsamaktadır.

Birlik olmayı kolaylaştırıcı faktörler olarak adlandırılan üçüncü ve son temanın ebeveyn özellikleri ve barışçıl okul ortamı olmak üzere iki alt teması bulunmaktadır. Ebeveyn özellikleri arasında eğitimli ebeveynler, yerleşik aileler ve ilgili ebeveynler yer almaktadır. Barışçıl okul ortamları ise öğrencilerin kabulü ve öğretmenlerin olumlu yaklaşımını içermektedir. İhtiyaç analizi sonucunda barış eğitimi programlarında başvurulması gereken temel unsurlar ve beceriler belirlenmiştir.

3.2. Uygulama Sonrası Yapılan Yarı Yapılandırılmış Görüşme Sonuçları

Bu bölümde, programın uygulanmasından sonra yerel ve mülteci öğrenciler, yerel ve mülteci veliler, deney grubunun sınıf öğretmeni ve okul psikolojik danışmanı ile yapılan görüşmelerin içerik analizi sunulmaktadır. (1) İşbirliği, (2) Çatışma Çözme Becerileri, (3) Gelecek Hedefleri ve (4) Zorluklar olmak üzere dört ana tema ortaya çıkmıştır. Bu bölümde çalışmanın aktarılabilirliği ve güvenilirliği için alıntılara yer verilmiştir.

3.1.1. İşbirliği

İşbirliği sınıf öğretmeni, okul danışmanı, bir veli ve iki öğrenci (n=5) tarafından dile getirilmiştir. Katılımcılara pilot program uygulamasından sonra mülteci ve yerel öğrenciler arasındaki ilişki sorulduğunda, program başladığından beri öğrenciler arasındaki ilişkinin geliştiğini belirtmişlerdir. Sınıf öğretmeninin de belirttiği gibi, öğrenciler ders saatlerinde sınıfta işbirlikçi davranışlar sergilemeye başlamıştır.

"Ben memnunum gerçekten. Geçen derste de Arap bir çocuk mesela kitabını unutmuş, Türk öğrencilerden biri kendisi söyledi öğretmenim o kitabını unutmuş ona yardım etmek için yanına geçebilir miyim dedi. Arkadaşlık ilişkilerinde güçlenme olduğunu düşünüyorum. Sınıftaki davranışlarına çok yansımaya başladı. Yardımlaşmalarını etkiledi." Sınıf Öğretmeni

Bununla bağlantılı olarak, okul psikolojik danışmanı da deney grubundaki öğrencilerin hiçbir ayrım gözetmeksizin birlikte oyun oynamaya başladıklarını belirtmiştir. Ayrıca, yerel bir veli de sınıftaki bir öğrenciden örnek vererek işbirliği konusunda şu yorumda bulunmuştur: "Mesela bizim sınıfta bir kız var, birçok arkadaşına karşı biraz agresif, hatta kızım diyor ki sanki sizinle ders yaptıktan sonra bu kızcağız bile biraz açıldı." (Yerel Veli)

3.1.2. Çatışma Çözme Becerileri

Deney grubundaki öğrencilerin çatışma çözme becerileri tüm katılımcılar tarafından dile getirilmiştir (n=10). Okul psikolojik danışmanı, deney grubundaki öğrencilerin yaşadıkları çatışmalar için okul psikolojik danışmanına daha az danışmaya başladıklarını belirtmiştir.

"Arada bana geliyorlardı bu ara gelmediler mesela, şimdi ne fark var diyince, çok fazla sorun yaşama durumları olmadı. Yani evet ben bunu söyleyebilirim. Sene başıyla kıyaslıyorum... bir çatışmayla gelmediler. Ben katkı olduğunu gözlemliyorum."

Bununla bağlantılı olarak, öğrenciler çatışma çözme becerilerini günlük yaşamlarında da kullandıklarını belirtmişlerdir. Öğrenciler müzakere becerilerinin akranlarıyla ilişkilerinde kendilerine yardımcı olduğunu "Mesela anlaşıyoruz kavga etmiyoruz birbirimizi dinliyoruz. Müzakerenin faydası oluyor." (Yerel Öğrenci 1)

3.1.3. Gelecek Hedefleri

Öğrenciler (n=6) barış eğitimi programına ilişkin gelecek hedeflerinin altını çizmiştir. Tüm öğrenciler, program sırasında öğrendikleri çeşitli becerileri arkadaşları ve aileleriyle birlikte kullanmayı planladıklarını belirtmiştir. Buna katkıda bulunan bir faktör olarak, bir mülteci öğrenci "Müzakereyi kullanabilirim mesela. Arkadaşlarımla kavga edersem işte müzakere ederiz, evde ablalarımla müzakere ederiz. Niye böyle yapıyorsun, gel barışalım, öyle konuşuyoruz. Kalbimi kırdın diyorum, sana duygularımı anlatacağım." (Mülteci Öğrenci 2)

Benzer şekilde, öğrenciler de özellikle akranlarıyla dinleme becerilerini kullanabileceklerini belirtmişlerdir. Birbirlerini anlamanın ve empati kurmanın iletişimde önemli bir rolü olduğunu böylece, birbirlerini aktif bir şekilde dinleyerek sınıf içindeki çatışmaları ve yanlış anlamaları azaltmayı planladıklarını belirtmişlerdir.

Okul psikolojik danışmanı ayrıca programı diğer sınıflar için de uygulamak istediklerini belirtmiştir. "Öğrencilerden olumlu dönüş oldu diyebilirim. Bana geldiler sizi sordular. O sınıftan geldiler öğretmenimiz bugün de gelecek mi, biz çok eğlendik, onu çok seviyoruz gibi cümleleri oldu. Buradan da anladım ki sınıf içinde

yaptığınız çalışma çocuklar tarafından sevilmiş ve devamı bekleniyor. Velilerden gelen olmadı ama hoşlarına gitmeyen bir şey olsaydı eminim gelirlerdi. Bu gelmeyişin bir anlamı yok, olumsuz bir anlamı yok yani. Çünkü olumsuz bir şey olduğunda genelde gelir insanlar, olumsuz şeyler akılda kalır, peşine düşülür."

3.1.4. Zorluklar

Üç öğrenci programın uygulanması sırasında yaşadıkları zorlukları vurgulamıştır. Tüm öğrenciler dil engeli konusunda hem fikir olduklarını belirtmiştir. "Sevmedim çünkü konuşmak, grupça konuşmak, konuşmak zordu. Mesela bazılarıyla konuşmak zordu. Evet ama anlatıyorum, yeri geldiğinde Türkçe de anlatıyorum anlayabilsin diye. Arapça da anlamıyor." (Mülteci Öğrenci 3)

Öğrenciler ayrıca sınıf mevcudundan ve etkinlikler için ayrılan süreden de bahsetmişlerdir. Sınıf kalabalık olduğu için bazı etkinliklerde herkes başrolde yer alamamıştır. Örneğin "Hikayeyi Yeniden Anlatmak" etkinliğinde sadece üç öğrenci dışarı çıkmış ve her gönüllü öğrenci dışarı çıkma ve bu rolü üstlenme şansı bulamamıştır. Bu nedenle öğrenciler bazı etkinliklerin yeniden oynanmasının kendileri için iyi olacağını belirtmişlerdir.

3.3. Uygulama Sonrası Nicel Verilerin Sonuçları

3.3.1. Kontrol Grubu ve Deney Grubunun Sonuçları

Deney ve kontrol gruplarının Çatışma Çözme Becerisi Ölçeğinin toplam ve alt ölçeklerinden elde edilen son test puanlarının karşılaştırması için Mann-Whitney U testi kullanılmıştır.

Deney grubunun çatışma çözme becerileri son testinde kontrol grubundan istatistiksel olarak anlamlı şekilde farklı olduğu bulunmuştur (U_{total}=77.5, z_{total}=-

3.597, ptotal=.001). Ayrıca, deney grubu uzlaşmaya varma ve şiddete başvurma alt ölçeklerinde kontrol grubuna göre istatistiksel olarak anlamlı bir farklılık göstermiştir. Deney grubunun uzlaşmaya varma puanları kontrol grubundan istatistiksel olarak anlamlı derecede yüksektir (Urr=108, zrr=-2.834, prr=.005). Ayrıca, deney grubunun şiddete başvurma alt ölçeğinden aldığı puanlar kontrol grubuna kıyasla anlamlı derecede düşüktür (Urv=44, zrv=-4.455, prv=.001).

Sonuçlar, eğitimin deney grubunun çatışma çözme becerilerinde kontrol grubuna kıyasla etkili olduğunu göstermiştir. Çatışma çözme becerileri anketinin toplam puanı için etki büyüklüğü hesaplanmış ve eğitimin büyük bir etki büyüklüğüne sahip olduğu bulunmuştur (r=1.45).

Çatışma Çözümü Ölçeği'nin izleme testi puanlarının karşılaştırılması için Mann-Whitney U testi yapılmıştır. Sonuçlar, deney grubunun çatışma çözme becerilerinde kontrol grubundan istatistiksel olarak anlamlı şekilde farklı olduğunu göstermiştir (Utotal=47, ztotal=-4.366, ptotal=.001). Benzer şekilde, deney grubu uzlaşmaya varma ve şiddete başvurma alt ölçeklerinde kontrol grubuna göre istatistiksel olarak anlamlı farklılık göstermiştir. Deney grubunun uzlaşmaya varma puanları kontrol grubundan istatistiksel olarak anlamlı derecede daha yüksektir (Urr=50.50, zrr=-4.281, prr=.001). Ayrıca, deney grubunun şiddete başvurma alt ölçeğinden aldığı puanlar kontrol grubuna göre anlamlı derecede düşüktür (Urv=38.50, zrv=-4.593, prv=.001). Sonuçlar, deney ve kontrol gruplarının sontest puanlarındaki çatışma çözme becerileri arasındaki anlamlı farkın izleme testlerine de taşındığını göstermiştir.

3.3.2. Deney Grubunun Ön Test, Son Test ve İzleme Puanları Arasındaki Farklara İlişkin Sonuçlar

Normal olmayan veri setleri için üç veya daha fazla ilişkili koşul için farklılıkları inceleyen Friedman Testi, deney grubunun ön test, son test ve izleme puanlarının farklılıklarını ölçmek için yapılmıştır (Field, 2018).

Bulgular, deney grubunun ön test, son test ve izleme testi toplam puanları [x2(2)=29.81, p=.001] ile uzlaşmaya varma [x2(2)=34.05, p=.001] ve şiddete başvurma [x2(2)=37.69, p=.001] alt ölçekleri arasında anlamlı bir fark olduğunu göstermiştir. Friedman testinde anlamlı farklılık gösterdikleri için toplam puan, uzlaşmaya varma ve şiddete başvurma alt ölçeklerinin öntest, sontest ve izleme testi puanları arasındaki farkları anlamak için post-hoc testi olarak Tip I hatayı önlemek için Bonferonni düzeltmesi uygulanarak Wilcoxon İşaretli Sıralar testi yapılmıştır. P-değeri .05'in 3'e bölünmesiyle hesaplanmış ve post-hoc analizi için .017 olarak belirlenmiştir Bulgular, çatışma çözme becerileri ölçeğinin öntest ve sontest puanları arasında anlamlı bir fark olduğunu göstermiştir, z=-3.774, p=.001. Wilcoxon İşaretli Sıralar testi sonuçları da uzlaşma alt ölçeğine ulaşma ön test ve son test puanları arasında anlamlı bir fark olduğunu göstermiştir, z=-3.382, p=.001. Benzer şekilde, şiddete başvurma alt ölçeğinin öntest ve sontest puanları arasında da anlamlı bir fark vardır, z=-3.927, p=.001. Deney gruplarının çatışma çözme becerileri genel olarak büyük bir etki büyüklüğüyle (r=1.61) artmıştır. Ayrıca, deney grubu uzlaşmaya varma ve şiddete başvurma olarak adlandırılan her iki alt ölçekte de sırasıyla r=1.18, r=1.78 gibi büyük etki büyüklükleriyle istatistiksel olarak anlamlı bir artış göstermiştir.

Deney grubunun çatışma çözme becerileri ölçeğinin sontest ve izleme testi puanları arasında da anlamlı bir fark vardır, z=-3.415, p=.001. Test sonuçları aynı zamanda uzlaşmaya varma alt ölçeğinin sontest ve izleme testi puanları arasında da anlamlı bir fark olduğunu göstermiştir, z=-3.349, p=.001. Ancak, şiddete başvurma alt ölçeğinin sontest ve izleme testi puanları arasında anlamlı bir fark bulunmamıştır, z=-2.041, p=.041. Deney gruplarının çatışma çözme becerileri genel olarak büyük bir etki büyüklüğüyle (r=1.15) artmıştır. Ayrıca, deney grubu uzlaşmaya varma alt ölçeğinde r=1.06 gibi büyük bir etki büyüklüğü ile istatistiksel olarak anlamlı bir artış göstermiştir.

Sonuçlar, öğrencilerin çatışma çözme becerilerinin genel olarak, uzlaşmaya varma ve şiddete başvurmama becerilerinin ön testten son teste anlamlı bir şekilde değiştiğini ortaya koymuştur. Genel çatışma çözme ve uzlaşmaya varma becerilerinin 6 haftalık süre boyunca korunduğu sonucuna varılabilir. Barış eğitimi, öğrencilerin çatışma çözme becerilerini artırmış ve eğitim sonrasında da akranlarıyla uzlaşmaya varmalarına yardımcı olmuştur.

3.3.3. Program Değerlendirme Formu ve Gözlem Formu Sonuçları

Katılımcıların tamamı program değerlendirme formunda araştırmacının iletişimini olumlu, açık ve anlaşılır olarak belirtmişlerdir. Neredeyse tüm katılımcılar araştırmacının etkinliklerle ilgili açıklamalarını net ve grubu yönetmede etkili olarak değerlendirmiştir. Katılımcıların çoğu, araştırmacının eğitmenleri cesaretlendirdiği ve zamanı etkin kullandığı konusunda hemfikirdir. Eğitim sürecinin değerlendirilmesiyle ilgili olarak, neredeyse tüm katılımcılar oturumları canlı, ilgi çekici ve günlük örneklerle zenginleştirilmiş olarak değerlendirmiştir. Katılımcıların çoğu, oturumlar sırasında birbirlerini dinleyebildikleri, cesaretlendirebildikleri ve kendilerini ifade edebildikleri konusunda hemfikirdir. Buna ek olarak, katılımcıların çoğu araştırmacının etkinlikler sırasında cesaretlendirici ve destekleyici olduğu konusunda hemfikirdir. Eğitim sonuçlarının değerlendirilmesiyle ilgili olarak, tüm katılımcılar programın arkadaşlarıyla ilişkilerini geliştirmelerine yardımcı olduğunu ve gelecekte aynı programa tekrar katılmayı istediklerini belirtmişlerdir. Katılımcıların neredeyse tamamı, eğitimin yeni şeyler öğrenmelerine yardımcı olduğu konusunda hemfikirdir. Katılımcıların çoğunluğu eğitimi günlük yaşam için faydalı bilgiler sağladığı şeklinde değerlendirmiştir.

Sınıf öğretmenleri tarafından doldurulan gözlem formunda, deney grubu öğrencileri, sınıf öğretmeninin gözlemlerine göre yedi ifadenin tümünde değişim göstermiştir. Deney grubunun öntest ve sontest sonuçlarının ortalaması, öğrencilerin en çok derslere düzenli olarak katılma, derslerde akranlarıyla işbirliği içinde çalışma,

akranlarının kişisel alanlarına saygı gösterme ve sınıf içinde verilen yönergelere uyma konusunda farklılık gösterdiklerini ortaya koymuştur. Buna ek olarak, teneffüslerde akranlarıyla oyun oynama, akranları ve yetişkinlerle sözel iletişim kurma becerilerinde de artış görülmüştür. Öte yandan, kontrol grubunun ön test ve son test sonuçlarının ortalamaları, öğrencilerin davranışlarının uygulama sonrasında değişmediğini göstermiştir. Gözlem formları sonucunda "Birlikte Yaşamayı Öğrenmek" Barış Eğitimi Programı'nın öğrencilerin derslere katılımını, iletişimini ve işbirlikçi çalışmalarını geliştirdiği söylenebilir.

4.Tartışma

Bu çalışma, barış eğitimi programının öğrencilerin çatışma çözme becerileri üzerindeki etkisini incelemek üzere tasarlanmıştır. Çalışma dört aşamadan oluşmaktadır: 1) ihtiyaç analizi, 2) barış eğitimi programının uyarlanması, 3) pilot uygulama ve 4) programın değerlendirilmesi. İhtiyaç analizinde ortaya çıkan temel beceriler belirlendikten sonra, temel beceriler ve unsurlar göz önünde bulundurularak program Türkçeye uyarlanmıştır. Pilot uygulama 13 ders saatinde gerçekleştirilmiş ve programın etkinliği yarı yapılandırılmış görüşmeler, gözlem formları, program değerlendirme formu ve çatışma çözme becerileri ölçeği aracılığıyla değerlendirilmiştir. Çalışmanın sonuçları, barış eğitimi programının öğrencilerin çatışma çözme becerilerini geliştirmede etkili olduğunu ortaya koymuştur.

İhtiyaç analizi görüşmelerinin analizi, mülteci öğrencilerin psiko-sosyal uyumunu etkileyen anahtar faktörleri ortaya koymuştur. Çevresel faktörler arasında yerel öğrenciler tarafından dışlanma, akademik zorluklar ve yerel söylemler gibi önemli zorluklar belirlenmiştir. Bireysel faktörler ise yerel öğrencilerin zorlukları, mülteci öğrencilerin davranış sorunları, mülteci ailelerin tutumları, tanıdıklık seviyeleri, sosyo-ekonomik faktörler ve göçle ilgili psiko-sosyal zorlukları içermektedir.

Bu bulgular, mevcut literatürle uyumlu olarak, mülteci uyum sürecindeki davranış sorunlarını ve dil engellerini önemli sorunlar olarak ortaya koymaktadır (Kaya ve Kıraç, 2016). Öğretmenlerin mülteci öğrencilerin dil becerilerini desteklemek için bireysel olarak çalışmaları, ek iş yükünü ve uyum sürecindeki karmaşıklığı vurgulamaktadır. Yerel ebeveynler ve akranlar tarafından sergilenen dışlayıcı

davranışlar, mülteci öğrencileri etkilemekte, destekleyici eğitim politikaları ve öğretmen tutumlarının uyumlu bir okul ortamı yaratmada gerekliliğini ortaya koymaktadır (Mercan Uzun ve Bütün, 2016; Özel ve Erdur-Baker 2023).

Kurumsal sorunlar ve ihtiyaçlar teması altında üç alt tema belirlenmiştir: okulla ilgili sorunlar, eğitim ihtiyaçları ve politika meseleleri. Öğretmenlerin iş yükü, sınıf kalabalıklığı ve kayıt sorunları gibi zorluklar bu tema altında öne çıkmaktadır. Mülteci öğrencilerin artan sayısı, okul dinamiklerini önemli ölçüde değiştirmiş ve barış eğitimi ilkelerinin karşılıklı saygı ve anlayışı teşvik etmesi gerektiğini vurgulamıştır (Demir Başaran, 2020; Erden, 2020; Mercan Uzun ve Bütün, 2016).

Bireylerin kendi kültürel grupları içinde etkileşimde bulunma eğilimi, uyumlu bir okul ortamı yaratmada zorlukları ortaya çıkarmaktadır. Mülteci öğrencilerin düzensiz olarak bir okul döneminin içerisinde farklı zamanlarda okula kayıtları, eşit fırsatlar sağlamak için esnek bir yaklaşım gerektirmektedir. Bu durum da öğretmenlerin her yeni kayıt olan öğrenci için ayrı çaba sarf etmesine neden olmaktadır. Öğretmenlerin kendi müfredat gerekliliklerinin yanında kayıt olan öğrencilere yönelik iş yükü, yerel ebeveynler tarafından da vurgulanmıştır. Ayrıca, okul personeli için kapsamlı eğitim programları, kadınlara yönelik özel eğitimler ve öğretmenler ile ebeveynler için pratik bilginin verilmesinin gerekli olduğu ortaya çıkmıştır (Van Tubergen, 2010).

Mülteci öğrencilerin psiko-sosyal uyumuna ebeveynler ve okula katılımları önemli ölçüde katkı sağlamaktadır. Eğitimli ve yerleşik aileler, çocuklarının eğitimine aktif olarak katılarak bu sürece büyük destek vermektedir. Bu katılım, öğrenci devamlılığını ve okul etkinliklerine katılımı artırmaktadır.

Ulusal ve uluslararası literatür, mülteci öğrencilerin uyumunu desteklemede ebeveyn ve kurumsal desteğin kritik rolünü vurgulamaktadır (Attar ve ark., 2022; Christenson ve Reschly, 2010; Dryden-Peterson, 2011; Mendenhall ve ark., 2017). Yerel öğrencilerin kabul edici davranışları ve öğretmenlerin kapsayıcı tutumları, uyumlu bir okul atmosferi yaratmada temel unsurlardır. Olumlu akran etkileşimleri ve öğretmen tutumları, ayrımcılığı azaltmada ve mülteci öğrencileri kabul eden bir ortam oluşturmakta dönüştürücü bir rol oynamaktadır (Ekin ve Yetkin, 2021; Özel ve Erdur-Baker, 2023).

Çalışmanın daha sonraki aşamalarında, UNESCO'nun "Birlikte Yaşamayı Öğreniyorum" barış eğitimi programı, ihtiyaç analizi sonuçları göz önünde bulundurularak 4. sınıflar için uyarlanmış ve 'Çatışma Çözme Becerileri Ölçeği' uygulanarak programın öğrencilerin çatışma çözme becerileri üzerindeki etkisi değerlendirilmiştir. Yapılan analizler, programın öğrencilerin çatışma çözme becerilerini önemli ölçüde geliştirdiğini ve altı hafta sonrasında da kalıcı etkiler gösterdiğini ortaya koymuştur. Çalışma, daha derin davranışsal sorunları, özellikle şiddet eğilimlerini ele almak için uzun süreli barış eğitimi programlarına ihtiyaç duyulduğunu vurgulamaktadır.

Nitel görüşmeler ve program değerlendirme formları, çeşitli paydaşlardan olumlu geri bildirimler ortaya koyarak, programın işbirliği ve çatışma çözme becerilerini artırmadaki etkililiğini pekiştirmiştir. Barış eğitimi programı, öğrencilerin barışın önemini anlamalarını teşvik etmiş, empati, dinleme ve insan hakları gibi temel değerlerin çatışmaları çözmede önemini vurgulamıştır.

Çalışmanın bulguları, barış eğitimi programlarının çatışma çözme becerilerini geliştirmede ve uyumlu bir okul ortamı yaratmada önemini vurgulamaktadır. "Birlikte Yaşamayı Öğreniyorum" barış eğitimi programının Türkiye kültürel bağlamına uyarlanması, mülteci kabul eden okullar için kritik bir öneme sahiptir. Bu uyarlama, toplumsal ihtiyaçları karşılayarak, uyumu ve uyumlu ortamı teşvik etmektedir.

Araştırmanın bulgularına dayalı olarak politika yapıcılara öneriler, barış eğitiminin ulusal müfredata entegrasyonunu, grup ilişkilerine odaklanmayı ve öğretmen eğitimini artırmayı içermektedir. Bu müdahaleler, hem mülteci hem de yerel öğrencilerin çatışma çözme becerilerini önemli ölçüde iyileştirerek, daha barışçıl ve destekleyici bir eğitim ortamı yaratabilir.

Gelecek araştırmalar, daha büyük ve çeşitli örneklemlr içermeli ve çeşitli bölgelere yayılmalıdır. Bu, barış eğitimi programlarının etkinliğini kapsamlı bir şekilde anlamak için gereklidir. Uzun süreli etkileri değerlendirmek için boylamsal

çalışmalar önerilmektedir. Empati ve iletişim becerileri gibi ek değişkenleri keşfetmek ve programın yapısını daha fazla uygulamalı etkinlikler içerecek şekilde güncellemek önemli görülmektedir. Dil yeterliliği sorunlarını ele almak, öğrenci katılımını ve programda aktif katılımı artırabilir.

Öğretmenler ve okul danışmanları, öğrencilerle güçlü ilişkiler kurmalı, mikro saldırıları tanıyıp ele almalı ve ebeveynleri barış eğitimi programlarına dahil etmelidir. Yerel ve mülteci toplulukları içeren sosyal aktiviteler düzenlemek, gerçek etkileşimleri ve anlayışı teşvik edebilir. Etkin stratejiler, etkileşim, kültürel yeterlilik ve kapsayıcı topluluk oluşturma faaliyetlerine odaklanılmalıdır. Bu yaklaşımları uygulayarak, eğitimciler ve okul danışmanları, uyumlu ve kapsayıcı bir eğitim ortamının gelişimine önemli ölçüde katkıda bulunabilir.

M. CURRICULUM VITAE

CURRICULUM VITAE

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EDUCATION

Degree	Institution	Year of Graduation
PHD	METU Educational Sciences	2024
MS	METU Educational Sciences	2018
BS	Boğaziçi University, Educational Sciences	2014

WORK EXPERIENCE

Year	Place	Enrollment
2016- Present	METU Educational Sciences	Research Assistant
2015-2016	Bahçeşehir College	Preschool Counselor

PUBLICATIONS

Articles
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PROJECTS

•COST Action Researcher Mental Health (ReMO) Turkey Research Team Funded by COST Programme

Partner Countries: Austria, Bulgaria, Croatia, France, Germany, Hungary, Iceland, Ire- land, Israel Lithuania , Malta, Moldova, the Netherlands, Norway, Poland, Turkey and Spain. Researcher

•RISEWISE (Rise Woman with Disabilities in Social Engagement Process)

Funded by the Horizon 2020 Framework Programme of the European Union (Marie Sk odowska-Curie Action). Partner Countries: Turkey, Italy, Spain, Portugal, Sweden, Slovenia Researcher

•Social Inclusion of Immigrant Student Funded by Erasmus+ Project Partner Countries: Italy, Spain, Slovenia, Turkey

Researcher

•Developing and Using Video Modelling for Psychological Counselor Education (Psikolojik Danısmanlık Egitiminde Video Modellemenin Gelistirilmesi ve Kullanılması)
Funded by Scientific and Technological Research Council of Turkey (TUBITAK)
Participant
•Development of an Online Psychological Support Training for Psychological Counselors
Funded by Scientific and Technological Research Council of Turkey (TUBITAK)
Scholarship Holder- Project Assistant
•Violence Against Teachers in Schools: Violence Variables, Frequencies and Its Nature
Funded by Middle East Technical University
Researcher

TRAININGS

Somatic Experiencing Practitioner (SEP) Training

Date	Training	Trainer
Dec 2023	SEP Advanced Module 2	Sonia Gomes, Ph.D.
June 2023	SEP Advanced Module 1	Sonia Gomes, Ph.D.
Nov 2022	SEP Intermediate Module 2	Ariel Giaretto
May 2022	SEP Intermediate Module 1	Ariel Giaretto
Dec 2021	SEP Beginner Module 2	Ariel Giaretto
Sep 2021	SEP Beginner Module 1	Ariel Giaretto

Experiential Play Therapy Training

Date	Training	Trainer
Oct 2021	Level II	Byron Norton
Mar 2021	Level I	Nilüfer Devecigil

Grief Educator Program

Date	Training	Trainer
2021-2022	Gried Educator Certificate Program	David Kessler

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TEZİN TÜRÜ / DEGREE**:**   **Yüksek Lisans** / Master   ☐   **Doktora** / PhD   ☒

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